

PASSWORD



THE EL PASO COUNTY HISTORICAL SOCIETY

VOL. IX - No. 2

SUMMER, 1964

P A S S W O R D

Published quarterly by THE EL PASO COUNTY HISTORICAL SOCIETY

EUGENE O. PORTER, *Editor*

Vol. IX, No. 2

EL PASO, TEXAS

SUMMER, 1964

Contents

Los Pastores

By G. A. FEATHER 47

From Austin to El Paso in 1873

A Saga of the Coldwell Family

Edited by EUGENE O. PORTER 56

Waddy Thompson's Mission to Mexico

By M. FOSTER FARLEY 65

Book Reviews 75

FUGATE, *Frontier College: Texas Western at*

El Paso - The First Fifty Years - JOHN MIDDLEAUGH

FIERMAN, *The Spiegelbergs of New Mexico:*

Merchants and Bankers, 1844-1893

- MARY ELLEN B. PORTER

Historical Notes 78

Contributors to this Issue 83

Copyright 1964 by The El Paso County Historical Society, El Paso, Texas

The El Paso County Historical Society disclaims responsibility
for the statements and opinions of the contributors.

Second-class postage paid at El Paso, Texas



*Past and present leaders of the El Paso County Historical Society
(See page 79 for names)*

Published quarterly by THE EL PASO COUNTY HISTORICAL SOCIETY

EUGENE O. PORTER, *Editor*

JACK C. VOWELL, JR., *Associate Editor* CARL HERTZOG, *Design Editor*

Correspondence in regard to articles for *PASSWORD* should be directed to
DR. EUGENE O. PORTER, Texas Western College, El Paso, Texas

PASSWORD is distributed free of charge to MEMBERS of the Society
It is *not* available to the general public

MEMBERSHIP is \$5 per year, payable to Mr. Chris P. Fox,
Treasurer, c/o State National Bank, El Paso, Texas. Questions
regarding back numbers of *PASSWORD* should be addressed to
Mrs. Paul Heisig, *Secretary*, 1503 Hawthorne, El Paso, Texas.

LOS PASTORES

by G. A. FEATHER

WITH the American conquest of the Mexican provinces of California and New Mexico in 1846, two cultures met and mingled. With few exceptions this took place peaceably and almost imperceptibly. Rapid immigration soon Americanized California, leaving only scattered pockets of Mexican influence. In New Mexico, however, the change in long-established customs proceeded more slowly.

Since the constitution of the United States prohibits interchange between Church and State, it was inevitable that the influence of the former body in social and political life should be sharply curtailed. Nowhere was this forced withdrawal more apparent than in the revolution in established holidays. Not only was the number diminished but those which remained lost much of their religious character. The new influence tended to inject the carnival spirit into even those which had formerly been observed with some measure of solemnity. The festivities which honored such favorite Saints as John, James, and Anna, soon disappeared and those which honored the Patrons of the various towns were turned to the profit of government. During fixed ten-day periods licences were issued, at a price, for activities prohibited during the remainder of the year.¹ The Easter season was still observed but, with the aid of Bishop Lamy, severe acts of penance were discouraged. The last native holiday to give way to the new influence was the observance of the Christmas season. The religious play, *Los Pastores*, with which the community traditionally paid homage to the Holy Family, was presented for many decades before being overshadowed by the cult of Saint Nicolas, later known as Santa Claus. This stubborn persistence was doubtless due to the fact that the religious play had been approved and fostered by the Catholic Church for centuries.

The early Christian Fathers, as they attempted to introduce their religious beliefs into Europe, met their greatest challenge in the pagan rites which were celebrated at certain seasons of the year from the Arctic to the Mediterranean. Most firmly rooted in Southern

¹ The towns of Doña Ana, Mesilla and Las Cruces, all in Doña Ana County, New Mexico, were granted festival periods by act of the Territorial Legislature. Licences were issued for "Large and small games." As a special attraction it was ordered that procurers be whipped through the streets at Doña Ana during this period. By 1880, these celebrations seem to have been discontinued, probably because various taxes had been imposed in the meantime, relieving the necessity of revenues from these sources.

Europe were the Bacchanalia, a mid-winter festival which was not only the most zealously observed but also the most uninhibited. Even the few social virtues which the Church could accept or tolerate were put aside for a period of greater or lesser length in which the greatest licentiousness was customarily practiced.

Quite wisely, the Fathers set about to clear out the old culture to make room for the new doctrine. By a decree of the Council of Carthage, bishops were forbidden to read the works of heathen writers, whether political, historical or dramatic. The churchmen were obliged to obey although, in some cases reluctantly. Since the best educated men were flocking to the standard of Christianity, Greek and Latin learning was temporarily lost except for drama. This was one province which was not the exclusive province of the highly educated but had penetrated and was cherished by all levels of society. Those who could not appreciate the classical works of such as Aescules and Sophocles or even the comedies of Terence and Plautus which were written in the vernacular, relished the crude offerings of entertainers of more humble station. It was in vain that the Church refused baptism to anyone connected with the theater. Too many persons cared not at all whether or not they received baptism. When it became obvious that this form of public amusement could not be eradicated, recourse was had to an alteration of the themes and characters portrayed; heathen personages gave place to sacred personages.

A Jewish play, of which fragments are still preserved in Greek iambics, is the first drama known to have been written upon a sacred subject.² Taken from Exodus, its characters are Moses, Sapphira and God from the bush. Moses delivers the prologue in a speech of sixty lines and his rod is turned to a serpent upon the stage. The author was Ezequiel, a Jew and a tragic poet. It was written in imitation of the Greek drama, probably toward the end of the second century.

Near the end of the fourth century, Mazienzen, Patriarch and Archbishop of Constantinople and master of St. Jerome, unable to publish the Greek plays, composed and substituted several sacred compositions of his own. Following the examples set by Aesculus and Sophocles, he retained the choruses which became sacred hymns.

² Much of the information included in this article is obtained from notes taken from lectures delivered in 1921 by D. Federico Ruiz Morcuende, assistant to the curator of manuscripts in the National Library of Spain. He seems to have drawn heavily upon the works of English writers who had access to unpublished manuscripts in the British Museum, especially to "Ancient Mysteries Revealed" by Mr. William Hone, published in London in 1823.

Only one of the Archbishop's plays has been preserved — a tragedy called "Christ's Passion" in which the Virgin Mary appears. The Greek dramas which he imitated had themselves originated as religious plays. Thus, using the same basic pattern, Patriarch Mazienzen simply returned to the original theme, substituting Christian characters for Greek deities.

This change in the *dramatis personae* from heathen to Christian in the plays and pageants so dear to the public might have been highly successful had the public taste not deteriorated. But, from all directions barbarians descended upon the centers of culture and completed the destruction which the internecine wars had begun. The onslaught fell most heavily upon the Church in the east and, in order to survive, it was forced to yield to the crude taste of the invaders. In 990, Theophylast, Patriarch of Constantinople, caused the "Feast of Fools" and the "Feast of Asses," as well as other farces of that nature, to be established. These coarse, vulgar, licentious and sacrilegious observances spread to Italy and Central Europe where they vied with other low forms of amusement for the attention of the public. The debasement of the art, however, had the effect of making it universal since even those who could appreciate buffoonery found it in abundance in the religious plays.

With the awakening of the Renaissance, the religious play was in full command of the field of drama. It soon established itself at all levels of society. There were the great religious pageants, given annually in some cities, which were presented in others on important occasions such as the arrival or visit of a king or bishop. These were costly and magnificent spectacles, thoroughly approved by both the public and the Church. The civic spectacles were usually given during the Easter and Corpus Christi holidays; since they were outdoor presentations, the weather was a vital consideration. At Christmas time the students and clerks had their annual festivals which extended over a period of three weeks, December 6 - 28, presenting plays which were usually given in the schools or the guild halls. In Northern Europe where these youths were held in less restraint than in those countries which bordered on the Mediterranean, and especially in England, these youngsters-on-holiday paid such excessive and noisy homage to their Patron, St. Nicholas, and so thoroughly attracted the attention of the public that it overshadowed any other celebration held during the period. This divergence was to become apparent in Yuletide customs in the southwestern United States when Latin and Nordic came in contact. Lastly, there were the simple plays given in the churches and chapter

houses by the priests and friars. It is from these that *Los Pastores* descended.

In a period when many of the religious knew "Little Latin and less Greek," it is not surprising that religious drama provided few innovations yet none of the actors were so dull that they could not perceive whether they were obtaining public approval. Obviously, the long portrayals would become tiresome without some comic relief. In addition, a burst of sound injected at intervals had the effect of rousing the spectators who might have become drowsy. This was especially for the children who formed a large part of the audience. A pigeon released from an owl's nest among the rafters, accompanied by the sight and sound of exploding powder marked the appearance of the Holy Ghost. Numerous characters, Biblical but not necessarily treated with reverence, became fit subjects for comedy. Noah's wife was frequently inserted, invariably as a vixen. The shepherds were portrayed as extremely stupid, lazy or keen-witted. The Devil and his cohorts could always be depended upon for a few clever but thwarted tricks.

The more refined literary taste which spread through Spain in the sixteenth and seventeenth centuries materially altered the nature of the religious plays; at least of those which were written for sophisticated audiences. Lope de Vega, Calderon de la Barca, Tirso de Molina and others of exalted reputation were not inclined to expend their efforts in dealing with stereotyped action and denouement. Although Lope de Vega is said to have written more than three hundred *Autos Sacramentales*,³ they dealt with moral lessons rather than Biblical incidents. Only in the outlying districts of Spain, among the farmers, the charcoal burners and the herders, the old culture still persisted. It was largely from such as these that the greater part of the emigrants to the New World were drawn. They came especially from Galicia and other mountainous regions of the North; a region in which the primitive pursuits and pleasures of pre-Columbian Spain still persist in the form of dances, traditions and even the raucous, double-reed musical instruments which often disturb the night air in the Plain of Santiago, outside Madrid, during the agricultural fair. There also Christmas plays are given but the scripts are not everywhere the same nor are any identical with those used in the American Southwest. Often the role of the shepherds is secondary to that of the pompous innkeeper, his shrewish wife or some other

³ The *Autos Sacramentales* were morality plays written for presentation during celebrations of religious significance. Few plays of this type have survived.

relevant character. When presented on the Epiphany, the three kings and their outlandish servants have prominent roles.

Los Pastores (The Shepherds) may have been one of these Christmas plays imported into Mexico from Spain or it may have been written in the new world. Whatever it's origin, it follows the Old World pattern rather closely. If the script was ever put in print, which is doubtful, no copies are known to exist at present. Most often it is preserved in the form of dog eared manuscripts. If a page or two become lost or illegible, the lack was usually supplied from the memory of some members of the casts of previous years, a practice which led to wide variations in the script.

Certainly it was disseminated by members of the Franciscan order for it appeared wherever those priests labored, from West Texas to the Pacific. Whatever it's source, it was written for production in the small, unsophisticated villages and few plays were so eminently suited to their audiences. The most spacious house in the community served as a theater. Especially appropriate were those grand, village homes where a wide, central hallway extended the entire length of the building. At one end a stage was prepared and rooms on either side served as refuge for the actors not on-stage. Whole families made up the audience. Infants slept in those rooms where the noise was least and the small fry were kept awake by the antics of Lucifer, his imps and the clowning of a fat and lazy shepherd. If any drowsed they were awakened by the noise and sound of brilliant explosives at an opportune time. To a modern audience the action would seem interminable, often lasting more than three hours. Perhaps even formerly there may have been complaints but an audience is far more tolerant when the actors are relatives or friends. Many had once been of the cast or had heard the play so frequently that every word and action were familiar. Occasionally when an unfortunate, overcome by embarrassment, forgot a line, he was prompted by a dozen voices from the audience.

A resident priest was of great advantage, especially when he taught or controlled a school where singers could be trained. However, his aid was not essential. Usually a few families furnished the locale, the direction and many of the actors. Some of the more important roles were inherent in families or, at least, held by the same person for many years. By far the most exacting role was that of Lucifer. His performance varied according to the interpretation of the possessor of the part. At times he was loud, blustering and awe-inspiring; as often he was clownish, witty and almost likable. The scripts used in

the various towns were by no means uniform. Copied and recopied, omissions in the dialog were inevitable. Additions to suit local conditions were frequent. One manuscript which was undoubtedly used in some town in the vicinity of Fort Craig has an insertion of no less than three full pages extending the dialog between the vanquished Lucifer and the conquering Michael, all referring to local events. As an example, Lucifer confessed that it was he who leveled the road so that the soldiers could attend a fandango; Michael asserts that he sent the storm which caused the washed-out bridge which interrupted their traffic.

The number of persons included in the cast was variable, determined largely by the population of the village and especially by the dimensions of the room available. In the larger towns, there were sometimes two choirs; one composed of shepherds, the other of villagers with the two combined for the final scene. In the smaller places, the singers were few in number or there were none at all. Instead appropriate verses from the great poets were recited by one person while another maintained cadence by tapping on the floor with a cane. Costumes and stage properties presented no great problem. Red costumes, complete with horns and tails, a helmet and sword for St. Michael, wings for the angels and a Murillo blue cloak for the Virgin were essential. Family wardrobes could furnish all that was needed for the remaining members of the cast. The play was produced in semi-obscurity. In the darkened room, a few candles on the stage illuminated the faces of the speakers and sparkled on the tinsel halos of the Saints and Angels. There was no charge for admission though, in later years, a small vessel was sometimes placed in a spot near the exit with a few coins provided to designate its purpose.

The play includes almost all of the gospel history connected with the birth of Jesus. The prophecy of his birth and the Annunciation by an angel follow a prologue by the narrator requesting that the audience preserve a quiet and respectful demeanor. Lucifer, enraged by the news, bemoans the fact that another enemy will be added to his opposition. The shepherds enter and prepare to pass the night; two of their number report having seen an extraordinarily bright star in the East. A hermit appears and shares their hospitality. Lucifer, attempting to obtain further information from the rustics, is mocked by one of the shepherds. He retaliates with a burst of flame and noise. Attempting to join the party, he is driven off by the hermit who mentions the name of Mary.

When the shepherds have fallen asleep, Lucifer returns and attempts to seduce them one by one, whispering promises in their ears, excepting only the fat and lazy Bartolo whose soul is already apparently lost because of his gluttony. As they awake and begin to revile each other, the Angel Michael appears, vanquishes Lucifer and announces the birth of the Savior in Bethlehem. All hasten to see and worship Him.

The Holy Family appear in tableau. The shepherds bring simple gifts. Bartolo, intoxicated, refuses to take part but when forced to do so, repents sincerely of his past sins. The play ends with a festival in honor of the child Jesus. This final entertainment is arranged according to the choice of the director and limited only by the resources of the community. When the play is performed on Christmas eve, this final program is often extended and ends only when actors and audience adjourn in order to attend midnight mass.

Contemporary with *Los Pastores* was another Christmas observance called *Los Posadas*. Groups of individuals carrying an image of the Christ Child wandered through the streets knocking at doors and asking shelter. Often rebuffed, they finally find a door where they are accepted and regaled. If a priest was available, there was a midnight mass followed by refreshments in one or several houses in the village. These observances made up the traditional celebration of Christmas. The Franciscans, foremost believers in the doctrine of the Immaculate Conception, were especially dedicated to the Holy Family and allowed no extraneous innovations which were not pertinent to the Birth of the Savior. Moreover, the religious festivals, though frequent, were well defined. Christmas, Easter and Corpus Christi, honoring the Birth of Christ, the Death and Resurrection and the Eucharist were solemn feast days celebrated with but little mirth and merriment. On the other hand, the days devoted to patron saints of nation, state, occupation, city and parish were celebrated in carnival spirit.

At first the conquest of the Southwest by the soldiers of the United States had little impact upon the daily lives of the native inhabitants. American influence was limited to political and economic matters. But each bishop appointed to a newly created diocese realized that the population, formerly completely Catholic, was being infiltrated by those of other faiths or of no faith at all. Zealously they promoted the Catholic customs already established, striving to remind the native population of their spiritual inheritance. Encouraged by approval from highly placed leaders, religious activities, including the

presentation of *Los Pastores*, became more intense and widespread.

It was the establishment of an effective public school system which materially altered the concept of Christmas. The newcomers from the north and east brought with them the cult of St. Nicolas, an early Saint who had been adopted as patron of students since he had restored to life three of their number who had been slain by an inhuman innkeeper. Into the schools came Christmas trees, Christmas carols, Santa Claus, reindeer, mistletoe, exchange of gifts and an atmosphere of mirth, merriment and good cheer. Glittering fantasies tended to crowd out the simple customs which had prevailed previously. A new generation regarded *Los Pastores* as countrified and unsophisticated, especially after the coming of the cinema with its glamorous personalities. Rapid transportation provided by motorized vehicles brought about the decay of the villages in which the custom still survived. Except in the most remote settlements, *Los Pastores* was no longer regarded as essential in the celebration of the Christmas season.

However, affection for *Los Pastores* was so firmly established in some communities that the population did not relinquish it without a struggle. Though crowded out of its proper place, it was presented for several years at La Mesa, New Mexico, during the feast of the patron saint, San José, in February. At Monticello, New Mexico, it was likewise postponed to February and given during the celebration in honor of San Ignacio, an event which was itself moved from January 10 to a later date by the priest at the request of the citizens. These concessions were useless. *Los Pastores* was written for a devout and reverent audience and not to be performed when the community is imbued with the gay, carnival spirit.

Sometimes it is still acted quietly and almost privately in the older parts of the larger cities, usually staged by older people who cling to the customs of their youth. Occasionally it is presented in the larger cities, especially those in which a Spanish-Mexican atmosphere has commercial value. In recent years Franciscan Father Owen da Silva of the Holy Cross Retreat at Mesilla Park has translated the play into English, shortened it by half, retained as much of its simplicity as modern taste can accept and trained a very adequate musical group to sing the music of the old Spanish Missions. Though the text is that taken from a California manuscript, it differs but slightly from New Mexico versions. Though well received everywhere, it has been best appreciated in those parishes where the audience is composed largely of Spanish-Americans whose ancestors were also residents of the state. Father Owen has given the play in

the churches, a screen concealing the altar. This was customary in the California missions and, no doubt, also in New Mexico during Franciscan times. It is probable that Bishop Lamy, shocked by what he saw in New Mexico, banished *Los Pastores* along with numerous other practices which he considered disrespectful if not sacriligious.

This revival, which must be considered more of an innovation in many of the newer cities, in spite of the best efforts of the actors and especially the excellence of the well-trained chorus, can never hope to gain even a considerable part of the pre-eminence which was formerly enjoyed. Nevertheless, it serves to center attention upon the original meaning of Christmas. It is sometimes not necessary to rely entirely upon the English version. In many towns, usually in the less modern quarter or in some small, outlying village, it may still be given in Spanish. Usually the site will be some room far too small to accommodate the general public. In many cases there will be space for only a score or so of seats for the women, the children sitting on the floor, and the men leaning against the walls. The performance may be crude but there is far greater communication between the stage and the audience. Little angels, whose eyes should be directed upward, keep them fixed on grandparents, uncles, aunts or closer relatives and receive smiles of encouragement in return. It may readily be believed that the atmosphere on both sides of the footlights (figuratively speaking, since there are none) is not far different from that of a century ago.

From Austin to El Paso in 1873
A Saga of the Coldwell Family

Edited by EUGENE O. PORTER

IN 1873 a ten year old girl accompanied her family on a month-long journey from Austin to El Paso. The girl was Martha Elizabeth Coldwell, affectionately called Mattie. She was the youngest of six children — three boys and three girls — of the Colbert Coldwells. Fifty-nine years later, in 1932, Mattie, then Mrs. John A. McClain, recalled her experiences as a child crossing the desert wastes of west Texas and her life in El Paso when it was a struggling village. Her niece, Mrs. Harold Coldwell, made notes as Mattie talked and her nephew Harold converted the notes into the narrative which follows: *

ACROSS THE TEXAS PLAINS IN 1873

From our old home in Navasota we went by Pullman on the night train to Austin, the Capital then as now. Father had a tent made up and ready with the carriage at Austin. Billy¹ was not with us on the train. I guess he drove over from Navasota with the driver of the commissary wagon, for I do not remember him on the train, just Father, Mother and us girls.² Father had a commissary wagon and a cook, a colored man, Isaac Linen. I remember that because we laughed so when Father asked him his name and he said "Mr. Isaac Linen, Sir." The name of the family we stayed with in Austin was Kater and we started out next morning with the large ambulance carriage with the driver. Billy sat in the commissary wagon. I do not remember the different places at which we stopped but we went right through that wild western country, and at some little town, a Mr. Ribble, a friend of Nat's³ joined us. All these men were heavily armed. Even Father had a shotgun and pistol in the carriage. Billy was our mainstay. He was so jolly and lively, and we were so glad to have him. He was full of jokes and keen enjoyment of the whole thing. He and Mr. Ribble stayed in the commissary wagon and slept in the out-of-doors. It was in November, but mild Texas weather. One could make a delightful bed by turning the seats of the ambu-

* EDITOR'S NOTE: In preparing Mrs. McClain's articles for publication the editor made no change of any kind. Only explanatory footnotes were added. Information in the footnotes concerning the Coldwell family was kindly furnished by Mrs. Ballard Coldwell, Mrs. William R. Collins, Jr., and Commander Harold Coldwell, USN (Rtd.).

lance back. There were three seats and you turned the front and middle ones back and it made a long bed when it was buttoned down by the curtains.

Some station out Father was allowed a guard of soldiers. I think it was a corporal's guard,⁴ U. S. soldiers, and after that they always made the camp, struck our tent, which was a huge wall sent. It was really double, and fastened down with ropes and stout posts and pegs. Father was an expert camper. In that tent we had two beds. Father and Mother slept in one and we three girls slept in the larger one. If it were windy, or there was a storm, Father would have the guard go on and camp would often be ready for us — the beds up and the carpets down when we arrived, and dinner would be well under way.

There would be a great fire outside and the cook would be cooking there. If it were stormy, dinner would be served in our tent.

After three or four days of travel like that we began to hear the coyotes howl about us at night. It was a pretty lonesome sound and made us realize that we were really on the plains. Up to that time we had not really seen anybody, not even an Indian. Never did we meet any lawless characters the whole way out there, 800 miles, I think it was.⁵ At some post we left the corporal's guard and joined some U. S. Cavalry that was going out to Fort Davis, and we traveled with them for some days. That was where we met Lieut. Richardson⁶ and his wife and two little children and kept up a friendship for many years. The wife of Lieut. Richardson had the same name in girlhood as my oldest sister, Jennie Coldwell. She was from somewhere in Texas. At Fort Concho we met an old friend of Father's, a Mr. Taylor. He was President of the Stage Coach Line that went out from Austin to El Paso and had stage stations every 25 to 50 miles.⁷ And they never stopped the coaches between stations. The big coach was pulled by eight little mules, which when they started from the stage station were never supposed to stop until they reached the next station. They would come along at a trot and when they would see the corral they would whirl in and stop suddenly. They were trained that way because of the Indians. In case the stage were attacked they would try to outrun the attackers, keep going anyhow. The stage stations were always kept by men, never by women.

At one station I remember so well (these men were supposed to cook for the passengers, but not for us) the keeper told us how he and his companions were attacked by Indians and had fought for three or four days when his companion was killed and he had to bury him in the dirt floor of the station. He had a weird joke. When

some passengers came in for a meal he would say "Will you take the head or the foot?" He enlarged on how many [Indians] he and his friends had killed and what a fight it was.

In Fort Concho we enjoyed several days' visit with the Taylors and there met Mr. Taylor's sister, recently widowed, and her two lovely blond girls. Mr. Taylor had brought her out there to have her under his protection. Very shortly after we were there the Pecos River suddenly rose, overflowed its banks and inundated many miles of surrounding country. Mr. Taylor's sister and her dear little girls were drowned.

I think we were on the way about four weeks. Some nights we would travel late to get to water, often we were joined by moving U. S. Troops. Father had traveled through Mexico many years earlier. There were no trains. He had travelled overland with Kit Carson and Fremont so he had provided us with every comfort and convenience, and even the luxuries of camp life. How I would like to take a trip of that kind now, especially if I could have all those loved ones with me. But then, that is impossible as I am the last one left of that happy party.⁸

We had an immense lunch kit that was fastened on the back of our carriage and it was complete in the minutest detail. There were places for cups and saucers, plates, salt, pepper, sugar and vinegar and it was large enough to carry a whole boiled ham. All this was supplied by the commissary wagon which followed closely our ambulance. At night a ham was boiled and preparations for the next day's food made by our cook, *Mr. Isaac Linen*, that is what we always called him. Father used to say, "Well, *Mr. Isaac Linen*, what do we have for breakfast this morning?" He was as black as he could be and was so serious. He would get a willow twig and bend it over the coals, which he had raked out of the big fire, and run in through the center of several small tenderloin steaks and hold his hand to keep the heat from burning his face, and turn these steaks round and round until they were done, catching the juice in a big pan that he had set under the meat. We would all sit around the campfire in nice weather waiting for our steak and it would get to us piping hot and juicy, and maybe you don't think it tasted good.

Now this darkie would make the most delicious hot bread. He had a great skillet about 16 inches wide and it had three long iron legs. He would mix up flour and baking powder and we generally managed to get milk to use instead of water and he would fry bacon in this skillet and pour the grease into the mixture and then when it was real hot, with the coals that he had raked under it, he would pour

the mixture into the skillet and pour the grease into the mixture. Then he would put on a solid top of iron and cover the top with red hot coals. After 15 to 20 minutes the bread would be clear up to the top of the skillet, brown and as light as a feather, and as white as snow. He could turn it out whole and Mother would break it up and give us pieces of it without spoiling it by cutting it while it was hot. You could smell it all around the camp. One of Billie's jokes was that it would stir up all the wolves and coyotes in the neighborhood, and have them about us.

We had coffee. I know we had white soup beans. The cook would put them on and let them boil slowly. I can remember waking up drowsily and hearing *Mr. Linen*, and he was as black as a pot, making up the fire. He kept a slow fire to cook and to keep the coyotes away.

We never saw an Indian, and we never felt afraid of them for we always had an escort.

At one stage station, Fort Davis, it happened to be Sunday when we reached there and the officers came over to call. There was a piano and someone began to play it, and it turned into an impromptu dance. Father danced and that was license for us girls to dance. Indeed, he opened the ball by taking me out on the floor. I was the youngest. Someone at the piano started a waltz. That was a signal for all the others to join and we danced the Virginia Reel and finally wound up with a boisterous game of Blind Man's Buff. Never will I forget poor Mother's face. Up to that time we had been allowed to play only hymns on the piano, but the wild west had gotten into our veins and there was no stopping us. Father gently advised her to go to bed, assured her that she must be tired, but there she remained until the close of the festivities. She was very religious and I think she feared some sort of punishment would be meted out to us for the desecration of the Sabbath and she did not propose to desert us in our time of need. We did have fun out there. Father was so lively.

I know we had buffalo meat and steaks, and we had bear meat. The first day out of Austin we stopped at Fredericksburg and there was a regular German hotel, and a most beautiful girl, the daughter of the proprietor. The next morning we found that she was doing most of the work. The town was built like a German village, just one long street. I think that there Father stocked up with meat as she brought it in, with her sleeves rolled up, and other supplies. I remember he did these things but he must have gotten supplies at the forts and different places, there were some ranch houses that we passed after we had been going for a day or two.

One day, way off in the distance, we saw a great heard of buffalo.

The estimate was 10,000 of them. Everybody got excited and the young officers and my brother Billy hastily got on horses to shoot some for meat. They did, but we were so uneasy because we were afraid that the buffalo might stampede and kill them all, but they came back bringing buffalo meat. Billy told us about one big bull that seemed to be making for him and he shot the bull in the knee and he fell. We had buffalo meat that evening, but we thought it was course grained. Mother said that she did not want any more.

We left in November and I think it was Christmas Eve when we got to El Paso. Strange to say, Mexican towns were more numerous and closer together as we got farther west. The names of many I have forgotten but they seemed to be more Indian than Mexican settlements, but civilized people and friendly. Finally we reached Fort Quitman, which was a Mexican town, and next to San — —,⁹ which was the county seat of El Paso County. We reached El Paso, where we found awaiting us our oldest brother, Valdez,¹⁰ or Buddy as we called him all our life. He was a very affectionate fellow.

At that time El Paso had only about half a dozen families. It was an official station for the Customs House and my Father was sent there to be the Collector. As I remember, the residents were: Joe Magoffin, his wife and son.¹¹ Mr. and Mrs. Slade.¹² Mr. Slade was the Deputy Collector. Mr. Hague and his family,¹³ Mr. Blacker,¹⁴ his wife and two daughters and old Mrs. Gillock, who had been there with her husband, long since dead, and had kept a kind of hotel at the time the 49ers were making their way west, gold-seeking.¹⁵ She was a most interesting old woman, whom it was much more prudent to have as a friend than as a foe — kind-hearted until she got "mad," and then nothing could stop her. We used to go there every day of our lives and she would tell us stories. Every day at the dinner table Father would fix up a big tray of everything we had on our table, our man would then take it to Mrs. Gillock. Her house was hard by the Customs House where we lived. She owned her hotel and the land around it. Her trade was gone with the 49ers; so she lived in the old rambling hotel all alone. It was of dobie (adobe) and almost in ruins. We would sit there in her living room in rainy weather and we would hear a splash when the rain would finally wash through the adobe roof of some distant unoccupied room, and would pour down with the mud and the straw, and she would hardly move. She was accustomed to hearing that. Finally, when the railroads did come out there, years later,¹⁶ she sold all her property for \$17,000 so that made her old age comfortable. She finally died in El Paso.¹⁷

EL PASO IN 1873-4

Altho El Paso was then a small and remote town,¹⁸ the Customs House was very busy, heavy and important, as it was the gateway into Mexico down as far as Chihuahua and many of the merchants purchased their goods in Europe, and had them shipped to New York, where they were placed in bond and sent into Mexico through the El Paso Customs House. Think about the facilities for transportation now as compared with the laborious and dangerous methods at that time. Shipping these goods from Austin or San Antonio, which then were the termini of the railroads, across the Staked Plains of the West, and facing possible attack by the Indians and what is more, possible attack by outlaws. All goods from the east came by train to San Antonio or to Austin, and then were shipped by what we called Prairie Schooners, and it took months.¹⁹ Fancy buying goods for a spring dress and then getting it next November. One time Father sent to Austin for some hats and it was about three months before we received them. They were mighty fine hats, too. The stage was supposed to make the trip in ten days each way.²⁰

We were in El Paso two years. Altho we were so remote from markets, Mother being an experienced housekeeper, we managed to keep our table supplied with good things. Fruit was plentiful and she canned a great many things for winter supplies and taught many of the young housewives there how to make delicious cakes and bread and to can successfully. They used tin cans and put the fruit or vegetables in the cans after they had been thoroughly cooked and they were sealed with tin lids by a man who put them on with solder. It was almost impossible to get glass fruit jars there and the officers at the fort would give Mother all the glass jars when they were empty. They used to come to see us, bringing glass jars for Mother.

Mother was very experienced and capable, directing all this work, being an old-fashioned Southern woman who had, in those days, the responsibility of everything on the plantation. The Mexicans would come in the early morning with fruit and vegetables and the most delicious grapes you ever tasted. There were loads of beans, fruit, cabbage and, in fact, all fruits and vegetables in summer time. These grew across the river in Juárez,²¹ which was then quite a city,²² big and nice. Rice, flour, sugar, coffee and all other dry groceries were very expensive and had to come over the mountains and plains, by wagon train. A little can of maple syrup cost \$1.75 a quart. There was no ice.

Mother used the fireplace, after it was thoroughly cleaned, as a refrigerator by keeping a tub of water on the hearth and several times a day deluging the fireplace with water, keeping it wet all the time. She would keep her butter, and any other food to be kept cool in OJAS and other covered dishes there. It was surprisingly cool, and a pot of butter would be as cool on the hottest day as if it had been kept with ice.

We had wide board floors with carpets, lace and damask curtains at the windows and had, on the whole, a very attractive home, heated with stoves and open fireplaces. The cooking was done by a large stove in the kitchen. We had two Mexican servants, a cook and a house boy, and sent out all the laundry. There was only a Catholic church and no schools²³ and Mother felt it was altogether too crude for her family. After two years we bade farewell to El Paso and turned our faces Eastward and were heartbroken to leave Billy, the only member of our family there.

While we were in El Paso there was trouble in Mexico²⁴ and many Mexican gentlemen had moved their families to El Paso until the trouble blew over and we formed acquaintances and genuine friendships with some of them and found many of them lovely and refined people. The morning we left a number of them, as well as Billy, accompanied us a full half day and bade us farewell with all kinds of good wishes.

While we were in El Paso we had many people at our house for weeks at a time. Our house was always full of visitors that stayed for long visits. The law business began to come to Father there and one year, with all his large family and friends who lived under his roof, and the very expensive living in El Paso, where everything not raised there was exorbitantly high, he paid all his expenses and bills and never touched his salary, which was \$5,000 a year. However, this income was considerably more because of seizures for evading the customs, from the sale of which the Government got half, the man who made the seizure²⁵ one-fourth and Father one-fourth. A sheep in Mexico was worth fifty cents and in the U. S. two dollars and there were many attempts made to evade the duty by just driving them across the river and sometimes a mounted inspector patrolling the region was found killed. Billy was armed to the teeth always.²⁶

Frederick Dent, brother of Mrs. U. S. Grant, was an intimate and personal friend of Father's and Father was entertained at their house in Washington and it was through Mrs. Grant that he was offered the post of Collector of Customs at El Paso. Father met Mrs. Grant

again at a church social in Washington. Her brother was then dead and Father went up to pay his respects and when he told her who he was, she said, "Now, don't let me be disturbed by anyone," for she wanted to hear of her brother, and she spent the whole time with him.

It was very much against Mother's will that we went to El Paso, for after having served as District Judge for many years and on the Supreme Bench for I do not know how long,²⁷ he again took up the practice of law, and had acquired a large and lucrative practice in a surprisingly short time. We had a lovely southern home and were surrounded by many friends so it was not at all surprising that Mother did not like the idea of giving all this up, for the unknown, untried life of the remote frontier.

REFERENCES

1. This was Mattie's brother, William Michie Coldwell. He will remain in El Paso to become an outstanding lawyer and the founder of the civic minded and socially prominent family. —Eugene O. Porter, ed., "Laws and Lawyers in the Sage Brush and Chaparral Days," *PASSWORD*, VIII, 3 (Fall, 1953), 99-106.
2. The two girls in addition to Martha Elizabeth were Elenora who was always called Nora, and Jennie.
3. This was Mattie's brother Nathaniel Colbert. He was named Nathaniel after his paternal grandfather and Colbert after his father, who was so named for an Indian chief. When the grandfather was returning to his home in Tennessee, following the Battle of New Orleans, he was taken sick and an Indian chief named "Colbert" nursed him back to health. Ever since there has been a Colbert in the Coldwell family.
4. At that time a corporal's guard consisted of one corporal and seven privates.
5. Rand-McNally gives the distance as 581 miles.
6. Mrs. McClain is evidently in error as to the officer's name. Heitman makes no mention of a Lt. Richardson who could fit the time and place. —Francis B. Heitman, *Historical Register and Dictionary of the United States Army, From Its Organization, September 29, 1789 to March 2, 1903* (Washington: Government Printing Office, 1903).
7. Benjamin F. Ficklin and Frederick P. Sawyer obtained a contract in 1867 to carry the mail between Fort Smith, Arkansas, and San Antonio with a branch route to El Paso. The service was initiated the following year and continued until stage travel was replaced by the railroads. —Rex W. Strickland, ed., *Mill's Forty Years at El Paso* (El Paso: Carl Hertzog, 1962), 138 fn.
8. Nathaniel Colbert died in 1915; Valdez in 1921; William in 1927. Martha did not die until 1961 at the age of ninety-eight. The editor has no information as to the dates of death of Martha's two sisters.
9. Mrs. McClain evidently refers to San Elizario. But the seat of El Paso County was moved in 1873 from San Elizario to Ysleta where it remained for the next ten years. Then, in 1883, the County Seat was moved to El Paso, "its final resting place." —Richard K. McMaster, "The Evolution of El Paso County," *PASSWORD*, III, 3 (July, 1958), 120-21.
10. Buddy was named after a General Valdez who had befriended Buddy's father.
11. Joe (Joseph) Magoffin was born in Chihuahua on January 7, 1837. After attending school in Lexington, Kentucky, he joined his father James Wiley Magoffin in El Paso in 1856. He served in the Confederate Army, attaining the grade of major. He later served two terms as mayor of El Paso. —Strickland, *Mill's Forty Years*, 184.

12. This was Sherman C. Slade. He was born in Connecticut in 1844. It is not known when he first came to El Paso. He was later associated with Juan Hart in the newspaper business. —Strickland, *Mill's Forty Years in El Paso*, 190.
13. James Price Hague arrived in El Paso in 1871. For further information see Lillian Hague Corcoran, "He Brought the Railroads to El Paso — The Story of Judge James P. Hague," *PASSWORD*, I, 2 (May, 1956), 45-59.
14. Allen Blacker was born in Ohio in 1832. He was married to his childhood sweetheart, Martha Porter Robinson in 1861. He served in the Union Army and took part in a total of 27 battles without being wounded. He came to the Southwest in 1869 to engage in the mercantile business. His family joined him in 1873. He served as District Judge, 1875 to 1880. —J. Morgan Broadus, *The Legal Heritage of El Paso* (El Paso: Texas Western College Press, 1963), 116-17.
15. Mrs. McClain is in error. Mary Elizabeth Gillock and her husband, Braxton W., did not arrive in El Paso until 1857. She was born in Kentucky in 1814. —Information furnished by Dr. Rex Strickland.
16. The first railroad train into El Paso arrived over the Southern Pacific tracks on May 19, 1881. —Joseph Leach, "Farewell to Horse-Back, Mule-Back, 'Foot-Back' and Prairie-Schooner: The Railroad Comes to Town," *PASSWORD*, I, 2 (May, 1956), 34.
17. Mrs. Gillock died in Ysleta on December 4, 1893.
18. The population of El Paso in 1873 is estimated as numbering between 200 and 250 persons.
19. James and John Edgar operated wagon trains from east Texas to El Paso until the coming of the railroads. Wagon trains did well to cover ten miles a day.
20. This estimate of ten days is very likely correct.
21. At the time Mrs. McClain was in El Paso "Juárez" was officially called Paso del Norte. The name was changed by the Chihuahua State Legislature on September 16, 1882.
22. The population of "Juárez" in 1873 was about 10,000.
23. Mrs. McClain's memory fails her. There was no Catholic Church in El Paso at that time. To attend Catholic services one had to cross the river to Juárez or go down the river to Ysleta. On the other hand, Episcopal services were being held regularly, having been begun on October 9, 1870. The Episcopal Church also conducted a mission day school. —Gerald B. Brown, "Protestantism Comes to El Paso — St. Clement's Episcopal Church," *PASSWORD*, I, 4 (November, 1956), 127-29.
24. This was very likely the rebellion of La Noria directed against Benito Juárez by the followers of Porfirio Díaz. It was crushed by the spring of 1872. Juárez died the following July 18. —Henry Bamford Parkes, *A History of Mexico* (Boston, 1938), 282.
25. Does she mean "informer"?
26. Billy was a line-rider or "mounted inspector" with the custom services until 1875 when he was admitted to the practice of law.
27. Judge Coldwell served on the "Supreme Bench" from the end of the Civil War to 1873 when he was appointed Collector of Customs at El Paso.

Waddy Thompson's Mission to Mexico: 1842-1844

by M. FOSTER FARLEY

THE UNITED STATES was blessed in the nineteenth century with distinguished men in the field of diplomacy. Mexico alone was the scene of three distinguished diplomats: Joel Roberts Poinset in the 1820's; Waddy Thompson in the 1840's; and James Gadsden in the 1850's when he negotiated the famous railroad right of way — the Gadsden Purchase.

Waddy Thompson was one of the most colorful Americans to serve his state and nation during the mid-nineteenth century. He was born in 1798 at Pickensville, South Carolina, south of the present town of Easley. He was graduated from South Carolina College in 1814, and sometime later admitted to the practice of law. When the nullification question between South Carolina and the National Government flared up, he emerged as an ardent nullifier and was appointed a brigadier general of militia. In politics he was a Whig and served for a number of years in the General Assembly of South Carolina and later, from 1835 to 1841, as a member of Congress from Greenville. He was described by former President John Quincy Adams as "cunning as four Yankees," and "as sly as four Quakers."¹

While in Congress, Thompson was a militant pro-slavery advocate of the annexation of Texas, and as a reward for his support of the administration of Tyler, was appointed Envoy Extraordinary and Minister Plenipotentiary to Mexico early in 1842.² Before departing for Mexico the new minister taught himself Spanish so that he could give his opening remarks, after presentation of his letter of credence to the Mexican President, in the language of that country.³ Several years later he wrote of his experiences as Minister to Mexico⁴ and described his first contact with President Santa Anna and his Cabinet. The "ministers were dressed in rich military uniforms," Thompson noted. He further noted that he was "struck with the contrast to the simple unostentatious habit of our own Chief Magistrate." Continuing, he wrote: "It was illustrative of the difference between our two governments — the principle points of resemblance which are in name. If Mexico has ever been a republic, it has been a military Republic."⁵

Thompson's instructions from the Secretary of State were three-fold. First, he was to obtain the release of Americans among the Santa Fé prisoners; secondly, he was to secure, if possible, the treatment

according to international law of those prisoners who were Texans; and, lastly, he was to arrange for the settlement of long-standing claims of Americans against the Mexican Government.⁶

One of the many problems that faced Thompson in his diplomatic mission was the freeing of American and Texan prisoners who had been captured by the Mexicans and were being held in their jails. The trouble grew out of the boundary claims between the Republic of Texas and Mexico. Texas claimed her western boundary extended to the headwaters of the Rio Grande while Mexico denied these claims. Mexico also refused to recognize the independence of her former province. As a result there were many raids by the infant Texas Republic upon the northern towns of Mexico. One of these raids was the Santa Fé expedition of 1841, in which three hundred Texans were instructed to set up a government at Santa Fé. The expedition was warned not to force Texan authority upon the inhabitants against their wishes. To the Mexican charge that the expedition was armed, it was pointed out that the expedition carried weapons to protect itself from Indians along the route. The desire for Texan authority over the Santa Fé section was more commercial than either political or military. The United States had a strong trade with Mexico via St. Louis and the Santa Fé Trail and Texas hoped, by occupying this area, to divert the trade to herself and thus be relieved of bankruptcy into which she had fallen. Many traders joined this expedition and others went along for the love of adventure. Mexico, however, looked upon the occupation as a hostile act and seized every member of the expedition.⁷

Besides the Santa Fé expedition there were other raids by the Republic of Texas upon Mexican territory. One other such raid was the Texan attack upon the Mexican town of Mier in 1842.⁸ In this raid 176 Texans were captured. Mexico in retaliation issued a proclamation that any foreigner caught invading Mexican territory would be summarily executed. The American minister denounced this action and replied that if Mexico executed any United States citizens who happened to be a member of the Mier raid, "it would be regarded as a gross violation of the laws and usages of war, and an unfriendly act towards the United States."⁹

As a result of the Mier raid, Mexico ordered all 176 prisoners shot. Thompson protested to the Mexican Foreign Minister, José Maria Bocanegra,¹⁰ that the captured men were prisoners of war. Bocanegra replied to the American minister's plea for clemency by stating that Mexico did not regard Texas as independent but as a rebellious

province and that the prisoners were not entitled to be treated as prisoners of war. Thompson dramatically arose and staring Bocanegra in the face said: "Then Sir, shoot them as you choose, but let me tell you that if you do you will at once involve in this war a much more powerful enemy than Texas."¹¹ Realizing that Thompson was not bluffing, Bocanegra changed his order to read that one out of every ten prisoners should be shot.¹² Each prisoner drew a bean from a pitcher in which there were 159 white and 17 black ones. The unlucky men who drew the black beans were executed.¹³ Later the South Carolinian commented that he "may have been the instrument of saving the lives of a hundred and fifty more of those brave and patriotic, and unfortunate men."¹⁴ Through Santa Anna's influence Thompson was able to obtain the release of all the members of the Santa Fé expedition who were American citizens and the Texan members of the expedition were saved from further brutal treatment.¹⁵ In all he induced Santa Anna to release from time to time three hundred prisoners and in all probability saved them from execution.¹⁶ Most of the Texans whom he liberated were sent home at his (Thompson's) expense, although he was later reimbursed by the American Government.¹⁷

The third of Thompson's instructions called for the settlement of the long-standing claims of Americans against the Mexican Government as well as the arrangement of reasonable commercial relations. Unfortunately these two problems were not settled to any degree of satisfaction to the United States during Thompson's stay in Mexico.

Mexico, like other Central and South American Countries in the nineteenth and twentieth centuries, made financial arrangements with major European powers and, due to the instability and frequent change of governments, failed to pay off the obligations. This led to foreign intervention and occasional occupation of some of the countries until the debts were settled. Mexico's debt was somewhat under a hundred million dollars. Of this amount "something more than sixty million" were "due to foreigners, including a debt of thirty-six millions of the Vice-Royal Government," which was assumed by Mexico "after her independence, and twenty-five millions more to Mexican citizens."¹⁸

Mexico owed United States citizens several million dollars for aid given by various Americans in Mexico's fight for independence and for damage to American property in various Mexican revolutions which followed her independence. In 1839 a mixed claims commission awarded Americans \$2,026,139.98 out of \$8,513,752.56 presented

to the commission. Mexico agreed to settle the claims in installments. The money, as agreed to by Mexico, was due to be paid "either in coin or their own treasury notes at their option."¹⁹

When Waddy Thompson received American protests that Mexico was going to pay off the debt in treasury notes worth "thirty-cents on the dollar,"²⁰ he demanded of Mexico that the claims be paid in money. But Mexico did not have the "money nor the means of raising it."²¹ Nevertheless, a new convention was negotiated in January, 1843 by the American minister, and the agreed installments on the debts were paid while Thompson was still in Mexico.²²

There were eighteen other claims totalling \$3,336,837.05 which were submitted too late for adjudication by the commission of 1839. Thus when Thompson negotiated the Convention of January, 1843, he was "anxious to have made provisions for the settlement" of the eighteen cases.²³ However, Washington thought otherwise and it was not until November, 1843 that the American minister was informed that he was to negotiate another convention to settle the \$3,336,837.05 debt. But a hassel developed as to where the convention was to be held. The American minister was of the opinion that the meeting should be held in Mexico since the former commission "had met in Washington."²⁴ Thus during Thompson's stay in Mexico he did not settle with any degree of success the outstanding question — that of long-standing claims of American citizens against the Mexican Government. This problem had to wait for a war and a peace treaty.

The matter of commercial relations also played an important part of Thompson's task in his various negotiations with the Mexican authorities. On September 23, 1843 President Santa Anna issued a decree prohibiting foreigners, after the expiration of six months, from engaging in retail trade of any kind.²⁵ Thompson, in talking to Santa Anna about this decree, found the Mexican President very hostile to wealthy foreigners residing in Mexico. He told the American diplomat that foreigners came to Mexico and made fortunes and then "go away." The President was of the opinion that they should "marry here, or become Mexican citizens."²⁶ After talks with Santa Anna, Thompson reluctantly agreed to transfer the scene of negotiations to Washington where the affair was finally settled.²⁷

California was another international headache that caused many anxious moments between Thompson and Bocanegra, not only in the matter of proposed territorial aggrandizement by the United States as well as England but also in the matter of commercial relations between the United States and Mexico. So far as California's place in the international diplomatic game was concerned there was much

jockeying for possession of that paradise by the United States and to a lesser degree by Great Britain. Mexico, on the other hand, did all she could to hold on to the "granary of the Pacific."²⁸ As late as 1840 California was sparsely populated by foreigners, a few Mexicans and for the "most part Indians" who had "no sympathies with Mexico but only antipathy."²⁹ Mexico had very few troops in California and the distance from Mexico City was too great for any effective control over the area. Captain John A. Sutter, on the other hand, had two forts in California and was "the real sovereign of the country, if anyone was."³⁰ Sutter had in his employment "about two thousand persons, natives and Europeans . . . all of them armed and regularly drilled."³¹ Thompson "had no doubt that his [Sutter's] force would be more than a match for any Mexican force which would ever be sent against him."³²

The English were also interested in California and, according to Thompson, it would have been a "war of twenty-years to prevent England from acquiring it." But, he noted, England also had "just as good reasons" for not taking the area if annexation would cost a war with the United States. Be that as it may, there was a strong belief in Washington in 1842 that Mexico was about to cede California to Great Britain as payment for outstanding debts. The United States was not willing to annex the area at that time, nor was she willing that England should do so. Consequently, Washington ordered a strong squadron around Cape Horn under the command of Commodore Thomas Ap Catesby Jones. Jones's squadron included his flagship the *United States* and three other vessels.³⁴ The ships arrived on September 6, 1842 at Callao, Peru, where Jones saw a Callao newspaper which stated as "authentic news" that Mexico had ceded California to England.

On the same day the British frigate *Dublin*, flying a rear admiral's flag, appeared off Callao and, after looking over the American squadron, sailed to the north without dropping anchor. To Commodore Jones the appearance of the *Dublin* coupled with the newspaper report was proof that Mexico had ceded California to England; so the American naval officer sailed north and, on October 20, 1842, took possession of Monterey.³⁵ The following day Jones learned from the American Consul, Thomas O. Larkin, that the rumors which had brought Jones to the area were false. Accordingly the Commodore made "amends as best he could." He returned the town to lawful Mexican authorities and sailed away.³⁶ Nevertheless, Bocanegra demanded that the United States pay reparations to Mexico for damage done to her honor and also punish the rash Commodore.³⁷ Thompson

had the difficult task of soothing the hurt feelings of Mexico by assuring the Mexican Foreign Minister that Jones's action was not authorized by Washington.³⁸ Mexico's feelings were further soothed when Daniel Webster issued through Thompson a regret on the part of the American Government. But Washington refused to punish Jones or to pay the demanded reparations.³⁹

John Quincy Adams who was the anti-slavery leader in the House of Representatives and who was no friend of Thompson's stated that it would never had entered the head of Jones to commit such an outrage upon a nation whom he believed able to resist it. Waddy Thompson's diplomacy is in perfect keeping with this temper. Even his apologies [Thompson's] are insolent, insulting and contemptuous; and there is far too much of the same spirit in the notes of our Secretary of State.⁴⁰

California also played a part in the commercial relations between the United States and Mexico. As has been mentioned earlier, Mexico in September, 1843, had forbidden foreigners from engaging in retail business of any kind. This was finally settled towards the end of 1843 but, meanwhile, Thompson received information that Mexico had issued an order the previous July which called for the expulsion of all Americans from the "department of California and the three adjoining departments." Later, however, Thompson learned that no attempt had been made up to that time to put the order into effect. He exerted every pressure to have the order rescinded, and he carried on an extensive correspondence with Bocanegra and other Mexican officials in an attempt to restore normal commercial relations. He was not successful until he resorted to the "ultimate ratio" of diplomacy and "demanded" his passport. He said that he thought for awhile that Mexico would accede to his wishes, but in the end the "order was rescinded by the Mexican Government."⁴¹

Thompson's instructions said nothing regarding the various proposals in the American Congress as well as in the American press to the effect that the United States would eventually annex Texas. Nevertheless the American minister's chief task proved to be to pacify Mexican feelings regarding American policy toward Texas. Since 1836 when Texas became independent, politics in Washington had revolved around the possibility of the annexation of that republic. The South wanted to annex Texas in order to add more slave territory to the Union and also to even out the gradual loss of control of the National Congress. However, the North did not look with favor upon the annexation of Texas because it would go against the cries of the anti-slavery and abolitionist group in Washington and the free states.

Thus during the period 1836-1845 the question of Texas annexation was a political football.

While Thompson was in Congress he had been an earnest advocate of Texan annexation, but as his stay in Mexico lengthened into months and finally to two years, he developed a kindly feeling for the Mexican people. He stated that Mexico's feelings towards the United States (until the revolution of Texas) was "one of unmixed admiration."⁴² He summed up his feelings for Mexico and thoughts towards the United States in two words — "jealousy and admiration." However, if the American minister to Mexico had come to view the Mexican mind more favorably he was convinced that Texas would eventually become American for as he said, the North American continent was "destined to be pervaded" by "our language and laws." He further prophesied that "the time is not at all distant, when all the northern departments of Mexico, within a hundred miles" of Mexico City would gladly "take refuge under our more stable institutions from the constant succession of civil wars" to which Mexico seemed to be destined."⁴³

But as American minister to Mexico Thompson was given the difficult task of denying that the United States had any designs upon Texas. In August, 1843, Bocanegra wrote him that Mexico was appalled by the manner in which the northern neighbor of Mexico was going ahead in "taking over Texas."⁴⁴ Bocanegra pointed out that Mexico had already made a great sacrifice to public peace in 1837 when she did not declare war on the United States. He concluded his letter by pointing out that Mexico might yet declare war upon the United States if America did not at once cease and desist from her designs upon Texas.⁴⁵

Thompson's reply to the Mexican Foreign Minister proved him a master of dodging the obvious. He flatly ignored the fact that the matter of American proposed annexation of Texas "had been the subject of Congressional debate for years."⁴⁶ He told Bocanegra that the United States had no designs on Texas and that what Bocanegra had heard were rumors and cheap sensationalism by the "press" to sow discord between the United States and Mexico. The Whig diplomat then denounced Mexico's threat of war and said that it would have no "effect" upon the United States.⁴⁷ The matter of Texan annexation was at least brought under control during Thompson's mission to Mexico by the American minister telling Bocanegra that he did not know the views of the United States on the subject. The matter was ended for awhile when Secretary Upshur instructed

Thompson to say, if the subject of Texas was brought up again, that Texas "is to be regarded as an independent and sovereign power to act for herself."⁴⁸

Secretary of State Upshur would not consent to the wish of Thompson to visit the United States on a leave of absence and the Secretary informed him that if his leave was urgent his successor might be provided promptly.⁴⁹ The rift between the Administration and Thompson was due to the fact that Thompson had decided to support Henry Clay for president in 1844 and it was widely believed that Tyler would also seek the Whig nomination. So in 1844 Thompson submitted his resignation, which was accepted, and he returned to the United States.⁵⁰

The best evidence of Thompson's success in Mexico came from John Quincy Adams who said: "Waddy Thompson has just returned from his mission to Mexico, and greeted me with kindness for Massachusetts — the snake."⁵¹

When the Mexican War was raging and the American armies were cutting deep into Mexico, much was written in the press of the United States denouncing the proposed annexation of more or all of Mexico or in favor of more annexation of Mexican territory. Waddy Thompson's name appeared again in 1847 and this time he opposed any further annexation of Mexican territory. He said that the United States had "no right to it" and cautioned this country not to take any territory below the Rio Grande because, according to Thompson, it would "add a large population, alien to us in feeling, education, race, and religion." He concluded his observations on the subject by warning the United States that it would entail the "expense of governing which will be ten times as great as the revenues derived" from the proposed territory.⁵²

In a speech in South Carolina on October 15, 1847, the Whig diplomat further warned against the annexation of any territory south of Texas. He stated that no part of the "territory could or would be occupied by slaveholders." He vowed that if he were dead "his bones should be dug up and made manure of, if ever a slaveholding state were formed out of any portion of it."⁵³

In conclusion it may be well to repeat that the American minister to Mexico was successful in two of his three original instructions. He obtained the release of Americans among the prisoners who were captured in the Santa Fé raid; he secured treatment, according to international law, for the Texan prisoners who had been captured in the various raids upon Mexican territory. But he did not settle with any degree of success the outstanding question — that of the

long standing claims of American citizens against the Mexican Government. This was left to be settled by a war and a peace treaty.

The later life of Thompson was a quiet one. He retired from politics and built a beautiful home on top of Paris Mountain near Greenville, South Carolina. He lost his fortune as a result of the Civil War and in 1867 moved to Madison, Florida, where he still owned some property. While on a visit to Tallahassee in 1868, he died suddenly and was buried in the Episcopal Cemetery in that city.

REFERENCES

1. C. P. Adams, ed., *John Quincy Adams, Memoirs* (Philadelphia, 1874-1877), XII, 68.
2. *Congressional Globe*, 27 Cong. 2 Sess. (Washington, 1842), 418-30.
3. Henry T. Thompson, *General Waddy Thompson*, 14.
4. Waddy Thompson wrote his *Reflections in Mexico* (New York, 1846), shortly after he returned from Mexico. It is still considered a classic for its informative description of Mexico and her problems as they existed at that time.
5. Thompson, *Reflections*, 53-4.
6. Thompson, *General Waddy Thompson*, 14.
7. Harry Bamford Parkes, *A History of Mexico* (Boston, 1950), 205. The members of the Santa Fé expedition reached Santa Fé in a state of starvation and were captured by Mexican troops and taken to Mexico City in chains. Mirabeau Bonapart Lamar who was elected President of Texas in 1838, attempted to make Texas into a great state, but he failed to accomplish his purpose. The Santa Fé expedition was only one such act in a somewhat dismal administration.
8. Thompson, *General Waddy Thompson*, 15.
9. Able P. Upshur to Waddy Thompson, July 27, 1843, *American State Papers, Instructions, Mexico*, XV, No. 43, 247. (Hereafter cited as *Instructions, Mexico*.) Upshur was appointed Secretary of State in June, 1843, upon the resignation of Daniel Webster, and served until his death on February 28, 1844 aboard the battleship *Princeton* when a gun burst killed Upshur and several members of his party. —Randolph G. Adams, "Able P. Upshur, Secretary of State," in Samuel F. Bemis, ed., *The American Secretaries of State and Their Diplomacy* (New York, 1927, 10 vols.), V, 106.
10. José Maria Bocanegra was a lawyer as well as one of the judges of the Mexican Supreme Court. He left the Supreme Court in 1841 to enter Santa Anna's cabinet. Waddy Thompson said that "everybody in Mexico speaks of him as an eminent and virtuous judge." —Thompson, *Reflections*, 82.
11. Thompson, *General Waddy Thompson*, 15.
12. The border war between Texas and Mexico was a brutal one in which no quarter was given or asked. The precedent for Bocanegra's ordering the Mier's prisoners shot probably goes back to the Mexican raid on San Antonio as a result of the Santa Fé expedition. Then Texas sent another army into Tamaulipas where, after wandering in the mountains for several weeks its members were finally captured. "In order to prevent escapes every tenth man was shot and the remainder imprisoned." —Parkes, *History of Mexico*, 205.
13. Thompson, *Reflections*, 14.
14. *Idem*.
15. Waddy Thompson describes the release of the members of the Santa Fé expedition: "On the 16th of June 1842 the . . . prisoners were released by General Santa Ana. . . . When the order for their liberation was given it was received with acclamation . . . and instead of jeers and insults every Mexican had a word of kindness for them. . . ." —*Reflections*, 92.
16. *Ibid.*, 18.
17. *Ibid.*, 14, 15, 18.
18. *Ibid.*, 202.

19. *Ibid.*, 223.
20. *Idem.*
21. *Idem.*
22. *Ibid.*, 225.
23. *Idem.*
24. *Ibid.*, 226.
25. Santa Anna's decree, September 23, 1843. Waddy Thompson to J. M. Bocanegra, September 23, 1843, *Senate Document*, No. 1, 28 Cong., 1 Sess., 31-32; Bemis, *American Secretaries of State*, V, 107.
26. Thompson, *Reflections*, 230.
27. Waddy Thompson to J. M. Bocanegra, October 10, 1843, *Senate Document*, No. 1, 28 Cong., 1 Sess., 30, 33.
28. J. M. Callahan, *American Foreign Policy in Mexican Relations* (New York, 1932), 137.
29. Thompson, *Reflections*, 233.
30. Sutter had been told twice to surrender the forts to Mexican authority but his reply had been, "Come and take them." —*Ibid.*, 232.
31. *Ibid.*, 233.
32. *Idem.*
33. *Ibid.*, 235.
34. Callahan, *American Foreign Policy*, 139. See also John R. Spears, *The History of Our Navy* (New York, 1897), 111, 388. The three other ships of Jones's squadron were the sloop *Cyane*, the sloop-of-war, *Dale*, and the schooner, *Shark*.
35. Spears, *History of Our Navy*, 111, 389.
36. Daniel Webster to Waddy Thompson, January 17, 1843. —*Instructions, Mexico*, IV, No. 25, 220. Webster was Secretary of State from March 5, 1841 to May 8, 1843. When President Tyler was read out of the Whig Party, Tyler's whole Cabinet except Webster resigned. He stayed on for awhile to handle some pressing matters of foreign policy. —Callahan, *American Foreign Policy*, 139.
37. J. M. Bocanegra to Waddy Thompson, December, 1842. —*Instructions, Mexico*, IV, No. 25, 220.
38. Callahan, *American Foreign Policy*, 139.
39. Daniel Webster to Waddy Thompson, January 17, 1843. —*Instructions, Mexico*, IV, No. 25, 220.
40. Adams, *Memoirs*, XI, 353.
41. Thompson, *Reflections*, 227.
42. *Ibid.*, 241.
43. *Ibid.*, 239. Thompson wrote this in 1846, about two years after he had returned from Mexico. But in a series of letters to the *National Intelligencer*, July 6, 1844, he stated that it was wrong for the United States to take advantage of a weak country like Mexico. He further stated that the annexation of Texas would not be the best for slavery. He added that he was convinced that Texas would produce so much cotton, due to her favorable climate and soil, that the states of the lower South would become bankrupt. However, this writer is inclined to believe what the former minister to Mexico wrote in his book in 1846. But Thompson will again be quoted during the Mexican War as being opposed to further Mexican territorial annexation. For a study in public opinion of the United States regarding territorial expansion the reader should consult Frederick Merk, *Manifest Destiny and Mission in American History: A Reinterpretation* (New York, 1963).
44. J. M. Bocanegra to Waddy Thompson, August 23, 1843, as quoted in Bemis, *American Secretaries of State*, V, 104.
45. *Idem.*
46. *Ibid.*, 105.
47. *Idem.*
48. Abel P. Upshur to Waddy Thompson, October 20, 1843, as quoted in *Ibid.*, 107-08.
49. Callahan, *American Foreign Policy*, 137.
50. *Ibid.*, 128.
51. Adams, *Memoirs*, XII, 41-2.
52. *National Intelligencer*, October 21, 1847.
53. *Idem.*

BOOK REVIEWS

FRONTIER COLLEGE:

Texas Western at El Paso — The First Fifty Years

by Francis L. Fugate

(El Paso: Texas Western College Press, 1964. \$5 — 162 + 24 pp.)

Every El Pasoan — or for that matter, any person ever connected with Texas Western College or interested in its development — will read *Frontier College* with enjoyment and nostalgia. There are so many names of prominent people who worked hard for the school in its pages. And so many interesting anecdotes and tales of cooperation between El Paso and its college are brought back to life.

Francis Fugate, writer and teacher of writing at the college, has done an excellent job of tracing the growth of the school from its original three buildings (near Fort Bliss) and its student body of twenty-seven men to today's beautiful campus "on the Hill" with more than 6300 students, men and women. He has worked the amusing as well as the serious into its pages and has detailed the struggles which many men and women, both on campus and in El Paso, have gone through to make the college what it is today.

It would be unfair to pick out any certain group of administrators and teachers at the College, or workers for the college, downtown, for selective mention of their efforts, because Texas Western has been a lucky college because of the people who have served it. But Mr. Fugate does pay great tribute to C. A. Puckett, Emeritus Dean of Arts and Sciences of the college. Dean Puckett went to the college in September, 1927, and remained there as dean, acting president, and teacher until his retirement in 1960. He headed the school when El Paso Junior College moved from its El Paso High School location to the college campus. His early years as head of Texas Western (then College of Mines, of course) were the years of "patience and penny-pinching," as Mr. Fugate describes the years between 1927 and 1935. These were the years when the very existence of the college was threatened because of money troubles and dis-interest on the part of administrators at The University of Texas.

Anyone familiar with the college and its growth will pick his own period of interest in reading this book, because fifty years of history of the college covers almost two-thirds of the history of El Paso, if one takes 1881 as the "birth-year" of the city. Older readers will read the early pages of the book with perhaps greater interest than the later pages, because there they will find the names of many El Paso pioneers and descendants of those

pioneers. Younger readers will scan the later pages, because there will be found the growing list of names of people who still work with the college. But all the pages tell the story of dedicated people working to keep alive and growing a college which has become a part of the life of El Paso.

Physically, the book is beautiful. The fact that Carl Hertzog and the Texas Western College Press published the book should be proof enough of that. It is illustrated throughout with pictures of the campus from the time it lay near Fort Bliss until today, and with pictures of the men who developed the college. The endpapers are aerial color photographs. The inside cover shows the campus and city, looking south from the Sun Bowl. The back color picture is a beautiful shot of the campus from the air.

This is a book to make anyone who knows the college proud that there is a Texas Western College and that he probably is, in some way, a part of it.

Texas Western College

— JOHN MIDDAGH

THE SPIEGELBERGS OF NEW MEXICO:

Merchants and Bankers, 1844-1893.

by Floyd S. Fierman

(El Paso: Southwestern Studies, Vol. I, No. 4, Texas Western College Press. \$1.)

The transfer of ownership of the area known as the Southwest from Mexico to the United States, by the terms of the Treaty of Guadalupe Hidalgo, effected little actual change in that vast domain. However, during the period of 1848 to 1912, while New Mexico was still a Territory, tremendous strides were made in American social, economic and political institutions. It was during this period of transition that the industrious Spiegelberg brothers came to the frontier.

These remarkable Jewish boys — Solomon Jacob, Levi, Elias, Emanuel, Lehman and Willi — were the sons of Jacob and Betty Spiegelberg of Germany and Prussia. Solomon Jacob seems to have been the first of the brothers to migrate to the Territory — as nearly as can be determined he arrived in Santa Fé in 1844 — where he secured employment as a clerk with a mercantile establishment. He was a faithful and intelligent employee, soon learning the language of the country and “ascertaining its commercial wants.”

In the winter of 1847-48 Solomon Jacob left his situation and with the \$365.00 due him prepared to follow Doniphan's army to Chihuahua, where he figured he might find an opening for a successful venture. Establishing credit he secured a stock of wares for the southern trade. With the fortunes derived from this enterprise, he returned the following summer to the east,

purchased a large supply of merchandise and returned to Santa Fé to found the firm of S. J. Spiegelberg. When his brothers joined him in Santa Fé, the name of the company was changed to Spiegelberg Brothers.

Although merchandising was the chief enterprise of the Spiegelbergs, various other business ventures claimed their attention, such as banking and investments, the operation of a mail route from Santa Fé to San Antonio and acting as contractors and sutlers for the government. It is a testimonial to their industry and integrity that no finger of suspicion was ever pointed toward their dealings nor word of doubt aimed at their honesty.

Solomon Jacob, strikingly handsome, despite the long hair and heavy beard of the time, was the first to liquidate his interests when he left the country in 1854 to return to Germany. Gradually the brothers moved from Santa Fé to New York, presumably to "... rear their children in an environment more hospitable to Jewish survival and to have their children marry within their own faith."

Floyd Fierman, Rabbi of Temple Mt. Sinai in El Paso, and lecturer in philosophy at Texas Western College, has engaged in extensive research respecting early Jewish settlers in the Southwest. The result has been a series of monographs on pioneers of New Mexico and Arizona. Several of these studies have appeared in earlier editions of *PASSWORD*.

El Paso, Texas

— MARY ELLEN B. PORTER

Society Celebrates Tenth Birthday

With cake and candles and all the trimmings the El Paso County Historical Society celebrated its tenth birthday on Wednesday evening, April 29, in the Maud Sullivan auditorium of the El Paso Public Library. Carl Hertzog of Texas Western College, design editor and printer of *PASSWORD* was the main speaker for the evening. All past presidents as well as all others who had contributed to the success of the Society were honored from the floor.

The organization of the Society was the project of the civic improvement committee of the Woman's Department of the Chamber of Commerce. On the committee were Mrs. W. W. Schuessler, Mrs. C. H. Gabriel, Mrs. Frank Hunter, Mrs. Andy Fuentes, Mrs. J. H. Kitchen and Mrs. T. W. Lanier. Mrs. Schuessler served as organizational president. At a meeting of the Woman's Department on March 18, 1954, there were enrolled 42 charter members. On April 26 the Society held its first meeting with a membership of 78. (Today there are almost 800 members.) In the following July Paul A. Heisig was elected the first president. He served two years in that capacity.

During the two-year term of office of the late Mr. Heisig the Old Mule Car No. 1, used on El Paso streets between 1882 and 1902, was restored and placed in the San Jacinto Plaza, along with Mandy the Mule. Mandy was donated by Odd Fellows Lodge 284. In February, 1956, *PASSWORD* was first issued under the editorship of Dr. Eugene O. Porter. Frank Feuille III was associate editor, Dr. Joseph Leach, who named the quarterly, was assistant editor, Mrs. Phyllis Mainz, book editor, and Mrs. Addie Jo Sharp, news notes editor. José Cisneros, well-known local artist, designed the cover.

May of 1956 marked the 75th anniversary of the coming of the railroads to El Paso and the Society prevailed upon the Southern Pacific to donate to the city the steam locomotive which now stands in front of the union depot. The coming of the railroads and the unveiling of the locomotive were celebrated by the Society with appropriate ceremonies.

Mr. Frank Feuille III was the second president, serving during the year 1957. In that year the Society won the top national award given by the American Association for State and Local History for being one of the most dynamic local historical organizations in the United States and Canada.

Mr. Jack C. Vowell, Jr., succeeded Mr. Feuille as president. He served for two years, 1958 and 1959. He is now assistant editor of *PASSWORD*. During Mr. Vowell's presidency the Society celebrated the tercentenary

of the founding of Paso del Norte (Juárez), and the centenaries of the coming of the Butterfield and Overland stage lines to El Paso. Mr. Vowell also initiated the annual awards for outstanding articles published in *PASSWORD*.

Mr. John B. Neff was elected president in 1960. During his administration a rather large number of markers and plaques were placed on historical sites throughout the county. Mr. Neff was succeeded in 1961 by Dr. Joseph Leach. During Dr. Leach's presidency many acquisitions were received, such as old rainspouts from the historic Amador home in Las Cruces. Also plans were completed for marking the Pass of the North.

In 1962 Richard C. White was elected president. Previously, in 1961, Mr. White had fathered the Hall of Honor awards and also the research essay contest for seventh grade pupils. At Mr. White's suggestion as president the Commissioners Court designated San Elizario an historical area.

The first Hall of Honor banquet was held in 1961 at which time Mr. Lawrence M. Lawson and James Wiley Magoffin were honored. The following years the honorees were the Rev. B. M. G. Williams, the late Maud Sullivan and the late Richard F. Burges. The 1963 honorees were the Honorable Judge R. E. Thomason and the late Mrs. Eugenia Schuster.

Mr. Conrey Bryson succeeded to the presidency in 1963 and was re-elected for the current year. One of the Society's current projects under Mr. Bryson's leadership is the acquiring of a permanent home. The Society is also cooperating with the Texas State Historical Survey Committee and the El Paso Chamber of Commerce in placing plaques on historical sites and buildings in the city and county. In his "President's Message" Mr. Bryson noted: "For its future success, our organization depends vitally upon the research of scholars to publish important facts concerning the history of this colorful area."

The picture used as frontispiece for this issue is of the past and present leaders of the Society: Seated, from left: Conrey Bryson, president; Mrs. Williard W. (Louise) Schuessler, organizational president and now historian; and Mrs. Paul A. Heisig, corresponding secretary, whose late husband was the first elected president. Standing, from left: former presidents Dr. Joseph Leach, John B. Neff, Richard C. White, Frank Feuille III, and Jack C. Vowell, Jr.

Hall of Honor Nominations

Please — Members — time is getting short for the next *Hall of Honor Awards*. You received a nomination form with the Spring issue of *PASSWORD*. Please send your nominations to President Conrey Bryson.

Texas Civil War Centennial Poster Contest Award

George Schneider, 17-year old Bel Air High School senior won first place in the state-wide Texas Civil War Centennial Poster Contest sponsored by the Texas Historical Survey Committee in April of this year. The poster, titled "Hood's Tough Texans at Antietam," won over 60 entries. As the winner George received a scholarship presented by Governor John Connally in his executive office in Austin.

George is the son of Mr. and Mrs. Louis E. Schneider of 3315 Dublin, El Paso. George's art teacher who encouraged him in the project, is Mrs. Richard W. Vaughn. Richard C. White, El Paso Historical Survey Committee Chairman, is local chairman for the contest, and Mr. John Ben Sheppard of Odessa is president of the Texas State Historical Survey Committee.

A reproduction of the winning poster appears on the opposite page.

New Mexico Hall of Fame

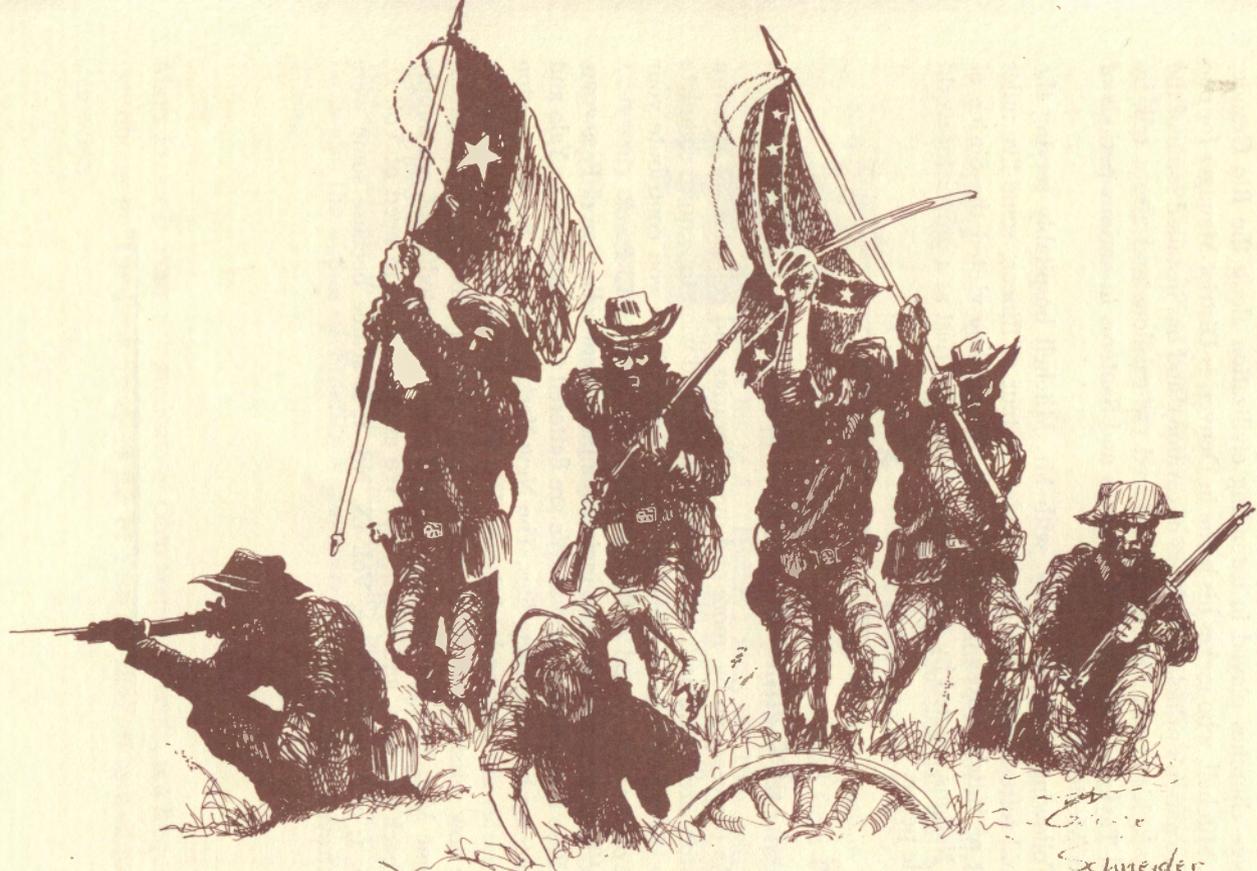
The El Paso County Historical Society will serve as co-host with the Doña Ana County Historical Society for the New Mexico *Hall of Fame Banquet* in Las Cruces on October 17 — a Saturday night. The honorees are Juan de Oñate, Kit Carson, Will Kelleher.

Dona Ana County Historical Society Tour

The Doña Ana County Historical Society of Las Cruces, New Mexico, recently invited the El Paso Society to join them in a historical tour. Several cars of El Pasoans were in the group of some 75 persons who visited Fort Selden, Rodey, and Rincon, on Sunday, May 24, 1964.

The first stop was the ruins of Fort Selden, established in 1875. General Hugh Milton, former Assistant Secretary of the Army and former President of New Mexico State College, conducted the group on a tour of the old post, well marked for the occasion to show the location of various important buildings. General Milton reviewed the history of the post and stated that the enabling legislation has already been passed by the state legislature to make the area a state park. The Fort Selden ruins are located fourteen miles from Las Cruces, near Radium Springs.

The next stop on the tour was at Rodey, a small village just to the south of Hatch. Rodey was known as Colorado when it was founded more than a hundred years ago and was given its present name in honor of a New



Schneider
"HOOD'S TOUGH TEXANS AT ANTIETAM"

Mexico statesman who helped to secure statehood for the territory. Here William H. Mitchell has purchased the old village church, no longer used for services, and is making of it a monument to the influence which the village churches played in extending civilization along the Rio Grande. Mr. Mitchell, who makes his home in Denver, is District Manager for one of the nation's principal builders of carillons, and has installed some of the bells in his church. The group enjoyed the carillons and also a talk by Paul Taylor of Mesilla on the Santos and Santeros in various periods of New Mexico history.

Following lunch at Rodey, with Mr. Mitchell hospitably serving the liquid refreshments, the group ended its tour at Rincon, some five miles east of Hatch, across the Rio Grande. There they visited the Shrine of All Nations, erected by a Lithuanian Catholic Priest as a prayer for world wide peace.

Password Getting Famous — We Need Back Numbers

As the years go by, more and more libraries and collectors of Western History are taking notice of our publication and want to acquire complete files. Several back numbers are now scarce. Would you contribute your old copies to the good of the cause and the glory of El Paso?

When important libraries maintain a permanent collection of *PASSWORD*, El Paso is advertised forever. We are flattered that libraries like Yale and Princeton have complete files. The New York Public and the Huntington Libraries are seeking back issues. We try to fill all these orders but we are now missing several numbers. If you have any you can spare, please phone Mrs. Paul Heisig (533-5044). She is the custodian of our supply of back numbers, and fills orders. We are especially in need of Vol. II, No. 1; and the last issue, Vol. IX, No. 1, is scarce because some were destroyed by accident.

> CONTRIBUTORS to this ISSUE <

G. A. FEATHER, a Rhodes Scholar, is a retired professor of foreign languages at New Mexico State University. He has traveled extensively, including a trip across Siberia.



M. FOSTER FARLEY is Assistant Professor of History at Newberry College, South Carolina. He was born in Dyersburg, Tennessee but spent most of his youth in Greenville, South Carolina. After serving in the Air Corps, 1942-1946, he was graduated from Fur-nam University in 1947 with a B.A. degree. He received his M.A. (History) from the University of South Carolina in 1951. He has taught in the public schools of Georgia and South Carolina and at the University of Tampa and at Salem College. He is the author of several articles published in the *American Neptune*, the *Columbia State Magazine* and in other journals.

JOHN MIDDACH is Chairman of the Department of Journalism at Texas Western College. In addition to several articles published in *PASSWORD* he is also the author of *Frontier Newspaper: The Story of the El Paso Times*.

MARY ELLEN B. PORTER, a graduate of Ohio State University, is a frequent contributor to "The Book Shelf" of the El Paso *Herald-Post* as well as to *PASSWORD*.

OFFICERS OF
THE EL PASO COUNTY HISTORICAL SOCIETY

<i>President</i>	CONREY BRYSON
<i>First Vice President</i>	DR. EUGENE O. PORTER
<i>Second Vice President</i>	MRS. G. RALPH MEYER
<i>Third Vice President</i>	MAJOR RICHARD K. McMASTER
<i>Recording Secretary</i>	MRS. PETER DE WETTER
<i>Corresponding Secretary</i>	MRS. PAUL A. HEISIG
<i>Treasurer</i>	CHRIS P. FOX
<i>Curator</i>	MRS. CHARLES A. GOETTING
<i>Immediate Past President</i>	RICHARD C. WHITE
<i>Historian</i>	MRS. WILLARD SCHUESSLER

DIRECTORS

1962-1964

MRS. FRANK HUNTER
MRS. WANDA DETER
HUGH DWYER
MRS. LYTTON R. TAYLOR
FRANK GORMAN
LEONARD GOODMAN, JR.
MRS. EARL HEATHECOTE

1963-1965

DR. ANTON BERKMAN
JUDGE HANS BROCKMOLLER
M. L. BURLESON
ED SHERMAN
MRS. H. CRAMPTON JONES
MRS. JANE PERRENOT
MRS. S. R. SKAGGS

1964-1966

DR. C. L. SONNICHSEN
MRS. JACK T. GUYNES
DR. ROBERT A. SUHLER
GORDON FROST
MRS. BALLARD COLDWELL
DR. FLOYD S. FIERMAN
DR. E. W. RHEINHEIMER

BOARD OF TRUSTEES

MRS. C. N. BASSETT
MRS. GEORGE BRUNNER
MISS ANN BUCHER
COLBERT COLDWELL
FRANK FEUILLE, III
MRS. JOSEPHINE CLARDY FOX
BRIG. GEN. W. J. GLASGOW
RALPH GONZALES
PAGE KEMP
PAUL HARVEY, SR.
MRS. DEXTER MAPLE, SR.
ROBERT E. MCKEE
MRS. RUTH RAWLINGS MOTT
MRS. J. W. LORENTZEN
DORRANCE D. RODERICK, SR.
DR. STEPHEN A. SCHUSTER
MRS. MAURICE SCHWARTZ
JUDGE R. EWING THOMASON
MRS. L. A. VELARDE
MRS. W. H. PETERSON, SR.