The Colonial Era: Beginnings to 1776

THE COLONIAL SPANISH settlements located in the present-day United States were on the borderlands of Spain’s New World empire. The central settlements, wealth, and power of New Spain were located in the Caribbean, Central America, Mexico, and Peru. Its capital was Mexico City. Colonial Hispanic Americans lived in sparsely populated, multicultural frontier settlements in the present-day southeastern and southwestern United States, such as Florida, Texas, Arizona, New Mexico, and California. The Spanish sought to recreate Hispanic culture in the New World, but faced challenges from the new environment, particularly along the Spanish borderlands. Because of the vastness of the Spanish New World empire, its resources were strained and its borderlands were often neglected and economically underdeveloped. These borderland colonies primarily consisted of a presidio (fort), mission, and civilian settlement.

PRESIDIOS, MISSIONS, AND SETTLEMENTS
The colonies of New Spain came under the control of the Royal and Supreme Council of the Indies, created in 1524, as well as the Roman Catholic Church and a developing colonial bureaucracy. The near constant threat of attack made the presidios necessary, and gave the Spanish border settlements a military character, which they retained throughout the colonial period.
The dominance of the Roman Catholic Church in Spanish politics and culture and the establishment of missions to convert Native Americans to Christianity and Spanish culture also gave these settlements a religious character. The settlements usually began with a mission and a presidio; then civilian settlements, mines, or cattle ranches would develop nearby. Secular and spiritual power frequently went hand in hand, although they occasionally came into conflict. A common Hispanic background and frontier character created many similarities between the Spanish settlements in the American southeast and southwest, while regional differences gave each settlement distinct characteristics.

THE HIGH CONQUEST PERIOD
The earliest period of Spanish exploration in the New World is known as the high conquest period. Early explorers, known as conquistadors, represented the king of Spain, but were responsible for funding and preparing their expeditions. Renowned Spanish explorers in the high conquest period included Don Juan Ponce de León, Hernando de Soto, and Francisco Vázquez de Coronado. The early conquistadors had hopes of finding great wealth in gold and silver, as had been found in Mexico and Peru. Native-American accounts of wealthy, populous villages inspired dreams of possible riches. Catholic priests accompanied the early explorers to reinforce the religious conversion of Native Americans.

The illustration shows Spanish explorer Hernando de Soto with some of his company surveying Tampa, Florida, in 1539. Spanish conquistadors often wore up to 80 pounds of armor, like this reproduction 16th-century suit displayed at the De Soto National Memorial in Bradenton, Florida.
Spain was also interested in the southwest and southeast for defensive purposes, to protect the mining regions of Mexico and the treasure-laden fleets that sailed off the coast of Florida on their return to Spain. Florida was the first area of the present-day United States to be explored and settled by Hispanic Americans.

EARLY EXPEDITIONS IN LA FLORIDA

Although earlier Spanish slaving expeditions may have visited the southeastern U.S. coastline, historians credit Ponce de León with discovering and naming the southeastern Spanish colony of La Florida, which originally included all Spanish-controlled territory in the present-day southeastern United States. In 1513 Ponce de León, who had previous New World experience as a voyager with Christopher Columbus and as governor of Puerto Rico, sailed northward from that island. In his search for treasure or possibly the legendary fountain of eternal youth, he landed along the southeastern coast of present-day Florida. Ponce de León returned to Florida in 1521, accompanied by settlers, Catholic priests and friars, animals, and agricultural seeds and cuttings. Native Americans attacked Ponce de León’s group, causing them to flee to the Spanish settlement of Cuba. Ponce de León suffered an arrow wound in the attack that eventually proved fatal.

Other early explorers who failed to find great wealth or establish colonies included Lucas Vázquez de Ayllón in 1526, Pánfilo de Narváez in 1527, Hernando de Soto in 1538, and Father Luis Cancer de Barbastro in 1549. Alvar Núñez Cabeza de Vaca, one of only four survivors of the Narváez expedition, left behind a rich account of the conquistadors’ daily experiences. Cabeza de Vaca and others told of enduring harsh weather, from extreme temperatures and humidity, to storms and hurricanes; mosquitoes; swampy conditions; supply shortages; and disease, hunger, thirst, and exhaustion. Mutiny and the constant danger of Native-American attacks from tribes such as the Timucua, Calusa, Apalache, and Yamasee and intercultural misunderstandings also plagued these early expeditions and made settlement difficult. To further their disappointment, no fabulous cities or great mineral wealth were discovered. The hardships and failures of these expeditions led the Spanish king, Philip II, to abandon his attempts to settle La Florida until the Frenchman René de Laudonnière founded Fort Caroline near present-day Jacksonville in 1562.

ST. AUGUSTINE

Shortly after learning of the news of the French settlement, King Philip II sent one of his leading admirals, Don Pedro Menéndez de Avilés, to Florida to capture Fort Caroline and found a Spanish settlement. On September 8, 1565, Menéndez founded San Augustin (St. Augustine) on the northeast coast of present-day Florida. St. Augustine is the oldest continuously occupied town in the present-day United States. The city’s founding marked
The Journeys of Alvar Núñez Cabeza de Vaca

Alvar Núñez Cabeza de Vaca journeyed to the New World as second in command of the ill-fated expedition to conquer La Florida in 1528, led by the conquistador Pánfilo de Narváez. Narváez and his men experienced difficulties even before their arrival in La Florida, when two of his five ships and a number of men were lost in a hurricane off the coast of Cuba. Desertion and the return of some of the ships to Spain further reduced his forces to around 300 men when the expedition landed near present-day Tampa Bay on Florida’s western coast.

Against Cabeza de Vaca’s advice, the expedition then journeyed overland to the north in search of wealth, losing contact with the remaining ships. The overland expedition endured hunger, illness, and attacks led by hostile Native Americans. As Cabeza de Vaca described his account of their daily tribulations, “I cease here to relate more of this, because any one may suppose what would occur in a country so remote and malign, so destitute of all resource, whereby either to live in it or go out of it….“ Narváez decided to build boats from any local resources they could find and take to the sea. Due to storms and the men’s exhaustion and hunger, the boats became separated.

On November 6, 1528, Cabeza de Vaca’s boat landed on an island off the coast of present-day Texas. As he described it, “The survivors escaped naked as they were born, with the loss of all they had; and although the whole was of little value, at that time it was worth much, as we were then in November, the cold was severe, and our bodies were so emaciated the bones might be counted with little difficulty, having become the perfect figures of death.” He and his fellow survivors would then embark on a journey among the Native Americans of the region in search of Christian settlements that would last until their celebrated arrival in Mexico in 1536.

Cabeza de Vaca described his experiences as a healer and slave among the Native Americans, their customs, and the lands they inhabited. He described mosquitoes so thick that the men built fires to smoke them away, and of living off native plants such as prickly pear cacti. His accounts also continually remark on the daily guiding influence of his Roman Catholic faith and the necessity of converting the Native Americans. He also hinted at the wealth that could be found, fueling speculation and inspiring later expeditions such as that of Francisco Vázquez de Coronado. In one instance he noted, “Throughout this region, wheresoever the mountains extend, we saw clear traces of gold and lead, iron, copper, and other metals.” Cabeza de Vaca’s account of his travels was first published in 1542, and has since undergone numerous translations and reprints.
the beginning of the First Spanish Period of Florida’s colonial history, which would last until 1763.

Menéndez was accompanied by a group of families from the north of Spain linked by kinship and marriage. In 1573–74, King Philip II issued three sets of laws: the Ordinances of Pacification, Patronage, and Laying Out of Towns, which gave the Crown more direct control over La Florida. The now royal colony of La Florida would be protected by regular troops and presidios rather than mercenary soldiers, and would receive royal support for its residents and missions. The Spanish also maintained a settlement in Santa Elena to the north of present-day Florida, but abandoned it in 1587 to consolidate its southeastern base at St. Augustine, where most southeastern Hispanic settlers would remain.

St. Augustine was a garrison town in a military outpost, and its residents faced daily concerns for their survival. La Florida governors generally came from military backgrounds, and soldiering was the most common occupation. After several pirate raids and the establishment of British colonies to the north, Spain authorized the building of the massive Castillo de San Marcos, begun in the early 1670s. La Florida also received subsidies and supplies from Mexico City, Cuba, and wealthier parts of the Spanish empire on a regular basis under a system of revenue transfer known as the situado, to ensure its defense and survival. The situado was vital because of La Florida’s unprofitable economy and daily hardships, such as supply shortages, hunger, unpredictable weather, illnesses such as malaria and yellow fever, and the hostility of some Native Americans as well as nearby British and French colonies and pirates.

EARLY MISSIONS IN LA FLORIDA
The Roman Catholic Church dominated the culture and governance of La Florida. Father Francisco López de Mendoza Grajales celebrated the first Catholic mass on St. Augustine’s founding day, and its mission, Nombre de Dios (Name of God), was founded shortly thereafter. Jesuits first accompanied
Menéndez to Florida, but it was the Franciscans who founded La Florida’s system of missions. As elsewhere in the Spanish New World empire, La Florida’s Native-American inhabitants were viewed as natural inferiors and wards of the Crown who needed instruction in Spanish religion and culture. Although the Spanish mission system in La Florida shared the same primary goal of the conversion of the Native Americans as missions in other parts of New Spain, its day-to-day operations differed. Native Americans were expected to aid in daily tasks in agriculture and construction under the Repartimiento de Labor (compulsory work) system, but there was no widespread enslavement due to the lack of mining or other labor-intensive work.

Another key difference was the location of the missions. In other parts of New Spain, missionaries built towns to relocate Native Americans. In La Florida, missions known as doctrinas were built in the larger, pre-existing Native-American towns and serviced by missionaries known as doctrineros. Smaller Native-American villages received visiting missionaries known as visitas. The La Florida mission system gradually expanded until British Colonel James Moore of South Carolina led a series of devastating raids from 1702 until 1704, causing the Spanish to abandon the more distant, vulnerable missions and concentrate once again around St. Augustine. A system of colonial La Florida laws developed to regulate the interaction between the converted Native Americans, termed the Republic of Indians, and the Hispanic settlers, known as the Republic of Spaniards.
OCCUPATIONS AND STATUS IN LA FLORIDA

The Spanish who came to La Florida included missionaries, farmers, soldiers, and various craftsmen, with the military as the principal source of employment. Other industries employing La Florida’s Spanish residents included agriculture and citrus orchards, cattle ranching, timber and related industries, carpentry, blacksmithing, shoemaking, the deerskin fur trade, and fishing. A vibrant citrus industry developed after the Spanish introduction of orange and other trees to La Florida. There were also failed attempts to start silk and sugar industries. Many residents and even missionaries traded with wealthy seaports such as Havana, Cuba, and nearby British and French colonies, often evading royal taxes and regulations.

Hispanic Americans in colonial La Florida sought to transplant their Spanish culture in the New World, creating a bond of shared customs and beliefs. However, the mix of nationalities common in La Florida created a cosmopolitan environment of new customs and lifestyles for the area’s predominant Hispanic culture. Spanish colonial culture remained hierarchical and male-dominated. Spanish-born peninsulares ranked above those Spaniards born in La Florida, known as floridanos. Next came the mestizos, those of mixed European and Native American heritage, the result of intercultural unions that were common in the colony’s early years when there were few Spanish women.

As floridanos came to outnumber peninsulares over time and sex ratios evened out, intermarriage became less common, and segregation became more prevalent. Those of an inferior social status were expected to show deference to their superiors, but they also embraced the possibility of upward mobility, which was easier to achieve in the New World. At the bottom of the social ladder were Native Americans, mulattoes (those of mixed European and African blood), free blacks, and slaves. The Spanish later granted freedom to those slaves who escaped the British plantations to the north, and even established the runaway slaves in their own town, commonly known as Fort Mose. Many of the escaped slaves served in the weakened Spanish militia.

Residential housing and material possessions reflected social status. Many Spanish colonial-style houses and public buildings, including the Castillo de San Marcos, were constructed of coquina, a native shell rock.
formed when bits of shells are cemented by limestone. St. Augustine remains one of the best-preserved examples of Spanish colonial architecture in the present-day United States.

Colonists ate wheat, cassava, corn, onions, squash, vegetables introduced from Spain, beef, and pork. They also consumed other animals, grains, and vegetables found through foraging, agriculture, hunting, fishing, and trading with the Native Americans. The poor soils of the coastal areas they were confined to for defensive reasons often resulted in food shortages and periodic bouts of hunger.

RELINQUISHING LA FLORIDA

By the late 1600s La Florida remained an isolated, impoverished, neglected, and sparsely populated part of New Spain. St. Augustine was the only large town; even the promising port city of Pensacola remained a small, shabby settlement protected only by a diminutive wooden fort. As European wars and colonial revolts in other parts of New Spain turned the king’s attention elsewhere, royal support became even less reliable. La Florida’s inhabitants also became entangled in the Spanish rivalries with Britain and France as the three powers battled for control in both Europe and the New World. A series of European wars brought sieges and suffering to La Florida. In 1740 St. Augustine residents were forced to take refuge in the Castillo de San Marcos as British General James Oglethorpe of Georgia lay siege to the town. After siding with the French against the victorious British in the French and Indian War (Seven Years’ War), Spain traded La Florida to the British in exchange for Havana, Cuba, in the 1763 peace treaty. Spain would later reclaim the separate colonies of East and West La Florida in 1783 and remain there until transferring possession to the United States in 1821 under the terms of the Adams-Onís Treaty.

EARLY EXPLORATION AND SETTLEMENT OF THE SOUTHWEST

Spanish exploration of the present-day southwestern United States began in 1539–40, as the Viceroy of New Spain sent expeditions north from Mexico in search of possible gold and silver. There was rampant speculation on the wealth to be found in the unexplored areas of North America, fueled by the stories of men such as Alvar Núñez Cabeza de Vaca, who told of Native American accounts of wealthy towns such as the legendary Seven Cities of Cibola. In 1539 Franciscan Friar Marcos de Niza led an unsuccessful expedition in search of wealth. Although some of his men were killed, Marcos returned to Mexico with stories of Cibola, fueling the Viceroy’s desire to keep searching. The Viceroy next sent Francisco Vázquez de Coronado northward with a large number of soldiers, a few Franciscans, and a large support staff. The Native Americans Coronado encountered further fueled the rumors of great wealth. In particular, an Indian slave known as the Turk told of a wealthy kingdom named Quivira located to the north in the Great Plains area. Coronado trav-
eled as far as present-day Kansas in search of Quivira, but returned to Mexico empty handed in 1542.

Although the Spanish found no great wealth in the American southwest, they eventually established a string of settlements in present-day New Mexico, Arizona, Texas, and California. Like the settlements of La Florida, these southwestern settlements remained on the borderlands of the Spanish New World empire. Franciscan and Jesuit missionaries would also found a series of missions in the early 17th through late 18th centuries in present-day Texas, Arizona, New Mexico, and California, just as they had earlier in La Florida. Here they would attempt conversion of the Native Americans who became known as the Pueblo, Pima, Papago, and Chumash, among others. Spanish settlers and missionaries would also be forced to confront those Native Americans who periodically resisted conversion and revolted, as well as those who raided the small Spanish settlements, such as the Navajo and Apache. Due to the military dangers and hardships, most of the southwestern settlements would also remain sparsely populated and economically underdeveloped.

Don Juan de Oñate founded the first southwestern Spanish settlement in present-day New Mexico in 1598. He traveled northward from Mexico with approximately 500 soldiers and colonists, settling in the lands of Native Americans whom the Spaniards named Pueblos. Oñate established a capital named San Juan in a pre-existing Pueblo town along the banks of the Rio Grande River, later moving it to a nearby town renamed San Gabriel. He also led explorations northward to present-day Kansas and Oklahoma, and westward to the Gulf of
California. The Franciscan friars who accompanied Oñate worked among the Pueblo Indians, converting thousands to Christianity and seeking to eradicate their native religion. Missions were founded along the Rio Grande River. Oñate also established the encomienda, a Spanish labor system granting land and the right to Native-American tribute to loyal Spaniards in the form of crops and labor, and occasionally personal service. The land grantee would then be responsible for the conversion and protection of those Native-American subjects, although that responsibility was not always fulfilled. The encomienda system was an important method of attracting colonists to New Mexico.

**SOUTHWESTERN MISSIONS**

The Spanish were disappointed not to find mineral wealth in New Mexico, but still felt New Mexico was important as a center of Native-American conversion, and as a buffer zone of defense for the wealthy mining areas to the south. Oñate would resign his post in 1608, when the Spanish king decided to make New Mexico a royal colony. Pedro de Peralta was appointed the new governor and founded the settlement of Santa Fe, which became the new provincial capital, in 1610. In that same year, the Spanish colonial-style Palace of the Governors was built in Santa Fe. Other settlements continued to develop, including Taos, which was founded in 1615. Missionaries continued to work with the Pueblos in both conversion and the raising of livestock, but harsh treatment of the Pueblos led to a buildup of resentment and ill will toward the Spanish, which would result in the Great Pueblo Revolt of 1680. Spanish colonial settlers were expelled from New Mexico until governor Diego de Vargas Zapata y Luján Ponce de León led a combined peacemaking and military campaign to subdue the Pueblo in 1692. By the early 1700s, the Spanish and Pueblo had resumed trading, and less religious pressure had improved relations.

The 1797 mission church of San Xavier del Bac near Tucson, Arizona, which was built using the labor of Papago Indians.
The Great Pueblo Revolt of 1680

The Great Pueblo Revolt of 1680, directed by a Native-American leader known as Popé, unified the majority of the New Mexican Pueblos in an organized attempt to rid the area of Spanish missions and settlements. There had been sporadic Pueblo resistance to religious conversion and the Franciscan attempts to extinguish their native religion, but the planning and execution of this revolt marked the first unified attempt at rebellion. The initial date of revolt was set for August 11, but the plan was executed on the 10th after the New Mexico governor at the time, Antonio de Otermin, learned of the plan. The Pueblos killed over 20 missionaries and more than 400 settlers, capturing all settlements north of El Paso, including the capital at Santa Fe. Targets included mission buildings, religious objects, and Spanish men. Survivors, many of whom were female, escaped to El Paso, not to return until 1692. The Great Pueblo Revolt purged the area of all Spanish colonists, making it one of the most effective revolts among colonial Native Americans.

Captured Pueblo Indian Pedro Naranjo, a member of the Queres from the Pueblo of San Felipe, gave his account of the 1680 revolt to government secretary Francisco Xavier, which was reproduced in historian Charles Wilson Hackett's *Revolt of the Pueblo Indians of New Mexico and Otermin's Attempted Reconquest, 1680–1682*. Xavier captures the religious focus of the attacks in his account of Naranjo's testimony:

*Asked for what reason they so blindly burned the images, temples, crosses, and other things of divine worship, he stated that the said Indian, Popé, came down in person, and with him El Saca and El Chato from the Pueblo of Los Taos, and other captains and leaders and many people who were in his train, and he ordered in all the Pueblos through which he passed that they instantly break up and burn the images of the holy Christ, the Virgin Mary and the other saints, the crosses, and everything pertaining to Christianity, and that they burn the temples, break up the bells, and separate from the wives whom God had given them in marriage and take those whom they desired. In order to take away their baptismal names, the water, and the holy oils, they were to plunge into the rivers and wash themselves with amole, which is a root native to the country, washing even their clothing, with the understanding that there would thus be taken from them the character of the holy sacraments.*

In 1692 the new governor Diego de Vargas arrived and suppressed the revolt. By 1700 the decreased missionary presence and increased trade in the area led to more peaceful interactions between the Spanish settlers and the Pueblos.
The Italian Jesuit Eusebio Francisco Kino founded a series of missions across southern Arizona in the late 1690s and early 1700s to convert the area’s Pima and Papago Indians. The mission church of San Xavier del Bac near present-day Tucson, known as the White Dove of the Desert, exemplified the Spanish Renaissance architectural style common to the Spanish colonial settlements. Kino also introduced the care of animals such as cattle, sheep, goats, and horses, as well as the cultivation of wheat and other grains into the area. Hispanic Americans in Arizona also faced the periodic threat of Native American uprisings, which added an element of fear and caution to their everyday lives. Major Pima uprisings in 1695 and 1751 resulted in the death of missionaries and the destruction of mission buildings. A number of missions were also founded in present-day Texas, including the renowned mission and presidio known as the Alamo at San Antonio.

Hispanic Americans in the southwest had to adjust to daily life in a dry, sometimes mountainous land with few trees or water sources. Farmers and ranchers made a meager living, while merchants, soldiers, and government officials fared better economically. Wealthier residents could even afford servants to carry out their daily household chores. The Spanish settlements faced increasing raids from Navajo and Apache bands from the west and Kiowa and Comanche bands from the east, as well as the encroaching presence of French and British North American settlements. These continued military threats isolated the Hispanic settlers in the sparsely populated area, but trade continued to grow and link the settlers to outside communities. By the late 1730s, French traders had established a trade route from New France to Santa Fe along the Missouri–Santa Fe highway.

CALIFORNIA MISSIONS

Franciscan Friar Junípero Serra founded the Spanish missions of present-day California, called Alta California, beginning in 1769 in San Diego. California had a large Native-American population, and the missionary calling that prevailed in colonial Spanish settlements quickly took root. By the end of the Spanish control of California, a series of 21 missions stretched from San Diego northward to Sonoma, mostly along the Pacific coast. Well-known missions included San Diego, San Luis Obispo, and San Francisco. These mission complexes featured a central church surrounded by outbuildings and were the principal source of food, shelter, and protection for the missionaries, settlers, and Native Americans who lived within their walls. They featured Spanish colonial-style buildings of abode brick common throughout the American southwest. The missions sought to segregate Native-American converts, referred to as Mission Indians, from resistant Native Americans as they were immersed in teachings on Christianity, Spanish culture, and Hispanic lifestyle. Intermarriage between the Spanish and the Native Americans was rare.
The missionaries also embarked on commercial and agricultural programs to help maintain their religious operations, including vineyards and wine cellars, olive presses, leather making, cattle ranching, and agriculture. Presidios and their troops supported the California missions as elsewhere and were accompanied by a few civilian settlements as well. Towns would usually de-
velop near the missions. Those involved in cattle raising lived in rural *haciendas*. Trade also became a key component of the colonial California economy, and the royal road El Camino Real allowed settlers and goods to travel more easily between Mexico and California. Some of the California missions became quite wealthy, unlike those of La Florida and elsewhere on the Spanish borderlands. Beginning in 1763, the Spanish crown placed its southwestern settlements under the jurisdiction of a new administrative agency known as the Provincias Internas, giving them a more secular orientation as Native American affairs came under the control of presidio commanders as opposed to missionaries.

**CONCLUSION**

The colonial period established the deep roots of Hispanic culture in the United States, roots that have sometimes been obscured by Anglo-American domination in later years. Nevertheless, the Spanish cultural heritage of the colonial period played a key role in shaping the culture of the former Spanish borderlands, including in the present-day states of Florida, Texas, Arizona, New Mexico, and California. This influence is apparent in many areas, from agriculture and the citrus fruits brought to Florida, to architecture that draws on the Spanish missions in the southwest and California. The experience of the Spanish in the southwest also foreshadowed the destructive relationships...

*The Mission San Carlos Borroméo de Carmelo (or Carmel Mission) near Monterey, founded in 1770, was the second mission in California and became Father Junípero Serra’s headquarters. This c.1790s view of the compound shows it as it looked prior to the construction of its sandstone church.*
other European colonizers would have with Native-American tribes and America’s long, traumatic struggle with issues of race and ethnicity.

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Further Reading


WHEN THE GUNFIRE of Lexington and Concord turned peaceful protests into open revolt in April 1775, the rebellious colonies enjoyed few advantages. They had no trained, professional army with which to confront the established British military that only a dozen years before had defeated its chief European rival, France, virtually eliminating any French presence in North America. They had no fleet to oppose the Royal Navy, arguably the most powerful seagoing force in the world. They had no significant industrial base to produce weapons and supplies necessary to engage in a major war since they had relied, by virtue of the English mercantilist laws, on the importation of manufactured goods from Britain. Because they had no established central government or treasury, they had little ability to secure loans to purchase what they needed for their own defense. They had no authoritative central government to manage economic or military affairs; rather, they had thirteen colonial governments that found it difficult to agree on the fundamental principles necessary to form an effective central government. Few would have wagered an English pound, a French franc or a Spanish real on the chances for colonial success against the world’s most far-reaching empire.

To have any chance at all against the British Empire, the rebellious North American colonies would have to somehow raise enough money to purchase weapons and supplies overseas, solve the problem of transporting...
Jorge Farragut

Born in Ciudadela, Minorca on September 29, 1755, Jorge Farragut went to sea at the age of 10, serving in the Russian navy in combat against the Turks. Some records suggest that he also worked in the shipbuilding yards before returning home. He left Minorca for good on April 2, 1772, traveling to Havana, Cuba, where he found employment on merchant ships.

By age 20 he captained a small schooner trading between Havana, Veracruz, and New Orleans. He likely learned about the American Revolution during a stop in Louisiana and became determined to join the rebels in their fight against the British.

Sailing his ship to Havana, he took on a cargo of weapons, munitions, and naval stores before setting sail for Charleston, S.C., where he arrived in 1776. Since the British had controlled his native Minorca, Farragut was already conversant in English. In Charleston he served for a while as a lieutenant on a privateer before being appointed first lieutenant, and later captain in the South Carolina naval forces. In this capacity he fought against the British at Savannah and later Charleston, where he was captured. Once released, he again fought as a privateer until a serious wound brought his seafaring career to an end.

Not content to remain inactive, he joined the partisan forces led by General Francis Marion. He fought with the American forces at Cowpens, Wilmington, and Beaufort Bridge, rising to the rank of major by the end of the war.

Following the war he moved to Tennessee, married, and was named major of militia by Governor William Blount. He settled in Knoxville in 1792, fought against the Cherokee, and later moved to New Orleans, where he helped construct gunboats to defend the city in 1803–07, and was named captain of one of the gunboats during the War of 1812.

Jorge Farragut left the armed forces in 1814, dying three years later. One of his offspring was David Glasgow Farragut, who gained fame as an American admiral during the Civil War.
tion. Although it is not known exactly how much was collected, contributions continued to be gathered until 1784, when word arrived of the peace treaty ending the war.

ST. LOUIS AND THE UPPER MISSISSIPPI VALLEY
When the American General George Rogers Clark arrived on the banks of the Mississippi River on July 4, 1778, his troops suffered from a serious lack of supplies including gunpowder, musket balls, and even funds for their purchase. Clark sent a bill of exchange to Governor Gálvez in New Orleans, hoping for support from the only source of supplies that might keep his small army in the field. Although Spain was then technically neutral, the governor accepted the bill and provided Clark with the equivalent of more than $74,000 to purchase gunpowder and other supplies. At the same time, Clark established contact with the Spanish lieutenant governor in St. Louis, Fernando de Leyba, who furnished weapons, clothing, funds, and other support. With this assistance, Clark was successful in defeating the British forces at Kaskaskia and Cahokia.
IN MANY RESPECTS, 1783 marked the beginning of the American nation. The Treaty of Paris formally recognized the United States as an independent country, ended the Revolutionary War, and established the new nation’s boundaries from the Atlantic Ocean to the Mississippi River. In the same year Spain regained control of Florida, enlarging its land claims in North America to include roughly half of what would later become the modern continental United States. From Florida and its ambiguous border with Georgia in the east, Spanish territory stretched west through what it now Alabama and Mississippi to Louisiana. From there, Spain claimed all of the land west of the Mississippi River, its ships having already reached as far north along the Pacific Coast as Alaska.

Although the land holdings of each nation were vast, the populations were small. The U.S. census of 1790 recorded 3.9 million people, mostly spread out in the rural communities east of the Appalachian Mountains. Only five cities boasted populations of 10,000 or more, while the population west of the mountains consisted mostly of indigenous peoples interspersed with a few American trading posts and fledgling farming settlements. New Spain was even less populated. St. Augustine was the only sizeable settlement in Florida, with a population consisting mainly of Seminole and other Native Ameri-
can groups; while New Orleans, with its cosmopolitan Spanish, French, and mixed-blood population, was the only significant city.

West of the Mississippi, the series of Catholic missions reaching north into Alta California had resulted in small pockets of Spanish settlements at approximately 20 sites, including San Diego de Alcalá (1769), San Luis Obispo de Tolosa (1772), San Francisco de Asís (1776), San Juan Capistrano (1776), Santa Clara de Asís (1777), Santa Bárbara (1786), and San Fernando Rey (1797). By the end of the 1790s, the Santa Cruz Valley was home to some 1,000 Spanish settlers.

Likewise, a few settlements existed in Nuevo México and Texas, but the populations remained quite small. In Nuevo México, mission trading posts like those in Alta California served as small outposts of Spanish settlements, with most also raising crops and livestock. By the end of the 1790s, Texas boasted only six missions and a handful of sprawling ranchos raising large herds of cattle and sheep. The entire Spanish population of Texas numbered only about 3,500.

EARLY AMERICAN EXPANSION

The beginning of the French Revolution in 1789 inaugurated a quarter-century of European wars that reached a peak during the reign of Napoleon Bonaparte as emperor (1804–14). As part of Napoleon’s plan to reconstruct the former French overseas empire, France acquired the Louisiana Territory from Spain under the Treaty of Lunéville in 1801. Since use of the port of New Orleans was commercially important to America’s western territories, President Thomas Jefferson offered to purchase the port from Napoleon. In the meantime, however, Napoleon’s forces suffered a serious defeat at the hands of the Haitian revolutionaries. Because of this, and the increasing financial demands of the wars in Europe, Napoleon proffered the entire Louisiana Territory for the sum of $15 million in 1803. Acquisition of Louisiana virtually doubled the size of U.S. territory and, for the first time, brought significant numbers of Spanish-speaking people, along with their distinct culture, under American administration.

Westward expansion brought the United States into direct contact with the vast Spanish land holdings west of the Mississippi River. Moreover, since the boundaries of the Louisiana Purchase were open to interpretation, the claims of both nations overlapped in some areas, notably Texas and the Pacific Northwest. The latter had been claimed by Spain as early as 1493 by a papal bull (patent or charter issued by a pope), and through the voyage of exploration led by Vasco Núñez de Balboa in 1513. In fact, in the late 1700s the Spanish had solidified their claims by establishing a series of outposts along the Pacific Coast from California north into what today is British Columbia. With no clear agreement on the borders, Spain became increasingly concerned about further American expansion, especially when President Jefferson dis-
patched an expedition under Meriwether Lewis and William Clark to explore the newly acquired lands as far west as the Pacific Ocean (1803–06).

The Barbary War (1801–05) and the escalating difficulties with England leading to the outbreak of the War of 1812, together with the need to pacify the area north of the Ohio River and east of the Mississippi, temporarily drew American attention away from the west. Spanish residents in New Orleans rallied to Andrew Jackson’s call, including a battalion of men born in the Canary Islands, joining his motley army that dealt a major defeat to the British in the Battle of New Orleans. Yet at the same time, the Creek War (1813–14) brought American troops into areas between Georgia and Florida jointly claimed by both the United States and Spain, and stirred up animosity among many frontier Americans who felt that Spanish Florida was being used as a haven for hostile Native Americans.

A legacy of the War of 1812, Fort Apalachicola had been built by the British on Spanish land in East Florida. Following the British withdrawal, the location became a refuge for the Seminole and other Native Americans, as well as escaped slaves, all of whom were hostile to the United States. When an American force destroyed the fort in 1816, smoldering hostilities erupted into the First Seminole War. Sent south to pursue the Native Americans, Andrew Jackson led a full-scale invasion of Spanish Florida, capturing Spanish outposts and threatening to subjugate all of Florida. In what amounted
to an ultimatum, the American minister in Spain accused the Spanish of provoking hostilities and demanded that they must either control Florida so that it posed no threat to Americans, or cede the territory to the United States. With little choice in the matter, Spain agreed to the Adams-Onís Treaty (1819).

Negotiated by Secretary of State John Quincy Adams and Spanish Foreign Minister Luis de Onís, the treaty settled the remaining border issues between the two nations. Under its provisions, Spain ceded East and West Florida in return for the United States assuming responsibility for the claims of American citizens against Spain for up to $5 million. Additionally, the United States agreed to give up its claims in Texas west of the Sabine River in return for

José Mariano Hernández

José Mariano Hernández was born in St. Augustine, Florida, in 1793, where his family owned the Mala Compra plantation, along with other holdings in Florida and Cuba. When Florida passed into American hands and the new Florida Territory was organized in 1822, Hernández accepted American citizenship and was elected as the first Hispanic delegate to the U.S. House of Representatives, serving until March 1823.

Following his service in Congress, Hernández enlisted in the U.S. army during the Second Seminole War (1835–42). During his service in 1837, he was responsible for constructing the Hernandez-Capron Trail, a road connecting St. Augustine with Fort Capron (near present Fort Pierce) on the St. Lucie River. In the same year he also commanded the expedition that captured the Seminole Chief Osceola. Hernández left the army in 1838, having gained the rank of brigadier general.

Elected to the territorial legislature, he became its presiding officer. As a member of the Whig Party, he ran for the U.S. Senate in 1845, but was defeated. Later he moved to Cuba, where he managed the family’s sugar plantation in Coliseo, Matanzas Province, dying there in 1857.
Spanish recognition of a boundary line that went from the mouth of the Sabine west along the Red and Arkansas Rivers, and then due west along the 42nd parallel to the Pacific Ocean. Following the successful Mexican movement for independence, the Mexican government eventually ratified the same treaty in 1831.

The acquisition of Florida brought several thousand new residents into the United States, a mixture of Spanish settlers and Seminoles, along with smaller numbers of escaped slaves, English merchants, and Americans who had previously settled in the territory under Spanish rule. In 1822 José Mariano Hernández gained election as the first delegate from the Florida Territory to Congress, thus becoming the first Hispanic to serve in Congress. Two years later he was elected president of the Florida territorial legislature. Florida gained admission as a state in 1845.

**TEXAS**

When Mexico gained its independence from Spain in 1820, the northern portion of the new nation included the provinces of Alta California, Nuevo México, and Coahuila y Tejas (or Texas). In the same year the non-Native-American population of Texas numbered only about 4,000. With such a small population, the province was not very profitable, and could hardly be expected to defend itself. Led by Juan José María Erasmo Seguín, a representative from Texas in the Mexican legislature, laws were enacted to encourage migration into the province. In 1823 Stephen F. Austin received an *empresario* grant, which meant that he would receive a large tract of land free if he brought a specified number of settlers into Texas. In succeeding years, approximately 15 similar grants were made to U.S. citizens in an attempt to make the province profitable. The only conditions to the grants were that the immigrants become Mexican citizens and obey Mexican law.

Thousands of Americans, 80 percent of them from the south, moved into Texas in search of free or inexpensive land, increasing its non-Native-American population to 10,000 by 1827. Three years later Texas boasted a non-Native-American population of 18,000 Anglos; about 2,000 slaves brought from the United States, despite the fact that slavery was illegal in Mexico; and 4,000 Mexicans or tejanos. By 1835 Anglos would outnumber tejanos by about 30,000 to 5,000. The more prosperous of the Anglos followed the lead of the earlier Mexican upper class, establishing large ranchos on which they raised cattle or grew cotton. The large herds of cattle became the foundation for the subsequent cattle drives that became famous in Western legend, while also sparking a lively trade with Americans across the border.

**NUEVO MÉXICO**

Under Spanish rule, land in what would become Arizona and New Mexico was held under the *seignorial* system, a semifeudal arrangement whereby a
Santa Fe Trail

Following the Louisiana Purchase in 1803, American settlers began to push west from the Mississippi River, but trade with Mexico was prohibited by Spanish authorities. Nevertheless, a few individual traders crossed the largely desolate lands from the American territory to the Spanish provincial capital at Santa Fe, New Mexico, smuggling small amounts of trade goods on their horses and pack mules. When Mexico gained its independence from Spain in 1821, the trade restrictions of the Spanish colonial empire ended and a two-way commercial link opened.

What became known as the Santa Fe Trail stretched more than 1,200 miles through parched plains, barren desert, and rugged mountains, a trip taking at least eight grueling weeks. Two branches diverged once traders reached southwestern Kansas. One, known as the Mountain Route, followed the Arkansas River upstream into Colorado before turning south toward Santa Fe. The other, referred to as the Cimarron Cutoff, headed southwest across the arid desert to the Cimarron River and then on to Santa Fe. The former was more rugged, but offered water, game for food, and some shelter that was all but missing in the desert passage. Rattlesnake bites threatened sure death to any unwary traveler on either passage, while winds and storms could also threaten those caught in the open. Both routes also carried the danger of attacks by native Apaches, Comanches, or Osages. In 1825, the U.S. government authorized an official survey of the trail, negotiated a treaty with the Osage that provided for safe passage, and began to construct a series of forts for added protection. The Comanches often traded with those moving along the route west, or accepted payment in goods for safe passage, but raids on traders and settlers continued to be a threat into the 1870s. It has been estimated that despite its hardships the shorter desert route carried about 75 percent of the traffic since it saved an average of 10 days travel.

Between 1821 and the mid-1840s, about 80 wagons made the long trek each year. Once the territory passed into American hands following the war between the U.S. and Mexico, the trail became the main passageway for trade and settlers moving into the southwest, carrying some 5,000 wagons per year by the 1860s. It remained a major commercial and migration artery until completion of the Santa Fe Railroad in 1880 provided faster and cheaper shipment of goods, and more comfortable passenger travel.
mixed Spanish and indigenous parentage. A few small mines produced copper, but the dominant economy was based on cattle and sheep ranching. At the top of the semifeudal society were a small group of criollo landowners, soldiers, and priests. In the Spanish class system, the criollo was a person of European parentage born in the New World.

In 1822 the 900-mile Santa Fe Trail linked the far northern regions of Nuevo México with Independence and St. Louis, Missouri. The new trail moved people and ideas in both directions. Commercial relations also developed, with a lively trade between the isolated settlements in northern Mexico and the United States. Since it was easier to move east than to go south to Mexico City, prosperous Mexican families often sent their children to St. Louis or other American cities to be educated. A small but steady stream of Americans began migrating into Nuevo México, many of them marrying into prominent Mexican families and settling down to ranching, but their loyalty remained suspect to Mexican officials.

**ALTA CALIFORNIA**

Spanish influence in Alta California had been spreading northward through the mission system after religious members of the Franciscan Order established a string of outposts northward through the region between 1769 and 1823. The missions had acquired huge grants of land from the Spanish government to support their activities. By 1815, for example, the San Diego Mission encompassed 50,000 acres with 1,250 horses, 10,000 cattle, and 20,000 sheep.

By 1830 cattle raising on the missions and private ranchos had become the largest industry in Alta California, sparking a prosperous trade in hides and tallow exported through the province’s coastal ports along with wine, soap, cloth, and other products. It was through these missions that European livestock and agricultural products were introduced into what is today the southwestern United States.

The missions had become the centers of economic and social life, with the secular ranchos. By the end of Spanish rule in 1821, about 30 of these private grants had been awarded to rancheros who managed extensive land holdings. Following the Mexican Revolution, these were, for the most part, upheld by the new government. From 1822 to 1846, about 780 additional grants were made, many of them from former mission lands that had been secularized in 1833. About half of these new grants were awarded between 1840 and 1846. During this period, the few Americans who arrived in southern California, mostly by ships plying the commercial trading routes, generally settled among the local residents, became Mexican citizens, and often married into local californio families. Some even received land grants, such as William Hartnell at Rancho Patrocinio Alisal near Monterey, and William Dana at Rancho Nipomo in San Luis Obispo.
During the 1840s the opening of the Oregon Trail brought a steady stream of Anglo settlers into northern Alta California. Geographically separated from most of the californio settlements, the newcomers generally settled apart from the older residents. Unlike earlier Anglo arrivals, they also tended to arrive as families rather than individuals, with no intention of becoming Mexican citizens.

**THE TEXAS REVOLUTION**

Although Americans migrating into Texas were required to become Mexican citizens and abide by Mexican law, many simply ignored these and other requirements such as the Mexican law precluding slavery. Friction existed not so much between the Anglos (or Texians as they called themselves) and their tejano neighbors, but between the Texians and the Mexican government. In 1835 when President Antonio López de Santa Anna abolished the Mexican Constitution of 1824, unrest spread among the Texians as well as many tejanos, leading to a full-scale rebellion. After some initial revolutionary victories, General Santa Anna led a Mexican army into Texas to crush the rebellion.

One of the more famous incidents of the Texas revolt occurred when the Mexican army surrounded a group of rebels in the old Alamo mission outside San Antonio de Béxar. Although the defenders of the mission were mostly Texians, including such famous leaders as James Bowie and Davy Crockett, local tejanos were also numbered among the garrison. Among the latter was Juan Seguín, a prominent local tejano who managed to avoid the final massacre of the garrison when he was ordered to break through the encircling
The Paul Revere of Texas

Juan Nepomuceno Seguín was born in Mexico in 1806 to Erasmo Seguín, a postmaster and one-time alcalde (mayor) of Béxar who was instrumental in negotiating a Mexican land grant for Stephen F. Austin, inaugurating the large-scale movement of Anglos into Texas. Elected alcalde of San Antonio de Bexar at the age of 30, Juan Seguín lent his support to the Texas Revolution, raising a company of 25 tejanos to fight for independence. On the approach of General Santa Anna’s Mexican army, Seguín took refuge with other revolutionaries in the nearby Alamo. During the siege that followed, Seguín was one of several defenders ordered by Colonel James Bowie, the makeshift fort’s commander, to try to slip through the encircling Mexican army to deliver messages. Along with his orderly, he succeeded in breaking through; upon his return, he found that the Alamo had already fallen.

Locating General Sam Houston’s Texas army, he was ordered to ride to the isolated frontier settlements to warn them of the approach of Santa Anna’s army, earning him the nickname of the Paul Revere of Texas. Returning to Houston’s army after the completion of his mission, he commanded a company that performed well at the Battle of San Jacinto, where Houston defeated and captured Santa Anna. In recognition of his services, the president of the Republic of Texas promoted him to lieutenant colonel.

Following the Texas Revolution, Seguín returned to San Antonio de Béxar. He was elected senator to the Second, Third, and Fourth Congresses of the Republic of Texas, where he supported the publication of legal documents in both Spanish and English. Elected mayor of San Antonio again in 1841, his outspoken support for tejano rights led to false accusations that he had secretly aided the Mexican army. Discouraged, he moved to Nuevo Laredo, Mexico, where his son resided. In later years he returned to the United States periodically, winning election as justice of the peace for Bexar County in 1852 and 1854, and county judge for Wilson County. He finally returned to Nuevo Laredo where his son was the alcalde, and died there on August 27, 1890.

Mexican lines with a message for the revolutionary leadership. Nevertheless, at least nine tejanos are known to have died defending the mission.

Tejanos, including Captain Seguín, also played a part in the final campaign of the war ending in the victory of General Sam Houston’s army over Santa Anna’s forces at the Battle of San Jacinto, where the Mexican president was captured and forced to sign a treaty granting Texas its independence. With Texan independence secured, Lorenzo de Zavala, one of the original signatories of the Texas Declaration of Independence, was elected vice president of the Republic of Texas. Although domestic political considerations prevented Texas from becoming an American state until 1845, the annexation of Texas
eventually brought several thousand tejanos into the country, along with their distinctive culture.

THE MEXICAN WAR

By the 1840s American expansion westward had become embroiled in the growing sectional debates that eventually led to the Civil War. Although sentiment in the northern states was strong for annexing Oregon, those in the south opposed adding vast new territories that would potentially increase the dominance of northern representatives in Congress. Similarly, while those in the south favored annexing the Republic of Texas, those in the north opposed adding slave-holding territory to the country. In the presidential campaign of 1844, the Democrat candidate, James K. Polk, appealed to voters in both sections by promising to annex both areas. Following his electoral victory, an invitation was extended to Texas to become a state, an offer the Texas legislature accepted in 1845.

The annexation of Texas angered the Mexican government, which still harbored the hope of reasserting its claim to the lost land. As tensions escalated, President Polk answered calls for protection by ordering American troops to the border, while the Mexican government, concerned that its territory be protected, also ordered troops to the border. Unfortunately, each had a different concept of where the border lay. The Republic of Texas claimed the Rio Grande as its border, which Americans recognized when Texas became a state. However, the Mexican government claimed the Nueces River as the boundary. Since the Nueces was north of the Rio Grande, the area between the two nations wound up being claimed by both, thus ensuring a clash. When fighting erupted in the region, President Polk asked Congress for a declaration of war based on the argument that Mexican troops had invaded American territory.

Once hostilities began on April 25, 1846, the exiled General Santa Anna used the crisis to reclaim the presidency of Mexico on the promise to oppose any American invasion. In the United States, the war was unpopular in the north, where people believed it to be an attempt by southerners to extend slaveholding territory westward. Regardless, an American army of about 2,000 troops under General Zachary Taylor invaded northern Mexico and defeated troops under General Mariano Arista at the Battles of Palo Alto and Resaca de la Palma on May 8 and 9, 1846.

At the same time U.S. forces under Stephen W. Kearny advanced into northern Mexico from Ft. Leavenworth, and John C. Frémont led the Bear Flag Revolt in California, declaring the latter to be a republic. Supported by sailors and marines from a fleet led by Commodore Robert F. Stockton, these forces quickly compelled the Mexican garrisons to retreat further south into Mexico. In southern California, however, local californio citizens led by José María Flores forced the Americans to retreat, defeating them in several armed clashes. Eventually, when American reinforcements arrived, the californios were finally forced to surrender in January 1847.
While Taylor invaded Mexico from Texas and the struggle for California continued, General Winfield Scott led an army of 12,000 Americans in an amphibious landing at Veracruz, from where he began an overland campaign against Mexico City. Defeating General Santa Anna's army in a series of encounters, Scott's forces moved steadily on the Mexican capital, which fell on September 14, 1847, largely ending hostilities.

**TREATY OF GUADALUPE HIDALGO**
The Mexican War officially ended with the signing of the Treaty of Guadalupe Hidalgo on February 2, 1848. Under this agreement, Mexico recognized the
southern border of Texas as the Rio Grande River, and was required to sell more than 500,000 square miles of land in Alta California and Nuevo México, about 55 percent of its entire national territory, to the United States for $15 million. The United States also agreed to assume $3.25 million in debts to American citizens owed by the Mexican government, but the total sum was still considerably less than the $25 million the United States had offered Mexico for essentially the same territory before the war. Additionally, the treaty contained provisions guaranteeing Mexican residents in the surrendered territory the right to become American citizens if they so chose, and the right to retain any property that they owned. These latter provisions, though struck from the final treaty, were reiterated in the informal Protocol of Querétaro. Nevertheless, over the succeeding years many Mexicans either sold their lands due to economic circumstances, or were forced off their land through various unscrupulous means.

Although it lost an enormous amount of land, Mexico lost only about one percent of its total population, since the northern regions had been so sparsely settled. Of the approximately 80,000 Mexican residents in what came to be known as the Mexican Cession, about 3,000 chose to move farther south into what remained of Mexico. This included approximately 1,000 from Texas, 1,500 from Nuevo México, and a few hundred from Alta California. The rest elected to remain under American authority, adding significantly to the nation’s Hispanic population, and guaranteeing the continued existence of Hispanic cultural traditions in the southwest that eventually spread to other regions of the country.

THE GOLD RUSH AND CALIFORNIA STATEHOOD
In January 1848 James Marshall discovered gold at Sutter’s Mill along the American River in northern California, inaugurating a rush to the gold fields that eventually brought an estimated 300,000 people flooding into the Pacific Coast. San Francisco, due west of the original discovery, grew into a boom town seemingly overnight, while towns and prospecting camps sprang up where only wilderness had previously existed. In 1849 alone, roughly 100,000 people arrived in California, including 87,000 Anglos along with about 8,000 Mexicans (mostly from Sonora), 4,000 Chileans and Peruvians, and a smaller number of Argentineans. The enormous influx of Anglos, although initially entering mostly northern California, rapidly spread south, overwhelming in number the approximately 13,000 californios. By 1850 only about 15 percent of the population spoke Spanish, which declined steadily to only 4 percent by 1870.

The rapid influx of people into California led to its application for statehood in 1849. Among the 48 delegates to the state constitutional convention were eight californios, including Mariano Vallejo, who was later elected to the California state senate. Largely because of his efforts, one of the first laws enacted was the requirement that all legal documents be printed in both Span-
ish and English. California was admitted as the 31st state in 1850. In 1854 the permanent capital was located in Sacramento, an area that was then significantly Anglo in population.

Although a distinct minority of the population of California by 1850, Californios remained a majority in the far southern region around what is today San Diego and Los Angeles, due in part to a small, but consistent migration of Mexicans from Sonora north into southern California. This stream of new migration kept the Spanish language and traditions alive in the region, and even managed to exert political influence, with the election of Juan Sepúlveda as mayor (alcalde) of Los Angeles, and Antonio Coronel as the city’s first superintendent of schools. Although the relative economic prosperity of the region eased tensions between Californios and Anglos, following that decade Anglos gradually increased in number, gaining prominence in social, economic, and political affairs.

CULTURAL HOSTILITIES

With the swift inflow and spread of Anglos, friction developed between them and the Californios, as well as with the Native-American population and immigrants arriving from other countries. Disputes over “claims” and other issues increasingly led to violence, while many Anglos came to resent the recent Mexican and South American immigrants, many of whom proved quite successful because they had previous mining experience. This led vigilante groups to forcibly evict non-Anglos from claims, and led to the passage of the 1850 Foreign

In this 1851 photograph of Portsmouth Square in the boom town of San Francisco, at least one of the signs on the buildings is in Spanish, reflecting the continued influence of Hispanic culture, despite the fact that only about 15 percent of the population still spoke Spanish.
Joaquín Murieta

Joaquín Murieta was a semi-mythical personality whose fame sprang from the 1854 novel *The Life and Adventures of Joaquín Murieta: The Celebrated California Bandit* by John Rollin Ridge. The character was a Robin Hood–type vigilante who attacked Anglo settlers in California in retaliation for racial discrimination at their hands.

Scholars disagree on whether he was born in Sonora, Mexico, or Quillota, Chile, but folk legend often describes him as a prominent criollo landowner. Others speculate that he arrived in California as part of the gold rush, seeking his fortune along with tens of thousands of prospectors. To avenge many wrongs committed against him, including the rape of his wife, he organized a gang called the Five Joaquínns after its members: Joaquín Botellier, Joaquín Carrillo, Joaquín Ocomorenia, Joaquín Valenzuela, and Murieta. Together with another compatriot, Manuel García, known popularly as Three-fingered Jack, the group embarked on a retaliatory wave of cattle rustling, robbery, and murder. Some sources believe they were responsible for stealing more than $100,000 in gold, rustling over 100 horses, and killing 19 people.

Legend has it that the gang was often supported by sympathetic californios. Largely due to the scare created by the growing legend of the Five Joaquínns, the California legislature created the California State Rangers to hunt down and eliminate members of the gang. When a shootout between the Rangers and a small group of Mexicans near Panoche Pass broke out in July 1853, leaving two Mexicans dead, claims were made that the two were Murieta and García. The Rangers beheaded the man they believed to be Murieta, placed the severed head in a jar of brandy to preserve it, and displayed it throughout California, charging the curious $1 to view it. Despite this, Murieta’s sister claimed that the head did not bear a scar that would positively identify him, and sightings of Murieta continued to be reported after his supposed death.

Miners Tax of $20 per month for the right to mine, making it difficult for recent immigrants to comply with the law. Supposedly levied only on immigrants, it was often applied to californios as well. Although it was rescinded in about a year due to business protests and questionable constitutionality, it nevertheless increased resentment between the newcomers and California’s traditional
residents. This blatant discrimination led to reprisals, the most famous of which was led by the quasi-legendary Joaquín Murieta. With a popular image based largely on a novel published in the 1850s, Murieta was either a Mexican or Chilian who acted as a Robin Hood, leading a gang called the Five Joaquíns in attacks on Anglos in retaliation for racist discrimination he had encountered.

Further discriminatory laws in 1855 included a statute called the Anti-vagrancy Act, and other legislation that repudiated the previous law requiring the publication of all legal documents in both English and Spanish. The Anti-vagrancy Act outlawed bullfighting and cockfighting, and contained other provisions clearly aimed at eliminating Hispanics and their customs. Escalating passions over these and other actions, together with the increasing majority of Anglos, quickly destroyed the relative harmony that had existed between the communities before the Mexican War, leading to other moves by Anglos to further restrict californio influence in society.

**LAND CLAIMS**

With American acquisition of California, one of the most important issues to prominent californios was the status of their property rights. Among the approximately 13,000 residents, about 800 owned ranchos, about 50 of which were exceptionally large landholdings whose owners had wielded economic and political control over Alta California. The balance of the population was largely cholos, poor agricultural workers of mostly mestizo, mulatto, or other mixed-blood heritage. Native Americans ranked at the bottom of what was a clearly defined socioeconomic class system.

With the rapid influx of immigrants during the gold rush, property titles were called into question more frequently, leading to disputes over ownership. To sort out these issues, in 1851 the California legislature passed the Land Act, which created a Board of Land Commissioners to investigate and adjudicate land claims. However, instead of focusing on specific disputes, the Land Act provided that each claimant must prove ownership. For many californios, this proved difficult. In 1849 about 200 californio families held an estimated 14 million acres of land under grants from the Spanish or Mexican governments. When the Land Courts were established, only 813 claims were made, most based on the Spanish/Mexican tradition of “usage and custom,” rather than documented titles. Mexican land claims often lacked specific boundaries other than markers such as trees, rocks, or streambeds, which could often change over time. Precise surveys were not required, and transfers of property could be made verbally without the actual change of ownership being registered. But the Land Courts demanded documentary evidence of land ownership, and for those who sought proof, the process could be lengthy and quite costly.

Of the 813 claims filed with the courts, 467 were from californios. Eventually, 614 of the claims were validated, covering about nine million acres of the original 14 million in question. Yet this did not end the issue. Some
The Hispanic Americans

claimants sold their lands at discount prices rather than going through the uncertain process of verification and running the risk of losing everything. Others who persisted in their claims, and had them upheld, often ended up selling large portions of their lands to pay outstanding legal bills amassed during the process of verification.

Further financial burdens came from new and increased taxes. Under Mexican rule, taxes were based on productivity. Once California came under U.S. rule, property taxes replaced the earlier system in 1850, placing an even greater financial burden on families already struggling with the legal costs of proving ownership of their property. Between 1850 and 1856, property tax rates increased twice, but the northern mining areas were largely exempt, placing the burden of the new tax system more heavily on the owners of the extensive ranchos.

As a result of the land claims process, many californios lost their land through one circumstance or another, forcing many to take low-paying jobs as unskilled workers in the agricultural, cattle, or sheep businesses, or to migrate to the cities where they took lower-paying jobs in construction, on railroads, or in mining. As male income declined, women began to move increasingly into positions outside the home as domestics, seamstresses, or unskilled industrial workers. The net result was to seriously erode the socioeconomic position of the californios, and their corresponding political influence.

ARIZONA AND NEW MEXICO

When Colonel Stephen Kearny moved into Nuevo México with 1,500 men during the Mexican War, he met no serious resistance. Relations with the local population were generally friendly, probably because of the frequent contacts fostered by the Santa Fe Trail. In creating a new government, Kearny retained most of the Mexican officials in place, with important positions held by a mixture of Anglos and Mexicans. Charles Bent, who had married into a prominent Mexican family, became acting governor; Donaciano Vigil was appointed territorial secretary; and Antonio J. Otero served as one of three territorial justices.

The gold rush that populated California largely bypassed what was now the New Mexico Territory, except for a few miners in the northwestern areas of the region. Most people continued to live as they had before American rule, working in cattle ranching, shepherding, mining, and agriculture within a community that was predominantly Spanish-speaking. In fact, the New Mexico legislature continued to conduct its meetings in Spanish until 1859.

Yet changes also began to occur in the mid-1850s. Americans, eager to increase commerce and trade between east and west, began to seriously press for the construction of a transcontinental railway. Southerners in particular, who sought the economic benefits of linking the south with California, began thinking in terms of a railroad route through the Mexican Cession, but the topography proved too mountainous. Largely under the influence of Secretary of War Jefferson Davis, a Mississippian, President Franklin Pierce began negotiations
with Mexican President Santa Anna for the purchase of additional land along the southern border of modern Arizona and New Mexico. Although Pierce had designs on significant areas of northern Mexico, including all of Sonora and Baja California, the Treaty of La Mesilla (better known as the Gadsden Purchase) gave the United States a 29,670-square-mile area in return for $10 million. Many Mexicans were furious with President Santa Anna for agreeing to sell additional Mexican territory, an animosity that exists for many to this day.

The Gadsden Purchase brought an additional 2,000 Spanish-speaking people into the United States. The eventual construction of the southern transcontinental railway after the Civil War brought with it new jobs in construction, cattle ranching, and other businesses, as well as an increase in the Anglo population, although the majority of the population of the area remained Spanish-speaking until well after the Civil War. New Mexico eventually entered the Union as the 47th state, and Arizona as the 48th state, both in 1912.

**THE CART WAR**

By the time Texas became a state, the tejano population formed only a small minority. In 1836, for example, tejanos held all 15 of the land grants in what would become Nueces County, but by 1859 only one was in tejano hands. Loss of land led inevitably to loss of economic and political influence, and social standing. Gradually, tejanos were displaced, migrating to the cities and towns, or remaining on the land as low-paid, unskilled agricultural workers.

One of the occupations to which many tejanos and Mexican immigrants gravitated was hauling freight as a teamster along well-traveled routes from San Antonio to the coastal port of Indianola and settlements in between. Increasing attempts by Anglo teamsters to run the tejanos out of the business beginning in 1855, in violation of the terms of the Treaty of Guadalupe Hidalgo, erupted into violence in 1857 in the so-called Cart War. The absence of local authorities’ attempts to curb increasing violence against tejano teamsters, including murder, led to a rebellion headed by Juan Nepomuceno Cortina against Anglos in southern Texas. Cortina defeated both the Brownsville militia and the Texas Rangers sent to subdue him, but was eventually forced to flee into Mexico when army reinforcements arrived.

News of the violence led to strong protests by Manuel Robles y Pezuela, the
Mexican minister to Washington, which prompted Secretary of State Lewis Cass to intercede with Texas governor Elisha M. Pease. In a message to the Texas legislature, Pease called upon them to approve additional expenditures for the state militia because “It is now very evident that there is no security for the lives of citizens of Mexican origin engaged in the business of transportation, along the road from San Antonio to the Gulf.” With the approval of the measure, tejano teamsters were provided with armed escorts, and what had become an international incident gradually faded.

**CONCLUSION**

The three-quarters of a century between 1783 and 1859 was an especially important era for the future development of Hispanic history and culture in the United States. Beginning at a time when Hispanic participation in America was largely limited to a few individuals and the sometimes close relations between Spain and the United States through Spain’s alliance with France, this period saw the United States grow from a cluster of isolated communities east of the Appalachian Mountains, to an expansive nation stretching from the Atlantic to the Pacific. In the process, it absorbed tens of thousands of Spanish-speaking people in Florida, Louisiana, Texas, Nuevo México, and Alta California, people who contributed their language, culture, and traditions to the growing mosaic of the United States.

In addition to the people who found themselves in the United States without immigrating, there were also those, though much smaller in number, who

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*Brownsville, Texas, depicted above in an 1850 illustration, was the center of Juan Cortina’s attempted uprisings against the growing Anglo power in the region.*
migrated north willingly during this period. Although census records reveal only an average of 44 immigrants from Central America arriving during the 1830s, the number increased gradually to more than 1,000 per year in the early 20th century. The same records show 10 times as many immigrants from South American nations during the 19th century as there were from Central America. By 1830 there were 20,000 Mexicans already living in Chicago, while Cuban and Puerto Rican migration was already well underway to New York City, where exiled Ramón Emeterio Betances organized one of the first movements to establish an independent Puerto Rican republic. The Cuban priest Félix Varela, exiled from his native island, built churches, schools, and orphanages in New York City, serving also as vicar general of the archdiocese. Cigar factories produced Cuban cigars in Florida, Louisiana, and New York, while many working-class Cubans sought jobs in the growing industries of New England and the Middle Atlantic states. It is estimated that by 1850, the population of 23 million Americans included over 100,000 Hispanics.

Despite the ongoing, if small, migrations from the Caribbean and Central and South America, the vast majority of Hispanics who found themselves in the United States—either through migration or American expansion—originated from the former Spanish-controlled areas in Florida, Louisiana, and Mexico. It was people from these areas, and in particular Mexico, who infused the American language with new words, imported celebrations such as Cinco de Mayo, enriched American culture with their music and literature, and otherwise contributed to the American mosaic.

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Further Reading


THE YEAR 1860 was a momentous time in American history. Tensions ran high between factions in the North and South over economic, political, and social differences that had been growing for decades. The election of Abraham Lincoln as president convinced many in the South that their sectional interests were in jeopardy. In December South Carolina declared its exit from the Union, leading to the secession of 10 other Southern states, the formation of the Confederate States of America, and the beginning of the Civil War. The 1860 census counted 38,315 Hispanics living in the United States who were born outside of the country. The total number of Hispanics is unknown, since the census did not clearly differentiate between people born in the United States, except by race. One thing is certain, however; many were as deeply divided as other Americans. About 27,500 Hispanics in America were Mexican Americans who, as residents of the southern borderlands, were called upon early in the conflict to choose between the warring sides. In Texas in particular, the Civil War became in many respects a civil war pitting Spanish-speaking community members against one another, much as Americans were divided nationally.

HISPANICS IN GRAY
Research by John O’Donnel-Rosales suggests that as many as 13,000 Hispanics served the Confederacy in various capacities. Some held influential
positions. The Cuban poet José Agustín Quintero served as the Confederate Commissioner to northern Mexico, a particularly important post because it entailed responsibility for the critical supply routes through Mexico that the Southerners used to circumvent the Northern naval blockade. His efforts were apparently so successful that at one point the governor of the Mexican provinces of Coahuila and Nueva León considered leading a movement to secede from Mexico and join the Confederacy. Another Cuban, Ambrosio José González, who is credited with designing the modern Cuban and Puerto Rican flags, served as chief of ordnance for General Pierre G.T. Beauregard in Charleston, South Carolina, at the outbreak of the war, and later chief of artillery for the Department of South Carolina, Georgia, and Florida. American-born David C. DeLeón received an appointment as surgeon general from President Jefferson Davis to organize the Confederate medical department.

Throughout the southeastern states, Hispanics generally served in integrated detachments. Among those that included fairly large numbers of Hispanics were Manigault’s South Carolina Battalion, the Spanish Guards from Mobile (Alabama), the Cazadores Españoles (Louisiana), the 1st Florida Cavalry, the 55th Alabama Infantry, the 6th Missouri Infantry, the Chalmette Infantry (Louisiana), and the Louisiana Zouave Battalion.

While most Hispanics sided with their section in the conflict, loyalties were not so clear in Texas, where strong antislavery traditions and ethnic conflict led some tejanos to question allegiance to the state. Of those who initially volunteered in 1861, about 2,550 served in the Confederate forces and 950
served in Union units. Among the federal forces raised in the state were 12 Mexican-American companies that became the 1st Texas Cavalry. Of those who donned Confederate gray, units with numerous tejanos included the 2nd Mounted Rifles and the 10th Texas Cavalry.

The most important Confederate tejano was Santos Benavides. Born in Laredo in 1823, he gained election as mayor of his hometown in 1856. At the outbreak of the war he enlisted as a captain, rose quickly to the rank of colonel, and became the highest-ranking Mexican American in the Southern army. When Confederate forces withdrew from the lower Rio Grande Valley, Colonel Benavides led the only force remaining to defend the Laredo area. In March 1864 he received a request from Brigadier General Hamilton P. Lee asking him to march to the rescue of Brownsville, which was besieged by Union forces. At the head of his 33rd Texas Cavalry, Col. Benavides defeated the Federals, who included the 2nd Texas Cavalry formed from Brownsville tejanos, lifting the siege. The efforts of Benavides and other tejanos in gray preserved for the South its critically valuable trade routes from Mexico.

THE SÁNCHEZ SISTERS

The Sánchez family was one of many that settled in Florida from Cuba prior to the Civil War. Living along the east bank of the St. John’s River opposite Palatka in 1861, the parents were in ill health and the son was away serving in the Confederate army, leaving three sisters—Eugenia, Lola, and Panchita—to run the household. With the occupation of Federal troops in St. Augustine, the sisters began providing intelligence information to the Confederates about the plans and activities of nearby Northern troops. Suspecting the family, Federal authorities arrested Lola’s father, placed a guard on the house each evening, and occasionally searched the premises for any incriminating evidence. Despite the suspicions, Union officers often visited, no doubt drawn by the attractive sisters. Evenings frequently included light conversation between the women and the Yankee officers, with singing accompanied by the tunes of a guitar. Any information that the sisters gleaned from these social occasions was quickly sent to Confederate authorities.

One evening, when the women adjourned to their kitchen to prepare dinner for three visiting officers, Lola was able to eavesdrop on a conversation the men were having in the belief they were alone. She learned the Federals were planning two expeditions for the following day: a raid on a rebel camp upriver using a gunboat and troop transport, and a foraging expedition. The three sisters quickly determined that Panchita would entertain the Yankees while Eugenia cooked dinner, supposedly assisted by Lola. With the officers distracted and suspecting nothing, Lola would slip out of the house to convey the information to Captain J.J. Dickison of the 2nd Florida Cavalry on the other side of the St. John’s River. The trip required a dangerous journey of some two miles during which she had to navigate woods, swamps, and
David Glasgow Farragut

Born on July 5, 1801 at Campbell Station near Knoxville, Tennessee, Farragut was the son of Jorge Farragut, the famous Minorcan who came to the colonies to fight for their independence during the American Revolution. At the age of nine, following the death of his mother, Farragut was taken in by a family friend, Commodore David Porter, and changed his given name of James to David in honor of Porter. Farragut went to sea as a midshipman at age nine, and at age 11 was wounded when his ship, the frigate U.S.S. Essex, was captured off the coast of Chile during the War of 1812. Fluent in Spanish, he accompanied Minister Joel Poinsett on his mission to Emperor Agustín de Iturbide in Mexico. He visited Spain aboard the frigate U.S.S. Independence in 1815 and again in 1819, made several trips to Mexico, and visited Uruguay and Argentina in 1842. From 1867–68 he visited Mahón on Minorca, where he viewed his father’s baptismal records to acquaint himself more fully with his family history.

At the beginning of the Civil War he was given command of the West Gulf Blockading Squadron, charged with blockading the Confederate Gulf Coast. In one of the key events of the war, in April 1862 he successfully pushed his fleet past the Mississippi River defenses to capture New Orleans. New Orleans, the largest city in the Confederacy, denied its port to the Confederacy and provided Farragut with a base of operations from which to pursue his blockade. To reward him, the navy appointed him to the newly created rank of rear admiral.

In 1864 his fleet attacked Mobile Bay in an effort to capture the city and eliminate the last Confederate port on the Gulf Coast still open to blockade runners. The bay was defended by minefields, then called torpedoes, and one of the weapons sank the monitor U.S.S. Tecumseh, causing the other Federal ships to hesitate. When informed of the problem, Farragut yelled what became one of the most famous lines in U.S. naval history: “Damn the torpedoes! Full speed ahead!” Once again, Farragut led his ships into the bay, defeated Confederate naval forces arrayed to meet him, passed the forts designed to defend the city, and closed the port to Confederate use. In 1866 Congress created another new rank for him—admiral. Following the war Farragut commanded the European Squadron. He died in Portsmouth, New Hampshire, on August 14, 1870.

Admiral David G. Farragut, naval hero of the Civil War, had roots in Minorca.
the river. Her mission accomplished, she returned home in time to have dinner with the unsuspecting visitors.

Armed with the information the Sánchez sisters provided, the Confederates arranged an ambush that captured the gunboat and transport and defeated the foraging party, capturing many of the infantry as well. Following this episode, the sisters continued to provide a steady flow of information to Confederate forces, resulting in the capture of several woodcutting parties, foragers, and an occasional unsuspecting officer.

**HISPANICS IN BLUE**

Hispanics living in the North at the time of the war generally remained loyal to the Union, several making major contributions to the Northern war effort. Julio P. Gareshé du Rocher, a native of Cuban and French descent and a graduate of the U.S. Military Academy, served under General Zachary Taylor during the Mexican War. Gareshé later established the Society of St. Vincent de Paul in Washington, D.C., to assist distressed families. When the Civil War began, he designed fortifications defending Washington, D.C., until November 1862, when he was assigned as chief-of-staff to the Army of the Cumberland commanded by his friend Major General William S. Rosecrans. During the campaign that followed, Gareshé’s promising career was cut short when, during the Battle of Stones River, he was beheaded by a cannonball.

Federico Fernández Cavada, another native of Cuba, moved to the United States where he enlisted in the 23rd Pennsylvania Infantry on the outbreak of the Civil War. Adept at recruiting, he raised a company of which he was appointed captain. Assigned as an engineer during the Peninsula Campaign in 1862, he made several ascents in a balloon to observe Confederate lines. Later appointed lieutenant colonel of the 114th Pennsylvania, he was captured at the Battle of Gettysburg and confined in a Richmond prison until January 1864. In the same year he published *Libby Life*, a memoir of his confinement in Libby Prison that historians still use as an important source.

Luis Fenollosa Emilio was born in Salem, Massachusetts, in 1844, the son of immigrants from Spain. In May 1863 he enlisted as a captain in the 54th Massachusetts Infantry, a regiment whose officers were Caucasian while the enlisted men were African American. Accompanying the regiment south, he fought in South Carolina, including the disastrous assault on Fort Wagner that left him acting commander of the regiment when all of the senior officers were killed or wounded. Following the war, he penned his memoirs under the title *A Brave Black Regiment*, an important source for the filming of the 1989 movie *Glory*.

The most famous and influential Hispanic to serve in the Civil War was Admiral David G. Farragut. Born in Tennessee as the son of a Spanish immigrant and Revolutionary War hero, he spoke fluent Spanish and kept in touch with his Spanish heritage. He served in the Mediterranean, Caribbean, Atlantic, and Pacific, including the War of 1812 and the Mexican War. During the Civil War,
he led the successful Union effort to capture New Orleans and open the Mississippi River. Promoted to the newly created rank of vice admiral, he led the successful Union assault on Mobile Bay in August 1864 where, when his ships were imperiled by Confederate naval mines, he uttered the famous words “Damn the torpedoes, full speed ahead!” He was further rewarded when he became the first person in American history to hold the rank of admiral.

THE NEW MEXICO CAMPAIGN
While Hispanics in the lower South tended to support their local, pro-South governments during the Civil War, most loyalties further west lay with the
Union. In 1863 the Federals established four companies that were organized into the 1st Battalion of Native Cavalry under Major Salvador Vallejo. Numbering some 469 men of Mexican and Spanish origin, they served in California and Arizona guarding supply lines and fighting bands of Indians and the occasional Confederate. In New Mexico, most of the Hispanic population also remained loyal to the Union. The territorial militia quickly enrolled five regiments numbering some 4,000 troops in the Union effort, and added six independent militia companies commanded by Mexican Americans.

In early January 1862, Confederate Brigadier General Henry Hopkins Sibley led an army of some 2,600 men up the Rio Grande Valley, defeating a Federal force at the Battle of Valverde. From there he pushed west, determined to raise the Confederate flag over New Mexico and Arizona. Among the Union troops that opposed him were the 1st New Mexico Infantry under Colonel Rafael Chacón, a graduate of the Mexican Military Academy in Chihuahua, and the 2nd New Mexico Infantry under Colonel Miguel E. Pino. In March, at the Battle of Glorieta Pass near Santa Fe, troops under Lieutenant Colonel Manuel Chávez of the New Mexico militia outflanked the Confederate force and destroyed its supply base, forcing the rebels to retreat back into Texas and saving New Mexico and Arizona for the Union.

Following the Confederate retreat, New Mexican forces continued skirmishing with occasional Confederate raiders and Native Americans. Their defense of the New Mexico Territory denied the Confederates access to the gold and silver mines in the southwest, and maintained an active front that forced the Confederates to assign troops to guard their supply routes through Texas that would otherwise be threatened by the Union troops on their western flank.

MEDAL OF HONOR
The Medal of Honor was established by Congress in July 1862 to recognize individuals who distinguish themselves through conspicuous gallantry at the risk of life above and beyond the call of duty while engaged combat operations. Between its origin and 1900, four Hispanics were recognized with their nation’s highest award. The first Hispanic to be so honored was Corporal José Chaves, pictured above, was one of a number of Hispanics who fought in the Civil War with the 1st New Mexico Infantry and other regiments in the southwest.
Joseph H. de Castro of Company I, 19th Massachusetts Infantry. Born in Boston in 1844, he was not yet 19 years old when his regiment was deployed to oppose the famous Pickett’s Charge at Gettysburg on July 3, 1863. During the height of the fighting, he held the very dangerous position of color bearer for his regiment, holding aloft the Massachusetts state colors. As Confederates charged into his regiment’s ranks, de Castro thrust his own flagstaff at a Confederate color bearer, knocking him down and capturing the colors of the 19th Virginia Infantry.

Seaman John Ortega, a native of Spain, was assigned to duty aboard the sloop-of-war U.S.S. *Saratoga*. His ship formed part of the naval blockade designed to prevent the Confederacy from receiving critical imports of weapons, munitions, and other supplies from Europe. Stationed in the vicinity of Charleston, South Carolina, in the fall of 1864, he distinguished himself as a member of several landing parties that conducted successful raids on the Confederate coast, capturing prisoners and destroying considerable amounts of military equipment and supplies, bridges, and an important salt works. In addition to the Medal of Honor, his conspicuous conduct also brought promotion to acting master’s mate.

Another sailor, Ordinary Seaman Philip Bazaar, was born in Chile. Serving aboard the sidewheel steamship U.S.S. *Santiago de Cuba*, in January 1865 he participated in the vital Union assault on Fort Fisher, the gateway to Wilmington, North Carolina. The capture of Fort Fisher was particularly important

*This photograph taken after the January 1865 battle at Fort Fisher, in which the Chilean-American sailor Philip Bazaar earned fame by surmounting the rebel fortifications, highlights the muzzle of a gun that had been broken by a bomb blast during the fierce fight.*
because in Union hands it would effectively close the last major port open to Confederates on the Atlantic Coast. Bazaar was detailed to accompany the assault forces that landed near the fort. In the successful attack that followed, he was one of six seamen to enter the rebel fortifications, and distinguished himself by carrying dispatches under heavy fire during the assault.

Following the Civil War, Private France Silva became the first Hispanic member of the U.S. Marine Corps to be awarded the Medal of Honor. Born in California of Mexican heritage, he was assigned to the U.S.S. *Newark*, the first modern cruiser in the U.S. fleet. Arriving in China following the Spanish-American War, Silva was detailed as a legation guard to protect the diplomatic missions in Beijing. During the Boxer Rebellion in June 1900, which broke out within days of his arrival, a serious bullet wound through his arm and elbow made it impossible for him to work his rifle. Refusing an order from his captain to go to sick bay for treatment, Silva traded his rifle to the captain for the officer’s pistol, and continued to defend the walls from June 18 until the relief of the siege by allied forces on August 17, 1900. The citation for his medal noted that he had “distinguished himself by meritorious conduct.”

**THE WESTWARD MOVEMENT**

Following the Civil War, the westward movement that had begun during the antebellum era was renewed with vigor. Union Army veterans, Southerners made destitute by the war, and ex-slaves lured by the prospect of abundant and inexpensive land swelled the great westward migration. Facilitating this was completion of the Southern Pacific Railroad to Los Angeles in 1876 that linked the vast southwest to the eastern states. This provided inexpensive, relatively speedy, and comfortable transportation to the southwest resulting not only in sizeable increases in population, but also important changes in the ethnic composition of the population of this area. The influx of Anglo settlers into Texas had reduced tejanos to less than 10 percent of the state’s population long before the Civil War, and with this came a corresponding loss of political influence. With the completion of the railroads, Anglo settlers quickly surpassed the californio population on the West Coast. As early as 1863, when Arizona was granted territorial status, its first legislature included 22 Anglos and only three Mexicanos. As Anglos arrived, they established their own schools, churches, and social institutions, quickly altering the traditional culture of the Spanish-speaking areas. Only in the New Mexico Territory did the Spanish-speaking residents constitute a majority of the population and maintain political influence well into the 1890s.

As settlers moved into the more arid regions of the southwest, water became an essential element in making the land productive. Irrigation techniques learned earlier by the Spanish settlers from the Pueblo Indians proved central to effective agriculture, as did knowledge of canal and aqueduct construction.
they brought with them from Spain. All of these skills were shared with the newly arriving Anglo settlers in the postwar era. With irrigation, the cultivation of sugar beets spread into California and Colorado in the 1890s, while citrus fruits and cotton grew steadily in the region from California eastward through Arizona and New Mexico into the lower Rio Grande Valley in Texas. The timber industry also grew in the upland areas and mountain foothills. The increasingly large landholdings necessary for commercial agriculture also required large amounts of labor, but only during certain seasons; a large, year-round labor force was too expensive to support. The result was the beginning of massive seasonal migrations of Mexican labor into southern California, Texas, and to a lesser extent, Arizona and New Mexico beginning in the 1880s.

RANCHING

In the antebellum years, cattle ranching was a typical occupation from Texas into the west, but most ranchers raised only enough to supply their own needs and sell excess meat and hides at local markets. This situation changed significantly when Philip Danforth Armour established a meat-packing business in Chicago. By 1866 the demand for meat in the east was increasing dramatically, raising the price of cattle, and making it profitable for Texas ranchers to raise and sell larger herds to Armour and others who entered the industry. By 1867 a railhead with cattle pens had been established in Abilene, Kansas, inaugurating the Chisholm Trail that brought over 36,000 head of cattle to Abilene each year. Demand increased so rapidly that just 10 years later, Dodge City, Kansas, shipped 500,000 head of cattle to the east. The rapid expansion of the cattle industry opened new job opportunities for Mexican vaqueros, with some historians arguing that as many as a quarter of all the cowboys working the herds in Texas were Mexicans.

Yet the rise of the cattle industry occurred at the same time that sheep herding began a period of unprecedented growth due to the new railroad connections that made shipment affordable, as well as the demand for wool. By the 1880s, most of the commercial cattle operations were owned by Anglos, while sheep herding was largely a *mexicano* activity. Cattle owners believed that sheep destroyed the ranges for cattle grazing, leading to frequent confrontations that quickly took on ethnic overtones. Further, with the invention of barbed wire, owners of larger landholdings began to fence their land, limiting the amount of open range, and gradually forcing out small- and medium-sized landowners. Because of this, many tejanos, unable to compete with the larger ranches, sold their land to Anglos and sought wage-earning jobs. Over time this led to further economic class divisions between upper-class Anglo landowners and business proprietors, and the mexicanos who were increasingly identified as landless wage-laborers in an era when land ownership equaled economic, political, and social status.
MINING
Aside from agricultural and livestock pursuits, another lure for immigrants was the thriving southwestern mining industry. The discovery of gold north of Taos, New Mexico in 1867, the reopening of silver mines in the southwest in the 1870s, new silver strikes in the 1870s and 1880s, and the reopening of the Santa Rita copper mines after the defeat of the Apaches all brought an influx of Anglos to those areas. Toward the end of the century, coal mining around Gallup, Santa Fe, and Raton in northern New Mexico brought additional employment opportunities. Historically, skilled miners from Mexico, Chile, and Peru had brought with them Spanish techniques that were used to work the mines prior to the American acquisition of the southwest. These skills were passed along to Anglo miners over a period of years. The new mineral strikes brought an influx of Mexican and other South and Central American miners into the southwest—especially after the exclusion of Asians in 1882—but they generally met with discrimination from Anglo owners, who paid them less than Anglo miners performing the same tasks. Additionally, the freighting industry, which was largely in mexicano hands before the advent of the railroads, went into serious decline as both mine owners and commercial agricultural operations found they could transport their produce faster and cheaper by rail than over the traditional freight trails.

In Santa Clara County, California, the New Almaden mercury mine’s many Hispanic workers were segregated into an isolated area called “Spanishtown,” shown above in an 1876 photograph, while Anglo workers lived in better conditions in “Englishtown.”
Overall the widespread migration of settlers from the east had largely negative consequences for tejanos, mexicanos, and californios. Their population submerged beneath the rapid influx of Anglos, Hispanics found their environment forever transformed. In the process, many would lose their land, and most would lose their economic and political status as the economy changed from individual agricultural holdings to commercial agriculture, mining, and other industrial pursuits.

THE COWBOY
Few historical icons identify the United States more than the cowboy. One of the most popular topics of the new dime store novels that caught the imagination of Americans during the last quarter of the 19th century were stories with Western themes—Buffalo Bill, Wild Bill Hickok, and, of course, the cowboys who roamed the range. Buffalo Bill’s Wild West Show played to sold-out audiences in the east, dramatic productions featured Western themes, and as the decades passed, movies and television shows about the Old West were popular both in the United States and abroad. Surely, nothing was more American than the cowboy.

But, of course, the origin of the cowboy was the Spanish vaquero. As far back as medieval Spain, owners of large land grants on the Iberian Peninsula allowed their herds to graze across the plains under the watchful eye of mounted vaqueros, who used their skills to manage the herds. During the 16th century, Spanish settlers brought horses, cattle, and the vaquero tradition to the Americas. As Spanish influence spread northwest into what is today the southwestern United States, large haciendas spread through the region with surplus cattle herded from Texas and Nuevo México south to Mexico City. With the annexation of the southwest by the United States, cattle continued to move south, but some also found their way east to American markets.

Following the Civil War, the explosion in demand in the eastern United States, coupled with the construction of western railroads, brought a boom in the cattle industry, and with it the need for large numbers of vaqueros; or, as the Anglos translated the term, “cowboys.” Some vaqueros migrated north from Mexico.
Cinco de Mayo

Distinct among celebrations of national culture like the fourth of July or the French Bastille Day, Cinco de Mayo is more popular in the United States than in Mexico, its country of origin. European-Americans sometimes confuse Cinco de Mayo with Mexico’s Independence Day, which is September 16 and is the country’s most important patriotic holiday. The day actually celebrates the unexpected victory of outnumbered Mexican forces against the French army in the May 5, 1862 Battle of Puebla.

The Battle of Puebla was a key battle in the Franco-Mexican War, which had begun the previous year with the invasion of Mexico by the French army. Emperor Napoleon III of France attempted to take advantage of American distraction during the Civil War to enlarge its colonial possessions by asserting control over Mexico. Napoleon III had justified the invasion as a response to the bankrupt Mexican government’s temporary suspension of interest payments to foreign countries. Thanks to a well-fortified Mexico City and the French general’s underestimation of how hard the Mexicans would repel the attack, the battle was the first major Mexican victory in the war—and remained one of the few. On Independence Day of that year, then Mexican President Benito Juarez declared May 5—Cinco de Mayo—a national holiday in remembrance of the forces of Puebla, but the French invasion ultimately succeeded when their army took Mexico City in 1863 and installed Archduke Maximilian of Austria as a new emperor of Mexico. Not until 1867 was the Mexican Republic restored and Juarez returned to power.

In the meantime, the celebration of Cinco de Mayo had become popular in American regions with large Mexican-American populations. It has been celebrated in California every year from 1863 to the present. During the period of French occupation, such celebrations of the Puebla victory by Mexican-Americans in California took on a deeper meaning than simply a celebration of their heritage—it was an anticipation of the eventual freedom of their families and countrymen. Even when Mexican rule was restored in Mexico, such celebrations continued throughout Mexican-American communities, as a way to reconnect with and celebrate their heritage. Festive Mexican dishes (especially those involving a great deal of preparation or labor, such as moles or tamales) were prepared for the family or to share with friends, while dances (baile folklórico) and mariachi demonstrations would be held in parks, churches, or community centers. Later in the century, especially large Mexican-American communities held Cinco de Mayo street festivals and carnivals, sometimes lasting throughout the first week of May, though this became more common in the 20th century. In some cases, a reenactment of the Battle of Puebla was performed.

A minor holiday in Mexico, Cinco de Mayo has been transformed into a Mexican-American holiday across the border.
Newcomers from the east without cattle experience learned the new skills they would need from the experienced vaqueros. Since cowboys often moved about, it is quite difficult to estimate the proportions of the different groups that comprised the cowboys at any particular time. Census records suggest that by the 1880s, approximately 15 percent of cowboys were of Mexican descent, but this varied from region to region, with some researchers claiming that as many as one-third of the cowboys active on the great cattle drives north from Texas were of Mexican heritage. Regardless of their exact number, it was the vaqueros who were the prototype of the American cowboy, who passed along their skills at herding cattle, and who first introduced the rodeo to display their individual livestock handling skills. The ancestor of the famous Texas longhorn came from Spain, as did the origin of many of the terms associated with the cowboy—bronco, chaps, corral, lariat, lasso, ranch, poncho, rodeo, and buckaroo, to mention just a few.

NEW MEXICO
In New Mexico, the upper economic class of nuevomexicanos, often referred to as los ricos (the rich), had generally welcomed American control of the area. Unlike the other areas in the southwest, the New Mexico Territory remained largely nuevomexicano in population, and they dominated the legislature into the 1880s. Fearing that nuevomexicano children would be Americanized, and preferring that they be taught in Spanish in Catholic schools, the legislature opposed creating a public school system until 1891. In the previous year the legislature had voted against statehood for fear of endangering the parochial school system, and because leaders saw a financial advantage in territorial status where the federal government paid many of the expenses that nuevomexicano taxes would have otherwise had to pay as a state.

Between 1860 and 1900, there was a clear distinction between the majority of nuevomexicanos who were peones and the ruling oligarchy of los ricos who cooperated with Anglo businessmen in a clear economic-class alliance. Although legally eliminated by Congress in 1867, vestiges of the old seigniorial system with its strict class structure remained in New Mexico into the 1890s, causing some ethnic tensions with the gradually increasing Anglo population. Similarly, the failure to promptly rule on land claims from the era of Spanish and Mexican rule also created friction between nuevomexicanos and Anglos. Thirty years after the American annexation of the region, over 1,000 land claims had been filed, but less than 150 had been fully investigated, with only 71 settled.

Land use also resulted in other frictions. As the sheep and cattle industries both grew, hispano sheepherders moved eastward, colliding with Anglo cattlemen expanding westward from Texas. The rivalry for grazing land, combined with ethnic prejudices, led to instances of violence. Cattle ranchers, homesteaders, and the railroads that were beginning to cross the territory
Mariano Guadalupe Vallejo

Born in Monterrey, California, July 4, 1807, Mariano Guadalupe Vallejo graduated from the military academy in Monterrey in 1823, then served as a cadet in the Mexican army. Later appointed commandant of the presidio in San Francisco, he fought Indians, explored northern California, and encouraged colonization. Elected to the legislature in 1830, he sided with it in a revolt against the governor in 1831–32. When a new governor granted an amnesty, Vallejo turned his efforts to colonization in the Sonoma Valley, founding Petaluma and Santa Rosa. When a new revolt against Mexican authority broke out in 1836 under Vallejo’s nephew, Juan Bautista Alvarado, Vallejo acted as military commander. Vallejo was an early supporter of U.S. annexation, at least in part because Mexico appeared either unwilling or unable to protect northern California from Indian raids or the border claims of Britain and Russia.

Imprisoned by the Americans during the Bear Flag Revolt in 1846, Vallejo nevertheless appealed to Californios to peacefully consent to American annexation. One of seven Californios elected to the constitutional convention, he also journeyed to Washington, D.C. in 1863–65 in an attempt to settle outstanding land claims issues. Although he lost much of his land in the process, he continued to cultivate his land and vineyards. After attempting to author a history of early California, only to see his effort destroyed in a fire, he gave his large collection of original papers and documents to Hubert Howe Bancroft in 1873. Known as the Vallejo Documents, they formed the nucleus for an exceptional collection of early California manuscripts that was later donated to the University of California. He died at his home on January 18, 1890. His portrait was hung in the state capitol, and the city of Vallejo was named for him. His home at Rancho Petaluma Adobe is now the Petaluma Adobe State Historic Park and a national historic landmark.
each began fencing in land that shepherders had used to graze their flocks. One result was the formation of various nuevomexicano vigilante groups such as the La Mano Negra (The Black Hand) and Las Gorras Blancas (The White Caps) that waged campaigns of sabotage by destroying barbed wire fences, cutting telegraph lines, breaking railroad ties, and occasionally burning ranches and homesteads. Some of these groups gradually turned to politics and legal challenges to protect their interests.

These range conflicts and land claims issues, coupled with an increasing number of Anglo settlers arriving on the completed southern transcontinental railroad, resulted in a rise in the transfer of land ownership from nuevomexicanos to los ricos and their Anglo allies. As the demand for land increased and land claims continued to go unresolved, a major upsurge in land disputes erupted. Anglos and los ricos allied with bankers and attorneys to force lands into foreclosure so they could be purchased and then resold to settlers at a profit, or retained to form large commercial agricultural businesses. The Santa Fe Ring, for example, was estimated to have gained over a million acres of land, while its attorney, Thomas B. Catron, was believed to have obtained ownership of two million acres and part ownership in another four million acres. The loss of land, together with a downturn in sheepherding, forced a major change in the economic condition of lower- and middle-class nuevomexicanos who moved in large numbers into employment with the railroads, mining, lumbering, and other wage-labor positions. This marked a major change in the nuevomexicano economic position from landholders and independent entrepreneurs to lower-paid, wage-labor positions.

**HISPANIC-AMERICAN JOURNALISM**

Between 1860 and 1900, as Hispanic Americans encountered discrimination and watched as Anglo culture spread into Hispanic areas, hundreds of Spanish-language newspapers and magazines appeared in the southwestern United States. Some were closely affiliated with revolutionary or vigilante movements. The influential californio newspaper La Crónica (The Chronicle) began publication in 1861 and circulated into Arizona and northern Mexico into the 1890s. Texas, New Mexico, and Arizona each supported scores of newspapers, many with specialized purposes such as El Defensor del Pueblo (The Defender of the Village), established by Juan José Herrera in Albuquerque as an official organ of the Knights of Labor; Néstor Montoya’s La Voz del Pueblo (The Voice of the Village), affiliated with Las Gorras Blancas to speak on behalf of the poor against the corrupt land practices of los ricos and their Anglo allies; and Arizona’s El Fronterizo (The Border), founded by Carlos Velasco, an influential artist and intellectual who also established the important mutual aid society Alianza Hispano-Americana, both of which fought discrimination against Hispanics. In addition to these Hispanic publications, there were several journals devoted to promoting revolution against Spanish
control in Latin America. Chief among these were *Patria* (Motherland) and *La Revolución* (The Revolution), the latter edited by the Cuban Isaac Carriilo O’Farrill. Both were early publications associated with José Martí and the Cuban independence movement.

**HISPANIC-AMERICAN LITERATURE**

Some of the early Spanish-language publications in America originated in New York, where Francisco Sellén published *Estudios Poéticos* (Poetic Studies) in 1863, and Antonio Sellén issued *Cuatro Poemas* (Four Poems) in 1877. Since the Hispanic population of New York at this time included a number of Cuban activists, they exerted a clear influence on the literature of the period. Anselmo Suárez y Romero’s *Francisco*, published posthumously in 1880, presented a popular story of slaves who married despite their master’s prohibition, providing pointed social commentary. Another Cuban, Cirilo Villaverde, authored *El Penitente* (The Penitent) in 1889, providing a glimpse into the folklore of manners common to Spanish literature in the Romantic period. Spanish-born George Santayana, the first Hispanic writer to earn a doctorate at Harvard University, began his prolific career in 1896 with the publication of his first book, a tract on aesthetics titled *Sense of Beauty*.

Generally considered to be the first Spanish-language novel published in the southwestern United States, Manuel M. Salazar’s *La Historia de un Caminante, o Gervacio y Aurora* (The History of a Traveler on Foot, or Gervacio and Aurora) in 1881 was a romantic adventure set against a quaint picture of pastoral life in New Mexico. A popular topic of many novels was the “social bandit,” a Robin Hood figure who robbed from the rich—especially the Anglos—to give to the poor. *Las aventuras de Joaquín Murieta* (The Adventures of Joaquín Murieta), serialized in the Santa Barbara newspaper *La Gaceta* in 1881, was followed by Eusebio Chacón’s *El hijo de la tempestad* (Son of the Tempest) in 1892, which presents another version of the social bandit. Manuel C. Baca’s *Historia de Vincente Silva, sus cuarenta bandidos, sus crímenes y retribuciones* (History of Vincente Silva, His Forty Bandits, His Crimes and Retributions) from 1896 introduces a twist on the topic when the protagonists appear as robbing Anglos and their own people to make money. Another variation in this genre of social commentary was Chacón’s *Tras la tormenta la calma* (The Calm After the Storm), a romance featuring two suitors who contend for the hand of charming young lady, one of them from the working class and the other from the middle class, thus opening the way for commentary on the economic and social class system.

The first Hispanic known to have published a novel in English was María Amparo Ruiz de Burton, who authored in 1872 *Who Would Have Thought It?*, a satirical look at Anglo attitudes toward Mexicans, Native Americans, and African Americans. In a similar vein, Ruiz de Burton in 1881 published *The Squatter and the Don* from the viewpoint of the Mexican population.
The Hispanic Americans of the southwest who struggled against the loss of their land to squatters, banks, and railroads.

INFLUENCE ON ANGLO-AMERICAN LITERATURE

During the second half of the 19th century, Hispanic themes also had an influence on Anglo-American literature. There were instances of negative characterizations such as those portrayed in Richard Henry Dana’s *Two Years Before the Mast* or William Perkins’s *Journal of a Forty-Niner in Sonora*. Yet reac-

Loreta Janeta Velázquez

Born in Havana, Cuba, on July 26, 1842, Loreta Janeta Velázquez moved to New Orleans to live with an aunt while receiving her education. Most of what is known about Velázquez comes from her memoir, *The Woman in Battle: A Narrative of the Exploits, Adventures, and Travels of Madame Loreta Janeta Velazquez, Otherwise Known as Lieutenant Harry T. Buford, Confederate States Army*, published in 1876. In this work she claimed to have enlisted in the Confederate army disguised as a man, and fought as Lt. Harry T. Buford at First Bull Run, Ball’s Bluff, and Fort Donelson.

After her gender was finally discovered, she was discharged, but she maintained that she enlisted again in the 21st Louisiana Infantry and fought at Shiloh. When she was again discovered and discharged, she determined to continue aiding the Confederacy by becoming a spy. In her memoirs she claims to have pursued her career in espionage in Washington, D.C., where she met Secretary of War Edwin Stanton and President Abraham Lincoln. She also wrote that she visited Ohio and Indiana, where she took part in a plan to free Southern prisoners of war. Following the war she traveled to Europe, married, and lived for a time in Caracas, Venezuela, until her husband died. She then traveled west, meeting Brigham Young before she settled in Austin, Nevada. She is believed to have died in 1897.

When her memoirs were published, they were denounced as fraudulent by several Civil War veterans, including the prominent Confederate Gen. Jubal Early. Most historians consider her work largely fiction, pointing to the general improbability of her many adventures, vague or inaccurate descriptions, incorrect place names, and the lack of corroborating evidence for her many claims. In 2007 The History Channel broadcast *Full Metal Corset*, in which Velázquez’s claims were presented as fact, but most historians continue to question their reliability.

of the southwest who struggled against the loss of their land to squatters, banks, and railroads.

A portrait of Loreta Janeta Velázquez printed in her 1876 book.
tion against this negative portrayal also appeared among Anglo authors, some of whom moved in the opposite direction by presenting a romanticized version of californios, nuevo-mexicanos, and tejanos. Works such as Helen Hunt Jackson’s *Ramona* and Gertrude Atherton’s *The Splendid Idle Forties* portrayed Spanish life in California as an extension of the old, romanticized aristocratic traditions of peninsular Spain.

Spanish culture can also be seen in the works of a number of other popular authors. Critics have commented on Spanish influence in the writing of Mark Twain, Herman Melville, and Edgar Allan Poe. Washington Irving, who once served as U.S. Minister to Spain, authored several works with Spanish themes such as *Christopher Columbus*, *Moors*, and *Alhambra*. Lew Wallace’s *The Fair God* in 1873 chose as its theme the arrival of the Spanish in Mexico and the Night of Sadness. Much taken with Spanish culture, Bret Harte penned *The Legend of Monte del Diablo* and *The Lost Galleon*. His *A Knight-Errant of the Foot-Hills* owes an obvious debt to *Don Quixote*, while the unique history of the Spanish mission system formed the background for *The Miracle of Padre Junipero* and *The Mystery of the Hacienda*. James Russell Lowell, who was appointed U.S. minister to Spain, published *Yorick’s Love* in 1878 as an adaptation of *Un Drama Nuevo* by Tamayo y Baus.

By the last four decades of the 19th century, Hispanic writers were active in the United States, and Spanish culture formed a basis for themes adopted by Anglo writers.

**FINE AND PERFORMING ARTS**

Much as in literature, Spanish themes influenced the creations of some prominent artists in the United States. These included William Merritt Chase and John Singer Sargent, both of whom were greatly influenced by Diego Velázquez. Among the most prominent Hispanic artists was the Mexican landscape painter José María Velasco, who became the first Hispanic to win a major U.S. art award at the Centennial International Exhibition in Philadelphia in 1876. Also noted for his photography and lithography, Velasco won
first prize at the Chicago World’s Fair in 1893, and in 1889 exhibited his paintings at the Universal Exhibition in Paris, where he was made Chevalier de la Légion d’Honneur. Another important artist of this period was the sculptor Miguel Herrera, a noted santero sculptor. Santeros were images of the saints used to decorate churches, or displayed in homes for the special protection the saints might offer.

The California missions were a popular theme for artists and composers. Meredith Willson’s symphony “The California Missions,” Harl McDonald’s two nocturnes “San Juan de Capistrano” and “Mission,” and McDonald’s symphony “Rumba” are examples of this genre. A unique musical form that developed in the southwest was the corrido, a form of folk music used to convey mexicano views on their cultural conflict with Anglos and to celebrate social bandits who opposed the Anglos. The first extant example of this was “El Corrido de Kiansis” (The Ballad of Kansas) dating from the 1860s. Another uniquely mexicano musical expression that arose along the Texas-Mexico border during the later 19th century was the música norteña, a local folk music that became very popular among the working class. The música norteña groups were centered on the accordion supported by the tambora de rancho (ranch drum) and the bajo sexto (12-string guitar). This became the standard folk music form during the last two decades of the 19th century.

Another popular activity in southwestern mexicano communities was the theater. During the 1860s several traveling theatrical companies began to settle in the southwest, notably Gerardo López del Castillo’s Compañía Española de la Familia Estrella. Professional and amateur plays were staged in communities throughout the area. By the mid-1870s there were 14 theatrical companies active in California, with Los Angeles home to two of the more famous, Compañía Española de Angel Mollá and Compañía Dramática Española, directed by Pedro C. de Pellón. Both toured into Baja California and Arizona, with Pellón’s company eventually settling in Tucson in 1878. As the railroads extended into the southwest, theatrical touring companies, including some from Mexico, began to make regular circuits from Laredo west through Los Angeles and north to the San Francisco area. The typical production provided an entire evening of entertainment beginning with a three- or four-act drama, followed by songs and dances, then concluding with a single-act comedic performance. Most of the dramas featured works by peninsular playwrights. Performances were family affairs attended by people of all classes.

THE SPANISH-AMERICAN WAR

As the 19th century came to a close, tensions rose between the United States and Spain, eventually leading the United States into war once again. Resentment of Spanish rule had existed in Cuba for several decades dur-
Support for this growing movement came from Cuban exiles in Florida, and especially in New York City, where they formed an active lobbying effort on behalf of Cuban independence. In 1892 José Martí established the Partido Revolucionario Cubano (Cuban Revolutionary Party) in New York City, which led to an increase in revolutionary activity such as the publication of newspapers and pamphlets. By 1895 a Cuban government-in-exile in New York led by Tomás Estrada Palma was providing arms, supplies, and volunteers directly to the revolutionary movement in Cuba. At the same time, Puerto Rican exiles led by Ramón Emeterio Betances and Santiago Iglesias Plantín (founder of the Socialist Party in Puerto Rico) pursued similar revolutionary activities, including publishing the newspaper *El Postillón* (The Coachman) in New York.

The explosion of the battleship U.S.S. *Maine* in Havana Harbor with the loss of 260 American sailors, an ill-advised letter from Spanish Minister Enrique Dupuy de Lôme in which he insulted President William McKinley, and the incendiary “yellow journalism” of competing New York newspapers combined to produce a state of war between the two nations in 1898. The outbreak of war divided opinions among Hispanics. Some, especially those with roots in Cuba, supported American entry into the war in the hope of gaining eventual freedom for Cuba. Others tended to favor Spain, most notably the Mexican miners in the southwestern United States.

Once war was declared, the most important military campaign of the war was the U.S. invasion of Cuba. The operation enjoyed the support of Cuban revolutionary forces under Gen. Calixto García, who cleared the area around the proposed American landings of any Spanish soldiers, allowing American troops to land unopposed. Gen. García’s forces fought alongside the Americans, provided valuable intelligence throughout the campaign, and tied down Spanish reinforcement that otherwise could have been deployed against U.S. forces. Accompanying the invasion were scores of Hispanic soldiers in the regiments assembled for the invasion.
Among the famous 1st U.S. Volunteer Cavalry, better known as the Rough Riders and led by Col. Leonard Wood and Lt. Col. Theodore Roosevelt, were Mexican-American troops from Texas, New Mexico, and Arizona. These included Capt. Maximiliano Luna and Sgt. Jorge W. Armijo. Descended from conquistadors who settled along the Rio Grande River around 1650, Luna attended Georgetown University and had been elected sheriff in Valencia County, New Mexico, before the war. Following the conflict, a military camp was named in his honor. Armijo survived the war to be elected to the U.S. Congress.

CONCLUSION
During and immediately after the Civil War, Hispanic participation on both sides meant a number of Hispanics rose to national prominence. At the same time, other national trends were affecting Hispanics in less positive ways, as Anglo settlers moved westward in large numbers after the war, and changed the economic environment of the areas where they settled. The ongoing dispossession of Hispanic landowners worsened, threatening the established cultures of Hispanic communities in Texas, California, and the southwest. Despite their deep roots in these regions and their often superior skills in irrigation, ranching, and mining, many Hispanics suffered a decline in status as traditional small farms and ranches could not compete with large-scale agriculture instituted by Anglo settlers. This change set in motion another trend that has since influenced the lives of innumerable Hispanics: the expansion of commercial agriculture, with its need for large numbers of seasonal migrant laborers rather than full-time workers. At the end of the century, the outcome of the Spanish-American war left another legacy that would impact Hispanic-American population patterns throughout the 20th century—U.S. control of the island of Puerto Rico, which would lead to American citizenship for Puerto Ricans in 1917.

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Further Reading


