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CONTENTS

Henry Flipper and Pancho Villa

By THEODORE D. HARRIS 39

The Triangle and the Tetragrammaton

By FLOYD S. FIERMAN 47

The El Paso Train Robbery

By C. L. SONNICHSEN 60

Book Reviews 63

MAX L. HEYMAN, JR., *Prudent Soldier: A Biography of
Major-General E. R. S. Canby - 1817-1873*

— Richard K. McMaster

TED RAYNOR, *Old Timers Talk in Southwestern New Mexico*

— Mary Ellen B. Porter

Hart's Tomb 65

Contributors 66

Historical Notes 67

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PURPOSE OF THE SOCIETY

*To promote and engage in research into the
History, Archeology, and Natural History of
West Texas, Southern New Mexico, Eastern
Arizona, and Northern Mexico; to publish
the important findings; and to preserve the
valuable relics and monuments.*

HENRY FLIPPER AND PANCHO VILLA

By THEODORE D. HARRIS

IN 1877 Henry O. Flipper, of Atlanta, Georgia, became the first Negro graduate of West Point. The colored lieutenant, first of his race to serve as an officer in the Regular Army, spent the next five years on the Texas frontier in Indian-fighting duty with the Tenth U. S. Cavalry Regiment.

The Tenth Cavalry, a Negro outfit,¹ compiled an excellent combat record in the Southwest. It was because of his early service with this all-black unit that John J. Pershing acquired the nickname "Black Jack."

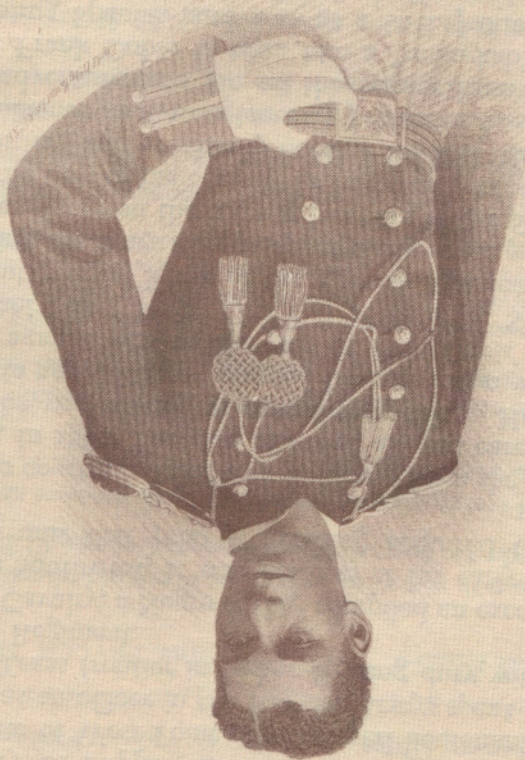
Flipper was court-martialed and dismissed from the army at Fort Davis, Texas, in 1882. The case involved alleged carelessness with funds while he was serving as commissary officer. However, clear to his death in 1940, Flipper claimed his conviction was the result of prejudice against him on the part of Fort Davis' commanding officer, Colonel (later Major General) William R. Shafter, subsequently a controversial figure of the Spanish-American War.²

After leaving the army Flipper spent thirty-seven years as a civil and mining engineer on the mining frontiers of the Southwest and Mexico. By the turn of the century he had won professional respect along the border,³ and eventually became the first American Negro to gain prominence in the engineering profession.⁴

Flipper's adventuresome life on the border from 1882 to 1919 prompted J. Frank Dobie to term him a "remarkable character."⁵ After translating Spanish land laws as a U. S. Justice Department agent in northern Mexico during the 1890's, Flipper became an avid student of Southwestern and Spanish-American history and folklore. He published articles in *Old Santa Fe*, forerunner of the *New Mexico Historical Review*, and wrote a booklet on the role played by Estevan in the Friar Marcos de Niza expedition, entitled, *Did a Negro Discover Arizona and New Mexico?*⁶ He also interested himself in the famous legend of the lost mine of Tayopa in northern Mexico.

It was through his research on the Tayopa mine legend that Flipper came to the attention of Colonel William C. "Bill" Greene, one of the Southwest's most spectacular pioneer promoters and speculators. Greene employed Flipper as an executive in his vast mine holdings, grubstaked him on expeditions to Mexico in search

Henry D. Stephen
at Frank 10" Navy.



of Tayopa, and even sent him to Spain to do research in original historical sources on the legend.⁷

While working for Greene, Flipper met Albert B. Fall who, by 1906, had become general manager of Greene's mining interests in Chihuahua.⁸ A. B. Fall was, in his own fashion, as fabulous a frontier Croesus as Bill Greene.⁹ In 1908 Fall employed Flipper as consultant for his Sierra Mining Company and stationed him in El Paso in 1912. By 1913 Flipper was dispatching detailed reports on the chaotic Mexican political situation from El Paso to Fall, who by then was in Washington, D. C., as Senator from New Mexico.¹⁰ Many of his reports proved useful to the Senate subcommittee headed by Fall which was investigating the impact of the Mexican Revolution on American economic interests in Mexico.

Flipper remained in El Paso until 1919. In that year Fall summoned him to Washington where, a master of the Spanish language, he served as interpreter and translator for Fall's Senate subcommittee.¹¹ In 1921 Fall became Secretary of the Interior in Harding's administration and appointed Flipper to the post of Assistant to the Secretary of the Interior. This was an unusually high Federal appointment for a Negro in those days, and Albert Fall won praise from Negro leaders for his action.¹² Flipper served in this capacity until March, 1923.¹³ After leaving government service he worked for various petroleum companies in Latin America until returning to Atlanta in 1931.

During his residence in El Paso from 1912 to 1919, Flipper did not confine his activities entirely to his consultant duties for Fall. He took an active interest in local history and contributed occasional articles and letters on historical topics to El Paso newspapers.

He also participated in the affairs of El Paso's small Negro community. Negroes in El Paso in those years were intensely proud of Flipper's accomplishment as the first Negro graduate of West Point.¹⁴ Like other Negroes throughout America they took pride in the four Negro Regular Army regiments, and the fine combat record made by colored units in the Spanish-American War.¹⁵ In those days members of the Second Baptist Colored Church of El Paso used to go to Fort Bliss every Sunday to hold services and choir singing for Negro troops stationed there.¹⁶

It was during his years in El Paso that Flipper's name became entangled with a strange and spurious legend about Pancho Villa. During Villa's heyday a false rumor began circulating that the spectacular Mexican hero was actually of Caribbean Negro descent. This legend seems to have gained currency from eye witness des-

criptions of Villa's appearance, including some by Americans, that the Mexican leader had some noticeably Negroid features such as thick lips and kinky hair.¹⁷ On March 18, 1916, there appeared in the *Washington Eagle*, a prominent Negro newspaper published in the nation's capital, a front page article asserting that Henry Flipper was serving with Villa's forces in Mexico. Although Flipper wrote a blistering denial to the *Washington Eagle*, the rumor of his involvement with the Villistas spread itself among Negro communities throughout the nation.

The tale persisted through the years in at least one Negro community, that of Flipper's hometown of Atlanta, Georgia. Although never becoming a widely circulated part of Atlanta Negro folklore, the supposed Flipper-Villa relationship eventually reached an ultimate in myth-making among those who did accept it. This can be illustrated by a recent interview this writer had with Henry Flipper's sister-in-law in Atlanta. Flipper had spent the last nine years of his life at the home of his brother and sister-in-law in Atlanta and had died there in 1940 at the age of 84. The elderly lady described how Henry had arrived at her home in 1931 after a lifetime of adventure in what, to many Atlanta Negroes, had seemed mysterious and exotic climes. Despite a well-paid career he was penniless and without luggage—"He brought nothin' but himself," she said. To my inquiry about his connection with Villa, her response was truly epical—"For many years back here," she said, "we had heard that Henry Flipper WAS Pancho Villa."¹⁸

The following document is a reprint of Flipper's letter to the *Washington Eagle*, written from El Paso in 1916. I discovered the original in his personal military file in the National Archives, Washington, D. C.¹⁹ It tells us much about this remarkable but almost forgotten Negro figure, his views on Villa and Mexico, his life on the Southwest frontier, and the role of Negroes in the Mexican Revolution.

El Paso, Texas,

Editor, The Washington Eagle;
Washington, D. C.

May 4, 1916.

In your issue of March 18th last you publish an article under the caption of "COLORED ARTILLERYMAN WITH VILLISTA FORCES. DISPATCHES FROM FRONT SAY FLIPPER IS IN MEXICO." This article does me an injustice and I hand you herewith a denial which I trust you will publish in as conspicuous a place as that occupied by the article I am refuting.

The article contains so many glaring falsehoods, it is inconceivable that a man of any intelligence could have written it and I am forced to the conclusion that it was written for the sole purpose of injuring me in some way.

In the first place, there are no "colored artillerymen" in our service and there have been none since the civil war. A "trooper" and an "artilleryman" are two wholly different things. I do not know Villa or Carranza or any of the leaders of the so-called "revolution" in Mexico, have never seen either of them nor have I ever had any connection of any kind whatever with any of them or with their brigandage, or with the Mexican government at any period whatsoever.

I know Mexico and the Mexican people thoroughly. I have not lost my five senses or any of them to the extent of taking part in the upheaval in that country. I can conceive of no contingency under which I would fight the United States. I am loyal through and through, because no man born in the United States, who knows Mexico and has an atom of intelligence can be otherwise, as between the two countries.

I have been in El Paso four years, paid to keep in touch with the situation in Mexico and to study and report on it. I have heard no stories of operations of colored "troopers" in Mexico nor read any dispatches saying that "Flipper is in Mexico." If any such exist your correspondent fabricated them. The men discharged because of the Brownsville affair²⁰ were not discharged at Brownsville but elsewhere, and they were not troopers but infantrymen and they were not in Mexico. Prior to the break between Carranza and Villa, Carranza ordered discharged from his armies the few foreigners there were in it and it was done promptly. There was a Negro lieutenant in Huerta's army at Juarez. He had never been an American soldier, but was a fugitive from justice and is now in the Texas penitentiary, where he belongs. There was a major in Villa's army, a colored man who previously kept a hotel at Torreón, a very fine man, but he is now at his home in the United States. There was also a Negro in the Maytorena army in Sonora, who operated a machine gun. It was said he was a deserter, but this was later denied.

In all of Villa's campaign, after the break with Carranza, there were no foreigners, Negroes or others, in either army. At Torreón, Villa's chief of artillery was General Felipe Angeles, a Mexican, a former superintendent of the Mexican Military Academy at Chapultepec. He is now living here in this County. There were no Negroes in the fight at Torreón, in any capacity whatever. On the contrary several peaceable Negroes have been wantonly killed and robbed by bandits of all factions, for

they are all bandits. I personally knew of one Negro who was killed simply because he had eight hundred dollars and the bandits wanted the money.

The writer has two perfect ears; he was never mutilated in the slightest degree by white cadets at West Point, the correspondent of the *EAGLE* doubtless referring to Cadet Johnson Chestnut Whittaker, who was reported to have suffered that indignity, after Flipper had been graduated and had left West Point.²¹ Fred Funston is not a West Pointer, was not at West Point when Flipper was there and was not even connected with the army in any capacity at that time. Flipper was never "whipped and stripped," was never "tried by hazers," never sentenced "in a hazing court-martial to have his tongue cut out and his ears chopped off." Neither ear was ever cut off nor was he removed from West Point. On the contrary, his career at West Point was practically free of molestation of any kind, being hazed, in fact, far less than his white classmates, and was graduated with honors²² and served five full years as a Second Lieutenant in the 10th U. S. Cavalry.

Every colored person in El Paso knows me and knows that I am not and have not been with Villa. They have seen me on the street and elsewhere in El Paso every day for the past four years.

As to American troops going into Mexico, I am glad they have gone, regret they did not go sooner, and wish them all possible success and any aid I can give is at their service, now and always.

The 10th Cavalry and the 24th Infantry of Negro troops are now in Mexico and, if you have read the dispatches closely, you have observed that the 10th Horse has had the honor of the first fight with the Villa bandits, routing them completely, killing some sixty odd without a single casualty on their part, after riding 55 miles in 17 hours, living fully up to the traditions of that splendid organization. These men are sincerely loyal and acknowledge no superiors as soldiers.

As to myself, I was railroaded out of the army in 1882. In 1883 I was employed by an American company composed wholly of southerners and worthy ex-Confederate officers as assistant in the survey of public lands in Mexico, for which they held concessions from the Diaz government. I did similar work as chief engineer for a Chicago company and later for a Galveston, Texas, company, completing the work in 1891. In that year Congress created the Court of Private Land Claims to determine title to a large number of Mexican and Spanish land grants in several of the southwestern States. I was then employed by the town of Nogales, Arizona, to prepare its case for presentation to the Land Court, the town being on a so-called Mexican land grant and the people in danger of losing their homes. The preparation of this case brought me to the notice of the United States Attorney for the Land Court and he had the then Attorney General, Mr. Richard Olney, appoint me a Special Agent for the Department of Justice and assign me to his office. I remained in this position eleven years or until the Court completed its labors. My duties were to go to Mexico and examine the grants on the ground, make such surveys as I thought necessary, hunt up witnesses, be myself the principal witness at the trial of the cases, hunt up and translate the Spanish and Mexican land laws under which the grants had been made and, in short, prepare

the cases for the United States Attorney. In the course of this work I collected, translated and arranged, and the Department of Justice published, a collection of Spanish and Mexican land laws running from the 16th century to 1853, which collection the Land Court and the United States Supreme Court used extensively in reaching their decisions.

At the conclusion of this work in 1901, I was employed as local engineer by the Balvanera Mining Company, a West Virginia corporation of New York capitalists operating in Mexico. This company failed two years later and I was left on the ground as keeper of the company's property. In 1905, the property was sold to the Greene Gold-Silver Company, also a West Virginia corporation of New York capitalists, and I was retained as a member of the company's staff in the legal department. This company also failed and its mining properties passed to the Sierra Mining Company in 1908 which company also retained me in its legal department. I am an officer of the company and am representing it here in El Paso, Texas, watching the situation in Mexico and reporting to the home office at Duluth, Minnesota, and to the general manager in Pittsburg, Penn.

In March, 1912, the company, obeying the orders of President Taft, brought all of its American employees out of Mexico and placed me in El Paso, Texas, in the capacity already mentioned above.

As you see, I have been usefully and honorably employed since leaving the army and have not had time to meddle in Mexican politics.

From the foregoing it is evident that the writer of the article, which you have printed, is a conscienceless, gratuitous, malicious, unmitigated liar, whose only excuse, if any be admissible, is his superlative ignorance.

Very truly yours,

HENRY O. FLIPPER

REFERENCES

1. In 1866 Congress authorized four Negro Regular Army regiments. These units, the Ninth and Tenth Cavalry and the Twenty-fourth and Twenty-fifth Infantry, saw long combat service on the Indian frontier. However, with the exception of Flipper and two other Negro West Pointers who graduated in the 1880's, all the Negro units had white officers until the Spanish-American War.
2. Despite intensive research on Flipper's military career, and examination of the William R. Shafter Papers at the Stanford University Library, I am not yet ready to pass final judgement on either Flipper's contentions or Shafter's attitude regarding the case.
3. Interview with Eugene Montague of Lordsburg, New Mexico (June 24, 1960). Mr. Montague was a frontier associate of Albert B. Fall in West Texas and Northern Mexico early in the century and remembers having heard of Flipper as an excellent engineer in those days. His late brother, George Montague, knew Flipper personally and spoke often of his professional ability and reputation.
4. Wesley A. Brown, "Eleven Men of West Point," *The Negro History Bulletin*, 19 (April, 1956), 149. This article, although inaccurate regarding the dates of Flipper's residence in El Paso, has a double interest because Brown was the first Negro graduate of the U. S. Naval Academy at Annapolis, Class of 1949.
5. J. Frank Dobie, *Apache Gold and Yaqui Silver* (Boston, 1950), 203.
6. This extremely scarce booklet is cited, with no further bibliographical data, in W. E. B. DuBois, *The Gift of Black Folk* (Boston, 1924), 43n. As a result of a recent

conversation between myself and Dr. DuBois, he is presently searching his personal files to locate what may be one of the few extant copies of this work.

7. Dobie, *op. cit.*, 203-204. I am indebted to Professor and Mrs. F. A. Ehmann of El Paso for leading me to Dobie's interesting account of Flipper's relationship with Greene.

8. *El Paso Herald*, March 25, 1906, 7:2.

9. For an excellent study of Fall's career on the Southwest frontier, an important aspect of his life heretofore neglected by writers in favor of his later involvement in the Teapot Dome affair, see C. L. Sonnichsen, *Tularosa: Last of the Frontier West* (New York, 1960).

10. Report from Flipper to Fall dated June 3, 1913. Albert B. Fall Papers, The Hatchet Ranch, Hachita, New Mexico. Some of the Fall Papers are still at The Hatchet Ranch. Most of them, however, have been sent to the Huntington Library, San Marino, California. I wish to express my gratitude to Mr. Mahlon T. Everhart, grandson of A. B. Fall and owner of The Hatchet Ranch, for permission to utilize his grandfather's private papers for research. My thanks also to Mr. and Mrs. Thorne M. Shugart of El Paso, relatives of Mr. Everhart who helped arrange my visit to The Hatchet Ranch.

11. George W. Cullum, *Biographical Register of the Officers and Graduates of the U. S. Military Academy*, Vol. 8 (Chicago, 1940), 54.

12. Letter from Roscoe Conkling Bruce to A. B. Fall. Fall Papers, Huntington Library. Bruce was Assistant Superintendent of Public Schools for the District of Columbia, and was the son of Blanche K. Bruce, the second of two Negroes who have served as members of the United States Senate.

13. Cullum, *op. cit.*, 54.

14. Interview with Dr. M. C. Donnell of El Paso (July 28, 1960). Dr. Donnell lived in El Paso during Flipper's residence here and has long been a prominent figure in El Paso's Negro community.

15. Rayford W. Logan, *The Negro in American Life and Thought; The Nadir: 1877-1901* (New York, 1954), 337.

16. M. C. Donnell interview (see fn. 14).

17. Interview with R. L. Andrews of El Paso (March 5, 1961). Mr. Andrews was an aviator flying for the Mexican Government which opposed Villa in the Mexican Revolution. He met Villa personally, and still attests to the latter's Negroid features as well as to the prevalence of the Caribbean Negro rumor during those days. For an excellent study of the folk legends about Villa, including a description of Villa's kinky hair, see Haldeen Braddy, *Cock of the Walk, Qui-qui-ri-qui: The Legend of Pancho Villa* (Albuquerque, 1955). I am indebted to Professor Braddy for conversations which started me on the trail of the myth of Villa's Negro ancestry.

18. Interview with Mrs. S. L. Flipper of Atlanta, Georgia (July 12, 1960).

19. I wish to express my gratitude to the Faculty Research Council of Texas Western College and to the former President of TWC, Dr. Joseph R. Smiley, for grants which helped make possible trips to Washington, D. C.; Atlanta, Georgia; and San Marino and Palo Alto, California, for research on Henry O. Flipper.

20. In 1906 a number of Negro soldiers from the Twenty-fifth Infantry were dishonorably discharged for alleged participation in a race riot in Brownsville, Texas.

21. In 1880, Whittaker, a Negro cadet at West Point, accused white cadets of mutilating him. An investigation proved his allegations false. However, the resultant publicity increased racial tension nationally, and damaged West Point's prestige at the time with the general public.

22. Class of 1877.

THE TRIANGLE AND THE TETRAGRAMMATON¹

A Note on the Cathedral at Santa Fe

by FLOYD S. FIERMAN

ONE OF THE MOST CHARMING STORIES that has currency throughout the Southwest concerns the Cathedral at Santa Fe dedicated to St. Francis of Assisi. Above the entrance of the Cathedral² is a Triangle and inscribed within its borders is the Tetragrammaton, the word for God inscribed in Hebrew letters. The construction of this Cathedral was initiated during the episcopate of Archbishop John B. Lamy. Its cornerstone was laid on July 14, 1869 and, like many houses of worship, its construction extended over a period of years. Twitchell recounts that in 1912 it was still incomplete.³

In recent years it has appeared incongruous to many people that the Catholic Church, whose prayer language is Latin, should have a Hebrew inscription over its entrance, even though it was enclosed in a Triangle. It was not questioned or considered unusual at the time that it was placed in the archway, if the lack of reference to the symbol in the local newspapers is a guide. They are silent. When the curiosity about the whole matter began to become history can only be conjectured. Even Twitchell, who had an eye for the unique and who sought historical detail, overlooked it. Eventually, however, it became an oddity and stories began to circulate. "The Archbishop had a warm association with the people of Jewish faith who resided in New Mexico," is a theme running through the interpretations. "On various occasions when the Archbishop needed financial assistance, he sought the help of his Jewish friends. In tribute to these people and their help, the Archbishop ordered that the Tetragrammaton in a Triangle be inserted above the Cathedral. It was the symbol of harmony between Catholic and Jew."

Is there any credence to this opinion? Did Archbishop Lamy place the Tetragrammaton in the Triangle in tribute to his Jewish friends in Santa Fe? Or is this another of the legends that grows with such ease in the parched earth of New Mexico tradition once it is irrigated with the moisture of the lips and the tongue?

A letter directed to Archbishop Edwin V. Byrne of the Archdiocese of Santa Fe brought a reply from the Chancery Office, written under the signature of Father M. J. Rodriguez, Chancellor.⁴ The purpose of the original letter was to determine whether the

archives of the Diocese were open to students of history for investigation. The answer from the Chancellor was in the affirmative, but he suggested that to expedite matters a catalogue of the Archives be consulted. This catalogue, compiled by Fray Angelico Chavez, is entitled "Archives of the Archdiocese of Santa Fe, 1678-1900."⁵

An investigation of the Chavez catalogue reveals that Archbishop Lamy had considerable correspondence with the Most Reverend J. B. Purcell of the Cincinnati diocese.⁶ This correspondence establishes that Lamy was in a diocese that more often than not was in financial straits. There is, however, no reference in this catalogue to any communication with any known people of the Jewish faith, indicating a loan or gift. The names of two Jewish families are recorded but these notes have nothing to do with the matter under consideration.

The two Jewish families that would have been inclined to assist the Archbishop in his program to build a representative Cathedral structure in Santa Fe were the Staab Brothers,⁷ Abraham and Zadoc, and the Spiegelberg Brothers.⁸ W. A. Keleher, in his *The Fabulous Frontier*, not only attributes the Lamy gesture to the Staab family, but he graphically records it:

... Then the churchman [Archbishop Lamy] hurried to the office of Abraham Staab, merchant prince of Santa Fe, to ask for an extension of time on promissory notes given in exchange for funds borrowed for the Cathedral project. Friends of long standing, the ranking Roman Catholic prelate of the Southwest, and the leading member of the Jewish faith in New Mexico, exchanged the formalities of the day. Mr. Staab had already made substantial gifts to the Cathedral construction fund. When money had become scarce in the hard times then prevailing, the merchant had become banker and loaned large sums to the Archbishop to prevent stoppage of the work. "How is the work on the Cathedral progressing?" inquired Staab. "Times are hard," answered the Archbishop, "but the Cathedral will be finished. All I ask is an extension of time on my notes." Staab went to a large iron safe, took out all the notes that the Archbishop had signed and said to him: "Archbishop, let me have a say in the building of that new Cathedral and I will tear up all these notes." Cautiously the man of God measured the eyes of the man of Commerce and Business and inquired: "To what extent, how, Mr. Staab?" Staab replied: "Let me put one word above the entrance of the Cathedral, chiselled in stone." "And what is that word?" parried the Archbishop. "You must trust me, Archbishop," replied Staab. Archbishop Lamy agreed to Abraham Staab's proposal. Staab tore up the notes in the presence of the Archbishop, tossed the fragments of paper into a fire in the stove in the office. When the Cathedral was finished, there for all the world to see, was the part that Staab had taken in its building, the Hebraic initials J V H [Y H W H] symbolic of the word "God" of the Christian faith, "Jehovah" of the faith of Israel.⁹



Archway of the Cathedral at Santa Fé, dedicated to St. Francis of Assisi.

The Chasuble which is housed in the Cathedral at Santa Fé.



Mr. Keleher's account according to Rabbi David Shor of Albuquerque requires modification. Dr. Edward Staab, the son of Abraham Staab, has discussed the subject under question with Rabbi Shor. Dr. Staab has informed Rabbi Shor that his father did loan Archbishop Lamy funds toward the erection of the Cathedral. His father, he recounts, also destroyed the notes that were given by Lamy as security. But the Doctor avers that under no circumstances did Abraham Staab agree to tear up the notes if the Archbishop would place the Tetragrammaton above the Cathedral. He did not bargain with the highest religious officer of the diocese. Abraham Staab did not place any obstacles before the Archbishop. After Lamy stated his plight, Dr. Staab claims that Abraham Staab asked the Archbishop to accept the loan as a donation.¹⁰ Thus, only a portion of the Keleher account, according to Abraham Staab's son, is verifiable. Furthermore, the untarnished escutcheon of the Staab family in all their business transactions would in itself substantiate that the Staabs never disadvantaged anyone, and, above all, not a clergyman.

Consequently, the Staab family must be eliminated as the Jewish family that Archbishop Lamy may have desired to placate. Let us consider the other possibility, the Spiegelberg Brothers. In this case, there is a contemporary newspaper article that directly involves the Spiegelbergs in the matter of the Cathedral.

On the Tuesday before the Sunday that the Cathedral was to be dedicated, a news item in *The New Mexican* of Santa Fe, described the plans for the dedication. A list of those people who contributed twenty-five dollars and upward was enumerated.¹¹ Conspicuous among the donors was the name Spiegelberg. This donation was undoubtedly a family gift. The Spiegelberg contribution was five hundred dollars, a sizeable amount of money in 1869. That the Archbishop and the Spiegelbergs were good friends cannot be denied. An overture of kindness toward the Spiegelbergs on the part of the Archbishop is brought to our attention by Flora Spiegelberg, the wife of Willi Spiegelberg:

In 1852, Lamy in company with two French priests, was returning from Kansas to Santa Fe by way of the Santa Fe trail. Halfway across the trail the Bishop and his caravan saw ahead of them a caravan of twenty-five covered wagons, which he was to learn were transporting merchandise to the Spiegelbergs of Santa Fe. Bishop Lamy knew the brothers well and halted to extend a friendly greeting to Levi, the second oldest of the brothers, who was in charge of the wagon train. He noticed that Levi was being carried into a cabin on the prairie. He was a victim of dysentery. Aware that an epidemic of cholera was prevalent, Levi's companions

had become panic stricken and refused to continue the journey with him. They had persuaded him to stay with a trapper in his cabin until he was able to resume his journey. But the Bishop would not have it so. "My two companions and I will make room for you in our covered wagon." Levi accepted the offer gratefully. He regained his health in a week. The remainder of the trip to Santa Fe, which took two months, found the kindly educated priests and the young merchant in pleasant conversation.¹²

Previous to the erection of the Cathedral, the Spiegelbergs and the hierarchy had maintained an open-door policy with one another. They endeavored to help one another whenever the occasion presented itself. But, in addition to the query of whether an Archbishop had the freedom to employ symbols according to his whim, there is the question of whether a donation to a Cathedral building by a Jewish donor would influence an Archbishop to honor the donor by incorporating the Hebrew letters for God on the archway. It would hardly be conceivable, no matter how generous the motives of the prelate, that he should act in this manner.

Careful inquiry leads us to the opinion that there is no mystery to the matter. Fray Angelico Chavez removes any doubts:

The Hebrew characters above the Cathedral entrance struck the historian as odd, and so he guessed that Lamy had it done because of his most cordial relations with the Jewish pioneers of Santa Fe. . . .

However, it is to be noted that the Tetragrammaton is enclosed in a triangle. In Europe, this was a common Christian symbol, denoting the One God of Moses and Abraham revealed in their New Covenant, as Three Divine Persons in one God . . . hence the Graeco-Latin term "Trinity." The symbol was carved in the Gothic and Romanesque churches of northern Europe, painted on sacred furnishings, embroidered in liturgical vestments. (I found one Chasuble¹³ or Mass vestment, imported from France by Lamy or his successor, with this same emblem embroidered with gold thread on the back of the most prominent part.)

It follows that Lamy would not have been pleasing his Jewish friends by including the triangle! Or perhaps it was not Lamy's own idea, but that of his French architect.¹⁴ It also could be, once the emblem was carved, that these Jewish friends, totally ignorant of the triangle's meaning, were actually pleased and did consider it a friendly gesture by Lamy! Which is all to the good in this world of strife and misunderstanding among peoples.¹⁵

To establish the fact that the symbol above the Cathedral was not unique, it was only necessary now to find the Chasuble in the Cathedral and identify it. Through the cooperation of Father Rodriguez of the Chancery office and Fray Chavez, the Chasuble was located and photographed. Two of the three illustrations included with this note are a photograph of the symbol above the Cathedral, as it now appears, and a photograph of the Chasuble.¹⁶

In addition to the evidence found in the St. Francis of Assisi Cathedral, research has disclosed other examples affirming that the Roman Church has used symbols with Hebrew inscriptions in places other than Santa Fe. F. R. Weaver,¹⁷ in his study on church symbolism attests that besides the Tetragrammaton, other Hebrew inscriptions were utilized as well. He illustrates four other Hebrew characterizations that were employed by the Roman Church.

This documentation directs us to the conclusion that the Tetragrammaton in the Triangle in the Cathedral has an old history. It antedates the Santa Fe Cathedral. It is coincidental that the gregarious Archbishop, John B. Lamy, had many Jewish friends in the diocese of Santa Fe. That he placed the symbol in the archway as representative of his friendship, we can assuredly conclude is merely a legend. It is of credit to the Franciscan priest, Fray Angelico Chavez, that for some time he has known that this was a legend, but because it augured friendship and not antipathy, he chose to leave it rest.

REFERENCES

1. The equilateral Triangle is the symbol of the Trinity, suggesting three equal parts joined into one. George Ferguson, *Signs and Symbols in Christian Art*, Oxford University Press, New York. C. 1954 by the Samuel H. Kress Foundation. p. 276.

The Tetragrammaton (YHWH) was written but not pronounced according to its consonants in Jewish tradition. "The substitution in pronunciation of *adonoi* ('Lord') for the tetragrammaton (the *shem ha-mephorash* of the Mish, yoma, VI, 2) of which indications are to be found in the later Biblical books and which is clearly recorded in the Mishnah became the general usage of the Synagogue when reading from the scroll of the Pentateuch. The tetragrammaton had been retained, while the Temple stood, in the regular priestly benediction (Nu. VI, 22ff). . . . The true pronunciation of the tetragrammaton was not freely transmitted, but was esoteric, and communicated by the teachers only to qualified disciples. . . . The Mishnah so severely prohibits the utterance of the tetragrammaton that the pronouncer of it was threatened with exclusion from a portion of the world to come. Other paraphrastic substitutes for the name of God became common, e.g., Maqom, lit. 'place' . . . or 'Our father in Heaven' . . ." James Hastings (Editor), *Encyclopedia of Religion and Ethics*, Pbl. Charles Scribner's Sons, C. 1928, Vol. IX, 177a.

2. The Cathedral is described by Twitchell as follows: "Its cornerstone was laid July 14, 1869 (*The New Mexican*, Tuesday, October 12, 1869, gives the date of the cornerstone . . . the cornerstone of the new Cathedral . . . will be laid on Sunday, 10th of October, 1869.) The main building with two imposing towers has been erected at a cost of approximately one hundred and fifty thousand dollars. It is still incomplete. The part of the building completed to the arms of the cross is one hundred and twenty feet long, and sixty feet broad, while the height of the middle nave is fifty-five feet. The ceiling is arched in Roman style. The walls are of native stone. The ceilings have this peculiarity; they are made of red volcanic tufa, very light; this substance was obtained from the summit of Cerro Mogino, about twelve miles from Santa Fe. The towers are of cut stone, now eighty-five feet in height, and the spires which will adorn them eventually, will reach an elevation of one hundred and sixty feet. Ralph Emerson Twitchell, *The Leading Facts of New Mexico History*, Vol. II, p. 344. Torch Press, C. 1912.

3. Archbishop John B. Lamy "was born at Lempdes, Frances, October 11, 1814, of a family fruitful in vocations. Educated at Clermont and the Seminary of Monteferrand, he was ordained in December, 1838 . . . while assistant priest at Champre, in 1839 he volunteered to join Bishop Purcell for the Ohio mission. Stationed at Wooster and subsequently at Covington . . . (he) shrank from no toil . . . on the 24th of November, 1850, he set out for his vicariate by way of New Orleans and Texas . . . he met with an accident and was laid up for months at San Antonio, so that he did not reach Santa Fe till the summer of 1851." Lamy died February 14, 1888. His remains lie under the main altar of the Cathedral. Twitchell, *op. cit.*, Vol. II, p. 329, note 256.

4. Correspondence with Father M. J. Rodriguez, Chancery Office, Archdiocese of Santa Fe, November 15, 1960, Protocol No. 303/60. Father Rodriguez writes: "If you find that our archives contain any material which might prove helpful to you, you are more than welcome to come here. If you find we might be able to be of help, please see me personally."

5. Angelico Chavez, *Archives of the Archdiocese of Santa Fe, 1678-1900*, Ibds. Washington, D. C., Academy of American Franciscan History, C. 1957.

6. *Ibid.*, pp. 114, 117, 119-122, and other references. Index, p. 276.

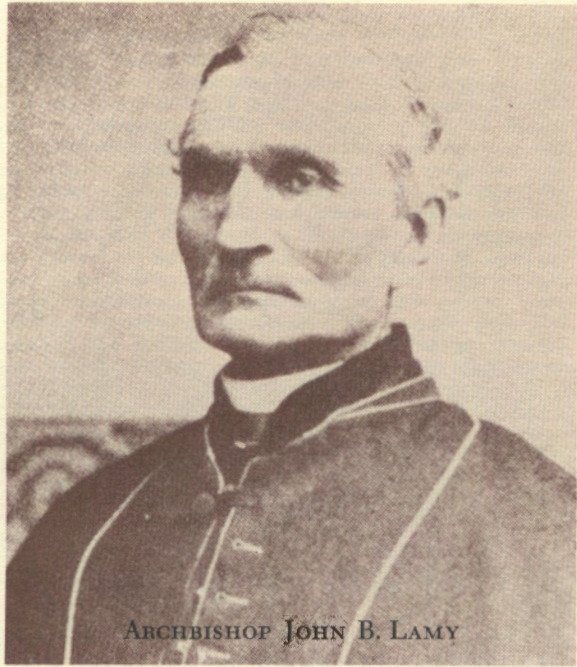
7. Abraham Staab was born in Westphalia, Germany, February 27, 1839. In 1854, when fifteen years of age, he embarked for the United States in a sailing vessel, the voyage consuming five weeks. After his arrival, he proceeded to Norfolk, Virginia, where he found employment as an errand boy in a small grocery store, with a salary of one dollar per week, his board and lodging included. Having been engaged in this employment about two months, a prominent merchant of Norfolk, to whom he had delivered parcels daily, took a fancy to the young apprentice, gave him employment at three dollars per week and during the evening hours gave him instruction in book-keeping. Having heard of the great opportunities for business in the far west, after a residence of two years in Norfolk, he removed to New Mexico, traveling by train and steamboat as far as Westport Landing (Kansas City, Missouri) and thence by wagon train, drawn by ox-teams, to New Mexico's capital, the journey requiring more than six weeks for its completion. Shortly after his arrival he entered the employ of Spiegelberg Brothers, prominently engaged in the Santa Fe and Chihuahua trade, with which firm he continued for one year, and in 1858 entered into the business of general merchandising together with his brother, Zadoc Staab, the firm being known as Zadoc Staab and Brother. At first the business was principally along retail lines but gradually attained strength and proportion until in the sixties, it became the largest wholesale trading and merchandising establishment in the entire Southwest, covering a territory which included Utah, Colorado, Arizona and as far south as Chihuahua, Mexico. In the days preceding and during the Civil War, and for a long period thereafter, capital and courage were controlling factors in the commercial enterprises of the great Southwest. Caravans, drawn by six, eight and oft-times as many as ten yoke of oxen, were required in transporting across the Great Plains the immense stocks of merchandise required in the Southwestern trade. Military escorts furnished by the government at various times in the 'sixties accompanied these wagon-trains, supplemented as they were by their own well-armed employees who were constantly on the *qui vive* for the marauding nomads of the prairies. With many of these caravans, carrying the goods of Z. Staab and Brother, Abraham Staab rode on horseback across the plains of Kansas, Colorado and New Mexico, on the alert, night and day, to repel the attacks of murdering savages, who, in many cases, with trains insufficiently protected, were successful in their attacks upon the caravans, requiring the abandonment of wagons and contents to the merciless barbarians. The firm filled many immense contracts for supplies to the government in its support of the many soldiers and army posts in the Southwest. These contracts covered all sorts of native products, hay, grain, chile, beans, flour and buffalo meat, giving employment to many of the native citizens of New Mexico, who gained their livelihood as sub-contractors for this firm. Large quantities of buffalo robes, beautifully tanned and decorated, were articles of trade with the Indians of the plains as well as with large numbers of native *ciboleros* who hunted the buffalo on the llanos of northeastern New Mexico along the Cimarron and Arkansas rivers. The transportation equipment necessary in the filling of these government contracts, in these days of railway trains and motor trucks, should be recorded in the history of those who were pioneers in the progress of civilization in the Southwest. Many yoke of oxen, great



"THE LORD"



"THE ALMIGHTY"



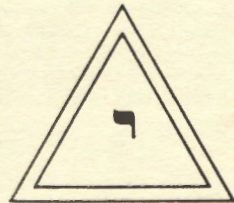
ARCHBISHOP JOHN B. LAMY



ABRAHAM STAAB



TWO YODS

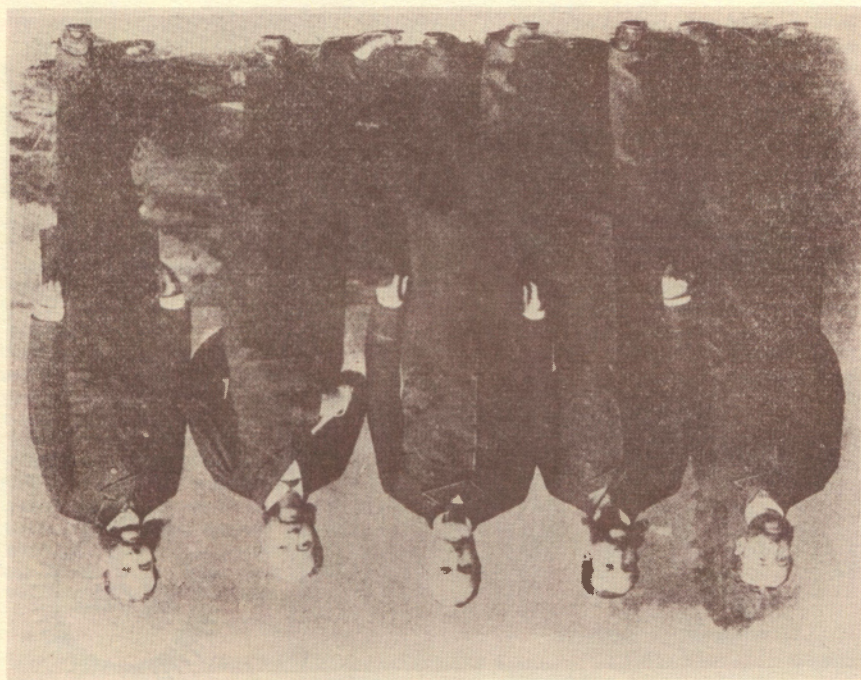


YOD WITHIN TRIANGLE

Hebrew symbols shown on this page are used by the Catholic Church.

— F. R. WEBBER, *Church Symbolism*, 1927.

THE SPIEGELBERG BROTHERS



droves of burros, mules and horses were the transportation used in supplying the military posts from the Arkansas to the Rio Grande. The story of Santa Fe and the great Southwest is found in the biographies of the Santa Fe merchants, participating as they did in the daily life and activities of all the communities and settlements of a tremendous geographical area. In the distribution of supplies, Santa Fe as the initial point, with the freighters bound for Chihuahua and the settlements of the Rio Abajo, was the scene of colorful events, filled with romance, unparalleled in the story of the great Southwest. The deliveries at army posts and Indian agencies of great herds of cattle, with their vaqueros and other employees, and military officers and men, the civilian scouts, picturesque in their garb of buckskin and beaver, in their detailed recital are epics for pen and brush. In all of this Abraham Staab played an important part. Southwestern society in its beginnings was limited but at the posts and agencies and in all the larger communities racial differences and prejudices were unknown and discountenanced. The friendships, confidences and intimacies of that period were beautifully close and almost without appreciation by those of the present day. The social life of New Mexico's capital, the brilliant functions of frequent occurrences given by the ladies and officers of old Fort Marcy, participated in by the civilians of the ancient city; and those given in return by its principal citizens are wondrous memories with those who were privileged to participate. In these social sidelights of Santa Fe history, the Staab mansion on Palace Avenue played a prominent part. Unostentatious but magnificent in their simplicity were the contributions of Abraham and Mrs. Staab, with their older daughters, to the social gaieties which shone with frequent brilliancy in the ancient city. Attended by dignitaries, military and civilian, governors, justices, visiting notables and officers of high rank, these entertainments made life at Fort Marcy and old Santa Fe preferable to that in many of the great regimental posts of the far west.

In all his business relations with the patrons and friends of the firm, the native New Mexican in particular, Mr. Staab occupied a position of intimate confidence, which was never disturbed or broken. In truth, owing to the lack of banking facilities, his firm was the depository of large sums of money belonging to the leading native representatives throughout New Mexico, in the handling of which Abraham Staab served as advisor and trustee gratuitously, always appreciated and never forgotten.

After the coming of the railways, owing to the rapid increase in population in several of the rival cities of the Territory, with every session of the legislature efforts were made looking to the removal of the capital from Santa Fe. These failed in every instance, owing largely to the influence of Abraham Staab and other prominent citizens of Santa Fe and the northern part of the Territory. Mr. Staab held a number of public offices; was a member of the board of county commissioners of Santa Fe county, a member and secretary of the first Capitol Building Commission and the first president of the Santa Fe chamber of commerce.

On December 25, 1865, he was united in marriage with Miss Julie Schuster, of which eight children were born, one of whom died in infancy, the others being Mrs. Louis Ilfeld of Albuquerque; Mrs. Louis Baer of Boston; Mrs. Max Nordhaus of Albuquerque; Julius and Paul, deceased; Arthur and Edward. Mrs. Staab died on May 15, 1896, and Mr. Staab passed to his reward in 1913. Ralph E. Twitchell, *Old Santa Fe*, Pbl. Santa Fe New Mexican Publishing Corporation, C. 1925, p. 479-80.

8. Solomon Jacob Spiegelberg, the oldest of the Spiegelbergs, was the first to leave Germany. He crossed the Santa Fe trail in an ox-train and joining the command of Colonel William A. Doniphan, accompanied him to Chihuahua, Mexico. He returned to Santa Fe with the regiment where he was appointed Sutler. In 1846, he established a wholesale and retail general merchandise business. By 1868, Solomon's four brothers, Willi, Emanuel, Levi, and Lehman had arrived from Germany. Flora Spiegelberg, *Reminiscences of a Jewish Bride on the Santa Fe Trail*.

Levi Spiegelberg came in 1848; Emanuel in 1853; Lehman in 1857; and Willi in 1861. *Daily New Mexican*, Santa Fe, October 30, 1881, Vol. X, No. 206, p. 130.

Joseph and Solomon enlisted in the Union forces. Joseph attained the rank of Captain and Solomon that of Colonel. *Santa Fe New Mexican*, August 12, 1864.

9. William A. Keleher, *The Fabulous Frontier*, The Rydal Press, Santa Fe, New Mexico, 1945, pp. 132-33. Correspondence with W. A. Keleher, Albuquerque, New Mexico, September 15, 1950.

10. Conversation with Rabbi David Shor, Temple Albert, Albuquerque, New Mexico.

11. *The New Mexican*, Tuesday, October 12, 1869. The donors listed are as follows:

Name - Residence	Amt.	Name - Residence	Amt.
Sr. Obispo Lamy, Santa Fe	\$3,000	Felipe Chaves, Belen	200
Anna Ma. Ortiz, Santa Fe	2,500	Jose Ma. Aragon, Tome	100
Sr. Vicario Egullion, Santa Fe	1,000	F. W. Helen, Santa Fe	50
C. P. Clever, Santa Fe	1,000	Jose Oct. Lujan, Santa Fe	50
Mache Magdalena, Santa Fe	500	Anastacio Sandobal, Santa Fe	50
Mannela Armijo, Santa Fe	500	Juan C. Chaves, Belen	50
Spiegelberg, Santa Fe	500	Antonio Lerma, La Alameda	50
Ambrosio Armijo, Albuquerque	500	Pedro N. Valencia, Jemes	50
Jose L. Perea, Bernalillo	500	Thomas Rivera, Santa Fe	50
Manuel Anto. Otero, Peralto	500	Pablo Delgado, Santa Fe	50
Jose D. Sena, Santa Fe	200	Vicente Garcia, Santa Fe	80
Gaspar Ortiz, Santa Fe	200	Dolores Perea, Los Pecos	40
Thomas Cauglon, Santa Fe	100	F. B. Delgado, Santa Fe	30
Charles Blummer, Santa Fe	100	Francisco Perea, Bernalillo	25
H. R. Tompkins, Santa Fe	100	Jose Anto. Montoya, Bernalillo	25
Felipe Delgado, Santa Fe	100	Baltazar Perea, Bernalillo	25
Pedro Perea, Bernalillo	100	J. M. Baca y Salazar, Pecos	25
Jesus Perea, Bernalillo	100	Santiago Baca, Pecos	25
Eliza Herbert, Glorietta	100	Manuel Varela, Pecos	25
Judge Watts, Santa Fe	100	Pablo Martin, Pecos	25

The writer is indebted to Miss Ruth E. Rambo, librarian of the Museum of New Mexico, Santa Fe, for researching and making this reference available. Dec. 9, 1960.

12. Flora Spiegelberg, "Tribute to Archbishop Lamy of New Mexico," *The South-western Jewish Chronicle*, Oklahoma City, 1933.

The friendship of the Jewish Pioneer with the Catholic hierarchy, as has been indicated, was reciprocal. Another example of this reciprocity concerned the Bibos. In 1896, the Bibo Brothers, Solomon and Simon, of Laguna, New Mexico, wrote a letter to Willi Spiegelberg, who was then residing in New York, concerning the antagonistic attitude taken toward them by a priest who is referred to as Juillard. The Spiegelbergs had been instrumental in bringing the Bibos to New Mexico and because of this and the close relationship that the Spiegelbergs had always maintained with the Catholic hierarchy, Willi Spiegelberg's influence was sought. It is interesting to note, however, that the Bibos - Simon and Solomon - had already married out of their faith and hardly had any association with Judaism in the territory. Simon Bibo was married to Ramona Candelaria of San Mateo, New Mexico. They had eighteen children, "9 living to childhood or maturity." Solomon Bibo married a member of the Acoma tribe of Indians whose first name was Juana. He became governor of the Acoma Indians on two occasions, one being the year 1892. Correspondence with Arthur Bibo, July 25, 1953.

THE BIBO MERCANTILE CO.

*Dealers in Groceries, California Products, Provisions and General Merchandise,
Wool, Hides, and Pueblo Indian Specialties.*

Special Rate for Carload Lots

Wholesale and Retail

Mr. Willi Spiegelberg
New York

LAGUNA, NEW MEXICO, July 31, 1896

Dear Sir:

At a meeting held at Cebolleta a few days ago, the encl. Protest was drawn up. It certainly don't amount to nothing before the count (P), but it was drawn up by the Catholic priest Juillard. (It shows in that same) item! UN RICO ISRAELITO [a rich Jew] that he wants to inspire the people with hatred not alone against you but against the Jewish race. I have sent this paper to Don Anudo (P), who will present the case to

the Archbishop [Archbishop Lamy died in February 14, 1888. He was succeeded by the coadjutor J. B. Salpointe] and as you have always helped the Catholic church at Santa Fe you should write to the Archbishop a few lines in regards to this protest. The parties who signed the protest are only tools of the padre. I hope that you are doing well and that your daughters have grown up to be nice ladies and that they will make life a comfort to you and your estimable wife. We have all been well. I have five boys and four girls. . . . I wish to know your opinion of New York State and also about the general outcome of the election. I am somewhat interested as we have 100,000 pounds of wool on hand.

SIMON BIBO.

Another reference to the Archbishop's friendship with the Spiegelbergs is noted by Flora Spiegelberg: "Upon the eve of each holiday (Jewish holiday), he would send fruit, wine, or flowers to Mrs. L. Spiegelberg and to Mrs. B. Seligman (Mother of Governor Arthur Seligman) and to Mrs. Willi (Flora) Spiegelberg." Flora Spiegelberg, "Tribute to Archbishop Lamy of New Mexico," *The Southwestern Jewish Chronicle*, Oklahoma City, 1933.

13. "The Chasuble is the last liturgical garment with which the celebrant is vested. It is the outer garment covering the other vestments and the Latin origin of its name, CASULA (little house), aptly describes it. The Chasuble may be White, Red, Rose, Green, Violet, Black, Gold or Silver, depending on the season of the church's year or feast that is being observed. It usually has a cross embroidered on the back, which is an allusion to the Passion of Christ. Symbolically, this vestment alludes to the purple dress that Pilate ordered to be placed on Christ as "King of the Jews." It also recalls Christ's seamless garment, for which the soldiers on Calvary cast lots. Because the Chasuble covers the other vestments, its symbolic meaning is Christian charity and protection; charity being the virtue that should supercede all others." Ferguson, *op. cit.*, p. 282.

14. "The construction of the Cathedral was begun by an American architect; he was not qualified for the work and the contract was rescinded and given to two French architects, Antoine Mouly and his son, Projectus . . . the cornerstone contained the names of the President of the United States, General U. S. Grant, the Governor of New Mexico, and other territorial officials who were present. Coins of gold, silver and copper, documents and newspapers were also used. Three days afterwards, some miscreant stole the cornerstone with its contents and nothing was ever heard of it afterwards. . . . The building as now (1911) used was completed by two contractors, Messrs. Monnier and Machebeuf. . . ." Twitchell, *op. cit.*, p. 344, note 272.

In an effort to secure further information concerning the French architects, as suggested by Father Chavez, the writer received the following reply from Librarian Rambo in Santa Fe. "I found no references in the newspaper index to the two French architects, Antoine Mouly and his son, Projectus." Correspondence, December 9, 1960.

15. Correspondence with Father Angelico Chavez, November 22, 1960. The Santa Fe Cathedral Text and Format by Fr. Angelico Chavez, Imprimatur: The Most Rev. E. V. Byrne, Archbishop of Santa Fe, C. 1947. Part II, Section 1.

16. Marcel Pick of Santa Fe was gracious enough to arrange for the photographs.

17. F. R. Webber, *Church Symbolism*, an explanation of the more important symbols of the Old and New Testament, The Primitive, The Medieval, and the Modern Church. Pbl. Cleveland, J. H. Jansen, C. 1927, Second Edition revised, 1938. I am indebted to Gilbert B. Carter of El Paso for this reference.

EDITOR'S NOTE: It may be interesting to note that the early Christian Church had an unwritten but stringently observed rule which permitted the use in sacred service of only Latin, Greek or Hebrew, the three scripts originally inscribed on the Cross.

The El Paso Train Robbery

By C. L. SONNICHSEN

LIKE MOST FRONTIER CAPITALS, early-day El Paso had its share of crooks, grafters, hold-up artists, confidence men and gunslingers — all of them eager to earn a dishonest dollar. Stick-ups, burglaries and assassinations occurred with some regularity. Train robbery, however, was one type of crime which did not flourish. Perhaps the fact that El Paso could always produce a Jim Gillett, a Jeff Milton or a private citizen of similar firmness may have had something to do with it. Whatever the reason, the Wells Fargo Company encountered no difficulty here for many years, though other Texas communities during the eighties were not so fortunate. If any of the great professionals came this way, they passed quietly on. The only train robbery we ever had was attempted by a small gang of amateurs, and what happened to them was enough to discourage all further effort.

The time was October 14, 1887. The Galveston, Harrisburg & San Antonio passenger train, old Number 19, was scheduled to pull out at 4:30 P.M. but had to wait for an incoming Southern Pacific train. It was after eight o'clock when the car lights slid past the old El Paso station. A few minutes later the engine had settled into its regular running rhythm and the outskirts of town were dropping to the rear. The tombstones of Evergreen Cemetery had just become visible to the right when the engineer and fireman turned to face pistols in the hands of two big men with linen dusters concealing their clothes and handkerchiefs covering their faces. They had come forward over the tender without being detected.

Engineer J. H. Lohner started to put on the brakes. One of the robbers waved a six-shooter and said to him, "Go on to the next curve and stop quick." Lohner did as he was ordered.

As the train swung into the curve, he brought the cars to a grinding stop. Immediately the men fired off their pistols — no doubt a signal to a confederate — and made Lohner and the fireman get down. Then they all walked back to the express car where Wells-Fargo messenger Ernest Smith and clerk J. R. Beardsley were wondering what went on. They could not believe that anything was really wrong. Still, men in their jobs had to be prepared for trouble. They turned down the lamps and retreated to the rear of the car.

Nothing happened for a few minutes. Then they heard voices outside and half a dozen bullets were fired through the side of the car. All was quiet for another brief interval which came to an end when a charge of dynamite blew in the door at the front of the car with a tremendous boom. Obeying orders again, Lohner called for Smith to come to the car door.

Smith thought fast. Maybe he had better stall a little. He put his pistol down on a box near the side door, opened it, and climbed down to the ground followed by Beardsley.

One of the bandits searched them, found no weapons, and ordered Smith back inside:

“Get back in there and get those lamps lit!”

Smith climbed back in and one of the robbers started to follow him. Once through the door, however, Smith decided that it was time to quit stalling. He picked up his pistol, turned around, and fired a slug into the man's heart at close range. He fell back, getting off two shots of his own as he did so. Smith fired twice more at the other robber, who returned the fire. One bullet whizzed past the messenger's ear but did no damage.

The unexpected misfortune of bandit number one left bandit number two in considerable confusion. His first thought was to get his wounded partner on the engine and away from there. He forgot all about the loot he had hoped to find in the express car and ignored the possibility that Smith might have another cartridge in his gun. With the help of Lohner and the fireman, he started to carry his buddy toward the engine.

Meanwhile Smith had stepped back into the car after his shotgun. Leaning out of the door, he saw that he had a chance to make a clean sweep of the desperadoes and leveled his weapon at bandit number two. Engineer Lohner kept obscuring the target, but finally the moment came and he squeezed the trigger. His man looked pained, started to fold up, and then took off up the track, passing the engine at an unsteady run.

“He's hit bad,” Smith thought to himself grimly as he came down out of his car again and went forward to help get the first bandit aboard the engine. He found that the man was as dead as he would ever be. As soon as the body was stowed away and the curious passengers had been herded back into the coaches, Lohner backed the train to the station and raised the alarm.

There was great excitement. Justice Cline took statements from everybody. A *Times* reporter interviewed Lohner and Smith. The morbid and the curious flocked to Mott's Undertaking Parlor to

view the dead man. United States Marshals Van Riper and Ross got ready to hunt down the one who had got away.

Before daylight a posse was ready at the scene of the holdup with three Mexican trackers from Ysleta. Their work was finished, however, almost as soon as it began. Within fifty yards of the battleground they found bandit number two. He had caught only one of Smith's buckshot, but that one had struck him just above the heart.

The El Paso papers played up the robbery for several days. The *Times* for Sunday, October 16, editorialized as follows:

El Paso people may congratulate themselves that the first decided stand against train robbing has been made here. Train robbing has been so frequent of late that the public seems to have taken it as one of the evils to be endured. The cool and brave conduct of Express Messenger Smith has awakened people to the fact that this species of robbing can be made so dangerous that it will be less frequent in the future.

In later issues (October 16, 19, 20) the papers revealed that the dead men were drifters from Illinois named Jack Smith and Dick Maier who had been working at various jobs — making bricks, washing dishes — for a couple of years. Smith was the leader and had been on the edge of serious trouble ever since his arrival. He had killed a Juárez businessman named Jules Boisselier in a holdup and was suspected of shooting a police officer named Chipman in the arm. Chipman was wounded so severely that the arm had to come off. Smith had been under investigation for some time for robbing freight cars.

How he happened to be alive and at liberty with such a record is still a mystery. One thing is certain, however: neither he nor his companion had had any experience at robbing trains. Sheriff White got on the trail of a third man who was probably a member of the gang, but he got away to Mexico and nobody knows whether he was a professional or not.

Express Messenger Smith picked up several thousand dollars in rewards plus a new suit, a gold-headed cane, and a medal from the grateful citizens of El Paso. The resulting publicity may have convinced any other would-be train robbers that the climate of El Paso might be unhealthy. From time to time there were holdups close by — in New Mexico, in Arizona, in Chihuahua — but no bandit tried it again in El Paso. Once was enough.

PRUDENT SOLDIER

A Biography of Major-General E. R. S. Canby, 1817-1873.

by Max L. Heyman, Jr.

(Glendale, California: The Arthur H. Clark Company, 1959. \$11.00.)

THE TITLE of Dr. Heyman's biography of General Canby comes from the estimate of that officer by a Colorado volunteer, Ovando J. Hollister, who wrote, "I think him a man of foresight and judgement — patient, prudent, and cautious"

The careful and thorough research by Dr. Heyman deserves a more courageous title for this soldier whose whole life was devoted to the service of his country — the first general officer to be killed by Indians.

Canby's activities reflect the history of a growing nation, for he was there — the Seminole War, the Great Lakes frontier, the Mexican War, the California Gold Rush, the Mormon Rebellion, the Civil War in the Southwest, the draft riots in New York City, the Mobile campaign and the surrender of the last two Confederate armies in the field, Reconstruction in Louisiana, the Carolinas, Texas and Virginia, and finally his assassination by the Modoc Indians in northern California.

A sound strategist and brilliant administrator, Canby showed evidence of taking chances in the field. At the battle of Valverde, where Colonel Roberts' command of the Federal troops was at the point of victory, Canby dispatched his most reliable reserves from the left to the already successful attack on his right, thus exposing McRae's battery. The battery was immediately over-run and the battle lost.

During operations near Mobile Bay, he exposed himself while on the gunboat *Cricket* and was shot by a sniper through the left buttock. Thereafter he captured Mobile, Selma, and Montgomery in Alabama, Columbus and Macon in Georgia.

In attempting to settle the Modoc affair in 1873, Canby with a thousand regulars at hand, elected to meet with the Modoc chiefs at a council tent half way between the two forces. Canby and two of the peace commissioners, all unarmed, were shot down by the Modocs before troops could arrive.

Dr. Heyman has found no evidence to support the assertion that Canby was a brother-in-law of his antagonist in New Mexico, General H. H. Sibley. He states that the only way they could have been related was

for Sibley to have married one of Canby's sisters, about whom little is known.

This scholarly volume notes that Canby's cadet nick-name was "Sprig." This reviewer has read elsewhere, that after graduation he was called "Alphabet"—the American soldier being quick to size up and name his officers.

RICHARD K. McMASTER

El Paso, Texas.

OLD TIMERS TALK: in Southwestern New Mexico.

by Ted Raynor

(El Paso: Texas Western Press, 1960. 86 pages.)

SHAKESPEARE has written that "an honest tale speeds best, being plainly told." While *Old Timers Talk* is as remote from the immortal bard as London is from Shakespeare, New Mexico, the analogy is, withal, not entirely unseemly.

Mr. Raynor's book is exactly what its name implies: namely, the tales told by old timers in and around the area of southwestern New Mexico, long time residents of this rugged land who have become a part of it. While not exactly as the historian might chronicle them, the stories have actual basis in fact. The greater number of them appeared in a column entitled "Folklore Column" which ran for a number of years in the newspapers of Las Cruces, Lordsburg, Hatch, Deming and Hot Springs (Truth or Consequences).

In his efforts to move back into the past, the author reports that the old timers were not difficult to approach and that they told their stories as they remembered them, with strict attention to reality and with a well-defined intellectual integrity.

All tastes are served by this little collection of frontier memorabilia. There are tales of adventure and villainy; tales of superstition, murder and mystery; there are ghost stories and stories of pathos and love, all written with a twist of humor designed to permit the reader to "look backward with a smile to yesterday."

Although small, 86 pages, *Old Timers Talk* is a beautiful little volume, mute testimony to the artistry of Carl Hertzog who arranged and designed it and to Russell Waterhouse whose small illustrations throughout enchant the eye. Seven beautifully reproduced photographs by Jim Flanagan and Sam Learned lend an air of grandeur and authenticity to the stories.

El Paso, Texas.

MARY ELLEN PORTER



**HART'S
TOMB**

THE FOUR-COLUMNED, CANOPIED STRUCTURE pictured below was erected by Juan S. Hart over the grave of his father, Simeon Hart, probably sometime after 1881. It stood at the west end of the old Main Street viaduct [in space indicated above] adjacent to the site where the elder Hart had built his dwelling and mill in the early 1850's. It was there that Simeon Hart was buried after his death, January 19, 1874. The fine landmark of El Paso's pioneer days was demolished in 1953 to make way for the westward extension of Paisano Drive.*

Whether the body of Simeon Hart was removed to Evergreen Cemetery in 1936 along with the remains of Juan S. Hart and Pauline Hart Davis remains a moot question.

— REX W. STRICKLAND

*The El Paso Times, June 26, 1955.





THEODORE D. HARRIS, a native Southern Californian, is a member of the History Department of Texas Western College where he teaches American social and intellectual history. He received his B.A. from the University of Denver, his M.A. from Western Reserve University, and is working toward a Ph.D. in American Studies from the University of Minnesota. He taught at Minnesota before coming to Texas Western in 1958.

Mr. Harris is interested in Negro history, military history, and, more recently, in the history of Africa. He is editing a book of Henry O. Flipper's Southwestern reminiscences to be published soon by the Texas Western College Press, and has written an

article on Flipper's social theories which will appear in a forthcoming issue of *The Journal of Negro History*.

He is also working on a full length study of Flipper's career and ideas and would be very grateful for any information about Flipper from El Pasoans, since Flipper resided in El Paso from 1912 to 1919. Information can be sent either to Mr. Harris at Texas Western College or to the Editor of *PASSWORD*.

FLOYD S. FIERMAN serves jointly as Rabbi of Temple Mt. Sinai, El Paso, and as a visiting lecturer in philosophy at Texas Western College. He holds a Ph.B. degree from John Carroll University, Cleveland, Ohio; B.H.L. and M.H.L. degrees from the Hebrew Union College, Cincinnati, Ohio; and a Ph.D. degree in history from the University of Pittsburgh.

Dr. Fierman is the author of *Some Early Jewish Settlers on the Southwestern Frontier*, published by the Texas Western Press. The book will be reviewed in the summer issue of *PASSWORD*. He is currently at work on a monograph on the Bibo Family of New Mexico.

MAJOR RICHARD K. McMASTER is the author of "Canby's Captains: 1860-1862" which will be published in two parts in the summer and fall issues of *PASSWORD*.

MARY ELLEN B. PORTER, a graduate of Ohio State University, is the wife of Dr. Eugene O. Porter. She is a frequent contributor to the "Book Shelf" of *The El Paso Herald-Post*.

DR. C. L. SONNICHSEN is Professor of English and Dean of the Graduate School at Texas Western College. His most recent book, *Tularosa: Last of the Frontier West*, his eighth in a series on the Southwest, was reviewed in the Winter, 1961, issue of *PASSWORD*.

A Stage Coach Hold-up

MR. CHRIS FOX has presented the Society with a photostat of an *El Paso Times* item published on September 5, 1937. Under the by-line of Martha Mueller, the article treats of an interview with Jerry Faust, the "23rd member of the *Times* 50-year Club."

Mr. Faust recalled a "broad daylight" stage coach hold-up that took place on Groundhog Day in 1880, "just ten miles from El Paso." Four masked men stopped the coach in which Faust and two drummers were riding. To quote Mr. Faust: "Well, two drummers and myself piled out of the coach wondering if we would live to tell the tale.' Robbing the two drummers of more than \$400, the softly spoken leader of the renegades suddenly handed back a \$5 bill and a silver quarter, all the money in Faust's wallet. 'Here's your money, Jerry,' he said. He hadn't searched Faust's belt where \$1,000 in crisp bills were concealed."

Continuing, Faust stated: "We were allowed to go on our way and I looked back to see if the familiar voice was that of my former co-worker on the railroad."

Mr. Faust also recalled an Indian raid at O'Neal Springs, nine miles from Flagstaff, when "twenty gaudily painted, half-naked redskins galloped up to the door, dismounted and asked for food. Mrs. Faust fed them venison, hot biscuits and gave them a supply of tobacco." The Indians ate heartily and smoked their pipes for hours around the huge fire. "Next day, following their departure, a few hours earlier, Faust received word that a family of six had been scalped and their home plundered, five miles north."

Mr. Faust knew Billy the Kid whom he described as "nothing more than a slender blond lad with a fear for trouble."

THE EL PASO COUNTY HISTORICAL SOCIETY welcomes your interest in its efforts to preserve the living history of the Southwest.

If you have papers, manuscripts, journals, record books and the like at home, that are gathering dust in some chest or attic, the Society would welcome them as your gift. Let us preserve them for you and the future.

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