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THE JUAREZ STAKE ACADEMY

A Thesis

Submitted to

the Division of Religion

Brigham Young University

Provo, Utah

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

199043

by

Dale M. Valentine

June 1955



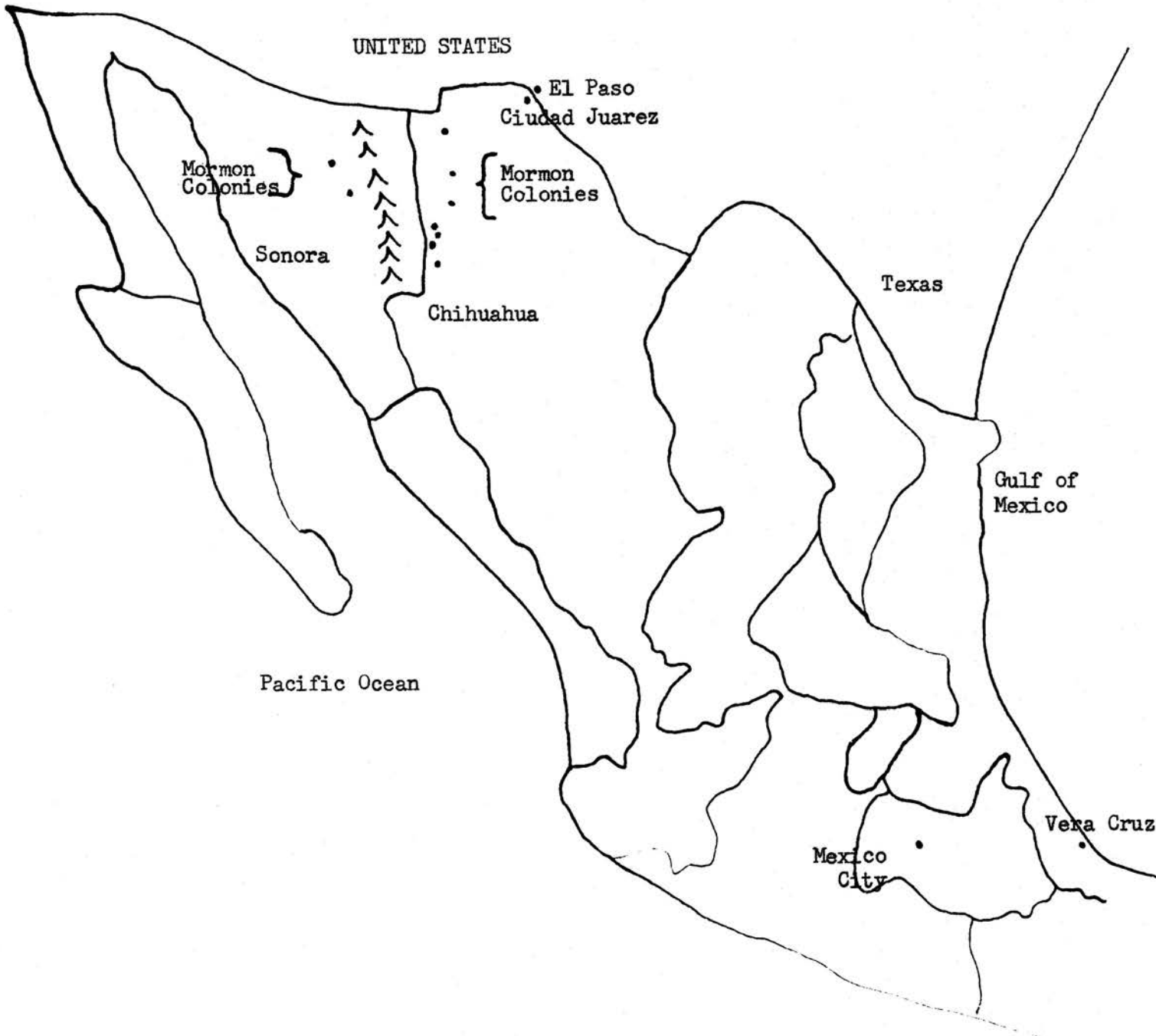


Fig. 1.--Outline Map of Mexico

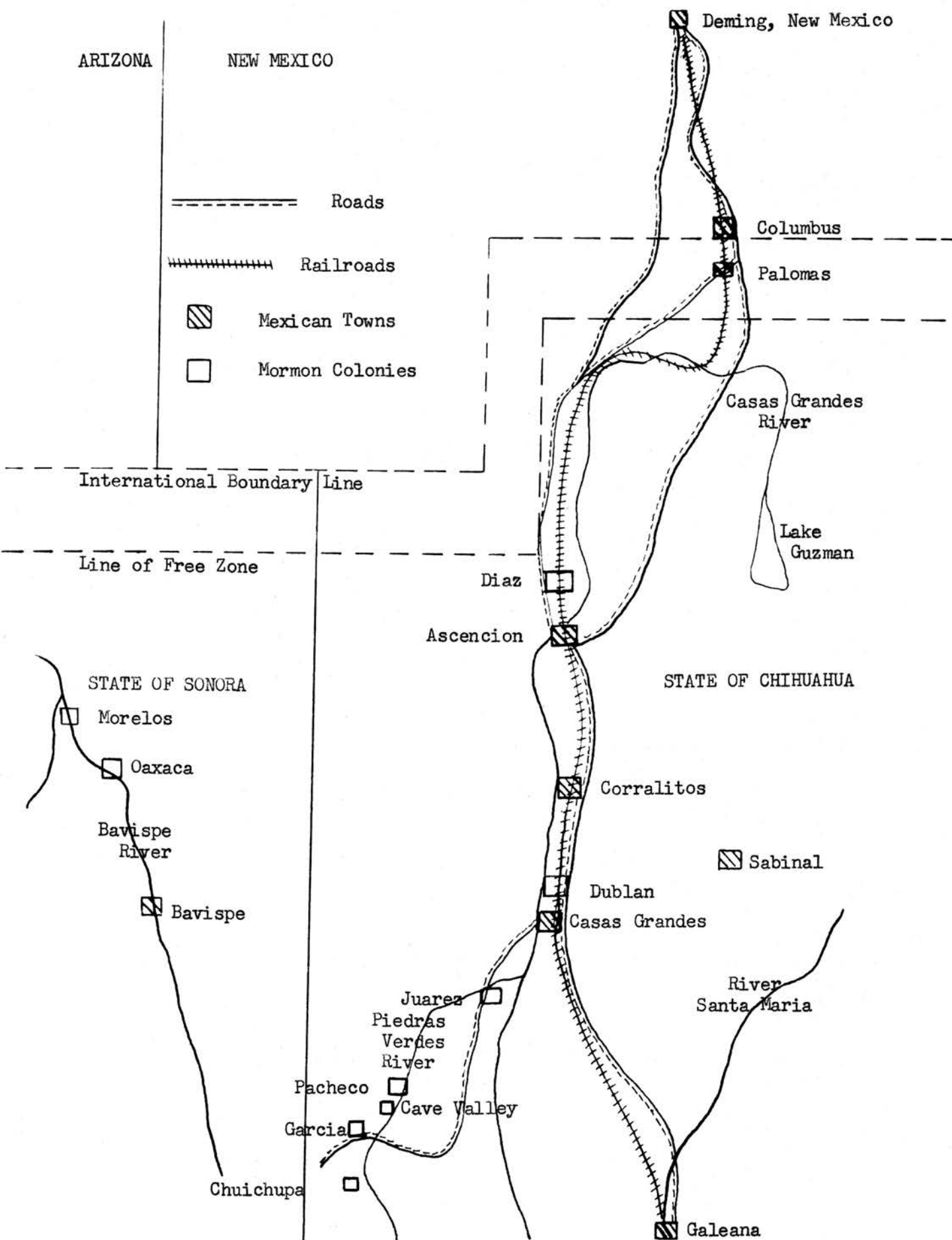


Fig. 2.--Map of the Mexican Colonies in Mexico

PREFACE

The first inducements to investigate or study the Juarez Stake Academy were received by the author as a result of contact with alumni of that institution. Through associations with and awareness of its alumni it has become apparent to the author that the Juarez Stake Academy has produced graduates of extremely high caliber and character who have been successful in most vocational, academic, and administrative fields. This achievement seems to be far above and out of proportion to the size of the Academy. Such a realization would, quite naturally, invoke an attitude of inquiry to determine what are the underlying causes of such an effect. It is the author's belief that many of the answers can be found through an objective examination of historical and other factual information dealing with the Juarez Stake Academy. It is conceded at the outset that not all of the answers can be found merely from a study of the Academy itself. But this study does not pretend to determine the motives which prompt the behavior patterns of its alumni--such a study will be left for the psychologist. The purpose of this study is to report the facts involving the coming into existence and operation of the Juarez Stake Academy.

The limitations of such a study are almost self-evident. Any report which attempts to produce an historical account will be colored and opinionated according to the particular views of the historian. This study is no exception to this general rule. In gathering data from personal interviews from many people who were eye witnesses to the events described, it has become more evident to the author that one's memory over a period of

years does indeed become fickle. Since reports from different individuals about the same event have in some cases varied, the author has been obliged to accept that account for which there seems to be the greatest amount of testimony. This has not been a problem of great magnitude; nevertheless, it has been one of some concern. One of the reasons for this concern is that there were no contemporary publications in the colonies or in Mexico describing these events as they took place. The only written organ of the Colonists during most of the history of the Academy has been the standard Church publications (Deseret Weekly, Improvement Era, etc.). Matters of only local concern usually did not get into these publications.

There has not been a great deal of material written about the Juarez Stake Academy. That which seems to be most complete (and probably most important) exists only in an unpublished manuscript form or else in the form of chronological, unbound reports.

These are some of the limitations of this study. Contrariwise, the available sources have been greatly enlarged by the splendid cooperation received by the author from those who were interviewed, from those under whose consent access to non-public documents and materials was had, and from those faculty and committee members whose advice and interest contributed substantially to this study. Unto all of these a sincere expression of appreciation and gratitude is directed.

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INTRODUCTION

While the history of the Latter-day Saints who colonized in Mexico is probably not generally known by the majority of Latter-day Saints living throughout the world today, it nevertheless comprises an exceptionally colorful and exciting chapter of the history of Mormonism. The Latter-day Saints who went to Mexico created there a culture and society which has never been duplicated. Probably one of the chief concerns of the Mormon Colonists in Mexico was to establish in their society a culture which would be lastingly enduring and which would progressively improve. Secondly, it is also probable that they were passionately desirous of having their children share their same convictions concerning religion and morality. The Colonists determined that the best way to insure a realization of these desires was through their system of schooling--secular as well as religious. These appear to be the aims which justified the existence of the Juarez Stake Academy.

Because of the unique circumstances which account for the existence of both the Mexican colonies and the subsequent existence of the Juarez Academy neither can be understood or explained without looking to certain attendant circumstances. Although this study is concerned primarily with the Juarez Stake Academy, it will nevertheless be necessary to look to these other circumstances.

As outlined in the table of contents, the first three chapters deal, respectively, with history of L.D.S. philosophy of education, Mormon polygamy, and Mexico before the coming of the Mormons. These three seem

to have made an indelible impression directly and indirectly on the life of the colonies. Although these three topics are actually interwoven introspectively into the whole history and operation of the Academy, they are analyzed here separately.

From an examination of the history of L.D.S. philosophy of education certain tendencies are seen. These tendencies when allowed to follow to their logical conclusions would result in very positive educational developments in any society. Thus the motivating factors for the creation of the Juarez Stake Academy are rooted deeply into the historical development of the L.D.S. philosophy of education. In order that these tendencies might be identified, and that these motivating factors might be understood and appreciated, a summary of the history of L.D.S. philosophy of education is included in Chapter I.

Most of the families that settled in the Mexican colonies were polygamous. Almost all of the Anglo-Saxon graduates of the Juarez Stake Academy¹ trace their genetic lines of descent through polygamous families. A later chapter which describes the events preceding and leading to the establishment of the colonies explains the part that polygamy, and persecution against those living polygamy in the United States, played in the founding of the colonies. But it is felt that because of the overwhelming influence that polygamy had in the creation of the colonies that some discussion about the history of the Mormon doctrine of plurality of wives should be included in a study of the Juarez Stake Academy. This accounts for Chapter II, which is entitled "Why Mormon Colonies in Mexico--History of Mormon Polygamy."

¹See Appendix II.

The Mormons who colonized the Great Salt Lake Valley and those who colonized in Mexico both had this much in common. The land upon which they were attempting to build a civilization belonged to the government of Mexico. Politically they were similar in this respect. But shortly after the pioneers of 1847 started to build their cities and towns in Utah the area left the political control of Mexico and came under the jurisdiction of the United States. The territory of Utah in addition to being removed from the geographical confines of the Mexican government was actually never (even before) under any great cultural or economic influence of Mexico or the Mexicans. All of these facts were reversed in the case of the Mormons colonizing in Mexico. In Mexico the Mormons found cultural and political conditions which were purely Mexican and which they could not change, and which to some extent they incorporated into their life in the colonies. These cultural and political factors tremendously influenced the Mormon colonies and were largely responsible for the future historical destiny of the colonies and the Academy. In recognition of the importance of these factors a chapter entitled "Mexico before the Coming of the Mormons" has been included as Chapter III.

These three chapters constitute background material for the study of the Juarez Stake Academy and form an introduction for the succeeding part of the study. The later chapters deal more directly with the Academy, and it is felt they are sufficiently directly connected to the announced subject to make their inclusion self-explanatory.

CHAPTER I

SUMMARY HISTORY OF L.D.S. PHILOSOPHY OF EDUCATION

Shortly after the organization of the Church of Jesus Christ of Latter-day Saints a revelation was given through Joseph Smith to William W. Phelps at Kirtland, Ohio, in June 1831. Among other things this revelation contained instructions pertaining to education.

And again you shall be ordained to assist my servant Oliver Cowdery to do the work of printing, and of selecting and writing books for schools in this church, that little children also may receive instruction before me as is pleasing unto me.¹

The first migration of the main body of the Church was to Kirtland, Ohio, and here an attempt at higher education in an organized fashion was made. Here the "School of the Prophets" was created in 1833, which enrolled about sixty students the first term.²

The initial members were all adult males in attendance for the purpose of better fitting themselves for the task of proclaiming the message of the restored Gospel to the world. In this school, the Elders of the Church were commanded to "teach one another the doctrines of the kingdom." They were to be instructed "more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God." They were told to seek diligently out of the best books,

¹Doc. & Cov. 55:4.

²A. B. Phillips, The Restoration Movement and the Latter-day Saints (Independence, Missouri: Zion's Printing & Publishing Co., 1929), p. 335.

words of wisdom and learning even by study and also by faith."¹

A teacher was selected for the class and only those entitled to attend the class were holders of the Priesthood. These were the officers of the Church "beginning at the high priest even down to the deacons." This included boys from the age of twelve and adults. Only one was to speak at a time but all should have equal privileges.²

The program of studies included theology, political science, literature, and geography. A course in Hebrew seemed desirable to a clearer comprehension of the Scriptures, and William E. McLellin and Orson Pratt were assigned to locate a suitable teacher. They procured Professor Joshua Seixas, of the Hudson Seminary, at a salary of three hundred and twenty dollars for a period of seven weeks.³

In January 1836 Joseph Smith wrote in his diary concerning this school:

Tuesday 26th Mr. Seixas arrived from Hudson to teach the Hebrew language and I attended upon the organization of the class, for the purpose of receiving lectures upon Hebrew grammar. His hours of instruction are from ten to eleven a.m. and from two to three p.m. His instructions pleased me much. I think he will be a help to the class in learning Hebrew.⁴

The school was housed in the newly-built Kirtland Temple. Books were so scarce for the school that it was necessary to divide the Bibles into several parts that all might have texts.

In 1833 Parley P. Pratt was appointed to establish and conduct a "School of the Prophets" in Independence, Jackson County, Missouri. This

¹Doc. & Cov. 88:77, 78, 118. ²Ibid., 88:122.

³Milton Lynn Bennion, Mormonism and Education (Salt Lake City: Deseret Book Co., 1939), p. 8.

⁴Joseph Smith, "Journal" (personal journal kept by Joseph Smith in which he recorded events of the early history of the Church).

school was held contemporaneously with that of Kirtland, Ohio.

The period between 1830-1850 was a stormy time in the history of the Church. Persecution seriously interfered with school activities. However, Joseph Smith taught that parents were responsible before God for the education of their children. Where the persecution made the erection of schools impossible, children were taught in their homes. Frequently, one public building was made to serve the community for all purposes, both religious and secular.

After being driven out of Ohio and Missouri, the Latter-day Saints found temporary refuge in Illinois. Here, on the banks of the Mississippi River, they founded the city of Nauvoo, which within a few years became the largest city of Illinois. Provision for educational institutions held a prominent place in the city charter. An act of the state legislature passed on December 16, 1840, authorized the establishment of the first municipal university in America--The University of the City of Nauvoo. The University operated during its first academic year (1841-1842) with three instructors. In addition, three school wardens were chosen for each of the four wards of the city. The faculty and wardens were:

Mathematics and English Literature	Orson Pratt
Languages	Orson Spencer
Rhetoric and Belles Lettres	Sidney Rigdon

Church School Wardens for Common Schools:

First Ward	John P. Green K. M. Whitney A. Morrison
Second Ward	Charles C. Rich Wilson Law Elias Higbee
Third Ward	Daniel H. Wells R. D. Foster S. Winchester

Fourth Ward Vinson Knight
 William Law
 Ebenezer Robinson¹

All of these men were also members of the Board of Regents of the University.

As already indicated, elementary schools were planned for each ward of the city of Nauvoo, and were placed under the direct supervision of the Chancellor and the Board of Regents of the University of Nauvoo. This system of centralized control was a departure from the New England traditions which the Mormon institutions usually followed.

This type of system had its origin in France where all education was placed under a highly centralized board. The Board of Regents of the University of New York was the American copy of this system, from which the Mormons probably took their plans. The University of Nauvoo was, however, an active teaching organization, while its antecedent institutions were exclusively Boards of Control.²

It is interesting to note that the general plan of the University of Nauvoo was followed in the organization and administration of the University of Deseret, in Salt Lake City. Orson Spencer and Orson Pratt of the University of Nauvoo faculty were leaders in the establishment of the University of Deseret.

The buildings planned for the University of Nauvoo were never erected. Persecution increased and culminated in the martyrdom of Joseph Smith. The Latter-day Saints were forced to abandon Nauvoo in haste and came west in an exodus to Utah. Among the treasured belongings were books, and in many cases books were taken in place of more costly items of endearment. During the march to the Great Basin schools were maintained for the children. Most of the instructions were given around the evening campfire

¹Times and Seasons, December 15, 1841.

²Bennion, op. cit., p. 33.

at the end of the day's journey and on the Sabbath when the pioneers rested from their travels.

During the early Utah period the Mormons were free to develop schools according to the philosophy embodied in their religion. There was the same dominantly religious purpose in Mormon education whether it came from the "School of the Prophets," private tutoring and family schools, or through the public schools.

Mormon educational theory and practice cannot be fully understood apart from the persons who were most active in directing it. There were wide differences in the educational background of Mormon leaders. Brigham Young, because of his position as head of the Church and because of his dominant personality, was the leading influence in shaping educational practice during the early Utah period. The faculties of the two pioneer Mormon universities contained some comparatively well educated men. A number of these had received a classical education. This so-called "classical" or "liberal" training consisted largely in the ability to read the Greek and Latin languages. A number of the original members of the Board of Regents of the University of Deseret had received such classical education, including: Orson Spencer, Daniel Wells, John M. Bernhisel, Hosea Stout, William W. Phelps, Elias Smith, and Zerubbabel Snow.¹ In striking contrast to these men were Brigham Young, Heber C. Kimball, George A. Smith, and others who had received practically no scholastic training. It is from this latter group that early Mormon education received much of the utilitarian stamp which characterized it. These men believed that education is life and that therefore the schools should help people to

¹Levi Edgar Young, The Founding of Utah (New York: Harcourt, Brace & Co., 1923), p. 320.

grapple with their immediate problems. It is an interesting fact that the great educational controversy which has come to be called "the classical controversy" and which yet occupies educational circles, also divided the Mormon leaders.¹

This is a brief history of the educational philosophy which formed the background of the Latter-day Saints who featured in the colonization of Mexico. A knowledge of this history is necessary in order to explain their behavior. In addition to their concepts on education it is also necessary (in order to understand what motivating factors urged them to such a place) to consider a tenet of their religion which was even more unique than their educational philosophy.

In some ways the establishment of the Juarez Stake Academy was more a result of adherence to the doctrine of polygamy than it was to the philosophy of education of the Latter-day Saint people. Not that the Juarez Stake Academy was established (or even carried out a curriculum designed) to promulgate or further the practice of polygamy, but the chain reaction of Latter-day Saints going to Mexico to escape persecution because of their polygamous practices and subsequently founding a school there might justifiably be considered as being of more than remote causation.² With this justification in mind let us turn to the next chapter, which presents a brief history of the doctrine of Mormon polygamy.

¹Bennion, op. cit., p. 100.

²L. A. Wilson, "Mormons in Mexico," Deseret Weekly (Salt Lake City) XLIII (October 10, 1891), 481.

CHAPTER II

WHY MORMON COLONIES IN MEXICO--HISTORY OF MORMON POLYGAMY

The doctrine of plurality of wives was taught quietly by the Prophet Joseph Smith at Nauvoo and some Mormon writers say he understood the doctrine years earlier. The Prophet obeyed the principle himself, taking several plural wives as did some of the other leading brethren.¹ Plural wives were brought to Salt Lake from Nauvoo and after the territory was organized in 1852 plural wives began to be openly talked about among the settlers.

In August 1852 the first public announcement of polygamy was made from the pulpit of the old tabernacle by Orson Pratt. Following this meeting plural marriage was proclaimed everywhere by missionaries as the teaching and practice of the Church.

Brigham Young considered this form of marriage as an holy and sacred part of the Gospel. A person, in order to obtain the privilege of taking more than one wife, must have high personal qualifications. Regardless of the policy of the Church, it is not unreasonable to believe that the principle of plural marriage was sometimes abused. This Brigham Young admitted to Schyler Colfax, Speaker of the House of Representatives in the National Congress, but he maintained that such marriage was not

¹Joseph Smith, History of the Church (Salt Lake City: Deseret News Press, 1902), V, 500-507.

only Biblical but, if rightly lived, had within reasonable limits a "sound philosophical reason and moral propriety."¹ The practice of polygamy was not general in the Church, and at no time were more than three per cent of the families polygamous.²

The Republican platform of 1856 pledged the party to abolish those "twin relics of barbarism," polygamy and slavery. But it was not until six years later, 1862, that Congress passed the first law making it a crime for a man to have more than one wife. It was known as the Anti-Bigamy Act (occasionally called the Morrill Act) and was signed by President Abraham Lincoln in July 1862. The President's policy was to let the Mormons alone and for years the law was a dead letter.³ The Anti-Bigamy Act was designed to punish and prevent the practice of polygamy. It also provided that no religious corporation or association should own real estate in any of the territories in excess of the value of \$50,000.⁴

Polygamy still persisted and other bills were proposed, such as the Wade, Cragin and Cullom bills, all three of which failed to pass Congress.

A case to test the constitutionality of the Anti-Bigamy Act arose in the autumn of 1874. It was known as the Reynold's Case and was the first of the Mormon polygamy cases to be carried to superior courts. It was upheld by the Supreme Court on January 6, 1879, to be constitutional,

¹Orson F. Whitney, History of Utah (Salt Lake City: George Q. Cannon & Sons, 1892), II, 133.

²Gordon B. Hinckley, What of the Mormons? (Salt Lake City: Deseret News Press, 1950), p. 205.

³Milton R. Hunter, Utah in Her Western Setting (Salt Lake City: Deseret News Press, 1943), p. 448.

⁴U.S. Revised Statutes Sec. 5352. p. 1039 (1878).

stating that crimes against the government could not be protected under the cloak of religion.¹

In March 1882, the Edmunds Act became law. It declared that both polygamy and unlawful cohabitation were crimes and it stated penalties for these acts. The Act was retroactive and any man who married two women prior to any laws in the territory and continued faithful to such vow would be considered guilty of unlawful cohabitation and would be punished.

The right of Congress to legislate against polygamy in the territory was now an established fact. Public sentiment throughout the country was so strong against polygamy that had the Supreme Court denied the legality of these Acts a constitutional amendment would probably have been adopted.

The fight against polygamy increased as paid spies gathered evidence. The severity of punishment drove leading Church authorities, who would not forsake wives and families, into exile. These days became known as the days of the "underground."²

In Idaho the Territorial Legislature passed the Test Oath Law, which disfranchised all members of the Mormon Church, regardless of whether they were violators of any law.

Decisions against the Latter-day Saints who were brought into court for polygamy were quick. Chances for acquittal were so small that many Mormons did not even bother to secure legal counsel.

In 1887 Congress passed the Edmunds-Tucker Act.³ This measure

¹Reynolds v. United States, 98 U.S. 145-169 (1879).

²William A. Linn, The Story of the Mormons (New York: The Macmillan Co., 1902), p. 599.

³Congressional Record, 49th Congr., 1st Sess. (1887), pp. 1896-1904 and 2664.

disincorporated the Mormon Church and provided for the confiscation of its property. Proceedings were instigated to take control of Church property. In this action the government was upheld by the Supreme Court.

In September 1890, President Wilford Woodruff issued a manifesto whereby he declared his intention to submit to the laws of the land and to counsel the members of the Church, over which he presided, to do likewise. This manifesto was presented to the members of the Church in conference assembled October 6, 1890, by Lorenzo Snow and was approved as the present word and will of the Lord to the Saints. Since then, the Church of Jesus Christ of Latter-day Saints has prohibited plural marriage and has excommunicated anyone taking more than one wife. This official Church declaration was not retroactive. Polygamy was merely prohibited from that date forward. The older members of the Church who had plural wives prior to 1890 and who were remaining true to their marriage vows died as the years followed, until the Mormon society has become monogamous.¹

¹Hinckley, op. cit., p. 211.

CHAPTER III

MEXICO BEFORE THE COMING OF THE MORMONS

More than ten years before the issuance of the manifesto, in 1890, the Mormons had entertained ideas of removing, in part at least, to Mexico. As the problem of polygamy became more intense and the bitterness of the opposition increased, thoughts of Mexico became frequently re-occurring in the minds of the Mormons. Yet the call to Mexico was not a call to luxury or even anticipated opportunity. But it was a chance for the Mormons to pursue a less harrassed existence--possibly even a peaceful one. However, Mexico could not have been looked upon as Utopia. Mexico had also produced its share of unrest and agitation. The history of Mexico had exhibited many internal disorders, frequently erupting in violence, almost continually since its discovery and subsequent conquest by the European world. The followers of Cortez had imposed upon the people of Mexico a drastic system of exploitation. The ruling class was exclusively of Spanish descent. The masses became peons of the land and slaves of the mines. From the marriage of the conquerors and natives, there arose the half-castes or mestizos, most of whom remained in the status of the natives. Some became wage workers, artisans, traders, professionals, and small property owners, but were excluded from governmental and higher economic positions.¹

¹William Hickling Prescott, Conquest of Mexico (New York: Lippincott Co., 1903), I, 35.

It was mainly this mestizo class, led by some of the lower clergy, that started the revolution for independence in 1810, arousing the apathetic peons to fight for their lands. This revolution was finally put down by the upper clergy and the creole property owners. Thereafter, the underlying cause of struggle was the effort of this ruling class to suppress the rising ambition of the middle class and the hunger for land of the peons. This struggle finally culminated in the Mexican Revolution of 1857 (the Ayulta Revolution). So the basic cause of this revolution was the struggle between an oppressive and decadent feudal aristocracy and a rising middle class. Economic antagonisms were rendered more bitter by racial divisions among the classes.¹

The immediate causes of the revolution may be summed up as the aftermath of the defeat suffered in the war against the United States (1846-1848). This defeat was followed by economic distress, political agitation and disorder on one hand, and by dictatorship and oppression on the other. In 1857 Benito Juarez led the small property-owners and oppressed masses against the great feudal landowners, chief of whom was the Catholic Church, established in Mexico by the Spanish conquerors. The Civil War in Mexico lasted for ten years. Finally Juarez was recognized as head of the government and occupied this position until 1872, when he died in office.² The economic power of the Catholic Church was wrecked by the revolution and loss of economic power very largely destroyed its political and social control. With it fell the old feudalism of which it

¹Margaret Shipman, Mexico's Struggle towards Democracy (Lee, Massachusetts: Snead & Sons, 1926), p. 16.

²Ibid.

was the bulwark. No ecclesiastical courts and very few monastic orders were ever re-established.¹

The military element was now very strong and in conjunction with it there developed that of capitalistic owners of large estates, which had been started by the sale of church lands. These estates, however, were still worked by the labor of peons whose status was practically the same as before the revolution.²

In 1876 Porfirio Diaz (one of the most important generals of the Civil War and one who considered the constitutional methods of Juarez as inadequate) entered the capital of Mexico with his army and his dictatorial reign of thirty years began. Under Diaz, the Catholic Church was allowed to evade constitutional prohibitions³ and thus regain some land and power, but it never again became the dominant element in Mexican life as it was before. More and more the ownership of lands, mines, factories, and means of transportation came under the control of foreign investors.

Prior to the revolution there had been practically no public

¹George Beals, Mexico (New York: Alfred A. Knopf, 1924), pp. 41-44.

²Gonzales Roa, Mexican People (New York: Harper & Bros., 1916), p. 8.

³The constitution of 1857 in the main was modeled after that of 1824. They both divided authority between the federal government and the states and provided machinery quite similar to that of the United States. The outstanding difference between the constitution of the United States and the Mexican constitution of 1824 was the latter's provision that the Roman Catholic religion should be forever established to the exclusion of all others. The constitution of 1857 made the church and state independent and forbade religious institutions to acquire real estate. This is true even today in Mexico. The Latter-day Saint Church has built a number of chapels in Mexico but after completion they must be given to the state. They are used exclusively for the Latter-day Saint purposes, but technically they belong to the state.

schools. Between 1867 and 1876 schools were established in all villages and hamlets, and attendance was made compulsory. In 1874 there were over 8,000 primary schools, of which 5,800 were supported by public money. There were 105 higher schools and colleges, with an attendance of 14,809 students. The attendance of the primary schools was 360,000.¹ With the advent of Diaz, primary schools, especially in rural communities, disappeared.

This was the background and condition of Mexico when the Latter-day Saints looked toward it for the purpose of colonizing there.

¹Garcia Cubas, Republic of Mexico (Mexico: Mexican Press, 1876), p. 24.

CHAPTER IV

FIRST MORMONS IN MEXICO

The first Latter-day Saints known to have set foot upon Mexican soil were members of the famous Mormon Battalion. Since the territory annexed to the United States after the war with Mexico in 1846 had previously been Mexican territory, most of the western states of the United States as they now exist belonged to Mexico. The Mormon Battalion entered upon this territory, marching down through Santa Fe, New Mexico, to what is now Douglas, Arizona, and across the corner of the now existing state of Chihuahua. At this time no steps were taken to colonize or even to engage in missionary work in Mexico. But in the year 1874, President Brigham Young called upon Daniel W. Jones and Henry W. Brizzee to prepare for a mission to Mexico. As a feature of this mission these men, both of whom spoke some Spanish, were asked by Brigham Young to translate certain Book of Mormon passages into Spanish.¹

A relatively large group of men was called in the fall of 1875 to serve as missionaries to Mexico. Most prominent among this group were Anthony W. Ivins, Daniel W. Jones, James Z. Stewart, Helaman Pratt, Wiley C. Jones, Robert H. Smith, and Ammon M. Tenney. This mission was of dual purpose: first, to preach the Gospel to the native population of Mexico and second, to locate suitable lands for future Mormon colonies in Arizona,

¹Thomas C. Romney, Mormon Colonies in Mexico (Salt Lake City: Deseret Book Co., 1938), p. 38.

New Mexico, and in old Mexico.¹

A year later, on the 12th of April, 1876, these Mormon missionaries were given permission by Governor Luis Terrazas to hold religious services in the state of Chihuahua in a large building known as the "cock-pit." This was the first meeting in the interior of Mexico, and since there were more than 500 in attendance the future looked bright for missionary work.² From this time forward the missionary work spread into Mexico, extending to the capital of Mexico. The concentration of missionary efforts was centered around Mexico City. A small nucleus of members was acquired in this vicinity.³

While the doctrines of the Church were being preached by the Mormon Elders in the City of Mexico, a movement was being launched from the headquarters of the Church for the purpose of acquiring lands in Mexico. The purpose of such land would be to establish colonies. This exigency arose, as has been discussed in Chapter II, because of the widespread opposition in the United States to the polygamous practices of the Latter-day Saints.

¹Ibid.

²Ibid.

³Wilson, op. cit., p. 481.

CHAPTER V

COLONIZATION OF MEXICO BY LATTER-DAY SAINTS

As early as 1880 the instructions of President John Taylor to A. F. MacDonald, presiding over the Salt River Mission in Arizona, were to look over the area of northern Mexico and select a location where the Latter-day Saints might establish colonization.¹

The first efforts to locate land for colonization were made in northern Mexico in the state of Sonora. Northern Mexico is a semi-arid climate with a sparse population. This is the ancestral home of the Yaqui Indians. Fierce, courageous, industrious, they were never subdued to peonage, but up to 1880 practiced their communal system of agriculture. In retaliation for their determined and continued resistance, thousands of them were sold as slaves at \$65 per head to the planters of Yucatan. By 1910 the tribe had been reduced to a small fraction of its former size.²

In 1884 a delegation from the Latter-day Saint Church, under the leadership of Apostles Brigham Young (Jr.) and Heber J. Grant, visited the chief of the Yaqui Indians and received permission to establish colonies in Yaqui territory. But immediately upon the account of this visit to the Yaqui Indians being made public, the press, particularly of the United States, detailed the particulars of an agreement said to have been made

¹Ibid.

²Beals, op. cit., pp. 44-48.

between the Mormons and the Yaqui Indians by which war upon the Mexican government was to be conducted by their united forces. The agitation became so full of malice as to move President Taylor to abandon the idea of making a settlement of the Latter-day Saints in Yaqui country at that time.¹

In the fall of 1884 and in the spring of 1885 the Edmunds raids were first felt in Arizona and New Mexico.² A number of families moved south hoping to find a place of refuge in the state of Chihuahua. It was at this time that the attention of the Latter-day Saints was directed to the state of Chihuahua in Mexico as a possible refuge from the persecution.

Nine colonies of significance were established by the Mormons in Mexico. Seven of these colonies were located in the state of Chihuahua and later two other colonies were established in the state of Sonora. The Chihuahua colonies were divided into the plateau group and the mountain colonies (or round valley). The Sonora group composed the third division. The colonies might be classified like this:

Plateau group
 Colonia Diaz
 Colonia Juarez
 Colonia Dublan
 Mountain colonies
 Cave Valley
 Pacheco
 Garcia
 Chuichupa
 Sonora colonies
 Morelos
 Oaxaca

¹Wilson, op. cit., p. 481.

²Ibid.

Colonia Diaz

The first to be established as a permanent colony was Colonia Diaz. This colony was situated near the center of a large valley extending north and south about seventy miles, with an average width of twenty-five miles. Through this valley the river Casas Grandes flowed from southwest to northeast. The town was built on a mesquite flat about two miles north of the river, about forty miles in a straight line south of the boundary line between Mexico and the United States. Colonia Diaz was about sixty miles north of Colonia Juarez, the headquarters of the Juarez Stake, and about ninety miles southwest of Deming, New Mexico, on the Southern Pacific Railroad. It was also about fifty miles east of the base of the Sierra Madre Mountains.

Colonia Diaz was settled by Latter-day Saints in the early part of 1885 near the Spanish town of La Ascencion. The settlement was founded under the direction of Apostles Francis M. Lyman and George Teasdale. Farming was commenced at once and the Saints agreed upon a common herd ground. They then went into stock raising to a considerable extent. A townsite was surveyed in 1886 and at a meeting held November 5, 1886, it was named Diaz in honor of the president of the republic, Porfirio Diaz.¹

Colonia Juarez

This colony is located in the state of Chihuahua in the near vicinity of the Rio Piedras Verdes and ten miles southwest of the Mexican town of Casas Grandes. The town is located in a narrow valley, about three-fourths of a mile wide on an average and bordered by high bluffs

¹Andrew Jenson, Encyclopedic History of the Church (Salt Lake City: Deseret News, 1941), p. 194.

varying in height from 100 to 200 feet. When the first group of Latter-day Saint Colonists camped on the bank of the Casas Grandes River north of La Ascencion, a party of Saints under the direction of Isaac Turley left the group in April 1885 and settled near the present site of Colonia Juarez. This separation was considered necessary because of the objection of the Mexicans to large companies of Americans settling in any particular locality. The Colonists at first rented lands from Mexicans and commenced plowing and planting. Soon after their arrival, Wallace Roundy was appointed by President Jesse N. Smith to act as presiding Elder. Twenty-thousand hectares (about 8,000 acres) of land were purchased by the colonization company for the benefit of the settlers. A townsite was surveyed in 1886, about two miles above the original location. The first site was not for sale so the new townsite was dedicated January 1, 1887, and named Juarez, after the famous Mexican patriot and general. Juarez had a number of fine brick buildings, including some of the finest homes in the state of Chihuahua. It was in this colony that the Juarez Stake Academy was established. Beautiful orchards and gardens were the pride of this colony and the best fruits raised in northern Mexico came from here. Apples were the principal fruit grown, but grapes, blackberries, and strawberries were also raised successfully. Colonia Juarez was never entirely vacated by the Saints during the general move in 1912, but most of them left and a few returned later.¹

Colonia Dublan

This colony is situated in the Casas Grandes valley sixteen miles northeast of Colonia Juarez and 150 miles west of El Paso, Texas. The

¹Ibid., p. 380.

products of the colony were alfalfa, wheat, corn, oats, potatoes, sugar cane, apples, and a good quality of cheese.

George M. Brown, formerly of Provo, Utah, in search of a place to locate his family, entered into negotiations in the fall of 1887 with a German-Mexican who owned a large tract of land in Casas Grandes valley. Instead of disposing of a small section of land, the owner made quite liberal terms, if Brown could induce Colonists in the number of 500 to settle in the area. Brown returned to Utah and invited Colonists to locate on the proposed purchase. Soon quite a number of Colonists arrived in the Casas Grandes valley and on April 14, 1889, they were organized as a branch of the Church with Frederick W. Jones as presiding Elder. The settlement became known as San Francisco. The settlers commenced to plant fruit and shade trees and raised crops of corn, wheat, oats, and other foodstuffs. The climate was quite ideal because in the winter there was no snow and the summers were agreeable.

In December of 1890, a townsite was surveyed by A. F. Macdonald to which the name of Dublan was given in honor of Emanuel Dublan, secretary and treasurer of the Mexican Republic. On July 18, 1891, upon a visit of George Teasdale of the Council of Twelve, a ward organization was put into effect with Winslow Farr as Bishop. At this time there were fifty Mormon families in the settlement or 351 persons.¹

Colonia Pacheco

This colony, in the state of Chihuahua, was located in the Corrales Basin in the heart of the Sierra Madre Mountains and on the headwaters of the Rio Piedras Verdes. It was located thirty-five miles south-

¹Ibid., p. 199.

west of Colonia Juarez. The mountain slopes are covered with pine, oak, juniper, maple, and other trees.

The first settlers were George C. Williams and Peter a Dillman, who were soon joined by other Latter-day Saint families. A townsite was surveyed in 1889 and a branch organization was brought into being with Merit Staley as presiding Elder. The Pacheco Ward was organized on February 12, 1890, with Jesse N. Smith, Jr., as Bishop. The settlement was named in honor of General Carlos Pacheco who had used his influence in the interest of the Saints in the early days of their colonization in Mexico. After the exodus of the Saints in 1912 the colony was re-settled in 1920.¹

By 1891 the four colonies of Diaz, Juarez, Dublan, and Pacheco, all in the state of Chihuahua, had taken root and were thriving little communities, bustling with activity and growth.

Colonia Oaxaca

This was the first permanent Mormon colony to be established in the state of Sonora. It was located on the Bavispe River, twenty-five miles north of Bavispe. In 1892 G. C. Williams, one of the Latter-day Saints from Arizona, purchased a ranch from a Mexican named Colonel Kosterlitsky, for the benefit of himself and family. Later the same year Williams was joined by other Latter-day Saint Colonists. Williams was not able to complete the payment on the property so the real founding of the settlement was made by the Latter-day Saint Colonization Company. A townsite was surveyed December 25, 1893, and named Oaxaca, at the suggestion of President Porfirio Diaz, who was born in the state of Oaxaca, Mexico.

¹Ibid., p. 627.

A ward was organized in March 1894 by Apostles Brigham Young, John Henry Smith, and George Teasdale. Franklin Scott was the first Bishop. In 1911 destructive floods caused the overflow of the Bavispe and washed Oaxaca off the map, carrying the soil away into the Gulf of California. Before the flood, there were 400 people in this colony. Most of them left after the flood, but some remained. Those who had not left before, took their departure at the time of the general exodus of the Saints from Mexico in 1912. No attempt has been made since 1912 to re-settle Oaxaca and the site is now owned by Mexican ranchmen.¹

Colonia Garcia

This colony, in the state of Chihuahua, was located on the circular valley situated on an eastern slope near the top of the Sierra Madre Mountains. This valley contains about 1,300 acres of land surrounded by timber-covered mountains. Garcia is ten miles south of Pacheco, thirty-eight miles southwest of Colonia Juarez, and thirty-six miles northeast of Chuichupa. This colony manufactured and shipped large quantities of lumber cut from timber which grew on the property of the settlers.

Alonzo L. Farnsworth and wife (Annie D. Farnsworth), who located in Colonia Garcia in 1894, were the first Latter-day Saint settlers on the land which later became the flourishing settlement of Garcia. Other settlers who formerly belonged to the Pacheco Ward followed. As the settlers increased they were given a branch organization December 11, 1895, with John T. Whetton as presiding Elder. Land was purchased by the Mexican Colonization and Agricultural Company for the settlers from Teleforio Garcia, owner of the ranch and in whose name the settlement was

¹Ibid., p. 603.

called. Garcia Ward was organized March 19, 1898, with John T. Whetton as Bishop. He presided until the revolution and exodus in 1912. Garcia was re-settled in 1916 and at that time the ward was re-organized.¹

Cave Valley

This colony was a little village located near the left bank of the Piedras Verdes River in the state of Chihuahua. The townsite was seven miles northwest of Pacheco and thirty-five miles, by winding road, southwest of Juarez (but only six miles by air line). Near the townsite is the celebrated Olla Cave in which are a number of hieroglyphics resembling those found in the Book of Abraham.

Cave Valley was first settled by Latter-day Saints in 1887 nearly all of them being former residents of Juarez. A branch was organized in the spring of 1887 by Apostles Erastus Snow, as part of the Juarez Ward, with Price W. Nelson as presiding Elder. In February 1891 the Pacheco Ward was organized and Cave Valley became a branch of it.

On September 19, 1892, Karen Thompson and her son Hyrum were killed by Apache Indians at the Cliff Ranch, below Cave Valley. She and her husband with their family were residing at the Cliff Ranch, formerly occupied by Helaman Pratt.

On January 9, 1893, the Saints at the Cave Valley Branch were organized into the united order, with Christopher B. Heaton as president. This system continued with success for two or three years, but by degrees the valley was vacated and in 1900 there were only a few members of the Church left in Cave Valley, and these were members of the Pacheco Ward.²

¹Ibid., p. 272.

²Ibid., p. 122.

Chuichupa (The Place of the Mist)

This colony, in the state of Chihuahua, was located in a beautiful valley or plateau near the top of the Sierra Madre Mountains, thirty-seven miles southwest of Garcia, forty-seven miles southwest of Pacheco, and eighty-two miles southwest of Colonia Juarez. The valley in which this colony was located is about three miles long from north to south, with an average width of one and one-half miles.

Chuichupa was settled by an organized company of Latter-day Saints from Colonia Dublan in 1894. Sixtus E. Johnson, the only High Priest in the company, took charge of the ecclesiastical affairs of the colony from its beginning. He was succeeded in 1895 by Benjamin J. Johnson, who acted until November 19, 1900, when the Chuichupa Branch was organized into a ward, with George M. Haws as Bishop. After the exodus in 1912 some of the members of this colony came back and it was re-settled in 1919 and a new ward organization was put into effect.¹

Colonia Morelos

This colony was located in the state of Sonora in the Bateptio Valley west of the Sierra Madre Mountains about two miles northwest of Oaxaca.

Nine thousand acres of land in the state of Sonora were purchased for the Colonization Company by President Anthony W. Ivins in 1899, and the first settlers located on this property known as the Bateptio Ranch in January 1900. The townsite of Morelos was located February 11, 1900, and the Saints there organized a branch of the Oaxaca Ward with Lorenzo S. Huish, as presiding Elder. A number of the first settlers were from

¹Ibid., p. 137.

Payson, Utah. The early Colonists of Morelos constructed a canal at a cost of about \$1,200. This canal, tapping the Bavispe River, watered the gardens, orchards, ornamental trees, etc., and also supplied water for culinary purposes. After the floods of 1905 the settlement was moved north into the Bateptio Valley where the Colonists relied upon the Bateptio Creek for their water supply. During the existence of the colony at Morelos two roller flour mills were erected, the first of which was destroyed by fire in January 1910. The construction of the second was begun a week after the loss of the first one. This is an example of the industriousness of those Colonists. Colonia Morelos was never re-built after the exodus.¹

Juarez Stake

During the first years of the Latter-day Saint settlements, the colonies existed as the Mexican Mission, presided over by Apostle George Teasdale, with Alexander F. Macdonald and Henry Eyring as counselors. But on October 9, 1895, Elder Anthony W. Ivins of St. George, Utah, was called and set apart to preside in Mexico, where the settlements already founded were organized as the Juarez Stake. Soon afterward, Henry Eyring was chosen as first and Helaman Pratt as second counselor to President Ivins. In 1902 first counselor Henry Eyring died, after which Helaman Pratt became first counselor and Guy C. Wilson second counselor to President Ivins. In 1908 President Ivins was chosen as a member of the Quorum of the Twelve, and he was succeeded in the presidency of the Juarez Stake by Junius Romney, who acted with Hyrum S. Harris as first and Charles E. McClellan as second counselor. This presidency stood intact until 1912

¹Ibid., p. 532.

when the Latter-day Saint settlements in Mexico were broken up because of the Mexican revolution.¹ The center of the stake as well as the center of the culture of the colonies was Colonia Juarez.

¹"Juarez Stake Reports" (unpublished material found in manuscript form at the Office of the Church Historian, Salt Lake City).

CHAPTER VI

RISE OF ACADEMY SYSTEM AND ESTABLISHMENT OF JUAREZ STAKE ACADEMY

As long as the Mormons lived in Utah in comparative isolation they were free to make religion the core of their educational program. With the influx of the Gentiles into Utah beginning about 1860, legislation was demanded which prohibited sectarian instruction in the public schools.¹ Furthermore, other churches, as early as 1867, began a crusade through free and well taught mission schools to reclaim young Mormons from the faith of their parents.² If the population of Utah had continued to be Mormon only, it is quite likely that secondary education would have been developed through public institutions. It was the influx into Utah of Gentiles and the subsequent secularization of the public schools that awakened the Mormons to the need of developing Church schools.³ These factors furnished an urgent stimulus to the Saints to establish academies in as many settlements as their finances would permit.

The first Church academy was established in 1875. Between 1875 and 1911, twenty-two Mormon academies were established by the Church. These schools provided most of the secondary training for Mormon youth until the advent of public high schools which were first established in

¹Bennion, op. cit., p. 171.

²Ibid.

³Ibid., p. 173.

Utah in 1891. The Brigham Young Academy at Provo, Utah, and the Brigham Young College at Logan, Utah, were founded by Brigham Young in 1875 and 1877 respectively. The other twenty were established by the general Church Board of Education which was created as a general governing agency in 1888.¹

It was during this period of Latter-day Saint educational history that the founding of the Juarez Stake Academy took place. The circumstances which had prompted the Church to act in establishing academies among the Utah settlements had not been duplicated in Mexico. In Mexico there was no political movement under way to prohibit sectarian education among the Mormon people. It is the opinion of the author that the academy system was carried to Mexico for two other reasons: (1) There existed no school system in Mexico which could offer education on the level and of the caliber which the academies did. (2) The academy program was in vogue among the Saints in Utah, so as a Mormon institution it was adopted by the Mexico Colonists.

To say that the Colonists were already converted to the same philosophy that effected the creation of the academy system in Utah is a gross understatement. The motive which prompted the Colonists of Mexico to leave their comfortable homes in the north, the products of years of toil and hardship, was their desire to enjoy in peace the relations of home and family where their children might grow up in honor and virtue.² As would naturally be expected, their first thought was to keep out everything that would contaminate or corrupt, and to foster and encourage every

¹Ibid.

²Juarez Stake Academy Catalogue (Impresionado El Norte, Sociedad Anonima. Chihuahua. Mexico. 1901).

element of moral growth. The practical sense of the Colonists had taught them that they could not legislate virtue into people, and that no one is any better than he wants to be. Therefore, immediately upon establishing colonies they turned their attention to that most potent factor in the prevention of evil--education. It was also the belief of the Colonists that there is no education worthy of the name that does not have for its aim the establishment of moral character and that a stable moral character is impossible without religion.¹

Accordingly, one of the first acts of the Colonists after determining a location for their colony was to erect a house--usually a rude stockade house--to serve the double purpose of church and school. While the building and furniture were very crude and inconvenient, the teachers were not lacking in understanding of the common branches of education. Many of the teachers were professional teachers who had been trained in the colleges of the United States under the latest methods prior to their departure to Mexico.

An example of the enthusiasm of the Colonists to provide good schools for their children were the settlers of Colonia Juarez. Here an adobe schoolhouse was under construction early in the year 1888 and was completed in time for the school term of 1888-1889.² The building was twenty-four by forty feet in size and was built at a cost of \$1,400. The expense of its construction was met by the entire community on an assessment plan. Each married man was assessed \$50.00, and a single man if over twenty-five was asked to contribute \$25.00. In 1891 a two-story addition

¹Ibid.

²Thomas C. Romney, Life Story of Miles P. Romney (Independence, Missouri, Zion's Press, 1948), p. 246.

was built covering the same number of feet as the first building, the cost being \$2,500.¹

Good schools and seminaries had been provided throughout the colonies for the benefit of the younger pupils, but it became evident that something should be done for the educational needs of the young men and women of maturer years and higher scholastic capabilities. There seemed to be a great need to centralize the educational interests of the stake and to provide the best possible advantages of education without the expense and inconvenience of going abroad. With this object in view a town meeting was called at Colonia Juarez on March 27, 1896, just a few months subsequent to the organization of the stake.² At this meeting it was decided that the educational program in the Juarez Stake be centralized. The school in Colonia Juarez was to become an academy, and the elementary schools in the various wards were to become seminaries which were to be as supporting elements to the Academy. The Academy, as the central unit, was to be strengthened and built up to provide adequate educational training for its students and thereby eliminate the need of sending young men and women out of the country to pursue academic courses. It was also decided that a building be constructed to house the Juarez Stake Academy. Work was to begin immediately on this building, and at this meeting the Colonists pledged themselves to contribute 8 per cent of their income for the completion of this building.³ In addition, at this gathering, it was decided that a competent man should be secured to head the institution and the educational system.

The building was pushed with vigor, and in a year from the laying

¹Ibid.

²Ibid., p. 249.

³Ibid.

of the foundation stone it was ready for occupancy. It was not an ornate building but was neat and substantially built and added much to the two units previously constructed, of which this latter structure was a part. The new brick building added five classrooms, an office, and a library room to the three large rooms formerly occupied by the Juarez Seminary.¹

Prior to this time, Dennison E. Harris had been made principal of the school at Colonia Juarez. But in 1895 he became engaged in commercial pursuits which demanded his time, thus inducing his resignation. So a young law student at the Brigham Young Academy in Provo was secured to head the new Academy and also the educational system of the colonies. This young man was Guy C. Wilson. He arrived in Colonia Juarez September 11, 1897, and on September 20 he was formally installed as principal of the Juarez Stake Academy by Dr. Karl G. Maeser, who had traveled to Mexico for that express purpose.²

The Juarez Stake Academy opened on the 20th of September 1897, with an enrollment of 291 students. Principal Wilson was assisted by the following teachers: Sarah Clayson, Theodore Martineau, Samantha Brimhall, and William A. Clayson.³ The school was supported by contributions from the Church fund. An income tax was levied on all mature male residents of Colonia Juarez, and a small tuition fee of from five to fifteen dollars was required of non-residents. The rate of taxation on incomes for the maintenance of the Academy varied from year to year, but in 1900 it

¹Ibid.

²Nelle Spilsbury Hatch, Colonia Juarez (Salt Lake City: Deseret Book Co., 1954), p. 152.

³Romney, op. cit., p. 248.

amounted to 4 per cent per each family income.¹

During the first decade of the Academy, other commodious brick buildings were added to the school plant and the curriculum was expanded. The tenth grade was added in 1900, and two years later all of the four-year high school subjects were being taught. By now the Academy had three buildings, the Administration Building, the Mechanical Arts Building, and the Ivins Home.²

The Academy was open to all who were prepared to pursue work on the secondary school level and who could give evidence of good moral character. The course of study consisted of the ordinary courses as taught in the high schools of the United States and led to a high school diploma. Special features of the Academy were its departments in Spanish, Agriculture, Manual Training, Home Economics, English, Music, Theology, and Elementary Teaching. A special department was maintained for Mexican students of fourteen years of age and over who had some study in their own schools but who desired to enter the Academy. In this department the students advanced in their own language along the various branches and took special classes in English so that by the time they were ready for high school work they could enter the regular departments and pursue the remainder of their work with the American students.³ In connection with the agriculture work the Academy maintained an experimental plot. Crops and soils were tested for their usefulness, irrigation problems were worked out, and other agricultural experiments were carried on for the benefit of the Colonists.⁴

¹Juarez Stake Academy Catalogue.

²Ibid.

³Ibid.

⁴Ibid.

In accordance with the aims and designs of its founders, the Academy offered instructions as follows:

1. In the principles and doctrines of the Church of Jesus Christ of Latter-day Saints.
2. In the principles of morality and moral responsibility.
3. In the elements of self-control; on the principle that a free people, or a free person, must become such through self-control.
4. In the arts and sciences usually given in high schools.
5. In such technical and theoretical training as will fit young people for the responsibilities of life as teachers, parents, and citizens.
6. In a general understanding of the Spanish language and the principles that make for good citizenship.¹

The avowed aim of the Academy was to promote the complete moral, intellectual, physical, and spiritual development of its students. To this end, instruction in the great life lesson and doctrine of Christ, as taught by the Church of Jesus Christ of Latter-day Saints, was given. Each year courses in the Old Testament, New Testament, and History and Doctrine of the Church were taught. While only students of the Latter-day Saint faith were required to take the regular theological work, all students were urged to take the course in Pre-Christian and Christian Histories. Besides the regular courses in Theology, spiritual and moral growth were emphasized in every activity of the school.²

The imperative necessity of preparing students for the important economic and industrial problems of life was also recognized; and to this end, it was planned to give students a foundation which would prepare them to take up any phase of economic and industrial life.³

¹Ibid.

²Ibid.

³Ibid.

It is apparent from the listing of the studies offered that the tendency of the Academy was to offer many lines of work so that the work generally was more extensive than intensive. The Juarez Academy, with an enrollment of only two hundred students, was offering more courses in 1910 than the Brigham Young University with an enrollment of seventeen hundred.¹ In addition to all the courses offered at Weber Academy, the Academy in Mexico offered a four-year course in carpentry and also a brief course in ironwork. This had the effect of giving the teachers many classes with few students and in many cases little equipment. One commercial course was offered with only one typewriter.²

At the Academy, daily opening exercises were conducted consisting of singing and prayer. These exercises were also conducted during the hour in which theology was taught.³ In addition, a weekly theological class or assembly was held for all students. The deportment of students was strictly supervised and all students were subject to school regulations in and out of school.⁴ Profanity and obscenity in any form were strictly forbidden and could be punished by expulsion.⁵ The use of tobacco or alcoholic beverages was not allowed. Students were not allowed to attend public or private parties without permission of the faculty or the request of their parents.⁶

Graduates from the grade schools of the Juarez Stake and those from grade schools of the United States were admitted to the freshman class upon presentation of their certificate. Other candidates for admission were

¹Bennion, op. cit., p. 169.

²Ibid., p. 170.

³Juarez Stake Academy Catalogue.

⁴Ibid.

⁵Ibid.

⁶Ibid.

required to take the entrance examinations. Students who were not able to pass the entrance examinations were allowed, at the discretion of the principal, to be admitted as "special" students and allowed to take work for which they were qualified.¹ A special department was maintained for Mexican students of fourteen years of age and over.²

In addition to normal training, summer school sessions further strengthened the curriculum. A two-week session reviewing teaching fundamentals for both new and trained teachers was held. Uniform standards and goals were taught. These short sessions were taught by professors from Church schools in Utah who also introduced new trends, theories, etc., and generally tried to keep the educational standards at the colony schools on a par with those of other Church schools.

The presence of the Academy at Colonia Juarez established that colony as the seat of culture for all of the colonies. Teachers as well as many students maintained their residence at Colonia Juarez. Their participation in civic affairs and service rendered in community projects added distinction to the colony. The Academy was responsible for an almost immediate improvement in home and living conditions in the town.³ The influx of students into Colonia Juarez required that for nine months out of the year the townspeople share their living accommodations with the students.⁴ In most cases spare rooms were provided or else room-and-board arrangements worked out. Gradually additions to homes and new homes were built which alleviated the crowded housing conditions and even provided a measure of financial gain for the local townspeople.

¹Ibid.

²Supra, p. 36.

³Hatch, op. cit., p. 157.

⁴Juarez Stake Academy Catalogue.

CHAPTER VII

POLITICAL AGITATION

By 1911 the Mormon colonies in Mexico were at a high level of prosperity. Church membership throughout the colonies numbered nearly 4,000,¹ and all the organizations were fully officered and operating efficiently in religious, cultural, educational, and recreational fields. The Academy was operating with a faculty of eighteen teachers and occupied three buildings.² Delinquency was kept at a minimum and scholastic standards were on a par with comparable schools in the United States. Industries were flourishing. Homes were well stocked with provisions. Larders and pantries were filled with preserved fruits and vegetables. Cellars contained quantities of grains and salted port. There were no saloons, pool halls, or drunkenness. Smoking was rare, and the drinking of tea and coffee was frowned upon very much.³ A high degree of culture had been achieved by these colonies. They had indeed put into practice the concepts which the Mormon pioneer symbol of the beehive represented-- industry, thriftiness, and cooperation.

During these years that the Mormon colonies were at their peak (1898-1911) the relationships between them and the economically lower

¹"Juarez Stake Reports."

²Juarez Stake Academy Catalogue.

³Hatch, op. cit., p. 160.

class people, who lived as neighbors to them, were fairly congenial. There was probably no more friction between them than can be usually found in any country where there is a mixing and intermingling of races whose habits, ideals and traditions are so radically different as theirs were. Occasionally difficulties arose. Some of them ended in tragedy, but there was no widespread movement based on race hatred or religious persecution. Usually they were caused by some individual or small group of individuals whose aim was thievery.¹

From their neighbors and from the government under Diaz, frequent expressions of good will were made to the Latter-day Saints, and they were commended for their industry, sobriety, and good citizenship. There were certain differences, however, between the two peoples that under some circumstances were irreconcilable. The Mexicans were predominantly Latin. They were inherently more temperamental and emotional. The Colonists were Anglo-Saxons, less emotional, very practical, and very thrifty. By training they were even farther apart. The great mass of the natives had lived a life of serfdom and were even then under the heel of an oppressing dictator. To them life meant little more than grinding toil and a bare existence. The Colonists had lived a life of independence and, having come from towns and cities of the United States, were not strangers to the better things of life. Their methods of travel, of business, and especially of farming were further advanced scientifically than those of their neighbors. The growth of towns and villages from the once barren wastelands of Mexico and the prosperous farms and well-kept orchards as well as the fine herds of well-bred cattle and blooded horses were all fruitful sources of envy for a people who had known nothing but grinding poverty,

¹Ibid.

and for whom the future held out no hope for better things.

In accordance with Church policy, the Colonists built up settlements of their own. Socially, then, the Colonists were exclusive and seclusive, having few contacts with the neighboring natives. Occasionally, as a matter of good will or of diplomacy, government officials would be invited to participate in some celebration or "fiesta." Otherwise these social functions were entirely restrictive.¹ Once in a while natives would filter in among them to work, but the farms and homes were almost entirely owned by the Colonists only. Even the educational system of the Colonists was apart from the public school system of Mexico and was therefore entirely supported by local taxes and contributions from the general Church fund (as has been noted in Chapter VI).

During this period of growth, peace, and tranquility within the Mormon colonies, events were taking place outside the colonies on a national basis over which they were to have no control and which were destined to have serious repercussions for the Colonists. The masses of the Mexican people were very poor. Diaz, during his rule of over thirty years, welcomed foreign investors and put at their disposal the rich and varied resources of Mexico. In 1883, seven years after he came into power, a law was enacted whereby those who mapped and surveyed public lands should receive as recompense one-third of all land surveyed and an option to buy the remainder at a very low price.² Thus the public lands which might have been developed into small holdings, fell into the hands of a few foreign speculators. According to official Mexican records during the

¹Leah Ivins Cardon, "The Land of Manana," Improvement Era, XXXVII (March, 1934), 131.

²Shipman, op. cit., p. 19.

Diaz regime, grants of land totaled 180,000,000 acres, one-third the area of Mexico. And according to the 1910 census, ten million inhabitants of Mexico tilled the soil as serfs. This was two-thirds of the total population of Mexico.¹

For several years past there had been drought in Mexico and crops had been scarce, taxes had been increased, and the poverty of the masses intensified to the extent that the common people were in a condition to espouse any cause which held out hope of a better condition.² In 1907 there was a financial depression which added to the already miserable conditions of the masses. These factors coupled with the bloody suppression of strikes and political agitation might be said to be the immediate causes of the revolution of 1910.³

Since Porfirio Diaz was inaugurated president, there had never been what may be termed a popular election in Mexico. A few men, always men who were the appointees of the Federal power, met, cast their votes for Diaz, and thus he was continuously re-elected to succeed himself.⁴

In 1910 Francisco Madero, a wealthy young man with extensive and influential family connections, announced his candidacy for the office of president opposing Porfirio Diaz. Madero had been educated in France and was strongly imbued with the extreme democracy which characterized French Socialism of that period. After announcing his candidacy, Madero was immediately arrested and confined in jail until the election was over.⁵ A number of newspapers in Mexico opposed the re-election of Diaz, and clubs were formed where the members called themselves anti-re-electionists.

¹Ibid.

²Ibid.

³Ibid., p. 21.

⁴Ibid., p. 27

⁵Ibid., p. 39.

An active campaign was inaugurated by the government against these people. Papers were suppressed and confiscated, men imprisoned or banished, and other coercive measures were adopted. Diaz was again declared elected. Madero was then allowed to escape and fled to the United States, where he declared himself Constitutional President of Mexico and appealed to the people to sustain him as such.¹

Madero had little difficulty in securing a following. All that was needed was to insure his men a substantial living and the promise of a few acres of land at the close of the war. The followers of Madero could scarcely be called an army. They were little more than a mob.² Many were without uniforms and some of the Indians were a most unusual spectacle with their long black hair falling down their backs and with no clothing except a cloth girdle about their loins. The commander-in-chief of the army was Madero, but a large measure of the responsibility of conducting the war was shifted to General Garibaldi, a grandson of the famous Garibaldi of Italy. The opening shots of the revolution were fired in the town of Casas Grandes, Chihuahua.³ Here very little resistance was offered. Next the army pushed on to Ciudad Juarez where a stiffer resistance was offered, but again the revolutionists were victorious. Now northern Chihuahua was in their hands. With his army augmented by the thousands who had deserted the Federal cause, Madero was encouraged to strike at the City of Mexico, some eight hundred miles to the south. The revolution initiated by Madero was the signal for the uprisings, and in the course of a few months, bands

¹Ibid., p. 53.

²Romney, Mormon Colonies in Mexico, pp. 149-181.

³Ibid.

of rebels were terrorizing the inhabitants and ravaging the whole country. The journey to Mexico City was a triumphal march for Madero in which city after city capitulated to his forces. Upon reaching Mexico City, he found a people ready to receive him with very little opposition. For the moment, Madero received the support of all dissatisfied factions. Madero came into power June 1911 with very little bloodshed, not because he had formulated a program to meet the situation, but because he dared to take the leadership in breaking a dictatorship that had become intolerable to the masses and to the middle class.¹

Under Madero's leadership no reforms were made, at least his promised reforms did not materialize as speedily as was expected, and this gave rise to a general spirit of discontent. His official appointees included some of the old bureaucrats (cientificos), but his cabinet consisted mostly of members of the Madero family who were wealthy landowners, interested in smelting and banking, and who blocked all attempts at land reform.

Within a few months, nearly all the groups that had supported Madero were against him. The spirit of discontent gave an opportunity for political aspirants to gain a following. A counter-revolution movement sprung into being, with centers in four different areas of Mexico. These centers were:

1. State of Chihuahua under the leadership of Pasquel Orozco, a telegraph operator turned into a military leader.
2. State of Vera Cruz. This center became the chief center of organized industrial labor.
3. State of Morelos. A strong agrarian movement developed under Emiliano Zapata.

¹Shipman, *op. cit.*, p. 24.

4. State of Yucatan. This was also an agrarian movement and was, principally under the leadership of an Indian named Carrillo.¹

It was this counter-revolutionary movement in the northern part of Mexico (state of Chihuahua) which caused difficulty for the Colonists and which finally came to a crisis resulting in their mass exodus from Mexico.

¹Ibid., pp. 21-28.

CHAPTER VIII

LEAVING MEXICO

During the Madero Revolution, a few demands were made upon the Colonists for supplies, for which receipts were issued that were to be redeemable after the success of the revolution. The Colonists naturally objected, but under threats they were forced to comply. The policy was to give as little as possible, making sure to get a receipt in return.¹

The demands made upon the Colonists increased, however, when the Orozco Revolution began. At this time (early part of 1912) one of the leaders of the rebel forces in Chihuahua was General Jose Inez Salazar whose headquarters were in Casas Grandes. In February 1912 Salazar sent Enrique Porillo (who was the civil presidente of Casas Grandes) into Colonia Juarez, where he demanded that the Colonists supply him with twenty-five horses, saddles, and guns. The Colonists refused, maintaining that they preferred to remain neutral and did not wish to become involved in a civil war or a "family quarrel." One of the Colonists, Benjamin L. Crofts, refused to turn over his gun and was promptly arrested. The Stake President, Junius C. Romney, and his two counselors, Joseph C. Bentley and Guy C. Wilson, had an interview immediately with General Salazar. Salazar ordered Crofts to be released and gave a guarantee in writing to the Stake Presidency that the Colonists were to be unharmed and unmolested as long as they remained neutral. Enough copies of this guarantee were made to

¹Joel Martineau interview, March 1954.

supply each colony with one. The statement was as follows:

Casas Grandes

Feb. 6, 1912

To the chiefs and soldiers of the Liberal Party. To whom this statement may be presented. You will kindly respect in every way the neutrality of the members of the various Mormon Colonies and in no way molest them.

Liberty, Constitution, and Justice
General I. Salazar¹

This did not stop the depredations against the Colonists, however. To the contrary, the robbings, lootings, and unreasonable demands seemed to increase rather than abate with the coming forth of this "guarantee." Within one week following this announcement, four raids on stores in the colonies netted the Rebels about \$4,000 worth of merchandise.²

A report was made to the American Consul at Ciudad Juarez of these demands on the Colonists. The American Consul, T. D. Edwards, wrote a reply to the revolutionary head at Casas Grandes stating that the American Colonists would be sustained in remaining neutral and in refusing to deliver their firearms. This communication only added to the rumor that was circulating among the Mexican people to the effect that intervention in the revolution by the United States was imminent. These rumors angered the natives to such an extent that most Americans, other than the Colonists, left the country in large numbers.³

The condition of lawlessness and irresponsibility on the part of the Mexicans against the Colonists increased. The situation became so tense that it was decided by a group of leaders of the colonies that guns and ammunition for their protection should be imported from El Paso, Texas. A request was sent to President Madero in April 1912 asking permission to

¹"Juarez Stake Reports."

²Ibid.

³Joel Martineau interview.

import a quantity of guns from the United States. The Colonists received the reply stating that it was impossible to permit the importation of the guns and ammunition which they had requested. The situation had become so dangerous among the Colonists, however, that it was decided that with or without the permission of the government the firearms should be imported. Accordingly arrangements were carried out, and the guns and ammunition were imported and distributed among the colonies where they were to be held, not for individual use, but for community emergency only under the leader of the military authority.¹

A few weeks following this event the following letter was written by President Romney to the American Consul at Ciudad Juarez:

We are just in receipt of news from Colonia Diaz to the effect that a Mexican yesterday shot down another of our American Colonists in his own door yard.

Last evening fifteen armed men went to Colonia Juarez and spent the night trying to capture E. G. Taylor.

The Rebels yesterday forced fifteen sacks of flour from Farnsworth-Romney and Company of this place.

Although we feel that our conditions are perhaps the most critical that they have ever been at anytime since the beginning of hostilities and it is difficult to tell just what the end will be, we hope for the best. We hope you will keep in close touch with the situation and the United States will be solicitous of our welfare.

We have suffered much wrong and prefer to continue to do so rather than be the means of trouble of an international character, but if things do not change for the better soon we are unable to say how long we can endure it.²

Conditions were growing worse. Seven hundred men were reported at Casas Grandes under Salazar, and more were expected soon. Rebels wandered about the streets of Colonia Dublan begging food, stealing, and looting. Hundreds of sacks of flour were demanded from the Colonists, for which receipts were given. Horses and saddles were taken, but most disturbing

¹Ibid.

²"Juarez Stake Reports."

of all was an order of Salazar that he should be presented with a list of all the arms and ammunition in possession of the Colonists. Romney refused on the grounds that these were items of personal property belonging to the individual Colonists and that he could not secure the information. Salazar was so insistent that Romney agreed to send to the various colonies for the information.¹

On July 12, 1912, a Rebel leader calling himself Colonel Arriola confiscated all the flour from the gristmill at Colonia Diaz and demanded all of the arms and ammunition belonging to the Colonists to be delivered to him on the following morning at 10 A.M. A courier was sent to Romney in Colonia Juarez, who immediately left for Casas Grandes, where he arrived at 11:30 P.M. He went to Salazar's quarters, where Salazar was awakened and the demands that had been made on the Colonists were explained to him. The result of the conference was that Salazar gave a written order that the Colonists were to be left alone.²

On July 20 a force of Rebels came into Dublan by train and were unloaded in the stockyards at the north end of town. They at once proceeded to appropriate to themselves all the horses and saddles as well as anything else they fancied. The next day a message was received by the Colonists that General Castillo had a force of 600 men located at San Diego (a small town situated a short distance from the colonies) and that horses, saddles, and all else that would be useful to his forces were to be brought to San Diego the next day at 10 A.M.³ President Romney and Elder Ivins (Anthony W. Ivins of the Council of Twelve had been sent to Mexico to assist the Colonists in their difficulties) went to San Diego the next morning, but without the requested supplies. They told Castillo

¹Ibid.

²Ibid.

³Ibid.

that they would not comply with the order unless they had a request from General Orozco, who was his superior and who was in Ciudad Juarez.¹

On July 26 General Salazar sent an order to Romney to meet him in Casas Grandes. Romney went to Casas Grandes, and in company with H. E. Bowman was ushered into the presence of Salazar. Salazar immediately said that he was withdrawing all guarantees heretofore given the Colonists and that he would no longer protect life or property. He also said that it had been decided to take all the arms and ammunition from the Colonists. If this was not complied with at once, vengeance would be taken on the women and children by removing all restraint from his soldiers. Romney was told that he was to be held a prisoner until this was accomplished. President Romney refused to order the Colonists to bring their firearms, maintaining that he was not a military leader and that he had no authority to do such a thing. Finally he was released with the statement from Salazar that if their guns and ammunition were not delivered to him, he would attack the Colonists in the same manner as he would attack the Federals, and that he would declare war on them immediately. Under this threat Romney agreed to meet with the Colonists for the purpose of turning over their guns to the Rebels.²

Exodus from Chihuahua

Upon arriving back at Dublan, Romney discovered that the town was full of Rebels and that they were even then in the process of looting stores. A meeting was held at once at the home of Bishop Thurber, where the leading men of the colony were invited.³ At the meeting the impregnable position of the Rebels was pointed out. The colonies were now in the

¹Ibid.

²Ibid.

³Ibid.

possession of the 2,000 Rebel forces whose leaders were swearing vengeance against the Colonists because of the embargo on firearms levied by the United States. At the northeast of town a small battery of cannons and machine guns was trained on the town and was supported by cavalry; farther east was another detachment of cavalry; at the south and west there were other cavalry forces, so the town was completely surrounded by Rebel troops. Against such a force it would have been useless for a handful of Colonists to engage in battle. It was decided that the only thing left to do was to make a show of giving up arms. Instructions were given for the Colonists to bring their old guns and their short-ranged guns (nothing but these) to the schoolhouse.¹

By telephone a meeting was arranged to be held in Colonia Juarez that same evening at which the Stake Presidency would attend. The meeting was held at the scheduled time and the same policy with regard to firearms was adopted, and it was also decided that all women and children should leave the colonies for El Paso, Texas, as soon as transportation could be provided. The meeting adjourned at 2 A.M., and the balance of the night was spent in making preparations for the move and in notifying the other colonies of the decision. All of the women and children in Chihuahua were instructed to go to El Paso, except those living in Colonia Diaz. Those from Diaz were instructed to go across the border to Dog Springs, Arizona. A dramatic account of the exodus of the Colonists from Diaz is given here:

It was two o'clock in the morning, July 28, 1912. Night draped itself heavily over the sleeping town of Colonia Diaz. The pounding hoofbeats of a galloping horse suddenly broke the stillness. The shadowy rider moved rhythmically to the swing of the mad pace as he burst into the town's main street from the four miles of brush and river bottom between Diaz and La Ascencion. A "runner" had arrived at the home of Bishop Ernest Romney. This runner was Levi Tenny on

¹Ibid.

a mad ride to Diaz to warn the colony that Stake authorities had decided on a temporary move of all the Colonists to the United States border. The school bell rang. A mass meeting was called at 7 A.M. and Bishop Ernest Romney advised the people to evacuate. At 10:30 A.M. the eight hundred people were ready to leave.

A few young men on horses were left in the town to watch proceedings when the Rebels arrived. It wasn't many hours. The revolution-mad Mexicans were so angry when they found the Mormons gone, and no guns or ammunition to strengthen the Rebel cause, they sacked the town and burned it.

That night, nineteen miles away, a stone's throw beyond the border, eight hundred refugees built campfires, sang songs, dried out bedding soaked in a sudden avalanche of rain, and wondered what had happened to their homes in the few hours since their homes had been left. Few of these people expected to be gone longer than three days to a week.¹

On July 28 and 29 the general exodus of all the women and children took place from the Chihuahua colonies. Most of the Colonists thought the departure would be of a temporary nature only and that they would soon be able to return to their homes and live normal lives. The belongings that were taken with them were only a few of the more easily portable and more treasured ones.

On July 29 Elder Ivins sent the following telegram from El Paso to the First Presidency in Salt Lake City:

350 refugees reached here at midnight from the colonies. Expect two trains today with probably 1,000 persons. There has been no personal violence but many threats have been made.² It appears to be the policy of the Rebels to bring on intervention.

The refugees were housed in sheds at a deserted lumber yard with only a roof and floor (no walls) in El Paso. The shed was just a big open space and the refugees filled it to capacity. There was no privacy, each family being apportioned a few square feet of space on which to eat and sleep. It must indeed have been a humiliating thing for the women who had

¹S. C. Richardson, Jr., "Remembering Colonia Diaz," Improvement Era, XL (May 1937), 298.

²"Juarez Stake Reports."

left hurriedly, bringing only the clothes they were wearing, to be subjected to the gaze of curious onlookers.

Bishop Orin P. Miller, of the Presiding Bishopric, was sent to El Paso to give material aid to the Colonists. The following is a report he made back to the First Presidency:

I arrived at El Paso at 5:12 last evening and found Elder Anthony W. Ivins somewhat improved in health but very busy. I visited the refugees late in the evening and found a condition that was most appalling. Quite a number of women and children were ill; several infants had been born en route and since the arrival at El Paso. The committee was successful in getting 150 moved last evening to the St. Joseph Stake. The government is purchasing some supplies and the people of El Paso have been very liberal with their means and have rendered very valuable assistance. The sight presented to my view is one of the most heart-rending I have ever witnessed--to see over 2,000 people, mostly women and children, driven from their homes without time to gather even their personal effects and most of them without a dollar to assist themselves with. We shall have to draw upon the Church for relief. We are expecting 500 tents from the government today which will be sent to the different settlements where we expect the refugees to locate.¹

Because it was thought the difficulties being experienced by the Colonists were to be of a temporary nature only, all of the male members (except a few of the older ones) stayed behind in the colonies to look after their property. But it soon became apparent that the removal of the women and children had not solved the problem. Conditions continued to become more turbulent. On August 1 a Rebel leader entered Colonia Juarez at the head of seventy-five men and claimed he had come to take vengeance on the Mormons for the prior killing of one of his band. This Rebel demanded quarters for his men and was given a house on the edge of town.²

Conditions were considered so critical that another secret meeting was called at night. At this meeting it was decided that all men from all the colonies should meet at a rendezvous in the mountains known as "the

¹ Ibid.

² Ibid.

Stairs" and that they should bring their hidden guns and provisions with them. These instructions were carried by couriers who left at once to the other colonies. The journey to the rendezvous was made at night and the greatest secrecy was maintained. The Rebels, finding that the Colonists had left Dublan, went in hot pursuit after them and opened fire on them, supposing them unarmed. A detail of ten men were ordered by Bishop Thurber to fall back and fire on the Rebels with their long range guns. This they did, and immediately the Rebels halted in their pursuit.¹ The men from the various colonies met at their rendezvous and commenced their organized march to the border. After a long, tedious march, the bedraggled column entered El Paso, where they were greeted by their families and the people of El Paso in general.²

Exodus from Sonora

As the preceding described events were taking place among the Colonists in the state of Chihuahua, the Colonists in Sonora were experiencing similar difficulties, but from a different source. In the latter part of the month of June 1912, 1,500 Federal soldiers came into Morelos and quartered on the streets and school building. A few of the officers obtained rooms at private houses. Some were furnished with quarters free of charge. This army was under the command of Generals Sanjines and Blanco.³

During the next three weeks the Colonists were compelled daily to view the most shocking examples of immodesty, the soldiers being everywhere

¹Ibid.

²Ibid.

³"History of Morelos" (unpublished manuscript found at the Office of the Church Historian, Salt Lake City).

about the houses of the town. No place was sacred from their intrusion. Nude soldiers bathed in the city canal within the limits of the town and in open view of the houses. Beeves were slaughtered in the dooryards of the best homes and left to putrefy in the hot summer sun. Prostitutes, camp-followers, plied their trade openly with soldiers in broad daylight and in full view of a portion of the Colonists' homes. Hen roosts were robbed, gardens stripped of vegetables, and trees of fruit. Horses were taken from the fields and made to do service under Federal saddles; in fact, nothing movable was safe. Although the streets of the town were patrolled by the soldiers day and night, one of the stores was broken into and several hundred dollars worth of merchandise taken.¹

General Sanjines also demanded from the Colonists at Morelos, teams and wagons with teamsters to transport army baggage, ammunition and stores on his march to meet the Rebel forces. This was a very great demand upon the Colonists. The rush of the harvest was on, and this took the strength of every available man and beast to get the grain harvested, threshed and in the bins before the excessive rains of the summer, then beginning, should ruin them.²

The heavy demands of the 1,500 soldiers for three weeks at Morelos had depleted the stock of groceries and supplies to almost nothing, and more could only be obtained by going to Douglas in the United States, some sixty miles distant to the north. This could only be done by team, and already the Rebel forces were entering the passes into Sonora.

In view of these dangers and the consequences of them (should the Colonists be found by the Rebels transporting Federal supplies and ammunition), it was deemed wiser to refuse the demand of General Sanjines. Upon

¹Ibid.

²Ibid.

hearing the refusal of the Colonists he stated:

Teams I must have and teams I will have, so help me God and Mary the Mother of Jesus, I will take them whenever and wherever I want them.¹

When the Colonists learned this, they caused operations in the fields to cease, drove their horses into the mountains, and sent the following telegram to President Joseph F. Smith:

Conditions of Sonora colonies critical. Hundreds of Madero soldiers quartered all about our streets and in our Church buildings with their shocking filth and immorality. Horses taken at will and officers refuse to give them up. Food supply scarce. Our teams demanded. If teams taken no way of getting supplies or families to safety.²

President Smith forwarded to Washington a copy of this telegram, and an investigation was made by the United States consul stationed at Nogales, Arizona. Inasmuch as the United States was making an investigation, General Sanjines let up on his demands for teams and men. A compromise was made which required the Colonists to drive a number of teams loaded with army supplies to Colonia Oaxaca. At this point they were to be released.³

The last of Sanjines' men left Morelos about the middle of July, and about a week later they left Colonia Oaxaca. At Colonia Oaxaca they took possession of the Church building, and supplied themselves with food and other commodities without paying for them. In addition, they committed many depredations upon the premises of the Colonists.⁴

Meanwhile, the Rebels in Chihuahua had stripped the country and driven out the Colonists. Then they began to come through the mountain passes into Sonora. The Colonists of Sonora, apprehending their coming,

¹Ibid.

²Ibid.

³Ibid.

⁴Ibid.

had kept scouts constantly on watch at the passes, ready to make a general exodus in the event of the approach of the Rebels toward the Sonora colonies.

Knowing the attitude of the Rebels, the Sonora Colonists decided to take no chances with their families. Accordingly, a number of the older people were sent to the United States, but the greater part of the people were desirous of remaining. Meetings were held almost daily to ascertain the movements of the armies. Finally on August 21, 1912, it was learned that General Salazar with his army was approaching San Luis pass, coming into Sonora. The Colonists immediately decided that they should remove all women and children to the United States. The next day, August 30, sixty wagons carrying 450 persons and a few provisions for the journey set out for the border. During the first night on the road, a heavy rain-storm overtook the group. When the rains ceased, great bonfires were lighted and the people, standing in mud, dried their clothes around the fires. Upon reaching the border, the exiles were taken in by the people of Douglas.¹

After the people had been established in homes in Douglas, and in tents furnished by the United States Army, a number of teams were sent back to try to bring out more of the belongings of the people. This is a report of what they found at the colonies:

On September 30, 1912, a dozen of the Colonists ventured out of Douglas to ascertain, if possible, the conditions and amount of damage done to the possessions of the Colonists. Upon arriving at the colonies they found that every house had been looted and everything of value taken; sewing machines and furniture, ruthlessly smashed up, lay around as debris. While house organs, which were to be found in nearly every Mormon home, were heaps of kindling wood. Carcasses of dead animals lay about the streets, doors and windows were smashed in,

¹Ibid.

stores were gutted and the contents strewn everywhere about, while in some cases some modern appliance gave evidence of the hand of prejudiced destroying ignorance.¹

Of the more than 800 Colonists of Sonora that came out, more than half of them left Douglas and within a short period scattered to various points in the United States. Most of them never expected to return to their homes and possessions in Sonora. Some of them later returned to other Mexican colonies, but the colonies in Sonora were never rebuilt after the exodus in 1912.²

¹Ibid.

²Ibid.

CHAPTER IX

RETURN FROM EXILE

Within a few days the sheds at El Paso were abandoned and families were located comfortably in El Paso and vicinity. But there followed weeks of discouraging waiting, during which expectations of an early return to their homes in Mexico made it difficult for the Colonists to obtain any but temporary employment. So the desire to hold on to their holdings in Mexico and a hope that political agitations would subside, resulted in many of the Colonists remaining close to the border, waiting and watching for a chance to return and recover their properties. In less than three months after the exodus some of the Colonists had filtered back to the colonies. After a short stay it was very apparent that conditions were still too unsettled to permit peaceful habitation of the towns by the Colonists.¹

In the spring of 1913 a number of the Colonists moved again back to the colonies. But of the original nine colonies only five were re-established, Dublan, Juarez, Pacheco, Chuichupa, and Garcia.² In this year one of Madero's former generals, General Huerta, engineered a coup d'etat and a bloody battle on the streets of Mexico City (in which few soldiers but a number of civilians were killed). He took over the government and

¹George A. McClellan interview, February 1954.

²Ibid.

had Madero assassinated. Huerta remained in power until 1914.¹

After a year's suspension of activities, the doors of the Juarez Stake Academy were opened again in September 1913. The faculty had now been reduced from eighteen to three for high school, and three for the elementary grades.² Ray Oberhansley was appointed principal at this time. Only the most minimum essential courses were offered in the high school, but a fairly full course was possible in the lower grades.

It was during the administration of Ray Oberhansley that the Academy passed through its most dangerous experiences of the revolution. But in spite of the unsettled revolutionary period and the difficult economic conditions which followed, the school managed to remain operating --even though there were often roving bands of lawless and hostile troops in town the doors were never again closed. The Academy became an important factor in helping the Colonists in their struggle toward normalcy. At the same time it was a bulwark against the lawlessness of the revolutionary bands. In spite of their ignorance, superstition, and degradation, the revolutionary Rebels seemed to sense that the hope for their own future lay in education. Never having enjoyed the privilege of attending school, most of them held the Academy and other schools to be sacred and that interference in the processes of education would only deter the cause of the Rebels. For this reason protection from disturbances was often granted to the colonies and to the Colonists because of the important role they were playing in keeping alive the mediums of education.³

¹Shipman, op. cit., p. 31.

²Hatch, op. cit., p. 229.

³Joel Martineau interview, March 1954.

In the summer of 1914 American marines landed in Vera Cruz and virtually held the town for a number of weeks.¹ This act caused such political agitation and strong feelings against all Americans that the Mormons decided to evacuate the colonies.² In this same year (1914) Huerta was disposed, so the Colonists returned to Mexico in time to open school on schedule in September. When school was opened this year there was an increase in students and also the addition to the faculty of a music director.³ With the dissolution of the Huerta regime a period of struggle between revolutionary factions for control of the government took place. As a result, conditions were far from desirable for the Colonists. To maintain good morale among the Colonists the activities of the Academy were at a high level during this year. There were class programs, dances, dramas, and parties. At the end of the school year the first commencement program since the exodus was planned with the vigor and excitement of former peaceful days. The program was planned to include graduation exercises in the morning, an alumni program in the afternoon, a dance in the evening, and a two-day stake conference to follow, presided over by President Anthony Ivins of the Council of Twelve.⁴ This program must have been, among other things, the climax to Principal Oberhansley's life. On the Monday following the commencement exercises he was drowned while on a picnic up the river with his family and friends. President Ivins spoke at the funeral and former students sang "The Teacher's Work Is Done."⁵

¹Ibid.

²Ibid.

³Hatch, op. cit., p. 231.

⁴Ibid.

⁵Ibid.

In the year 1916, Pancho Villa came through the state of Chihuahua with 15,000 soldiers and camped in Colonia Dublan for a month or so. At this time a quantity of dynamite had been stored in a building across the street from the schoolhouse. One morning just at sunup a loud explosion rocked the town. An investigation showed that through some negligence this cache of dynamite had been ignited. The explosion killed fifty-seven soldiers, eleven horses, and blew out every window in the schoolhouse. The explosion made a crater in the ground six feet deep and eleven feet wide.¹

Shortly after this event, Villa took his troops north over the mountains into Sonora toward the Mexican-Arizona border. Meanwhile Federal troops under the command of General Obregon had been allowed to enter El Paso and take the trains in the United States for Arizona. Thus in one day Obregon arrived at Nogales, Arizona, while Villa spent days marching his army through the rugged passes of the Sierra Madre.² The fight between the forces of Obregon and those of Villa turned into a rout. Villa was decidedly beaten and fled, while his men filtered back through the Sierra to Chihuahua and the colonies. These men were just a leaderless mob by the time they reached the colonies. Here they plundered and burned homes.³ Villa went to the southern part of Chihuahua, where he regrouped somewhat and came back north to the United States border. At this time Villa's anger was well-kindled against the Americans for permitting the transportation of Obregon's troops on an American railway. Villa led his

¹"Juarez Stake Reports."

²From an interview with W. Ernest Young, former Bishop of Dublan Ward and executive member of the Juarez Stake Board of Education.

³Ibid.

regrouped army at night in a surprise attack on the United States Army garrison at Columbus, New Mexico. Twenty Americans were killed.¹ Then Villa retreated with his army toward the Chihuahua colonies. At this time there were Colonists living at Dublan and Juarez. Information was received by the Colonists to the effect that Villa was headed their way. They were advised by the local Mexicans to leave at once. A special meeting was called for the Dublan Colonists at the home of Bishop Call. It seemed that there were just three alternatives open to the Colonists: (1) They could flee for the United States border at once. (2) They could go into hiding in the mountains, or (3) they could go home and go to bed.² It was decided they should all go home and go to bed. About 2 A.M. Pancho Villa came to the edge of Dublan and passed through part of the colony with his army without molesting any of the Colonists and camped about twenty miles below the colony. It was found later, from testimony of his soldiers, that as they approached Dublan it appeared to them that there were many lights in the town and it seemed that a large army was there. For this reason they by-passed the colony. But the town was occupied only by a few Colonists who had retired to their homes and put out all the lights!³

After Villa's surprise attack on Columbus, the United States sent General Pershing and a command of men under his direction into Mexico in pursuit of Villa. This was done on the premise that Pancho Villa was not a government force, but merely a marauding bandit; and under an old law, troops from the United States could cross the border into Mexico in pursuit

¹Shipman, op. cit., p. 44.

²W. Ernest Young interview.

³Ibid.

of Apache bandits. The United States troops set up their camp not far from the colonies, which resulted in a period of some prosperity for the Colonists.¹ The occupation of these troops in the colony area resulted not only in increased business activity, but also in an increased enrollment at the Academy. The American troops offered a splendid market for the products of the colonies as well as protection from disturbances by the Mexicans. In 1917, after a number of months' sojourn in Mexico, during which little success had been made in finding Villa or his bandits, the expeditionary force under General Pershing withdrew from Mexico. With the withdrawal of the American troops almost all of the Colonists and other Americans as well as many Mexicans followed the troops out.

When the troops left, about three-fourths of the enrollment of the Academy left. Some of the faculty members, including Principal Farley G. Eskelson, chose to remain even though they were offered honorable releases and free transportation to the States.² The resolute stand of those faculty members who remained helped calm the panic and induced normal resumption of work.

Within a few months' time, however, the effectiveness of Villa's raids had been diminished and many of the Colonists returned once again to the colonies. The following years saw conditions become more peaceful and stable. But during the dark days of the Revolution, it was the Academy and the fact that it continued to function that repeatedly served to rally the spirits of the Colonists and encouraged them to hold on when otherwise they probably would have given up and left the country.³

¹Ibid.

²Hatch, op. cit., p. 231.

³W. Ernest Young interview.

CHAPTER X

THE ACADEMY IN RECENT YEARS

The inauguration of Alvaro Obregon as President of the Republic of Mexico on December 1, 1920, was the signal for the beginning of an era of normal, peace-time resumption of activities. The colonies once again began to grow and flourish. But notwithstanding this growth, the colonies remained diminished in size and never again grew to the numbers they had been before the Revolution.

Commensurate with the growth anew of the colonies came changes to the Academy. Some of these changes were in the form of advancement and progress, while other changes came as a result of a transition with the times.

The intent of the original founders of the colonies was to create a society where they could live with their families in peace and harmony.¹ The object of going to Mexico was to build up an area where Mormons could live and practice their religion according to the dictates of their conscience without persecution and punishment from the civil authorities. This they had been unable to do in the United States. The Mexican colonies were barely getting their start when, with the issuance of the manifesto, conditions changed within the Church and without the Church which resulted in a state of being whereby peaceful co-existence with the "Gentiles" in the United States became possible and practical. By now, the settlements

¹Juarez Stake Academy Catalogue.

of the Colonists in Mexico rivaled and in many cases superceded the anticipated opportunities of similar Mormon settlements in the United States. From the historical account it seems apparent that the philosophical justification for the existence of the colonies shifted, in the minds of the Mexican Colonists, from not only that of carving a civilization out of the wilderness but also of being a medium for proselyting the Gospel by word and deed among the natives. Certainly the doctrine of doing extensive missionary work existed right from the beginnings of Latter-day Saint history, but it does not appear to have been conceived by the Mexican Colonists as being their chief function for going to Mexico until after the pressures and exigencies of persecution for polygamous reasons subsided against the Mormons in the United States. In accordance with the acceptance of this concept for the existence of the Mormon colonies, the Academy began to play a dominant role. The surrounding natives were greatly encouraged and in some instances almost recruited to attend the Academy. The Colonists seemed to be very sensitive to the incomparable position which the Academy held for they utilized this position to the utmost. The Academy was the most modern and progressive school of its grade standing in all of northern Mexico.¹ This coupled with the fact that the Colonists were extremely sympathetic toward the Mexicans and created special courses and activities to induce native participation made a very attractive opportunity for the Mexicans. The result was that not only did many of the local Mexicans attend the Academy, but also the children of some of the most influential families of the state of Chihuahua.² Since theology was a required subject and since weekly devotional

¹W. Ernest Young interview.

²Ibid.

assemblies were held,¹ all of the students had more than casual contact with the religious concepts and practices of the Colonists.

The second great service which the Academy rendered to the proselyting program was that of preparing the missionaries. A good selection of classes was available to prepare the young man or woman for service in the Latter-day Saint missionary system.² These classes were designed to ground the student in the fundamentals of Latter-day Saint philosophy and doctrine with a training in the use of the Scriptures as supporting evidence. Because most of the missionary candidates were called to service in the Mexican Mission, a course for teaching the Gospel in Spanish was offered. This was a course called Spanish D or Missionary Theology. The course began with a review in Spanish grammar. Special exercises were given in Spanish correspondence. The students read the Bible, the Book of Mormon, and tracts in Spanish, and had practice in conducting meetings, singing and speaking in Spanish.³ Not only did the Academy prepare students academically for missionary service, but the students were also prepared spiritually and psychologically for this labor. Evidence of the success measured by the Academy in this endeavor is seen from the large percentage of Academy students who graduated from the institution and then served for two or two and one-half years as missionaries in the Mexican Mission. The greatest number of these were sent out after the revolutionary

¹Supra, p. 38.

²Namely, Christian History--a study of the New Testament; Pre-Christian History--a study of the Old Testament with emphasis on doctrine and history; Church History and Doctrine--a study of the history, beliefs and doctrines of the Church in the last dispensation; New Witnesses for God--a course covering the Book of Mormon times.

³Juarez Stake Academy Catalogue.

disturbances. At one time it is reported¹ that one of the wards of the colonies had eight times its quota of full-time missionaries serving in the Mexican Mission, or thirty-five missionaries from one ward, in the field at once. Prior to World War II and during the war the only missionaries that were allowed in Mexico were those who were native-born. During these years the only missionaries in the Mexican Mission were those sent from the colonies.² This history of Mormon missionaries in Mexico is the more interesting when it is kept in mind that although plundered and robbed, and driven from their homes on numerous occasions, these plucky Colonists were still able to retain the spirit of the Gospel and, in full forgiveness of the indignities which they suffered, devoted their time and talents to attempt to bring salvation to the souls of these people who had so wronged them.

Other changes came to the Academy in the form of progress and growth. Although the colonies were smaller after the revolution than before, the enrollment and services of the Academy were greater.³ The great preponderance of alumni were graduated from the institution during the post-revolution era.⁴

The decades following the revolution saw changes of considerable proportions in the functions of the Academy. Originally, one of the chief purposes of the Academy was to provide a suitable schooling opportunity for the young people of the colonies at home and eliminate the necessity of going out of the country for advanced education. With the advent of the

¹Ibid.

²"Juarez Stake Reports."

³Juarez Stake Academy Catalogue.

⁴See Appendix II.

mechanical age and modern society, a greater emphasis has been placed on higher education. The Colonists have not been derelict in recognizing this emphasis and accordingly scores of Academy graduates have come to the United States for educational opportunities beyond the level of the Academy. This has been done despite changes made within the Academy designed to bring its services up-to-date. Some of these changes made within the last twenty years might be cited to include the following:

1. Unification of the school system. All elementary schools in the stake were put under the same management as the Academy.
2. Salaries and standards in general raised and placed on a level comparable with high schools in Utah.
3. Resumption of summer teacher training school.
4. Construction of new building for the Academy and the installation of new equipment.¹

It is among these young people who have come out of the colonies for higher educational opportunities that the standard of culture of the colonies is best gauged. The culture of the Colonists is very striking when it is compared to that of their surrounding Mexican neighbors. But those who have come from the life of the colonies to the United States have generally demonstrated that the assumption to positions of leadership for the Mexican Colonists has not been restricted to Mexican vs. Mormon-Colonist relationships only. It is the opinion of the author that many of the outstanding leaders of the Church today came directly (or else their parents came) from these colonies.

The drive toward scholasticism which has been exhibited by graduates from the Academy and demonstrated by their actions in attending

¹Hatch, op. cit., pp. 234-238.

institutions of higher learning, is indeed interesting. This drive is even more interesting when it is understood that some of the alumni of the Academy who have graduated from universities and colleges have returned to the colonies to pursue a life of tilling the soil. In some cases the desire for education has been "education for education's sake." In other cases the desire to occupy and work the "land of their inheritance" has nullified the urge to pursue more glamorous and perhaps more lucrative vocations.

But even though some of the university graduates have returned to the colonies, many more have remained in the United States.¹ The colonies are experiencing a fate similar to that of many of the small rural Mormon-founded towns in the western United States (and most prominently so in southern Utah). The gradual exodus of the young people from the colonies is slowly leaving the area vacated. This condition has been aggravated in recent years by the purchase of many farms from other Colonists by a few Colonists. This has meant that every time one Colonist purchased property from another, the former gained a new farm, but in doing so he (and the colonies) lost a neighbor. There were only nine members in the 1954 graduating class² of the Academy, and the total population of the Mexican colonies (of which there are only two left--Juarez and Dublan) numbers only about one thousand people.³

The people who founded the Juarez Stake Academy in Mexico felt they had an important destiny to fulfill. They considered this destiny to be

¹"Juarez Stake Reports."

²See Appendix II.

³Statement made by Gaskell Romney during interview, August 1954.

one greater than mere financial gain. The question arises, have the Academy and the colonies which it guided served their purpose? Will the Academy, which has had such a rich and thrilling historical background and which has fought adversity so many times to survive, finally wink out? This, only time and the future will reveal. In summation it might be said that regardless of the future position of the Academy, it will still be recorded in history as representing one of the really unique social experiments of recent times.

APPENDIX I. JUAREZ ACADEMY FACULTY¹

Principals

Guy C. Wilson.....	1897-1912
Ray Oberhansley.....	1913-1915
I. Daniel Stewart.....	1915-1916
Farley G. Eskelson.....	1916-1919
Joseph Smith Fish.....	1919-1920
Lucian M. Mecham.....	1920-1925
Ralph B. Keeler.....	1925-1927
Lucian M. Mecham.....	1927-1929
Ralph B. Keeler.....	1929-1937
Bryant R. Clark.....	1937-1954
J. Ben Taylor.....	1954

Pre-Exodus Teachers

George W. Bailey	Florence Ivins
Walter Burgner	Floy Kartchner
Elizabeth Butler	Ella Larson
Elizabeth Cannon	Charles E. McClellan
Avery Clark	Samuel E. McClellan
Ida Coombs	Marry Merrill
Nora Cowley	May Mortensen
Ellis Day	Ray Oberhansley
Arthur J. Done	Lorraine Pearson
Maud Driggs	Almeda Perry
Carl F. Eyring	George S. Romney
Erastur K. Fillerup	Junius Romney
Manrique Gonzales	Thomas Romney
Richard T. Haag	Marcellus Smith
Ernest Hatch	Beatrice Snow
Franklin S. Harris	Theresa Snow
Maud Heder	

¹ Nelle Spilsbury Hatch Op. Cit. p. 279.

Post-Exodus Teachers

Moroni L. Abegg
Anthony I. Bentley
Joseph Bramwell
Ella Farnsworth Bentley
Joseph T. Bentley
Kathleen Bentley
Vivian Bentley
Rulon Biddulph
LaPrele Bluth
Claudius Bowman
Mina W. Bowman
Lorna Call
Ruth Call
Velan D. Call
Rita Clark
Libby Cook
Earl Fransworth
Maggie Gammell
Reed Gammell
Isabelle Romney Gledhill
Barbara Green
Vaughn Green
Richard T. Haag
Arlene Harris
Bertha Harris
Ernest Hatch
Herman Hatch
D.V. Haws
Florence Hurst
Ella Wall Jarvis

Rita Skousen Johnson
Lorin Jones
Gertrude Keeler
Viola Leavitt
Lucille Markham
Catherine Martineau
Theodore Martineau
Dorothy Bowman McClellan
Edwin McClellan
Edna Romney Noell
Flora Oberhansley
Ray Oberhansley
Arthur Pratt
Ethel Robinson
Leland Robinson
Eloise Romney
Nelle Spilsbury Romney
Eva Shupe Skousen
Nelle Spilsbury Hatch
Blanche C. Taylor
J. Bennion Taylor
Kate Taylor
Laura Tucker
Elizabeth Wagner
Floyd Walser
Vera Whetten
Wilmirth Skousen Whetten
Susie Whiting
Elizabeth Wilson
Guy C. Wilson, Jr.
Ernest Young

APPENDIX II. JUAREZ ACADEMY GRADUATES

1901

Bailey, George
 Clayson, Eliza
 Harris, Dennison E., Jr.
 Hatch, Ernest
 Ivins, Anna
 Ivins, Antoine R.

Eyring, Carl F.
 Hatch, Irene
 Hurst, Harrison
 Ivins, Grant
 Romney, Ethel
 Whiting, Amy

1902

None

1903

Harris, Franklin S.
 McClellan, Charles E.

1904

Bentley, Ellis
 Ivins, Florence
 Done, May
 Jones, Verna
 Mortensen, Ada
 Taylor, Nora

1905

Haymore, Millard

1906

Cox, Evelyn
 Haws, George
 Ivins, Leah
 Jorgensen, Martin
 MacDonald, Lucy
 Redd, Jennie
 Skousen, Polly
 Spilsbury, Nelle
 Stevens, Mabel
 Taylor, Adelbert

1907

Cardon, Clarence P.
 Robinson, Lucile
 Romney, Ella
 Snarr, Daniel
 Snow, Theresa
 Whiting, Frank

1908

Clayson, Jesse
 Cox, Grace
 Duthie, Agnes

1909

Echols, Eva
 Eyring, Fern
 Harris, Lot
 Huish, Mamie
 Johnson, Frank
 Langford, Harvey
 MacDonald, Flora
 Pratt, Verde
 Richardson, Ed
 Richins, Agnes
 Romney, Erastus
 Romney, Pearl
 Skousen, Cecile
 Snow, Beatrice
 Stowell, Roxey
 Young, Ernest

1910

Clayson, Ann C. Romney
 Gonzales, Manrique
 Mortenson, Rebecca

1911

Hatch, Lynn
 Porter, Omni
 Robinson, Jennie
 Stout, Snow
 Stowell, Lettie
 Stowell, Myrtle

1912

Clark, Ernest
 Clark, Lucius
 Haymore, Lynn
 Pratt, Amy
 Richardson, Edmund
 Romney, Thomas
 Rowley, Ernest
 Spilsbury, Ruby
 Stout, Emerald
 Stout, Juanita

Stout, Valeria
Wilson, Melissa Stevens

1913

None

1914

None

1915

Mecham, Lucian M., Jr.
Spilsbury, Bernice
Wall, John E.

1916

Bentley, Isaura
Oberhansley, Flora Taylor
Spilsbury, Blanche
Taylor, Ethel
Wall, Ella

1917

Bowman, Mina Walser
Jackson, Florence
Scott, Agnes
Skousen, Asenth

1918

Bentley, Harold W.
Martineau, Theodore
Pierce, Zereta
Romney, Gordon
Taylor, Kate Spilsbury
Wagner, Albert H.
Wall, Jessie

1919

Bentley, Valentine
Bentley, Vivian W.
McClellan, Edwin
Turley, Carl
Turley, Clarence F.
Turley, Vernon
Whetten, Nathan

1920

Call, Anson
Taylor, Mildred
Turley, Eyring
Vance, Mabel
Walser, Amelia
Walser, Ida

1921

None

1922

Beecroft, Ellen
Bentley, Ivins
Harris, Bertha
Johnson, Inez
Judd, Ira
Pratt, Emerson
Skousen, Hannah
Spilsbury, Porfirio Diaz
Walser, Anna

1923

Bentley, Lavinia
Brown, Mary
Call, Gaius
Duthie, Isabelle
Farnsworth, Dewey
Farnsworth, Zerita
Gammell, Maggie Frandsen
Gammell, Reed
Hatch, Lillian
Haws, Mary
Jackson, Armond L.
Johnson, Benjamin Lee
McClellan, Joseph E.
Mortensen, Leland M.
Nielsen, Josephine
Pratt, John Rolfe
Pratt, Joseph W.
Robinson, Louise
Robinson, Maurine
Romney, Van
Skousen, Owen M.
Telford, Evelyn
Wall, Leah

1924

Baker, Alfred H.
Bentley, Joseph T.
Brown, Earl M.
Brown, Ralph E.
Call, Velan D.
Cardon, Harold J.
Duthie, Margaret
Johnson, Mary
Martineau, Carl P.
Moffett, Athelia
Moffett, Joseph F.
Roberts, Augustus B.

Skousen, Pamela
 Skousen, Wilmirth
 Taylor, Lester O.
 Taylor, Melvin H.
 Walser, Floyd J.

1925

Brown, David S.
 Brown, Rose
 Brown, Susan
 Call, Lorna
 Done, Olive
 Gonzalez, Gladys
 Hatch, Jenner
 Hatch, Seville
 Hatch, Fleeta
 Jarvis, Grace
 Johnson, Evelyn
 Johnson, Lora
 Martineau, Theodore, Jr.
 McClellan, Lula
 Mortensen, Arno
 Nielsen, Clea
 Pratt, Carl
 Robinson, Anna
 Romney, Helen
 Skousen, Viva
 Vance, Richard

1926

Bentley, Anthony Ivins
 Done, Otto
 Haws, Lynn
 MacDonald, Van
 Redd, Mary
 Robinson, Josephine
 Romney, Celia
 Romney, Elizabeth
 Skousen, Leah
 Turley, Bernice
 Whetten, Blanche
 Whetten, Lester B.
 Whipple, Augustus
 Walser, Erma

1927

Bowman, Henneth
 Brown, Jasper
 Call, Ara
 Copeland, Helen
 Farnsworth, Ella
 Haws, Vilate
 Romney, Mary

Taylor, Asael
 Taylor, Harold
 Taylor, Melvina
 Taylor, Ralph
 Tenney, Carl
 Turley, Paulina
 Turley, Theresa
 Williams, Jennie

1928

Bentley, Rinda
 Bluth, Lothaire E.
 Clark, Della
 Farnsworth, Reuben
 Hawkins, Ruth
 Johnson, Edward S.
 MacDonald, Keith
 McClellan, Cecile
 Romney, Annie
 Taylor, May
 Whipple, Marva
 Whetten, Glenn
 Whetten, Loren A.

1929

Done, Beth
 Hatch, Genevieve
 Farnsworth, Bertha
 Haws, Erma
 Johnson, Amanda
 Johnson, Leroy
 Judd, Grant
 Romney, Marguerite
 Romney, Orin
 Romney, Stanley
 Sevey, Leola
 Tenney, Lynn
 Walser, Beth

1930

Beecroft, Elvin
 Beecroft, Carl
 Beecroft, Marva
 Bluth, Elmo
 Bluth, Fannie Vee
 Bowman, Claudius, Jr.
 Hatch, Leroy
 Johnson, Floyd
 McClellan, Jasper
 O'Donnal, Della
 O'Donnal, Melvin C.
 O'Donnal, Vivian
 Pierce, Ireta

Pierce, Merlin
 Romney, Gaskell
 Skousen, Lester P.
 Taylor, Ada
 Taylor, Alice
 Taylor, Carlos
 Taylor, Lamar
 Taylor, Leroy
 Taylor, John Bennion
 Turley, Harold E.
 Whetten, Iola

1931

Arranda, Maria
 Allred, Myrl
 Bluth, Genevieve
 Done, Willard Edward
 Farnsworth, Maud
 Hunter, Ina
 Foutz, Bill
 Jarvis, Emer
 LeBaron, Irene
 MacDonald, Oden
 Romney, Isabel
 Romney, Keith
 Skousen, Rita
 Wood, Maudie

1932

Allred, Bessie
 Bluth, LePrele
 Bowman, Zerita
 Carlton, Leo
 Cardon, Clara
 Farnsworth, Elone
 Farnsworth, Florene
 Hawkins, Agnes
 Hawkins, Beatrice
 Hawkins, Helen
 Haws, Urban
 Jacobs, Henry
 LeBaron, Ben
 McClellan, Ione
 Pratt, Jean
 Robinson, Jerald
 Romney, Archie
 Shupe, Eva
 Spilsbury, Eva
 Taylor, Herbert
 Turley, Frank
 Turley, Melvin
 Johnson, Alice
 Whetten, Leland
 Whetten, Thelma

Wood, Hannah

1933

Arranda, Pascuala
 Brown, Margaret
 Carlton, Ora
 Cluff, Dora
 O'Donnal, Walden
 Redd, Nora
 Romney, Irvin
 Romney, Miles A., Jr.
 Romney, Rulon
 Johnson, Fay
 Spilsbury, Mittie
 Stell, Robert
 Stevens, Earl
 Taylor, Hannah Vee
 Taylor, Helen May
 Taylorm, Mennell
 Taylor, Ray
 Haws, Frank
 Young, Amy

1934

Alvarez, Javier
 Bluth, Flossie
 Brown, Murlyn
 Call, Fulvia
 Cluff, Halver
 Cluff, LaVar
 Coon, Blanche
 Farnsworth, Elmo
 Farnsworth, Lucile
 Foutz, Belzora
 Harris, Margaret
 Nielsen, Jannie
 Haws, David Virgil
 Skousen, Bernice
 Stevens, Naoma
 Taylor, Margerite
 Taylor, Ruth
 Turley, Eugene
 Whetten, Christeen
 Whetten, LaVern

1935

Abegg, Moroni L.
 Aziz, Alberto
 Beecroft, Valoise
 Bowman, Bardell R.
 Cain, Margaret
 Farnsworth, Grace
 Farnworth, Ivis
 Hardy, Melvin

Hardy, Nita
 Harris, James E.
 Hatch, Herman
 LeBaron, Lucinda
 Longhurst, Ashton
 Martineau, Corrilla
 Martineau, Emma
 McClellan, High Day
 McClellan, Ruth
 Moffett, Mae
 Romney, Ella
 Romney, Eloise
 Turley, Anna T.
 Turley, George L.
 Skousen, Greer
 Sloan, Ralph
 Spilsbury, Nelle
 Stevens, William
 Taylor, Elizabeth
 Taylor, Lynn
 Taylor, Nelle
 Walser, Reah
 Whetten, Clifton L.

1936

Bluth, Mac
 Bowman, Dorothy
 Brown, Harold
 Carlton, John
 Cardon, LaVon
 Chongkee, Salomon
 Hawkins, Goldia
 Hunter, Nell
 O'Donnal, Forres
 Pratt, Barton
 Robinson, Owen
 Robinson, John B.
 Skousen, Gertrude
 Skousen, Rowene
 Spilsbury, Jack
 Spencer, Emma
 Sevey, Wilma
 Taylor, Rinda
 Taylor, Vilda
 Turley, Viola
 Whetten, Genevieve
 Whetten, Vilda

1937

Farnsworth, Eda
 Farnsworth, Leona
 Farnsworth, Mary
 Farnsworth, Rozeal

Haws, Ella Mae
 Hatch, Ernestine
 Hurst, Bernice
 Jones, Hattie
 Martineau, Edna
 Robinson, Rowene
 Rubio, Fernando
 Romney, Dennison
 Taylor, Ed Martin
 Taylor, Martha
 Whetten, Vernelle

1938

Adams, William A.
 Alvarez, Alberto A.
 Brown, Kate S.
 Coon, Maurine
 Gonzalez, Juan F.
 LeBaron, Hazel Louise
 Longhurst, Brandon
 O'Donnal, Ila Virgie
 Pratt, Parker F.
 Pratt, Rollo Leon
 Shupe, Retha
 Taylor, Albert C.
 Taylor, Edwin F.
 Valverde, Jesus
 Whetten, Ada
 Whetten, Ernestine
 Whetten, Marzelle

1939

Abegg, Loiusa
 Bluth, Lucy
 Bowman, Wesley
 Call, Nelda
 Castrejon, Miguel
 Farnsworth, Erma
 Frink, Evelyn
 Frink, William
 Jorgensen, Pete
 LeBaron, Esther
 Lunt, Marza
 Martineau, Lloyd
 Memmott, Aleen
 Romney, Alvin
 Turley, Wilson
 Wagner, Kenyon
 Webb, Lily
 Whetten, Ivin
 Wood, Sevey

1940

Alvarez, Lucy
 Bluth, Oscar
 Allred, Alene
 Farnsworth, Dean H.
 Farnsworth, Elsa
 Gilbert, Anna
 Gonzalez, Ignacio
 Gonzalez, Luis Lauro
 Harris, Mona
 Jarvis, Alma G.
 Jones, Elma Jane
 Jones, Lawrence
 Pratt, Parley M.
 Robinson, Elmo
 Robinson, Leland C., Jr.
 Romney, Letha
 Skousen, Mary
 Taylor, Adelbert
 Taylor, LaSelle
 Telford, Katherine
 Wagner, Thelma
 Whetten, Arletta
 Whetten, Ida Mae
 Whetten, Jay
 Whetten, Martha

1941

Abegg, Taylor
 Bluth, Elaine
 Adams, Raymond
 Bentley, Lucy
 Bowman, Keith
 Cardon, Wanda
 Coon, Eloise
 Farnsworth, Wilford
 Kartchner, Howard F.
 Martineau, Theresa
 Pratt, Emerdson
 Pratt, Andre
 Romney, Reed
 Skousen, Nylis
 Sloan, Geroge Greer
 Spencer, Hector
 Villa Veuva, Feliz
 Wood, Floreine

1942

Alvarez, Pedro
 Bowman, Donn
 Brown, Nina
 Call, Hannah
 Camphysen, Wanda

Cluff, Erma
 Cluff, Hilven
 Durtchi, Ethel
 Farnsworth, Theresa
 Gomez, Francisco
 Guereque, Jose
 Harris, Victoria
 Huish, Heber
 LeBaron, Joel
 Lunt, Maurine
 Meaker, Frances
 Robinson, Marion
 Romney, Carl
 Romney, Charles
 Hatch, Garth S.
 Sloan, Ruth
 Talamas, Emilio
 Taylor, Daniel

1943

Avillar, Alvaro G.
 Alvarez, Marta Cecilia Baca
 Baca, Manuel N.
 Bluth, Gayle
 Bluth, Oliver Scott
 Brown, Irene Anna
 Call, Ruth
 Farnsworth, Leona
 Filbert, Nellie
 Hatch, Madelyn
 Jaurieta, Jose
 Lunt, Ora
 Martineau, Knolton H.
 Memmott, Fletcher
 Meouchi, Juan A.
 Orozco, Maria de los Angeles
 Telford, John Harry
 Wagner, William Duane
 Whetten, Ella
 Wood, Marene
 Young, Carl J.
 Wagner, Clarence H.

1944

Adams, Domer
 Alcala, Raul
 Acosta, Roberto
 Bowman, Kathleen
 Bautista, Margarita
 Baca, Lilia E.
 Brown, Aron S.
 Cardon, Nellie
 Cardon, Hallie Marei

Call, Harvey
 Cluff, Viva
 Cluff, Ora Lee
 Coon, William A., Jr.
 Farnsworth, Alberta
 Farnsworth, Thomas
 Gardara, Mercedes
 Jones, Ossman
 Judd, Mary Lou
 Pratt, Rachel
 Romney, Maxel
 Swanson, Charles W.
 Turley, Lucile
 Torres, Jesus
 Wilson, Marion Lyman, Jr.
 Whetten, Vera
 Whetten, Carl

1945

Aruffe, Guillermo
 Bentley, Gladys
 Beall, Ernesto
 Bluth, Rolla Bon
 Brown, Mary
 Call, Arnold
 Cluff, Zola
 Cruz, de la Jose
 Jones, Merriner
 Juarez, Rafael
 Lunt, LeRee
 Lunt, LaRue
 Porras, Mario
 Turley, Kathleen

1946

Anderson, Melvin
 Bluth, Lynden
 Bowman, Maurice
 Call, Waldo
 Cardon, Demar
 Cluff, Margaret
 Farnsworth, Harold
 Farnsworth, LaVieve
 Farnsworth, Virgil
 Fernandez, Manuel
 Gonzalez, Lilia
 Jarvis, Mary
 Johnson, Beverly
 Jones, Albert, Jr.
 Judd, Gwendolyn
 Martineau, Catherine
 Mortensen, Margaret
 Memmott, Hazel

Peterson, Lela
 Pratt, Percy
 Siva, Alfonso
 Shupe, Wesley
 Taylor, Mary Alice
 Wagner, Elizabeth
 Whetten, Freda

1947

Cardon, Mary Frances
 Clark, Barbar Alice
 Fenn, John Boyd
 Haynie, Paul
 Jarvis, Amy Ella
 Jones, Halver Lavar
 Martineau, Duane
 Martineau, Lorence
 Pratt, Noel B.
 Hawkins, Grant
 Robinson, Fay Spencer
 Shannon, Mary Frances
 Taylor, Flora Jean
 Taylor, Joseph B.
 Telford, Joan Hersh
 Vance, Rita Fern
 Whetten, Lenna
 Wood, Leena Marie

1948

Beecroft, Jack T.
 Call, Erin Abegg
 Call, Mac
 Clark, Carol Elizabeth
 Cluff, Lorel
 Campos, Alicia Olalia
 Foote, Anna Jeanne
 Hawkins, Clyde Melvin
 Flores, Samuel
 Martineau, Carmen
 McNiell, Linnie
 Pratt, Harold W., Jr.
 Vance, Phoebe
 Vasquez, Reynaldo Manuel
 Wagner, Wilbur
 Whetten, Merrill K.

1949

Cardon, Emanuel Gayle
 Farnsworth, Orin F.
 Haynie, Winnie Marie
 Jorgensen, Betty
 Juarez, Fernando E.
 Judd, Vila Mae

LeBaron, Verlan M.
 Lunt, Sarah Ludean
 Martineau, Minda Rea
 Martineau, Wendell Howard
 Mortensen, Laura

1949

Redd, Anna Lou
 Shupe, Bertha W.
 Turley, Marilyn J.
 Wagner, Carolyn N.
 Whetten Anthony Cray
 Whatten, Jean O.

1950

Aguilar, Georgina T.
 Blanco, Hector A.
 Campos, Bertha Cecilia
 Call, Daniel B.
 Farnsworth, Doris
 Farnsworth, Mary Eda
 Johnson, Dona Lea
 Johnson, Helen
 Jorgensen, Harold
 Juarez, Aurora
 Martineau, Ray Glen
 Martineau, Reed Lynn
 MCNiel, Karl
 Pratt, Berta
 Basquez, Alberto Manuel
 Wong, Ernesto E.
 Wood, William Louise
 Shupe, Walter Allen

1951

Burgos, Gildardo P.
 Farnsworth, Mavis
 Fenn, Verla
 Hatch, Gary Seville
 Jones, Max
 Jones, Ruth May
 Martineau, Hazel
 Redd, Carolyn
 Redd, Dorothy Lee
 Redd, Leatha

Taylor, Ernest Elwood
 Turley, Clarence Franklin, Jr.
 Wood, Betty Lee

1952

Blanco, Oscar Amaya
 Call, Owen Dean
 Chavez, Carmen Concepcion B.
 DeHoyos, Benjamin Federico
 Estrada, Fazur Trujillo
 Farnsworth, David Udell
 Farnsworth, Jennie Lynn
 Jurado, Antonio Barrio
 Lunt, Sylvia
 Martineau, Ann
 Nielsen, Ernesto Alonzo
 Pratt, Carmen
 Pratt, Ramona
 Shupe, Arthur Herbert
 Taylor, Claudius Moroni
 Wagner, Clara Beth
 Wood, Jo Ann
 Wood, William Ernest

1953

Arragon, Jesus Antonio, Jr.
 Brown, Rea Lou
 Lunt, Clarence Gary
 Porras, Francisco R.
 Porter, Jared Robert
 Taylor, Shirley Floreine
 Skousen, Lester Platte, Jr.
 Vance, Rita
 Whetten, John Jerome

1954

Brown, Larry Dean
 Caballero, Rueben Hunberto
 Call, Josephine
 Cluff, Barbara
 Flores, Herminia Wong
 Hatch, Donna Louise
 Jones, Merrilyn
 Jorgensen, Louise
 Jewell, Ernest

APPENDIX III

INDIVIDUALS INTERVIEWED

Interviews with W. Ernest Young, Joel Martineau, Gaskel Romney, and George A. McClellan are cited in this study. These men have all lived in the Mexican colonies for a substantial part of their lives and were all there during the times of revolutionary disturbances.

Joel Martineau is the only one of the four who is still living in the colonies. The other three have migrated to Utah and established residence there. (Gaskel Romney passed away in 1954.)

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THE JUAREZ STAKE ACADEMY

An Abstract
of a Thesis Submitted
to the Division of Religion
Brigham Young University
Provo, Utah

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
Dale M. Valentine

June 1955

ABSTRACT

This study has attempted to examine and then describe the history of the Juarez Stake Academy. Background material is presented to explain why Mormon colonies were established in Mexico, and then why settlers of these colonies established a school such as the Juarez Stake Academy. This involves a brief examination of the historical and doctrinal events of Mormon polygamy and also a discussion of Latter-day Saint historical views on education. Next there follows a short explanation of the history and conditions of Mexico leading up to the time when the Latter-day Saints began colonization efforts in Mexico.

The colonization of Mexico by Mormons took place in nine Mormon-established colonies. Seven of these were in the state of Chihuahua and two were in the state of Sonora. Colonia Juarez in Chihuahua soon emerged as the religious, educational, and cultural center of the colonies.

As the colonies grew and developed it became apparent that a school with academic standing higher than the grade schools and seminaries was needed. Consequently, in 1897 the Juarez Stake Academy was established at Colonia Juarez.

The Academy was open to all who were prepared to pursue work on the secondary school level. The courses of study consisted of the ordinary courses as taught in the high schools of the United States and led to a high school diploma.

By 1911 the colonies in Mexico and the Academy were at a high

level of prosperity. But during this period of growth and peace within the colonies, political agitations and economic dissatisfactions among the populace of Mexico were mounting rapidly. In 1910 a revolution by the Mexican masses which deposed the dictator-president, Porfirio Diaz, started a chain reaction of revolutions and counter-revolutions which lasted for nearly a decade. This political eruption almost wrecked the Mormon colonies and finally resulted in a mass exodus of all the Mormons from Mexico. After a brief period of exile in the United States, some of the Colonists returned to their Mexican colonies. Conditions became more peaceful and stable and many of these Colonists have remained there up to the present. With the exception of a brief interlude during the height of rebel hostilities, the Academy has functioned without interruption from the time of its inception down to the present.

Within the last twenty years changes have been made to bring the services of the Academy up-to-date. These changes have been generally improvements in buildings and equipment plus a raise in salaries and standards. Nevertheless, the Mormon colonies in Mexico and the Juarez Academy are suffering a fate similar to that of many of the small, rural, Mormon-founded towns in the western United States. The gradual exodus of the young people from the colonies is slowly leaving the area vacated. This condition has been aggravated in recent years by the purchase of many farms from other Colonists by a few Colonists. This has meant that every time one Colonist purchased property from another, the former gained a new farm, but in doing so he (and the colonies) lost a neighbor. There were only nine members in the 1954 graduating class of the Academy, and the total population of the Mexican colonies (of which there are only two left-- Juarez and Dublan) numbers only about 1,000 people.

The future existence and survival of the Academy is in doubt; but regardless of its future position, the Academy will be recorded in history as representing a unique social experiment of recent times.