MEDIA PACK

“Manifest Destiny: The Human Impact”

Elizabeth Maldonado
Santee Education Complex

COPYRIGHT NOTICE & FAIR USE OF MEDIA PACK

The images and publication materials offered in this media pack have been offered courtesy of The Automobile Club of Southern California.

The Automobile Club of Southern California has authorized the use of images on this site by teachers for classroom use only. Any other use is strictly prohibited.

Please contact the editors of Geographic Literacy for more information:

Emma Hipolito: hipolito@gseis.ucla.edu
Mary Miller: mmiller@gseis.ucla.edu

UCLA History-Geography Project
1320 Moore Hall
Los Angeles, CA 90095
Phone: (310) 206-9796
Fax: (310) 206-5369

Sponsors

Geographic Literacy is a collaborative project between The Automobile Club of Southern California and the UCLA History-Geography Project with initial funding from the Fund for Improvement of Post Secondary Education and support from the California Geographic Alliance.

We’re always with you.
My second hundred years?

My second hundred years?

It does seem a bit odd that I should be living well into my second century and feeling so well while so many people are years and years younger than I am complaining that they are "old."

I am a bit wrinkled, as you see, and I don't think the beauty specialists who say they can take wrinkles away would be able to do much in my case. But when you have lived to be 126 years old, you may have a few wrinkles, too.

Rules for a long life?

I haven't any. I cannot remember that I ever did anything different from what women of my generation did. All I can say is that I have enjoyed living.

I do not think of myself as a very old person except when I recall the friends of my youth. Some of them have been dead a hundred years. Most of them have been gone for nearly sixty years. Why should I have been given such long life?

The only sadness in living to a great age is in knowing that one's generation has vanished. At times, when I think of all that has happened, I would like to talk to some of these friends. But why should I be lonely? I have my youngest daughter, and some of my grandchildren, and my great grandchildren and my great-great grandchildren. They are all so
good to me, and I am interested in what they are doing.

My eyesight is very bad now and I have great difficulty in
hearing. I have to assist now when I walk any distance,
but in the house with the aid of a cane I get around nicely.

have always eaten since long before I can remember.

How many children were there in my father’s family? I
was the only girl. I had seven brothers. My father’s name
was Emeterio Santos, and he owned a rancho at Aguascalientes,
Mexico, where I was born on November 11, 1805. I don’t
know why I have lived to such an age. None of my people
lived beyond the age of eighty, and some of them died young.
My father and my mother were both comparatively young
when they died. One of my brothers lived to be seventy-nine
years old.

I lived on my father’s rancho until I was married, and then
moved only a short distance from my childhood home. My
earliest recollection is of a saint’s day ceremony, when there
was a procession through the streets of Aguascalientes. I
couldn’t have been more than five years old at the time.
That would make it 183 years ago. After the service in the church
the men had a fiesta in the afternoon, with much riding by
the vaqueros.

I was the fourth child in the family, and when we were
children my older brothers used to try to get me to ride
the horses on the rancho. I wanted to do it, but my father would
not have it. My father was a good provider for his family and
was highly thought of by our neighbors and the merchants
of Aguascalientes. In my girlhood revolutions and uprisings
were common and my father was often absent from home,
sometimes for days at a time.

My father was born in 1779 and was twenty-six years old
when I was born. Mexican people marry young and most of
them have large families. There were no doctors, and when
any of the children became sick my mother made different
kinds of tea with herbs.

My mother taught me to sew and weave and when I was
still a very young girl I could make my own dresses. We were
a happy family together, but all through my girlhood there
was much discontent. Mexico belonged to Spain when I was
born. News traveled slowly in those days. Our only means of
communication was by messengers who rode horses, usually
in relays. Often official messengers from the government rode
from Mexico City to the point where the message was to be
delivered. Every time reports reached Aguascalientes in my
girlhood there was news of trouble in Mexico City. Mexico
City seemed a long way off, and we could only guess what
was happening. The gachupines... they were the men of
pure Castilian blood... held all the posts of honor in the
government. Most of the people of Mexico were children
of mixed marriages. They were descended from the people
of the Indian nations and regarded people of pure Castilian
blood as foreigners.

In 1810 there was revolution that lasted eleven years. One
of my uncles joined Father Miguel Hidalgo, a parish priest,
in a revolt against Spain. The priest was captured and shot
and my uncle barely escaped with his life.

The gachupines were cruel and overbearing. I was about
eight years old when there was a horrible massacre not far
from where I lived. Soldiers came in the night and dragged
men and women from their beds and shot or hanged them. For
days our house was barricaded and my father warned all us
children to stay indoors.

There was much fighting, especially in and around Mexico
City. I first met my future husband when I was sixteen years
old. Like all young men of that time he wanted the revolution
to come. He wanted to enlist and would have done so if I
had not pleaded against it. He favored a republic. I did not
then understand all he said, but he said the United States was
a free country and Mexico should be free, too.

In 1810 Agustín de Iturbide was in the king’s army and
fought against the revolution. In 1820 there was a revolution
in Spain and Iturbide decided to free Mexico from Spanish
rule. I was seventeen years old when Iturbide made himself
emperor in 1822. General Santa Anna was a friend or sup-
porter of Iturbide until he made himself emperor. Santa
Anna was a young man then. One of my brothers joined his

IF YOU THINK YOU’VE LIVED,
CONSIDER THIS WOMAN!

More than a century and a quarter has Señora
Martina de la Rosa lived. She has witnessed
every revolution in Mexico since the first uprising
against Spain, instituted by Miguel Hidalgo in 1810.
She remembers the Emperor Agustín de Iturbide
and the dashing Antonio López de Santa Anna. She
was still a young lady when Texas rebelled, and a mar-
rried woman when California was conquered by the
United States.

All the great figures in later Mexican history came
within her ken—the gallant Benito Juárez, the quixotic
Maximilian and the charming Carlota.

Now she lives in placid comfort in a little Southern
California home, still healthy, still happy, and looking
forward to many more years of life.

The story of Señora de la Rosa, Californians who
read this will recall, is similar in many respects to that
of another famous "vieja", Señora Eulalia Perez de
Guilien, who lived under these skies to reach the
amazing age of 143, and who once owned the San
Pasqual Rancho, where Pasadena now stands.

Continued on Page 34
THOUSAND PINES RESORT

Your Vacation

Hotel Department and All Services
Reservations—Arrowsdale Club of Southern California
Hotels—Cottages—Dude Ranch

Plan Your Vacation

Pam-of-the-World

Resorts

Continued from Page 19

Touring Topics
The Spanish-Californians

An historical memoir

By Ygnacio Sepúlveda

This altogether delightful appraisal of the early Spanish-Californians is contained in a letter written by Ygnacio Sepúlveda to Hubert Howe Bancroft, the eminent California historian, on July 9, 1874. The letter, now in the archives of the Bancroft Library, at the University of California, Berkeley, appears in print here for the first time, through the courtesy of the director.

Ygnacio Sepúlveda was born in Los Angeles, the son of José Sepúlveda. He was educated in the east as a lawyer and in later years became very prominent in his profession in El Pueblo. He was a member of the California Legislature in 1864. According to Bancroft's "Pioneer Register," he served in Mexico under Maximilian, was chosen Los Angeles County judge in 1870-1873, district judge from 1874, and superior judge from 1880, resigning his judicial tasks in 1882 to become representative of Wells, Fargo and Company in Mexico. Later he returned to Southern California and here died on December 2, 1894.

This portrait of Ygnacio Sepúlveda was made about the time he wrote the accompanying brief but highly intelligent appraisal of the Spanish-Californians, and is from the archives of the State Library at Sacramento

Manriquez, Lugo, Alvarado, Gutierrez, Anesti, Aguilar, De la Guerra, Pedernera, Estudillo, Bandini, Lopez, Villa, Ballesteros, Alvirre, Reyes, Silvas, Verduzo, Marques, Talamantes, Osuna, Rocha, and others, as Pallonsca, Colina, etc. Most of the families immigrated from Sinaloa, some from Lower California, a few directly from Spain, and some from the interior of Mexico and South America. Settled in a remote part from the center of government; isolated from and almost unaided by the rest of the Mexican States, and with very rare chances of communication with the rest of the world, they in time formed a society whose habits, customs and manners differed in many essential particulars from the other people of Mexico. The character of the new settlers assumed, I think, a milder form, more independence, and less of the restless spirit which their brothers in old Mexico possessed. To this, the virtuous and excellent missionaries doubtless contributed greatly. Gentle, pious, learned and self-sacrificing; full of energy and industry, and noble ambition, the Franciscan fathers threw a softening influence over the customs and manners and pursuits of the first colonists. The reverence and love with which they were looked upon is beyond example. It must be said that these holy men deserved it for their unceasing endeavors.

Necessarily the language which the first settlers brought to the country underwent some changes which the nature of the country and the provincialisms which each one brought, demanded. It must be regretted that they did not keep in its purity the Castilian. They, however, preserved a great many memories of old Spain; many of its concise proverbs which the Moors had brought into Spain, many of its legends and traditions and songs. They could learn very little in those days. Schools were few, books rare, and the pursuits of the people required not a very extensive book learning. When any writing was needed to be drawn, they would almost apply to one of the few who were the depositaries of legal forms or episcopal ability.

Stock raising was the original and principal occupation of the settlers. The slaughtering of cattle, and the exportation of tallow and hides was the greatest branch of commerce and trade. The results of these industries they obtained articles for the household and their persons. Few luxuries were indulged in. Few luxuries were indulged in. The agricultural period had not yet come, a few rough implements, ploughs made of the trunks of trees, and rough- hewn spades and hoes were used in the limited space allotted to agriculture. Their great fortune was the spontaneous productions of the soil.

General good feeling prevailed among them, only disturbed when the central government sent some agent whom they did not like. In fact, they did not have the best of feelings towards those who had not had the fortune of being born in California.

This animosity toward the Mexicans of the interior of Mexico sometimes produced slight revolutions, which though generally bloodless, still strengthened the dislike for the natives of other Mexican States. This movement, however, only occurred after the independence of Mexico from Spain. The old natives had great reverence for the King. No wonder; in those days Spain was almost supreme in the universe, and its power of reward and of punishment extended to all the remote corners of her dominions with unfalling certainty.

Religion also had complete sway over their minds. The festivals of the Church were rigorously kept, and the solemnities

(CONTINUED ON PAGE 33)
The Spanish-Californians

CONTINUATION FROM PAGE 31
The Spanish Californians