

### HISTORICAL SALUTE

Appalling hazards and many complications plagued the discovery of Baja California. Involved in its achievement were good and bad politics, manifest ambitions, famines and shipwrecks, fatal combats and even mutiny and murder.

The names surrounding its discovery are illustrious or unknown, but amongst all, one stands out, Hernán Cortés; and it is only fair that to him should go the distinction, even though he was not the first European to set foot on this land, for it was due precisely to his unflinching enterprise and personal cost, that the first expeditions to explore these latitudes were launched.

The first fleet he sent from Acapulco, on June 30, 1532, was a failure. The captain ship, San Marcos, commanded by Hurtado de Mendoza, sunk at high seas, leaving no survivors. And the other, the San Miguel, after suffering tearing winds and storms, had to be abandoned in the coasts of Jalisco, dominated by the scourge of Nuño de Guzmán, who, without any right, confiscated the galleon and arrested the men.

Once more, in October of 1533, by disposition of the Marqués del Valle, who wished to recuperate his men and property, the second expedition sets out to aid the first one. From the port of Santiago (Manzanillo), two vessels sail. After a brief but very risky run during which the San Lázaro, in charge of Hernando de Grijalva, is seriously damaged when the main mast breaks, ship and men return weather-beaten and disheartened to the port of Tehuantepec, that same year.

Still on route, the flagship, Concepción, had raised its sails towards a tragic but significant destiny.

Lost, and still far from Californian coasts, she suffered a bloody mutiny during which the first mate, Fortún Jiménez, assassinated Captain Diego de Becerra while he slept. Consequently, part of the crew, that which had not been involved with the mutineers, was put to shore in Michoacán, and the caravel continued to the north, way north, where a Spanish ship had never sailed before, until they reached the gulf, later named Sea of Cortés, and touched what today is the port of La Paz.

But no sooner had Jiménez and twenty two men set foot ashore, when the indians fell upon them. In the combat that followed not one European survived. So the ship, with a scant crew that escaped death by staying on board, returned to Nueva Galicia only to suffer the same ill luck of the San Miguel, for Nuño de Guzmán confiscated it too.

The third intent proved more fortunate than this unruly beginning. From Tehuantepec, three well equipped galleons sailed: Santa Agueda, San Lázaro and Santo Tomás. In Chiametla, Cortés, who had gone with a gret troop by land, joined them, and on April 18, 1535, <sup>MEN</sup>~~beasts~~, provisions and <sup>beasts</sup>~~men~~ embark. At last, on the 3rd of May, they arrive at La Paz, originally named Santa Cruz.

In vain did Cortés try to establish a colony there leaving it in charge of Francisco de Ulloa. A short time after his return to the mainland, it became imperative to send a fourth expedition to rescue the famished colonists.

Cortés also patronized the fifth expedition in 1539 sending it forth under the command of Ulloa. Adversity again marked this voyage, but it would go down in history as proof of the brave disposition of those men who had been ready to risk all. Three vessels made it up: the Santa Agueda suffered damages nearly at the outset and, unable to continue, took refuge in the port of Culiacán; Santo Tomás, was lost forever; and of the disciplined and courageous Captain Francisco de Ulloa and his loyal crew "... one never heard of again". \*<sup>1</sup>

Much time, fortunes and lives, were lost in these first intents; but Chavero recalls in Mexico through the centuries:  
 "... that such was Cortés' incentive, that only other enterprises of more urgency could distract him from his aim, for none other with more daring, nor with more expense, worked to find through the American continent, the pass between both oceans, and on the Sea of the South, today Pacific, new lands, islands or continents which to submit to the crown of Spain." \*<sup>2</sup>

Meanwhile, in the capital, one received references a good deal exaggerated, that Cabeza de Vaca and his companions made upon their return from an almost unbelievable journey of nine years through the extreme northeast and north of the Gulf of Mexico and of Mexico, that is from Florida up and down today's deep South, all the way to New Mexico and Arizona and down to Mexico again. And the much more fabulous accounts which Fray Marcos the Niza made in 1539, after returning from another one, in search of the superbly rich lands described by Cabeza de Vaca.

(1) \*México through the Centuries - Pag. 262  
 (2) \* " " " " " - Pag. 254

Those spectacular accounts with such exotic names as Cibola and Quibiria, as were given to the lands north of Sonora, and which told of two-storied buildings with facades completely covered by turquoise and other enormous riches, corresponded more to the legends of Aladdin than to reality; but the Viceroy, Don Antonio de Mendoza, anxious to corroborate such marvels, organized in February of 1540, an expedition captained by Francisco Vázquez de Coronado, who marched by land towards what today is Arizona; and to reinforce the troop two ships left Acapulco on May 9, of the same year.

Naturally, they never came to a rendezvous...

Coronado returned after a painful journey, with a disillusioned view of the north, which up to where he reached, the only gold to be found was the shining hue of the setting sun. And by sea, the greatest value that they brought with them was the geographic chart drawn by Domingo del Castillo, the oldest of California, as the lands east of New Spain were called.

It is interesting to note how the peninsula was baptized several times and also how the origin of its name has been discussed.

For a long time it was customary to attribute the name of "California" to Cortés, referring that upon his arrival he felt the heat so that he had exclaimed that the place was as hot as an oven, or "callida fornax." It was said that the phrase, after being corrupted in the mouths of illiterate soldiers, turned into California. Nevertheless, the Jesuit, José Campoi, argued that the word was composed of "cala": small cove; and "fornix": vault; referring to the arch on the western side of Cabo San Lucas. Be it as it may, although the pirate Francis Drake called it New

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But all this had nothing to do with the peninsula lying west of New Spain, until the name appears in the narratives of the explorers, among them, Cabrillo. The moment, the day, and exactly who related it first to the peninsula, is uncertain. What is certain is that at last the name of an imaginary place had found its land. And though it may be, as Portillo says: "That it had already rolled through the centuries in heroic deeds," in nothing were they to compare with the ones that were to take place.

From then on, men forged in pride, a keen spirit of investigation and a tolerance of the elements almost beyond imagination, would clear up the doubts of its configuration. Was it an island? A vast continent? Was there a passage to a great northern sea?

Up its west side intrepid explorers sailed.

Juan Rodríguez Cabrillo, Portuguese, at the service of the Viceroy of Spain, Antonio de Mendoza, headed a long expedition towards lands never before glimpsed by Europeans. After sorting bad weather and rugged coasts of strange beauty, it was he who first arrived at a little cove which he called Boca de Santo Tomás, and just north of it, he reached a much larger and beautiful one on the 17th of September, 1542, naming it San Mateo, and which today is Ensenada.

This venturesome voyage during which he reconnoitered and discovered all the major ports of California, and which took him further north than San Francisco, to 38° 40', to the point which he named and is still called today, Cape Mendocino, in honor of Viceroy Mendoza, a trip made in very cold weather and extremely hard conditions, ultimately took his life. He died on the return voyage on January 3, 1543, precisely in the islands that are in front of

the Santa Barbara Channel. Bartolomé Ferrer, his faithful second, concluded the expedition of ten months.

Fifty years passed until Europeans again touched the coasts of Baja California, Sir Francis Drake came in 1578; Francis Gali, in 1582; Tomás Cavendish, in 1587; and Sebastián Vizcaíno in 1596 and in 1602, with a second expedition destined to reach San Mateo on the 1st of November of the same year, renaming it Cove of all Saints, that is, Ensenada de Todos Santos.

Thanks to the Spanish explorations the littorals of the new found lands were chartered and legends gave way to truth.

Once and again these expeditions and many others, were overwhelmed by inclement weather and all were defeated in their intents of colonization by the lack of edibles. But on the gulf side, or Sea of Cortés, another element encouraged them, pearls. For many years a new type of expedition was formed which was more exploitative than explorative, and their leaders, once they had gathered sufficient loot, headed back for the coasts of Culiacán and Chiametla. These men, who abused the Guaicuras, were the reason why, years later, these indians would show distrust and fear towards the missionaries.

The seas and lands that challenged brave explorers and seduced fortune makers, were, nevertheless, disheartening. It would be given to other men, those who had heard about its poverty and not its riches, to undertake the true conquest of the desertic wilderness and the adversities that because of their isolation they would have to overcome.

Fray Juan María Salvatierra, of Spanish ascendancy on part of his father, was born in Milan in 1644. Of noble birth, he studied in the Seminary of Parma and from there came to Mexico in 1675.

"A robust man, used to work and fatigue, of good humor and humble,"<sup>\*6</sup> is the way Father Miguel del Barco described him.

Salvatierra visited as an inspector the missions of Sinaloa and Sonora, and listened to the ardent words of Father Kino about the poor aborigines of California whom he had known during the expedition of Isidro Atondo y Antillón in 1683; accounts which motivated Salvatierra to plead for ten years before the Viceroy so that he might be allowed to enter the territory.

At last, he and his company, which consisted of a borrowed galleón and nine men: three indians, a corporal and five soldiers of different nationalities, disembarked on October 19, 1697, in a port in the gulf at 25° 30' latitude north. The indians of the region received them docilely and limited themselves to observe the procession which they formed from the small ship to a palm-thatched pavillion constructed in eleven days. Thus, on the 26th of October, the port was given the name of Our Lady of Loreto, and after the Mass, another ceremony was performed—one which had taken place uselessly many times before—taking possession of California in the name of the Catholic King, Charles II.

Cochimíes, Pericúes and Guaicurás, all with a different dialect but with rather the same, although not completely similar customs, were converted little by little and with enormous difficulties.

Of the interesting petroglyph paintings that were found and which showed extremely tall men, the indians hardly knew a thing. They said that others, who had come from the north, had done them, shrouding their origin in a mystery that to this day has not been cleared. Even their antiquity is a matter of speculation:

(6) \* Historia Natural y crónica de la Antigua California.



one, two thousand years...? Simple but beautifully drawn motives-- a rock canvas and unknown brush that lasts confronting us with its candour and enigma.

Those who inhabited California when the Jesuits arrived, led an utterly primitive way of life. Nomads that they were, they resisted sedentarism; their guamas, or medicine men, opposed themselves, sometimes violently, to being destituted by a new spiritual power; and their savagery, which led them to sleep in dugouts, hardly shielded by makeshift stone walls, without a roof whatsoever, constituted a front of difficulties hard to overcome. After having been food collectors and not farmers for generations, when the pitahaya, a cactus fruit, ripened in June, they abandoned all work, the missions and their spiritual exercises, in order to follow their old tradition, one on which their subsistence had largely depended before the coming of the priests, and they rushed to the mountains to gather its fruits.

In the South, where poligamy was practised, it was very difficult to make them desist and because of this there was an insurrection. Two missionaries fell victim to the Pericúes, Father Carranco and Father Tamaral. The first died of arrow wounds in the Mission of Santiago; the second in the Mission of San José del Cabo, where he was beheaded in 1734, after eighteen years of strenuous service.

But constant threats and even assassinations did not dishearten the fathers in their endeavour. Each year left greater accomplishments, not only in the conversion of the indians to the Catholic faith, which was their main desire, but also in making possible for them a better life.

Observing a sound pattern: first, finding a source of water, later gaining the friendship of the indians by little presents and loving manners, then building a small room wherein the place was consecrated for the new mission, and then clearing the earth, sowing and reaping, were the steps of each mission which, surprisingly, given the extremely scarce resources, little by little emerged from the austere ground each time stronger and more impressive, with its contours sketching a new silhouette against the sky.

Soon, the Mission of Our Lady of Loreto, 1697; was followed, amongst others, by Santa Rosalía de Mulegé, 1705; San Ignacio, 1728; San Luis Gonzaga, 1737; Santa Gertrudis, 1752; San Francisco Borja, 1762; and the queen of missions, San Francisco Javier, founded in 1699 by father Piccolo, who dedicated thirty one years of his life to California. A mission in which another legendary man, Father Juan de Ugarte, also served; as well as the historian missionary to whom we owe not only the present construction of that mission, but also the minute history of all of them, Father Miguel del Barco, from whom Clavijero, who was never in California, later took all the data necessary to publish his famous history of the peninsula.

These illustrious gentlemen, versed in all the science of their time, professors of Latin and Greek, literature and philosophy, physics and mathematics, now toiled without rest in the rough californian land, sowing vines, translating primitive languages, curing sores, sleeping on naked boards or barren ground, and sharing with their new children their scarce bread.

In San Javier, precisely, the first grapes of the first wine of Baja California were harvested. Father Ugarte, observing that the wild grape flourished, sent for vine cuttings to Sonora in order to transplant them in his Mission of San Javier. And Father del Barco relates: ". . . that the Indians laughed, not being able to persuade themselves that those little sticks brought from the other end of the sea, and in all appearance half dry, could sprout and grow. And much more were they doubtful because they knew either little or much of agriculture; and had never seen anything planted or sown."<sup>\*7</sup>

Many other plants were brought in weak barges, all the way from New Spain, apples, olives, oranges, wheat, oats... Some grew, others died; but those which survived made the country more habitable day by day.

seventy years the Jesuits remained in Baja California, eighteen missions they founded of which fourteen survived, and with this they managed to link the peninsula to its Mexican destiny. Of the fifty six Jesuits who toiled in this land, fifteen priests and one brother left California, and fifteen priests and one brother died there.

When all Jesuits were expelled from Spanish territories around the world, for it was imputed that they desired to overthrow the King and impose a teocratic government, the missionaries of California sailed on the 3rd of February, 1768. Their destiny would be different points of Europe: those of Spanish, Portuguese and Italian origin, went to Rome, from where they proceeded to various places in Italy; and the rest, to their native countries.

(7)\* Historia natural y Crónica de la Antigua Calif.- pag. 95

With them they carried a rich lore that in their retirement they would set down in paper as a legacy to future generations. In Manheim, year of 1772, under the title of NEWS ABOUT THE AMERICAN PENINSULA OF CALIFORNIA, written in German, appeared the work of Father Juan Jacobo Baegert, who lived seventeen years in the peninsula. And in Venice, in 1789, THE HISTORY OF THE OLD OR BAJA CALIFORNIA, written by Clavijero, was published; a sound edition founded on the extense writings of Father del Barco and notes of Father Ventura.

Today, each of their missions and first rate anthropological works stand as testimony of their passing, permanece and benefits.

They were followed by the Franciscans who stayed in Baja California only four years; and the Dominicans, who questioned themselves how the Jesuits had subsisted when they began to cope with the fierce difficulties of the land.

Differing from Salvatierra, Father Junípero Serra centered his attention on the North. The 14th of May, 1769, he founded his first mission, and the only Franciscan Mission in Baja California, San Fernando Vellicatá; a linking point between San Francisco Borja and San Diego. And it was thus, that on his way to discover that port, he passed through Ensenada in the summer of 1769.

In a letter to Father Francisco de Palou he says: [There is immense gentility, and all those of this counter-coast (of the south sea) wherefrom we have come, from Ensenada de Todos Santos, for that is what the maps and charts call it, live very leisurely with various seeds and with the fishing that they do in their rafts of reeds in the form of canoes, with which they enter far

into the sea, and they are very gentle and all of them, men, small and big, all nude, and women and little girls modestly covered even the ones in arms, they came towards us, in the roads and in the groves, they treated us with such confidence and peace as if all their life they had known us, and wanting to give them something to eat, they used to say that they did not want that, that what they wanted was clothing, and only for such things would they trade their fish with the soldiers and muleteers. All the way one sees hares, rabbits, and the likes of deer and many two colored deer."\*<sup>8</sup> ]

The missions which he set out to found were all established. A map dated in 1787, shows the camino Real from Cabo San Lucas to the Mission of San Francisco. In eighty nine years exactly, the two Californias, Old and New, were united with a chain of missions and presidios, as the guard was called, that accompanied and protected in their residence the missionaries and colonists who had begun a new life.

However, due to its extense desert, the northern part of the peninsula, from Punta Eugenia to the south of San Diego, was barely populated. As the south slowly flourished, the North of Baja California, languished. One reason was that the South was better communicated with the interior of Mexico, and the other, that the Spanish Government paid special attention to the New California, because they were richer lands and because there were news that Russian ships were maurading the Spanish coasts. The Government, anxious to define its rights, gave preference to the extreme northern missions in protection, food and funds.

\*8Vida de Fray Junípero Serra. Francisco Palou . Pag. 61

So, the northern part of the peninsula for many years hardly lodged scarce ranches in which it was painful to subsist, and a chain of nine humble missions of adobe in which the Dominican fathers labored from 1774, when they founded the Mission of El Rosario de Arriba, until 1855 when they left as a consequence of the secularization of all missions by the Mexican Government. During their permanence, Mexico had won its independence from Spain, beginning the fight in 1810 and consumating it in 1821.

Of the Dominican missions, one was to be famous: the Mission of Santo Tomás, founded in 1791. The weak vines for which the Dominicans endeavoured to find an ideal climate, somehow survived complete abandonment and when the vineyards were renewed by Abelardo Rodríguez in the early Twentieth Century, they became an important industry of the Northern territory.

Meanwhile, the missions that had been sustained by the Dominican fathers, lay abandoned, their lands unattended, the wind swept over their desolation when in 1848 there came a radical change in the history of the two Californias, the original one, or Baja California, and the Upper, or Alta California.

Due to the Treaty of Guadalupe Hidalgo—by which Mexico, after its military defeat, was forced to sell for fifteen millions, an enormous part of its territory including New Mexico, Arizona, Nevada and California, to the United States, although many families of Mexican origin migrated to the Alta California, it is a fact that many others decided to keep their Mexican citizenship and eventually moved south to Baja California.

And be it because adventure, or hope for a new life, or relatives beckoned, by and by solitary families arrived and little ranches began to spot the countryside.

Among others, a factor such as this also contributed to the steady, although very slow population of the northern part of Baja California: On July 19, 1848, the federal Government decreed that a military colony be established at the border. But lonesomeness was such that the troop, under the command of Captain Manuel Castro, finally took refuge in the Mission of Santo Tomás, which in 1851 counted with two hundred persons.

As for Ensenada, it continued to be a solitary, beautiful and perfect bay with a scimitar valley that softly ascended towards its blue mountains.

Around 1804, as a compensation for his military services, and at the price of a peso for each grazing stretch of cattle, that is a peso for each 4, 500 acres, the Alférez José Manuel Ruiz, of the Presidio of Loreto acquired the vast estate of Ensenada, granted by the then Governor of Baja California, José Joaquín Arrillaga, who distinguished himself for being a most magnanimous distributor of lands.

Then Ruiz sold a large portion to Sargeant Francisco Gastelum, whom Ruiz trusted and felt affection for, and Gastelum and his descendants are the first non-aboriginal inhabitants of Ensenada.

In 1853, when Walker, the yanquee filibuster, raded the territory, he inhabited the house of Gastelum, then located in what today is 3rd Street and Gastelum Ave. The only house existing at the time.

As all the neighbors took flight, one man decided to face the gang of thugs that devastated the land and at a point called La Grulla, situated in the estuary of the bay, Antonio Melendres, a private citizen who had rounded up a dozen men, presented continuous and decisive battle against the intruders until they forced them to return across the border. For his efforts and courage Melendres was to receive nothing but envy and intrigue to the point that slander would finally convince the government in La Paz, headed by the careless Blancarte, and so far from the scene that he could not corroborate a thing, to arbitrarily order his execution.

These incursions, a constant preoccupation of the Mexican Government, made it insist in colonizing the territory by granting enormous concessions to American, English and French companies, and also to private citizens ready to try their fortune, because the situation had become critical.

In 1857 Francisco Ferre, the political authority of the Northern Territory wrote to La Paz that he was moving to Alta California, describing the misery of the region in these terms: "... in the village of Santo Tomás (ex-mission), and Head of the Territory since 1851, there are only nine families composed of twenty one individuals, including babes in arms. From this town up to the border there are only nine ranches inhabited by Mexican families, in the same situation more or less than the ones referred to — that is barely surviving. But the ranches of Guadalupe and Valley of San Rafael, that are owned by North Americans, residing in Alta California, and the ranch of Tía Juana,



inhabited by its proprietor, suffer less scarcity.

"From this village (Santo Tomás) up to the border, there is not a single inhabitant that knows how to read and write, but not even sign his name..." \*8

In spite of all, during the lapse of twenty years, with the arrival of more colonists from the interior of the Republic, from the occidental coasts of México and above all from the South of Baja California, the land is handed out, other perimeters are declared, many are appropriated without more ado than to enter and take possession of them, and the years see a springing of a small population which settles in various places and which grows or diminishes according to the economic and political changes.

In this way, the Valley of San Rafael, now Real del Castillo, suddenly finds its meager economy booming when gold is discovered on its premises, and is named in 1872, Head of the Party of the Border, that is, Capital of the Northern Territory. And, after less than a decade, sees her good times pale when it is proven that its richness, discovered by Ambrosio del Castillo, was limited. Then Santo Tomás witnesses a new migration to its site and some remain there, while others move by and by to a new place: Ensenada.

The main reason was its port through which they had communication and acquired supplies. And in 1877 the port is officially opened to commerce.

Even though such decree was later ~~revoqued~~, the activities continued and increased in importance, and at last, on May 15, 1882, Ensenada de Todos Santos is named the Head of Government,

and to avoid confussions with the southern port of Todos Santos, it is decreed on February 28, 1889 that it should be simply named <sup>2</sup> Ensenada.

At this point it is interesting to note that there had existed since 1835, three political divisions of the peninsula, all having a Central Government in La Paz. These were called: the Southern Party, the Center Party, and the Northern, or Border Party. But in 1887 there was a new division made. Taking as a <sup>surriendo efecto del 12 de Ene</sup> common limit the 28th parallel, the peninsula is divided into <sup>no de 1888</sup> Northern and Southern Districts, each with a political Head and Military Commander.

Three years before, in 1884, Luis Huller, a Mexican, had obtained an enormous concession that encompassed from parallel 29° to 32° 42'; and his American partner, George Sisson, formed a company with him, "The International Company of Mexico", in Hartford, Connecticut, which was in charge of laying out cities in San Quintin, and Ensenada, and projecting others for Punta Banda, San Carlos\* and Coronita.\*

In this fashion the streets of Ensenada, the oldest <sup>city</sup> ~~camp~~ in the Northern Territory, which they ephimerally called the City of the Future (Ciudad del Porvenir), were laid out wide and straight in 1887, giving the avenues names of notables towards the downtown area and from there on alphabetical order, fixing for the crossing streets an ordinal numeration, in the American fashion, a custom which Tijuana and Mexicali followed, and exceptional cases in Mexico.

\*San Carlos -- just north of Maneadero.

\*Coronita -- just north of Ensenada.

Life was nevertheless difficult in such a far away place, profits were never seen. Sisson ended up by selling in London to an English firm and "The Mexican Land Colonization Company," was established. So the English came. Later gold was discovered in El Alamo and the English company moved immediately to the place. When that was over and it did not last long, only the Mexican colonists with a few English names among them, were left.

In the second and third decades of the Twentieth Century, Russian colonists would be allowed to settle northeast of Ensenada, in Guadalupe, making the valley flourish; and there would come an influx of Chinese, Japanese and also Italians, French, and other nationalities; but the main stock had been and would always be, Spanish and Mexican.

It was they who sustained with their quiet presence the indomitable spirit of the land and who maintained throughout the years, a light but steady trickle of migration made up of daring pioneers who travelled painfully on foot, wagon, mules or horses. On their way up they died, settled or advanced... Those who made it to Ensenada soon noticed that its prosperity came from the port and that its subsistence depended on the good soil of its valleys and its vicinity to San Diego.

These are a few brief, but significant views of the past:

Our main street, Ruiz Avenue, took its name from Alferez Ruiz, the first proprietor of the whole bay, from Punta Banda to Arroyo del Carmen in San Miguel.

Moctezuma Avenue was named in honor of the Count of Moctezuma, this gentleman of most unfortunate features, but nonetheless a descendant of the Emperor of that name, and who, in 1697, permitted

the expedition of Father Salvatierra to California.

The Ryerson Avenue, back of Hotel Bay View, took its name from George Ryerson, a Subprefect in the times of the American Company. Ryerson, who was born in Texas when the territory belonged to Mexico, chose to keep the nationality of his birth and moved to Mexican land.

And thus, with the stamina of strong people, the city grew, and towards the first decade of the century it counted with a small but well founded society which was outstanding, given the circumstances, in varied fields; political, cultural, social and even military.

We have here a celebration, on May 5, 1912, when Ensenada had but a small population. The Cavalry detachment was present because the country was at Civil War and Baja California needed to be guarded against soldiers of fortune who insisted in making filibuster incursions in Baja California.

Nevertheless, between revolutions and incursions, those good people took everything in stride and life continued its course as normally as could be expected.

Children received what could be called an integral education. Here we see them in their tannery and science class. One of the teachers of that time, Mrs. Concepción Legaspy, who is still living, told us that many teachers came from outstanding Grammar School pupils. In attention to this, in 1907, Don Justo Sierra, Minister of Education, sent from Mexico City a professor in order to regularize them. During four years he prepared them so that they could receive their teachers' degree and teach at High School level.

And here we see the children in their horticulture class at the site of Obregón, between 2nd and 3rd Streets, next to our downtown church and today a crowded and busy part of our city.

Civically parades were not to be missed. This one, of September 15, 1917, commemorating our Independence, shows the children custoded by the cavalry corps and two delightful teachers.

But their civism was not constrained to parades and here we find our citizens strictly at attention when the Monument of Hidalgo was inaugurated on the centennial of our Independence, the 15th of September, 1910. A monument which was possible to erect due to the enthusiasm and enterprise of the ladies.

That they gave importance to good music is proven by this nostalgic photo taken after a recital in 1912. In it we see the music teacher surrounded by her pupils. The young lady standing at the extreme right, Miss Caballero, together with other young ladies, would become pillars of the cultural life of Ensenada for the next fifty years. She taught piano to a great number of boys and girls who know about music, and her companions, would teach them simply to read and to write.

That those men and women were, besides first rate pioneers, persons sincerely interested in cultural activities, is shown by this musical-literary concert performed in 1919 in honor of one of our best loved romantic poets: Amado Nervo.

We can appreciate that they did everything with a dignity characteristic of their times. And here we see the Mardi Gras of 1910 with its genteel queen, presiding from the Kiosk of the Park Revolución, or descending from a beautifully adorned carriage.

In this other *Mardi Gras* we see how they still pulled the landaus by horses; and years later the parade moves along in polished automobiles down those wide and uncluttered streets, while a group of happy gentlemen strike a gallant pose.

The town progressed, the trees grew, and in its park, solace and care of the Ensenada families, one could invariably enjoy a peaceful stroll every Sunday afternoon.

On gala occasions, great balls were celebrated, and here we have the memento of a lovely one which took place on the 10th of May, 1917, in the ballroom of City Hall, which had been inaugurated in 1910, and burned down in the forties.

As the city grew, so did its activities. Ships cruised the sea carrying passengers back & forth from Ensenada to San Diego, and for the small but burgeoning city, even whole houses.

If you wonder where the impeccable attires that we have seen came from, although the ladies did sew a good deal, they also traveled to San Diego in search of the latest styles...

The North Pacific Steamship Company, with the ship *Eureka*, made two trips a week. One of the ladies in the picture recalls that they embarked in Ensenada at six in the afternoon and arrived in San Diego at four o'clock in the morning, where they waited until six o'clock, for the port, a little one room out-post in Point Loma, to open. From there they proceeded to breakfast and after a day of busy shopping, they returned to the ship in the evening and arrived in Ensenada the next day.

In 1912, the steamship *Victoria* made six trips a month. The stagecoach left for Tijuana every morning at 8:00 A. M.; for El Alamo, on Mondays and Fridays at 9:00 A. M.; for El Rosario

on the 7th and 22nd, of each month. A trip to the interior of Mexico or to the country's capital, was rarely undertaken.

In 1915 the State Capital moved to Mexicali upon orders of Coronel Esteban Cantú, Governor of the Northern District, which was divided in four municipalities: Mexicali, Tecate, Tijuana and Ensenada.

Finally we see the Municipal Council of Ensenada, circa 1919, in front of the wooden building of the post office at Ruiz and 3rd, a most unusual structure <sup>for a public building</sup> in Mexican territory where brick <sup>adobe</sup> and stone abound. Wooden buildings, perhaps a symbol of how rapidly they would be replaced in a society destined to evolve at a swift pace, but which in spite of its isolation managed to maintain itself firmly, for Baja Californians overcame just about every sort of difficulty. If they had survived the long trek up the rough and forbidding peninsula; if they had plunged through sea storms to reach her, they would gallantly withstand the tremendous remoteness from the rest of their country.

It was not easy. Political movements abounded: now they feared another foreign incursion, now the colonists were unhappy with the heads of state and the distance did not favor at all the solution of such problems, nor were the people in the Capital able to verify the complaints they received. Therefore, one factor is of utmost importance and this is, that despite internal discontent, disorder or bad administration, all of those men and women always kept a zealous attachment to the center of the republic and to their nationality. In this way, with the vigour of determined people, was the essence of the Baja Californian spirit forged.

Those who arrived later, in their majority men anxious to work, found a land of enormous future that responded magnamously<sup>ly</sup> to their toil and hopes.

Today, Ensenada has more than one hundred thousand inhabitants, and Ruiz would not recognize, even in her scared bay, his old property. Nevertheless, there persists among <sup>many of</sup> ~~its~~ people the feeling that seems to sustain this land: the love professed to it by those who find here their cradle, their shelter or their bread.

From Sicily came Father Piccolo; from Honduras, Father Juan de Ugarte; from Spain, Father Miguel del Barco; from Mexico City, Father Luyando. If today we ask many a Baja Californian his place of birth, the arrows would point to very distant and diverse parts of our world; but all of them have, or have left here, part of theirs. United in spirit to the missionaries or those first colonists, without pretending to compare to their greatness, they search, realize and finally surrender to this land, what is most valued by a man: his life.

María Eugenia Bonifaz de Novelo

November 4, 1975

Ensenada, Baja California

Mexico