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Interview no. 16

Margarita Terrazas

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UNIVERSITY OF TEXAS AT EL PASO
INSTITUTE OF ORAL HISTORY

INTERVIEWEE: Margarita Terrazas
INTERVIEWER: Leon C. Metz
PROJECT: _____
DATE OF INTERVIEW: October 24, 1967
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TRANSCRIPT NO.: 16
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BIOGRAPHICAL SYNOPSIS OF INTERVIEWEE:

Daughter of Silvestre Terrazas, editor of El Correo de Chihuahua.

SUMMARY OF INTERVIEW:

History of Terrazas family; Don Luis and Don Joaquín Terrazas; Silvestre Terrazas and the Correo de Chihuahua; Pancho Villa; Francisco I. Madero.

1 hour; 24 pages

ORAL HISTORY PROGRAM

M: Miss Terrazas, where were you born?

T: I was born in Chihuahua City.

M: About when?

T: Oh, about the time of the Revolution, which lasted from 1911 to 1928, in between that time.

M: And your father was...?

T: My father was a Mexican citizen, descendant of the first colonizadores of México. The first Terrazas came with Cortés; he was a mayordomo.

M: What is a mayordomo?

T: Mayordomo is an overseer, as in mayordomo de hacienda, the overseer in charge of the hacienda. But he was in charge of this group of persons who came with Cortés. Cortés has received most of the credit but in the diary that the anonymous conquistador wrote, he said, "So that credit may not be given to one individual, so that credit may be given to all those who took part in this journey, this diary is being written." The anonymous conquistador was Francisco de Terrazas. He went back to Spain but his son returned to México. After returning to México two of his descendants, brothers--one came to Satebó and the other one came to Talamantes. We descend from the brother who came to Satebó. The fact is that the descendants of the brother from Satebó were very proud of their lineage. They wanted to keep it intact; they wanted to keep their fair skin and blue eyes for as long as they could, so they were

very careful in their [intermarriage]. Therefore, most of the family has still conserved their blue eyes and their fair skin and blonde hair or [are] very tall and [have] rugged skin [which is] sometimes red because of the high winds and living out of doors. The city of Chihuahua is built on land that was granted by the Spanish Crown to the first one who came there. I still have those papers.

M: It was granted to a Terrazas?

T: No. It was not granted to a Terrazas. It was granted to...I cannot remember the name right now, but this man who came to conquer, who took over this land, he had the papers that I have. The deeds say that he came with a sword in one hand and the cross in the other. He took the land in the name of Christianity, in the name of the Spanish Crown. The [boundary] marks that he said were the crossing of the two rivers, which was the Sacramento and the Chuvíscar. Then the great big mountains, Cerro Grande, [which means] a big hill; then there is Fresno. It is a town; it must have had a fresno tree--elm, I imagine. I don't remember what "fresno" means in English right now. Then the Cerro del Palomar; it still exists. Those were the markers.

M: What is this Cerro del Palomar?

T: It is another hill. This land was kept intact until the mines of Santa Eulalia were discovered, then the Spaniards came by the hundreds to Chihuahua. There was no place to settle, so my ancestors who already had the land--they had been inheriting this land from the original owners--they donated this portion of land where the two rivers crossed for those Spanish to settle. They settled first there, then little by little more Spaniards came and the city grew and grew.

More mercedes, that's what they're called, sections, were donated to the city of Chihuahua. They did not charge; they donated those lands. My father's family held on to the last merced, "la última merced," the 7th, which was known of late as the "Labor de Terrazas." It was not originally called the "Labor de Terrazas"; it had various names. It had been in the family for generations. We held on to that land until we sold it about 1957 or '58.

M: How big was this land? You said a section but...

T: The section had been reduced because of the agradistas. They had been taken over and then donations had been given to the city. The land was quite small but it was a village long before Chihuahua was a city or any kind of a village. We held on. We had everything there like the main house, the place where they ate their meals, and many other... quite a bit of industry there. It was a little village, an hacienda. This portion of land was divided by a river; each one had it's name. One was called the "Otra Banda," "Labor de Dolores" and the other one was called the "Labor de los Enríquez," that was my great grandfather. Then eventually they acquired the name of the Terrazas, "Labor de Terrazas" because my father bought out all the heirs and he kept it. He wanted to keep it in our family. But after the Revolution this land deteriorated to the point where he wasn't even being allowed to keep the water rights which came with the land grant. This was expropriated by the city of Chihuahua because they needed water. So my father's land just could not profit without water. Then eventually this land...we inherited it but we sold it. Now it's a very nice little piece of land; it has sports. This river still crosses it. The beautiful forest that my father planted is still there and it

has a race track. But it is very small in comparison to what it used to be. That is what I mean by my ancestors being lords of the land long before Don Luis Terrazas came in sight, long before he was born. Don Luis was a very fine person, very industrious. He liked hard work. He dealt with cattle and he fell in love with Carolina Cuilty, who I understand is a descendent of those who signed the Mexican Independence. The name is Irish, originally. She married him and little by little he became very prosperous. He bought land here near Juárez, the "Hacienda de San Lorenzo." I understand that he bought it for very little--probably one peso an hectare, which is smaller than an acre. He bought it for 20,000 pesos, if I remember well. A few years later, maybe twenty years later, it was worth over a million. The reason this land was worthless was because of the Indians there. It was so covered with Indians, savages, that no one wanted that land. Then Don Luis worked hard to build it into what it was, what it became. That was one of the ways he made a fortune. There were other means by which he profited.

M: Such as?

T: No, I cannot say it...I will not say it. [Laughter] There are many reasons. He was a good warrior, he was a good soldier, he fought against Texas, and he fought in favor of México when Texas seceded. He was a good soldier and he became very prominent because he entered politics. He fought against the French. That is when my uncle was also fighting. He was a colonel in the army under General Don Luis Terrazas, my uncle his first cousin. He was the one who captured Indio Victorio. The family still has the lance captured from Indio Victorio.

M: Indio Victorio?

T: Indio Victorio was a chief.

M: He was Apache?

T: The Apache Chief. But he was not a red skin. He was a white man, captured by the Indians here near San Antonio de...right here, very close, a little town close to Juárez. That's where this Indio Victorio was born. He was taken away from his mother when he was a little boy and he was reared as an Indian and he was taught to fight like an Indian. When he grew up as a man, he used to come visit his mother here, close to Juárez. He would bring all his Indian tribes and they would never touch anything that belonged to his parents. My uncle who fought these Indians had an Indian who acted as a guide. He would walk first into these places or he would tell my uncle how the tribes were, or what they were doing. He would act as a person who would go in just before my uncle would go in. He was a great help to my uncle. My uncle would fight these Indians because it was either to live or to die.

M: That's right.

T: Then many of these little children that were left homeless, my uncle would pick them up, bring them to Chihuahua City and place them in private families. They were reared as their children or sometimes as servants. But he would always give them his name, Terrazas. And therefore, there are many descendents of those little Indians now bearing the name of Terrazas. The Terrazas family is well known by their blue eyes, fair complexion, and rather blonde -- some not so blonde. But anyway, even Luis had blue eyes and my uncle, Joaquín Terrazas, had blue eyes. He was a brother of my great grandmother.

My grandfather, my father's father had blue eyes and all of us children of my father have blue eyes. We were all born in México, except the one who was born in New Mexico; he has black eyes, [Laughter] like my mother. My father would jokingly say, "Well, he rebelled; he wanted to be a Mexican citizen, so he wanted to look like a Mexican." [Laughter] He is very fair, my brother. He's the only one born here; he's very fair like my mother, very white complexion.

My mother had a white complexion, but she had dark hair and brown eyes so my brother came out with brown eyes.

M: You were talking about his fighting the Indians, Victorio. Was he in on the death of Victorio?

T: Yes, he was the one who captured Victorio, killing him with...he was called the "hero of Three Castles," "Héroe de Tres Castillos" because having killed Indio Victorio, then the Indians were left without leadership. From then on it was possible, since Victorio was already dead, it became possible for the railroads to enter Chihuahua and come up north. That's about 1880 or 1881. Chihuahua prospered after that. Therefore, Don Luis Terrazas' lands which he had acquired for very little became very valuable. There were no more Indians, wild Indians; the Indians settled and they were peaceful. They were able to travel without that danger that they had had. I understand that Indio Victorio used to run from Chihuahua clear over to New Mexico, back and forth on his runs fighting white people, fighting the Mexicans.

M: Did you know him by chance? I don't mean Victorio...

T: My uncle? No, he died long before I was born; he died in the early century. It has often been said in the family that Don Luis was very jealous of his cousin because of his victories, that he was better.

Everyone knew that my uncle Joaquín, Col. Joaquín Terrazas, was a better warrior and better fighter than Don Luis. When the French defeated Don Luis Terrazas at Tavalopa, my uncle heard that Don Luis had been defeated so he went out with his own troops, my uncle Joaquín Terrazas, to help Don Luis. He defeated the French who had defeated Don Luis. This was one of the chapters in Don Luis Terrazas' life that he did not wish mentioned much less credit given to his own cousin the colonel. My uncle [Joaquín] was very modest; he didn't like to boast or brag. He fought 30 years and he was given only the colonelship because Don Luis was the general, his cousin. Then about 1903 when my uncle was an old, old man he had already written his diary about his adventures. But Don Luis would never allow him to publish them. That was said in the family. It was very well known. The Escobar brothers, who directed the College of Agriculture in Juárez, were the ones who published his memoirs. They were actually memoirs of his adventures, like fighting the Indians. There are a few copies yet in existence; I have one or two copies. One of my cousins is writing a book on Joaquín Terrazas. He is an attorney in Juárez; I cannot remember his name, but he has been writing a book. I don't know if he has completed the book taken on the memoirs of Col. Joaquín Terrazas. The Colonel has been called and mentioned even in this book Chihuahua by Lister and Lister...he's called the "forgotten man" and he actually was the "forgotten man" for many generations, many years. It is now only that credit is being given to him. But the fact was that he lived during the time that Don Luis Terrazas was becoming a political figure, bigger and bigger all the time. He did not wish for my uncle to get much credit much

less take any of the credit away from Don Luis or the fame or the glamor. Therefore, he was obscure for many, many years until now, very close to the time when Don Luis's family and his empire came tumbling down--that's when Colonel Joaquín Terrazas is now being... since then is when he's been...

M: You say there are memoirs that the Colonel left?

T: Yes, published. I think I have two books, memoirs; they're about half an inch thick, very interesting.

M: The attorney is going to bring out another book?

T: The attorney is writing a book on the memoirs of his great granduncle, Don Joaquín Terrazas. There was a little jealousy between the families. However, they were still on friendly terms. But my father [Silvestre], a young man of 30, decided that he did not have to be loyal to that branch of the family, much less when there was so much corruption, because power was in just one person's hands. He was fearless; he didn't care. He began his campaign about 1902 when there was a bank robbery. I think the bank robbery was at about 1902. Then several things happened, not too creditable to some certain individuals in Chihuahua. The robbery to the Banco Minero in Chihuahua was a big scandal. That was the beginning of the Revolution actually, because it brought about certain truths which the Terrazas family could no longer control. Members of Don Luis Terrazas' family were involved in it; he was not nor was Don Enrique Creel. But Don Enrique Creel was--they had tried to cover up this robbery which was part... It was a fact that one certain member of the family had something to do with the robbery. Many innocent people were being involved, trying to make them confess that they were guilty; they would not. That's when my father's campaign was directed straight at the Terrazas-Creel Regime. Then about

that time Don Enrique Creel was running for governor of the state of Chihuahua. Legally he could not be Governor of the state of Chihuahua. He was the son of an American consul, born under the American flag. My father tried to bring about the fact that he could not legally be a governor. Those things created great enmities towards my dad. Then the people started bringing stories to my father, real stories, asking him to speak for them. My father did; it cost my father many imprisonments, many fines for coming out right and criticizing the Terrazas-Creel Regime. Therefore, my father was becoming a figure among those people. They considered him an "Apostle" of their causes. Many times there were marchers coming up to my father's newspaper asking him to appear at the window so that he could hear their causes. My father would publish their grievances, which is one of the things that the Terrazas Regime had against my father. My father's campaigns were so powerful that many attorneys would say that my father was successful in pleading a cause or in winning a cause for them where all other attorneys could not be successful. Then there were many intellectuals just about that time; that was in 1909, this campaign against this robbery of the Banco Minero, which covered three years time. Historians claim that my father was the initiator, the one who put the spark in the Revolution. That was what brought about the corruption that existed among those people who had been in power so long.

M: They claimed that your father was the one who helped instigate the bank robbery?

T: No, no, my father was the one who was defending those who were being blamed for the bank robbery. It is most interesting because the bank was in downtown Chihuahua. The wall was three feet wide.

M: Adobe?

T: No, rock, perhaps adobe, rock and adobe. But anyway it could not have been perforated in a few hours overnight without someone hearing them. The perforation was done, the robbery was committed, and the next day the night watchman, his family, and several employees of the bank were imprisoned. They were accused of the robbery. They were innocent. Then my father started receiving letters from the victims' families, telling him that they had no connection with the robbery. My father believed the story and he defended them, their cause, publicly. My father started investigating the robbery and he found it could not have been possible for the robbery to have been committed in one night. The perforation must have been made days before, started days before because it could not have been made in one night, three feet adobe walls, three feet thick. Anyway, they could not get any confession from these victims. The victims were hung by their thumbs to make them...

M: You mean the ones who were accused of robbing the bank or having something to do with it...?

T: The innocent people, the victims, the ones who were being victimized by the authorities. They were being accused of the robbery; they were innocent. They were hung by their thumbs for hours to make them confess of the robbery; they refused. Some of them were whipped. Because my father would not stop those newspaper campaigns my father and his brother-in-law were put in prison. Their shirts were ripped off of them and they received several whippings to try to force them to stop that campaign. My father refused. When my father came home--he was let free--he had strap marks behind, marks of the whippings that my father had received. That was one of the things that prompted my father in turning him all the more

to fight that Terrazas-Creel Regime. From then on it was easy for all these intellectuals who had wanted the Terrazas Regime to collapse to get together. They knew that their only hope of success was to get a man who could conduct a revolution, who could fight for them. The only man they could think of was that rebel, that bandit Pancho Villa. Because of his audacity, his brave deeds that he had, he was like a Robin Hood; he was helping the poor in his own way. Now the story of Pancho Villa runs into many chapters. Many say that he adopted his name from an old, old bandit who had been running loose in the fields in Chihuahua doing the same things that later Pancho Villa did. It [is] said that this Pancho Villa, the one we know as the bandit--General Pancho Villa of the 1910's, when he was a young man he was a ranger. [According to] this story I have heard several times, Pancho Villa number one died and this Doroteo Arango, the one we know as General Pancho Villa, Francisco Villa, took the name of the original number one, so he became Pancho Villa. He kept up the story and some of the people say that he was acting as a ranger, persecuting this nonexistent already dead Pancho Villa number one. That's what has been said; that's the way he placed himself to be Pancho Villa, the bandit. He got the fame from the original Pancho Villa number one. He was dead, he was a very old man by that time but this other one, he had the fame and he had the audacity and the bravery so they wanted to get this man who was only in his 30's. So they invited him to come into this meeting of revolucionarios and Pancho Villa was already waiting for them. But Pancho Villa was not going to be captured in ambush so he brought his guards and placed them in several buildings around there. He warned them that if he

didn't come out they had better start shooting. Well, it wasn't necessary because Pancho Villa was convinced that Don Abraham González was a sincere man and he was a good person. He became his follower and he offered his help. That's how Pancho Villa entered the Revolution.

M: I'll be darned!

T: Pancho Villa, the one we all know as the bandit or has been written up as a bandit, was a man of good deeds and bad deeds. He could be just as good as he could be evil with his enemies. He was very, very...if he had ever received a favor from someone he never forgot it. He appreciated my father for the fact that he had defended him when he didn't even know him. My father had said in one of his newspaper campaigns that the crime committed at such and such a place could not have been committed by the bandit, Francisco Villa or Pancho Villa. Pancho Villa never forgot that and he became a steadfast friend of my father's. He protected him; he never allowed anyone to touch him and he himself never turned against him. He had great respect for my father. I heard a story from an old man. He said that at one time Pancho Villa and several of his officers and my father had gone out to the fields, out in the open. Pancho Villa wanted to show his markmanship and he said, "I'll shoot at that flower, you want to see my markmanship?" My father motioned with his hand, "Stop, wait." My father went ahead and went for that flower, cut it and brought it to Pancho Villa. All which showed that my father was just as brave a man as Pancho Villa because Pancho Villa could have shot my father right then if he had wanted to. My father was the opposite of Pancho Villa. Some other people tell me that my father had such

fine manners, he was such a gentleman, so refined compared to Pancho Villa. Nevertheless, Pancho Villa was very useful to the Revolution. He helped make the Revolution successful. On one occasion when they had to go visit a certain person in his home, Pancho Villa had sore feet; he was trying to rub his feet and his legs and my father in his nice manner motioned and made a facial movement; "Don't, don't do that, not here," and Pancho Villa completely straightened up and no longer rubbed his legs or his feet. He was so tired. My father had a great influence and great effect on Pancho Villa, in his manners and his ways. He was very grateful to my father for many things. Pancho Villa, although he was considered a bandit, had around him some of the most intellectual people--people of brains, capable individuals so he was not always the man of crime as they place him.

M: Do you think he was a man of crime? You referred to him a few times as a man who committed crimes or was bad in some respects.

T: Yes, he was responsible for many crimes, but just remember that it was a revolution and if he didn't act, take drastic measures to keep the men in hand, they would eventually come back and get him. That was the only way he could keep order. Some of his men betrayed him; he would not forgive a betrayal. And if he had, he would capture them--the ones who betrayed him--or [their] families and that's when he committed crimes. So they say that everything is fair in war and love. [Laughter] We have to find out the reasons why Villa killed and assassinated the persons he did. Maybe that was the only way he could come back at the individuals who had betrayed him who had caused

much more bloodshed. The only way to put them in order was to go after what they loved the most, their families. He did commit many crimes and many of the members of those families still cannot forget those crimes. They will not allow that monument that has been built for the Revolution, in memory of the Revolution, and the heroes of the Revolution [to] be named "Pancho Villa." The facial features, everything about the figure and that horse right across from the Governor's house right now on Avenida Universidad shows that he is Pancho Villa. But the members of those families that he assassinated or he committed crimes against will not allow that monument to be named for Pancho Villa. We do not think that Pancho Villa will have a monument in his name for at least this present generation. Like Don Porfirio, like Cortés; Cortés does not have a monument in Mexico. Did you know that?

M: No, I would be very curious to know...

T: Do you know why?

M: No...

T: Because he was very cruel to the Indians, by burning one of the king's feet in order to get gold. The Mexicans now, mestizos, cannot forgive him for the crimes he committed against their own people, the Indians. They will not allow one monument in favor of Cortés. Poor Don Porfirio does not have a monument. He died in France and they had wanted for a long time to bring his remains. I don't know if they have ever been brought to México; I have not kept up with that. But the real hero of the Revolution is Madero, Francisco I. Madero.

M: Why would he be the hero of the...?

T: Because he was the one who came out and ran for President against Don Porfirio, during the very last days, years of his reign. No one

was ever successful...successfully led any campaign. They were always defeated or killed or done away with. Don Francisco I. Madero came out as the leader of all these people, of those who later became rebels, from the Revolution side. He was the head of the Revolution of Mexico. But he was elected President and then he was betrayed by his own Vice President, Huerta. He is called the chacal or "the traitor." That's a long story. It runs from 1911 to 1929.

M: Where did he die? Here in El Paso, didn't he?

T: He died here in El Paso.

M: Cancer, I believe, if I remember correctly.

T: I cannot recall, did he die of the liver...drinking quite a bit?

M: He had been in prison, a military stockade at Ft. Bliss. [He was] quite ill and finally died. Did your father know Zapata? Are you familiar with...?

T: My father went to some of those conventions, like the Convención de Aguascalientes, 1916. No, he didn't because my father came in October 1915. But he must have heard of him.

M: I just wondered if you had ever heard any comment or know anything about Zapata other than the...

T: No.

M: I gather you didn't think a whole lot of Huerta. Huerta was called the "butcher" and a great many various names. Was he actually a butcher?

T: Madero was losing ground because he was making mistakes.

M: You mean as a President?

T: As a President he was making mistakes. Probably he was greatly influenced by the southerners down in southern México. In my conception

the people in the South did not fight the Revolution like we did up North. Madero was giving Presidential positions to individuals who did not merit it, like Pascual Orozco. Pascual Orozco of Chihuahua was very disappointed with Madero for not having appointed him some kind of minister. So he turned against Madero. Honestly, I guess you fight anyway you can when you are treated that way--no recognition for your efforts. He fought well; he lost his fortune, this Pascual [Orozco]. Then to find that he is a forgotten man by Madero and somebody comes up [and] gets the post that they didn't even deserve. That shows that Madero must have been greatly influenced by those people down South.

M: What did Madero look like?

T: I never met him. But he was a short man with a black beard, very small framed. But he was also from a very aristocratic family--men who had a lot of land and wealth in their hands. Therefore, he, too, was fighting against the very same principles that their family stood for--the wealth in a few hands like Terrazas. My father by all means and by all reason, anyone would have expected him to be in favor of Don Luis but not all of them agreed with the tactics that Don Luis was using. What do you suppose Don Pascual Orozco did?

M: I don't know. What did he do?

T: Here the Revolution stands against one man, Don Luis Terrazas, and his regime and his power and his wealth.

M: Is he President of México?

T: No. He was Chihuahua, he was north, he was governor, and he had control of all the state. He owned 3/4 of the state of Chihuahua. Pascual Orozco gets up in arms and fights this man along with Villa.

I think he was above Villa in the military grade. When Francisco Madero did not appoint him a member of his Presidential Cabinet, he turns around and he receives help from Don Luis Terrazas to create a counter Revolution. Then he is considered a traitor because he is betraying his own reasons for fighting the first time. My father did not change coats; my father stood in favor of the Revolution. He took sides with Madero; he fought in favor of Madero and he stood along side Villa, supporting him every time he could. That does not mean that my father took part in those crimes. But my father did not change coats. When my father was tired of so much fighting he told Pancho Villa that he wanted to relax; he wanted to come and...he was tired of so much fighting. He wanted to come across the river and just take it easy for awhile. He was very...his health, and his family he wanted to bring them out. Pancho Villa did not turn against my dad. Up to 1921 and '22 he wrote my father in the most beautiful terms of friendship that anyone could have thought that man could express. You know Pancho Villa could not write well...he had his secretaries write, type his letters but he signed them. He learned to read in prison.

M: Which prison was this?

T: Huerta wanted to get rid of Pancho Villa because he was a menace. So in one of the haciendas Pancho Villa had stolen a horse and he was, by orders of Huerta, taken prisoner with the idea of shooting him later for horse theft. He was in prison and one of the officers-- a political prisoner, in the same prison taught him how to read and write. He joined the Revolution without knowing how to read and write.

M: You were talking about your father fighting on the side of the Revolution. Of course, obviously he ran a newspaper. Did he also lead an army or a gorilla band or something? Which newspaper did he write?

T: El Correo de Chihuahua, the Chihuahua Post.

M: And he ran it from when to when?

T: From 1899 to 1935.

M: How did he come to start in the newspaper business or how did he get into it?

T: That's a very fine question you've asked. When my father graduated from school in México City he came back to Chihuahua. His uncle was a member of the clergy and my father got a post as the secretary to the first bishop of Chihuahua. My father acted as secretary to him for two or three years. Then this bishop asked him to take over La Revista Católica, a Catholic news magazine. My father took over and he published this from 1890 to 1897. Then he published another newspaper called La Nida Chihuahuense and from there he started his daily newspaper, Correo de Chihuahua on January 1, 1899. He directed that newspaper till 1935. From 1899 to 1935 he suffered imprisonments, fines for newspaper campaigns he conducted.

M: Who was he conducting these campaigns against?

T: Against the corrupt officials, corruption in the government. It so happened that his newspaper was pre-Revolution--before the Revolution--during the Revolution, and after the Revolution--post Revolution. But from 1913 to 1915 my father did not publish his newspaper because he did not wish his name, the name of his newspaper... He was an official of the government and he rented his newspaper. I cannot remember the name of the newspaper. I think it was the New Era, the

translation, but the name in Spanish I cannot recall. He rented his newspaper and it ran from 1913 to 1915 and that is the collection that exists at the capitol, quite a large collection, which my father didn't have. And that used to...that was the property of León Barri. Where he got it I don't know. He gave it to Francisco Almada, the author of many historical books, [who] sold it to the government. You can get that at the Chihuahua capitol.

M: What kind of training did your father have which would qualify him to run a newspaper?

T: He took business administration in México City. He had always had a knack for writing and the bishop probably saw his ability to write [so] he asked him to take over the La Revista Católica, which is a Catholic publication. Even today you hear about it or it's even published in different forms or in different cities but usually that's the name, La Revista Católica. There was a La Revista Católica published here in El Paso up to about ten years ago. Probably my father had a knack for writing. I have documents or writings that my father first wrote. He wrote a little prose in favor of his grandfather, dedicated a little piece of prose to my grandfather, to his grandfather. The same sentiment that he expresses at the age of nine he expressed at the age of 16 and at the age of 52--the same form, the same feelings [of] respect [for] his elders, respect [for] his parents, and the duty that a child owes to his parents. That is...I have those three pieces that he wrote only as curiosity to show how a person feels. If he feels one way, it seems to me, throughout his life, he'll follow the same pattern unless he gets sick in the head and changes. But my father had the same feeling from the time he was nine to the time that he died. I have his

personal letters which did not go to the University of California. His private, personal letters did not enter--only those of his [public] life.

M: Why not?

T: Because there are two parts of a person's life that should not be connected; one is your public life--you are responsible for the individuals, for the citizenry that you are responsible for those acts before them. In your private life you are free to act as an individual before your family. Those are two different factions that should never be connected. They are two different things. In other words, I did not wish his private life to enter in that, that's separate. Later on if we wish to give those letters it's different. But I don't believe that a person's private life, that a person's personal life is part of the...it's not for public view. That is his own life. That is his own right to hold to himself. Why should he show his private life to individuals he owes nothing to? He is only responsible for his private acts to his family, not to the public.

M: I was thinking in terms...I wasn't disagreeing with you, although I think I do a little bit...but many times people don't want to know simply for a matter of picking up gossip but they're very curious. Just like President Kennedy...people are very curious about his private life and Johnson, of course, many people want it so they can sneer, I realize this. But other people are genuinely interested. What does he have for supper, how does he treat his children, is he a very warm father, and so on. These are things which historians and the general public are...

T: It is very true. But I did not feel that when that archive--his letters and his papers--went to the University of California--I made it very

plain that his private life was not included. That is for us to save it...maybe later on. But we would prefer that his private life remain with his family.

M: I don't blame you for that. As long as no one's destroying it.

T: I still have those letters, but your private life is so sacred; it is your own. Why should people who are your enemies--political enemies--make something out of your private life, give it a meaning that does not exist. They could change that as long as there are persons alive, they will try to harm your private life, like in Kennedy, like many... if they don't like you because of political reasons they would change the meaning of those letters and why should we allow them to read what he wrote us, his children, just for gossip or to be changed? Those letters if we ever give them, they will remain tied up for one hundred years so that there will be no more of that feeling, political feeling, against my father because he was a revolutionary or because he was part of the regime that they didn't believe in. We believe that it's much better if they don't ever get it.

M: Well, actually, I have no objection. I think that if somebody wants to hold it for 100 years this is fine.

T: They told me that at the University of Texas (Austin) that they would hold them from public view for 100 years...

M: We do that too, our archives. If somebody places restrictions on them that they don't want to show this and can't show that or "We don't want this publicized" or something like this, we respect their wishes.

It's the only real way you can gather archives. Because if you want to honor somebody, what they want...you might not agree with it, but if you don't honor it then you shouldn't be in the archival business.

T: I have been asked many times about my father's private life, that they cannot find it in the University of California. I say it's on

purpose it was not included. But you can follow his life from the time he started publication in 1899 through 1935 when it was the last publication, and then he still kept on writing up to 1944 when he died. But I do think that private lives are very, very personal and very private. I don't like to see other people just make up things or give meanings to something, a different meaning to what it actually was.

M: When was your father born?

T: My father was born December 31, 1873.

M: Practically New Year's day.

T: Practically New Year's day. He was baptized the following day, January 1st.

M: He must have been...sometimes the church baptizes that quickly because they don't feel an infant will live. Was he in poor health when he was born?

T: I don't know why they took him immediately to be baptized but he was the oldest and the only surviving son of four that my grandparents had. My grandparents had two other boys and one girl and they all died in their very early years. My father was the only surviving member of that family. My grandfather was a wholesale dealer in grains; he also dealt in cattle. He was very industrious, very successful in business. The Norwells were Jews, a Jewish family, who came to Chihuahua and were very, very wealthy and very successful. They said that my grandfather was such a good businessman that they took their hat off to him. He was so good in business. He made quite a fortune and he acquired quite a bit of real estate, which he also dealt in. So my father grew in plenty, from the time he was born till the time that my grandfather died. My grandfather still left my grandmother very

well off. My father inherited not only from his mother, he inherited four fortunes--my grandfather's, my grandmother's, and my two maiden aunts. He lost the four fortunes in his newspaper campaigns.

M: He lost them? Do you mean they were confiscated, or he had to pay fines?

T: No. Because he had to run the newspaper on something. When he was publishing his newspaper, the government--Terrazas' Regime--would warn the merchants, "If you advertise in the Correo de Chihuahua, we will raise your taxes." Many times when my father had contracts for advertising they would write him a letter telling him they could no longer publish in his newspaper because business wasn't very good or because of this or because of that. My father knew what was going on in back of those people and they knew the way they could kill his newspaper was by no advertising. An independent newspaper [that] receives no money for survival from the government has to live on advertising. So my father used his own personal fortune to put out his newspaper sometimes with advertising sometimes without it. Other ways they would fight my father was by taking away all his employees, withdrawing them all in the evening from the newspaper. My father was the first one who brought linotypes to Chihuahua City. He learned to operate them and one time when there were no employees, no employees showed up for work, my father not only linotyped the columns, he placed them in the forms and he ran the presses and the paper was out at 5 o'clock in the morning. One man put out the paper--wrote it, put it up in linotype, put it in the forms, put it into the presses, and ran the presses by himself. You can imagine how hard he worked, how fast. Naturally all newspapers have a certain amount of material already pre-linotyped.

So he said he just got a hold of everything that had been put up and printed and he filled his newspaper. He published the news that the government wanted to withhold. They thought that the only way to withhold that news was to take away all the employees from my father that evening. But at 5 o'clock the paper was out and the news was out. Have you ever heard of a man like that?

M: No, I sure haven't.

T: You can imagine, we were all kids, we were little kids, we couldn't help him. He sat down and he wrote the news in the linotypes, imagine! How could they fight a man like my father?

M: I don't know unless they shoot him or...apparently they didn't want to do that.

T: There was a chauffeur in Chihuahua City; he died just three years ago at the age of 93. He said that every time, he was my father's chauffeur--he worked in a taxi stand--he said that he would take my father to the hacienda, to the "Labor de Terrazas," and bring him back then he would never turn around the corner until he saw that my father was inside the house because he was afraid that there would be someone that would shoot my father for his brave deeds, for his fearlessness. He cared not what anyone in the government would say or do. The last time that my father published the newspaper was September 9, 1935. [It was then] closed up by General Quevedo, Governor then of the state of Chihuahua, also for political reasons. That was the last time the Correo de Chihuahua was ever published. My father ran out of funds many times and those four fortunes that he inherited, real estate, he used them up to keep up a campaign and newspaper just for the sake of freedom, to preserve the rights of people and to speak for those people who had no voice. My father was their "Apostle" as they called him.

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