

JOHN BROWN'S 1858 RAID IN VERNON COUNTY:

Contemporary Accounts and Official Reports

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Selected and Edited by W. Arthur Mullies, Ph. D.

Hume, Missouri, 2008

“AM I NOT A MAN AND A BROTHER”

Legend on a British Half Penny Token issued by the Society for the Abolition of Slavery in the 1780s. In 1838 American abolitionists placed into circulation their own token, “Am I not a Woman and a Sister” These copper coins were approximately the size of a half-dollar. B. Franklin was the first head of the American Society for Abolition in the 1780s.

A) Harvey G. Hicklin's Eyewitness Account *

Hume, Missouri

August 9, 1886

On the night of December 20, 1858, about 11 or 12 o'clock, I was awakened by the cry, "Hello, d__ you, get up and make a light!" I jumped out of bed and as the moon was shining bright I saw the yard was full of armed men. Believing the men I saw were robbers.... I got my pocket-book.. The men were now battering in the east door of the room. Our two small children were sleeping in an old-fashioned trundle-bed in the middle of the room. I raised the feather tick and slipped the .. money into the straw tick under the children..., and just as I stepped away.. the door flew open. I had not struck a light, but there was some light from the old-fashioned fireplace.

The men entered the room, covered me with their Sharp's rifles and ordered me to surrender.... They then went through all four rooms of the house.... in search for money.

By this time John Brown himself came into the room. He said to me, "Well, you seem to be in a very tight place, but you shan't be hurt if you behave yourself, "etc. He said he knew I was only a tenant there, but he was going to take off all of the negroes and free them, and he was also going to take provisions for them and property enough to bear their expenses to freedom. He talked with me rather pleasantly for thirty minutes or more. He said he was doing the Lord's will and was not ashamed, etc. At last a man came to the door and said, "Captain, the wagons are loaded and all is ready." Then Brown rose and left, as did all of his men but two, who were left as guards over me with orders ... to shoot me if I attempted to escape...Brown and his men left my house just at 2 o'clock in the morning. The guards stayed only about an hour ... and left too.

I slipped out the back way and ran about three-quarters of a mile to the house of Peter Duncan...I called up Mr. Duncan and told him what had happened. We went down to John Larue's and found the old gentleman, Issac Larue, sitting by the fire. John Brown and his party had been there and had done about as they did at my house; they had also taken John Larue and Dr. A. Ervin prisoners and taken them off with them. They had not been gone long, as we could still hear the rattle of the caravan on the way to "poor Bleeding Kansas." It was not yet daylight...

Brown and his party took from me or from my possession five negroes, James and his wife Narcissa, and their two children and another young negro man named Samuel; also, two horses and harness, one yoke of oxen, and some other articles belonging to my father-in-law James Lawrence, deceased; also some provisions, pork, lard, tallow, and a saddle, shot-gun, overcoat, pair of boots, two or three bed blankets, and other articles...They took from the old man Isaac Larue five negroes, including two named George and David; also six head of good horses, one wagon, 800 lbs. of pork, a lot of bedding, clothing, and many other articles...

Nothing that was taken away was ever recovered....Brown said to me that we might get our property back if we could; that he defied us and the whole United States to follow him...

About two weeks afterward five more men from Bain's Fort , who I suppose were with Brown on the first raid, came to my house one night and took from me four horses and .. [three] .. horses from ..old acquaintances of mine who were spending the night. They lived in Kansas but they had got scared and left their homes for a time. Both were strong Free State men then.

I am a Southern man, and always have been, but I make this statement without prejudice

H. G. Hicklin

* Published in I. R. Holcombe, HISTORY OF VERNON COUNTY MISSOURI, (Saint Louis: Brown & Co., 1887), pp. 226-228 (Clinton: The Printery, rept. 1974).

[illegible]

Certificate of the Appraisement of the Estate of James Lawrence	
1 Negro Boy Jim (supposed to be 30 years old)	appraised at 1,200 00
1 " woman Marcipa " " 25 " " " "	800 00
1 " Boy Sam " " 18 " " " "	1,000 00
1 " girl Mupouri Jane " " 5 " " " "	300 00
1 " boy Willis Lee " " 3 " " " "	300 00
1 sorrel horse slayed face	100 00
1 bay horse one eye	60 00
1 black Mare	40 00
1 sorrel Mare 8 years old	93 00
1 Iron grey filley 2 years old	95 00
1 sorrel filley 1 year old	40 00
1 Cow & Calf	22 50
1 yoke Oxen	80 00
1 " do	70 00
1 " do	60 00
5 two year old Steers	1200 00
1 two " " heifer	60 00

* Probate Court Records, Vernon County, Nevada City, 1858 .

- C) John Brown's position on the raid, published in the Lawrence *Tribune* and the New York *Tribune*, known to history as John Brown's Parallels.

Trading Post, Kansas, January 3, 1859

Gentlemen-- You will greatly oblige a humble friend by allowing the use of your columns while I briefly state two parallels in my poor way.

Not one year ago eleven quiet citizens of this neighborhood, [the eleven are named] were gathered up from their work and their homes by an armed force....and without trial or opportunity to speak in their own defence were formed into a line and all but one shot--five killed and five wounded.... All were left for dead. The only crime charged against them was that of being Free State men. Now, I inquire, what action has ever-- since this occurrence in May last -- been taken by either the President of the United States, the Governor of Missouri or the Governor of Kansas, or by any of their tools, or by any Pro-Slavery or Administration man, to ferret out and punish the perpetrators of this crime? [known as The Marias des Cygnes Massacre]

Now for the other parallel. ... On Sunday, December 19th, a negro called Jim came over to the Osage settlement [Ft. Bain] from Missouri, and stated that together with him, his wife, two children, and another negro man, was to be sold within a day or two, and begged for help to get away. On ... the following night two small companies were made up to go to Missouri and forcibly liberate the five slaves, together with other slaves. One of these companies I assumed to direct. We proceeded to the place, surrounded the buildings, liberated the slaves, and also took certain property, supposed to belong to the estate.

..We then went to another plantation where we found five more slaves, took some property and two white men. We moved slowly away to the [Kansas] Territory for some distance, and then sent the white men back, telling them to follow us as soon as they choose to do so. The other company freed one female slave, took some property, and, as I am informed, killed one white man, (the master), who fought against the liberation.

Now, for the comparison. Eleven persons are forcibly restored to their natural and inalienable rights, with but one man killed, and "all hell is stirred from beneath." It is currently reported that the Governor of Missouri has made a requisition upon the Governor of Kansas for the delivery of all such as were concerned in ... the "dreadful outrage." The marshall of Kansas is said to be collecting a posse of Missouri men at West Point, in Missouri, a little town about 10 miles distant [today, Drexel], to "enforce the laws." All Pro-Slavery, conservative Free State and doughface men, and administration tools are filled with holy horror.

Consider the two cases and the action of the Administration party.

Respectfully yours,

John Brown

* From, HISTORY OF VERNON COUNTY, op. cit, pp. 233-234.
Portions appearing in brackets, [] are the editor's.

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D) Effects and Impressions of Brown's Vernon County Raid *

"The next day runners were sent throughout the country and the alarm given generally. There were no telegraphs or railroads here then, but the news was soon in St. Louis and over the United States. Of course the details were exaggerated, and by the time they reached the outer world they had it that Brown, Montgomery, and Lane, at the head of a thousand men, had invaded Western Missouri, freed five hundred slaves, burned three-score houses, and killed a hundred men, women, and children !

"The second day about 250 men chiefly from Vernon and Bates assembled on Duncan's Creek, hovered about the Kansas line awhile, but at last sneaked back home rather than cross it and attack Bain's fort and fight the devil with fire.... Had the force crossed over, Brown and his party would have been captured, killed, or dispersed, the negroes recovered and justice done. ... And so, nothing was done."

Within a month no slaves could be found within fifty miles of the Missouri-Kansas line.
.....

Sworn depositions were given to local Justices of the Peace . J. P.s were N. R. Marchbanks on Duncan Creek and John Antony Sartorius on Pryor Creek, deponents were Harvey G. Hicklin and Issac Larue. Also, a formal petition was sent to Missouri governor Stewart:

"The undersigned, citizens of Vernon Co., Mo., most humbly pray your Excellency to take into consideration the accompanying affidavits from citizens of this county, who have been robbed and outraged at their homes by a band of lawless men from the Territory of Kansas, supposed to be headed by the notorious Brown and Montgomery, and also the terrible situation of the family of the late and lamented David Cruise, who has been foully murdered, in the bosom of his family by these desperadoes. The state of our border country needs your Excellency's immediate attention. We are unorganized, without arms, ammunition, or the means of subsistence in case of a border war. We most solemnly appeal to you, as Executive of the State, for the protection which we need in the present crisis. This lawless band in Kansas is organized, armed with Sharp's rifles, and also have in their possession a cannon, and threaten our whole border, causing life and property to be insecure in the last degree. " Signed:

Philip Zeal	Potillen Bohannan	Cyrus Nugent	N. R. Marchbanks
Wm. B. Fail	Wm. Smith	Levi Welch	Nicholas Hagan
Wm. Barlett	Ezekiel Rhea	Jas. M. Rucker	James Barlett
W. C. Gates	Isaac B. Larue	H. M. Davis	F. Barney
Wm. Pryor	Andrew Townsend	Wm. Welch	John Larue
Peter Duncan	Peter Duncan	Wm. Newgent	A Hagan
Edward Wade			

In May a circuit court returned indictments for murder and robbery against John Brown and the other raiders known by name. "But the finding of the indictments amounted to nothing. Not a man indicted was ever even arrested. Those of the subordinate brigands sank into oblivion; the leaders, met violent deaths: Kagi was shot at Harper's Ferry; John Brown was hung at Charleston, Va., and, it is said, "his soul goes marching on."

* From, HISTORY OF VERNON COUNTY, pp. 236-240.

JOHN BROWN'S VERNON COUNTY RAID

A STATE DIVIDED:
THE CIVIL WAR IN MISSOURI
MISSOURI DEPARTMENT OF NATURAL RESOURCES



"I have only a short time to live—only one death to die, and I will die fighting for this cause. There will be no more peace in this land until slavery is done for."

— John Brown, August 30, 1856.

John Brown's Vernon County Raid: Prelude to Harpers Ferry

Near this and other locations in Vernon County, John Brown conducted a raid to liberate Missouri slaves. On the bitterly cold night of December 20, 1858, two parties of heavily armed raiders, led by John Brown, slipped across the border into Missouri. Brown, of Osawatimie, Kan., was an abolitionist captain who was hated and feared by Missouri slaveholders for good reason. Brown's mission that night was to liberate slaves held in Vernon County and incite renewed violence along the Missouri-Kansas border. Ten months later Brown would launch a more ambitious raid at Harpers Ferry, Virginia, an event that would propel the South toward secession and hasten the coming of the Civil War.

John Brown had come to Kansas Territory in 1855, where he played a bloody role in the fight over the territory's status as slave or free. A violent, uncompromising zealot, he came to believe that God had ordained him to bring about the overthrow of slavery. In 1856 he returned east to raise money for an ambitious plan to incite slave rebellion in Virginia and ignite a war which slavery could not survive.

Sporting a beard and using the alias "Shubel Morgan," Brown returned to Kansas in June 1858 and found the territory largely at peace. Clashes continued, however, around the town of Fort Scott, where free-state guerrillas — "jayhawkers" — under James Montgomery were evicting slave-state settlers. Proslavery marauders retaliated by killing or wounding to free-state captives in the Marais des Cygnes massacre. "It seems the troubles are not over yet," Brown wrote, and hurried south to join Montgomery.

In Southeast Kansas, Brown and a growing band of followers occupied a fortified cabin near the border called "Fort Bain." On Sunday, December 19, one of Brown's scouts encountered a slave named Jim from Vernon County, Mo. The man belonged to the estate of the late James Lawrence. Jim claimed that he and others were to be sold south to Texas and begged to be rescued. With national attention focused on Kansas, Brown seized the opportunity to liberate the slaves. By flouting the laws protecting slavery, he might goad Missouri slaveowners into violent reaction. A renewal of open warfare would prove the feasibility of his Harpers Ferry plan to his wealthy New England backers.



Lawrence House



Slave cabin on Lawrence farm

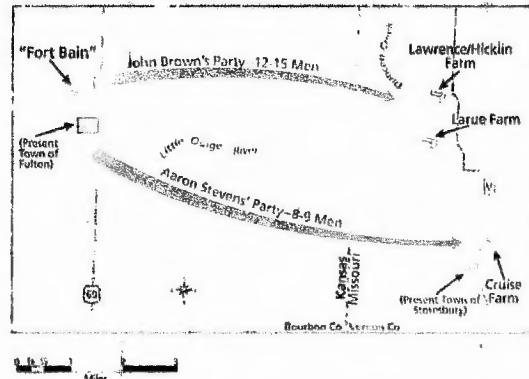
The home of the late James Lawrence was the principal target of John Brown's raid. The log building is said to be a slave cabin on the Lawrence farm. The farmstead was situated west of this location.

Courtesy of Helen Ewan and the Bushwacker Museum.

The Vernon County Raid

It was snowing on the night of Monday, December 20, 1858, as two parties of raiders left their headquarters at Bain's Fort and slipped into Missouri. North of the Little Osage River, Brown led about 15 men to the 160-acre Lawrence farm near Duncan Creek. The farmhouse was occupied by Lawrence's son-in-law Harvey G. Hicklin and Hicklin's family. About midnight Hicklin was awakened by a shout: "Hello! Damn you, get up and make a light!" As the raiders battered down the door, Hicklin stuffed his pocketbook in his children's mattress. While one raider covered him with a Sharps rifle, the rest ransacked the house but failed to search the children's bed. Brown chatted amiably with Hicklin, explaining that he intended to free the slaves and take provisions and property to cover their expenses; he was doing the Lord's work, he proclaimed, and was not ashamed of it.

John Brown's Vernon County Raid, Dec. 20, 1858



Five slaves — Jim, his wife Narcissa and their two children, and a man named Samuel — were loaded in farm wagons along with looted provisions and assorted plunder. About 2 a.m. Brown departed, leaving guards to prevent anyone from raising an alarm. When the guards left an hour later, Hicklin ran to John Larue's farm. Brown had already been there, carrying off five more slaves, a wagon and six horses, 800 pounds of pork, bedding, clothing and other articles; Larue and a boarder, Dr. A. Ervin, had been taken hostage.

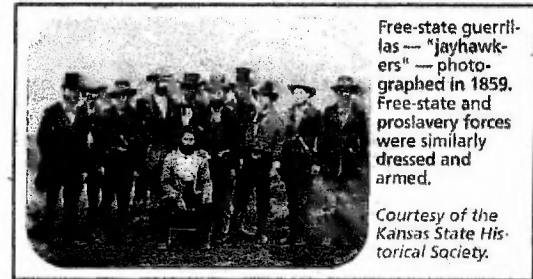
South of the Little Osage, Aaron D. Stevens, with eight or nine men, rode to the home of 60-year-old David Cruise, a prominent early settler. Cruise owned several hundred acres and two slaves, George and Jane. According to Cruise's young son, the jayhawkers pretended to be travelers and begged to be admitted from the cold. Once inside, they shot Cruise in cold blood and ransacked the house, forcing Mrs. Cruise to assist. The slave George was absent, but Jane, who was pregnant, was loaded on a wagon along with provisions and clothing; she gave birth a few days later. The raiders rounded up a head of mules and several horses then continued to the farm of Hugh Martin, who owned no slaves. There they took a valuable mule and hurried to rejoin Brown.

Conveying the liberated slaves, Brown's band arrived at Osawatimie, Kansas, on Christmas Eve. While part of the raiders dispersed with their share of loot, Brown watched for the pursuit he hoped would come. Several hundred outraged Missourians had assembled on the border, but they decided against breaking the peace and petitioned the authorities to deal with the raiders.

Aftermath

Disappointed that warfare had not been rekindled, Brown penned a letter for publication to justify his actions. He claimed that the raid was retaliation for the Marais des Cygnes massacre, in which five free-state men had been killed and five wounded. In contrast, his expedition had restored 11 persons "to their natural & inalienable rights" and killed only one, a slaveholder "who fought against the liberation."

Accepting Brown's account, the Northern press portrayed the raid as a heroic rescue against great odds; the fact that Brown had invaded



Free-state guerrillas — "jayhawkers" — photographed in 1859. Free-state and proslavery forces were similarly dressed and armed.

Courtesy of the Kansas State Historical Society.

private homes, stolen property and been party to murder was ignored. Abolitionist Gerrit Smith, a Brown backer, wrote in satisfaction: "Our dear John Brown is invading Missouri and pursuing the policy which he intended to pursue elsewhere."

The reaction in Kansas was less positive. Although some praised Brown, the Lawrence Herald of Freedom, an antislavery newspaper, condemned the raid. The governor proclaimed it a lawless outrage, while Jim Lane — himself a notorious jayhawker — offered to capture Brown. Even Montgomery denounced the affair as "simply a thieving, plundering, murdering raid." To disapproving friends, Brown conceded to "draw the scene of the excitement to some other part of the country."

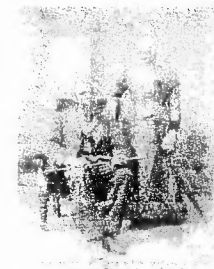
Aided by Kansas abolitionists, Brown moved the fugitive slaves into Iowa. They were hailed as they made their way to Detroit and on to freedom in Canada, where they arrived on March 12, 1859. Now with the full support of his backers, Brown moved ahead with his Harpers Ferry scheme, but the raid failed to spark the slave rebellion he foresaw. Although the attempt cost Brown his life, it had the effect he desired and helped bring on a violent national upheaval and the eventual destruction of slavery.



Library of Congress



Kansas State Historical Society



Kansas State Historical Society

John Brown (above left) was born May 9, 1800, in Torrington, Connecticut and raised in frontier Ohio. A confirmed abolitionist, he went West in 1835 to prevent the spread of slavery to Kansas. The following year, he led a party that hacked to death five proslavery settlers along Pottawatomie Creek. Less than a year after the Vernon County raid, on October 16, 1859, Brown seized the federal arsenal at Harpers Ferry, Virginia. He intended to arm the slaves and lead them against their masters, but the uprising failed to materialize. Brown was captured on October 18 and convicted of murder and treason. He was hanged on December 2, 1859, believing that his sacrifice was not in vain.

Aaron D. Stevens (above center), one of Brown's lieutenants, led the attack on the Cruise home. He was captured with Brown at Harpers Ferry the following year. Before his execution for treason, Stevens confessed to shooting David Cruise.

Sam Harper (above right) was among the slaves Brown liberated in Vernon County and took to freedom in Canada. Sam and his wife were photographed in Canada in 1895.

A Closing Observation

John Brown was universally feared and hated throughout the South, and his actions here as elsewhere interpreted as the actions of a crazed madman, thief, cutthroat and murderer. He was a detested Abolitionist, a Jayhawker, a villain pure and simple.

Elsewhere he was a great hero, an honorable Liberator, and his hanging at Charleston, Va. on December 2, 1859 was viewed as a horrible and undeserved fate. Throughout the North schools and businesses closed on that day, and church bells from Boston to Chicago and beyond tolled at the moment of his hanging and throughout the day. As his body was returned to his home in New York, great crowds gathered at railway stations to honor him.

John Brown became a martyr and a symbol of a nation divided. The animosity felt toward him is yet evident in those portions of the nation which defended slavery as a matter of simple "property" in the tragic war which followed in his wake; and no less real is the admiration and celebration of his legacy by those who elevated him to near sainthood and who vowed, like Brown "to die to make men free."

This difference between Brown's detractors and admirers is ample testimony to the great chasm which divided the nation then, and is even today evidence of the enduring legacy of the Civil War which we share.

"His truth goes marching on!"
Arthur Muller

THE ALAMO: SOME HISTORICAL POINTS TO CONSIDER

Prof. Arnoldo Carlos Vento, Ph.D

Cultural and Language Consultant to the film of the *Alamo*

- Travis is a redhead, has auburn hair.
- Santa Anna in 1834 asks the nominal President of the Republic permission to wed María Inés de la Paz García (born January 21, 1811), daughter of Juan Manuel García and Doña María Jacinta Martínez de Uscanga, Spaniards born in Europe. Permission was granted. Elaborate wedding. Honeymoon at the hacienda Manga de Clavo that he purchased for \$25,000 pesos. She was submissive and faithful.
- In the script, Santa Anna is told that the townfolks are hungry and are subsequently given shoes by Santa Anna. According to Rafael Muñoz, award winning reporter, they allude to the Army that is hungry....for which Santa Anna gives shoes. It further states that he personally supervised the distribution of the shoes for his Army.
- Santa Anna orders troops to leave everything behind and take only arms and *mochilas*. These are knapsacks or haversacks in military terms; also a place for rations for the soldier or for his horse. In the script they are called bedrolls. A bedroll for the foot soldiers would probably be a *petate*, a mat made of hemp, generally used by Native Americans in Mexico. For the officers, it probably consisted of a cobija, a mexicanism for blanket called a *Manta* in Spain.
- With regard to the capture of Travis, Bowie, Crockett and three or four others, the following represents a sequence of events according to the award winning Rafael Muñoz book (*Santa Anna: el dictador resplandeciente*):

THE EXECUTION OF TRAVIS, BOWIE, CROCKETT AND THREE OTHERS :RAFAEL MUÑOZ
Travis, wounded and bandaged on his head is discovered by the Mexican bugler in the last stages of the assault of the Alamo. Travis shows him a wad of bills in exchange for not being killed, perhaps knowing that officers would soon get there and subsequently be given mercy. Generals Amador and Cos arrive. They take him to Santa Anna. General Cos pleads for Travis' life with the following words: "*Excellency, here is one of the prisoners. In the name of the Republic, I beg of you to spare his life.*" (Santa Anna rejects the petition with his head consistent with the Red Flag procedures...he then is bayoneted.)

Hidden in the back barracks, under straw are Bowie, Crockett and three others. When captured, Bowie is brought to Santa Anna. General Castrillón, a personal friend, pleads for his life but Santa Anna turns his back in rejection (Red Flag imposed after Travis fired canon in response to "Discretionary Surrender"). Santa Anna nods his head indicating the execution but his officers hesitate. At that moment, several of his younger officers, wanting to impress him, draw their *swords* killing each one of them.

There is no evidence of any speech by anyone, including Crockett. Santa Anna is silent throughout. He is arrogantly cool without regard for any further negotiations. Question: If Santa Anna does not want to speak to them, or consider negotiations and does not utter a word, how realistic is the speech of Crockett that ridicules Santa Anna? According to the Muñoz book, Crockett's speech about laying down your arms represents in reality the very terms that the defenders of the Alamo were given by Almonte

representing the position of Santa Anna. The manuscript of Muñoz speaks of Travis, Bowie and Crockett along with three others being executed because they were unwilling to surrender “at discretion” The cannon fired by Travis is seen as an answer by Santa Anna; thus, the red flag by Santa Anna, meaning no prisoners. Their fate was sealed, largely because of the arrogance and obstinacy of Travis who has had a power struggle with Bowie all along.

WALTER LORD STATEMENT REGARDING SIX TEXANS FOUND HIDING IN BACK BARRACKS

“...a commotion erupted toward the main gateway. The troops had just found six Texans still alive, hidden under some mattresses in one of the barracks rooms. Several Mexican soldiers rushed at the group but General Castrillón intervened. He ordered the soldiers away, and with an almost courtly gesture offered the Texans his protection. He then led them across the littered plaza to Santa Anna and his staff. “Sir,” Castrillón announced, “here are six prisoners I have taken alive: how shall I dispose of them?” “Have I not told you before how to dispose of them? The General exploded. “Why do you bring them to **me**?” Turning on his heel, he impatiently told some passing troops to shoot the men. When the officer in charge hesitated, Santa Anna’s own staff saw an opportunity to show their loyalty. They drew their swords and set upon the prisoners. In the carelessness of their enthusiasm, they almost killed Castrillón too. Colonel Peña and Almonte, standing nearby, always remembered the scene—partly because it seemed so unnecessary: partly because they both were told that one of the victims was the famous David Crockett.”

DE LA PEÑA MANUSCRIPT CONFUSION. It is apparent that De la Peña was not able to distinguish between the persons of Bowie and Crockett. General Castrillón did not know Crockett. He was, however the personal friend of Bowie who had married into a rich Tejano family and had learned Spanish in the six years of residence in Tejas before the siege of the Alamo. They spoke to each other in Spanish as Santiago and Manuel and were both Mexican citizens before volunteers from the South and East were promised free land in exchange for military participation in the conquest of Mexican Tejas. De la Peña confuses Crockett for Bowie when General Castrillón pleads for his life. It is Bowie, the personal friend of Castrillón and who is being defended by Castrillón and not Crockett.

DE LA PEÑA STATEMENTS REGARDING THE DEFENDERS OF THE ALAMO

“Among the defenders there were thirty or more colonists; the rest were pirates(153), used to defying danger and to disdaining death and who for that reason fought courageously; Their courage to my way of thinking merited them mercy, for which , toward the last, some of them pleaded; others not knowing the language, were unable to do so. In fact when these men noted their loss of their leader faltered. Some, with an accent hardly intelligible, desperately cried, “Merced, Mexicanos Valientes”(Mercy, Brave Mexicans); others poked the points of their bayonets through a hole or a door with a white cloth, the symbol of cease-fire, and some even used their socks.”

STATEMENTS BY WALTER LORD REGARDING SURRENDER

“In the Alamo word spread that the Mexicans had sounded a parley just before the cannon shot, and Bowie began wondering about the wisdom of defiance if there really was a change for negotiation....he explained almost apologetically, that the garrison had fired before hearing that the Mexicans wanted a

truce...now he was sending his aide “Benito” Jameson to find out if this was really so...Perhaps that was what made Santa Anna so angry. He refused to receive Jameson; (Who did these rebels think they were, offering to negotiate as equals?) Scornfully tossing the message to his aide, Colonel José Batres, Santa Anna told him to give it a reply it deserved. **Como Aide de Camp de Vuestra Excelencia, el Presidente de la República, os contestáis, por orden de su Alteza: El ejército mexicano no está dispuesto para acordar términos o condiciones con extranjeros y rebeldes por el cual no tendréis algún otro recurso salvo aquellos que quisiesen salvar sus vidas , pusiesen a discreción del Gobierno Supremo, al cual os resta consideración para vuestra clemencia. Dios y Libertad!** (*As Aide de Camp of his Excellency, the President of the Republic, I reply to you, according to the order of his Excellency, that the Mexican army cannot come to terms under any conditions with rebellious foreigners to whom there is no recourse left, if they wish to save their lives, than to place themselves immediately at the disposal of the Supreme Government from whom alone they may expect clemency after some considerations. God and Liberty!*). (Translations by Arnoldo Carlos Vento) No sooner was he gone and another emissary emerged from the Alamo: this time Albert Martin, speaking for William Barret Travis...Martin walked to the river...met the smooth-as-syrup Colonel Almonte on the small footbridge just above Potrero Street. He explained that he was speaking for Travis, that if Almonte wanted to talk matters over, Travis would receive him “with much pleasure.” Officially, Almonte explained that it did not become the Mexican government to make any propositions through me.”...that he was only there to listen. Unofficially, he apparently stressed that the Texans’ only hope was to surrender; but if they did lay down their arms—promising never to take them up again—their lives and property would be spared. After an hour’s talk, Martin said he would return with Travis if the Texans agreed to the Mexican terms; otherwise they would resume fire...As Travis tersely reported in a message to Houston, “I answered them with a cannon shot.”

CENTRAL ISSUES BY 1830:

The most crucial issue between Mexico and its new citizens is Slavery. Mexico had abolished slavery and did not permit the enslavement of human beings. Santa Anna in a speech on the subject states: “¿Toleramos por mas tiempo que eso infelices giman en cadenas en un país cuyas leyes benéficas protegen la libertad del hombre sin distinción de color ni casta.?” (Shall we tolerate anymore the groans of those poor unfortunate chained individuals in a country that protects the liberty of man without distinction of color and cast”?) The new arrivals bring in their slaves. They refuse to set them free. They make them indentured servants via life contracts. In one settlement, out of 1,800 persons, 443 were slaves. One person had over one hundred slaves. It did not help that Fannin and Bowie were slave runners violating their vow of citizenship to renounce slavery according to the laws of Mexico. The new arrivals, many of whom were from the South, bring with them the idea of superiority of race that is soon passed on to the Mexican people. (“Mexicans are no better than Darkies”) Stephen F. Austin’s law of legalizing life long indentured servant contracts to Blacks only sidesteps the issue.

FREE LAND IN EXCHANGE TO BECOMING A MEXICAN CITIZEN

According to Historian W. Eugene Hollon (*The Southwest: Old and New*, pp. 100-101), after 1823, the newly formed Mexican government generously offered one league of land plus one *labor* (177 acres) for farming, the rest for ranching. (Total of 4, 428 acres). Two major stipulations for citizenship were required: renounce slavery and accept the national religion. The latter was not enforced since a person would be lucky to have a priest show up more than once or twice a year. Most would rationalize and say

there were worse vices than hypocrisy. Six years before the takeover of the Alamo (1830) new legislation had excused newcomers from taking the oath of conversion. They were not required to go to Catholic Church services and could actually build their own church. The issue of renouncing slavery however, caused much friction leading eventually to racism in Texas for Blacks, Indians and Mexicans.

THE NEW LAND BANDITS: AMERICAN LAND CONTRACTORS (*EMPRESARIOS*)

Moses Austin began the early colonization process with the Spanish government. He screened and selected 300 families but was never to see the fruits of his labor. His son, Stephen F. Austin continued his efforts and was eventually able to colonize a total of 1,065 families. The exceptional and generous commissions by the Mexican government gave the Empresario five leagues of land (55,350 acres) of the grazing variety and five *labores* (885 acres) of farming land for every one hundred families titled. Additionally, he would receive 12.5 cents for every acre assigned. (Total \$6,748). By 1833, Stephen F. Austin had titled enough families to have amassed 59 million 890, 275 acres and \$71,866 in commissions. Greed and fraudulent business activity soon was followed by subsequent Empresarios in the names of David G. Burnet, Joseph Vehlein, Lorenzo de Zavala et al. According to historian Hollen, "not one of their agreements was carried out to the letter." The sale of land script by the Galveston Bay and Texas Land Co notwithstanding the Nashville Company, were responsible for the issuing of land for which there were no legal titles. "Thus, they added substantial fuel to the Mexican distrust of American intentions in Texas." (Hollon, p 101) These unscrupulous land contractors along with the Land Companies aforementioned flagrantly violated agreements with the Mexican government as they kept large unsettled tracts of land (public domain) for themselves. They moreover, advertised in newspapers across the U.S. allowing the lowest elements of society, even drifters. Many were ruffians or criminals or fugitives from creditors. Once the door was open, Mexico could not check the lawless and unruly frontiersmen. Mexican residents clearly observed that the new arrivals were aggressive, opinionated, domineering and intolerant, quick to show feeling of racial superiority and the idea of Manifest Destiny. Soon it was stated by them that "Mexicans were no better than Darkies." Mexicans conversely were quiet, placid and polite but were seen, nonetheless with the same disdain accorded to Negroes and Indians. After 1830, U.S. immigrants constituted the less desirable element of the population and were the ones who precipitated racial strife. These lowly Americans discharged ministers of churches notwithstanding officials of government and generally ignored laws. This precipitated the calling of troops from Mexico City. Troops from Mexico had to be discharged to correct fraud, piracy and general lawlessness.

HOUSTON: PROTOTYPE OF THE NEWCOMERS

Like Santa Anna, Sam Houston was eloquent, intelligent and a complicated person. Houston served as a legislator and became Governor of Tennessee. He resigned in disgrace after mysteriously parting from his bride. This affected his integrity....he brooded for a while with the Cherokee Indians.... and finally decided that Texas held the key "to grace his name for the ages to admire" As a young boy, he ran away from home and lived with the Cherokee Indians. Here he was known as *Golanah* or Raven. Much later he will place the very ones who had befriended him into a Reservation. It was perhaps his alcoholism that caused him to equivocate at crucial times. Like Santa Anna, he was a Mason, a factor that contributed largely to saving the life of Santa Anna. His plan to take Texas away from Mexico goes along with U.S. ambitions for new land takeovers as evidenced by his dealings with Jackson. It should

be noted that Ben Franklin had already designated Cuba and Texas as the next areas for expansionism and Manifest Destiny as early as 1797.

JIM BOWIE

He was born in Georgia but lived his early life in Louisiana. He joins in pirate-thieving expeditions with Jean Lafitte and was a slave runner, smuggling slaves into Texas. He was notorious as a brawler slave dealer, smuggler, and a forger of land grants. He moreover, was restless in the pursuit of money. Like George Washington, he married into a rich family and believed in slavery. Like Washington who took Indian land for his personal use; Jim Bowie through forged land grants in Tejas, will amass over a million acres from Mexican land.

WILLIAM BARRET TRAVIS

He was from Alabama. Twenty six years of age, red or auburn hair, quick or vehement temper, courageous. He murdered a man in a fit of jealousy for which he blamed his slave. He deserted his wife Rossana who was expecting a second child. He drank little but gambled heavily. He liked loud clothes. His white hat and red pantaloons were quite a sight in this buckskin community. During the siege of the Alamo, he was wearing a jacket made of blue jean material. He liked women and partying but was nonetheless, very formal and proper. He was religious, moody, touchy and easily offended. He was a learned person in stark contrast to the likes of Crockett and company. It is said that he left to seek land grants and to conceal his crime. Like most southerners, he believed in slavery. In the Alamo, he has a personal power struggle with Bowie for control of command.

DAVID CROCKETT

His syntax jolted people even in an era that cared little about spelling and grammar. He was illiterate and his rifle was his substitute for learning. He told tall tales and jokes. He was seen as a curious freak who fed on the amusement of others. He was a simple and naïve person. He had the right instincts but lacked depth and was too lazy or restless to acquire them. He served in politics in Tennessee but was later defeated after making a fool of himself. He had distaste for authority, particularly the West Point variety, and had a single desire to see the frontier and not the selfish interests of politics. He set out to be a land agent, deserts his wife and children to go “whole hog” in Texas.

SANTA ANNA: SOURCE—RAFAEL MUÑOZ

82 years of age. President of the Republic of Mexico eleven times. Exiled throughout the Americas. A millionaire and distraught, powerful and wanted, a tyrant and captive, a patriot and traitor, hero and villain. As a young man he was vivacious and joyful, attendant and kind to his superiors, flatterer, expressive, adulator, quarrelsome, intelligent. Loves cockfights, his favorite pastime. In military battle, he takes prisoners, delivers a speech and sets them free. He does not like to execute Mexicans. He

admires Napoleon. He is ambitious and eloquent. Before his defense of Mexican Texas, he was able to conquer whole communities in Mexico with his elocution and mastery of words without firing a single shot. Great organizer. His strategy can change from one moment to another. One never knows what he is going to do. Inebriated with power, he is elected President eleven times. He is a sensitive person with great capacity for compassion. He has great compassion for children, women and Negroes. He sets free all of the Negroes of the Alamo, giving them two pesos and a sarape. To the widow of Captain Dickenson of the Alamo, he greets her with attention, bowing and showing admiration to her child. He offers permission to adopt her, thereby giving her a fine home, the finest education and the care for her future. Mrs. Dickenson kindly declines. Santa Anna subsequently orders that a military escort be afforded to her for her protection until she reaches at Gonzalez. Mrs. Dickenson bids farewell to Santa Anna with much courtesy. Similarly, he ordered another escort for a young and beautiful señorita from San Antonio de Bejar all the way to San Luis Potosí, giving her additionally a sum of money. He did court this young lady and even offered numerous presents but he did not marry her. This last detail becomes myth many years after the siege of the Alamo by an individual in San Antonio de Béjar who enjoyed adding embellishment to his storytelling. The nickname of Father Arce is given to Colonel Batres who feigns being a priest and whose origin probably originates from that dubious source.

(82 años. Once veces Presidente de la República. Desterrado por toda América. Millonario y miserable, poderoso y perseguido, tirano y cautivo. Patriota y traidor. Héroe y villano! Como joven era vivaracho y alegre, servicial y meloso con los superiores, zalamero, de adulaciones siempre a flor de labio. Peleonero. Inteligente. Le encanta la pelea de gallos, su diversión favorita. En batalla apresa prisioneros, les hace un discurso y los deja ir libres. No le gusta ejecutar a sus mexicanos. Admira a Napoleón. Es ambicioso. Elocuente. Anterior a la batalla en Tejas, había ganado poblaciones enteras en México con sólo su elocuencia sin disparar un solo tiro. Gran organizador. Su estrategia puede cambiar de un momento a otro. Nunca se sabe lo que va a hacer. Ebrio por el poder, es Presidente once veces. Es sensible con gran capacidad de compasión. Tiene compasión hacia los niños, las mujeres y los negros. A los negros del Álamo que deja libres, les da dos pesos y un sarape. A la viuda del Capitán Dickenson en el Álamo, le saluda poniéndose de pie, inclinándose, acaricia amablemente a su niña. Pide a la madre permiso de adoptarla ofreciéndole llevarla a su casa, educarla y velar por su futuro. Rehúsa cortésmente la viuda. Luego ordena una escolta especial para proteger a su familia hasta llegar a la población de González. Se despidió Santa Anna con grandes cortesías. Se conoce además que ordenó una escolta especial para una hermosa señorita de San Antonio de Béjar hasta San Luis Potosí, ofreciéndole además una cantidad de dinero. Sí vio a una hermosa señorita y aún le envió cantidad de regalos pero no se casó con ella. Este último detalle se hace mito muchos años después del asedio del Álamo por un fulano de San Antonio de Béjar a quien le gustaba contar cuentos. El apodo del Padre Arce se le da al Coronel Batres quien finge ser un sacerdote y cuyo origen probablemente viene de esa dudosa fuente.)

SURVIVORS OF THE ALAMO

- Joe, a slave of Travis
- Brígido Guerrero, a Tejano
- Ben or Sam, (Bowie's slave or Almonte's cook)
- Henry Warnell, later dies from wounds.
- Two men, one badly wounded show up in Nacogdoches (Arkansas Gazette, March 26, 1836)
- Mrs. Alsbury and her baby
- Gertrudis, sister of Mrs. Alsbury
- Mrs. Gregorio Esparza and her four children

- Trinidad Saucedo
- Petra Gonzáles
- Mrs. Dickenson and daughter

THE SAN JACINTO AMBUSH: SOME HISTORICAL NOTES

APRIL 20, 1836 AT 2:00 PM. Houston is laid out along Buffalo Bayou. They wait for Santa Anna's men to attack across the prairie. Houston's two cannon and rifle shots from the woods are heard. Santa Anna's only 6 pounder (with bad carriage) fires. Colonel Sydney Sherman leads cavalry to feel out enemy's position and returns badly mauled. He is replaced by Mirabeau Bonaparte Lamar. Santa Anna is dissatisfied. Texans do not want to fight in the open. Santa Anna pulls back 1000 yards by a hill, with water on the rear, heavy woods to the right, open plains to the left.

APRIL 21, 1836 9:00 A.M. Hot humid day. General Cos arrives with 400 reinforcements. Shouts and cheers. These are not approved by Santa Anna in view that they are not experienced. Santa Anna orders men to stack arms and rest in nearby grove. Santa Anna requests for new reinforcements. Improvised a barricade made of branches. Food is prepared by some in small fires. **NOON.** General Cos requests that the cavalry be allowed to water their horses and eat. Their job was to guard the camp but since all was quiet, permission was granted. Santa Anna retires for an afternoon nap by an old oak tree and not in his striped marquee. **3:30 P.M.** Houston leaves the woods quietly ordering not to shoot as they approach the hill via the tall prairie grass. **4:00 P.M.** 783 men surge forward, first in a column then on a thin line. The Texans jump over the short barricade of branches. Hundreds of the Mexican troops are unarmed, not fully clothed, the cavalry is not mounted, and the infantry is at the lake washing their clothes. Mexican soldiers hardly had time to form ranks (De la Peña). Chaos, confusion. Not a battle but a massacre. Mexican unarmed soldiers are killed. General Castrillón dies heroically standing and facing the onslaught of Texans. Orders are given by Houston to cease firing but the massacre continues across the woods and into Peggy lake; even the women *soldaderas* (helpers, common law wives) and their children are killed unarmed (about 200). Santa Anna takes a horse and escapes. Juan Nepomuceno Almonte gathers hundreds of his unarmed and unmounted cavalry and raises a white flag. Texan's casualties: 9 dead, 34 wounded. (Walter Lord) Mexican casualties: 400 dead, 200 wounded, 700 prisoners. (Rafael Muñoz).

TEXT CONTINUES: SEE NEXT PAGE

CONTENTS:

- Santa Anna's Response
- Colonial and Archaic words
- Matrimony scene left out of film (English, Spanish and Latin)

- Colonial Spanish: Proclamation by Santa Anna
- Alamo survivors: Historical footnotes
- Suggested scene edits: Problems with original writing for Slaves response to Spanish attack.
- Matrimony of Santa Anna

SANTA ANNA'S RESPONSE AS DELIVERED BY AIDE COLONEL BATRES TO BOWIE

TRANSLATION

(The following translation is done in XIX century Spanish style. *Aide de Camp* should be pronounced in French. Otherwise it can also become the loan word of *Edecán* in Spanish. (Dr. Arnold C. Vento.)

Como *Aide de Camp* de Vuestra Excelencia, el Presidente de la República, os contestáis, por orden de su Alteza: El ejército mexicano no está dispuesto para acordar términos o condiciones con extranjeros y rebeldes por el cual no tendréis algún otro recurso salvo aquellos que quisiesen salvar sus vidas , pusiesen a discreción del Gobierno Supremo, al cual os resta consideración para vuestra clemencia. Dios y Libertad!

As Aide de Camp of his Excellency, the President of the Republic, I reply to you, according to the order of his Excellency, that the Mexican army cannot come to terms under any conditions with rebellious foreigners to whom there is no recourse left, if they wish to save their lives, than to place themselves immediately at the disposal of the Supreme Government from whom alone they may expect clemency after some considerations. God and Liberty.

MEXICANISMS	MILITARY TERMS
COBIJAS	(¡ADELANTE Y AL
CABRÓN	ATAQUE!)
CAMPOSANTO	(ALTO, FUEGO DE
PENDEJOS	MITADES, MITAD
CUCHILLO	PREPAREN LAS
TORTILLAS	ARMAS, APUNTEN
MI'JO	FUEGO!)
SOLITO; ABUELITA	(ATENCIÓN,
PARQUE	PREPAREN LAS
	ARMAS, ARMAS
	AL HOMBRO!)
	(MANTENGAN SUS
	POSICIONES)

OLD COLONIAL TERMS	LATIN
VUESTRA EXCELENCIA	(IN NOMINE
ALTEZA	PATRI FILLIE ET
SU MERCED	SPIRITUS,
PESQUEZO	SANCTI, AMEN)
LIBRAS	(KYRIE ELEISON)
LEGUAS	(CHRISTI ELEISON)
PARAPETARNOS	(DOMINUS VOBISCUM)
CAPITULAR	(ET CUM SPIRITU TUO)
SE ÑORA (ESPOSA)	(SANCTUS, SANTUS,
VARAS	SANCTUS, DOMINUS
CAPTURAR	DEUS SABAOOTH)

COLONIAL WORDS NOT USED ALTHOUGH SUGGESTED: fanegas, ducados, reales, labores, asina memso

Archaic words not used : vide, mesmo, trujo, ansi

Other words not used: Gringo, Yankee

BATRES

In the name of the Father, the Son and the Holy Spirit. Amen.

Let us pray... We beseech you. O Lord, by the merits of Your Saints whose relics lie here, and of all the Saints: deign in Your mercy to pardon me all my sins. Amen.

Lord, have mercy
Lord have mercy
Christ have mercy

The Lord be with you.

And with your Spirit.

Holy, Holy Holy, Lord God of Hosts. Heaven and earth are filled with Your glory. Hosanna in the highest. Blessed is He who comes in the name of the Lord. Hosanna in the highest.

BATRES

_____, Do you accept His Excellency Antonio López de Santa Anna present here as your legitimate husband according to the rite of our Holy Mother Church?

BRIDE
I will

SANTA ANNA

I will

TRANSLATION (Latin-Dr. Vento)

In Nómine Patres et Filii, et Spiritus Sancti. Amen

Oramus te, Dómine, per mérita Sanctórum tuórum, quorum reliquiae hic sunt, et óminium Santórum: ut indugére dignéris ómnia peccaáta mea. Amen.

Kyrie eléison
Kyrie eléison
Christe eléison

Dóminus Vobíscum

(Response by bride and groom:)

Et cum spíritu tuo

Sanctus, Sanctus, Sanctus, Dóminus Deus Sábaoth. Pleni sunt coeli et terra gloria tua. Hosánna in excélcis. Benedíctus qui venit in nómini Dómine. Hosánna in excélcis.

(The Marriage Rite)

_____ vis accipere Excelentísimus **Antonio López de Santa Anna** hic praesentum in tuum legitimum maritum juxta ritum sanctae matris Ecclesia?

BRIDE

Volo

BRIDE

Volo

BATRES

I join you in matrimony: In the name of the Father,
the Son and the Holy Spirit.

Ego conjugo vos in matrimonium: In nomine Patris
et Filii et Spiritus Sancti. Amen.

(Blessing of the rings)

BATRES

Lord, bless this ring that we bless in your name: In
Christ, our Lord, Amen.

BATRES

Benedic domine, annullum hunc, quem nos tuo
nomine benedicimus: Per Christum, Nominum
nostrum. Amern

BATRES

Bless us Almighty God: The Father, Son, and the
Holy Spirit.

BATRES

Benedicat vos omnipotens Deus, Pater et Filius et
Spíritus Sanctus, Amen.

(Bride and Groom)

AMEN.

AMEN

COLONIAL SPANISH: PROCLAMATION BY SANTA ANNA TO CITIZENS OF TAMPICO

“Venimos en paz, somos hermanos y cristianos como vosotros. Venid a la plaza con gallinas y demás comestibles, que se os comprará todo. Asimismo, con los caballos y mulas que necesitamos, las que pagaremos con dinero al contado. Confiad en que os quiere y os tratará bien, según lo ha mandado el rey nuestro señor, Isidro Barradas. (Pero el rey nuestro señor había descuidado que se enseñara a leer al pueblo. No hubo caballos, ni gallinas ni mulas.)

(We come in peace, we are Christians and brothers as you. Come hither to the plaza with chickens and other foods for you will be paid in cash. Be certain that we love you and will treat you well according to the mandate of our Lord the King, Isidro Barradas. *(The problem however, was that our Lord, the King had neglected to teach the people how to read. There were neither horses, chickens nor mules.)*

ONLY MALE SURVIVOR OF ALAMO FREED: BRIGIDO GUERRERO

“..talked himself free by claiming to have been a prisoner of the Texans...later made a good enough case to get a pension from Bexar County in 1878.” (Walter Lord, *A Time to Stand*)

ONLY DEAD TEJANO AT THE ALAMO WHO RECEIVED A CHRISTIAN BURIAL: GREGORIO ESPARZA

COLONEL TRAVIS' SLAVE: JOE:

WALTER LORD BOOK: “Are there any negroes here? “Yes, here there is one.”

SCRIPT: (JOE) “me naygro, yo soy naygro” (Scene 185, p106)
(SAM) “Soy negro, no disparo” (Scene 124, p.81)

IN SCRIPT: *Soy negro* **can** take the meaning of “I am colored black.” (*Estoy negro*) Correctly, it should be *Soy **un** negro* or “I am a Black person.” However, saying “soy negro” is redundant for Mexicans. Everyone that has lived in Mexico since 1521 knows what a Black person is. It is just not proper or used in Spanish. From cultural perspective *soy negro* in Spanish makes the speaker sound like a buffoon. Mexicans have been used to seeing black persons for almost 400 years so they know what a Black person looks like. What they do not know in the case of the Alamo is whether this person has helped the defenders of the Alamo. Consider the circumstances...there is dust and smoke, general chaos, poor visibility around 6:00 A.M., quick decisions are being made. Thus, the appropriate response that protects Joe or Sam is “**Soy esclavo**” or “I’m a slave” This will register quickly in the mind of any Mexican soldier that this person is being held against his freedom. Moreover, Santa Anna delivered a speech focusing on slavery just prior to the siege of the Alamo that stated in part: “Shall we tolerate anymore the groans of those poor unfortunate chained individuals in a country that protects the liberty of man without distinction of color and caste?”

SUGGESTION: Loop it in L.A. in the following manner:

Scene 185, p.106 –(Joe) “me **esclavo**, yo soy **esclavo**”

Scene 124, p.81---(Sam)“Soy **esclavo**, no disparo” (*disparo* is incorrectly stated in the 1st person singular; it Should be in the third person singular (*dispare*) or “**no dispare**”) On this you can probably get by leaving it since neither Joe or Sam are expected to know correct grammar.

MORE: SEE NEXT PAGE

MARRIAGES OF DON ANTONIO LÓPEZ DE SANTA ANNA

- In 1834 and at thirty years of age, Don Antonio requests permission from the Republic to wed Maria Inés de la Paz García (born January 21, 1811). She is the daughter of Juan Manuel García and Doña María Jacinta Martínez de Uscanga, Spaniards born in Europe. What follows is the wedding, dances, food delights, party favorites, and honeymoon in the hacienda Manga de Clavo which he bought for \$25,000 pesos. Doña Inés is 23; she is tall, thin, faithful and submissive.(page 81, Muñoz).
- In 1844, they receive distinguished visitors from Europe in the name of the Marquis' Calderon de la Barca. They are received by President Don Antonio de Santa Anna and First Lady Don Inés de la Paz. (Page 189, Muñoz).
- Doña Inés de la Paz dies shortly after June, 1844. Flag is at half mast. The Palace is like a sepulchre. This occurs when Don Antonio de Santa Anna assumes the Presidency for the eighth time (July 4, 1844).(Muñoz, page 192).
- Thursday, September 3, 1844 at seven in the evening at the National Palace: the marriage of his Excellency and President Don Antonio with the distinguished señora Doña Dolores de Tosta. It is a marriage in *Absentia*. Don Antonio is represented by Juan de Dios Cañedo. There is celebration, illumination, banquet and music to dawn when her Excellency begins her journey toward her husband who is twice her age. (Muñoz, page 192).

OTHER REFERENCES TO DOÑA DOLORES DE TOSTA

MUÑOZ: The arrival of the Texans (page 238)

The flower of Mexico, her most Serene Highness, March 4, 1853,(page 252.)

The time of the execution of Maximilian of Hapsburg. (page 270)

People are recruited to view his Highness (page 272)

Don Antonio dies the evening of June 20-21, 1876 at 82 years of age.(page 273)

MATRIMONIOS DE DON ANTONIO LÓPEZ DE SANTA ANNA

- A los treinta años y en 1834 Don Antonio le pide al Presidente de la República permiso para casarse con doña María Inés de la Paz García (nacida el 21 de Enero, 1811), hija de Juan Manuel García y Doña María Jacinta Martínez de Uscanga, españoles nacidos en Europa Bodas, bailes, comelítones, luna de miel en la hacienda Manga de Clavo la cual compró por \$25,000 pesos. Tiene doña Inés 23 años; es alta, delgada, sumisa y fiel. (pag.81, Muñoz)

- Reciben gratos visitantes de europa en 1844, el Marques y la Marquesa Calderón de la Barca. Los recibe el Presidente y la Presidenta Doña Inés de la Paz. (pag.189, Muñoz)
- Muere Doña Inés de la Paz un poco después de junio, 1844. La bandera a mitad de asta. El Palacio un sepulcro. Tiempo cuando Don Antonio assume la presidencia por octava vez. (4 de Julio, 1844) (Muñoz, pag. 191)
- Jueves, tres de septiembre, 1844, a las 7:00 de la noche en le Palacio Nacional, el matrimonio del Excelentísimo Presidente don Antonio con la Excelentísima señora doña Dolores de Tosta . Es matrimonio *in Absentia*. Lo representa en la cermonia don Juan de Dios Cañedo. Banquete, iluminación, música hasta el amanecer, cuando la Excelentísima emprende el camino hacia el esposo, que le dobla la edad. (Muñoz, pag. 192)
- OTRAS REFERENCIAS A DOÑA DOLORES DE TOSTA.

MUÑOZ: pag. 238, llegan los texanos
 pag252(la Serenísima, la flor de México) (4 de marzo, 1853)
 pag. 270, días del fusilamiento de Maximiliano de Hapsburgo
 pag. 272, contrata gente para que vean a su Alteza
 pag 273, fallece don Antonio la noche del 20 y 21 del junio, 1876 a los 82 años.



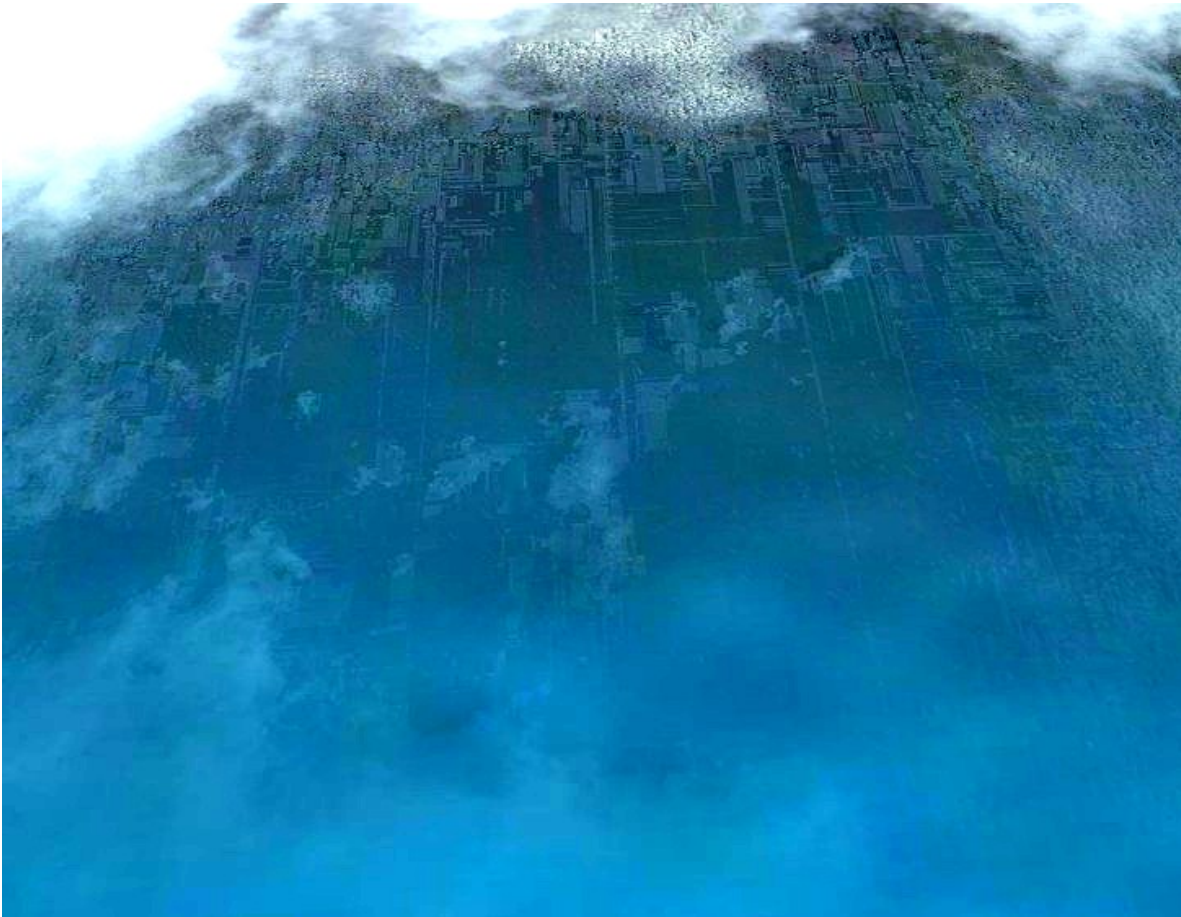
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Previously undiscovered ancient city found on Caribbean sea floor

By Jes Alexander on December 9, 2009



WASHINGTON, DC (Herald de Paris) - *EXCLUSIVE* - Researchers have revealed the first images from the Caribbean sea floor of what they believe are the archaeological remains of an ancient civilization. Guarding the location's coordinates carefully, the project's leader, who wishes to remain anonymous at this time, says the city could be thousands of years old; possibly even pre-dating the ancient Egyptian pyramids, at Giza.

The site was found using advanced satellite imagery, and is not in any way associated with the alleged site found by Russian explorers near Cuba in 2001, at a depth of 2300 feet. "To be seen on satellite, our site is much shallower." The team is currently seeking funding to mount an expedition to confirm and explore what appears to be a vast underwater city. "You have to be careful working with satellite images in such a location," the project's principle researcher said, "The digital matrix sometimes misinterprets its data, and shows ruins as solid masses. The thing is, we've found structure - what appears to be a tall, narrow pyramid; large platform structures with small buildings on them; we've even found standing parallel post and beam construction in the rubble of what appears to be a fallen building. You can't have post and beam without human involvement."

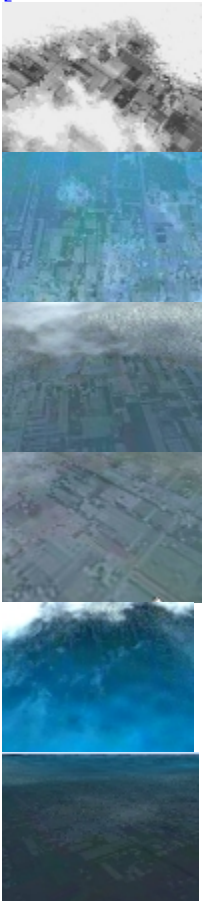
Asked if this city is the legendary city of Atlantis, the researchers immediately said no. “The romanticized ideal of Atlantis probably never existed, nor will anyone ever strap on a SCUBA tank, jump in the water, and find a city gateway that says, ‘Welcome to Atlantis.’ However, we do believe that this city may have been one of many cities of an advanced, seafaring, trade-based civilization, which may have been visited by their Eurocentric counterparts.”

It is unknown at this time how the city came to be on the sea floor, and not on dry land. “We have several theories.”

The team hopes to conduct a massive mapping and research expedition, to learn as much as possible about who these people were, before turning the site over to the Caribbean island’s home government. “Whatever we’ve found does not belong to us,” the project’s leader said, “It belongs to the people of this island, and to the world at-large. If any pieces are brought to the surface, they belong in the hands of a museum.”

The project team asks that for more information, or to find out how to help fund their research, please contact the Herald de Paris’ publisher, Jes Alexander, at a specially set-up telephone number: 415-738-7811.

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The Feds versus the Indians

January 1, 1998

Thomas J. DiLorenzo

The Free Market

History books and the popular culture are full of stories about how "the white man" brutally mistreated the American Indians during the latter half of the nineteenth century. Greedy capitalists are usually portrayed as the villains, killing Indians by the thousands to make way for the railroads in particular and economic development of the West in general.

But it was neither all white men nor all capitalists who brutalized the American Indians. The dispossession of the Indians—culminating in the late 1880s with the surviving tribes of the West being herded onto reservations—was the result of a corrupt and immoral relationship between certain Northern industrialists, particularly government-subsidized railroads, and the federal politicians whose careers they financed and promoted.

The eradication of the Plains Indians by the Union army was an indirect form of corporate welfare for politically connected railroad companies who enlisted the coercive powers of the central state to steal Indian property while engaging in a genocidal policy. Like many citizens today, the Indians were victims of governmental power, not of capitalism or European culture, as today's politically-correct historians insist.

In July 1865, barely three months after Robert E. Lee's surrender at Appomattox, General William Tecumseh Sherman was put in charge of the Military Division of the Missouri, which included everything west of the Mississippi. Many historians have sugarcoated Sherman's actions during this period by writing that his assignment was to help the U.S. achieve its long sought-after "Manifest Destiny."

In reality, Sherman's assignment was to provide a segment of the railroad industry, which heavily bankrolled the Republican party, with veiled corporate welfare in the form of eradicating the Indians of the West. In Sherman's own words: "We are not going to let a few thieving, ragged Indians check and stop the progress of the railroads.... I regard the railroad as the most important element now in progress to facilitate the military interests of our Frontier."

"We must act with vindictive earnestness against the Sioux," Sherman wrote to Ulysses S. Grant (commanding general of the federal army) in 1866, "even to their extermination, men, women and children." The Sioux must "feel the superior power of the Government." Sherman vowed to remain in the West "till the Indians are all killed or taken to a country where they can be watched."

"During an assault," he instructed his troops, "the soldiers cannot pause to distinguish between male and female, or even discriminate as to age." He chillingly referred to this policy in an 1867 letter to Grant as "the final solution to the Indian problem," a phrase Hitler invoked some 70 years later.

Sherman viewed the Indians, writes biographer John F. Marszalek, "as he viewed recalcitrant Southerners during the war and newly freed people after: resisters to the legitimate forces of an ordered society." Many other Union officers "such as Philip Sheridan, George Armstrong Custer, John Pope, Benjamin Grierson, and others" helped Sherman achieve his "final solution" by the late 1880s.

"The great triumvirate of the Civil War," biographer Michael Fellman writes, referring to Grant, Sherman, and Sheridan, "applied their shared ruthlessness, born of their Civil War experiences, against a people all three despised."

Marszalek writes that in the Fall of 1868 Sherman instructed Sheridan to "act with all the vigor he had shown in the Shenandoah Valley during the final months of the Civil War," and he did. The two men popularized the phrase "a good Indian is a dead Indian," and Sherman promised to lead interference with the press if there was any talk of "atrocities."

Such talk would certainly have been appropriate, for the "final solution" was accomplished by hundreds of sneak attacks on Indian villages filled with women and children, which were wiped out by massive artillery and rifle fire. These "campaigns" were especially frequent in the winter months, when Indian families would be together.

It was also official government policy to slaughter as many buffalo as possible as a means of eventually starving out the Indians. It was not just the "tragedy of the commons" that was responsible for the near extinction of the American

buffalo; it was official U.S. government policy.

Ironically, ex-slaves were recruited into the federal army to ethnically cleanse the American West. Movies have been made and books have been written in recent years celebrating these black "buffalo soldiers" by people who are apparently unaware (one hopes) that the black soldiers were taking part in genocide.

Sherman's ultimate objective "which he did not quite achieve" was murder of the entire Indian population. Just before his death in 1891 he bitterly complained in a letter to his son that if it were not for "civilian interference" by various government officials, he and his armies would have "gotten rid of them all."

Sherman's (and Lincoln's) close friend and former business associate, Grenville Dodge, was in charge of building the government-subsidized transcontinental railroads that were "protected" by Sherman's armies, and he did so in a thoroughly corrupt and inefficient manner.

Per-mile subsidies provided incentives for bilking the taxpayers by building winding, circuitous routes. Dodge even laid track on top of several feet of snow in the winter months, and then rebuilt them after the spring thaw, collecting twice the subsidies. The entire enterprise was so marred by corruption, inefficiency, and fraud that at one point (1893) all of the government-subsidized railroads were bankrupt.

In his rush to collect subsidies Dodge invaded private farms, forcing the owners to defend their property with rifles. When Indians acted in a similar way to protect their property, the army was called in.

Yet the great railroad entrepreneur James J. Hill built the Great Northern Railroad without a dime's worth of subsidies and no land grants. "Our own line in the North was built without any government aid," Hill boasted proudly in 1893. Unburdened by government regulation (in contrast to his subsidized competitors), Hill chose the best routes, built the sturdiest tracks, and paid the Indians and other landowners free-market prices for rights-of-way across their property.

But Hill was in the minority. The government-business partnership Lincoln established had turned its attention to the West after conquering the South, employing "the great triumvirate of the Civil War" for ethnic cleansing on behalf of government power and its corrupt corporate clients.

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Land rights

American Indians v. the U.S. government

By GAVIN CLARKSON
HOUSTON CHRONICLE

Jan. 2, 2010, 4:36PM

<http://www.chron.com/disp/story.mpl/editorial/outlook/6795860.html>

In a nation where a trillion dollars can be earmarked for Iraq and Afghanistan, and hundreds of billions of dollars can be quickly approved for bank bailouts, it's easy to miss a federal settlement involving "only" \$3.4 billion. But last month's landmark settlement of the Cobell v. Salazar case is significant for two reasons. First, it represents the largest class-action

award to American Indians and helps correct what a federal judge declared was “fiscal and governmental irresponsibility in its purest form.” And second, it may prompt Congress to do the right thing and end seven years of stonewalling that has hurt a tribe with legitimate claim to land that was developed into The Woodlands, Conroe and other Texas communities. The Cobell case centered on claims that the U.S. government had deprived Indians throughout the United States of royalties for mineral and grazing leases on land held in trust for members of various tribes. When Interior Secretary Ken Salazar announced the case had settled, leaders of the Alabama-Coushatta tribe in Texas had reason to smile — but not because the tribe with the largest reservation in Texas will share in any proceeds from the case. (The tribe was not party to the suit.) Instead, tribal leaders in Texas saw the Cobell decision as a hopeful sign that Congress may finally act on a federal court's recommendation and write a long-delayed check for \$270.6 million to the Alabama-Coushatta for oil and natural gas production, timber harvesting and trespassing on ancestral lands by non-Indian settlers.

A few weeks ago, when I took my law students to the Alabama-Coushatta reservation near Livingston, I had difficulty explaining to them why Congress over the past seven years had chosen to disregard the decision of the Court of Claims — something that almost never happens — and continue to ignore the Alabama-Coushatta. To recap: In 2002, a federal court ruled that the Texas tribe should receive \$270.6 million for the value of the oil, gas and timber that had been extracted from its lands. As 2009 came to a close, the tribe had yet to see a single buffalo nickel of that judicial award. The seven-year delay bewilders not only the tribe but also some members of the Texas congressional delegation. Last month, the office of Sen. John Cornyn, R-Texas, reported that he stands by his statement that court judgments ought to be respected and not ignored. But there are other members of the Texas delegation who scoff at Indian claims by likening them to “reparations” for slavery.

The comparison makes for a nice sound bite — but it is fundamentally flawed and disparages the findings of a federal court. In the first place, these Indian claims involve money owed to a tribal government that exists today — not to any long-dead victims of a sordid chapter of American history. And secondly, the money owed to the Texas tribe can be tracked, traced and quantified. Rather than compensating Indians for “pain and suffering” at the hands of the government, the \$270.6 million owed to the Texas tribe has been fairly calculated based on demonstrable facts, including the accrued value of key parcels of land that are now home to thriving Texas communities such as Conroe and The Woodlands. The tribe still holds aboriginal title to these parcels, and the federal court endorsed this claim in its 2002 decision. In light of the \$3.4 billion settlement in Cobell, the \$270.6 million owed to the Alabama-Coushatta looks like a relative bargain.

When I took Texas history in the seventh grade, I learned about Sam Houston and his honorable defense of Indian rights. In 1839, the views of Houston and others were reinforced in a proclamation ordering officials of the Republic of Texas to protect the Alabama-Coushatta from hostilities from non-Indian settlers.

Are the words and spirit of this proclamation lost on our modern-day Texas congressional delegation? I find it remarkable that a state with a proud history of comity and fairness continues to turn its back on a valid claim approved by a federal court. If Houston were still in Congress, there is little doubt he would lead the legislative charge to do the right thing and settle these long-delayed claims of the Alabama-Coushatta tribe. In the wake of the Cobell settlement, perhaps the time has arrived for our Texas delegation to live up to the legacy of Sam Houston — and promote the fair treatment of the largest tribe in their home state.

Clarkson is an associate professor at the University of Houston Law Center and is the nation's leading scholar on tribal finance. He has worked with all three Texas tribes on economic development, including the Alabama-Coushatta.

NEW MAJOR DISCOVERY: WORLD’S LARGEST PYRAMID

Surpassing the Sun pyramid outside of Mexico City as well as the Egyptian Giza pyramid in sheer volume, a new pyramid was recently discovered by archeologist Dr. Richard Hansen. Known as the City of Mirador for some time largely because of its high lookout point, it is only after an archeological dig did it reveal what is reputed to be the largest pyramid in the world. The pyramid is in the center of a large city comparable to any large city today. As Director of the Mirador Basin project, Dr. Hansen projects there are a thousand more pyramids to discover. Assisted by local archeologists, they have unveiled in stone sculpture, the original Popol Vuh. This is very significant because the Spanish Inquisition in their proselytizing and hegemonic intent interpreted in their own manner reflecting moreover, a Greco-Roman and Christian paradigm. Now, if native interpretation is allowed by the academics, we may get an entirely different perspective.

For a video of the cnn story, please click to the following link.

<http://www.getxnews.com/2009/10/mayan-city-of-mirador-the-worlds-largest-pyramid-discovered/>

