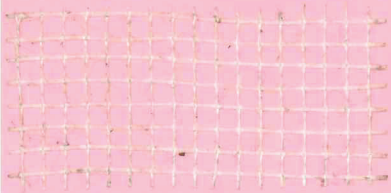


TITLE PAGE Missing by GEM

The promise of political and civil rights guaranteed by the TREATY of Guadalupe Hidalgo had been quickly shunned and in turn violated in California in the 1850s. By the end of the century the Mexican population would clearly be identified as a FOREIGN element in the state by the ANGLO usurper; and as a powerless people ad infinitum.

LA TIMES Friday, 10 June 2016 A15





DAVID HORSEY Los Angeles Times

Trump's racism risk for GOP

RONALD BROWNSTEIN

RACIAL RESENTMENT has run like a dark thread through Donald Trump's presidential campaign. That has been clear in key moments, when he denigrated undocumented Mexican immigrants as rapists and criminals. But only now, it seems, are Republican leaders fully confronting the risk that Trump will define the GOP as a party of white racial backlash.

The uproar over Trump's charge that federal Judge Gonzalo P. Curiel is biased against him because he is "Mexican" dwarfs the unease over any previous Trump comment. (His coy refusal to immediately denounce Ku Klux Klan leader David Duke comes close.) The condemnation rose to a crescendo Tuesday when House Speaker Paul D. Ryan excoriated Trump's remarks as "the textbook definition of a racist comment."

Senior leaders in both parties have grumbled about primary winners in the past. (Harry S. Truman was famously skeptical of John F. Kennedy.) But it's difficult to find precedent for this widespread denunciation of a presumptive nominee. Sen. Lindsey Graham still has little company (apart from Illinois Sen. Mark Steven Kirk) when he calls for Republicans to rescind their Trump endorsements. Yet all Republican officials this week are undoubtedly recalibrating their posture toward Trump, and few are likely to decide to embrace him more tightly.

There's good reason for that concern: Trump's tribal, racial appeal threatens the GOP in both the near and long term. Yet it's also understandable that Trump has seemed blindsided by the heated Republican reaction to his attacks on the impartiality of the Indiana-born Curiel, and to his indication on "Face the Nation" that he also might not get a fair hearing from a Muslim judge. (It's reasonable to ask: Would a President Trump demand that Supreme Court

Justice Sonia Sotomayor recuse herself from all cases involving his administration because of her Latino heritage?)

Trump has reason to be surprised because until now, Republican leaders have mustered no more resistance to his provocations than momentary grumbling followed by capitulation. Trump unsparingly demeaned Marco Rubio during the campaign; yet Rubio compliantly endorsed him. Ryan criticized Trump over his Duke remarks and his proposal to temporarily ban Muslim immigrants. But then, after withholding his endorsement, Ryan too fell into line (if perhaps only temporarily).

Throughout, even the Republican leaders most uneasy with Trump have recoiled from confronting him partly because of how positively much of the GOP coalition has responded to his racially barbed message of defensive nationalism. Trump's appeal extends beyond racial backlash. His economic message and identity as an outsider and business executive have also powered his victory. But there's no question he has drawn his greatest support from GOP voters uneasy about demographic and cultural change.

As Pew Research Center polling shows, Republicans who say the growing number of immigrants threatens traditional American values, and those who believe Islam is more likely to encourage violence, rate Trump far more favorably than those who reject those statements. Likewise, although voters who support deporting all undocumented Mexican immigrants represented only a minority of all GOP primary voters in almost every state with an exit poll, those deportation supporters backed Trump in such overwhelming numbers that they provided a majority of his votes almost everywhere. Meanwhile, polls consistently show broad majority support among Republican voters for Trump's temporary ban on Muslims entering the country. Republican leaders under-

standably have thought twice, or more, about confronting so much of their core coalition, particularly the non-college-educated whites who embrace those positions in large numbers and keyed Trump's nomination. Yet Trump's unvarnished racial arguments against Curiel have crystallized the risk in allowing him to define the party unchallenged. Polls indicate that most Americans oppose Trump's signature deportation and anti-Muslim proposals. The raw attacks on Curiel will probably provoke even greater resistance.

Unease with demographic and cultural change has long rippled through the modern GOP agenda. But Trump's overtly racial arguments against Curiel (barely softened by the candidate's unapologetic explanatory statement Tuesday) threaten to explicitly brand the GOP as a party of white racial backlash even as the electorate grows more diverse. The attacks represent not only a moral, but also a political, failure.

"Racially divisive politics ... makes it harder to perform credibly among nonwhite voters, and it also makes it harder for Trump to run up the white numbers he needs because of resistance to that sort of appeal among white college graduates and white women," said the longtime GOP pollster Whit Ayres.

Supporters hope Trump can beat presumptive Democratic nominee Hillary Clinton by triggering a turnout tsunami among culturally conservative whites. But even if Trump squeezes out a victory that way, strategists warn he could lastingly scar the GOP's image. The damage, in fact, could be even greater if Trump wins and attempts to implement his agenda than if he loses. Republican leaders who hoped to mobilize Trump's supporters without directly confronting the racist signaling infecting his message now face what Ronald Reagan would recognize as "a time for choosing."

RONALD BROWNSTEIN is a senior editor at the Atlantic.

The position of Chicano society in the United States has long been characterized by brown American scholars as one of political impotency. In spite of a Treaty of Guadalupe Hidalgo in 1848 that guaranteed constitutional rights and protection to the then newly incorporated Mexican population of the Southwest, no active participation in the "American Way of Life" has ever been completely attained. Instead, forceful subjugation to an inferior socioeconomic status with a corresponding political marginalism has been the group's level of success in this country. In the post 1848 era in the Southwest nativists and racial supremacists gave energetic support to establishing a colonial-like ranking for the brown American population. In California, by the early 1860s, internal colonization had produced a similarly powerless "Mexican" element in the golden state.

For whatever reason, California historians generally have been remiss in treating the post-war condition of Mexican Americans in the state. The group's subjugation in the 1850s and 1860s is camouflaged in the traditional Manifest Destiny interpretation that ascribed the unfortunate fate of the "Spanish Californians" to Anglo-Saxon superiority and divine dictum.¹ Examination of the affects of the war on the conquered group has rarely stressed that the policy for relegation of brown Americans to an inconspicuous societal role had genesis during the invasion and the seizure of California by the United States forces in 1846. In point of fact the internal colonization of northern Mexican America had been set in motion by these events.

FORCED ENTRY

Contrary to the views of nationalistic historians that United States wartime activities on the Pacific Coast were solely a defensive measure, irrefutable evidence reveals a covert and carefully planned aggressive strategy to invade, seize, and suppress native resistance in the Southwest.² Months before the war commenced the United States "was determined to declare war against Mexico" unless the Mexicans themselves declared war or came to terms.³ In California, United States officials and their confidants knew of the invasion timetable to take possession of California by July 4, 1846. With but a short delay Commodore John D. Sloat hoisted the flag over Monterey on July 7, 1846.⁴

After completing the initial naval invasion Sloat moved to permanently neutralize the territorial political structure. Between July and early September, 1846, Sloat and his successor, Robert F. Stockton, imposed martial law and military rule on the Californians. While this directive was in accord with customary standards of international law and diplomacy during wartime, the issuance of temporary war measures and regulations for governing the province in reality was intended to become the basis for a permanent United States system.

MILITARY RULE: THE MECHANISM FOR UNITED STATES CONTROL

At the onset of the war with Mexico California's Spanish-speaking population numbered approximately 7,500 residents with upwards of 100,000 tribal Americans also still resident in the territory.⁵ For United States policy makers, the so-called "Indian" was not the most immediate concern, but his blood brothers, the Mexicans were since they politically controlled the province.

Consequently, the first military governors appointed to the occupied territory, Sloat, Stockton, and General Stephen W. Kearny, performed invaluable services in paving the way for the internal colony later established and finalized in California. As agents of the forced entry, their strategy included plans for a rapid and effective subjugation of California's Mexican population. In the master design, the diplomatic tool of public proclamations, while announcing the obvious United States confiscation, also proved extremely useful to the military in a game of psychological warfare aimed at disarming local resistance.

But the proclamation ploy obtrusively implied much more. Mexicans had become a conquered people. The ramifications of this situation were not to be totally manifest however until the new social order was created in California after 1848. Nonetheless, the proclamation served as testimony to the United States' willingness to pursue aggrandizement at the expense of compromising her political and constitutional tenets. Considered the model republic of the world at this time, she quickly discarded her lofty ideals for selfish gain.

Commodore Sloat issued the first proclamation to the Californians upon capturing Monterey in July, 1846. The outwardly conciliatory decree also boldly announced that the United States' confiscation of the territory was purely a defensive measure prompted by Mexico's belligerent actions on the Rio Grande. Sloat conveniently avoided reference to his country's aggressive actions in commencing hostilities. Instead, by placing responsibility upon Mexico, Sloat intended to maneuver the populace into accepting the United States contention that Mexico was the aggressor nation. He no doubt hoped that remorse and public support for the invasion by some of the more acquiescent in California might disintegrate any potential counter-offensive against the United States. But in event of defiance to the forced entry and occupation, Sloat cautioned that he came "in arms with a powerful force," and that California was now "a portion of the United States."⁶

Traditionally, historians have minimized Sloat's confiscation of California because declaring the United States the belligerent nation does not blend well with the notion that the seizure of the territory was (1) providentially ordained and (2) a justifiable defensive measure. But the plain and simple truth of the matter is that neither Sloat nor the United States could formally declare California "a portion of the United States" without benefit of treaty. And the Treaty of Guadalupe Hidalgo was not signed until February 2, 1848.

As the supposedly injured nation, the United States behaved in a most contradictory manner, eagerly pouncing on California as a "defensive measure." But in reality, as Sloat's statements reveal, his country's intention was aimed at swiftly and successfully carrying through a campaign to wrest control of the region from Mexico as a preliminary to final annexation. Thus, the policy precedent established by Sloat in his directives to the native Californians was permitted to continue as the basis for communicating the invader's schemes.

EXTERNAL ADMINISTRATION

Sloat served as military governor of California for only a brief period. But in that short interim from July 7 to July 23, 1846 he set in motion the pattern for administration of the territory and the transference of political power away from the native group. While Sloat did not carry out these plans, his successor, the more acrimonious Robert F. Stockton effectively set United States administrative aims solidly in the usurper's hands.⁸

In the first of two public proclamations after he took office, Stockton circulated to the Mexican Californian leadership delusive information on the duration of military control of California. Stockton announced in his July 29, 1846 declaration that military rule was only temporary and that command of the government eventually would be returned to the people. Stockton's deceptive remarks signified a yet cryptic policy intended to permanently entrench American rule in California and thus prevent the Mexicans from mounting a still possible resistance drive. The second edict, issued August 17, 1846, after accomplishing the military seizure and political neutralization of southern California, once again claimed California for the United States.⁹

To further United States machinations, Stockton ordered the partitioning of California into three military districts.¹⁰ His appointment of selected military subordinates to supervise the northern, central, and southern units he had created represented the progressive function of military rule as a vehicle for internal colonization. Yet due to the fact that total uprooting of the Mexican political structure was not in accord with the customs of war coupled with the knowledge that it may have produced chaos or protest or both, Stockton permitted the Mexican alcalde system to temporarily continue as the basic unit of local government.¹¹

But few native Californians were among the magistrates appointed to supervise the local political districts. Instead, Stockton and his successors preferred Anglo-American administration of these posts.¹² The replacement of the old order with the new guard was rapidly becoming a fact of life in what was still officially Mexican California. Moreover, United States covert actions regarding the area at this point were unfettered from their former disguise. Blatant Americanization policies now replaced early claims of "defensive" actions on the Pacific.

MEXICAN RESISTANCE

On the surface, an acquiescence among the Mexican populace to the forced entry prevailed during the first months of the occupation. Acceptance of the conquest had been especially evident among the upper class leadership.¹³ But the outwardly composed attitude of defeat was short-lived. Mexican patriots in southern California mounted a military counteroffensive that temporarily halted United States aims for several months in late 1846. Men like Jose Maria Flores, Jose Antonio Carrillo, and Andres Pico, led resistance groups that won significant victories at Los Angeles, Dominguez Hills, Chino, Santa

Barbara and San Diego.¹⁴ These campaigns resulted in the temporary ouster of United States forces from southern California and restoration of Mexican authority in these locales. The possibility of losing control of the province alarmed the Anglo-American military which immediately took steps to curtail Mexican activism in order to secure the area again.

Thus, inspite of heroic defensive feats by the Mexicans who in truth were only guarding their homeland, the United States was determined to win the California battle. The January victories in southern California by United States forces ended the final Mexican resistance of the war. The signing of the Capitulation of Cahuenga on January 13, 1847 closed the door to future defensive campaigns by the native populace. Military rule now reigned supreme.

In January, 1847 the vitriolic Stockton was replaced by his hand-picked successor, the ambitious John C. Fremont whose short and controversial fifty day tenure as military governor ended on a sour note. Demonstrating an unwillingness to step down as governor, Fremont refused to permit his successor General Stephen W. Kearny, recently arrived from New Mexico, to take over the office. Fremont's outlandish behavior and insubordination toward his superior was ultimately rewarded by a court martial. In March when the sordid affair with Fremont had been resolved, Kearny became occupied California's fourth military governor.

SOLIDIFYING THE INTERNAL COLONY BASE

The new governor began his rule by issuing a proclamation on March 1, 1847. Eager to complete the conquest, Kearny affirmed his government's desire to provide the province with "the least possible delay, a free government similar to those in her other territories."¹⁵ Ironically, Kearny had received specific orders from his superiors in Washington to refrain from declaring California part of the United States at this time.¹⁶ But Kearny disregarded those official instructions and proceeded to absolve "all the inhabitants of California from further allegiance to the republic of Mexico," by claiming them as "citizens of the United States."¹⁷

But Kearny did not stop there. He further cautioned the Californians not to take up arms against the occupation forces. Such defiance, as heroic as it might have been, only meant that they would be "considered as enemies, and treated accordingly" by the conquerors.¹⁸ In others words, loyal Mexican citizens were to be judged traitors to the United States! How indeed could citizens of Mexico (since no treaty had yet been signed dissolving that allegiance) who chose to defend their homeland become traitors to the United States?¹⁹

A simple deduction of the invader's clever distortion of the situation reveals a scheme for disarming the group and stripping them of their natural rights within their own country. This goal was achieved in good measure before the war officially ended in February, 1848. Cunning and even questionable methods employed by United States agents had effectively subordinated and

politically neutralized the former rulers of the land. Consequently, the last men to serve as military governors of California administered the territory without fear of further Mexican resistance.

As noted previously, the Californian upper class had taken sides in the contest long before hostilities were terminated. Even earlier, before the war had commenced, prominent men like Mariano Vallejo, Juan Bandini, Pio Pico, Miguel de Pedrorena, and Santiago Arguello had entertained supporting either the United States or England if California was invaded. As the political guardians of the territory, these men had judged that foreign confiscation of California appeared more advantageous to their class' future status. Their hasty acceptance of the invasion also signaled tacit approval of future United States activities against the native populace.²⁰ Elite inertia during the war failed to avert not only confiscation of the area but brutal subordination of California's tribal groups in the years to follow. Fear of losing their social status, personal holdings, or both, had immobilized the "Californios." But they were to have another opportunity to defend La Raza.

THE CALIFORNIA CONSTITUTIONAL CONVENTION

The California Constitutional Convention of 1849 represented a transitional phase in the evolution of the internal colony. During the military era a valuable precedent for future relations between Caucasians and Mexican Americans had already been established. But perhaps the assembly of delegates elected to serve at the statehood convention would prove more congenial to the former rulers of the land. But this was not to be the case since the method utilized to elect delegates revealed majority group sentiments regarding the welfare of the Mexican populace.

Population size instead of equal numbers of representatives for each district of California became the preferred selection process. The densely populated Anglo-American northern sector outdistanced the Mexican dominated but sparsely settled southern area.²¹ Nativist delegates to the convention benefited the most from their knowledge of territorial demographics in California. As a consequence, of the forty-eight men elected to participate at the Monterey convention only eight Californians served as the official "Mexican" representation. Of the eight, six were native-born Californians.²² Even more relevant is the fact that a significant percentage of the Caucasian participants at the convention were short-term residents with little knowledge of California's Spanish and Mexican legal system. And, with even less interest in protecting the rights of this new citizen group.²³ At the Monterey convention of September and October, 1849, nativist blocs raised as a central issue the relevancy of the Treaty of Guadalupe Hidalgo's guarantee of full citizenship status for the new American subjects of the Southwest.

THE POLITICAL DISENFRANCHISEMENT CAMPAIGN

Delegates William Gwin (later United States Senator for California) and Charles Botts professed before the assemblage the sentiments of the majority of their colleagues regarding the state's first constitution. Gwin declared

that it was "not for the native Californians" that "we were making this Constitution," but rather "for the great American population, comprising four-fifths of the population of the country."²⁴ While this appraisal was technically correct, Gwin conveniently omitted the fact that the majority of Caucasians resided in the north and not in the south where the Mexican Californians were the majority in numbers.²⁵

To allay any fears on their part, Gwin quickly added that the constitution would also protect the Spanish-speaking.²⁶ Exactly what safeguard the Anglo-inspired constitution planned for the native inhabitants in the future state soon became evident. Gwin, who the Mexican delegates suspected of hypocrisy, along with Charles Botts were leaders of a clever disenfranchisement campaign directed at the native American element of California. Quite possibly, if they interpreted the issue broadly, Mexicans of tribal ancestry (in part or whole) could also come under the scrutiny of the extremely supremacist assembly in the debate over voter qualification. This meant that non-white Mexican males who had elected to become United States citizens under the treaty stipulations might be disqualified from voting. Thus, the discussion on political rights had come down to the simple issue of race as a criteria for franchise privileges in California.

Were the Mexicans not Indians? Or were they white? Some upper class Californians claimed Spanish ancestry even though they were generally of mixed blood Mexican origins.²⁷ The question was sufficiently clouded among the Spanish-speaking. But not so among the Caucasian element. The cryptic goal of supremacists centered around devising a plan to also disenfranchise Mexicans who were "half-breeds" at best. Thus the issue of racial ancestry was purposely raised by nativists to eliminate the "unsavory" colored element in the population from participation in the election process.

Without any debate they summarily denied blacks the right to vote in California.²⁸ However, when it came down to disclaiming rights for Mexicans, the Treaty of Guadalupe Hidalgo stood in the way.²⁹ Clearly, the scheme to transform the state into a "white male only" voting paradise meant eliminating suffrage privileges for these new citizens through bestowal of an "Indian" status. Therefore, challenging the treaty's validity became central to the disenfranchisement efforts of nativists.

Charles Botts, with obvious disregard for the intent of the 1848 agreement, argued the disenfranchisement position well. "He maintained that this Treaty, so far as he knew" was

binding in every clause because it does not contradict the Constitution of the United States; it does not prescribe who shall be our voters. If it had made citizens of Mexico directly citizens of the United States, it would not have said that they should be voters of the State of California.³⁰

Once the issue was raised in the convention, the matter of the qualification of California tribal groups as full citizens became the key topic of discussion. Botts had "granted for the sake of argument, that they were citizens of

Mexico."³¹ At this juncture Botts also affirmed the prevailing nativist position.

The question is still open whether they shall be voters. There are thousands of citizens of the United States who are not voters. Gentlemen should not confound the words. It does not follow that if a man be a citizen of the United States he shall be a voter.³²

When Santa Barbara's delegate Pablo de la Guerra stood up to decry the nativist position, he was met with a barrage of questions on Mexican government voting practice. De la Guerra informed the assemblage that Mexican law excluded no race from voting, and, also informed them that "some of the finest men in the Republic [Mexico] were of the Indian race."³³

The dialogue conducted by the delegates on the subject of "Indian" voting privileges in Mexico clarifies two historical facts. First, that the convention publicly recognized that most Mexicans were related by blood to the tribal groups. And second, that Caucasian delegates potentially viewed disenfranchisement as inclusive of not only tribal groups but most Mexicans as well. At best, only the elite upper class Californians were considered "near white." The bestowal on the group of a courtesy Caucasian categorization was acknowledged because of long standing alliances formed through intermarriage by the Californians with some of the older Anglo delegates who were understandably more sensitive to the upper class than other whites.

But by clouding the issue, racial supremacists hoped to disguise their political goals. Denying tribal groups voting privileges surfaced as a convenient ploy for disenfranchising mixed-blood Mexicans as well. This is a significant point since language or even dress were often the only identifiable means of distinguishing the two indigenous types. But to be truthful, most Caucasians of the period demonstrated little concern for these social distinctions and usually never differentiated between tribal Californians and Mexicans on most occasions. Even fewer cared about upholding their political rights. In fact, in the 1850s Mexicans were excluded from voting or participating in judicial proceedings in some places because of their Indian blood.³⁴

The clever ruse of conceiving of race and blood as a political issue seriously undermined the constitutional rights of Mexicans who became United States citizens and opened the door for the mechanism of Anglo political domination of a soon to be powerless people. This alarmed the Mexican Californian delegates since some of them were also dark skinned mixed-bloods. They threatened to walkout in protest of the nativists' racist campaign.³⁵ The convention delegates responded by offering to compromise on the issue. They agreed to allow the future legislature to settle the issue of voting rights for tribal Californians by a "concurrent two-thirds vote" of the majority body.³⁶ The constitution thus granted to the state's first legislature the responsibility for enfranchising certain "Indians" (i.e., civilized tribes and Mexicans). The Mexican group was not disenfranchised, but statehood offered little promise of true equality since nativists were convinced of the necessity of permanently subjugating the conquered population by other means.³⁷

STATEHOOD AND THE TACTICS OF DOMINATION

Self-interest had clearly motivated the upper classes to participate at the convention. A fear that unsympathetic whites with ulterior motives would impose higher taxes on their large property holdings had in great part led the group to Monterey. While by convention's end the Californians had temporarily halted the nativists' subtle political disenfranchisement plan, these actions produced only a short reprieve for most Mexican Californians.³⁸ In the first decade of statehood the internal colonization of non-whites in the state became an irreversible fact of life as most Mexicans lost control of their social, economic, and political destinies.

Ultimately, even the upper class experienced a similar fate despite the fact that they enjoyed longer immunity from intolerant racism and nativism.³⁹ At first, some of the more aspiring elites whose trust in the United States democratic process included a belief in equality of opportunity for all, actively sought political office. But they soon discovered this was not to remain a permanent privilege for brown Americans.

In the 1851 state elections all three Spanish-surnamed representatives who had won seats in the first legislature were eliminated from the senate and assembly.⁴⁰ During the 1850s others like Antonio Coronel of Los Angeles discovered the hard way that Anglo-Americans, even when they were in the minority as was the case in southern California, had little tolerance for Mexicans in political leadership roles.⁴¹ At best, the upper class won election to local offices throughout the state but were incapable of deterring the growth of the internal colony.⁴² In the north the upper class more quickly lost political prestige but by the advent of the railroads in the southland their compatriots in that sector also experienced a similar decline in their fortunes.

The precarious fate of the remainder of the brown American population entered the political powerlessness stage in the 1850s. Almost immediately after joining the union, state legislators passed a series of laws that aimed at systematically depriving both tribal Californians and their blood brethren of their natural and civil rights.

The first of these statutes, the 1850 Foreign Miners Tax, established a precedent for the years to follow. The infamous bill had been authored by Assemblyman Thomas Jefferson Green, an individual with a long history of anti-Mexican activity.⁴³ Of crucial significance is the manner by which the political process in California assisted obviously racial supremacist interest groups in the eventual subordination of brown Americans by unjustly depriving them of basic constitutional rights through technically legal methods.

The tax, which forced Mexicans and Chinese to pay a fee to work the mines, also implicitly licensed racial supremacists to utilize coercion, violence, and intimidation against these groups to enforce the law. The bill was worded to exclude foreigners, but even California-born Mexicans faced the same violent treatment from vigilantes and nativists. In truth, few enforcers

of the tax chose to distinguish between Mexican nationals and California-born Mexicans. Needless to say, this sort of political and legal action in concert with violent repression of La Raza gave the internal colony tremendous impetus.

That same year, the state legislature legalized Indian slavery with the passage of the Indenture Act. The law which remained on the books in California until 1863 also stripped non-Caucasians or "Indians" of due process under the law and threatened punishment if they failed to comply with the act.⁴⁴ But by then, most tribal groups in the state had been virtually annihilated or subordinated to a subhuman status.⁴⁵

The following year brown Americans again witnessed another flagrant violation of their treaty rights. California's staunchly nativistic United States Senator, William Gwin, persuaded the nation's lawmakers to pass the Land Act of 1851. Directed primarily at California, the law proved disastrous to Mexican property owners. The chief purpose of the law centered on scrutinizing the title deeds of property owners. Significantly, for the internal colonization of La Raza, the bill also challenged anew the credibility of the Treaty of Guadalupe Hidalgo which had guaranteed that ownership of land by naturalized citizens of Mexican ancestry in the Southwest would be upheld by United States law. Under closer study, the law also discredited the positive conclusions of an 1850 land survey conducted in California by William Carey Jones for the General Land Office of the United States. Jones' findings had affirmed the "near perfect" validity of the Mexican titles.⁴⁷ Without a doubt, then, a deceptive plot to dispossess Mexicans had reached the national level and won support among the nation's elected officials.

To give legitimacy to the confiscation campaign, a Board of Land Commissioners convened in San Francisco to ascertain the rights of claimants who appeared before the court. The three man Anglo tribunal assembled between 1852 and 1856. In the short interval before it was disbanded, the commission had ushered in an era that witnessed waves of squatters and usurpers preying upon helpless Mexican landowners without fear of retribution by authorities. The public officials of California did indeed very little to protect the persecuted landowners while their legal titles underwent judicial review. Eventually most Mexican litigants who appeared before the land board proved their legitimate title to property. However, the time and expense involved in attempting to prove valid ownership in concert with misdeeds by unscrupulous lawyers cost most defendants dearly; and, in the end achieved the same tragic results.⁴⁸

Elisha O. Crosby, a contemporary and former delegate at the 1849 state convention assessed this period in California by sharply criticizing the work of the land courts. Crosby indicted them for perpetrating the "grossest outrages upon equity and common honesty. Some of the decisions were in utter violation of the Treaty with Mexico."⁴⁹ And indeed they were. But no one came to the defense of the Mexicans. It would have been "un-American" at the time to do so.

Coarse racism, nativism, and religious bigotry were fundamentally at the root of the entire land question. And with the recent conquest of the Southwest fresh on the minds of the discriminating, application of the old adage, "to the victor belongs the spoils" gained widespread appeal and backing. Significantly, the outrages committed against these new United States citizens were not an isolated pattern but commonplace throughout the Southwest. Moreover, economic dislocation was part of the plot to keep the group "in its place." By United States standards the Catholic Mexicans were deemed social and racial inferiors and unworthy of fully enjoying liberties shared by true "Americans." Those they did enjoy had been gained by treaty right anyhow and not because of favorable American grace.

THE CULTURAL GENOCIDE CAMPAIGN

By 1855 nativistic sentiment experienced another upsurge as a cultural genocide program won popular support among public officials. The State Bureau of Public Instruction gave the backers of this drive support by decreeing that henceforth public school instruction was to be conducted solely in English.⁵⁰ Now since the bilingual clause of the state constitution provided Spanish co-equality with English in California, a reversal of school policy signaled the beginning of a backlash against Mexican culture. Although some southern California communities resisted the order and continued to teach in Spanish, by the 1870s bilingualism had been officially obliterated and virtually delegitimized throughout the state.⁵¹

The anti-Spanish effort gave impetus to state legislative efforts at cultural genocide. Also in 1855, senators and assemblymen passed legislation intended at limiting the social enjoyments and freedoms of resident Mexicans. Among the several laws passed that momentous year were the following:

... a law prohibiting operation of any "bull, bear, cock or prize fights, horserace, circus, theatre, bowling alley, gambling house, room or saloon, or any place of barbarous or noisy amusements on the Sabbath," the penalty being a fine of ten to five hundred dollars. Others were a special act controlling gambling; a head tax of fifty dollars imposed on immigrants, aimed primarily at the Chinese, but incidentally including Mexicans; and a renewal of the foreign miners' tax set at five dollars per months.⁵²

But undoubtedly the most insulting decree passed was the anti-vagrancy law commonly known as the "Greaser Act" which purportedly intended to shield innocent persons from dangerous individuals. Section two of the racist statute defined all persons of Spanish or Indian blood who went about armed and dangerous as "greasers."⁵³ The law focused only on the Mexican element in California. The implied language of the statute blatantly suggested that violence and crime represented Mexican genetic traits. Worse yet, disarming Mexicans through official public sanction became a vicious method for potential group annihilation in a racially hostile environment.

State legislators, who were elected to carry out the mandate of the

people (i.e., Caucasians), virtually encouraged and gave free reign and license to acts of violence against Mexicans and tribal groups in California during this period. Statistics reveal that "in 1853, California had more murders than the rest of the United States, and Los Angeles had more than the rest of California." In his studies on southern California, Carey McWilliams noted that "a homicide a day was reported in Los Angeles in 1854, with most of the victims being Mexicans and Indians." He further added that in the period between 1849 and 1854, 2,400 murders, 1,400 suicides and "10,000 other miserable deaths" were committed in the state. According to McWilliams, "miserable deaths" was "a euphemism for 'Mexicans' murdered."⁵⁴ The record was indeed shameful. Yet cultural or racial genocide did not succeed as well as had political and economic subjugation. Highly resilient, the brown American's culture survived in spite of internal colonization.

Nor did nineteenth century brown Americans accept Anglo-Saxon "divine" dictum passively. Men such as Joaquin Murietta, Pancho Daniel, Tiburcio Vasquez and others are evidence of Mexican activism in this age. However, brown Americans who took up arms in defense of their rights soon found that the Caucasian majority had branded them "bandits" and outlaws. The long arm of internal colonialism had deemed legitimate protest by the group unlawful. This vicious cycle of repression forced most of these early activists to circumvent the law in order to defend the group's natural right to be. But the majority society recognized no such justice nor could they sympathize with the violent ostracism of Mexican Americans.

Yet similar sentiments prevail in our day. Myopic historians with supposedly greater objectivity are guilty of perpetuating the same distortions by labeling these individuals bandits.⁵⁵ The usually liberal intelligentsia who have denounced the evils of slavery and the extermination of tribal Americans have shown no corresponding sympathy for Mexican and Chicano sufferings. Efforts at gaining a measure of dignity in California by nineteenth century brown Americans are rudely overlooked and minimized by these chauvinistic scholars in their narratives as inconsequential to the state's golden history.

POLITICAL POWERLESSNESS

At the end of the 1850s upper class Mexican Californians attempted apparently for the final time to unite to forestall total political subjugation. These prominent figures centered their campaign on the southern portion of the state and joined pro-slavery groups in 1859 in a movement to divide the state in half.⁵⁶ Their interests were not guided by any particular southern slavery sympathies but rather by the hope that they might retain political influence in the predominantly Spanish-speaking southern California region.⁵⁷

Assemblyman Andres Pico raised the controversial separation issue before the legislature that year. Northern interest groups who looked with disdain on their southern counterparts, quickly approved the referendum measure. And when put to the voters, the separation idea received popular support. But at the last moment the legislature changed its mind and refused to permit actual separation.⁵⁸

No other effort of this magnitude was ever launched again by the Mexican group despite La Raza's continued social activism in the state until the 1870s. But with virtually no political clout and with even less support from the upper class Mexicans who served in minor public roles in the legislature from time to time, the group remained internally colonized. The advent of the railroads in the late nineteenth century furthered the decline as this transportation phenomena brought scores of non-Mexicans into the region.

The promise of political and civil rights guaranteed by the Treaty of Guadalupe Hidalgo had been quickly shunned and in turn violated in California in the 1850s. By the end of the century the Mexican population would clearly be identified as a foreign element in the state by the Anglo usurper; and, as a powerless people ad infinitum.

NOTES

¹Examples of this historical tradition include the works of Ray Allen Billington, John Caughey, Charles Chapman, and Andrew Rolle. Chicano scholars generally chide their historical chauvinism as both racist and nativistic.

²E.C. Orozco, Republican Protestantism in Aztlan (Glendale, Calif.: Petereins Press, 1980), clearly documents a Freemasonic-led conspiracy to seize the southwest from Mexico.

³George P. Hammond, Ed., The Larkin Papers (10 vols.; Berkeley and Los Angeles: University of California Press, 1952), pp. 295-297; see also John A. Hawgood, ed., First and Last Consul, Thomas Oliver Larkin and the Americanization of California: a Selection of Letters (San Marino: The Huntington Library, 1962), p. 59.

⁴Ibid.

⁵Andrew Rolle, California: A History (3rd ed.; Arlington Heights, Ill.: AHM Publishing Corporation, 1978), p. 357.

⁶Hubert H. Bancroft, History of California (7 vols.; San Francisco: The History Company, Publishers, 1888, V:234-237).

⁷See the United States Constitution, Article IV, Section 3 for an explanation of the process by which new states are admitted into the union.

⁸Robert F. Stockton had previously served as President Polk's special agent in Texas in 1845. He had been specifically sent there to manufacture a war against Mexico by baiting the Texans into commencing the hostilities against the Mexicans. California was the real prize in this scheme. For a discussion of the failure of pre-war intrigue in Texas see, Glen W. Price, Origins of the War with Mexico: The Polk-Stockton Intrigue (Austin: University of Texas Press 1967).

⁹Theodore Grivas, Military Governments in California, 1846-1850 (Glendale, Calif.: The Arthur H. Clark Company, 1963), pp. 84-87.

¹⁰Stockton also announced his plans to establish civil government for California in his second proclamation. See Military Governments in California, p. 56.

¹¹Ibid., pp. 151-163. An alcalde was a local magistrate.

¹²Although Stockton proclaimed an election for alcaldes in September, 1846, he proceeded to appoint Anglo-Americans to key positions prior to these elections. In Santa Barbara he appointed Thomas M. Robbins and for Los Angeles he selected two men, John Temple and Alexander Bell. Louis Robidoux was appointed alcalde of San Bernardino. In San Diego John Finch and Jose Francisco Ortega were appointed to this office.

In northern California, the Mexican alcalde of San Jose, Pedro Chabolla, was replaced by George Hyde. At Yerba Buena the governor appointed Lieutenant Washington A. Bartlett. Finally, Walter Colton, United States Navy Chaplain, took over the office of alcalde at Monterey. Only one of the men assigned was a native Californian. See Military Governments in California, pp. 88-89.

¹³Counted among the supporters of a British or United States takeover were such men as Santiago Arguello, Juan Bandini, Miguel de Pedrorena, Pio Pico, and Mariano Vallejo. In fact, in March, 1846, Governor Pio Pico called a convention which met at the home of Thomas Larkin to discuss the matter of foreign protection in the event of war between the United States and Mexico.

These men were quite disposed to mingling with Anglo-Americans and Englishmen at a time when they should have been preparing to defend California against invasion. See Samuel H. Willey, Thirty Years in California (San Francisco: A.L. Bancroft & Co., Printers, 1879), pp. 6-7, for an eyewitness view of the convention; see also Grace E. Tower, Sentiment in California for American Government and Admission into the Union (Los Angeles: McBride Printing Co., 1927), p. 10.

For a discussion of a British-Californio plot to hand the province over to the English, see Sheldon Jackson, A British Ranchero in Old California (Glendale, Calif: Arthur H. Clark Co. & Azusa Pacific College, 1977), pp. 88-90.

¹⁴Ralph J. Roske, Everyman's Eden: A History of California (New York: The Macmillan Company, 1968), pp. 225-230.

¹⁵United States Congress, House. California and New Mexico. H. Ex. Doc. No. 17, 31 Cong., 1st Session, Serial No. 573, pp. 288-289.

¹⁶Grivas, Supra, p. 104.

¹⁷Kearny Proclamation, H. Ex. Doc. No. 17, p. 289.

¹⁸Ibid.; Kearny's statements were virtually an exact duplication of his proclamation to the inhabitants of New Mexico made in August, 1846 when he took possession of that territory for the United States. See Richard N. Ellis, ed., New Mexico Historic Documents (Albuquerque: University of New Mexico Press, 1975), pp. 4-5.

¹⁹The people of New Mexico experienced the same injustice. In fact, the Taos insurrection of January, 1847 led to the trial and execution of several New Mexicans for crimes of treason! The United States Secretary of War, William Marcy, clearly understood the blatant illegality of the Anglo-American military-supported reprisals. In a communique to the head of the United States forces in the territory, Sterling Price, Marcy reminded the colonel that the treason indictments were improper and erroneous. See letter, William L. Marcy to Sterling Price, H. Ex. Doc No. 17, p. 252.

²⁰See note 13.

²¹Excluding tribal groups, approximately 100,000 people were resident in California by 1850. Of these, most were living in the north where the gold discovery had stimulated a massive immigration of settlers. Perhaps 76,000 of all of California's population was concentrated in this region. The rest, mostly native Californians, continued to live in southern California. The Mexican element remained the most numerous in this area until 1880 when the railroads brought a significant influx of whites into the southland.

²²Five of the eight men were elected from districts in the south; the other three were from the north. Miguel de Pedrorena represented San Diego. Jose Antonio Carrillo and Manuel Dominguez served as delegates for Los Angeles. Pablo de la Guerra represented Santa Barbara and Jose Maria Covarrubias served for San Luis Obispo. Jacinto Rodriguez was Monterey's native-Californian delegate, Antonio Pico represented San Jose and Mariano Vallejo served as the Sonoma delegate. Of the eight men, Pedrorena and Covarrubias were not of Mexican origins. The former came from Spain and the latter was a native of France.

²³Five delegates had been in California for only four months. Another four had been residents of the territory for less than a year. The oldest non-Mexican was Abel Stearns who had lived in California for twenty years. For a list of the forty-eight delegates to the convention, see J. Ross Browne, Report of the Debates in the Convention of California, On the Formation of the State Constitution, in September and October, 1849 (Washington: Printed by John T. Towers, 1850), pp. 478-479.

²⁴Debates of the Convention, p. 11.

²⁵Ibid.

²⁶Ibid., p. 22.

²⁷For a discussion on race and social aspirations among the upper class in Spanish and Mexican California, see G.E. Miranda, "Family Patterns and the Social Order in Hispanic Santa Barbara, 1784-1848" (Doctoral Dissertation, University of Southern California, 1978), pp. 27-49.

²⁸Debates of the Convention, p. 74.

²⁹Article nine of the Treaty of Guadalupe Hidalgo reads in part: "The Mexicans who, in the territories aforesaid, shall not preserve the character of citizens of the Mexican republic conformably with what is stipulated in the preceding article, shall be incorporated into the Union of the United States, and admitted as soon as possible, according to the principles of the federal constitution, to the enjoyment of all the rights of citizens of the United States... With respect to the political rights, their condition shall be on an equality with that of the inhabitants of the other territories of the United States."

³⁰Robert F. Heizer and Alan F. Almquist, The Other Californians: Prejudice and Discrimination Under Spain, Mexico, and the United States to 1920 (Berkeley and Los Angeles: University of California Press, 1971), p. 101.

³¹Ibid.

³²Ibid.

³³Debates of the Convention, p. 63.

³⁴Leonard Pitt, Decline of the Californios: A Social History of the Spanish-Speaking Californians, 1846-1890 (Berkeley and Los Angeles: University of California Press, 1970), p. 202.

³⁵Donald E. Hargis, "Native Californians in the Constitutional Convention of 1849," Historical Society of Southern California Quarterly, XXXVI (March, 1954), 6-7.

³⁶Ibid.; See Article two, Section one of the 1849 state constitution. The first California legislature went on record favoring suffrage for white male citizens only.

³⁷Some nativists in the United States even intended to place the Mexican population on reservations alongside their tribal brothers. See Frederick Merk, Manifest Destiny and Mission in American History (New York: Vintage Books, 1963), pp. 157-179 passim.

³⁸The native Californians also participated in the debates on the boundary issue, taxation, bilingualism, and mineral and water rights.

³⁹Pitt, Decline of the Californios, pp. 120-129, 148-166, discusses the prosperity of the upper classes during the 1850s as well as the formation of a political alliance with their Caucasian brethren during the height of nativism and racism in southern California. The allies cooperated in the subjugation of the Mexican masses of the southland during this period.

⁴⁰Ibid., p. 140. According to Hubert H. Bancroft, of the sixteen senators and thirty-six assemblymen elected to California's first legislature, only Pablo de la Guerra and Mariano Vallejo won seats as members of the senate. Jose Maria Covarrubias became the only Spanish-surnamed representative in the assembly. See Bancroft, History of California, VI:308-310, notes 3 and 4.

⁴¹Heizer, The Other Californians, p 151. According to Richard Griswold del Castillo, The Los Angeles Barrio, 1850-1890, A Social History (Berkeley: University of California Press, 1979), pp. 154, 158-160, thirty-eight Californios held local and state offices in Los Angeles between 1850 and 1859. Despite these numbers, the group did not maintain these success levels in later decades. After 1860, the "Mexican vote" was no longer seen as crucial for election to public office.

⁴²Very few Californians of Mexican ancestry achieved political prominence in the state during the late nineteenth century. The most well-known included Reginaldo del Valle and Ignacio Sepulveda from Southern California. The most successful, however, was Romualdo Pacheco who became governor of the state in 1875. Originally elected as lieutenant governor in 1871, he was elevated to the highest office in the state when the then governor won a seat to the United States Senate.

It is well known that Pacheco had few sympathies for the injustices suffered by Mexicans in that period. His refusal to commute the death sentence of the fabled Tiburcio Vasquez, a social rights activist, suffices to explain the insensitivity of the few "Californians" in public office. For a discussion of political office-holders in the late nineteenth century, see Pitt, Decline of the Californios, pp. 269-274.

The decline in political fortunes for the upper classes was delayed in Los Angeles until after 1880 according to Griswold del Castillo, The Los Angeles Barrio, p. 159.

⁴³Bancroft, History of California, VI:404. The Sacramento state Senator had first arrived in Texas in 1836. Green had a direct hand in obstructing the Anglo Texan deportation of President Santa Anna to Mexico after the Texas War ended and a treaty had been signed. Later, Green participated in the Texan filibuster against Mier, Mexico, in 1842. He wrote a highly inflammatory and anti-Mexican account of the "expedition" against the border town. In 1845 he was active in the prewar intrigue in Texas initiated by President Polk. See Stanley Siegel, A Political History of the Texas Republic, 1836-1845 (Austin: University of Texas Press, 1956), p. 41; Thomas J. Green, Journal of the Texian Expedition Against Mier (Austin: The Steck Co., 1935), pp. 404, 412-414; Price, Origins of the War with Mexico, p. 163.

⁴⁴Heizer, The Other Californians, pp. 46-47.

⁴⁵Rolle, California, p. 357 cites the Indian population decline between 1849 and 1856 by noting that the tribal groups were reduced from 100,000 to 50,000 in seven short years.

⁴⁶Josiah Royce, California (Santa Barbara and Salt Lake City: Peregrine Publishers, Inc., 1970), p. 382.

⁴⁷Robert G. Cleland, The Cattle on a Thousand Hills (San Marino: The Huntington Library, 1951), p. 37.

⁴⁸Royce, California, p. 381.

⁴⁹Elisha O. Crosby, Memoirs of Elisha Oscar Crosby: Reminiscences of California and Guatemala from 1849 to 1864, ed. by Charles A. Barker (San Marino: The Huntington Library, 1945), p. 115.

⁵⁰Pitt, Decline of the Californios, p. 226.

⁵¹The 1879 California Constitution delegallized Spanish. There had been much controversy over the issue of bilingualism at the 1849 state convention. Only after much heated debate was Spanish accorded co-equal status with English. See Debates of the Convention, p. 273.

⁵²Heizer, The Other Californians, p. 151.

⁵³Ibid.

⁵⁴Carey McWilliams, Southern California; An Island on the Land (Santa Barbara and Salt Lake City: Peregrine Smith, Inc., 1973), pp. 60-61.

⁵⁵Leonard Pitt is guilty of this same historical chauvinism. At best Pitt argues that these men were a "product of social upheaval in Mexico." He dismisses the fact that they were products of social upheaval in Anglo California. See Decline of the Californios, p. 75.

⁵⁶Heizer, The Other Californians, pp. 151-152; Pitt, Decline of the Californios, pp. 204-205.

⁵⁷Ibid.

⁵⁸Bancroft, History of California, VII:254.

KNOWN BY NO NAMES:
THE FORGOTTEN STORY OF MEXICAN AMERICAN LYNCHING

William D. Carrigan
Clive Webb

They chase us like outlaws, like rustlers, like thieves.

*We've died in your hills
We died on your deserts
We've died in your valleys
We've died on your plains
We've died in your trees
We've died in your bushes
Both sides of the river
We've died just the same*

*Who were all these friends who lie scattered like the dry leaves?
The radio said they were just deportees.*

*To fall like dry leaves and rot on the top soil
And be known by no names except deportees.*

"Deportees (Plane Wreck at Los Gatos)"

MATERIALS FOR EL CAMINO COMMUNITY COLLEGE

Contents

1. Abstract and Overview
2. Lecture Outline
3. Key Names and Terms
4. Key Tables and Data
5. Bibliography on Primary Sources
6. Bibliography on Secondary Sources

ABSTRACT AND OVERVIEW OF PROJECT

In January 2000, the first ever exhibit of lynching photography opened at the Roth Horowitz Gallery in New York City. The exhibition has attracted international attention and publicity. Confronted by the stark imagery, visitors have expressed both shock and revulsion. Despite this increased public awareness of America's violent past, one crucial chapter in this story remains untold. In the nineteenth and early twentieth centuries, mobs lynched nearly six hundred Mexicans. Not one single photograph in the exhibit contains an image of a Mexican lynching victim.

In August, 2000, Mexican President-elect Vicente Fox met with United States President Bill Clinton to discuss relations between their two countries. One of the foremost points of discussion was violence along their shared border. The press has reported that in the first half of 2000, 340 Mexicans died trying to cross into the United States and at least one of these was shot by vigilantes. These press reports, however, have failed to place the issue in its historical context. Civilian violence against Mexicans has long been an endemic element of the history of the Southwest Borderlands. Although widely recognized in the Mexican community on both sides of the border, and among some scholars, the history of mob violence against Mexicans is largely unknown.

This project is a co-authored study of the lynching of Mexicans in the United States from 1848 to 1928. Most scholarly works on lynching focus on African Americans. This is to ignore the fact that other racial and ethnic minorities also died in the hundreds at the hands of white mobs. The traditional scholarship on lynching has concealed these victims by classifying those not of African American descent under the single category of "white." In reality, these "white" victims of mob violence included ethnic and racial minorities such as American Indians, Chinese and Sicilians. Next to African Americans, no minority group suffered lynching in greater numbers than did Mexicans.

Although historians have long recognized the legacy of racial violence against Mexicans, there has been no thorough study of this phenomenon. This project will challenge the prevailing black/white dichotomy that continues to define the study of race relations in the United States. An analysis of the scale and impact of mob violence against Mexicans will demonstrate the multi-ethnic nature of lynching.

LECTURE OUTLINE

Introduction

Forgotten Lynchings

Beyond Black and White: The Multi-Ethnic Nature of Lynching

Rethinking the Chronology of Lynching

Rethinking the Geography of Lynching

Rethinking the Role of Gender in the History of Lynching

Rethinking Resistance and Lynching

Conclusion

KEY NAMES AND TERMS

Phillip Dray, *At the Hands of Persons Unknown: The Lynching of Black America* (2001)

James Allen, ed., *Without Sanctuary: Lynching Photography in America* (2000)

Carey McWilliams, *North from Mexico* (1949)

Tuskegee Institute Lynching Files

Josefa

José Chamalis

Francisco Arias

Rafael Benavides

Joaquin Murrieta

Juan Cortina

La Agrupación Protectora Mexicana

La Gran Liga Mexicanista de Beneficencia y Protección

Elias Zarate

La Prensa (San Antonio)

Manuel Tellez

League of United Latin American Citizens (LULAC)

KEY TABLES

Table 1: Lynchings of Mexican Americans by Decade

Decade	Number of Lynchings
1848-1850	8
1851-1860	160
1861-1870	43
1871-1880	147
1881-1890	73
1891-1900	24
1901-1910	8
1911-1920	124
1921-1930	10
Total	597

Table 2: Lynchings of Mexican Americans by State

State	Number of Lynchings
Texas	282
California	188
Arizona	59
New Mexico	49
Colorado	6
Nevada	3
Nebraska	2
Oklahoma	2
Oregon	2
Kentucky	1
Louisiana	1
Montana	1
Wyoming	1
Total	597

Table 3: Alleged Crimes of Mexican American Lynching Victims

Murder	301
Theft or Robbery	116
Murder and Robbery	38
Being of Mexican Descent	10
Attempted Murder	9
Cheating at Cards	7
Rape or Sexual Assault	5
Assault	5
Witchcraft	3
Kidnapping	3
Courting a White Woman	2
Taking Away Jobs	2
Rape and Murder	1
Attempted Murder and Robbery	1
Refusing to Join Mob	1
Threatening White Men	1
Being a "Bad" Character	1
Killing a Cow	1
Being a Successful Cartman	1
Miscegenation	1
Refusing to Play Fiddle for Americans	1
Taking White Man to Court	1
Protesting Texas Rangers	1
Serving as a Bill Collector	1
Giving Refuge to Bandits	1
Unknown	83
Total	597

Bibliography on Primary Sources

Any research on lynching must begin with the inventories compiled by newspapers and civil rights organizations beginning in the late nineteenth century. These include the files of the Association of Southern Women for the Prevention of Lynching; the *Chicago Tribune*; the National Association for the particular, Tuskegee University.

The personal testimonies of Anglos and Mexicans provide a crucial first-person perspective on mob violence. These testimonies come in numerous forms, including diaries, journals, memoirs, private correspondence and oral interviews. Pertinent personal testimonies are housed at the following: the Bancroft Library; the Center for American History; the Huntington Library; the Library of Congress; the Center for Southwest Studies; the Texas State Archives; and the UCLA Research Library.

Mob violence against Mexican nationals provoked a regular exchange of correspondence between the Mexican Embassy in Washington and the U.S. State Department. Some of this correspondence was published in the *Papers Relating to the Foreign Relations of the United States*. Other critical materials must be located in the Notes from the Mexican Legation in the United States to the Department of State, housed at the National Archives. Further diplomatic correspondence is held in Archivo General de la Nación and the Archivo Histórico de la Secretaría de Relaciones Exteriores.

The governments of both the United States and Mexico launched a series of investigations into disturbances along their mutual border. Most of the reports resulting from the investigations conducted by the United States have been published in the annual reports of the House of Representatives and Senate. Some Mexican reports have been translated and published in English. Others are housed at the Biblioteca Nacional de Mexico.

Local court records are a largely underutilized resource for the study of Mexican American history. This project will employ local court records to illuminate the connections between the legal system and extralegal mob violence against Mexicans. Dr. Carrigan and Dr. Webb have decided to focus on two particularly pertinent sets of records. They have examined over 500 court cases in Los Angeles and plan a similarly extensive investigation of local legal records in Brownsville, Texas.

English- and Spanish-language newspapers are an essential source of information for the project. Among the most important Spanish-language titles are: *El Clamor Público* (Los Angeles, CA); *El Excelsior* (Mexico City); *El Fronterizo* (Tucson, AZ); *El Nuevo Mexicano* (Santa Fe, NM); and *La Prensa* (San Antonio, TX). Significant English-language titles include: *Alta California* (San Francisco, CA); *Arizona Weekly Miner*, *Brownsville Herald*; *Albuquerque Evening Democrat*; *Daily New Mexican* (Santa Fe, NM); *Los Angeles Star*, *Sacramento Union*; *San Antonio Express*; *San Francisco Examiner*; and the *Sonoma County Journal*.

Bibliography on Secondary Sources

This project is shaped by the New Western History that emerged in the 1980s. New Western Historians challenge many popular misconceptions and myths about the history of the region. In particular, they seek to integrate issues of race and gender into the broader narrative of western history. The following scholars exert a particularly strong influence upon the project: William Cronon, William Deverell, David Gutierrez, Patricia Nelson Limerick, Quintard Taylor, Elliott West, Richard White, and Donald Worster. Like many of the New Western Historians, the authors of this project are skeptical of the traditional explanatory power accorded the concept of "The Frontier." Although there is evidence that the absence of formal legal institutions contributed to western violence, this does not explain why Mexicans died in disproportionate numbers at the hands of white mobs.

Rather than traditional models of western violence, the authors rely more on the theories of European scholars. Among the most important of the early works is George Rudé, *The Crowd in History: A Study of Popular Disturbances in France and England, 1730-1848* (1964); Edward P. Thompson, "The Moral Economy of the English Crowd in the Eighteenth Century," first published in *Past and Present* (1971); and Eric Hobsbawm, *Bandits* (1966). More recent works on popular and collective violence in Europe include: Stephen Wilson, *Feuding, Conflict and Banditry in Nineteenth Century Corsica* (1988); Ian Gilmour, *Riot, Risings and Revolution: Governance and Violence in Eighteenth-Century England* (1993); Edward Muir, *Mad Blood Stirring: Vendetta and Factions in Friuli during the Renaissance* (1993); Eric H. Monkkonen, ed., *The Civilization of Crime: Violence in Town and Country Since the Middle Ages* (1996); Peter Spierenburg, ed., *Men and Violence: Gender, Honor, and Rituals in Modern Europe and America*, 1998; and John Walter, *Understanding Popular Violence in the English Revolution: The Colchester Plunderers* (1999).

The most important overviews of the history of violence in the United States include: Hugh D. Graham and Tedd R. Gurr, eds., *Violence in America: Historical and Comparative Perspectives* (Beverly Hills: Sage, 1969); Richard Slotkin, *Regeneration through Violence: The Mythology of the American Frontier, 1600-1860* (Middletown, CN: Wesleyan University Press, 1973); Richard Maxwell Brown, *Strain of Violence: Historical Studies of American Violence and Vigilantism* (1975); Richard Maxwell Brown, *No Duty to Retreat: Violence and Values in American History and Society* (New York: Oxford University Press, 1991); David T. Courtwright, *Violent Land: Single Men and Social Disorder from the Frontier to the Inner City* (1996); Paul Gilje, *Rioting in America* (1996); Roger Lane, *Murder in America: A History* (1997); and Michael Bellesiles, ed., *Lethal Imagination: Violence and Brutality in American Life* (1999).

Most scholarship on violence in the United States focuses on specific time periods, specific themes, or specific regions. Although this study's timeframe begins after the US-Mexican War, important studies of violence in colonial and antebellum America inform this project. Classic works on mob violence before the Civil War include John Hope Franklin, *The Militant South, 1800-1861* (1956), Richard Maxwell Brown, *The South*

Carolina Regulators (1963), Leonard L. Richards, *"Gentlemen of Property and Standing": Anti-Abolition Mobs in Jacksonian America* (1970), Michael Feldberg, *The Turbulent Era: Riot and Disorder in Jacksonian America* (1980), and Paul A. Gilje, *Road to Mobocracy: Popular Disorder in New York City, 1763-1834* (1987). The two most important recent books on this period are Christopher Waldrep, *Roots of Disorder: Race and Criminal Justice in the American South, 1817-80* (1998) and David Grimsted, *American Mobbing, 1828-1861* (1998).

Four studies of lynching and vigilantism during the Civil War have informed our work. See Michael Fellman, *Inside War: The Guerilla Conflict in Missouri during the American Civil War* (1989), Phillip S. Paludan, *Victims: A True Story of the Civil War* (1981), Richard B. McCaslin, *Tainted Breeze: The Great Hanging at Gainesville, Texas, 1862* (1994), and Winthrop Jordan, *Tumult and Silence at Second Creek: An Inquiry into a Civil War Slave Conspiracy* (1996). *Guerrillas, Unionists, and Violence on the Confederate Homefront* (1999), edited by Daniel E. Sutherland, is an important collection of some of the most recent scholarship on the topic.

The importance of masculinity in general and the concept of honor in particular are at the heart of many attempts to explain America's violent past. Important works in this field include William Oliver Stevens, *Pistols at Ten Paces: The Story of the Code of Honor in America* (1940); Jack K. Williams, *Dueling in the Old South* (1980); Dickson D. Bruce, *Violence and Culture in the Antebellum South* (1979); Bertram Wyatt-Brown, *Southern Honor* (1982); Edward L. Ayers, *Vengeance and Justice: Crime and Punishment in the Nineteenth Century American South* (1984); Gail Beederman, *Manliness and Civilization* (1996); Kenneth Greenberg, *Honor and Slavery* (1996).

The story of mob violence against Mexicans is largely ignored in the voluminous literature on lynching. The authors have nevertheless been greatly informed by the historical scholarship on lynch mobs in the United States. Classic works include James E. Cutler, *Lynch-Law: An Investigation into the History of Lynching in the United States* (1905); Walter Francis White, *Rope and Faggot: A Biography of Judge Lynch* (1929); James Harmon Chadbourn, *Lynching and the Law* (1933); Arthur F. Raper, *The Tragedy of Lynching* (1933); John Dollard, *Caste and Class in a Southern Town* (1937), Alfred Percy, *Origin of Lynch Law, 1780* (1959), and John Walton Caughey, *Their Majesties, the Mob* (1960).

The most important modern work of scholarship on lynching is W. Fitzhugh Brundage, *Lynching in the New South: Georgia and Virginia, 1880-1930* (1993). Other recent studies include Jacquelyn Dowd Hall, *Revolt Against Chivalry: Jessie Daniel Ames and the Women's Campaign against Lynching* (1979); Robert L. Zangrando, *The NAACP crusade against lynching, 1909-1950* (1980); Trudier Harris, *Exorcising Blackness: Historical and Literary Lynching and Burning Rituals* (1984); Joel Williamson, *The Crucible of Race: Black-White Relations in the American South since Emancipation* (1984), George C. Wright, *Racial Violence in Kentucky: Lynchings, Mob Rule and "Legal Lynchings," 1865-1940* (1990); Paul Finkelman, ed., *Lynching, Racial Violence, and Law* (1992); Stewart Tolnay and E. M. Beck, *A Festival of Violence: An Analysis of*

Southern Lynchings, 1882-1930 (1995); W. Fitzhugh Brundage, ed., *Under Sentence of Death : Lynching in the South*; Grace Elizabeth Hale, *Making Whiteness: The Culture of Segregation in the South, 1890-1940* (1998), Leon F. Litwack, *Trouble in Mind: Black Southerners in the Age of Jim Crow* (1998), James Allen, et. al., ed. *Without Sanctuary: Lynching Photography in America* (2000).

The study of lynching often lends itself to the case study approach. Useful works in this regard include: James R. McGovern, *Anatomy of a Lynching : The Killing of Claude Neal* (1982); Howard Smead, *Blood Justice : The Lynching of Mack Charles Parker* (1986); Dennis B. Downey and Raymond M. Hyser, *No Crooked Death : Coatesville, Pennsylvania, and the Lynching of Zachariah Walker* (1991); Daniel F. Littlefield, Jr., *Seminole Burning: A Story of Racial Vengeance* (1996); Monte Akers, *Flames after Midnight : Murder, Vengeance, and the Desolation of a Texas Community* (1997), Dominic J. Capece, Jr., *The Lynching of Cleo Wright* (1998).

As mentioned previously, there is no comprehensive study on the lynching of Mexicans in the United States. Nonetheless, a number of works do address the issue of violence against Mexicans in more general terms. The single most important recent work on violence against Mexicans is F. Arturo Rosales, *¡Pobre Raza!: Violence, Justice, and Mobilization among México Lindo Immigrants, 1900-1936* (1999). Rosales' Chapter Six, "Civilian Violence against Mexican Immigrants" is the most complete and sophisticated discussion of anti-Mexican violence in early twentieth century. Additional works which discuss violence against Mexicans include Carey McWilliams, *North from Mexico: The Spanish-Speaking People of the United States* (1949); Americo Paredes, *With His Pistol in His Hand: A Border Ballad and Its Hero* (1958); Leonard Pitt, *The Decline of the Californios: A Social History of the Spanish-Speaking Californians, 1846-1890* (1966); Richard Griswold del Castillo, *The Los Angeles Barrio, 1850-1890: A Social History* (1979); Robert J. Rosenbaum, *Mexicano Resistance in the Southwest: "The Sacred Right of Self-Preservation"* (1981); Arnolde De León, *They Called Them Greasers: Anglo Attitudes Toward Mexicans in Texas, 1821-1900* (1983); David Montejano, *Anglos and Mexicans in the Making of Texas, 1836-1986* (1987); Alfredo Mirande, *Gringo Justice* (1987); Rodolfo Acuna, *Occupied America: A History of Chicanos* (3rd ed., 1988); Douglas Monroy, *Thrown Among Strangers: The Making of Mexican Culture in Frontier California* (1990); James A. Sandos, *Rebellion in the Borderlands: Anarchism and the Plan of San Diego, 1904-1923* (1992); Oscar J. Martinez, ed., *US-Mexico Borderlands: Historical and Contemporary Perspectives* (1996); Richard Griswold del Castillo and Arnolde De León, *North to Aztlan : a History of Mexican Americans in the United States* (1996), Neil Foley, *The White Scourge: Mexicans, Blacks, and Poor Whites in Texas Cotton Culture* (1997), Manuel G. Gonzalez, *Mexicanos: A History of Mexicans in the United States* (1999); and Susan Lee Johnson, *Roaring Camp: The Social World of the California Gold Rush* (2000).

Racial and Cultural Dimensions of *Gente de Razón* Status in Spanish and Mexican California

by Gloria E. Miranda

Historical
Society of



Southern
California

REPRINT FROM
SOUTHERN CALIFORNIA QUARTERLY • VOLUME LXX • NUMBER 3
FALL 1988

Racial and Cultural Dimensions of *Gente de Razón* Status in Spanish and Mexican California

by Gloria E. Miranda

THE SPANISH SELF-IDENTITY FASCINATION of early California society was the direct by-product of two and one-half centuries of Spain's colonial racial and social stratification policies. In actuality, while the Californians claimed Spanish ancestry, they were biologically more indigenous American than European. However, understanding the racial connection between the Hispanicized element and the tribal groups in Mexico and the Southwestern United States has remained confused to this day because of the fact that California's first settlers carried Spanish surnames and were considered *gente de razón*. This meant categorization as non-Indians. A review of Spain's colonial practices as they extended into Alta California should clarify the reason for the persistent but distorted notion concerning the self-identity preference of the province's inhabitants as well as why the Spanish concept of *gente de razón* remained equally popular in usage into the Mexican period.

Tribal groups throughout New Spain during three hundred years of colonial rule commonly acquired Spanish names when baptized into the Catholic faith. At that moment missionaries bestowed on new converts Christian first names and Spanish surnames as permanent symbols of their new spiritual and cultural identity.¹ As the number of converts grew, colonial officials found it necessary to distinguish the Christianized tribal Mexicans from the non-Christian ones. These officials devised a suitable distinction which they called *gente de razón* (literally meaning people of reason). The main purpose for using the label centered on documenting the cultural mobility of tribal Mexicans who had exchanged their former lifestyle for a Roman

Catholic outlook.² In addition to these indigenous converts, Christianized mixed-bloods (*castas*) also were accorded *gente de razón* status in colonial society. Europeans automatically qualified as “people of reason” based on the supremacist belief of the time that they were culturally already Christian and therefore superior to the tribal Mexicans.

By the time Alta California became a Spanish province the *gente de razón* identity was commonly utilized throughout New Spain as a designation for all the crown’s Christianized subjects regardless of racial background. Yet in spite of original justification for the *gente de razón* cultural appellation, in California from the early nineteenth century on the label increasingly came to connote a privileged affiliation with Spanish or Caucasian ancestry. These erroneous claims acceded to the province’s first upper class group a “badge of [racial] respectability” that distinguished them from the rest of the populace.³ The genesis for this distorted cultural and racial state of affairs was not peculiar to California since most emerging communities throughout frontier New Spain perpetuated similar racial classification policies. Colonial social stratification patterns inherent in the caste system complicated and confused the actual purpose of “rational people” ranking.

Historians know that the colonial practice of classifying people “in accordance with the color of their skin” proved invaluable to Spain in its need for social stability during the lengthy colonial era because of the intimate associations forged by the large tribal Mexican population with the sizeably smaller African and Spanish ones.⁴ When the three groups mingled they produced various racial admixtures. It is nonetheless significant to note that miscegenation did not help forge a new hybrid race. Spanish census records instead indicate that tribal Mexican groups remained the largest segment of the population during the colonial age with *castas* a distant second most numerous group.⁵

The *castas* who were located below the Spanish Europeans and their American-born progeny, the creoles included the numerous combinations of Indian-Spanish and African-Indian-Spanish miscegenation. The darker the *casta*, the lower the ranking. The blacks both free and slave, followed by the tribal Mexicans, were relegated to the lowest position on the social scale since they represented the colony’s non-European groups.⁶ However, for

tribal Mexicans, embracing Catholicism and acquiring European values signified attainment of the prestigious *gente de razón* cultural outlook. This custom of bestowing *gente de razón* standing on convert castas, Africans, as well as tribal Mexicans originated in the sixteenth century.

The urgency of establishing a "people of reason" label in the New World resulted from Spain's conquest and colonization of the numerous tribal groups of the Caribbean and Mexico. The juridical and religious legal problems posed by this original contact generated a humanitarian and religious debate among sixteenth century theologians and theorists. The emphatic issue centered on the question of the rational aptitude of the recently conquered tribal Americans. Concerned scholars were primarily interested in the tribal American's place in divine creation. They sought to determine whether tribal Americans possessed a soul and could thereby be evangelized and uplifted to the cultural level common among Western European Catholics.

The question of rationality, and thereby humanness, remained clouded until 1537 when Pope Paul III issued a formal declaration on tribal American rationality. The papal bull, *Sublimus Deus* [In the Image of God], had two purposes. First, the decree provided a theological basis for native American rationality and conversion. Second, the bull reaffirmed the validity of all baptisms conferred since the conquest of central Mexico. Significantly, the historic pontifical declaration of June 2, 1537, proclaimed that the tribal Americans were "true men." This meant that the Church considered them "capable of understanding the Christian faith" as well as the Europeans.⁷ Thus, the term *gente de razón* represented an acknowledgement of the fact that the so-called American "Indian" possessed inherent rational abilities and natural rights. A fact that became more evident as he progressed from a pagan mind-set to a westernized lifestyle like the more civilized Europeans.

The Spanish crown initially failed to accord full support to the papal position during the early colonial age. But the Spanish perceived Hispanicization as a benevolent program for culturally uplifting tribal American societies in much the same fashion as the ancient Romans had made a lasting impact on Iberia and Western Europe centuries before.⁸

Hence, in the colonization project of Church and State, the

tribal Mexican would be guided to a higher level of human and spiritual enlightenment. But, without a complete corresponding loss of Indian self-identity. In other words, Christianization and Hispanicization represented a socialization process that focused on the eradication of barbarous pagan practices like cannibalism, human sacrifice, incest, abortion and polygamy. Yet it permitted Pre-Columbian values that were harmonious or analogous to Christian ones to be retained by tribal converts.⁹

The rationality decree was destined to influence significantly the remote northern frontiers where few peninsular Spaniards settled during the colonial age. Mixed-bloods, Christian Mexicans [baptized tribal members], and the local tribes of the north replaced peninsular Spaniards as the largest group resident in these regions. As a consequence, race lines were frequently blurred since skin color was as diverse among the indigenous tribes as among the castas. Light and dark hues were common in each group. Thus, the "rational people" term grew in importance in these areas out of practical necessity. "Gente de razón" proved more useful in categorizing essentially non-white frontier inhabitants than classification along pure race lines.

However, cultural mobility stopped short of including neophytes in the gente de razón category due to their incomplete catechesis which confined them to mission centers. Generally, mission policy permitted neophytes to leave the religious center only after their catechumanate was complete. Admission into the frontier social structure followed after the neophytes were more fully westernized and Christianized. In this fashion, for example, a Catholic Pueblo, Yaqui, or Chumash earned gente de razón status. By contrast, census officials identified tribal Mexicans who refused missionization and resisted Spanish acculturation as *Indios gentiles* [non-Christians] or *Indios sin razón* [without reason].¹⁰

In concert with these cultural designations, frontier custom mandated imitation of the established social and racial ranking trends of metropolitan Mexico. In northern communities, as in the urban regions, a deep-rooted desire to advance to Spanish ranking was characteristic of local social patterns. Residents of these areas frequently aspired classification as *españoles*. Assigned racial inferiority resultant of mixed-blood origin proved no barrier for those who sought upward social mobility on the

frontier. By the end of the colonial period many castas possessed sufficient confidence as gente de razón to assume with impunity a Spanish self-identity in areas where few peninsular Spaniards resided.¹¹ The fact that the majority of frontier residents held similar inclinations added to the abundance of Spanish identification claims in these regions.

Father Ignaz Pfefferkorn, an eighteenth-century Jesuit missionary in Sonora, made a perceptive analysis regarding this practice. He observed very few true Spaniards living in Sonora and "scarcely one who could trace his origin to a Spanish family of pure blood. Practically all those who wish to be considered Spaniards are people of mixed-blood."¹² The misinformation on biological roots handed down to succeeding generations was also the consequence, to some extent, of the failure of frontier officials to investigate the correct racial ancestry of inhabitants of these regions.

Needless to say, this contributed to irregularities of social stratification. As an example, in 1774 a royal official affirmed that frontier gente de razón persons included individuals of not only European but those of African or Indian ancestry as well.¹³ Evidently, by the eighteenth century racial and social ranking was significantly relaxed to permit non-whites seeking upward mobility to dishonestly claim incorrect European racial ancestry. The original cultural categorization for separating the baptized from the non-baptized through the "people of reason" title was ignored.

In this vein Alta California settlers reflected practices from both the traditional and frontier caste systems in their own social structure but with some modifications. Wealthy peninsular Spaniards were not among the area's first inhabitants and wealth was not a common measurement stick for higher social ranking in Alta California in the early Spanish era. It was not until the Mexican period that an influential wealthy group of large landowners emerged to provide the frontier with an "aristocratic-like" society. Hence, attainment of aristocratic status evolved slowly in the first decades especially since a large segment of the population was mixed-bloods of humble origins. The few Europeans in California were numbered among the clergy, crown, and military officials and never exceeded the larger groups of tribal Californians, Christian colonial Mexicans, and

blacks who gave the province a definitive non-Spanish racial dimension.

Baptized California mission Indians also received the “rational people” ranking. As members of *gente de razón* society, they increased their chances for social mobility. Culturally speaking, then, the humblest Christian Indians and castas were technically equal to true-born Spaniards like José de la Guerra and José Antonio Yorba by virtue of the “people of reason” status. Predictably, these aspiring indigenous-born pioneers (along with the castas) who could not otherwise experience rapid social mobility in colonial society in urban areas, took advantage of more relaxed frontier practices in Alta California by claiming non-Indian ranking. As a consequence, cultural advancement to a *gente de razón* status in time became synonymous with a Spanish heritage. And later when the military emerged as the province’s first upper class group, the soldiers established and popularized the custom of professing a Spanish link which their offspring and descendents also claimed for themselves. This practice gave birth to the romantic myth that was accepted later by many California historians.

Careful scrutiny and review of provincial census records and other official documentation points to a significant native American heritage (in part or whole) among Spanish surnamed colonists. In the case of presidial society, the majority of the soldiers were devoid of any measurable Caucasian blood. According to Bancroft, most of the noncommissioned officers were, “to a considerable extent, of mixed lineage and the wives of the soldiers in many cases Indians.”¹⁴ At Santa Barbara, the presidio’s first population included mulattoes, lobos, mestizos, coyotes, and Christian Mexicans as well as *españoles* (i.e., Mexican-born whites).¹⁵ The native American historian, Jack D. Forbes tabulated the African and tribal composition of the early communities and concluded that at Santa Barbara 19.3 percent of the settlers in 1785 were part-black “while more than one half were officially classified as non-Spanish [Indians, mestizos, and coyotes].”¹⁶ In other words, the non-Spanish category was synonymous with tribal Mexican roots.

Forbes discovered that similar percentages prevailed at the other presidios. At Monterey in 1790 “mulattoes constituted 18.5 percent of the population and the castas constituted another 50.2

percent." Furthermore, the total non-Spanish element was even higher at 74.2 percent. San Francisco's racial profile varied only slightly with 47.2 percent listed as non-Spanish. At San Diego the 1790 census affirmed that the presidial residents were of equally indigenous roots.¹⁷ With the exception of the Spanish Catalanian volunteers, well over half of the soldiers in California were of tribal Mexican background.¹⁸

Town resident were of complimentary diverse racial ancestry with even greater numbers of non-Caucasian admixtures. At San Jose 55.5 percent of the pueblo dwellers by 1790 were non-Spanish. Los Angeles' 1792 census reported that "part-Africans constituted 38.5 percent of the population of Los Angeles."¹⁹ The founding of Branciforte in 1797 did little to alter this racial pattern.

The fact that Spanish California remained geographically isolated from central New Spain, coupled with a rigid Spanish policy that prohibited trade contacts with foreigners, contributed to the shaping of a frontier provincialism among the inhabitants. In concert with colonial ranking practices, this state of affairs clearly permitted the military and their descendents to fulfill their personal yearning for Spanish status that in turn facilitated acquisition of a privileged ranking in society. Isolation from the core of New Spain's society also detached Californians from the colony's cultural centers and produced a significant alienation from their indigenous roots. The unwillingness to give immediate allegiance to Mexican independence in 1821 reflected the emotional pro-Spanish sentiments of California society. A penchant for Spanish affiliation prevailed and later gave rise to social ostracism of incoming settlers from central Mexico.

By the dawn of Mexican independence, the upper class had come to associate *gente de razón* standing with a non-Indian or non-Mexican biological posture. The popular social addiction of racial reclassification to a lighter skin color was still in vogue throughout the province as socially aspiring residents unabashedly claimed *español* ancestry. In the waning years of Spanish dominance government officials' attempts at racial categorization of some communities like Santa Barbara had become extremely difficult. Father Ramon Olbés, a local missionary, remarked that such enumeration was in vain since the inhabitants of the district considered themselves Spaniards.²⁰

Residents of the towns, when feasible, also claimed European ancestry. Census data for Los Angeles, in fact, in the late eighteenth century documents the racial reclassification tendencies of the pueblo's predominantly non-Caucasian population. Within ten years of the town's founding the populace had considerably "lightened" itself racially through re-identification as non-Africans and non-Indians.²¹ Yet racial reclassification did not propel the civilian populace to the top of the social scale. In some instances, military men scorned the pueblo residents as the dregs of society and as their social inferiors.²² Consequently, prestigious upper class standing in California remained a monopoly of those families with military backgrounds well into the Mexican period. The leadership position of the military was so well entrenched by then, that as retired soldiers, they and their offspring enhanced their elite social ranking into the 1820s and 1830s even though the strategic value of the presidios had declined by that time. Historically few of the important pre-American families are linked to any town dweller origins.²³

William Heath Davis, an American who married the daughter of a prominent native California family, observed over many years of intimate interaction with the populace that a caste-like society existed "more or less" among them. The wealthier families, he wrote, were "somewhat aristocratic," and normally "did not associate freely with the humbler classes; in towns the wealthy families were decidedly proud and select, the wives and daughters especially."²⁴ Socializing with the lower socioeconomic classes or even intermarriage with tribal Californians occurred infrequently among this group.²⁵

Nonetheless, other factors help explain the reason why in this period the sons and daughters of military families formed a frontier aristocratic group. First, the leadership inherited from late eighteenth and early nineteenth century settlers grew more socially significant as geographic contact with central Mexico remained unchanged in the 1820s and 1830s. Second, allegiance to Spain, while politically severed, nonetheless, retained for the upper class possible social benefits as descendents of "Spaniards." More specifically, as heirs of the first colonists, they had generated class distinctions, particularly as a second generation became alienated from the more ignoble "Indian" and central Mexican settlers, who were of lowly socioeconomic roots. Third,

Mexico's foreign policy which welcomed travelers at California ports, especially the race-conscious Anglo-Americans, intensified and magnified the upper-class' need to disassociate itself from the poorer and darker complexioned groups in the territory. Without question, Anglo-American contacts added an irreversible dimension to the psychological outlook of California's upper classes.

Foreign observations also serve as a useful guide for better understanding the California population's distorted definition of *gente de razón* in the Mexican period. José Bandini, the Spanish sea captain who settled in the province in the Mexican era, surmised in 1828 that California's inhabitants who considered themselves people of reason also considered themselves racially Caucasian and *culturally* non-Indian.²⁶ The Frenchman, Alexander Duhaut-Cilly, who visited the area in the same decade, observed pronounced elitist-like practices among the upper class similar to those of creoles in other areas. In particular, he found that the practice of frequent and restricted intermarriage in the 1820s among the creoles had contributed to a more numerous light-skinned Californian. Intermarriage with naturalized foreigners by California's upper-class females, a new social pattern, also enhanced the growth of the physically Caucasian-looking society.

While Duhaut-Cilly's contact with the California population was casual and superficial, he nonetheless calculated that the "creoles" would someday emerge as the only inhabitants of the region. Duhaut-Cilly hypothesized that the inevitable decline of the tribal Californian population would in the end limit and restrict "*gente de razón*" miscegenation with indigenous Americans and hence eliminate darker-skinned progeny.²⁷ The Frenchman's prophecy proved both premature and speculative at best, since in fact it was based on superficial observations of only one segment of the population — the affluent upper classes. Duhaut-Cilly had dismissed the lower classes in his perusal of California racial trends. In reality mixed-blood Mexicans were not declining numerically nor did they exhibit any affinity for exogamous unions with Caucasian non-Mexicans. Finally, skin color was and remains an unreliable criteria for measuring race and categorizing a population as Caucasian. No profound genetic alteration resulted from the endogamous practices of the upper

classes. Unions of non-whites with non-whites produced non-white offspring. At best part-Caucasians begot mixed-blood children. But obviously a small degree of white ancestry did not make a person Caucasian.

Another Frenchman, Duflot de Mofras, who visited the region during the height of its cultural prosperity, observed that by the 1830s the “people of reason” zealots considered themselves the intelligentsia of the territory.²⁸ Mofras’ comments point to the presence of intellectual elitism by the period that coincided with California’s prosperous rancho age. Numerous families collected books and maintained substantial libraries in their homes which were brought to California on ships sailing up the coast. These literary treasures, however, rarely circulated outside family circles and thus remained elitist status symbols.²⁹

Anglo-American contact and intrusion, with its social influences and economic benefits, provided a conclusive forceful motivation for altering permanently the actual tribal ties of Hispano-Mexican society in Mexico’s northern province. In light of the then hostile and negative Anglo-American attitude towards “Indians” and “half-breeds,” the upper class aspiration to disassociate itself totally from any non-Caucasian racial or cultural heritage perhaps is more self-evident. This attitude became particularly pronounced when intimate ties were established with foreigners through intermarriage. In the eyes of naturalized Mexican citizens like Alfred Robinson and William Heath Davis, for example, their wives were identified as “Spanish ladies” in order to disavow a heritage that was reserved only for lowly or despicable Indians or Mexicans. Consequently, by the 1830s the “people of reason” complex assumed a more profound anti-Indian and ambivalent Mexican cultural posture in concert with the popular pro-Spanish connection. These attitudes gradually inured a hostile and ultimate rejection of tribal Mexican ties which other Anglo-Americans, then entering northern Mexican America, further kindled. Many of these newcomers exhibited and “expressed quite unabashedly their distaste for Mexicans purely on racial grounds.”³⁰

Visitors to California like the callously narrow-minded Thomas Jefferson Farnham disdainfully ridiculed the “half-breed” tribal ancestry of the Mexican population. In a typically antagonistic nineteenth-century fashion Farnham described

“half-breeds” as lazy, filthy, and lacking in intelligence.³¹ Given the jaundiced perception of men of Farnham’s ilk, the upper class recognized the need, no doubt, to disassociate itself completely from the lower classes in California society. As a consequence, the “gente de razón” label and claim to Spanish ancestry assumed higher cultural proportions among the group.

The negative commentary on Mexican California by Anglo-Americans included observations on social life among the province’s upper stratum as well. The classic example of this pastime was the notably ethnocentric New Englander, Richard Henry Dana, whose work, *Two Years Before The Mast*, introduced eastern United States society to the distorted psychological mindset of the gente de razón. His stinging and unkind comments on upper class activities indicted the group as idle, backward, and unwilling or incapable of making anything of themselves. Although Dana’s contact with the Californians was casual, he found particularly amusing their obsession with the outward manifestations of status. He cited as one example the waltz which the people of reason considered a mark of aristocracy and high accomplishment confined to a chosen few. Dana further listed the group’s preoccupation with “Castilian” ties as another example. Dana remarked that the upper classes preferred to call themselves Castilian, and, were very ambitious of speaking the “pure” Castilian language.

The New England traveler also recorded evidence of a vestige of the Spanish caste system in California even though Mexico had officially abolished it in 1821. He observed that “from the upper classes they go down by regular shades, growing more and more dark and muddy, until you come to the pure Indian. . . .” However, “the least drop of Spanish blood, if it be only a quadroon or octoroon, is sufficient to raise one from the position of a serf, and entitles him to wear a suit of clothes. . . . and to call himself Español, and to hold property, if he can get any.”³²

The remnants of the caste system viewed by Dana were never formally structured. Yet, he correctly assessed that Caucasian status was simply a courtesy distinction for the upper class since the majority of the populace was of mixed-blood or tribal ancestry. Or, as less prudent observers preferred to say, “half-breeds.”³³ Therefore, identification with a glorified Spanish heritage served as a label of politeness where applicable in

California-Anglo interaction. The self-ascribed affiliation never accurately measured the person's correct ancestry. Doubtless, critical and observant foreigners understood this situation better than the aspiring "Spanish" Californians.³⁴

Some prominent Californians like Pablo de la Guerra and Juan Bandini were indeed paternally linked to Spain. However, others like Manuel Dominguez and Pío Pico had no Spanish parents. Consequently, as insurance that their upper class social ranking as Spaniards would continue unchallenged, the *gente de razón* secured political and economic dominance of California society until the end of the Mexican era. Even after the United States military conquest of the region, this social stance remained popular among the deposed upper class as late as the latter part of the nineteenth century.

By that period, the *gente de razón* appellation had long been discarded and replaced by the more popular and idyllic Spanish Californian identification. In the more racially intolerant Anglo-dominated environment there was little social acceptance of former "people of reason" pretensions. But the romantic illusions of "Spanish" ancestry flourished, not only due to an uncompromising anti-Mexicanism among the pioneer Anglo-Americans, but because of consanguinity ties between some whites and former *gente de razón* families who still were courteously identified as Spanish. True to form, the Californians delighted in this final chapter of fictionalized European heritage.³⁵

NOTES

¹The widespread custom was first introduced among the tribes of Central Mexico. See Robert Ricard, *The Spiritual Conquest of Mexico* (Berkeley and Los Angeles: University of California Press, 1966), p. 89.

²Nicolas León, *Las Castas Del México Colonial: O Nueva España* (Mexico, D.F.: Museo Nacional De Arqueología, Historia y Etnografía, 1924), p. 8, defines *gente de razón* as everyone but Indians; Gonzalo Aguirre Beltrán, *La Población Negra de México* (Mexico, D.F.: Fondo de Cultura Económica, 1972), p. 155, explains that the basic distinction between *gente de razón* and *sin razón* [without reason] status was an individual's Christian ranking and Hispanic acculturation; John L. Kessell, *Mission of Sorrows: Jesuit Guevari and the Pimas, 1691-1767* (Tucson: University of Arizona Press, 1976), pp. 51-52, contends that *gente de razón* applied to "free rational persons subject to the laws of the land and to the jurisdiction and tithe of the secular clergy. They were in other words, not wards of a mission"; Maynard Geiger, O.F.M., "Mission San Gabriel in 1814," *Southern California Quarterly*, LIII (September 1971): 294, note 3, states that it applied to all "non-mission people of whatever racial strain or mixture"; Robert F. Heizer and Alan F.

Almquist, *The Other Californians* (Berkeley: University of California Press, 1971), p. 16, affirm that rational persons were individuals who spoke Spanish and lived as Spaniards. "In theory such emancipated Indians were equals and had acquired enough education and faculty in speaking Spanish to be entitled gente de razón."

California census lists categorized presidial and civilian settlers as castas and gente de razón in ranking separate from mission Indians. For an example of these classification practices, see Resumen general que manifiesta el estado en que se hallan los nuevos establecimientos de la provincia de la Nueva California con relación a la población en fin de Diciembre de 1814. Archives of California (CA). Provincial State Papers (Benicia) Military, 1809-1821, V: 17, Transcripts, Bancroft Library.

³Hubert H. Bancroft, *California Pastoral, 1769-1848* (San Francisco: A.L. Bancroft, 1888), p. 278.

⁴Magnus Morner, *Race Mixture in the History of Latin America* (Boston: Little, Brown, and Company, 1967), p. 54.

⁵Aguirre Beltrán, *La Población Negra de Mexico*, p. 229.

⁶Studies on social stratification in Spanish America include Morner's *Race Mixture in the History of Latin America* and Sheldon and Peggy Liss, eds., *Man, State and Society in Latin American History* (New York: Praeger Publishers, 1972). Works on colonial Mexico include Peggy K. Liss, *Mexico Under Spain, 1521-1556* (Chicago: University of Chicago Press, 1975), J.L. Israel, *Race, Class and Politics in Colonial Mexico, 1610-1670* (Oxford: Oxford University Press, 1975), and Gonzalo Aguirre Beltrán, *La Población Negra de Mexico*.

Aguirre Beltrán's study is the most thorough one on the African race in colonial Mexico. See also Morner's *Race Mixture in the History of Latin America*, pp. 16-19, for an overall view of the black man in Latin American colonial history.

⁷Mariano Cuevas, *Historia de La Iglesia en Mexico* (5 vols.; México, D.F.: Imprenta del Asilo "Patricio Sanz," 1921), 1:237; Cuevas, *Historia de la Nacion Mexicana* (Mexico, D.F.: Editorial Porrúa, 1967), p. 206; Lewis Hanke, *The Spanish Struggle for Justice in the Conquest of America* (Boston: Little, Brown and Company, 1965), p. 73.

⁸Francis F. Guest, O.F.M., "Cultural Perspectives on California Mission Life," *Southern California Quarterly*, LXV (Spring 1983): 46-50.

⁹Pre-Columbian values and customs that survived into the colonial age included family life standards of respect, honor, etiquette, good behavior, and role-playing; food, music, song, dance, and aspects of the language to name a few.

¹⁰In New Spain tribal groups were commonly referred to as *naturales* which implied a non-rational people categorization. Another common colonial practice included labeling the various tribes as Indios Chichimecos, Indios Tarascos, Indios Tlaxcaltecos, and so forth. See E.C. Orozco, *Republican Protestantism in Aztlán* (Glendale, Calif.: Petereins Press, 1980), p. 242. See also Aguirre Beltrán, *La Población Negra*, pp. 155-156, for a brief summary of colonial terms frequently utilized to categorize the tribal Mexicans.

¹¹In the latter half of the eighteenth century the crown permitted castas the privilege of purchasing licenses, *cedulas de gracias al sacar*, which allowed them to legally claim white or Caucasian ancestry. See Morner, *Race Mixture in Latin America*, p. 45.

¹²Ignaz Pfefferkorn, *Sonora*, trans. by Theodore E. Treutlein (Albuquerque: University of New Mexico Press, 1949), pp. 284-285.

¹³Jack D. Forbes, ed., *The Indian in America's Past* (Englewood Cliffs, N.J.: Prentice Hall, Inc., 1964), p. 148.

¹⁴Bancroft, *California Pastoral*, p. 612.

¹⁵Padron de la Población de Santa Barbara, December 31, 1785, CA. State Papers, Missions, V: 50, Transcripts, BL.

¹⁶Jack D. Forbes, "Black Pioneers: The Spanish-Speaking Afro-Americans of the Southwest," *Phylon*, XXVII (1966): 240.

¹⁷*Ibid.*, pp. 241-242.

¹⁸Alexander Avilez, "Population Increases into Alta California in the Spanish Period,

1769-1821" (Master's Thesis, University of Southern California, 1955), p. 44. Even the Catalan soldiers had married Indian women.

¹⁹Forbes, "Black Pioneers," pp. 239, 241.

²⁰Maynard Geiger, O.F.M., *Mission Santa Barbara, 1782-1965* (Santa Barbara: Mission Santa Barbara, 1965), p. 21.

²¹Forbes, "Black Pioneers," p. 237.

²²Manuel P. Servín, "California's Hispanic Heritage: A View into the Spanish Myth," *Journal of San Diego History*, XIX (Winter 1973): 6.

²³The aristocratic aspirations of the early presidial clans led the Franciscan missionary, Father Ramon Olbés, to remark that the group's most constructive pursuits were limited to "riding on horseback." Zephryn Englehardt, O.F.M., *Santa Barbara Mission* (San Francisco: The James H. Barry Company, 1923), p. 98.

²⁴William H. Davis, *Seventy-Five Years in California* (San Francisco: John Howell, 1929), p. 67.

²⁵Between 1769 and 1800 there were approximately twenty-four marriages between gente de razón males and neophyte women. See Bancroft, *History of California* (7 vols.; San Francisco: The History Company, Publishers, 1884-1890), I:610 *note*.

²⁶José Bandini, *A Description of California in 1828*, trans. by Doris M. Wright (Berkeley: Friends of the Bancroft Library, 1951), p. 9.

²⁷Charles F. Carter, trans., "Duhaut-Cilly's Account of California in the Years 1827-1828," *California Historical Society Quarterly*, VIII (December 1929): 309.

²⁸Marquerite E. Wilber, ed., and trans., *Duflot de Mofras' Travels on the Pacific Coast* (2 vols.; Santa Ana, Calif.: The Fine Arts Press, 1937), I:164.

²⁹Several prominent families who maintained private libraries also believed that their sons could obtain a superior education abroad. See Doyce B. Nunis, Jr., *Books in Their Sea Chests: Reading Along the Early California Coast* (Berkeley: California Library Association, 1964).

³⁰Cecil Robinson, *With the Ears of Strangers: The Mexican in American Literature* (Tucson: University of Arizona Press, 1969), p. 69.

³¹Thomas J. Farnham, *Travels in California* (Oakland: Biobooks, 1947), pp. 140-141.

³²Richard H. Dana, *Two Years Before the Mast* (New York: The Heritage Press, 1947), pp. 67, 69, 212, was astonished by the extravagance of California women. Since he and his associates mingled almost exclusively with the upper classes, his observations are best understood in light of these circumstances.

³³Farnham, *Travels in California*, p. 140.

³⁴During the hide and tallow trade era Californians eagerly exchanged these plentiful commodities for the finest clothes and jewelry from the outside world. Dana and Abel Du Petit Thourars, *Voyage of the Venus: Sojourn in California* (Los Angeles: Glen Dawson, 1956), p. 47, were two very observant foreign visitors who recorded this social trend.

³⁵Mariano G. Vallejo, "Ranch and Mission Days in Alta California," *Century Magazine*, XLI (November 1890-April 1891): 183-192, reflected the popular late nineteenth-century attitude of the deposed upper class in this nostalgic memoir of early California.



Bluebloods vs. Pancho Villa

By EDWIN MCDOWELL

"The 1916 Mexican Border campaign," John O'Hara once observed, "was the nearest thing we ever had to a gentlemen's war."

Today, the term "gentlemen's war" sounds chillingly oxymoronic. Even then, however, the career soldiers who comprised the expeditionary forces under Black Jack Pershing, trying to track down Pancho Villa in Mexico, found nothing very gentlemanly about fighting.

But some National Guard units that had been mobilized to end Villa's border raids, particularly the cavalry units that were strung out in six-man squads at 20-mile intervals along the international border from Texas to Arizona, were rather more like blueblood social clubs than fighting units.

"The Tin Lizzie Troop" (Doubleday, \$5.95, 223 pages) by Glendon Swarthout is an absorbing fictional account of one such unit—but fiction, the author notes, "cut out of 'Cavalry Journal' leather and the microfilms of faded newspapers."

Patrol Post Number Two, 50 yards from the Rio Grande that separated Texas and Coahuila state in revolutionary Mexico, was presided over by 32-year-old Stanley Dinkle, a red-haired, square-shouldered, nondescript career officer who had languished as a second lieutenant for eight years. A veteran of the Philippines campaign, Dinkle had been instructor in equitation at the Mounted Service School at Fort Riley before he was ordered to the isolated Texas post to try to make soldiers of the National Guard squads during their month-long border tours, even as they simultaneously undertook to protect against Villa's incursions.

No sooner did he get rid of one playboy unit when another rolled into camp, bumping down the dusty trail in two new Ford Model T touring cars rigged out with white polo mallets flying a pair of bloomers. Each auto trailed a string of three beautifully-proportioned Morgan horses.

The sextet belonged to the Philadelphia Light Horse, organized in 1774 by lawyers, bankers, and merchants as self-supporting volunteers to protect the Continental Congress. Its members acted as General Washington's personal bodyguard, served at Tren-

ton, Brandywine, and Valley Forge, fought Lee at Gettysburg, and sailed to Cuba in '98. By the time of the Mexican Border campaign, although the Light Horse was officially a National Guard troop, unofficially, writes the author, it was "a hoity-toity military men's club to which only the most well-born and wealthy scions of the most well-born and wealthy were elected."

Lt. Stanley Dinkle's six charges were clearly in the Beau Brummel tradition. Their custom-tailored uniforms were set off by gilt hat cords. Each night at five o'clock they formed for retreat wearing sabers, which they flashed as a table-sized Victrola sounded the piercing recorded notes of a bugle against the vacuous Texas sky.

At home, the Philadelphia boys had selected mounts from their private stables, drilled every Monday night in their private armory, and passed the time playing cricket, tennis, polo, and riding to hounds. They were schooled in every social grace, sophisticated, and supercilious. They looked down upon their gauche commanding officer—"Stanley Steamer," they called him—from the lofty heights of money, influence and position.

In the hands of a lesser writer, such a theme could well lapse into banality. But Mr. Swarthout is a consummate craftsman and established pro, as he demonstrates in his alternately humorous and disturbing account of the first mounted pistol attack ever executed by U.S. Cavalry against an armed enemy. Interspersing whimsical misadventures with philosophic meanderings, Mr. Swarthout, himself a former combat infantryman, limns a vivid picture of the many faces of a limited war. And although his story is set in mid-May 1916, it is as chillingly contemporary as *My Lai*.

Author Swarthout has touched upon these themes before. He dealt with heroism and cowardice in "They Came to Cordura," a memorable account of the U.S. Cavalry. "The Eagle and the Iron Cross" was the author's personal testament to the folly and tragedy of war, a damning indictment of the recidivous brute and bully who knows no national or ideological boundaries. "Bless the Beasts & Children" was a stunning study of horror and cruelty, of honor and compassion, of savagery and serenity.

And in this latest novel as in his eight previous ones, Glendon Swarthout, even as he entertains his readers, induces them to examine the human condition.

The Bookshelf

WSJ

JUN 9 1972

841

CHICANO WORLD WAR II HEROES

HONOR THEIR MEMORY



**Pasadena City College
Chicano Studies**

INTRODUCTION

The United States today is the most powerful nation on earth the result of its triumphant role in World War II. Close to seventy years ago, this country entered that war as a direct result of the Japanese attack on Pearl Harbor. Mobilization for the global conflict escalated after December 7, 1941 as Americans of all backgrounds enlisted and joined the war effort. Over thirteen million Americans served in all the branches of the armed services. Close to 1.2 million African Americans in segregated units, 44,000 Native Americans, and 350,000 women as well as nearly half a million Mexican Americans were either drafted or enlisted into the armed forces.

The story of the heroic role that Chicanos performed in World War II has rarely been documented or recorded in United States history textbooks or promoted in Hollywood propaganda war movies. But names such as Gabaldon, Garcia, Herrera, Lopez, Perez, Rodriguez, Ruiz and countless others are among the courageous men who served this country with distinction. In fact, during the Second World War, Mexican Americans earned thirteen Congressional medals of Honor, the highest commendation this nation gives an individual as recognition for exceptional valor in combat. In addition, countless other commendations such as Bronze and Purple Hearts, the Silver Star and the Navy Cross, to name a few, also were earned by brown soldiers.

At the onset of World War II, Mexicans and Chicanos living in the United States were hardly treated as first class citizens. Racial discrimination, political powerlessness, impoverishment and segregation in most communities of the American Southwest and beyond were standard. Moreover, the forced deportation of Mexicans and American citizens of Mexican descent during the Great Depression were still bitter memories in the brown communities of this country. It is understandable then that Chicanos may have been disinterested in supporting the war effort. But, in truth, overwhelming numbers chose to enlist

and serve with as much patriotic vigor as white Americans. Their willingness to enlist in large part focused on demonstrating their loyalty and patriotism, but more significantly, as a means to achieve equal treatment as Americans.

Even Mexican nationals enlisted into all branches of the service and gained citizenship as a consequence. Along with Chicanos, their performance on the battle field without question was to win them the recognition of white soldiers with whom they fought alongside in the Pacific and European Theaters of war. In the following pages, a few examples of this courage and valor demonstrated by them will be highlighted.

Also important to note is the support Chicano and Mexican families gave to the war effort. Parents hung blue stars on the windows of their homes much like other Americans. The blue star was a symbol that signified that a family had offspring in the service. A gold star replaced the blue one when a family lost a son in combat. Some families had more than one son overseas. Two Sandoval families from Silvis, Illinois, had a total of thirteen family members in the service of whom three died in combat. In fact, that community which was located a short distance west of Chicago was the home to Mexican immigrants who lived on a block and a half long street, This street contributed so many of their children that the street name was later changed to Hero Street in 1967 to honor the disproportionate number of men who gave their lives during the war. But they were not alone in their sacrifices. The Bañuelo and Garcia families from Los Angeles and the Moras from Laredo, Texas, each had six siblings who served in the military during the war. The Nevarez family, also from Los Angeles had eight siblings in the armed forces.

Additionally, an untold number of brown women joined the war effort, some as nurses while others enlisted in the women's army corps. More substantial was the role these women played on the home front. Examples of their contributions include service as interpreters for the Civil Defense Corps in Texas, in war plants and various other related war industries. For their efforts they have been identified as "Rosita the Riveter," the counterpart to Black and White "Rosie the Riveters."

In Tucson, Arizona, the Asociación Hispano Americana de Madres y Esposas produced a newsletter, *Chisme*, which was sent to soldiers overseas to keep Chicanos on the battlefields informed of news from home. This organization also sold war bonds and raised over one million dollars for the U.S. war effort. In other communities women worked in their churches to support the war or cooked Mexican food for soldiers at local USOs. In California's Central Valley, women formed the *Mexican War Mothers* and ultimately raised enough funds to build a Silent Sentinel monument of a brown soldier which is located in Sacramento.

Since many students who enroll in Chicano Studies classes have never heard of the heroic valor and courage of World War II Mexican American soldiers, in the following pages you will read about the exploits of these heroes. Their accomplishments far exceeded anything that fictional Hollywood movie soldiers could ever achieve on a movie set. Only once did Hollywood document the exploits of a Chicano soldier, Samuel Guy Gabaldon. Unfortunately, the movie, *Hell to Eternity*, transformed the valiant Chicano soldier into a tall Italian American rather than portray the tiny courageous Gabaldon. Also to be mentioned is the role of Mexico in sending a squadron of men to Asia to support the United States war effort.

There is much that Chicanos and Chicanas have contributed to this country. This is one of those untold stories that we should all be proud to know.

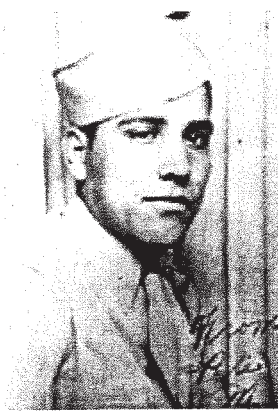
CHICANO SOLDIERS OF HERO STREET SILVIS, ILLINOIS

In Silvis, Illinois, just west of Chicago, stands a monument to eight heroes of Mexican American descent who gave their lives in defense of this nation in World War II. The monument is on what was formerly Second Street, now renamed Hero Street, U.S.A.

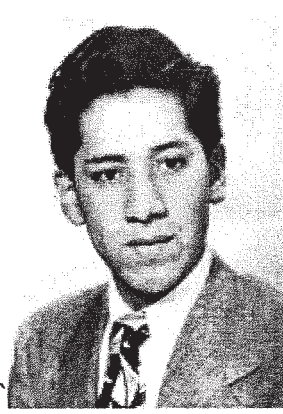
Joe Gomez, Peter Macias, Johnny Muños, Tony Pompa, Frank Sandoval, Joseph Sandoval, William Sandoval, Claro Soliz grew up together on this small street in a very close knit environment working for the railroad, as did their fathers who came from Mexico years before. They went to war without hesitation even though the citizens of Silvis ignored the hard working Mexicans on the edge of town who lived on a block and a half of unpaved street. These men never came back. The men from the 22 families on this block also participated in the Korean and Vietnam Wars.



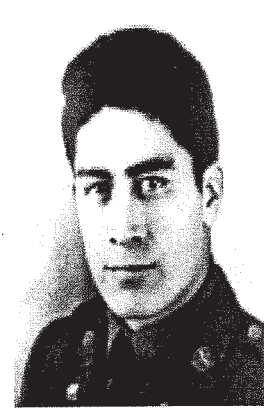
Joseph Gomez



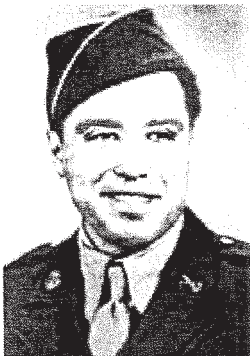
Peter Macias



Johnny Muños



Tony Pompa



Joseph Sandoval



Frank Sandoval



William Sandoval



Claro Soliz

Silvis had become the home to Mexican immigrants in the 1930s who settled in this small town and worked on the railroads, living in make shift boxcars and shanty like houses in their search for a better life. The families were large with up to twelve children in some of them. The young men and women who heard the call to duty in World War II volunteered to join the Army, Navy, Marines, or Air Corps.

In recognition of the extraordinary contributions of Chicanos, Second Street was renamed Hero Street U.S.A. in 1967 and stands alone in American military history. In 1971 a memorial park was added to honor the memory of these valiant Chicano heroes. This street reportedly contributed more men, to military service in two wars—World War II and Korea—than any other place of comparable size in the United States.

**PFC GUY LOUIS GABALDON
SILVER STAR UPGRADED TO NAVY CROSS
PACIFIC THEATER**



United States Marine Pfc. Guy Louis Gabaldon has the honor of having captured over 1,000 Japanese soldiers and civilians on the island of Saipan in the Northern Marianas during summer 1944. On one day alone in July Gabaldon captured almost 800 Japanese soldiers. The 5'4" Marine had already killed thirty-three Japanese soldiers on his first day of combat. Subsequently, disobeying orders, Gabaldon went behind enemy lines by himself looking for Japanese.

His Navy Cross citation states that he "daringly entered enemy caves, pillboxes, buildings and jungle brush, frequently in the face of hostile fire" with the goal of getting Japanese to surrender.

Gabaldon was born and reared in Boyle Heights and moved in with Japanese American friends in his early teens. He learned to speak Japanese and gained an appreciation for Japanese culture from his foster family. When the family was removed to a concentration camp, Gabaldon joined the Marines at age seventeen. He landed on Saipan with other Marines of the 2nd Division. Since he spoke Japanese, he was assigned by his regiment to Intelligence. He would slip away from his post and began capturing Japanese with increased frequency, using his language skills to gain the enemy's trust.

Gabaldon's action "saved lives on both sides and was instrumental in helping to shorten the campaign." For his exploits he became known as the "Pied Piper of Saipan." Gabaldon was nominated for the Medal of Honor but received the Silver

Star instead. Years later, Gabaldon commented that the Marines position on denying him the Medal of Honor was premised on racism towards Chicanos. Gabaldon's supporters have worked for years to right this wrong but to no avail.

After the war, Gabaldon's exploits became the basis for a movie, "Hell to Eternity." In this Hollywood film, Gabaldon's character became a tall Italian American instead of the actual hero. The attention given to Gabaldon in the 1950s when he appeared on a television show, "This Is Your Life," led to the upgrading of his silver star to the Navy Cross in 1960. Gabaldon returned to civilian life and died in Florida at age eighty in 2006.

Sources: Raul Morin, **Among the Valiant: Mexican Americans in World War II and Korea**; "The Pied Piper of Saipan Stood Tall during WWII," **Los Angeles Times**, November 13, 2005; "Guy Gabaldon, 80; WWII Hero Captured 1,000 Japanese on Saipan," **Los Angeles Times**, September 6, 2006;

LT. RICHARD GOMEZ CANDELARIA
WORLD WAR II ACE
EUROPEAN THEATER



Richard Gomez Candelaria, a lieutenant in the United States Army Air Force, is credited with shooting down a high number of enemy German planes during the latter year of World War II. He joined the 435th Fighter Squadron of the 479th Fighter Group on September 22nd which was assigned to the 8th Air Force upon arrival in Scotland.

On December 5, 1944, Lt. Candelaria "on a mission to support bombers to hit targets in the Berlin and Munster area...shot-down 2 FW-190's." On March 3, 1945, Candelaria "claimed 3 BF-109's damaged on the ground." His biggest success came on April 7th while protecting bombers over Germany. Candelaria was in a dangerous dog fight with enemy pilots. He achieved the status of "Ace" with a score of six German aircraft destroyed plus one probable.

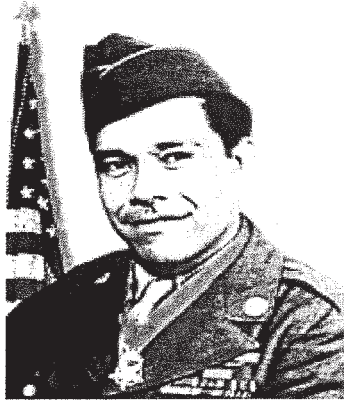
Lt. Candelaria was shot down by ground fire on April 13th while strafing a German airfield south of Tarnowitz. He was captured and reportedly taken to a POW

camp but some sources state that "he and a RAF air crewman managed to escape by taking a German Officer hostage and driving his staff car westward, reaching an approaching British armor unit."

Candelaria was born in Pasadena, California and after the war he returned home and became a restaurant owner in his home state.

Source: "Richard Gomez Candelaria vs. Schulungslehrgang "Elbe," **World War II Ace Stories** by Santiago A. Flores

PFC. SILVESTRE HERRERA
CONGRESSIONAL MEDAL OF HONOR
EUROPEAN THEATER WORLD WAR II FOR HEROISM IN FRANCE 1945



Pfc. Herrera was the eighth Mexican American to receive the Congressional Medal of Honor in World War II. He landed in Europe with the first American unit to reach France in 1944.

His citation reads as follows:

“Private First Class Silvestre S. Herrera, Company E., 142nd Infantry Regiment, 36th Division, advanced with a platoon along a wooded road near Mertzwiller, France, on March 15, 1945, until stopped by heavy enemy machine gun fire. As the rest of the unit took cover, he made a one man frontal assault on a strong point and captured eight soldiers.

When the platoon resumed its advance and was subjected to fire from a second emplacement beyond an extensive minefield, Private Herrera again moved forward, disregarding the danger of exploding mines, to attack the position. He stepped on a mine and had both feet severed; but despite intense pain and unchecked loss of blood, he pinned down the enemy with accurate rifle fire while a friendly squad captured the enemy gun by skirting the mine field and rushing in from the flank.

The magnificent courage, extraordinary heroism, and willing self-sacrifice displayed by Private Herrera resulted in the capture of two enemy strong points and the taking of eight prisoners.”

An eyewitness account of Pfc. Herrera’s heroism was reported by Pfc. Henry Van Dyke of Millville, New Jersey:

“Private Herrera ... charged straight ahead, knowing there were mines every inch of the way. Again the German machine gun fire was played on him, without any affect. But about half way to the position there was an explosion, and he fell. We could see that a mine had *blown off both of his feet. But he didn’t quit.* He kept his rifle pumping fire into the German position. The Germans couldn’t raise their heads.”

Pfc. Herrera received his Congressional Medal of Honor from President Truman sitting in his wheelchair on August 23, 1945. Herrera Day had been proclaimed by the governor of Arizona on August 14, 1945 to honor Herrera who was welcomed home with a hero’s parade. The hostile anti-Mexican sentiment in the city had to be downplayed for the occasion. The governor ordered that all businesses in the city remove their “no Mexican” trade signs removed from public view for the celebration.

Silvestre Herrera was born in Camargo, Chihuahua, Mexico, but his family moved to El Paso, Texas soon after his birth and ultimately to Phoenix, Arizona where he was living when he was inducted into the military. He was a Mexican national at the time he joined the army but was granted U.S. citizenship when he received his Medal of Honor award. He died in 2007.

.....

Sources: Raul Morin, **Among the Valiant: Mexican Americans in World War II and Korea**; **Los Angeles Times**, “Army private won Medal of Honor and Mexico’s highest award for valor,” December 2, 20007.

SGT. JOSE M. LOPEZ
CONGRESSIONAL MEDAL OF HONOR WINNER
BRONZE HEART, PURPLE HEART
EUROPEAN THEATER WORLD WAR II FOR HEROISM IN BELGIUM, 1944



Jose Lopez was the fourth Mexican American to be awarded the Congressional Medal of Honor during World War II. Lopez had the distinction of killing more enemy soldiers than any other American serviceman in Europe or the Pacific. "Not even Sgt. York of World War I fame comes close to the number of enemy killed or personally destroyed." Lopez, who was a machine gunner in the army, killed over 100 Germans in the Krinkelt Wald, near Belgium on December 17, 1944.

His citation reads as follows:

"On his own initiative, he carried his heavy machine gun from Company K's right flank to its left, in order to protect that flank which was in danger of being overrun by advancing enemy infantry supported by tanks.

Occupying a shallow hole offering no protection above his waist, he cut down a group of ten Germans. Ignoring enemy fire from an advancing tank, he held his position and cut down 25 more enemy infantry attempting to turn his flank.

Glancing to his right he saw a large number of infantry swarming in from the front. Although dazed and shaken from enemy artillery fire which had crashed into the ground only a few yards away, he realized that his position soon would be outflanked. Again, alone, he carried his machine gun to a position to the right rear of the sector; enemy tanks and infantry were forcing a withdrawal. Blown over backwards by the concussion of enemy fire, he immediately reset his gun and continued his fire. Single-handed, he held off the German horde until he was satisfied his company had effected its retirement.

Again he loaded his gun on his back and in a hail of small arms fire he ran to a point where a few of his comrades were attempting to set up another defense against the onrushing enemy. He fired from this position until his ammunition was exhausted. Still carrying his gun, he fell back with his small group to Krinkelt.

Sergeant Lopez' gallantry and intrepidity on a seemingly suicidal mission in which he killed at least 100 of the enemy, was almost solely responsible for allowing Company K to avoid being enveloped, to withdraw successfully, and to give other forces coming in support time to build a line which repelled the enemy drive."

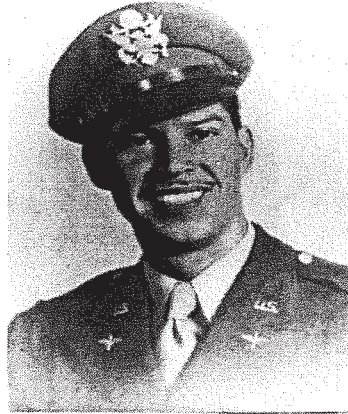
Eyewitnesses to his heroism pointed out that "he stopped shooting only when he ran out of ammunition...and that he killed so many enemy soldiers that officials stopped counting after 100."

He received his Medal of Honor from President Harry S. Truman on June 18, 1945. In 1948 Lopez received Mexico's highest honor medal, the Aztec Eagle, from President Aleman while he toured the country as an honored guest.

Lopez was born in Santiago Huitlan, Mexico. His relatives moved to Brownsville, Texas, where he lived until he enlisted in the army in 1942. He participated in the D-Day invasion at Normandy as a member of Company K, 2nd division. He died at age ninety-four in 2005.

Sources: Raul Morin, **Among the Valiant: Mexican Americans in World War II and Korea**; "Jose M. Lopez, 94; Battle of the Bulge Hero Killed 100 German Soldiers," **Los Angeles Times**, May 18, 2005.

1st LIEUTENANT OSCAR PERDOMO
464th FIGHTER SQUADRON, 507th FIGHTER GROUP
DISTINGUISHED SERVICE CROSS, AIR MEDAL WITH ONE LEAF CLUSTER



An Army Air Force pilot during World War II, Perdomo had the distinction of being the last "Ace in a Day" of the war.

Lt. Perdomo, a veteran of ten combat missions, shot down four Nakajima "Oscar" fighters and one Yokosuka "Willow" Type 93 biplane trainer on August 13, 1945. This action took place near Keijo/Seoul, Korea when 38 Thunderbolts of the 507th Fighter Wing, United States Army Air Force, encountered approximately 50 enemy aircraft. It was Perdomo's last combat mission and the five confirmed victories made him an "Ace in a Day" and the distinction of being the last United States "Ace" in World War II. The honor of becoming an "Ace" in a single day is an honor earned by only a small number of fighter pilots around the world.

Lt. Perdomo was born in EL Paso, Texas. His father served under Pancho Villa before immigrating to the United States. The family later moved to Los Angeles in the 1920s. In 1943 Perdomo entered the Army Air Force Pilot School and received his "wings" on January 7, 1944. The primary mission of the 507th was to provide fighter cover for the 8th Air Force Boeing B-29s which were stationed on Okinawa. Perdomo flew his first mission on July 2, 1945 while escorting a B-29 to Kyushu.

After the war, Perdomo continued to serve in the Army Air Force and was reassigned to the newly formed United States Air Force and served until 1950 when he entered civilian life. He returned to active duty and fought in the Korean

War at the rank of Captain and continued to serve in the Air Force until 1958 when he left the military at the rank of Major. He died in 1976.

Source: Oscar F. Perdomo – "The Last Ace In a Day of WWII" by Santiago A. Flores, **Air Enthusiast**, No. 67 (Jan-Feb) 1978.

**PFC. MANUEL PEREZ, JR.
CONGRESSIONAL MEDAL OF HONOR
SOUTH PACIFIC WORLD WAR II
FOR HEROISM IN LUZON, PHILIPINES, FEBRUARY 1945**



Pfc. Manuel Perez, Jr. was a member of the United States Army; Company A, 511th Parachute Infantry, 11th Airborne Division. At the time of his heroic action, he was fighting in Luzon, Philippine Islands, in February 1945.

The account of his exploits is related by one of the members of his company, Sergeant Max Polick of Medina, New York:

"Our company was attacking the line of Jap emplacements which defended the high ground ahead of us in depth.

I was leading the squad on the right flank and Perez was on my left. The Nip pillboxes were thickly covered by heavy sodding and logs. Smaller positions contained one to four riflemen who covered the larger bunkers containing the automatic weapons.

The Japs were throwing direct fire from 2-mm. machine guns and there was not a helluva lot of cover.

Immediately behind the main line of fortifications was a big concrete bunker which housed twin 50-caliber machine guns. Perez ran out, ducking this way and that, with an armful of grenades.

We covered him with fire as he tossed his grenades into the ports and knocked out the guns. The only time he withdrew was to go back for more grenades.

Then he ran around to the front of the bunker and tossed in a couple of grenades. There was a helluva blast. Then Perez climbed to the top and dropped two white phosphorous grenades through a vent.

I saw him flatten out and then the grenades exploded. There was a lot of white smoke. Perez sat right in the middle of it, looking over at us and grinning. He held up his hand and made a circle with his thumb and first finger.

Perez got to the smaller pillbox next door by raising his rifle and firing four times into it. Japs were pouring out and he shot and killed eight with his rifle.

One Nip crawled out and charged Perez from the rear. Perez turned just as the Jap hurled his bayonet like a spear. Perez used his rifle to knock down the flying bayonet. The shock knocked his gun spinning. Perez grabbed up the Nip's rifle and bayoneted the howling Jap with it.

Four more Japs then started out of the pillbox tunnel. Perez clubbed two to death, and bayoneted the other two. Then he entered the pillbox and found one live Jap. He bayoneted him."

He had killed a total of 18 enemy Japanese and neutralized their position which had held up the advance of Perez's entire company.

In his Congressional Medal of Honor citation that was awarded posthumously, it stated that "through his courageous determination and heroic disregard of grave danger, Pfc. Perez made possible the successful advance of his unit toward a valuable objective and provided a lasting inspiration for his comrades."

Perez was killed by a sniper bullet on March 19, 1945, while covering his platoon's withdrawal from the edge of Santo Tomas, in Southern Luzon.

Manuel Perez was born in Oklahoma City on March 3, 1923. When he was two years old, his family moved to Chicago, Illinois. He was inducted into the army and volunteered for the Airborne Infantry and was assigned to Company A, 511 Parachute Infantry of the 11th Airborne. His body was brought back for burial to the place of his birth where he was buried with high military honors.

Sources: Rita Arias Jirasek and Carlos Totolero, **Mexican Chicago [Images of America Series]**; Raul Morin, **Among the Valiant: Mexican Americans in World War II and Korea.**

**Staff Sergeant Ysmael R. Villegas
Congressional Medal of Honor
Silver Star, Purple Heart
Pacific Theater World War II for Heroism in the Battle of Luzon**



Staff Sergeant Ysmael R. Villegas of Casa Blanca, California was awarded posthumously the Congressional Medal of Honor for his exploits in the Battle of Luzon in the Philippines in 1945. He was assigned to Company F, 127th Infantry Regiment, 32nd Infantry Division of the Army at the time of his heroic action that cost him his life.

His Medal of Honor citation reads as follows:

"He was a squad leader when his unit, in a forward position, clashed with an enemy strongly entrenched in connected caves and foxholes on commanding ground. He moved boldly from man to man, in the face of bursting grenades and demolition charges, through heavy machine gun and rifle fire, to bolster the spirit of his comrades. Inspired by his gallantry, his men pressed forward to the crest of the hill. Numerous enemy riflemen, refusing to flee, continued firing from their foxholes. S/Sgt. Villegas, with complete disregard for his own safety and the bullets which kicked up the dirt at his feet, charged an enemy position and, firing at point-blank range killed the Japanese in the foxhole. He rushed a second foxhole while bullets missed him by inches, and killed 1 more of the enemy. In rapid succession he charged a third, a fourth, a fifth foxhole, each time destroying the enemy within. The fire against him increased in intensity, but he pressed

onward to attack a sixth position. As he neared his goal, he was hit and killed by enemy fire. Through his heroism and indomitable fighting spirit, S/Sgt. Villegas, at the cost of his life, inspired his men to a determined attack in which they swept the enemy from the field."

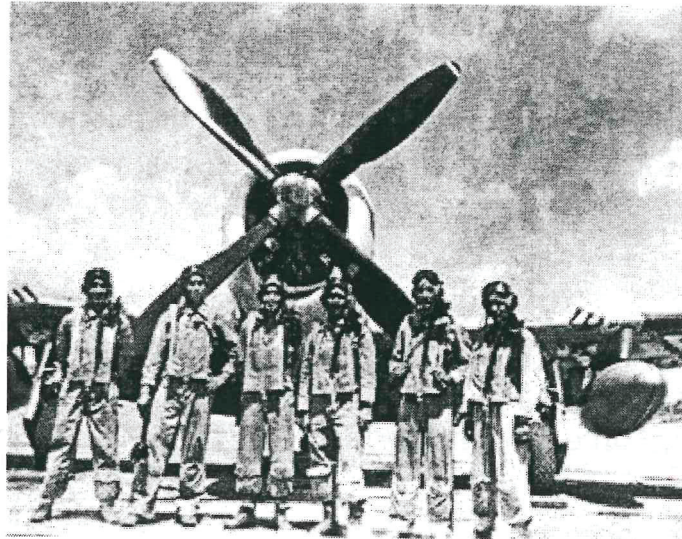
Villegas, who was born in 1924, was raised in Casa Blanca, a Mexican section of Riverside, California, and was one of thirteen children who worked in the orange groves of that area until he joined the Army at the outbreak of the Second World War.

In early March 1945, Villegas' company was engaged in an intense battle against Japanese forces on Luzon Island. His squad was attacked by an enemy machine gun nest. Villegas "took it upon himself to save his squad by destroying the nest and its occupants." For his actions he was awarded the Silver Star. His courage and valor continued until his death in combat on March 20, 1945, in the battle that earned him the Congressional Medal of Honor. He died one day before his 21st birthday. His son was born ten days after S/Sgt. Villegas was killed in action.

Villegas also was awarded a Purple Heart, the American Campaign Medal, Asiatic-Pacific Campaign Medal, World War II Victory Medal, and the Philippine Liberation Medal. His remains were returned to the U.S. to be buried with full military honors in his home town at the Riverside National Cemetery.

Source: Raul Morin, **Among the Valiant: Mexican Americans in World War II and Korea.**

**201ST AIR FIGHTER SQUADRON
MEXICAN EXPEDITIONARY AIR FORCE
WORLD WAR II PACIFIC THEATER**



The 201st Air Fighter Squadron [Escuadrón 201] was the only Mexican military unit to serve overseas during World War II and participated in the liberation of the Philippines. The group was given the nickname "Aztec Eagles" [Aguilas Aztecas] by members of the squadron during training in the United States. The 201st's principal role was to aid the Allied war effort and was attached to the 58th Fighter Group of the United States Army Air Forces during the liberation of the main Philippine island of Luzon in the summer of 1945. The squadron also flew missions over Formosa.

The squadron was composed of more than 300 volunteers of whom 30 were experienced pilots and the rest ground crewmen. The group was formed after Mexico declared war on the Axis powers in November 1943 and arrived in Texas to begin training at various bases. After intensive training and later in Idaho where they encountered racial discrimination, the unit was deployed overseas in February of 1945. By May the squadron started flying missions as a unit led by its own officers in American P-47D Thunderbolt fighter aircraft. "Their primary mission was to provide badly-needed close air support for American and Philippine ground troops in combat against Japanese infantry and mechanized units." By the end of the war in August 1945, the 201st had flown 795 combat sorties and accumulated close to 2000 combat flying hours and had lost 7 pilots.

Their heroic efforts earned praise from Commander General Douglas MacArthur, President Harry S. Truman and decorations from the Mexican, Philippine, and United States governments. The squadron left the Philippines in late October 1945 and eventually returned to Mexico in November as national heroes. The expeditionary force was disbanded officially on December 1, 1945.

The Aztec Eagles, 201st Air Fighter Squadron has the distinction of being the only Mexican military unit to represent their country on foreign soil.

Sources: Sig Unander, Jr., "Strike of the Aztec Eagles!" **Air Art Northwest**, 2008; "World War II: Mexican Air Force Helped Liberate the Philippines," Posted in **Aviation History**, June 12, 2006; Santiago A. Flores, "To Join the Allies: The Mexican Expeditionary Force," **Air Enthusiast** No. 73, Jan-Feb 1998.

Gripe

'We're Chicanos—Not Latinos or Hispanics'

LEO GUERRA TEZCATLIPOCA

*Director and founder, Chicano-Mexicano Empowerment Committee,
Los Angeles*

There is a daily insult that we Chicanos and Mexicanos (*Meh-hee-kah-nohs*) receive from the English- and Spanish-language media as well as government and business.

They all refer to us as Hispanics and/or Latinos. We Mexicanos and Chicanos do this, too, parroting what we hear and read in the English- and Spanish-language media, mostly not knowing the damage we do to ourselves and our children.

We supposedly all fit under Hispanic and/or Latino. We are supposedly all the same people. We are not!

Hispanic refers to the people, land, language and culture of Spain. Latino means Latin in Spanish. Latin is the language of the old Roman-dominated part of Europe. Latino is equivalent to *Hispano*. *Hispano* is equivalent to European.

We Mexicanos and Chicanos are not Hispanic, Latino, Spanish or European.

Chicanos and Mexicanos who have pride in who we are do not want to be Hispanic or European.

Chicanos are people of Mexican descent born in the United States. Some Central Americans identify with or [see themselves] as Chicano. Mexicanos are Mexicans born in Mexico. Mexicano comes from the word *Mexica* (*Meh-chi-ca*), which is what the original people of

Mexico called themselves. Chicano comes from the word *Mexicano*. Chicano is more of an aggressive, proud and assertive political and cultural statement than Mexican American.

Chicanos and Mexicanos have a heritage that includes the long and proud history of the Olmec, Teotihuacano, Maya, Zapotec, Toltec, Aztec and the dozens of other native cultures and civilizations of Mexico, Central America and the Southwestern United States.

The terms *Hispanic* and *Latino* are insulting to Chicanos and Mexicanos because these words deny us our great Native Mexican heritage.

We make up more than 92% of the so-called Hispanics/Latinos in the U.S. Southwest, more than 80% in California and more than 71% in the United States as a whole (these are all official 1990 U.S. Census percentages). We are an even larger percentage when you count all of the undocumented Mexicanos in this country.

The convenience of media, government and business is not a good enough reason to obliterate our identity, our empowerment and our pride.

To better understand our anger, you should remember that the Irish speak English, but that does not make them English. You would not dare call the Irish British. African Americans speak English and have English surnames, but that does not make them English or of British descent.

Most of the time the media refer to the Russian, British, German, French or Italian people. They don't constantly

refer to them as Europeans, when, in fact, that is what they are. At best they refer to Western and Eastern Europe, but very rarely. The media respect the separate nations of Europe. We Chicanos and Mexicanos are demanding that same respect.

When referring to the general Spanish-surnamed, Spanish-speaking population (remember that we don't all speak Spanish, but we mostly have Spanish surnames) please use the following terms: Chicano, Mexicano and Latino, as in "the Chicano, Mexicano and Latino population of Los Angeles and the United States" or "Chicano Mexicano" when you are referring to our history, culture or people.

Remember that Aztecs, Mexican music, Mexican food and other specifically Mexicano things are not Hispanic or Latino. This is a serious issue of respect.

If, in a room, you have eight out of 10 so-called Hispanics who are of Mexican descent, why would you, for the sake of the two non-Chicano Mexicanos, deny the other eight their identity, and insult them at the same time by calling them Hispanic or Latino?

The majority of Chicanos and Mexicanos don't know our own history, and we don't know that we're being insulted by Hispanic/Latino. Please give those other two persons their separate cultural identity—Peruvian, Argentine, Spaniard or whatever their cultural identity is. In general references, most of the time, use Chicano, Mexicano and Latino—all three words.

And please, never Hispanic.

Results of Presidential Elections, 1860-1972

YEAR	NO. OF STATES	CANDIDATES		ELECTORAL VOTE		POPULAR VOTE	
		DEM.	GOP	DEM.	GOP	DEM.	GOP
1860 (a)	33	Stephen A. Douglas Herschel V. Johnson	Abraham Lincoln Hannibal Hamlin	12 4%	180 59%	1,379,434 29.4%	1,867,198 39.8% *
1864 (b)	36	George B. McClellan George H. Pendleton	Abraham Lincoln Andrew Johnson	21 9%	212 91%	1,805,063 44.9%	2,219,362 55.1% *
1868 (c)	37	Horatio Seymour Francis P. Blair Jr.	Ulysses S. Grant Schuyler Colfax	80 27%	214 73%	2,703,933 47.3%	3,013,313 52.7% *
1872 (d)	37	Horace Greeley Benjamin Gratz Brown	Ulysses S. Grant Henry Wilson	(e) 43.8%	286 82%	2,833,711 43.8%	3,597,375 55.6% ✓
1876	38	Samuel J. Tilden Thomas A. Hendricks	Rutherford B. Hayes William A. Wheeler	184 50%	185 50%	4,287,670 50.9%	4,035,924 47.9% ✓
1880	38	Winfield S. Hancock William H. English	James A. Garfield Chester A. Arthur	155 42%	214 58%	4,444,976 48.2%	4,454,433 48.3% ✓
1884	38	Grover Cleveland Thomas A. Hendricks	James G. Blaine John A. Logan	219 55%	182 45%	4,875,971 48.5% ✓	4,852,234 48.3% ✓
1888	38	Grover Cleveland Allen G. Thurman	Benjamin Harrison Levi P. Morton	168 42%	233 58%	5,540,365 48.6%	5,445,269 47.8% ✓
1892 (e)	44	Grover Cleveland Adlai E. Stevenson	Benjamin Harrison Whitelaw Reid	277 62%	145 33%	5,556,982 46.0% ✓	5,191,466 43.0% ✓
1896	45	William J. Bryan Arthur Sewall	William McKinley Garret A. Hobart	176 39%	271 61%	6,516,722 46.7%	7,113,734 51.0% ✓
1900	45	William J. Bryan Adlai E. Stevenson	William McKinley Theodore Roosevelt	155 35%	292 65%	6,358,160 45.5%	7,219,828 51.7% ✓
1904	45	Alton B. Parker Henry G. Davis	Theodore Roosevelt Charles W. Fairbanks	140 29%	336 71%	5,084,533 37.6%	7,628,831 56.4% ✓
1908	46	William J. Bryan John W. Kern	William H. Taft James S. Sherman	162 34%	321 66%	6,410,665 43.1%	7,679,114 51.6% ✓
1912 (f)	48	Woodrow Wilson Thomas R. Marshall	William H. Taft James S. Sherman	435 82%	8 1%	6,301,254 41.9% ✓	3,485,831 23.2% ✓
1916	48	Woodrow Wilson Thomas R. Marshall	Charles E. Hughes Charles W. Fairbanks	277 52%	254 48%	9,131,511 49.3% ✓	8,548,935 46.1% ✓
1920	48	James M. Cox Franklin D. Roosevelt	Warren G. Harding Calvin Coolidge	127 24%	404 76%	9,133,092 34.1%	16,153,115 60.3% ✓
1924 (g)	48	John W. Davis Charles W. Bryan	Calvin Coolidge Charles C. Dawes	136 26%	382 71%	8,386,704 28.8%	15,719,921 54.0% ✓
1928	48	Alfred E. Smith Joseph T. Robinson	Herbert C. Hoover Charles Curtis	87 16%	444 84%	15,007,698 40.8%	21,437,277 58.2% ✓
1932	48	Franklin D. Roosevelt John N. Garner	Herbert C. Hoover Charles Curtis	472 89%	59 11%	22,829,501 57.4%	15,760,684 39.6% ✓
1936	48	Franklin D. Roosevelt John N. Garner	Alfred M. Landon Frank Knox	523 98%	8 2%	27,757,333 60.8%	16,684,231 36.5% ✓
1940	48	Franklin D. Roosevelt Henry A. Wallace	Wendell L. Willkie Charles L. McNary	449 85%	82 15%	27,313,041 54.7%	22,348,480 44.8% ✓
1944	48	Franklin D. Roosevelt Harry S. Truman	Thomas E. Dewey John W. Bricker	432 81%	99 19%	25,612,610 53.4%	22,017,617 45.9% ✓
1948 (h)	48	Harry S. Truman Alben W. Barkley	Thomas E. Dewey Earl Warren	303 57%	189 36%	24,179,345 49.6% ✓	21,991,291 45.1% ✓
1952	48	Adlai E. Stevenson John J. Sparkman	Dwight D. Eisenhower Richard M. Nixon	89 16%	442 83%	27,314,992 44.4%	33,936,234 55.1% ✓
1956	48	Adlai E. Stevenson Estes Kefauver	Dwight D. Eisenhower Richard M. Nixon	74 14%	457 86%	26,022,752 42.0%	35,590,472 57.4% ✓
1960	50	John F. Kennedy Lyndon B. Johnson	Richard M. Nixon Henry Cabot Lodge	303 62%	219 36%	34,220,984 49.5%	34,108,157 49.3% ✓
1964	50*	Lyndon B. Johnson Hubert H. Humphrey	Barry Goldwater William E. Miller	486 90%	52 10%	43,129,484 61.1%	27,178,188 38.5% ✓
1968 (i)	50*	Hubert H. Humphrey Edmund S. Muskie	Richard M. Nixon Spiro T. Agnew	191 36%	301 56%	31,275,165 42.7%	31,785,480 43.4% ✓
1972	50*	George McGovern Sargent Shriver	Richard M. Nixon Spiro T. Agnew	520 97%	17 3%	29,170,583 38%	47,169,905 61% ✓

* 50 states plus District of Columbia.

(a) 1860: John C. Breckinridge, southern Democratic nominee, polled 72 electoral votes, John Bell, Constitutional Union, polled 39 electoral votes.

(b) 1864: 81 electoral votes were not cast.

(c) 1868: 23 electoral votes were not cast.

(d) 1872: Horace Greeley died after election; 63 Democratic electoral votes were scattered; 17 were not voted.

(e) 1892: James B. Weaver, People's Party, polled 22 electoral votes.

(f) 1912: Theodore Roosevelt, Progressive, polled 88 electoral votes.

(g) 1924: Robert M. La Follette, Progressive, polled 13 electoral votes.

(h) 1948: J. Strom Thurmond, States Rights, polled 39 electoral votes.

(i) 1960: 15 electoral votes cast for Sen. Harry Flood Byrd, D-Va.

(j) 1968: 46 electoral votes cast for George C. Wallace.

Source: Congress and the Nation Vol III 1969-1972
© 1973

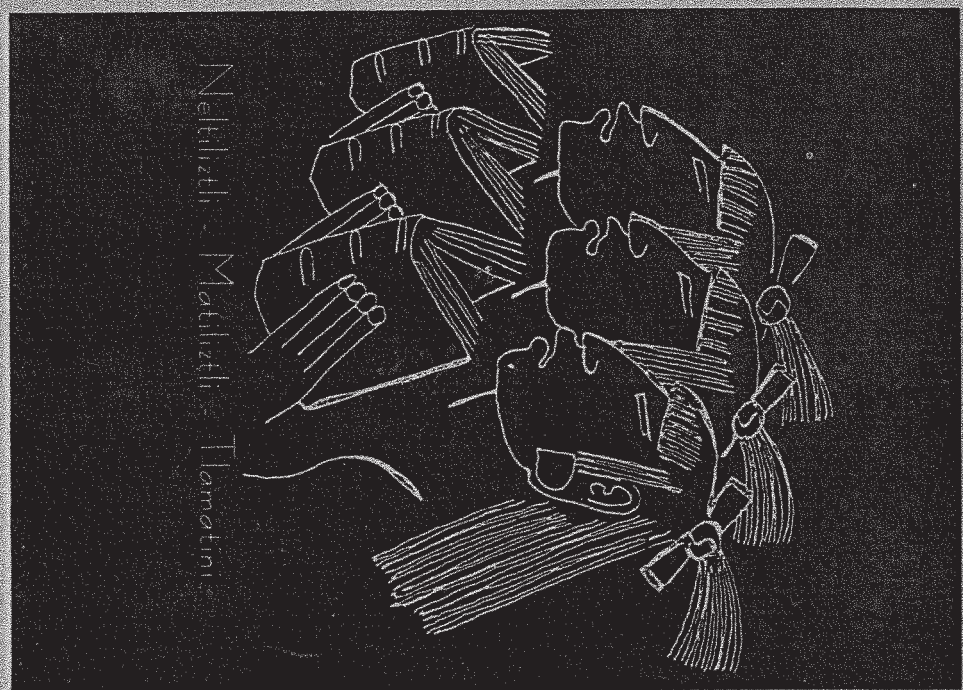
NELTIZTLI

MATILIZTLI

TLAMATINI

CHICANO STUDIES

LOS ANGELES VALLEY COLLEGE



COCURRICULAR ACTIVITIES

At Los Angeles Valley College student activities are considered an integral part of the educational program of the college. Cocurricular activities provide students with the opportunity to better prepare themselves to discharge the duties of citizenship in a democratic society and to enrich their educational opportunities through cultural activities, volunteer programs related to his instructional program and through community-related affairs.

All college and other community activities are scheduled through the Master Calendar. No classes are scheduled at 11 o'clock on Tuesday and Thursday to provide an Activity period.

Special interest and Department Clubs have been created to supplement classroom instruction through activities relating to major fields of study of specialized activity and to meet the specific needs of students.

Among the several activities in which students have participated in the past is a volunteer tutorial program whereby students in the Chicano Studies program work several hours a week as tutors in a nearby junior high school.

COMMISSIONER OF CHICANO STUDIES

The principal responsibility of the Commissioner of Chicano Studies is to implement programs to increase Chicano student registration at Los Angeles Valley College. The Commissioner is also responsible for coordinating Chicano cultural activities on campus and serving as a liason between the community and the college.

MECHA

Movimiento Estudiantil Chicano de Aztlán is a Chicano student organization dedicated to representing the general welfare of Chicano students on campus and to giving active support to community projects. Among its many accomplishments have been the support of Chicano Studies, as well as student advisors, Chicano cultural events, and a Chicano Affairs Representative in student government.

CHICANO STUDIES

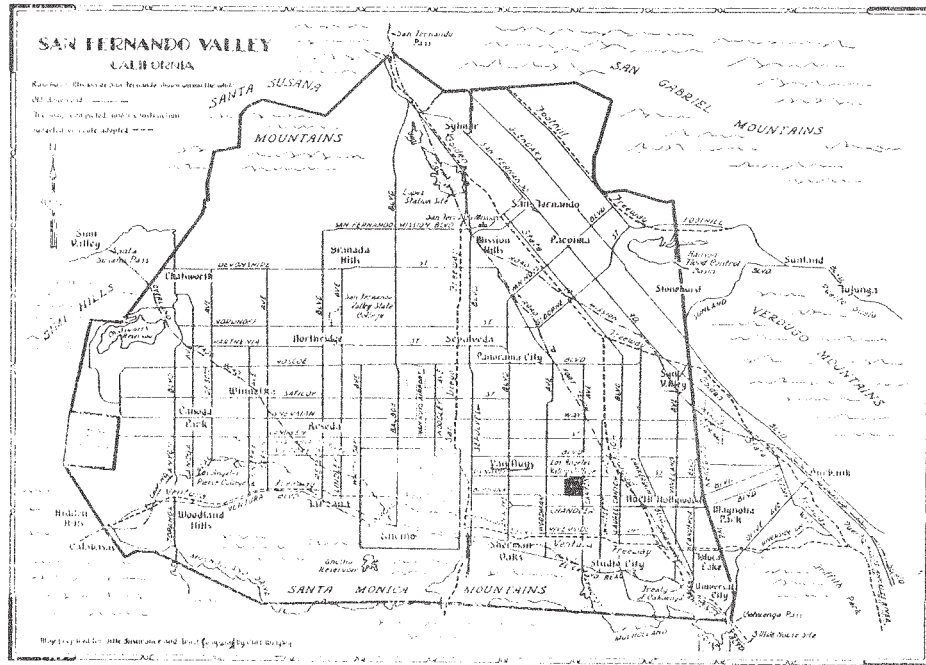
LOS ANGELES VALLEY COLLEGE

5800 Fulton Avenue

Van Nuys, California 91401

781-1200, Ext. 385

(Map of San Fernando Valley)



FACULTY

Gloria E. Miranda, Ph.D. Chair
Doctorate in History,
University of Southern California

E.C. Orozco, Ph.D. Staff
Doctorate in Latin American Studies (emphasis History),
University of Southern California

Carmen Salazar Parr, Ph.D. Staff
Doctorate in Spanish,
University of Southern California

Rosalyn Mesquita, M.A. Staff
Masters in Art,
University of California, Irvine

Elaine Alvarado Affiliated

Arthur D. Avila, M.A. Honorary
Masters in Art,
University of California, Los Angeles
Professor of Chicano Studies and Spanish

Department Office: FL 109B

For further information about Chicano Studies and its co-curricular activities call 781-1200, Ext. 385, or consult with counseling services.

COUNSELORS

Ramiro Rosillo
 Ralph Lazo
 Enrique Gonzales

Offices: Administration 126
 Ext. 246

Serving the San Fernando Valley and the barrios of San Fernando, Pacoima, Sylmar, Sun Valley, Van Nuys, and North Hollywood.

SUGGESTED PROGRAM

See College Catalog for a suggested program of study in Chicano Studies.

RECOMMENDED COURSES

Spanish 1--Spanish for Spanish-Speakers

Speech 1--Public Speaking 1

English 1--Reading and Composition--1

Other Ethnic Studies courses: Afro-American and Jewish Studies

Learning Center (reference and resource materials)

Check schedule of classes for current offerings of above.

COUNSELING AND GUIDANCE

Students are urged to make an appointment with a counselor to arrange a study program. This should be done well before scheduled registration dates.

Students are also urged to use their counselors for assistance with other problems such as vocational objectives, college transfer requirements, scholarships, and related problems.

The Chicano Studies Department provides supportive counseling services for students enrolled in Chicano Studies.

LIBERAL ARTS EDUCATION PROGRAM

Los Angeles Valley College offers a two-year Liberal Arts Educational Program leading to an Associate in Arts degree with special emphasis in Chicano Studies.

The Liberal Arts Educational Programs are "open end" programs--that is, a large number of the courses have transfer value enabling students who wish to pursue their studies beyond two years to continue at an upper division institution. However, those students who plan to transfer to a four-year college should consult the Transfer Requirements section of the College Catalogue.

Not all courses listed are taught every semester, therefore, the courses listed on the following pages may be taken in other than the suggested sequence. For information regarding a particular course, the department chairperson should be consulted.

CHICANO STUDIES DEPARTMENT

The Chicano Studies Department at Los Angeles Valley College offers a broad selection of courses designed to acquaint the student with the Chicano experience and the group's unique contribution to United States history.

The Department serves as a lower division model to assist in identifying aims, objectives, and the philosophy of Chicano Studies at the public community college level. The Chicano Studies Department also provides the student with an educational program to prepare him or her for upper division study, community service, and career guidance.

Instruction in Chicano Studies is offered by a faculty whose educational background, community orientation, and scholarly expertise provide Los Angeles Valley College students with one of the most academically oriented ethnic studies programs in California's community college system.

CHICANO STUDIES

There are no prerequisites for any Chicano Studies classes. All classes are taught in English.

- 2 - The Mexican American in Contemporary Society⁺ (3) UC:B
Lecture, 3 hours
Survey of contemporary Chicano society including social, cultural, economic, and political issues in relationship to the majority society.
- 3 - Sociological and Psychological Aspects of Latin American People (Emphasis on Chicanos)⁺ (3) UC:B
Lecture, 3 hours
Chicano experience in the United States, focusing on sociological-psychological impact of American life on the group.
- 7 - The Mexican American in the Political and Social History of the United States I (3) UC:B
Lecture, 3 hours
Survey of Chicano contribution to United States history, with emphasis on Pre-Columbian era through early nineteenth century.
- 8 - The Mexican American in the Political and Social History of the United States II (3) UC:B
Lecture, 3 hours
Chicano experience in nineteenth and twentieth century. Emphasis on cultural-philosophical clash of Anglo-Saxon, Mexican, and Chicano society.
- 37 - Chicano Literature⁺ (3) UC:B
Lecture, 3 hours
Literary, social, and historical analysis of major Chicano works of literature.

⁺This course may not be offered each semester. Check your current class schedule.

- 42 - Contemporary Mexican Literature⁺ (3) UC:B
Lecture, 3 hours
Lecture and discussion in English on important literary works of twentieth century Mexico.
- 44 - Mexican Civilization⁺ (3) UC:B
Lecture, 3 hours
Pre-Columbian and Spanish colonial periods and their influence on mores, art, literature and music to present times.
- 46 - Mexican Folklore⁺ (3) UC:B
Lecture, 3 hours
Aspects of Chicano culture including types of proverbs, tales, folk speech, legends, ballads, and poetry.
- 47 - The Mexican American Woman in Society⁺ (3) UC:B
Lecture, 3 hours
Sociological and historical development of the Chicana. Impact of Mexican, Chicano, and American experience on her present status.
- 52 - Mexican Art-Modern⁺ (3) UC:B
Lecture, 3 hours
Survey of Mexican art from 1910 to present, including Chicano artistic contributions.
- 61 - Music of Mexico⁺ (3) UC:B
Lecture, 3 hours
Music of Mexico from early Aztec through present. Emphasis on indigenous, folk element, and Chicano input.

⁺This course may not be offered each semester. Check your current class schedule.

Anaheim's feeble democracy

THE ANAHEIM City Council showed its contempt for the principle of representative government again this week, defeating another proposal to let residents vote for council members on a district-by-district basis. The decision means that the voting power of the city's growing Latino population will remain diluted for now. But it's easy to envision a day when demographic change overtakes the city's political elite, and the shoe will be on the other foot.

The council has previously stiff-armed efforts to change the city charter and end at-large voting, a practice that enables more politically active residents of the wealthier parts of the city — along with entrenched special interests — to dictate the council's membership. The ethnically diverse city, now more than half Latino, has elected only a handful of non-white council members in its history. The five current members are all white. And over the years, few have come from the densely populated, lower-income parts of the city.

With more than 330,000 residents, Anaheim is the largest city in California that still has at-large voting. Proponents of the shift to district voting argue that it would lead to a more equitable distribution of resources for parks, libraries and other city services. Those resources are now concentrated, they complain, in the better-off neighborhoods. Opponents counter that the change would only lead to intra-council feuding. But if there's harmony at the council table today, it's only because the city's majority has no seats there.

Mayor Tom Tait has been trying for months to persuade the council to let the public vote on the issue. Last year his proposed ballot measure was blocked in favor of creating a citizens' commission to study the issue. The commission agreed with Tait that

the city should put the issue of district voting on the ballot and urged that the council be expanded by two to four members. But at a raucous meeting Tuesday night, the council rejected the proposal, 3 to 2.

Instead, the council decided to put an alternative on the June 2014 primary ballot that would make the council seem more representative without actually shifting political power. The proposal by Councilwoman Kris Murray would divide the city into districts, and the representative from each district would have to reside there. But the elections would still be decided by at-large voting, just as they are today. As Jose Moreno, a grass-roots activist and proponent of district elections, neatly summarized the situation on the Voice of OC website, "You may get some Latino candidates elected, but it won't be Latinos that elect them."

Is it so hard to understand why that's wrong?

The council may soon find itself without a voice in the process; the American Civil Liberties Union is suing to force the city to abandon at-large voting on the grounds that it violates the California Voting Rights Act by impairing Latinos' ability to influence elections. And even if the city prevails, it's swimming against the demographic tide. When Latinos hold the majority not just in the census but also among active voters, the interests that rule today may rue the day they refused to share power.



The Mexican Immigrant Family and the Struggle for Socioeconomic
and Cultural Survival in Los Angeles, 1900-1945

by

Gloria E. Miranda, Ph.D.

Copyright

1987

The Mexican Revolution of 1910 and the Cristero Rebellion of the 1920's contributed immensely to the growth of a Mexican population in the United States as over one million inhabitants fled the political and social upheaval that raged in their homeland during the first decades of this century. These victims of socioeconomic dislocation entered the United States seeking jobs and a temporary place to relocate their families until the civil strife in Mexico subsided. The geographical proximity, historic and cultural affinity of the southwestern United States attracted the majority of Mexicans migrating north as they settled in numerous urban and rural communities throughout the region.

Los Angeles was among the most popular destination points in the southwest. The city's location offered more diverse employment opportunities and a familiar cultural scenario in which Mexican immigrants could rear their families. Southern California also represented both a fertile agricultural region and a burgeoning urban and industrial center in pre-World War II times. A rapidly growing agribusiness necessitated the recruitment of a local work force willing to labor in the fields. The state's anti-Asian legislation at the turn of the century paved the way for Mexican campesinos (rural workers) who during World War I became the principal labor force in southern California agriculture.¹ Proximity to the border enhanced the appeal of Los Angeles as a resettlement site for countless numbers of displaced Mexicans.²

The Mexican who migrated north during this period generally brought his

family with him. In some cases, single and married men journeyed to the United States without their relatives but women rarely traveled by themselves to this country.³ Mexican migrants who arrived in Los Angeles at the turn of the century discovered that the Mexican cultural air of the past had been substantially altered and reduced by scores of non-Mexicans who had themselves settled in southern California in the 1870's, 1880's and 1890's.

In 1890, the once numerous native-born Spanish speaking community comprised a mere ten percent of the region's total population. At the initiation of statehood forty years before, the new Mexican Americans had represented over ninety percent of Los Angeles' inhabitants. One of the reasons for the influx of non-Mexicans was the construction of the railroads and their expansion into the southland which facilitated the transplanting of eastern and midwestern emigrants along with European immigrants to the City of the Angels.

The majority of Mexican Americans no longer lived in a manner resembling the pre-American social scenario. Only a minority of professional and middle class families who considered themselves Spanish had succeeded in gaining acceptance into the now Caucasian majority mainstream. At the beginning of the twentieth century most brown Americans could be found living in segregated barrios in downtown Los Angeles in places like Sonoratown and the adjacent Plaza district. These isolated enclaves later became the home of many Mexican immigrants. This occurred for several reasons. First, the barrios represented already established communities with the city's only Mexican cultural core. Second, the downtown area offered immigrants affordable housing. And third, the homes in this sector were but a short distance from the work place for most residents.

The immigrants and their native-born counterparts who shared life in these local barrios during pre-World War II times in Los Angeles also experienced additional degradation because of their heritage which included racial discrimination, cultural contempt, inferior education and socioeconomic impoverishment. The general pattern of anti-Mexicanism in Los Angeles was intense but never fully succeeded in breaking up the cohesiveness of the two groups. By the onset of World War II, the local brown community still remained resilient, in spite of anti-Mexican propaganda by nativists and Social Darwinists who campaigned in the 1920's to restrict the flow of immigrants from Mexico to the United States and who supported a national deportation campaign during the Great Depression. Even the half-hearted efforts of local religious organizations and the public schools at Americanizing the Mexican succeeded mainly in alienating some second generation Mexican American youth from their heritage while failing to incorporate the immigrants into the Caucasian mainstream.⁴ The role of family life in sustaining the cultural integrity of Mexicans which prevailed in pre-World War II times in Los Angeles was instrumental in the group's ability to survive the general and hostile anti-Mexicanism of the age.

Most studies of family life among native-born Mexican Americans and Mexican immigrants have generally focused on the migrant sector. The Mexican American received secondary attention by scholars who characteristically lumped the two groups together in analysis. To some extent the two had similar life experiences in Los Angeles before the second world war since they shared the same residences. Demographic realignment aimed at assimilation into the Caucasian American mainstream would not become noticeably evident

until after 1945. Consequently, the cultural dimension of family life for both through World War II times retained a more compatible quality than one perceives today. The barrio was then the principal home setting for both groups.

Their common experiences first noticeably intensified in the 1910's with the increased influx of immigrants into downtown Los Angeles. The city's original Sonoratown and Plaza district barrios at this juncture had become largely overcrowded. As the influx continued over the next decade, the Plaza district's numbers swelled to 50,000 residents who accounted for forty percent of the city's total Mexican and Mexican American population.⁵ This overcrowding engendered the first of several exoduses as the newcomers were forced to relocate. Soon, many began moving eastward across the Los Angeles river. Others followed the railroad tracks southward towards Watts and the adjacent communities of that region. Some families even dispersed into the eastern San Fernando Valley. For many Mexicans, the brand new barrios they established generally signaled the first opportunity they had to live in an urban setting because the majority of them came from rural sections of Mexico.⁶ Their mostly unsophisticated appearance stemmed from the circumstances and hardships of life in their homeland. Mainly impoverished and illiterate upon arrival in Los Angeles, to many observers of the time, they lacked the social refinements considered essential to sophisticated city dwellers. One of the tragic outcomes of the immigrant's lowly class status was the emergence of social tensions between them and Mexican Americans.

To the native-born the immigrant hardly appeared sophisticated enough to be accepted as a social equal. To emphatically state their case, some

Mexican Americans began characterizing these immigrants as cholos (low class), chuntaros (stupid), zurumatos (dumb) and other equally demeaning terms. In defense, the Mexicans who considered their United States born counterparts deculturated from their heritage, identified them as pochos (faded Mexicans).⁷ How extensive a practice the name calling became in Los Angeles has never fully been revealed but similar friction prevailed in other pre-World War II southwestern communities.

Barrio socioeconomic class discord aside, the two more typically freely intermingled in these communities. As still traditional ethnics, their cultural clannishness enhanced barrio life and afforded both the opportunity to celebrate their common ties and heritage more often than engaging in verbal confrontations. Both spoke Spanish as their primary language and identified with their Mexican Catholic faith and customs. Immigrants and native-born unanimously upheld the importance and integrity of family life. Furthermore, in the 1920's and 1930's intermarriage between them took place at a greater rate than with non-Mexicans.⁸ These statistics clearly emphasized the extent of cultural solidarity that barrio life gave to its residents regardless of birthplace. Marital bonds strengthened and unified barrio communities in Los Angeles in spite of the tragic and miserable ghetto feature of these enclaves.

The material impoverishment of early twentieth century barrios did not escape detection by local officials. Mexican families inhabiting the downtown plaza area in the first fifteen years of the century lived in overcrowded and neglected slum squalor. One and two room shacks (called jacales in Spanish) were without adequate running water, heating or lighting facilities. A number of concerned groups considered these residences the city's most disgraceful

homes. The Progressives, for one, deemed the horrendous living standards immigrant families endured a blemish on the community's reputation.⁹ The Los Angeles Housing Commission, founded in 1906 largely to solve this specific housing crisis, two years later had evaluated the extent of the housing dilemma. The commission's official report on its special investigation revealed that the Plaza district was indeed an eyesore.

Here we found filth and squalor on every hand. Miserably constructed houses, made of scrap sheet iron, old bagging and sections of dry goods boxes, were huddled together without any attempt at proper construction or order...The more Mexicans to the lot, the more money for the owner.¹⁰

The commission also noted that generally most of the sector's families had four or more members living with them in the congested slum courts.

The city hesitated for a few years before deciding to finally condemn and demolish these slums. However, less humanitarian factors guided the housing commissioners who responded to the business sector's demand for more city land. The city's growing business district was adjacent to this barrio.

The displaced residents dispersed in different directions but a significant number moved east of the Plaza across the Los Angeles River where employment opportunities and inexpensive housing served as lures. This short exodus gave birth to one of the largest brown communities of Los Angeles. By the end of the 1920's the community of Belvedere numbered in excess of 30,000 residents. Reverend Robert McLean, a Protestant proselytizer working among Mexican immigrants in this era, witnessed and marvelled at the rapid development of Belvedere:

Just outside the city limits a real estate company secured possession of some rolling acres which had formerly been used as pasture land for a dairy. This was divided into fifty-foot lots, and sold out to the Mexicans on small payments. There were no sewers, no sidewalks, no playgrounds; and the only restriction as to the number of houses which could be built upon a single lot was the size of the lot. In a few short months a miraculous change took place. Mexicans bought property, lost it through the failure to make payments, and then bought again. They built their houses out of second-hand lumber-- "jacales" they call them--and in some cases roofed them over with tin cut from Standard oil cans. Two, four, five, and sometimes six little shacks were built on a single lot.

It seemed as if all Mexico were moving to Belvedere. A public school which was opened with a few hundred pupils, had reached an enrollment of eighteen hundred in less than five years. Everywhere there were the usual evidences of overcrowding and inadequate housing, for the families were not only large, but were augmented by the aunts and uncles and cousins coming from Mexico who, with ready hospitality were entertained until they could build for themselves.¹¹

Other southern California barrios experienced similar phases of growth and development as the one McLean viewed in Belvedere.

The growth of these pocket settlements like Chavez Ravine resembled Belvedere in character. According to Carey McWilliams, another observant local analyst of the pre-war era, in Chavez Ravine which was located in the hills between Elysian Park and North Broadway, "shacks cling precariously to the hillsides and are bunched in clusters in the bottom of the ravine." McWilliams noted that the city generally neglected this area and offered the ravine's residents little or no municipal services.

At various points in the ravine, one can still see large boards on which are tacked the rural mail-boxes of the residents--as though they were living, not in the heart of a great city, but in some small rural village in the Southwest. Goats, staked out on picket lines, can be seen on the hillsides; and most of the homes have chicken pens and fences. The streets are unpaved; really trails packed hard by years of travel. Garbage is usually collected from a central point, when it is collected, and the service is not equal to that which can be obtained in Anglo districts bordering the ravine. The houses are old shacks, unpainted and weatherbeaten.¹²

Yet in spite of the isolated and neglected condition of these barrios, newly arrived immigrants in the 1920's marvelled about city life. For this reason, they bestowed the nickname of Maravilla (wonderful) on a cow pasture like Belvedere.¹³ This influx to alluring Los Angeles tripled the size of the eastside settlements and gained for the city by 1930 the title of "Mexican capital of the United States."¹⁴

In the evolving social and cultural milieu of these barrios immigrants succumbed to the tragic consequences of their impoverishment. Illness and disease plagued them incessantly since they resided in areas with as inadequate facilities as those in the older downtown slums. In due time, Los Angeles county health officials became alarmed by the extremely high incidence of communicable disease prevalent among the Mexicans. Respiratory ailments like pneumonia and tuberculosis, influenza and even meningitis debilitated the group. In the middle 1920's the local health department reported that one-sixth of all tuberculosis related cases and one-fourth of all such deaths in Los Angeles struck the Mexican community. The children were the most vulnerable. Statistics on infant mortality revealed that two to eight times more Mexican and Mexican American babies died than Caucasian newborn.¹⁵

Noticeably alarmed, health officials had already in 1921 launched a campaign to reduce mortality rates throughout the county. Within less than ten years infant fatalities were reduced by one half in southern California, but the rate in the Mexican community still remained one third higher. At a loss to explain the disparity, local health authorities concluded that the inferior genetic makeup of Mexicans was to blame!¹⁶ The socioeconomic conditions of barrio life for families trapped in the vicious cycle of miserable poverty eluded the officials in their final assessments.

Predictably, family sizes suffered because of the high mortality patterns. Between 1918 and 1927 the average number of children for Mexican and Mexican American couples in Los Angeles numbered 4.3. Many families actually had more than four children, but a significant number averaged less than three offspring. Thus, the impact of infant death on family size is startling since in the 1920's the City's brown populace experienced the highest birthrate of any other group.¹⁷

Male family heads who sought employment to support their families discovered that widespread job discrimination against the group either meant low status and low paying jobs insufficient to feed their young or, unemployment. Those who worked mainly labored in agriculture, on local railroad lines and in manufacturing plants. Statistics reveal that only six percent of the group's male wage earners were classified as professional and skilled laborers. Out of sheer necessity, Mexican women--mothers, daughters and other relatives--joined the labor force. The women found employment in service related jobs and in manufacturing. In the 1930's the city's garment industry relied extensively on these females.¹⁸ Others found work in the food

processing sector which employed "more Mexican women than did any other local industry, including the apparel firms."¹⁹

Struggling to survive, the immigrant family's socioeconomic adjustment was hampered by the rise of a national neo-nativist and anti-Mexican campaign that increased in momentum after World War I. The reactionary posture against Mexicans gave local impetus to the notion that the nation had an immediate and serious "Mexican problem." Staunch nativists depicted the question in economic terms. Immigrants took jobs from citizens. The real issue was more profound. Social Darwinists considered the Mexicans racially and culturally inferior to Caucasians and thus unassimilable. They feared that uncontrolled immigration from Mexico would ultimately lead to the disintegration of the more superior "American way of life." Even Reverend Robert McLean, who worked among the Mexican people, surmised that they posed a major challenge to the W.A.S.P. ethos through their culture that was based on an Indian racial and Roman Catholic value system. McLean cautioned that the Mexican way of life immigrant families imported could potentially destroy the country's culture. He colorfully explained the crisis in the following manner:

Fifty and one hundred years ago Uncle Sam accomplished some remarkable digestive feats. Gastronomically he was a marvel. He was not particularly choosy! Dark meat from the borders of the Mediterranean, or light meat from the Baltic, equally suited him, for promptly he was able to assimilate both, turning them into bone of his bone, and flesh of his flesh--But this chili con carne! Always it seems to give Uncle Samuel the heartburn; and the older he gets, the less he seems to be able to assimilate it. Indeed, it is a question whether chili is not a condiment to be taken in small quantities rather than a regular article of diet. And upon this conviction ought to stand all the law and prophets so far as the Mexican immigrant is concerned.²⁰

In other words, the assimilation of the distinctive Mexican would not solve the "Mexican problem."

Other southland nativists in the twenties claimed almost hysterically that Mexicans were "diseased of body, subnormal intellectually and moral morons of the most hopeless type."²¹ Conversely, few sympathetic assessments of Mexican cultural traits appeared in print. Reverend Vernon McCombs, a contemporary of McLean's, took exception to the popular commentary. McCombs praised the spiritual depth of Mexican character when he remarked that they were "self-forgetful and generous beyond all measure--or even common cause. They share their last crust (of bread) with each other. Sacrifices of life itself are not uncommon."²² Unfortunately, the content of their character mattered very little to critics more concerned with the burden immigrants placed on the local economy.

Widespread discrimination increased in this era and impeded the immigrant's local struggle for dignified treatment. Extensive segregation practices in many southland areas resurfaced with recreational facilities, business establishments, schools and even churches guilty of anti-Mexicanism.²³ Ironically, Protestant groups who eagerly sought converts among the group, failed to insure the Mexican that American Christianity was color blind. Protestant churches in greater Los Angeles reportedly engaged in some of the severest segregation in southern California by denying their brown membership the right to worship alongside Caucasian co-religionists.²⁴ Discriminatory treatment of this magnitude created serious barriers for immigrants seeking to adjust to life in the United States. For the family, the greatest challenge concerned their cultural survival.

In general immigrants perceived Caucasian Americans as members of a society with a pronounced secular, materialistic and individualized focus and orientation. In turn, Caucasians popularly viewed Mexican culture in an equally narrow light. The earliest sociological and anthropological studies on Mexican family life depicted this venerable institution as monolithic and patriarchal. To the most avid nativist, the family's sole function in life centered on "excessive breeding." During the peak years of the restrictionist crusade to halt free flow Mexican immigration, supporters of closing the border vehemently argued that Mexicans, because of their prolific fecundity would eventually outnumber the white population of the nation if immigration continued unabated by legislation.

The emotionally charged impressions of Mexican culture heightened the volatile climate nativists encouraged. However, they failed in realistically assessing the actual nature of the immigrant's lowly condition. In the first place, many Mexicans came from rural regions with longstanding traditions and provincial attitudes. Second, these rural areas represented pre-industrial and staunchly patriarchal communities. In this type of non-urban environment familial role-playing lacked the more secular, material or individualized features found commonly in industrialized societies.

These circumstances aside, nativists continued to clamor in the 1920's for national restrictionist legislation. Disappointed when Congress failed to enact immigration laws, they delighted when the depression reopened the issue and offered a solution to the "Mexican problem." Beginning in 1931, a national repatriation campaign was launched by the federal government to

deport Mexican nationals living in the United States without proper credentials. By decade's end when the campaign had subsided, one third of the officially listed Mexican population of the United States had been deported.

In Los Angeles, federal and local agencies quickly began in 1931 conducting raids of public places and private residences. The government willingly sponsored and paid for the shipment south of many of the deportees. But other families, fearing they would never be allowed to return to the area, left of their own volition. In the city's barrios, the Mexican Consulate and other community organizations offered assistance for the affected families whose sudden enforced dislocation interrupted their transition to American society.

Many of the Mexicans were longtime residents of southern California with immigrant children accustomed to life in the United States. Other children were born in this country and had never visited Mexico. In the course of repatriation, an untold number of families experienced painful separation when youngsters remained in the care of relatives who escaped deportation. In other instances, they accompanied their folks to a land they considered a foreign country.²⁵ Understandably, even though the repatriation campaign diminished after the middle 1930's Mexican nationals and Mexican Americans for a longtime afterwards bitterly resented the singling out of their community for deportation.

Nonetheless, the brown populace overcame the depression's trauma in part due to the group's instincts for cultural survival. For longtime immigrant residents in Los Angeles, their assessment of American family life included the belief that a greater degree of individuality, freedom and independence

existed in this institution. Customarily, Mexican culture placed great value on family solidarity, good manners and respect for parents. Retention of these traits posed dilemmas for Mexican immigrant parents. Some of their adolescent offspring responded favorably to the more relaxed urban social environment of Los Angeles. Parents in turn responded by reasserting their parental authority.

In the 1920's and 1930's the distinguished sociologist, Emory Bogardus, studied the culture conflict experienced by immigrant and native born families. Bogardus recorded numerous comments made by Mexican parents. He particularly noted that Mexican mothers agonized over the affects of social freedoms on their daughters. One mother interviewed by the sociologist lamented that she could "never get used to it...the freedom which our women enjoy. She cannot understand how women can go unaccompanied on the street, or how they can go about to and from their homes and their work alone." The woman added:

It is because they can run around so much and be so free, that our Mexican girls do not know how to act. So many girls run away and get married. This terrible freedom in this United States. The Mexican girls seeing American girls with freedom, they want it too, so they go where they like. They do not mind their parents; this terrible freedom. But what can Mexican mothers do? It is the custom, and we cannot change it, but it is bad. I do not have to worry because I have no daughters, but the poor senoras with many girls, they worry. I only had three sons; they are gone now, they have been dead many years.²⁶

Limiting their childrens' freedom through curfews served additionally to protect them from discrimination which as heads of households they frequently experienced. Reinvigorating the custom of chaperoning young females seemed to

parents a reasonable way to handle the problems posed by urban living. Elena Torres de Acosta, an immigrant from Guadalajara, Jalisco, recalled that in the 1920's she never went out alone in Los Angeles. "I always went out with the lady (her landlord) or with her daughters."²⁷

Many adolescent girls disapproved since this practice seemed out of place in an urban setting. As young women gained a taste for social life--Anglo-American style--they felt confined by their parents who were viewed as "old fashioned" and not "liberal" like "Americans." Consequently, joining the work force not only supplemented a family's income, but also afforded young women the opportunity to purchase luxuries they never knew in Mexico. In extreme cases, employment served as a ticket out of their parents' home. Parent-daughter conflicts even stimulated a few to declare that they would never marry Mexican men. But judging from statistics on racial intermarriage in Los Angeles during the 1920's and 1930's, these emotional threats never amounted to much. Many wed at a young age, but they married men of similar cultural ancestry.

The fears of Mexican parents were not totally unfounded. Bogardus interviewed some women who lamented that excessive independence in the United States disintegrated family life. One Mexican mother observed the process first hand.

The thing that shocked me most about the United States was the lack of solidarity in the home. The American children do not have much regard for their parents. I was renting in an American home where there were four daughters from nine to sixteen years of age and every one of them was out until three o'clock at night. Their parents had no control over them. In Mexico I had to be in at eight o'clock with my father and mother. But here it is different. Of course it makes for individuality and independence. They learn to think for

themselves, but experiences teach wonderful lessons, and they refuse to use or accept the lesson which the broader experiences of their parents have taught them. The freedom and independence in this country bring the children into conflict with their parents. They learn nicer ways, learn about the outside world, learn how to speak English, and then they become ashamed of their parents who brought them up here that they might have better advantages.²⁸

The majority of Mexican parents held similar views of Anglo-American behavior and family life. Understandably, the majority of immigrants rejected these customs in favor of their own.

Elisa Silva, another transplanted Angelino, put it succinctly: "...Of the customs of this country I only like the ones about work. The others aren't anything compared to those of Mexico." Silva felt that people were kinder in Mexico than in the United States, "less ambitious about money."²⁹ Yet another immigrant resident, Fernando Sanchez, supported this sentiment. "I follow my Mexican customs and I won't change them for anything in the world. I haven't let my sisters cut their hair or go around like the girls here with all kinds of boys and I have also accustomed my sons to respect me in every way."³⁰

As attractive as the more liberal social mores and customs of the United States were to adolescents, the solidarity of the family was never jeopardized. Barrio life revolved around family oriented activities like religious fiestas, patriotic Mexican celebrations or even community beauty contests. Children were encouraged to participate in the events that included Cinco de Mayo, Mexican Independence (September 16th) and the feast of the Virgen of Guadalupe. The latter event received official sanction as an archdiocesan sponsored procession in 1928 when Bishop John Cantwell agreed to review the parade and officiate at the benediction service.³¹

In spite of the disapproval immigrants demonstrated towards the secular and individualized dimension of Anglo-American culture, they nonetheless gave wholehearted support to the principal of education. In the 1920's Mexican and Mexican American children accounted for 17.1 percent of the total elementary school enrollment in the city and 13.15 percent of the county total.³² More than eighty percent of these youngsters attended segregated schools which were popularly called "Mexican schools." These schools hardly provided the sons and daughters of immigrants the same educational opportunities Caucasian youngsters in more affluent communities received.

Educators rationalized that school segregation practices were essential for providing more effective learning assistance for Spanish speaking children who needed to master English. Other more outspoken officials even went so far as to suggest that segregation was crucial to the safety of the larger student body of the city because of the "Mexican temperament, the high percentage of juvenile arrests among Mexicans, the nature of the offenses committed and their low moral standards."³³

Genuine sympathy and motivation to educate immigrants on a fair and equal level with Caucasians came from a small minority. Social workers and clergymen backed an Americanization program of instruction as a solution to the question of how to productively integrate Mexican children into the dominant society. As a rule, however, Americanization schools concentrated on vocational skills training and English language instruction. In the chauvinistic and ethnocentric educational climate of the 1920's and 1930's few educators supported a curriculum oriented at tracking these youngsters towards a college education. Without a professional base upon which to build

community leadership, second generation Mexican Americans had little hope for a better life in this society.³⁴

The consequences of a program of instruction which both deemphasized and assailed the Mexican's heritage traumatized many children to the point that they prematurely departed school before reaching the senior high level. In Los Angeles schools, punishment for speaking Spanish on school grounds, callous reidentification of children with Anglo sounding names, omission in class studies of positive Mexican role models and the historical contributions of the group to North American history created considerable cultural conflict and disillusionment for brown children.

Eager to master the skills necessary for success in American society, they instead discovered that the secular, material and individualized focus of the United States way of life depreciated their culture and contrasted sharply with their own heritage of service and devotion to family, community and religious convictions. Too many teachers were insensitive to the culturally pluralistic needs of immigrant children. They failed to strike a meaningful balance for them when evaluating the two cultures. For most adolescents, leaving school prematurely was the only way to avoid the unsettling affects of alienation and marginalism that psychologically and culturally demoralized other non-whites.

The majority "dropped out" of school before permanent emotional anguish undermined their self-worth. For a minority of the adolescents, lowered self-esteem, distorted self-images and considerable generalized insecurity produced a major crisis of identity. The alienated second generation adolescent lost touch with his heritage. But he also realized that Caucasian society rejected

him because he was "Mexican." In response to their dislocation, these adolescents created their own distinctive but nonetheless subcultural lifestyle. Their deviance from the general cultural norms of their parents peaked by World War II as they became known locally as Pachucos. Their mannerisms, tough demeanor, flashy dress and peculiar argot (called caló) easily distinguished them in the barrios where they continued to live. Linking up with other disoriented adolescent mindsets, the Pachuco organized the first gang tradition in the Chicano experience.³⁵

Since most families were not burdened with marginal behavior among their children, they did not share in the personal bewilderment of the few whose offspring were alienated from their heritage. However, all barrio parents endured the charged climate of anti-Mexicanism in the southland that produced the wanton racial violence of 1943 which was directed at the Mexican American community of Los Angeles. The fear generated by the race riots of 1943 contrasted sharply with the group's general direction during the war and post war period.

Many scholars consider World War II a watershed in the Chicano experience because it brought to a close the Mexican cultural outlook that immigrants had imported two and three decades before when they arrived in the southland. The birth of a new cultural synthesis in the years after 1945 was to be directed by the sons and daughters of immigrants and other long term Mexican American residents of the city. The war had gradually redirected the course of family life although its traditional cultural clannishness remained vibrant. As immigrant children reached maturity, wed and started their own families, they succumbed more readily to the general social and economic

climate of southern California. The heightened urban mental outlooks of wartime Mexican Americans in Los Angeles intensified during the post war decade. War veterans led the exodus out of the barrios as they yearned to attain the "American dream." Their parents generally remained behind in these older enclaves, testimony to the earlier struggle for cultural and socioeconomic survival in pre-World War II Los Angeles.

NOTES

¹Mark Reisler, By the Sweat of Their Brow, Mexican Immigrant Labor in the United States, 1900-1940 (Westport, Conn.: Greenwood Press, 1976,) p. 25.

²Ricardo Romo, East Los Angeles, History of a Barrio (Austin: University of Texas Press, 1983), p. 59.

³Ibid., p. 54.

⁴For an effective study of the national climate of the 1920's and the rise of anti-Mexicanism, see Reisler, Supra, pp. 151-183.

⁵Alberto Camarillo, Chicanos in a Changing Society, From Mexican Pueblo to American Barrios, 1848-1930 (Cambridge, Mass.: Harvard University Press, 1979), p. 205.

⁶Manuel Gamio, Mexican Immigration to the United States, A Study of Human Migration and Adjustment (New York: Dover Publications, Inc., 1971), pp. 13-23; Romo, Supra, pp. 33-40.

⁷Gamio, Supra, p. 129; E.C. Orozco, Republican Protestantism in Aztlan (Glendale, Calif.: Petereins Press, 1980), p. 242.

⁸Constantine Panunzio, "Intermarriage in Los Angeles, 1924-1933," Journal of Sociology, XLVII (March, 1942), p. 692.

⁹Romo, East Los Angeles, p. 9.

¹⁰Camarillo, Chicanos in a Changing Society, p. 203.

¹¹Robert McLean, That Mexican! As He Really Is, North and South of the Rio Grande (New York: Fleming H. Revell Company, 1928), pp. 146-147.

¹²Carey McWilliams, North From Mexico (New York: Greenwood Press, Publishers, 1968), p. 224.

¹³Ibid.

¹⁴Antonio Rios-Bustamante and Pedro Castillo, An Illustrated History of Mexican Los Angeles, 1781-1985 (Los Angeles: Chicano Studies Research Center, University of California, Los Angeles, 1986), p. 130. The county of Los Angeles identified 167,000 Mexican and Mexican American residents.

¹⁵"Health, Relief, and Delinquency Conditions among the Mexicans of California," in Manuel P. Servin, ed. An Awakened Minority: The Mexican Americans (2nd ed.; Beverly Hills: Glencoe Press, 1974), p. 72.

¹⁶Ibid., p. 73.

¹⁷Ibid., p. 70.

¹⁸Rosalinda M. Gonzalez, "Chicanas and Mexican Immigrant Families, 1920-1940: Women's Subordination and Family Exploitation," in Lois Scharf and Joan M. Jensen, eds., Decades of Discontent: The Women's Movement, 1920-1940 (Westport, Conn.: Greenwood Press, 1983), p. 70.

¹⁹Vicki L. Ruiz, Cannery Women, Cannery Lives: Mexican Women, Unionization, and the California Food Processing Industry, 1930-1950 (Albuquerque: University of New Mexico Press, 1987), p. 14.

²⁰McLean, That Mexican, pp. 162-163.

²¹Vernon McCombs, From Over the Border, A Study of the Mexicans in the United States (New York: Council of Women for Home Missions and Missionary Education Movement, 1925), p. 61.

²²Beatrice Griffith, American Me (Westport, Conn: Greenwood Press, 1973), pp. 191-192; John D. Weaver, Los Angeles: The Enormous Village, 1781-1981 (Santa Barbara Capra Press, 1980), p. 119.

²³Griffith, Supra, pp. 191-192.

²⁴Reisler, By the Sweat of Their Brow, pp. 155, 157.

²⁵Abraham Hoffman, Unwanted Mexican Americans in the Great Depression (Tucson: University of Arizona Press, 1974), p. 146.

²⁶Emory S. Bogardus, The Mexican Immigrant in the United States (New York: Arno Press, 1970), p. 28.

²⁷Manuel Gamio, The Life Story of the Mexican Immigrant: Autobiographical Documents (New York: Dover Publications, Inc., 1971), p. 239.

²⁸Bogardus, Supra, p. 29.

²⁹Gamio, Supra, p. 161.

³⁰Ibid., p. 68.

³¹Francisco Balderrama, In Defense of La Raza: The Los Angeles Mexican Consulate and the Mexican Community, 1929 to 1936 (Tucson: University of Arizona Press, 1982), p. 77.

³²Ibid., p. 55.

³³Ibid., p. 56.

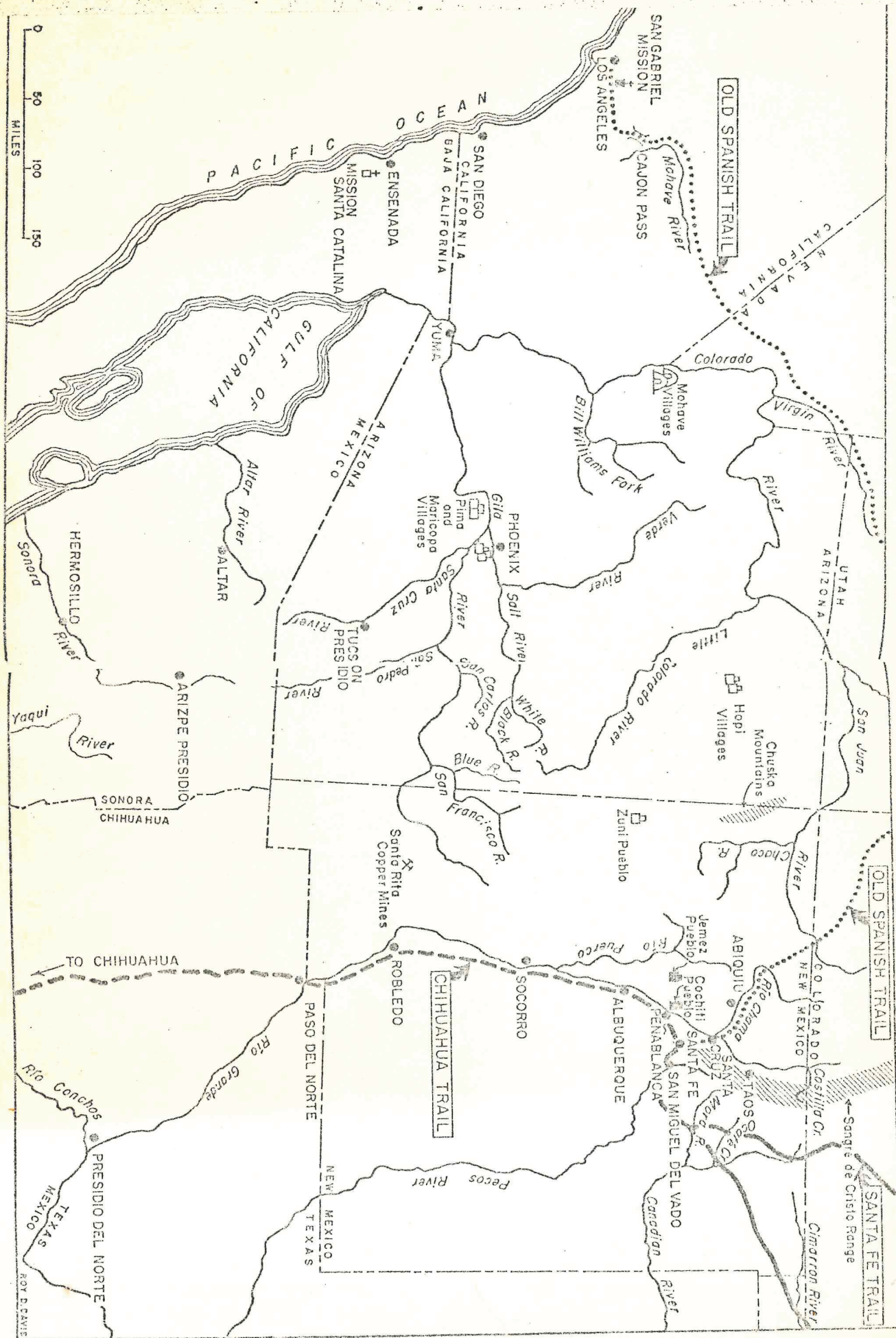
³⁴Emory S. Bogardus, Essentials of Americanization (Los Angeles: University of Southern California Press, 1919), pp. 182-183; Jay S. Stowell, The Near Side of the Mexican Question (New York: George H. Doran Company, 1921), p. 90.

³⁵Bogardus, The Mexican in the United States, pp. 53-58, 61.

THE TEMPTATION



The Dallas Morning News, 2 March 1
1917



The area of fur trading activities southwest of Taos

Newsweek

A black and white photograph of a family of four (a man, a woman, and two children) standing in a field, with a large, stylized title overlaid. The title reads "The 21ST Century FAMILY". The word "The" is in a script font, "21ST" is in a large serif font, "Century" is in a script font, and "FAMILY" is in a very large, bold serif font. The background is a dark, textured image of a family standing in a field.

The 21ST *Century*
FAMILY

Made-to-Order Babies?
Living in a Stepfamily
Doubts About Day Care
Making Your Money Grow
The House of the Future
Dr. Spock's Good

#192E*****CA-N-SORI
4366
ERRI447OVLQM5064#N089
M A ENRIQUEZMARQUEZ
1447 E VILLA ST
PASADENA CA 91106
P00016L

JUDEO-CHRISTIAN FOUNDATIONS

I. Jewish

A. Societal foundations

1. patriarchal
2. clan important
3. sex roles--subordination of women
 - a. social inferiority
 - b. protected nonetheless by laws
4. strict moral code (Mosaic Law)
 - a. Leviticus
 - b. adultery
 - c. dress code
 - d. separation of men and women in temples and synagogues

B. Theological Foundations and basis for family life, sex roles in Old Testament

1. The "Fall"
 - a. reversal of universe because of Eve's curse
 - b. higher aspect of mankind enslaved (female) and ruder form (masculine) takes over--patriarchal structure
 - c. women to procreate, men to physically toil
2. Old Testament position of women ambiguous

II. Christian

A. Theological directions

1. removal of curse
 - a. women lifted to higher place in natural order
2. spiritual equality through Christ for men and women
3. no consensus in first centuries on biological, sexual functions in Christianity
4. marriage - monogamy
5. consent in marriage - appears in 12th & 13th c.
 - a. considered improvement for women
6. adultery - imposes moral judgements on men as well as on women
7. Virginity
 - a. by 12th c. leads to Marianism
 - b. concept of chastity, self-denial
 - c. represented higher plane of aspiration
 - d. corporal vs. spiritual virginity

B. Social directions (follow Graeco-Roman patterns)

1. family important
 - a. remains patriarchal
2. sex roles - biological function only distinction between men and women (Aristotelian views)
 - a. realistic perspective vs. idealistic one
3. Motherhood ideals - nurtured on a behavior pattern distinct from male's
 - a. maternal spirit of Roman Catholicism

THE CHICANO FAMILY

I. Historical Roots

A. Pioneer Family in Southwest - 19th c.

1. Mexican in culture
2. Patriarchal unit
 - a. not extremely rigid
 - b. female leadership acceptable
3. Basic social and cultural unit of Mexican frontier society
 - a. repository of Mexicanism
4. Marriage Patterns - Endogamy/Exogamy
5. Family Life - Socialization function
6. Morals - Sex code

B. Immigrant Era - 1900-1940

1. Types of Family units:
 - a. rural
 - b. urban
 - c. traditional
 - d. marginal
 - e. Mexican
 - f. Mexican American
2. Values of period
 - a. traditionalism regarding family and culture
 - b. conservative views on life in general
 - c. Catholic generally
 - d. positive self-identity
 - e. Extended family - solidarity
 - f. Patriarchal
 - g. role-playing - masculinity & femininity
 - h. intermarriage
3. Mexican family values based on Mexicanism
 - a. in conflict with Anglo-Saxon value system
 - 1) group orientation vs. individualism
 - 2) solidarity - family vs. independence
 - b. Barrio ties keep family unit strong via language, culture, shared experiences, etc.

BROWN AMERICAN FEMINISM

- I. Women's Liberation and "False" American Values
 - A. Impact on Chicano family/culture and Brown American female
 - 1. idealism vs. realism perspective
 - 2. Focus of Brown Women's Liberation
 - 3. Goals
 - 4. Direction
 - 5. Participants
 - B. Critique of family, sex roles, religious values by Brown feminists
- II. Machismo (Definition & Origins)
 - A. Historical Background
 - 1. Spanish
 - 2. Tribal Mexican
 - B. Relativity
 - C. Machismo Ideals
 - 1. Myths on Femininity and Masculinity
 - D. Levels of Machismo Behavior
 - 1. adolescent
 - 2. manly
 - 3. criminal (pathological deviancy)
 - 4. sub-cultural
 - E. Response of four typologies to machismo

FEMINISM - Stages, Degrees

- I. Personal (Basic, Natural)
- II. Activist (Economic orientation)
- III. Radical (Sexual orientation)

Barrio

I

Non-Barrio

II

III

Out of Barrio

outward
Marginal area

U.S. societal

Experiences

Barrio Experience

I. Group orientation culture, family, community

(Interest awakened by school, job, contacts outside barrio)
II. (a) Superficial appeal of women's issues (Economic Equality)
II. (b) Active support, sympathy for woman's movement and its issues

III. Alienation from group

Individualistic, Secular Humanistic, Rationalistic, Naturalistic

Range of Experiences

"La Familia" everything!

(Chicana Typology)

(Group) (focus)

Toward individualism

(Basp Aspirant/Basp Typology)

Suburban Brown (Chicano) Americans

13 July 2021

Tues

Mainstream Culture

Brown Americans

attempts at individualism rejected by mainstream

Brown Americans perceived as foreigners; "Beavers"

me

College educated

higher income

Post-religion (agnostic atheist)

THE HEROIN WARLORDS

A New Threat From Southeast Asia

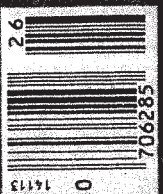
Newsweek®

June 25, 1984 / \$1.75

Closing The Door?

**The Angry
Debate
Over
Illegal
Immigration**

**Crossing
The Rio Grande**



ROBERT J. COLEMAN, ESQ.

ESTATE PLANNING & SMALL BUSINESS ATTORNEY

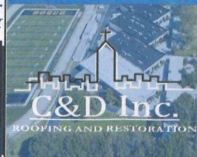
- Wills & Trusts • Healthcare Directives
- Powers of Attorney • Charitable Planning
- Business Succession Planning
- Nonprofit & Small Business Advising



rcoleman@alvarezfirm.com
www.alvarezfirm.com

(818) 661-4769

FLAT ROOFING SPECIALIST



- Save up to 60% vs a full re-roof
- Diocese Approved Contractor
- Up to 50 year warranty
- Cool your building/home up to 30%
- Flat / Low-Sloped / Barrel Roofs
- Over 40 Years in Business

(626) 281-2555

WWW.CANDDCOATINGS.COM

NEED AN ELECTRICIAN?

Old Wire Electric

The Old House Wiring Specialist!

818.533.1975

Local Parishioner
Lic 600983

Please Patronize

The Sponsors Who Appear On This Bulletin. It Is Through Their Support That This Bulletin Is Made Possible. Business Owners Interested In Advertising Please Call

J.S. Paluch
1-800-231-0805

ONE PARISH

Grow in your faith, find a Mass, and connect with your Catholic Community with OneParish!

Download Our Free App or Visit
www.MY.ONEPARISH.com

SARAH SELLS HOMES!

Serving Sellers and Buyers in the San Gabriel Valley for Over 17 Years

Highly Recommended by Past Clients
Service with Integrity & Excellence
Experience with Trust & Standard Sales



Sarah Halpin, Broker
Residential Real Estate Sales
626-664-1598 cell • HalpinRealtor@aol.com

If You Live Alone You Need MDMedAlert!

24 Hour Protection at HOME and AWAY!
✓ Ambulance ✓ Police ✓ Fire
✓ Friends/Family
FREE Shipping
FREE Activation
NO Long Term Contracts

CALL NOW! 800.809.3352
GPS Tracking w/Fall Detection
Nationwide, No Land Line Needed
EASY Set-up, NO Contract
24/7 365 Monitoring in the USA

MDMedAlert
Safe-Guarding America's Senior Nation

Please Cut Out This "Thank You Ad" and Present It The Next Time You Patronize One of Our Advertisers

Thank You

Thank you for advertising in our church bulletin.
I am patronizing your business because of it!

RUDY'S PLUMBING

St. Lic. # 917340

www.rudysplumbing.com

(626) 359-0194 or 358-1490

Local Parishioner

FINDaPARISH.com

Check It Out Today!

The Most Complete
Online National
Directory of
Catholic Parishes

STATE LICENSED FD 341



CABOT & SONS

Traditional Funerals / Cremation Service
Family Owned & Operated Since 1921



27 CHESTNUT STREET
PASADENA, CA 91103
626-793-7159 • 323-681-0776

www.cabotandsonsfh.com
SE HABLA ESPAÑOL

Get this
weekly bulletin
delivered by
email - for FREE!

Sign up here:

www.jspaluch.com/subscribe

Courtesy of J.S. Paluch Company, Inc.



Catholic Cruises and Tours and The Apostleship
of the Sea of the United States of America
Take your FAITH ON A JOURNEY.
Call us today at 860-399-1785 or email
eileen@CatholicCruisesandTours.com
www.CatholicCruisesandTours.com

catholicmatch
California



CatholicMatch.com/myCA

ST. ANDREW CHURCH OLD PASADENA

St. Andrew Roman Catholic Church, an architectural treasure, nurtures a diverse and welcoming community dedicated to connecting faith in Jesus Christ with service to others.

La Iglesia Católica Romana de San Andrés, un tesoro de arquitectura, nutre una comunidad diversa y acogedora dedicada a conectar la fe en Jesucristo con el servicio a los demás.

Thirty-third Sunday in Ordinary Time
Trigésimo Tercer Domingo del Tiempo Ordinario

November 14, 2021

NOVEMBER 14 2021

THIRTY-THIRD SUNDAY IN ORDINARY TIME

Jesus said to his disciples,
"And then they will see
'the Son of Man
coming in the clouds'
with great power and glory."
MARK 13:26

140 Chestnut Street, Pasadena, CA 91103 | Phone: (626) 792-4183 | Fax: (626) 792-4456 | www.saintandrewpasadena.org

ST. ANDREW CHURCH OLD PASADENA

PARISH STAFF / PERSONAL PARROQUIAL:

Rev. Marcos J. Gonzalez, Pastor.....	(626) 792-4183
Rev. Martin Rodriguez, Associate Pastor.....	(626) 792-4183
Jae Kim, Principal.....	(626) 796-7697
Griselda Saucedo, Secretary/Bookkeeper.....	(626) 768-2458
Steven Ottományi, Music Director.....	(626) 765-3968
Isabel Spillane, Director of Faith Formation.....	(626) 768-9376
Juana Turcios, Religious Education Receptionist	(626) 768-0676
Reyna Galvan, Receptionist.....	(626) 792-4183
Kevin Rios, Receptionist.....	(626) 792-4183
Natalie Rios, Receptionist.....	(626) 792-4183
Virginia Cortez, Bulletin Editor.....	(626) 768-2458

PASTORAL CENTER:

Phone (626) 792-4183 / Fax (626) 792-4456
140 Chestnut Street, Pasadena, CA 91103
Office Hours:

Monday through Friday: 8:30 a.m. to 8:00 p.m.
Saturdays: 8:30 a.m. to 6:30 p.m. • Sundays: 7:30 a.m. to 6:30 p.m.

MASS SCHEDULE / HORARIO DE MISAS:

In English
Saturday Vigil: 5:00 p.m.
Sundays: 8:00 a.m., 9:30 a.m., 12:30 p.m. and 5:00 p.m.
Monday-Saturday: 8:15 a.m.
En Español
Domingos: 6:30 a.m., 11:00 a.m., and 2:00 p.m.
Lunes-Viernes: 6:30 p.m.

CONFESSIONS / CONFESIONES:

Tuesday / Martes: 7:00 p.m. & Saturdays / Sabados: 4:00 p.m. & 7:00 p.m.

BAPTISMS / BAUTISMOS:

Baptism should normally take place within the first few weeks after the birth of the child. Arrangements should be made in the latter stages of the pregnancy so that the child can be baptized soon after birth. Applications are available at the Pastoral Center.
El bautismo normalmente debe tomar lugar entre las primeras semanas después del nacimiento de un niño. Los arreglos se deben de hacer durante las últimas etapas del embarazo para que el niño se pueda bautizar poco después de nacer. Las aplicaciones están disponibles en el Centro Pastoral.

WEDDINGS / BODAS:

Please call the parish office preferably one year, but at least 6 months prior to proposed date of marriage. / Favor de llamar a la oficina parroquial preferiblemente un año, pero por lo menos 6 meses antes de la fecha deseada.

SAINTS AND SPECIAL OBSERVANCES / SANTOS Y OBSERVANCIAS ESPECIALES:

Sunday / Domingo:
Thirty-third Sunday in Ordinary Time
/ Trigesimo Tercer Domingo del Tiempo Ordinario

Monday / Lunes: St. Albert the Great / San Alberto Magno

Tuesday / Martes: Santa Margarita de Escocia; Santa Gertrudis / Santa Margarita de Escocia; Santa Gertrudis

Wednesday / Miercoles: St. Elizabeth of Hungary / Santa Isabel de Hungría

Thursday / Jueves: Dedication of the Basilicas of Ss. Peter and Paul; St. Rose Philippine Duchesne / La Dedicación de las Basílicas de San Pedro y San Pablo; Santa Rose Philippine Duchesne

Saturday / Sábado: Blessed Virgin Mary / Santa María Virgen





CATHOLIC CEMETERIES & MORTUARIES

EVERLASTING FAITH. EVERLASTING LIFE.

A ministry of the Church serving the faithful.

Learn about our 11 locations in Los Angeles, Ventura and Santa Barbara counties

CatholicCM.org

Protecting Seniors Nationwide

24/7 SEN

Medical Alert System

\$29.95/Mo. billed quarterly

- One Free Month
- No Long-Term Contract
- Price Guarantee
- Easy Self Installation

Call Today! Toll Free 1.877.801.8608

Consider Remembering Your Parish in Your Will.

For further information, please call the Parish Office.

SPACE AVAILABLE

To Advertise Here...

Contact **BERNIE MENDOZA** today at (800) 231-0805

mendozab@jspaluch.com • *Se Habla Español*


J.S. Paluch Company

WHY IS IT

A man wakes up after sleeping under an ADVERTISED blanket on an ADVERTISED mattress and pulls off ADVERTISED pajamas bathes in an ADVERTISED shower shaves with an ADVERTISED razor brushes his teeth with ADVERTISED toothpaste washes with ADVERTISED soap puts on ADVERTISED clothes drinks a cup of ADVERTISED coffee drives to work in an ADVERTISED car and then refuses to ADVERTISE believing it doesn't pay. Later if business is poor he ADVERTISES it for sale.

WHY IS IT?

WHY ADVERTISE IN YOUR LOCAL CHURCH BULLETIN?

J.S. Paluch will create, produce and print your ad for less than you'd spend elsewhere. They help you reach consumers at extremely affordable rates and offer options to advertise effectively and keep pace with market change.

If you own a business or know of a local business that might like to support your local Catholic parish by advertising in its parish bulletin, please contact J.S. Paluch. Grow your business by advertising in the church bulletin and create strong connections with your target audience. Benefits include:

GREAT COVERAGE - 97% of all households attending church take at least one church bulletin home every Sunday.

GREAT VALUE - 70% of all households are aware of and look at the advertising in the church bulletin and 68% of households surveyed when making a choice between businesses are inclined to choose the one who advertised in the church bulletin.

GREAT LOYALTY - 41% of households do business with a company specifically because they are advertising in the church bulletin.

GREAT PRODUCT - 62% of households keep the church bulletin the entire week as reference.

Advertise With Us!



Learn More About Advertising In Your Parish Bulletin

Call us at **1-800-231-0805**

Email: sales@jspaluch.com

ST. ANDREW CHURCH ✠ OLD PASADENA

DEL DIRECTOR DE MUSICA

Trigésimo tercer domingo del tiempo ordinario
14 de noviembre de 2021

Introito

Dicit Dominus: Ego cogito cogitationes pacis, et non afflictionis: invocabis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis.
PD. *Benedixisti Domine terram tuam: avertisti captivitatem Iacob.*

El Señor dijo: Pienso en paz y no en aflicción; tú me invocarás, y yo te escucharé; y restituiré a tus cautivos de todo lugar.

MISIÓN AÑO JUBILEO

Recordemos el regalo que nos dio nuestro Arzobispo José H. Gómez, en el Año Jubilar de la Misión. Este año, celebramos la llegada de la Santa Fe a Southland y el doscientos cincuenta aniversario de la fundación de la Misión San Gabriel y, por extensión, la Arquidiócesis de Los Ángeles.

COROS EN LA IGLESIA DE SAN ANDRÉS

A la luz del Año Jubilar de la Misión, el próximo fin de semana, mientras celebramos la Solemnidad de Nuestro Señor Jesucristo, Rey del Universo, la Iglesia de San Andrés celebrará una **solemne Misa coral** el próximo **domingo 21 de noviembre a las 5:00 p.m.** joya de California Mission Music, **Misa en sol.** Chorus Angelorum estará acompañado por la Sinfonía de San Andrés en la interpretación de esta obra histórica, la primera misa coral solemne compuesta en California, que data de finales del siglo XVIII o principios del siglo XIX.

Hace doscientos años, las Misiones Españolas de California resonaban con el sonido de coro y orquesta. En un momento en que, en Europa, Joseph Haydn estaba en el cenit de su popularidad, Mozart estaba entrando en su período más productivo, y Beethoven aún era un joven, se podía escuchar música sorprendentemente de moda en el puesto de avanzada más lejano tanto del Imperio español como de la civilización europea.

En el lado opuesto del continente norteamericano, en las colonias inglesas, los himnos sencillos a *capella* (sin acompañamiento) y las melodías fugaces de William Billings representaron el pináculo del arte compositivo nativo europeo; pero las paredes de las Misiones de California resonaban con los sonidos del coro clásico y la orquesta compuesta en gran parte por niños y hombres indígenas y dirigida por frailes y músicos indígenas.

Fue aquí, en California, donde tocaron las primeras orquestas. Fue aquí, en California, donde se escribió e interpretó la primera ópera. Y fue aquí, en California, donde se imprimió la primera música. Todo esto es una parte importante y casi olvidada de nuestra herencia cultural de California; todos nos enriquecemos cuando lo conocemos mejor. En los confines más lejanos y tenues de la colonización europea de las Américas, y más de cien años antes del advenimiento de instituciones similares en las colonias británicas de la costa este, importantes coros y orquestas se presentaron en las misiones españolas de California, el sonido de la música antigua y contemporánea, el comienzo de un nuevo mundo de expresión musical en el continente.

MÚSICA EN LA LITURGIA

Esta semana, la lectura del Evangelio, junto con las otras lecturas, comienza a girar hacia el Fin de los Tiempos, un "tiempo de angustia insuperable" (primera lectura). Jesús les dijo a sus discípulos que el sol y la luna se oscurecerían, y las estrellas caerían del cielo, y los poderes en los cielos serían sacudidos, después de lo cual veremos al "Hijo del Hombre" viniendo en las nubes", quien luego enviará a sus ángeles a reunir a los elegidos de los cuatro confines de la tierra. Y así, como fieles seguidores de Él, debemos estar en vela en todo momento y, como las vírgenes prudentes, mantener nuestras lámparas encendidas, porque no sabemos la hora en que el Hijo del Hombre regresará.

ST. ANDREW CHURCH ✠ OLD PASADENA

READINGS FOR THE WEEK / LECTURAS DE LA SEMANA:

Monday / Lunes: 1 Mc 1:10-15, 41-43, 54-57, 62-63; Ps 119:53, 61, 134, 150, 155, 158; Lk 18:35-43

Tuesday / Martes: 2 Mc 6:18-31; Ps 3:2-7; Lk 19:1-10

Wednesday / Miércoles: 2 Mc 7:1, 20-31; Ps 17:1bcd, 5-6, 8b, 15; Lk 19:11-28

Thursday / Jueves: 1 Mc 2:15-29; Ps 50:1b-2, 5-6, 14-15; Lk 19:41-44 or (for the memorial of the Dedication) Acts 28:11-16, 30-31; Ps 98:1-6; Mt 14:22-33

Friday / Viernes: 1 Mc 4:36-37, 52-59; 1 Chr 29:10bcd, 11-12; Lk 19:45-48

Saturday / Sábado: 1 Mc 6:1-13; Ps 9:2-4, 6, 16, 19; Lk 20:27-40

Sunday / Domingo: Dn 7:13-14; Ps 93:1-2, 5; Rv 1:5-8; Jn 18:33b-37

WEEKLY OFFERING / OFRENDA SEMANAL:

November 6th & 7th: \$21,188.00

Last Year / Hace un año: \$8,775.00

Two Years Ago / Hace dos años: \$15,766.00

Thank you all for your generosity! / ¡Gracias a todos por sus contribuciones!

HELP FOR MARRIAGES

Marriages are hurting and in crisis even more so now due to the pandemic. Retrouvaille is an effective yet affordable Catholic ministry which provides hope and healing for married couples who live with the disappointment and pain of marriage problems whether at the beginning stages of dissatisfaction, on the brink of divorce, or even divorced.

Retrouvaille works! 'In a recent study of over 5,000 respondents, 76% of all couples that completed the entire program were still together five years later.'

Can you please support our efforts in sharing Retrouvaille Ministry with your parish community and their upcoming weekend program date:

December 10-12 (Los Angeles) English *In-Person

CATHOLIC COMMUNICATIONS (TOASTMASTERS CLUB) Mission Statement

The Catholic Communication Ministry (CCM) is committed to the development of communication and leadership skills in an atmosphere of Christian fellowship. CCM offers the opportunity to belong to a community of faith in a new way. Challenge yourself. What will happen when you improve your communication and leadership skills?

Be more effective in meetings? Get your point across more concisely? Join us and learn how membership can help you succeed. "English as a Second Language" members welcomed and encouraged.

Members speak various languages including: English, Spanish, Mandarin, Cantonese, Tagalog, plus. Contact: Mary Elizabeth Ohde, 323-257-8989

PLEASE PRAY FOR THE INTENTIONS OF / POR FAVOR ORAR POR LAS INTENCIONES DE:

Alberto Calaquian Jr.
Rainey Hathe
Jose Meza
Eduardo Perez
Carlos Puruganan
Consuelo Sanchez

PLEASE PRAY FOR THESE PARISH MEMBERS WHO ARE SICK / POR FAVOR ORE POR LOS ENFERMOS DE NUESTRA PARROQUIA:

Elodia Figueroa
Rodolfo Molina
Lisa Spangler

PLEASE PRAY FOR THE FAITHFUL DEPARTED / POR FAVOR ORE POR LOS FIELES DIFUNTOS:

Arnolfo Ancheta
Amelia Avila Delgado
Antonio Bastidas
Wendell Cabot
Maria Castañeda
Joseph Chavez
Julie Condon
Claudio Joseph Corradetti
Dave Fan
Jeffery Flores
Josefina Garcia
Leonor Larios
Jose Medina
Alfredo Raya Morales
Daniel Morales
Jorge Muñoz
Carlos Ortega
Rose Mair Parcon
Lidia Rosales
Evelia Uribe
Fernanda Zambrano



GOD'S REIGN

By pointing to the end times, today's readings speak to the coming reign of God, when God will make all things new. In Christ, this time has already begun. We, by our energized watchfulness, can further God's reign. We can heal broken hearts, free captives, spread the Good News. Even so, the reign of God will not be complete without the second coming of Christ. Our weekly eucharistic gathering is a sign of the fullness of the end times. At Mass we join as an assembly to recall and to claim the story of Jesus as our own. Together we give thanks to God for the many gifts bestowed upon us. We receive nourishment in the simple but profound meal. And our weak and weary selves are invigorated and transformed by the power of Christ, so that we ourselves might become effective signs of God's reign present and to come.

Copyright © J. S. Paluch Co.

HOPE

If you do not hope, you will not find what is beyond your hopes.

—*St. Clement*

THE FUTURE

The future starts today, not tomorrow.

—*Saint John Paul II*

FEAST OF FAITH*Blessing and Dismissal*

At the beginning of Mass, the priest made the sign of the cross with us. At the conclusion of Mass, he makes the sign of the cross over us, a sign of blessing. We are then dismissed—not just let out, but sent forth with a mission “to love and serve the Lord.” Just as Jesus blessed his disciples as he ascended to heaven, so this leave-taking is joined to a blessing, a prayer for God's continuing protection. As we leave the church, we bear the invisible sign of the Master whom we follow. In the words of an ancient letter to Diognetus, “Christians are indistinguishable from other [people] either by nationality, language, or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow an outlandish way of life. . . . And yet, there is something extraordinary about their lives” (Liturgy of the Hours, Vol. II, p. 840). We are ordinary people sent forth to live extraordinary lives, lives like Christ's own life—pouring ourselves out for others in prayer, service, and love.

—Corinna Laughlin, Copyright © J. S. Paluch Co.

DID YOU KNOW?

Tips to keep our school communities safe



As children settle back into regular (for the most part) school routines, parents can help keep their school communities safe by following a few simple guidelines. 1: Be aware. Read up on the school's COVID-19 safety plans, and prep your children for what to expect. 2: Be charitable. Understand that everyone in school may not share the same views, and remind yourself and your children to be kind. 3: Be consistent. Help your children build healthy habits at school and at home. For more information, request a copy of the VIRTUS® article “Back-to-school during the pandemic,” at lacatholics.org/did-you-know.

ABORTION CLINIC WORKERS

Abortion clinic worker's lives are valuable, too. As former clinic workers ourselves, we have a different perspective than others may have. We believe that the end of abortion starts with clinic workers leaving their jobs and finding healing from their past work. That's why we're committed to helping them through the entire journey.

**ST. VINCENT DE PAUL:**

Thirty-Third Sunday in Ordinary Time:



The Gospel predicts end times; our challenge though is to live faithfully now. When we live in conformity to the Word, hearing Jesus' words and living them out, the future holds no fear for us.

As you place your gift in the Society of St. Vincent de Paul poor box, know that you are hearing the words of Jesus and living them out.

ALGUNOS PENSAMIENTOS SOBRE EL DINERO - Durante este mes de noviembre se nos pide que reflexionemos sobre la responsabilidad de la Mayordomía y, en particular, nuestro deber de devolver a Dios el diezmo bíblico. Aquí hay algunos pensamientos para su reflexión:

1. El dinero es esencial - Dependemos del dinero para proporcionar viviendas, alimentos, ropa, automóviles y otras cosas que decimos que son las necesidades de la vida. Si no tienes dinero en esta sociedad, estás en serios problemas. Creo que todos estaríamos de acuerdo en que el dinero es muy importante.
2. El dinero está sobrevalorado - Este mundo se trata de decirnos cómo podemos conseguir más de esa cosa llamada dinero. Sin embargo, con demasiada frecuencia nos vemos atrapados tratando de obtener más de las cosas y terminamos lastimándonos porque llegamos al punto en el que dejamos de depender del Señor. Nuestra provisión es asunto suyo - Mat. 6: 25-33.
3. El dinero se puede utilizar para un gran bien - Ha construido hospitales, ha alimentado a los hambrientos, ha vestido a los desnudos, ha suplido las necesidades del Reino de Dios y ha ayudado a millones de personas. (III. La parábola del buen samaritano - Lucas 10: 30-37.)
4. El dinero puede usarse para grandes males - El dinero ha financiado la cultura de las drogas, el aborto, la pornografía, la prostitución, las guerras y todas las demás prácticas viles conocidas por el hombre. Es la grasa que lubrica los ejes del pecado - 1 Tim. 6:10.
5. El dinero debe usarse adecuadamente - Todo cristiano tiene la responsabilidad de usar los recursos que Dios le ha dado para promover el reino de Dios sobre la tierra. Cuando invertimos nuestro dinero en el reino de Dios, también ponemos nuestro corazón allí. Cuando ponemos nuestras finanzas en manos del mundo, también atamos nuestro afecto a las cosas de abajo y no a las de arriba - Mat. 6: 19-24.
6. El dinero puede conducir a una servidumbre terrible - Cuando nos permitimos caer en la esclavitud de las deudas, estamos obstaculizando nuestra capacidad de seguir al Señor correctamente. A menudo, nuestra deuda nos impide servir al Señor como Él quiere que lo hagamos - Prov. 22: 7.
7. El dinero debe usarse para traer gloria a Dios - 1 Cor. 10:31. Cuando el dinero se usa apropiadamente para glorificar al Señor, entonces el Señor tiene la maravillosa oportunidad de probar Su poder para proveer para Su pueblo, Mal. 3: 8-12. Cuando a Dios se le niega esta oportunidad, entonces el hijo de Dios ha perdido una gran bendición y ha entrado en un estado de pecado sin arrepentimiento ante el Señor.

Refleje sobre estos puntos mientras considera cómo desea planificar con anticipación su diezmo para Dios a través de nuestra parroquia. ¡Que le bendiga abundantemente por su generosidad!

Sinceramente en Cristo y San Andrés,

Padre González

ST. ANDREW CHURCH ✠ OLD PASADENA

DEL ESCRITORIO DEL PÁRROCO

VISITA DE LA CRUZ PEREGRINA - Durante toda la semana pasada y hasta el próximo lunes (mañana) tenemos el privilegio de albergar la Cruz Peregrina. Esta cruz vino de Polonia y tiene una historia fascinante. Actualmente se encuentra en nuestra Capilla de Todos los Santos para su veneración. En el boletín de esta semana hay un inserto especial que contiene la historia y todos los detalles.

ENTRENAMIENTO DE MONAGUILLOS - Si tiene un hijo que está interesado en ser monaguillo, ahora es el momento de registrarlo para el entrenamiento. Pase por el Centro Pastoral para completar la solicitud. Los monaguillos ya deben haber recibido su Primera Comunión y estar al menos en el 3er grado. Esta clase también será una buena revisión para nuestros monaguillos actuales. Pronto anunciaremos nuestro nuevo grupo para niñas y señoritas.

SOLEMNIDAD DE CRISTO REY - El próximo domingo celebramos la hermosa solemnidad de Cristo Rey que pone fin al año litúrgico. Para iniciar el regreso de nuestros coros siguiendo todas las restricciones de la pandemia, nuestro coro de adultos cantará una Misa especial de las Misiones de California el domingo a las 5:00 p.m.

Nuestro Director de Música, el Sr. Steven Ottományi, es un experto en la música de las Misiones de California y ha escrito lo que equivale a una tesis doctoral sobre este tema (su tesis doctoral verdadero, que está escribiendo ahora, está en canto). Si no está familiarizado con esta música, creo que se sorprenderá gratamente. Es una magnífica combinación de canto, polifonía y otras formas musicales que es muy encantadora. De hecho, me impresionó tanto que elegí esta música para la Misa de celebración de mi 25 aniversario de la ordenación hace unos años. Esta música es nuestra herencia como Californianos y, sin embargo, rara vez se toca. El domingo 21 de noviembre comenzará nuestro nuevo coro que se especializará en esta música. Les animo a que vengan.

SEMANA NACIONAL DE CONCIENCIACIÓN SOBRE LAS VOCACIONES - Esta semana nos enfocamos en promover las vocaciones al sacerdocio y la vida religiosa. Este año, 8 jóvenes fueron ordenados sacerdotes para la Arquidiócesis de Los Ángeles. Este fue un número decente (mi año hubo 14), ¡pero no lo suficiente! En el mismo año, varios sacerdotes se jubilaron, quedaron incapacitados por enfermedad o murieron. Visite el sitio web de la Oficina de Vocaciones: www.lavocations.org para obtener recursos maravillosos sobre cómo promover y orar por las vocaciones.

DÍA DE ACCIÓN DE GRACIAS - Este año el Día de Acción de Gracias cae el jueves 25 de noviembre. Nuestra Misa especial de ese día tendrá lugar a las 10:00 a.m. Si recuerda, el año pasado tuvimos que celebrarla afuera en la plaza. ¡Era una multitud enorme y la gente incluso tuvo que pararse en la acera e incluso al otro lado de la calle! Me sentí muy edificado por la devoción de la gente, pero me entristeció que no pudiéramos adorar en la iglesia como es nuestro derecho constitucional y natural. Afortunadamente, solo un mes después, la Corte Suprema derogó las restricciones ilegales del Gobernador Newsom y regresamos a la adoración en persona en la iglesia. ¡Este año podemos celebrarlo como es debido! Por favor traiga el pan y el vino que usará en su mesa ese día y serán bendecidos al final de la Misa.

SE NECESITAN SACRISTANES - Recientemente, nuestro sacristán de la Misa de domingo a las 5:00 pm, me notificó que él, y su esposa, se mudaran fuera del estado a fin de año. ¡Ha hecho un gran trabajo y lo extrañaremos!

Pero ahora necesitamos que alguien ocupe su lugar. Un sacristán es la persona que prepara todo lo necesario para la Misa: los vasos sagrados, libros, vestimentas, etc. Si está interesado en este puesto, por favor contácteme en: FrGonzalez@aol.com

ST. ANDREW CHURCH ✠ OLD PASADENA

FROM THE PASTOR'S DESK

VISIT OF THE PILGRIM CROSS - Throughout this past week and until this coming Monday (tomorrow) we have the privilege of hosting the Pilgrim Cross. This cross came from Poland and has a fascinating history. It is presently in our All-Saints Chapel for your veneration. In this week's bulletin is a special insert containing the history and all details.

ALTAR SERVER TRAINING - If you have a son who is interested in being an Altar Boy now is the time to register for training. Please stop by the Pastoral Center to complete the application. Altar boys must have already received their First Holy Communion and be at least in the 3rd grade. This class will also be a good review for our current Altar Servers as well. We will soon be announcing our new group for girls and young ladies.

SOLEMNITY OF CHRIST THE KING - Next Sunday we celebrate the beautiful solemnity of Christ the King which brings to conclusion the liturgical year. To kick off the return of our choirs following all the restrictions of the pandemic, our adult choir will be singing a special Mass of the California Missions at the Sunday 5:00 p.m. Mass.

Our Music Director, Mr. Steven Ottományi, is an expert in the music of the California Missions and has written what amounts to a doctoral dissertation on this topic (his actual Ph.D. dissertation, which he is writing now, is on chant). If you're not familiar with this music I think you will be pleasantly surprised. It is a magnificent combination of chant, polyphony and other musical forms which is very enchanting. In fact, I was so impressed by it that I chose this music for the Mass celebrating my 25th anniversary of Ordination a few years ago. This music is our heritage as Californians and yet it is rarely performed. On Sunday, Nov. 21 will kick off our new choir which will specialize in this music. I encourage you to come.

NATIONAL VOCATIONS AWARENESS WEEK - This week we focus on promoting vocations to the Priesthood and Religious Life. This year 8 young men were ordained as priests for the Archdiocese of Los Angeles. This was a decent number (my year there were 14) but nowhere near enough! In the same year we had several priests retire, become incapacitated due to illness, or die. Please check the website of the Office of Vocations: www.lavocations.org for wonderful resources on how to promote and pray for vocations.

THANKSGIVING DAY - Thanksgiving Day this year falls on Thursday, November 25th. Our special Mass that day will take place at 10:00 a.m. If you remember, last year we had to celebrate it outside in the piazza. It was a huge crowd and people even had to stand out on the sidewalk and even across the street! I was very edified by the devotion of the people but saddened that we were not able to worship in church as is our constitutional and natural right. Thankfully, just a month later, the Supreme Court struck down the illegal restrictions by Governor Newsom and we returned to in person worship in the church. This year we can properly celebrate! Please bring the bread and wine you will use at your dinner table that day and they will be blessed at the end of Mass.

SACRISTANS NEEDED - I was recently notified by our Sunday 5:00pm Mass sacristan that he and his wife are moving out of state at the end of the year. He's done a great job and will be missed!

But now we need someone to take his place. A sacristan is the person who prepares all the necessary things for Mass: the sacred vessels, books, vestments, etc. if you are interested in this position please contact me at: FrGonzalez@aol.com

ST. ANDREW CHURCH ✠ OLD PASADENA

SOME THOUGHTS ABOUT MONEY – During this month of November we are asked to reflect on responsibility of Stewardship and, in particular, our duty to return to God the biblical tithe. Here are some thoughts for your reflection:

1. Money Is Essential - We depend upon money to provide homes, food, clothing, cars, and other things we say are the necessities of life. If you do not have money in this society, then you are in serious trouble. I think we would all agree on the fact that money is very important.

2. Money Is Overrated - This world is all about telling us how we can go about getting more of the stuff called money. However, too often we get caught up in trying to get more of the stuff and we end up hurting ourselves because we get to the place where we stop depending on the Lord. Our provision is His business - Matt. 6:25-33.

3. Money Can Be Used For Great Good - It has built hospitals, fed the hungry, clothed the naked, provided for the needs of the Kingdom of God and helped countless millions. (Ill. The parable of the Good Samaritan - Luke 10:30-37.)

4. Money Can Be Used For Great Evil - Money has financed the drug culture, abortion, pornography, prostitution, wars, and every other vile practice known to man. It is the grease that lubricates the axles of sin - 1 Tim. 6:10.

5. Money Must Be Used Properly - Every Christian has the responsibility to use the resources which have been given to him by God to further God's kingdom upon the earth. When we invest our money in the kingdom of God, we also place our heart there. When we place our finances in the hands of the world, then we likewise tie our affections to things below and not things above - Matt. 6:19-24.

6. Money Can Lead To Terrible Bondage - When we allow ourselves to fall into the slavery of debt, we are hindering our ability to follow the Lord properly. Often, our indebtedness prevents us from serving the Lord as He would have us to - Prov. 22:7.

7. Money Must Be Used To Bring Glory To God - 1 Cor. 10:31. When money is properly used to glorify the Lord, then the Lord is given the wonderful opportunity of proving His power to provide for His people, Mal. 3:8-12. When God is denied this opportunity, then the child of God has forfeited a great blessing and has entered into a state of unrepentant sin before the Lord.

Please reflect upon these points as you consider how you want to plan in advance your tithe to God through our parish. May He bless you abundantly for your generosity!

Sincerely in Christ and St. Andrew,

Father Gonzalez

ST. ANDREW CHURCH ✠ OLD PASADENA

DEL DIRECTOR DE MUSICA

Thirty-Third Sunday in Ordinary Time
November 14, 2021

Introit

Dicit Dominus: Ego cogito cogitationes pacis, et non afflictionis: invocabis me, et ego exaudiam vos: et reducam captivitatem vestram de cunctis locis.

Ps. Benedixisti Domine terram tuam: avertisti captivitatem Iacob.

The Lord said: I think thoughts of peace, and not of affliction: you will call upon me, and I will hear you: and I will restore your captives from every place.

MISSION JUBILEE YEAR

Let us recall the gift given to us by our Archbishop José H. Gomez, in the Mission Jubilee Year. This year, we celebrate the arrival of the Holy Faith in the Southland and the two-hundred fiftieth anniversary of the founding of the San Gabriel Mission and, by extension, the Archdiocese of Los Angeles.

CHOIRS AT ST. ANDREW CHURCH

In light of the Mission Jubilee Year, next weekend, as we celebrate the Solemnity of Our Lord Jesus Christ, the King of the Universe, Saint Andrew Church will celebrate a **solemn choral Mass** next **Sunday, November 21, at 5:00 pm** featuring the gem of California Mission Music, **Misa en sol**. Chorus Angelorum will be accompanied by the Saint Andrew Sinfonia in the performance of this historic work, the first solemn choral Mass setting composed in California, dating to the late 1700s or early 1800s.

Two hundred years ago, the Spanish Missions of California resounded with the sound of choir and orchestra. At a time when, in Europe, Joseph Haydn was at the zenith of his popularity, Mozart was entering his most productive period, and Beethoven still a youth, surprisingly fashionable music could be heard at the farthest outpost of both the Spanish Empire and European civilization.

On the opposite side of the North American continent, in the English colonies, the simple, a *cappella* (unaccompanied) hymns and fuguing tunes of William Billings represented the pinnacle of the native European compositional art; but the walls of the California Missions echoed with the sounds of Classical choir and orchestra composed largely of indigenous boys and men and directed by friars and indigenous musicians.

It was here, in California that the first orchestras played. It was here, in California, that the first opera was written and performed. And it was here, in California that the first music was printed. All of this is an important and nearly-forgotten part of our California cultural heritage; we are all enriched when we know it better. At the furthest and most tenuous reaches of the European colonization of the Americas, and more than a hundred years before the advent of similar institutions in the British colonies on the east coast, sizeable choirs and orchestras performed at the Spanish missions of California, the sound of music both ancient and contemporary, the beginning of a new world of musical expression on the continent.

MUSIC IN THE LITURGY

This week, the Gospel reading, along with the other readings, begins to turn to the End Times, a "time unsurpassed in distress" (first reading). Jesus told his disciples that the sun and the moon would be darkened, and the stars would fall from the sky, and the powers in the heavens will be shaken, after which we will see "the Son of Man coming in the clouds," who will then send out his angels to gather in the elect from the four corners of the earth. And so, as faithful followers of Him, we must be at watch at all times and, like the wise virgins, keep our lamps lit, for we do not know the hour when the Son of Man shall return.



THE HISTORY OF THE "HOLY CROSS"

This Holy Cross that is now here is called "The Pilgrim Holy Cross." It comes from the Parish and Monastery of the Marian Fathers in Skorzec, Poland, a Church founded in 1711.

Although the official name of the parish is the conversion of Saint Paul, because of a miraculous Cross that hangs on the main altar, the Parish received an additional title, the Sanctuary of the Holy Cross.

The Sanctuary attracts many people from all over the region, especially on the feast of The Exaltation of the Holy Cross.

For 300 years it was this wooden cross that all who entered the Church looked at, venerated, and blessed themselves with the holy water found at the foot of the cross.

It would be from this Cross that Our Crucified Lord would greet and welcome all who come to the Church to adore the Father and participate in the Sacrifice of the Holy Mass and devotions.

The Cross, which is with us today here, is a pilgrimage Cross that has visited many locations in the United States in the last several months. It comes from our Marian Fathers' parish and monastery in Skorzec, Poland, which were established in 1711.

Although the official name of the parish is The Conversion of St Paul, on account of a miraculous Cross that hangs above the main altar, the parish received the additional title of The Shrine of the Holy Cross. This shrine in many people from the whole region.

For 300 years this wooden cross had been venerated by all the people that entered the church, they would bless themselves with holy water from the fountain that is located next to the cross.

It was from this Cross that Our Crucified Lord would greet and welcome everyone who came to the church to worship the Father and participate in the Sacrifice of the Holy Mass and its devotions. Over the years, it became badly worn out from age and from the many forms of physical veneration the pilgrims bestowed upon it. It became in great need of repair and restoration.

Upon 11 years ago, a lady named Danuta, seeing the state of disrepair the Cross was in, was inspired by the Lord to take the cross and repair it. With the permission of the priest, she took the Cross home.

From even before the moment Danuta could restore it, extraordinary graces began to flow. Her daughter, who was living in an irregular relationship and turned her life around, helped her mother with repairing the Cross and restored Our Lord's hands.

In the same way, her son, who was afflicted with evil spiritual infestations and had been unable to go to confession and receive spiritual help, received the grace to go to confession and overcame the evil infestation with the help of an exorcist.

After seeing the enormous blessings that the Cross shed on Danuta's family, the Priest was very impressed that made it into a pilgrim Cross that would eventually visit every household of his parish.

Many have given witness to the various forms of spiritual and moral healing the Cross has provided. For the last several months, it has been within the United States. It will be here in California for some weeks and will soon return to its parish in Poland, to be a continual source of grace, spiritual renewal, and healing.

We hope you can get as many graces as you need for you and your family! God Bless,

THE CROSS IS LOCATED IN OUR ALL SAINTS CHAPEL



“LA SANTA CRUZ PEREGRINA”

Esta Santa Cruz que se encuentra ahora aquí, es “La Santa Cruz Peregrina”.

Proviene de la Parroquia y Monasterio de los Padres Marianos en Skorzec, Polonia, Iglesia fundada en el año 1711.

Aunque el nombre oficial de la parroquia es la conversión de San Pablo, a causa de una Cruz milagrosa que cuelga en el altar mayor, la Parroquia recibió un título adicional, el Santuario de la Santa Cruz.

El Santuario atrae a muchas personas de toda la región, pero especialmente en su fiesta, la Exaltación de la Santa Cruz.

Durante 300 años fue esta cruz de madera la que todos los que entraban en la Iglesia la miraban, veneraban y se bendecían con el agua bendita que se encuentra a los pies de la cruz.

Sería de esta Cruz que Nuestro Señor Crucificado saludaría y acogería a todos los que vinieran a la Iglesia para adorar al Padre y participar del Sacrificio de la Santa Misa y de las devociones.

Esta Santa Cruz, a lo largo de los años, se ha desgastado mucho por la edad y por las muchas formas de veneración (fue tocada por la gente, abrazada y besada), que hubo gran necesidad de repararla y restaurarla.

Hace 11 años, una señora llamada Danuta, al ver el mal aspecto de la Cruz, fue inspirada por el Señor para tomarla y repararla.

Con el permiso del Párroco se llevó la Cruz a su casa. Antes de que pudiera repararla con la ayuda de una monja mayor que era artista, comenzaron a suceder gracias extraordinarias! Su hija, indiferente a la fe y viviendo en una relación irregular, cambió su vida y la ayudó a reparar la Cruz reconstruyéndole las Santa Manos.

Su hijo, luchando arduamente con su fe y afligido con malas infestaciones espirituales, recibió la gracia de confesarse y superó la malvada infestación con la ayuda de un exorcista.

Antes no podía confesarse y recibir ayuda espiritual, ya que le repugnaban todas las formas religiosas de culto y sacramentales.

Después de la restauración de la Cruz, el párroco la tomó y la convirtió en “La Cruz Peregrina”, y decidió que visitaría todos los hogares de su Parroquia.

Tomó más de 4 años. Posteriormente peregrinó a otros lugares. Muchos dieron testimonio de diversas formas de curación espiritual y moral.

La Santa Cruz Peregrina, estará por California para ser una fuente de gracia, renovación espiritual y sanación. ¡Deseamos que te acerques a ella con mucha fe!

Deja que Cristo derrame en ti y en tu familia todas las gracias que Él, a través de la Santa Cruz desea ofrecerte.

Dios te bendiga.

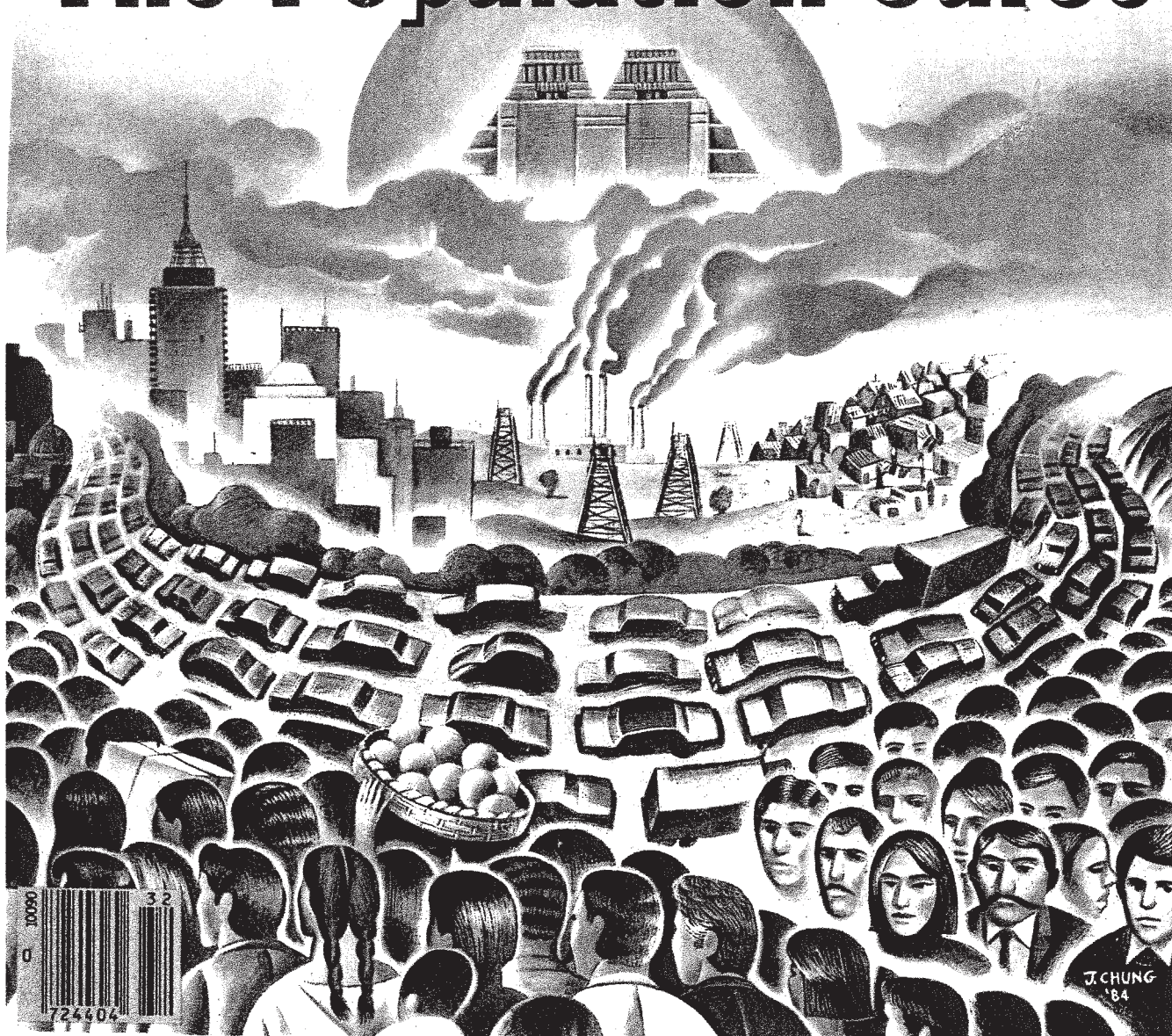
LA CRUZ ESTA LOCALIZADA EN NUESTRA CAPILLA DE TODOS LOS SANTOS.

TIME

RESCUE MISSION
Banking's Giant
Bailout

MEXICO CITY

The Population Curse



NEW MEXICO
ETHNIC IDENTITY RESPONSES
BY AGE

AGE: 20 and Under

<u>Best</u> describes ethnicity	<u>Least</u> describes ethnicity
Chicano.....48%	Chicano.....11%
Hispano.....0	Hispano.....26%
Mexican.....0	Mexican.....44%
Spanish-American.....44%	Spanish-American.....4%
American.....4%	None.....11%
All but Mexican.....4%	No answer.....4%

AGE: 21 to 30

Chicano.....36%	Chicano.....16%
Hispano.....2%	Hispano.....17%
Mexican or Mex-Amer...10%	Mexican.....27%
Spanish-American.....41%	Spanish-American.....14%
American.....5%	Anglo.....2%
Coyote.....3%	White.....2%
All of them.....3%	All except Chicano.....3%
	None.....5%
	No answer.....14%

AGE: 31 to 40

Chicano.....32%	Chicano.....14%
Hispano.....8%	Hispano.....10%
Mexican or Mex-Amer...3%	Mexican.....46%
Spanish-Amer or Sp....49%	Spanish-American.....11%
Others.....5%	Reject None.....4%
	Reject all.....1%
	No answer.....14%

AGE: 41 and over

Chicano.....15%	Chicano.....34%
Hispano.....13%	Hispano.....9%
Mexican or Mex-Amer...9%	Mexican.....24%
Spanish-American.....46%	Spanish-American.....7.5%
American.....8%	Raza.....1.5%
Others.....5%	No answer.....24%
Refuse to identify.....1%	
No answer.....3%	



The Beginnings of Latin Instruction in the Americas

Author(s): Lawrence B. Kiddle

Source: *The Classical Weekly*, Vol. 48, No. 4 (Jan. 24, 1955), pp. 50-51

Published by: [Classical Association of the Atlantic States](#)

Stable URL: <http://www.jstor.org/stable/4343642>

Accessed: 19/09/2014 19:13

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at
<http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



Classical Association of the Atlantic States is collaborating with JSTOR to digitize, preserve and extend access to *The Classical Weekly*.

<http://www.jstor.org>

agrees otherwise with Herodotean chronology, was accordingly given to Herodotus and not manufactured by him. It should be emphasized, however, that Herodotus, who knew and used Aeschylus' *Persians*, took from Aeschylus no more than a few historical details. He said nothing of the oracle mentioned by Darius nor did he enlarge upon Xerxes' return to Susa. Moreover, it may be questioned whether the Gyges play really belongs in one group with the historical dramas of the early fifth century B.C.

Page has made too much (18-19) of the "irreconcilable" and "fundamentally different accounts" given by Herodotus (and the dramatist), Plato, and Nikolaos (and Xanthos). Plato, who curiously attributed the story to one of Gyges' ancestors (*Rep.* 359 D), does not speak of the way in which the King's wife was seduced and the King killed (360 B), while the version of Nikolaos (*Fr.* 47 Jacoby) has many points of contact with that of Herodotus: Gyges is a favorite of the King; the King is responsible for Gyges' meeting the King's wife or bride; the woman is outraged; Gyges has to decide whether to kill or be killed; the King is slain in his bedroom; the oracle confirms the rule of Gyges and his house for five generations. As Reinhardt pointed out (176-178), the story as told by Nikolaos is of local interest while the story told by Herodotus has a universal significance through its artistic composition and through the introduction of the concept of fate; see also L. Pearson, *Early Ionian Historians* (Oxford 1939) 132-134.

Here lies the real difficulty of the thesis presented by Page. Dramatic though Herodotus' account of Gyges and Kroisos is, the message which Herodotus conveyed with it is evidently his own since it recurs throughout his work. In fact, Hellmann considered the Kroisos Logos as the Key to the understanding of Herodotus' concept of history. It would be strange if Herodotus had taken this main idea from a tragedy. At the same time, we cannot be sure whether the Gyges play really contained more than a dramatization of the Herodotean story. Thus the question after the date of the play must remain open, and with it another question closely connected with it: Did Herodotus draw upon Lyric and Dramatic poetry for some of his mythical and historical narratives? If he did, a new field of investigation would be opened. If he did not, one may ask to what an extent did he alter and enrich the presumably oral accounts available to him in order to form stories which have all the qualities of dramatic and even tragic compositions? Page's excellent monograph has once more called attention to an important field of Herodotean studies.

A. E. RAUBITSCHKE

PRINCETON UNIVERSITY

THE BEGINNINGS OF LATIN INSTRUCTION IN THE AMERICAS

The teaching of Latin in the New World has a continuous tradition that began 425 years ago. The earliest known classes in the language were formed in 1529 in Mexico City when the Father of Education in the Americas, Fray Pedro de Gante, founded the school of San José de Belén de los Naturales. Thus, by the time the first permanent English-speaking settlement was made in the New World, Latin had already been taught for almost a century in areas discovered and settled by Spain.¹

Fray Pedro's great secondary school was planned for the education of the native youth of the land that Cortez had conquered for Spain a scant ten years before. The pupils were Indian boys aged ten to twelve drawn from leading families of New Spain. Their course of study included religion, manners, reading, writing, rhetoric, philosophy, music and Latin grammar. The language of the classroom was Nahuatl, the native Indian tongue but both Spanish and Latin were required subjects. The first Latin master at this school and, therefore, the first Latin teacher in the New World was Arnaldo de Basaccio. He was followed by other illustrious teachers of the language such as the philologist, Andres de Olmos, author of important early treatises on Indian tongues, and Bernardino de Sahagún, famous historian and linguist known for his trilingual dictionary of Latin, Spanish, and Nahuatl. Incidentally, the name for a student of Latin in sixteenth-century Nahuatl was *molatintlatolmactiqui* (*mo* 'he who', *latin* 'Latin', *tlatōlli* 'speech', *mactia* 'to learn, to study', *qui* verbal suffix).²

The Indian graduates of this pioneer school and other later centers of indigenous instruction became government officials, church functionaries and teachers of succeeding generations of their countrymen. Some of them, like Antonio Valeriano, one of New Spain's leading authorities in the fields of logic, philosophy, and Latin literature, became notable scholars. Undoubtedly classes in this school made use of the first Latin grammar published in the New World, *De constructione octo partium orationis* (Mexico City 1579) by the Jesuit scholar, Manuel Alvarez.

¹ Information concerning this subject can be found in the following: José Manuel Rivas Sacconi, *El latín en Colombia* (Bogotá 1949); George I. Sanchez, *The Development of Higher Education in Mexico* (New York 1944); John Tate Lanning, *Academic Culture in the Spanish Colonies* (London 1941); Tomás Zepeda Rincón, *La instrucción pública en México durante el siglo XVI* (México 1930); Henry Lester Smith, *Education in Latin America* (New York 1934); and Enrique Herrera Oria, *Historia de la educación española desde el renacimiento* (Madrid 1941).

² Remi Siméon, *Dictionnaire de la langue nahuatl ou mexicaine, rédigé d'après les documents imprimés et manuscrits* (Paris 1885).

Throughout the far-flung Spanish dominions many noteworthy attempts to give Latin instruction to Indians were carried out. Religious instruction was given in that language and memorized Latin prayers were a part of that instruction. Later either the native Indian language or Spanish replaced Latin as the language of religious instruction. The Latin training of Indian humanists prospered above all in New Spain but there are indications of interesting work in indigenous schools elsewhere in the vast empire. For example, we know that in a Latin school in Cali, present-day Colombia, South America, Indian students of a certain Luis Sánchez "put on many plays in elegant Latin" as an extracurricular activity. By the end of the sixteenth century efforts to train Indian scholars had generally been discontinued. The opponents of Indian secondary and advanced instruction maintained that it was dangerous to educate a native beyond the most rudimentary level. Its supporters claimed that the skill shown by the Indians in mastering Latin and the other traditional subjects made them superior to the Spaniards and that jealousy on the part of the latter was the real cause for the elimination of the controversial schools.

During the course of the sixteenth century, while Spain's civilizing zeal and enthusiasm were still dominant, universities as well as secondary schools were founded throughout the extent of the new empire. Generally these schools, open to creoles and Spaniards, were established in conjunction with a church and under the supervision of a religious order like the Franciscans, Dominicans, or Jesuits. By the time Harvard University was established in 1636 there were over a score of active institutions of higher learning in what is now Latin America. In all these schools Latin language and literature were basic subjects since these schools, founded on Spanish Renaissance models, sought to perpetuate the European culture of their time.

We have interesting information on the nature of Latin teaching in the Spanish colonial period. The course in the language lasted three years. The elementary course was largely devoted to the mastery of the forms and inflections, the second year dealt with syntax, and the final year was given over to the study of literature. After the three-year course the student could read, write, and speak Latin with sufficient ease to go on with his advanced studies, for the Spanish colonial university, like its European models, required Latin as the language of all university functions such as class lectures, public addresses, oral and written examinations, and even casual conversations between teachers and students. There was, therefore, high motivation for the individual student but it must be admitted that the "intensive" method of teaching explained a part of the success.

There were four hours of instruction in Latin every day, two in the morning and two in the afternoon. On Saturdays there were re-teaching sessions in which the

week's work was reviewed. Most of the class time was occupied by explanations of grammatical rules, reading and explanation of classic texts, studies in versification, and conversational exercises. The language used in the classroom after the early weeks of the first year was Latin and it was only in the eighteenth century that Spanish became the language of instruction in Latin classes. The morning classes were generally devoted to explanations of difficulties and the afternoon classes were for practical exercises.

The reason why sixteenth-century Spain made such efforts to make instruction in the humanities available to overseas subjects lay in the general renewed interest in the Classics that came with the Renaissance. This interest may be symbolized in Queen Isabella who began to take private Latin lessons with a court tutor shortly after the discovery of America. She made such progress that she was able in a short time "to understand ambassadors and others who made Latin speeches and could construe Latin books." The Queen's interest made Latin studies stylish and set the pattern for her whole empire.

LAWRENCE B. KIDDLE

UNIVERSITY OF MICHIGAN

ON A CRUX IN MARTIAL (9.95)

Martial 9.95 reads:

Alphius ante fuit, coepit nunc Olphius esse,
uxorem postquam duxit Athenagoras.

There is no satisfactory explanation of this epigram. Friedländer¹ describes it as "ein völlig unverständliches Wortspiel." Neither do the variant readings of the codd. for the proper names in the first line of the epigram make sense.²

I suggest the following reading:

Albius ante fuit, coepit nunc Olbius esse, etc.

This slight change would give an acceptable sense, viz. a pun on Albius-Olbius (Gk. *oblios* 'rich'). The implication would be that Albius Athenagoras, by marrying a wealthy woman, became "Olbius." The combination of a Roman gentilicium like Albius with a Greek cognomen is by no means unusual.

HARRY C. SCHNUR

NEW YORK UNIVERSITY

¹ M. Val. Martialis Epigr. libri (Leipzig 1886), Vol. II, p. 101. Various writers, e.g., J. G. Smyly (*Hermathena* 70 [1947] 81), have explored the possibilities of Alphius: *alpha* 'first' :: Olphius: *omega*.

² Alphius T Alfius RMPQ Alpicus AFG Alpitius X
Alficus Scriverius Olphius F Olphrius M Olfris R
Colphius P Coalfus Q Olficius EXAFG.

10/17/2019

Can we please stop using "latinx?" Thanx. - Kurly Tlapoyawa - Medium

Can we please stop using "latinx?" Thanx.



Kurly Tlapoyawa [Follow](#)

Oct 2 · 5 min read ★



T recently came across a video about the Chicano Moratorium March of August 29, 1970.

I have to admit, this bizarre rewriting of Chicana-Chicano history caught me by surprise. While it may be currently en vogue to adopt trendy terms like "Latinx" in an attempt to be more inclusive, this video is in effect erasing a part of history that many consider very important. I am not alone in feeling this way. The participants in the Chicano Moratorium most certainly did not identify as "Latinx" or "Chicanx," and no amount of historical revisionism is going to change that.

<https://www.youtube.com/watch?v=bpj9Man7L1U>

After watching the video I had many questions. Why did the producers of this video feel entitled to effectively erase an identity that so many fought to gain respect for? Why did they feel the need to retroactively assign an identity to people who had never adopted it? But mainly, I wondered why the promoters of the Latinx term feel the need to cling to such a Eurocentric/anti-indigenous identity in the first place?

The X in Latinx is an attempt to ungender the term *Latino*, yet it still pays deference to a Eurocentric ideology that actively denies the Indigenous and African heritage of the people it claims to represent. If one is serious about non-gendered terminology, why cling to a European language as the basis of your identity? Why not simply adopt a term in an indigenous language? After all, this would be more reflective of our cultural inheritance as native people.

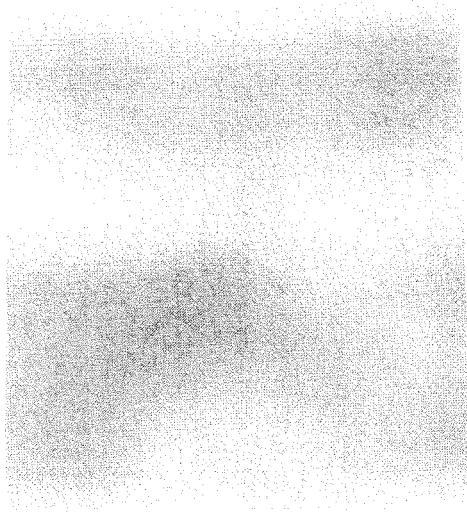
Personally, I prefer to identify as "Mazewalli," a term in the Nawatl language that means "Indigenous person." Like many Mesoamerican languages, Nawatl is a non-gendered language. As an Indigenous man who descends from the Nawa peoples of Puebla, I think it is far more powerful and meaningful to my identity if I use a term in the language of my ancestors. Remember, Mexico is one of the most linguistically diverse nations on the planet, with 62 indigenous languages still being spoken. This means that there are

<https://medium.com/@kurlytlapoyawa/can-we-please-stop-using-latinx-thanx-423ac92a87dc>

10/17/2019

Can we please stop using "latinx?" Thanx. - Kurly Tlapoyawa - Medium

convince Mexicans to adopt a "Latin" view of themselves, they would be more inclined to ally themselves with French interests.



From "Pan-Latinism, French intervention in Mexico, and the genesis of the idea of Latina America" John Leddy Phelan, 1968

If Mexicans embraced the ideals of "Latinism", the French would now be their "Latin" brethren as opposed to the "Saxons" who also had interests in Mexico. As Historian Thomas Holloway notes, *"Napoleon III was particularly interested in using the concept to help justify his intrusion into Mexican politics that led to the imposition of Archduke Maximilian as Emperor of Mexico..."*

Unfortunately, the idea found a home among Mexico's ruling elite. The notion that Indigenous people would be "improved" by transforming them into Latinos was a central part Jose Vasconcelos's idea of La Raza Cosmica, a racial fantasy that promoted whiteness as the "door to the future" for Indigenous Mexicans. In her book "Seeing Indians: A Study of Race, Nation, and Power in El Salvador," author Virginia Q. Tilley

From Seeing Indians: A Study of Race, Nation, and Power in El Salvador," by Virginia Q. Tilley, Page 201.

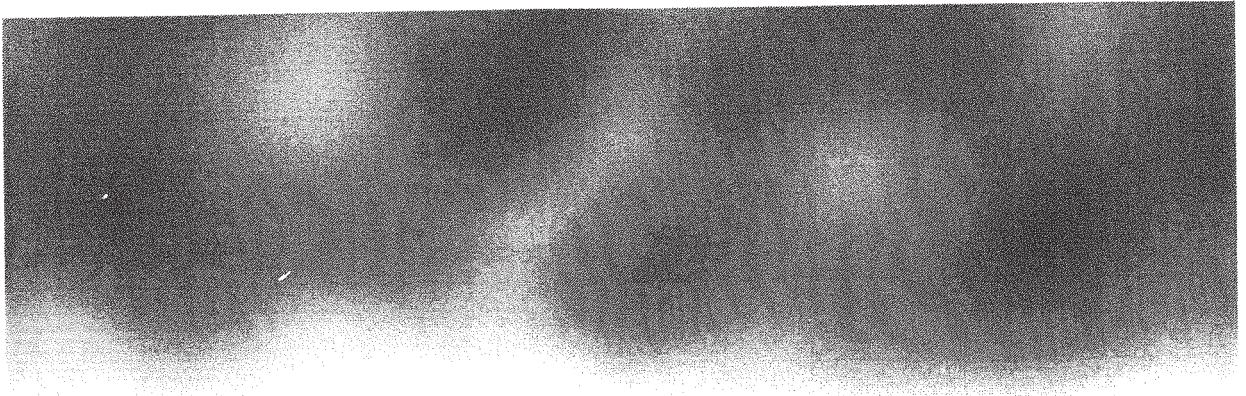
Knowing the origin of the term "Latino," I cannot bring myself to embrace it. No matter how you slice it, terms like "Latin," Latino," "Latina," and "Latinx" represent a racist-colonialist mindset that actively erases people of Indigenous and African origin. Why should we continue to promote a term that privileges whiteness at the expense of Brown and Black people? Sadly, in the race to be inclusive, a variety of alphabet-twisting terminology has emerged.

Some promote the usage of "Chicanx," but this strikes me as just a trendy response to "Latinx." And as we have seen in the case of the unfortunate Chicano Moratorium Video, it can lead to the actual erasure of Chicana-Chicano history. By renaming the historical Chicano Movement the "Chicanx Movement," well-meaning folks are attributing to the Chicano Movement an idea that did not even exist at the time. By appropriating and retrofitting the past for purposes of the present, the "Chicanx Movement" proponents are creating a false narrative that reeks of an Orwellian rewriting of history. Well-intentioned or not, this is dangerous. I think simply using the term "El Movimiento" would be a reasonable solution that both respects our history and serves as a gender inclusive term.

Now let me be clear, gender inclusivity is absolutely important, and deserves our full attention. But I don't think rewriting the identities of those who participated in historical events simply to appease current attitudes is the best way to do it. And to be perfectly

10/17/2019

Can we please stop using "latinx?" Thanx. - Kurly Tlapoyawa - Medium



A recent notice from the National Association of Chicano Studies even employs the term "Chican@/X." I won't even hazard a guess as to how that nonsense is supposed to be pronounced. It appears that the Chicana-Chicano identity is destined to be revamped over and over again until it's just a meaningless jumble of nonsensical letters and symbols. I have often joked that #Xkn@/X is just around the corner. I find this trend both unfortunate and misguided. Perhaps the next iteration of our identity can be decided by having a cat run across a keyboard?

5/5

Just a suggesti@nx...


Racism Chicano Studies Chicano Latinx Native Americans

<https://medium.com/@kurlytlapoyawa/can-we-please-stop-using-latinx-thanx-423ac92a87dc>

Showing responses for:

Can we please stop using "latinx?" Thanx.
Kurly Tlapoyawa

Responses

 Write a response...



Laura Gonzalez

Oct 2 · 1 min read

Thank you. While using an x instead of an a or an o may seem revolutionary to some, it's not. I view this latest bandaid as effective as feminists in the 70s using "wommin" or "womyn." It will not get rid of the misogyny or anti-LGBTQ thoughts and ideas that still permeate Mexican society (or any society, for that matter). It will not keep alive the...

[Read more...](#)



93



Vilma Lopez

Oct 3

Chicano applies to Mexicans in the US. Chicano cannot be used as a generic for South Americans. The word Latino/a refers may be Eurocentric but refers to all natives of Latin America, the ones who speak Spanish.

Using a native noun, like you suggest, is erasing the mixed cultural heritage of South America. Also, creating a new noun for each ethnicity will be overwhelming.



1 response



marc salomon

Oct 3 · 1 min read

The move towards using x or @ to replace o/a gendered suffixes is gaining in popularity in Mexico City, at least amongs the anarchist and punks in DF.

Over the past decade, LGBT visibility in DF is at a level I'd never imagined in my 30 years of visiting. There are young queers doing public displays of affection in the Metro...

[Read more...](#)

1 response



Christopher Nielsen

Oct 8

Ummmmm. Can we stop using the term "White"? I'm more Beige.... Beigean? Summertime I am sorta Umber.... Definitely not White.... I'm not too happy with Caucasian either. Perhaps Trans-Asian? (PS: Don't assume my last name is indicative of my origins. My father was adopted and his name was changed) I guess I'll have to wait for 23andMe to tell me what I am... sigh.....



2 responses



Carlo Gomez Arteaga

Oct 3

Kurly what the Nautl word for two-spirit?



FreezeFrameFanatik

Oct 7

Interesting post, but I will continue to refer to myself as Latina or Chicana.



Julia B.

Oct 16

As an addendum to this I think it's important to recognize when people choose a term to describe themselves and respect that, no matter what one personally thinks of the term.



Mark N.

Oct 13

In Spanish, isn't referring to a group of people in the masculine such as 'Latino' or 'chicano' fundamentally inclusive of both genders? If so the whole premise of latinx being more inclusive is fundamentally flawed. But why stop at 'Latinx', shouldn't we correct the end of every noun in Spanish to end with an x as well?



Ted Jones

Oct 11 · 1 min read

This was very interesting. And you didn't even get to another problematic term, "Hispanic."

In general, the more inclusive a term is the more BS you have to accept. "German," when used in the nationalist sense, includes a variety of different languages and ethnic groups. If you go on to "Germanic" it only gets worse. And the...

[Read more...](#)



Gordon Milcham

Oct 16 · 2 min read

I'm from Venezuela and have lived in the US for over 20 years. In all that time I have come separate people from Mexico down to those who grew or were born here as Hispanics and Latinos, respectively. Hispanics share a culture that just doesn't exist for Latinos and viceversa. Hispanics have no idea about Latino history and Latinos have no knowledge...

[Read more...](#)



Tom Ritchford

Oct 17 · 1 min read

I wrote an article about this a few months ago, but not as good as yours.

Latinx and the new-to-me Chicanx or Xicanx have numerous awfulnesses.

You detail most of them, but some you missed are "not clear how to pronounce"—I read it as "Latin X" the first time I saw it; and "an affront to romance..."

10/17/2019



Alex Mills

Oct 14

latinos arent real. only chicanos are real.



Alheli M. Irizarry

Oct 17 · 1 min read

I liked your article and appreciate your perspective and cultural context. My only question is how can we reconcile the part of ourselves that is European? I'm speaking as a woman born in Mexico who has both indigenous and European ancestry (as many other Mexicans) While we should honor our indigenous culture, history and values, are we then supposed...

[Read more...](#)



MeraBaid Kaur

Oct 12

Wow. I'm so happy to now have this knowledge over the adoption of the term latino. I have always thought it was strange but knew no other option. This is powerful, important and luckily, even funny. Thanks so much for sharing! I'll be tweeting this.

Nation of origin divides Latinos

3-20-13
DN

Analysis finds class,
regional differences

By Josh Dulaney

josh.dulaney@inlandnewspapers.com
@JoshDulaney on Twitter

An advertising executive says Spanish speakers with Venezuelan accents are best when selling to Latinos in the U.S. because their accents are the most neutral.

A political analyst says Latinos are not single-issue voters and those who court them should keep that in mind on the campaign trail.

Those insights come amid a new analysis of census data to be released today by the US2010 Project at Brown University that shows a growing diversity among Latino groups in the U.S. that is marked by class and regional differences.

The implications are wide-ranging as Latinos increase their political and economic power.

"How would a political party reach out to Hispanics?" said John R. Logan, a professor of sociology at Brown University. "How will marketers? I think there's a little bit of a fallacy here to think that Hispanics are a single group."

They aren't. Census reports in the past identified

Latino

FROM PAGE 1

Latinos as Mexican, Puerto Rican or Cuban, or asked respondents to write in another category.

The Brown University report reallocated a share of "Other Hispanics" to specific national origin groups.

The finding provided striking socioeconomic differences among Latino groups.

Low education and poverty are more common among Guatemalans and Mexicans. Puerto Ricans and those who descend from South America enjoy distinct socioeconomic advantages.

Logan said the differences are in large part due to the circumstances in an immigrant's native country. Some are fleeing impoverished and war-torn nations with corrupt governments. Others may already be well-educated in their homeland and have jobs lined up in the U.S.

Robert Garcia, a 35-year-old city councilman in Long Beach, emigrated illegally as a child with his family from Peru and later became a citizen.

"When anyone immigrates to any country, there absolutely needs to be an understanding that you're in a new place with new cultures, and there's a way things work," said Garcia. "Learning the language and educating yourself are very important to success for any immigrant."

The Brown University findings were part of an analysis of census data that looked mainly at residential separation among the various Latino groups in the U.S.

The report found that residential segregation remains unchanged among Mexicans in the U.S. as their counterparts from other countries are increasingly dispersed in neighborhoods across the nation.

"It represents to some extent that Mexicans are moving out of those neighborhoods but being replaced by new immigrants," Logan

said. "The barrios are pretty entrenched, and they're not breaking down. Other than that, I thought it somewhat remarkable the extent to which the residential segregation of other groups has been falling by wide margins."

As marketers and campaign architects alike ratchet up their efforts to woo Latinos, the Brown University report underscores the notion that those reaching out to them would do well to understand where they live and who they are.

Although Mexicans are concentrated in the Southwest, 1.3 million live in Chicago — the fourth-most of any city. More than 70 percent of Mexicans in the U.S. live in regions other than the Southwest.

The New York metropolitan area has historically been home to the highest concentration of Puerto Ricans.

But their numbers have dropped from more than 1 million in 1990 to 900,000 in 2010, and they have grown in such places as Chicago and Philadelphia.

The increasing integration of non-Mexican Latinos with whites comes along with a decline in groups where they have historically been most segregated.

Some Latino groups are moving to parts of the country where segregation is relatively lower and declining more quickly.

A move to the suburbs is another reason for declining residential segregation.

Mexicans remain the largest Latino group, with nearly 32 million recorded in the U.S. in 2010. That's up from 13 million in 1990. Cubans and Puerto Ricans are the next-largest Latino groups.

The Brown University report found that groups they refer to as the New Latinos — Dominicans, Central and South Americans — are growing even faster than Mexicans.

They numbered under 3 million in 1990, 5 million in 2000 and are now over 8 million.

Some groups are faring

far better than Mexicans. Those include Puerto Ricans and Cubans, as well as Argentines and Venezuelans, who earn much more than Mexicans.

South Americans are generally the highest educated among Latino groups and are less segregated from non-Hispanic whites than Mexicans. Central Americans and Dominicans are far more segregated.

"I'm taken by the fact that these people are coming from very different origins in terms of country and social class and background, and so they're fitting into American society in different ways," Logan said.

Immigration reform has become the source of a deep fissure in the Republican Party as Congress fights over

what to do with 11 million undocumented workers. Republicans on one side say granting legal status to undocumented immigrants is an overture that may help a party reeling from President Barack Obama's two-term presidency. Others in the GOP believe legalizing 11 million undocumented workers will spell the end of Republican vitality on the national scene.

One political analyst says Republican hand-wringing over immigration and accompanying calls to gain traction among minority voters is simply a broken record.

"This has been going back to the 1970s," said Claremont McKenna College political scientist Jack Pitney. "The question is whether this ef-

fort is going to be different than any preceding one. The Hispanic community is just as diverse as any other, and it may be a stretch to even refer to the Hispanic community as a single community."

The perception of the Republican Party among Latino voters will change only as its policies do, Pitney said.

"The obvious one is immigration, but apart from that, Republicans need to realize that Hispanic voters are not single-issue voters," Pitney said.

Diversifying the message to Latinos is something advertisers have wrestled with for years.

"It's a big ongoing question from the marketing perspective," said Jose Villa, the president of Sensis, an advertising agency based in downtown