

The Texas Constitution: The People, History, and Government of the Lone Star State

Chapter 2 Migration and Immigration to Texas

Chapter 2 examines early migration and immigration into Texas. Upon completing the chapter, you should be able to demonstrate knowledge about:

- Patterns of immigration into Austin's Colony
- Early African and African-American movements into Texas
- Texas settlement patterns by specific immigrant groups
- Early settlements and communities in Texas
- The names of key individuals and the settlement of Texas

Austin's Colony

The vast majority of Anglo-Americans that arrived at Austin's Colony were of British ancestry,¹ but a number of Irish colonists were also counted among the original settlers.² Most of the Old Three Hundred were farmers by trade and tended to arrive in Texas as independent, single family units instead of in groups.³ The largest numbers had migrated from the Trans-Appalachian South and were part of a larger trend in early 19th century America toward westward migration.⁴ Stephen F. Austin, in an effort to avoid controversy and conflict among the colonists, generally accepted into his colony only those who were of "higher" economic standing, and several families including the Bells (British), Bordens (British), Kuykendalls (Dutch), and Rabbs (Austrian) already possessed substantial economic means before they arrived at Austin's Colony. Furthermore, only four of the original 300 grantees were illiterate⁵ and a large number were slaveholders when they

¹ Long, Christopher, "Old Three Hundred," *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/umo01>

² "Irish Texans," *Texas Almanac*, <http://texasalmanac.com/topics/culture/irish/irish-texans>

³ Long, Christopher, "Old Three Hundred," *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/umo01>

⁴ Ibid.

⁵ Ibid.

arrived and brought their slaves to the colony. By the fall of 1825, sixty-nine of the families in Austin's Colony owned a total of 443 slaves which accounted for nearly a quarter of the colony's total population of 1,790.⁶

African and African-American Movements into Texas

The arrival of slaves at Austin's Colony increased the number of Africans living in Texas but did not mark the beginning of African movement into Texas. Beginning with Esteban's arrival in 1528 as the slave of a member of de Vaca's crew, African movements into Texas increased largely as a result of slaveholders bringing indentured servants into the area. Under Spanish rule, free blacks were accepted socially and permitted to work in professions or skilled trades and under Mexican rule had all the legal and political rights of citizenship.⁷ Even though the Mexican government legally abolished slavery in 1829, there were approximately 5,000 enslaved people living in Texas in early 1830,⁸ and by the time Texas became a republic in 1836, slavery was an established and thriving institution that subjugated approximately 13,000 African people.⁹

The Constitution of the Republic of Texas (the **Constitution of 1836**), gave preference to Anglo-American settlers, protected the rights of Anglo people in the unoccupied lands of the republic and, significantly, made specific exemptions of Africans and the descendants of Africans and Indians from state citizenship. In early February, 1840, the Republic of Texas passed *An Act Concerning Free Persons of Color*. The act held that unless the Congress of the Republic ruled that a petitioner could stay, all free non-white persons were required to leave the state by January 1, 1842, or be sold into slavery. Furthermore, any free non-white person caught entering Texas would be arrested, jailed, and put up for public auction if a \$1,000 bail wasn't paid.¹⁰ The act, combined with the Republic's constitutional protection of the ownership of both slaves and land, created an incentive for southerners in the Deep

⁶ Ibid.

⁷ Lonestar Genealogy, "Research in The Lonestar State: Immigration to Texas," <http://www.lonestargenealogy.com/courses/texas/migration.html>

⁸ "African Americans," Bullock Museum Online, <http://www.thestoryoftexas.com/discover/campfire-stories/african-americans>.

⁹ Ibid.

¹⁰ Ibid.

South to expand the system of slavery westward into Texas. The number of slaves in Texas rose dramatically from 5,000 in 1830 to over 182,000 by the end of the Civil War.¹¹

Emancipation for African people living in Texas was announced on June 19, 1865. In an effort to place severe restrictions on the rights of newly emancipated black Texans, the Texas legislature passed a series of laws that included “Black Codes,” Jim Crow laws, poll taxes, literacy tests, and restrictive covenants. In 1867, the United States Congress eliminated the Black Codes and ushered in a new phase of Reconstruction in Texas. African Americans made substantial contributions to the transition of Texas from a slave-labor state. Ten African-American delegates at the Constitutional Convention of 1868–1869 helped to write a new state constitution that protected civil rights; established the state's first public education system; and, extended the franchise to all men regardless of race. Forty-one African American Texans served in the Texas legislature between 1868 and 1900.¹² After the Civil War, many African American Texans moved from the state's rural areas to cities such as Dallas, Austin, Houston, and San Antonio. The townships they established on the outskirts of urban cities were referred to as “freedmen towns,” which became distinct African-American communities.¹³ Some of the freedmen town communities still exist today including “Deep Ellum” in Dallas,¹⁴ and the Fourth Ward, later known as “Little Harlem,” in Houston.”¹⁵

For the Record: The Texas Origins of “Juneteenth”

On June 19, 1865, Union Major General Gordon Granger arrived in Galveston and issued **General Order No. 3**, which read in part: “The people of Texas are informed that, in accordance with a proclamation from the Executive of the United States, all slaves are free.”¹⁶

¹¹ Ginsberg, Benjamin, Lowi, Weir, Tolbert, Champagne, Harpham, *We the People: An Introduction to American Politics*, 9th edition, Texas edition, 2013, (New York: W. W. Norton & Company), p. 781.

¹² W. Marvin Dulaney, “African Americans,” Texas State Historical Association online, *The Handbook of Texas*, <https://tshaonline.org/handbook/online/articles/pkaan>.

¹³ Ibid.

¹⁴ Texas Monthly, staff article, “Why Dallas?” (December 1973), <http://www.texasmonthly.com/articles/why-dallas/>.

¹⁵ Carol McDavid, David Bruner, and Robert Marcom, Urban Archeology and the Pressures of Gentrification: Claiming, Naming, and Negotiating ‘Freedom’ in Freedmen’s Town, Houston,” http://freedmantownarchaeology.rice.edu/reports/McDavid_et_al%20BTAS_79_2008.pdf.

¹⁶ Acosta, Teresa Palomo, “Juneteenth,” *The Handbook of Texas (online)*, Texas State Historical Association, <https://www.tshaonline.org/handbook/online/articles/lkj01>.

News of emancipation traveled slowly to Texas, and by the time General Order No. 3 was announced, the “Executive” to whom Granger was referring, President Abraham Lincoln, was dead. The 13th Amendment abolishing slavery was well on its way to ratification and the Emancipation Proclamation ending slavery in the Confederacy (at least on paper) had taken effect two-and-a-half years prior to the announcement of the Order in Texas.¹⁷

Despite its long delayed arrival, General Order No. 3 by no means signaled the instant freedom of most of the Lone Star State’s 250,000 slaves. Plantation masters decided when and how to announce freedom to their slaves and it was not uncommon for them to delay the news until after the harvest. In Galveston, the ex-Confederate mayor flouted the Army by forcing freed people back to work,¹⁸ and terror and violence toward blacks followed the announcement of the order. Freed black men and women in Texas nonetheless transformed June 19th from a date marking the announcement of an unheeded military order into a day of celebration described as “one of the most inspiring grassroots efforts of the post-Civil War period.”¹⁹

The first “Juneteenth” celebration was held in 1866 - exactly one year after the announcement of Order No. 3 in Texas²⁰ – and a larger celebration was held in Austin the following year.²¹ Ex-slaves in many parts of Texas purchased land, or “emancipation grounds,” specifically for the purpose of holding Juneteenth gatherings. Some of the originally purchased property still serve as gathering places for Juneteenth celebrations including Emancipation Park in Houston (purchased in 1872), Comanche Crossing - now known as Booker T. Washington Park - in Mexia (purchased 1898); and Emancipation Park in East Austin (purchased in 1907).

The celebration of Juneteenth spread from Texas to the neighboring states of Louisiana, Arkansas and Oklahoma, and then to Alabama, Florida, and California as African-American Texans migrated after emancipation.²² Today, Juneteenth celebrations are held in most if not all of the 50 states, and almost all states now have some form of legislation or declaration establishing Juneteenth as a state holiday or day of recognition.²³

Spanish and Spanish Canary Islander Immigration to Texas

The Spanish Colonial era in Texas began around 1689 with the systematic establishment of missions and presidios (the secular counterparts to missions), designed to spread

¹⁷ Gates, Henry Louis, “What is Juneteenth? The First Juneteenth,” Series: The African Americans: Many Rivers to Cross, Public Broadcasting System (PBS), <http://www.pbs.org/wnet/african-americans-many-rivers-to-cross/history/what-is-juneteenth/>.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid.

²¹ Acosta, Teresa Palomo, “Juneteenth,” *The Handbook of Texas (online)*, Texas State Historical Association, <https://www.tshaonline.org/handbook/online/articles/lkj01>.

²² Ibid.

²³ National Registry of Juneteenth Organizations and Supporters, <http://www.juneteenth.com/worldwide.htm>.

Christianity and establish Spanish control over the region.²⁴ The first Spanish missions were established in the 1680s near present-day San Angelo, El Paso, and Presidio – areas that were closely tied to settlements in what is today New Mexico. In 1690, Spanish missions spread into East Texas after news surfaced of La Salle’s incursion into the area. In East Texas, the Spanish settlers encountered the Caddo Indians, whom they called “Tejas” (derived from the Caddoan word “Tay-yas”, meaning friend).²⁵ Evidence of the early Spanish mission and presidio system can still be seen today with the Alamo in San Antonio; the remains of Mission San Antonio Valero and nearby La Villita in and near San Antonio; La Bahía, which includes a presidio and missions, near present-day Goliad; and, Los Adaes (which served as the capital of Spanish Texas) near present-day Robeline, Louisiana.²⁶

Founded in 1718 as a combination of civilian, military, and mission communities, **San Antonio de Bexar** (originally settled as San Fernando de Bexar) proved to be the most successful Spanish presidio system in Texas. The earliest settlers to San Antonio were Spanish Canary Islanders. A year after San Antonio was founded, the Marqués de San Miguel de Aguayo made a report to the king of Spain proposing that families be transported from the Canary Islands, Galicia, and Havana to populate the province of Texas. His plan was approved, and under the leadership of Juan Leal Goraz, a group of fifty-six Canary Islanders (fifteen families) traveled by ship and then proceeded overland to San Antonio de Bexar, where they arrived on March 9, 1731.²⁷ The Canary Island immigrants formed the nucleus of the villa of **San Fernando de Béxar**, the first regularly organized civil government in Texas.²⁸

Spanish royal authorities continued their efforts to increase immigration into Texas in hopes that civilian settlements consisting of artisans, farmers, and traders would help offset the growing expense of maintaining Spanish military installations and presidios throughout Texas.²⁹ From 1773 until 1824 when Texas was joined to the Mexican state of

²⁴ Whitehurst, Katie, “Spanish Colonial: 1689-1821,” Texas PBS and Humanities Texas, The Summerlee Foundation, <http://texasourttexas.texaspbs.org/the-eras-of-texas/spanish-colonial/>.

²⁵ Ibid.

²⁶ Ibid.

²⁷ “Canary Islanders,” *The Texas Handbook (online)*, Texas State Historical Association, <https://tshaonline.org/handbook/online/articles/poc01>.

²⁸ Ibid.

²⁹ De la Teja, Jesús F., “San Fernando de Bexar,” *The Texas Handbook Online*, Texas State Historical Association, <https://tshaonline.org/handbook/online/articles/hvs16>.

Coahuila, royal authorities lured an additional 400 families of Canary Islanders to Texas by offering them generous land grants and the right to carry the official title of *hidalgo*, or noble.³⁰ Today, several old families of San Antonio can trace their descent from the Canary Island colonists.³¹ And, the claim can easily be made that without the influence of Canary Islanders, the state's famous "Tex-Mex" cuisine would be far less flavorful. The immigrants brought with them the spices of their homeland - cilantro, cumin, and chile peppers - and combined them with local ingredients like beef, onions, pecans, pinto beans, and the flavor of mesquite wood to produce a distinct brand of Texas cooking.³²

The Wild and Wonderful Women of Texas: María Gertrudis Pérez (1790 - 1832)

Maria Gertrudis Perez (also known as Maria Perez Cassiano), was a descendent of the Canary Islanders that in the 18th century formed the first organized civil government in Texas. She was born in 1790 in the family homestead at the Royal Presidio of San Antonio de Béxar, and at the age of 24, married a man almost forty years her senior. Her husband, an experienced military commander and Governor of the State of Coahuila, was often gone on military expeditions in the western Mexican provinces.³³

Important to the story of both Maria Perez and the history of Texas women is the fact that Spanish law in 1814 - and later the Constitution of Coahuila y Tejas of 1827 - allowed women community and individual property rights which meant that women were considered by law to be equal to men in terms of inheritance, property ownership, and property administration.

During her wealthy and influential husband's frequent absences, Maria would fully assume his duties and administer his estate. Known as "La Brigaviella" (the Brigadier General), Maria regularly dressed in an embroidered military jacket and reviewed on horseback the troops in San Antonio's Military Plaza.³⁴

³⁰ Ibid.

³¹ "Canary Islanders," *The Texas Handbook (online)*, Texas State Historical Association, <https://tshaonline.org/handbook/online/articles/poc01>.

³² Victoria Haneveer, "How the Cuisine of the Canary Islands Influenced Tex-Mex", *Houstonian Magazine*, August 19, 2016, <https://www.houstoniamag.com/articles/2016/8/19/how-the-cuisine-of-the-canary-islands-is-related-to-tex-mex>

³³ Acosta, Teresa Palomo, "Maria Gertrudis Perez Cordero Cassiano," Women in Texas History, Ruthe Winegarten Memorial Foundation for Texas History. <http://www.womenintexashistory.org/audio/cassiano>.

³⁴ Ibid.

Native American Indians in Texas

Native American Indian tribes roamed Texas for many centuries prior to the arrival of Europeans. All areas of the state contain rich histories about Native American Indian tribes indigenous to their region but one area plays a particularly significant role in understanding the plight of Native Americans after European invasion. Located in the north central section of the Texas Panhandle, present-day Hutchinson County is now extremely arid due to a drastic decline in the water table; but, the region was once filled with many springs fed by the Canadian River that sustained abundant wildlife – including herds of thousands of buffalo.³⁵ Hutchinson County is the site of **Adobe Walls**, the name given to a couple of trading posts built by Anglo settlers around 1843. Indian raids along the Santa Fe Trail prompted the commanding general of the Department of New Mexico to send a military team led by Colonel Christopher “Kit” Carson to “punish” the Kiowa and Comanche tribes for the raids. Carson and his men attacked a Kiowa village in November, 1864, and then retired to Adobe Walls to rest. There, more than 1,000 members of the Kiowa and Comanche tribes launched an unsuccessful counter-attack against Carson’s well-armed militia.³⁶ The Indians’ defeat at the First Battle of Adobe Walls signaled an “all clear” for Anglo merchants and buffalo hunters to pour into the area. Merchants from Dodge City, Kansas, followed buffalo hunters into the Texas Panhandle and established a large complex at Adobe Walls that included a corral, restaurant, stores, and saloons to serve the 200 - 300 buffalo hunters that roamed the area.³⁷

Early in the morning of June 27, 1874, a combined force of some 700 Comanche, Cheyenne, Kiowa, and Arapaho warriors led by Comanche **Chief Quanah Parker** attacked the buffalo camp. The camp was inhabited by only 28 Anglo men - including William Barclay “Bat” Masterson and William “Billy” Dixon – at the time of the attack; but, the Indian warriors were virtually defenseless against the hunters’ superior weapons. An estimated 70 Indians were killed and Chief Parker was wounded.³⁸ The Second Battle of

³⁵ Weiser, Kathy, “Hutchinson County – Panhandle Frontier,” *Legends of America* (online), June, 2013. <http://www.legendsofamerica.com/tx-hutchinsoncounty.html>

³⁶ Weiser, Kathy, “Adobe Walls – Buffalo and Battles,” *Legends of America* (online), June, 2016. <http://www.legendsofamerica.com/tx-adobewalls.html#First%20Battle%20of%20Adobe%20Walls>

³⁷ Ibid.

³⁸ Ibid.

Adobe Walls was a crushing defeat for the Indian tribes but they nonetheless continued to raid in desperate and final attempts to retain their ancestral and spiritual homelands. The **Red River War** (1874-75) marked the final chapter in the centuries-long history of Native American sovereignty in Texas. On June 2, 1875, the Comanche Indians and Chief Parker surrendered at Fort Sill (near present-day Lawton, Oklahoma).³⁹ The surrender is significant to Texas history for a number of reasons: it was the final subjugation by Anglos of the powerful Comanche, Kiowa, and southern Cheyenne Indians; it marked the virtual extinction of the southern herd of buffalo; and, it signaled the opening of the Texas Panhandle to white settlement and the accompanying West Texas ranching industry.⁴⁰ The Red River War also resulted in the final relocation of the Southern Plains Indians onto reservations as the United States government forced the last Indians living east of the Pecos River into the Oklahoma territory.

For the Record: Chief Quanah Parker (ca. 1845-1911)

The exact birthplace of Chief Quanah Parker is disputed. Some historians claim he was born on Elk Creek south of the Wichita Mountains in what is now Oklahoma, and others claim his birthplace was near Cedar Lake southeast of Seminole, Texas.⁴¹ He was the son of Peta Nocona, a noted war chief of the Noconi band of Comanche, and Cynthia Ann Parker, an Anglo woman captured in 1836 during a Comanche raid on Parker's Fort (near present-day Groesbeck, Texas). Cynthia Parker converted to the Indian way of life and remained with the Noconi Comanche for 24 years.

In 1860, the Texas Rangers and a militia led by Ranger Captain "Sul" Ross raided a Comanche encampment on the Pease River (near present-day Quanah, Texas, in Foard County) in retaliation against recent Comanche attacks on white settlers. Chief Peta Nocona was killed in the raid and Quanah Parker's mother and sister were captured and incarcerated. The battle decimated the Noconi band and forced Quanah, now an orphan, to take refuge with the Quahada Comanches of the Llano Estacado.⁴²

Parker and the Quahadas were able to hold the Texas plains against the United States Cavalry for several years in the 1850s and 1860s. But, as the Indians' primary source of subsistence – buffalo – was being decimated by Anglo hunters pouring into the region, Parker and the Quahadas formed a multi-tribal alliance dedicated to expelling the hunters from the plains. The two battles of Adobe Walls proved disastrous to the alliance and within a year the Quahadas

³⁹ James L. Haley, "Red River War," *The Handbook of Texas Online*, Texas State Historical Association. <https://tshaonline.org/handbook/online/articles/qdr02>.

⁴⁰ Ibid.

⁴¹ Hosmer, Brian C., "Parker, Quanah," *Handbook of Texas Online*, Texas State Historical Association, <http://www.tshaonline.org/handbook/online/articles/fpa28>.

⁴² Ibid.

surrendered their independence at the Red River War and moved to the Kiowa-Comanche reservation in southwestern Oklahoma.⁴³

In an attempt to unite the various Comanche bands in Oklahoma, federal agents named Quanah Parker chief and the Kiowa-Comanche acquiesced to the government's bestowment of the honor. Over the next quarter century, Chief Parker worked to promote self-sufficiency and self-reliance by supporting the construction of schools on reservation lands and promoting the creation of a ranching industry by entering into agreements with Anglo ranchers to allow them to lease grazing lands within the Comanche reservation. But, a growing movement to strip the Comanche of their lands resulted in the federal government's dissolution of the Kiowa-Comanche reservation in 1901. For the remaining years of his life Parker owned and operated a profitable ranch and became very wealthy as the result of shrewd investments.⁴⁴

Chief Parker adopted some of the Anglo ways of life but he never cut his braids and remained a member of the Native American Church credited with introducing and encouraging the use of peyote among the tribes in Oklahoma (despite the fact his son, White Parker, became a Methodist minister). He died on February 23, 1911, and was buried beside his mother in Post Oak Mission Cemetery near Cache, Oklahoma. In 1957, the expansion of a missile base forced the relocation of Post Oak Mission Cemetery and the reburial of Quanah and Cynthia Ann Parker in the Fort Sill Post Cemetery at Lawton, Oklahoma. On August 9, 1957, Quanah was buried with full military honors in a section of that cemetery now known as Chief's Knoll.⁴⁵

Forced migration of Native American Indians into Oklahoma had occurred before the Red River War largely as a result of Indian defeats during armed conflicts such as the Battle of the Neches in Van Zandt and Henderson counties, near present-day Chandler.⁴⁶ After Texas entered the Union in 1845, the federal government assumed control of Indian affairs but had no authority to create reservations in Texas since the state retained ownership of all public lands. In 1852, the Texas legislature passed a bill authorizing the governor to work with the federal government to set aside Texas land reserved for Indian resettlement. A few Texas reservation attempts failed to work because Native Americans had neither the desire nor the intention to relocate to the assigned areas. Three resettlement attempts did, however, prove successful. The **Alabama-Coushatta Indians**, described as having "some sort of genius for peace and diplomacy,"⁴⁷ remained distant from conflicts during the long period of Native American-Anglo animosity in Texas. Even Mirabeau B. Lamar, a

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Ibid.

⁴⁶ <http://texasalmanac.com/topics/culture/american-indian/american-indian>.

⁴⁷ Dickerson, W. E. S., "Indian Reservations," *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/bpi01>.

consummate foe of Native Americans, publically stated that the Alabama-Coushatta tribes should be guaranteed occupancy of land in Texas.⁴⁸ In 1854, the state legislature appropriated money for the purchase of 1,280 acres of land in Polk County to be reserved for Alabama Indians and Coushatta Indians, in a combined reservation.⁴⁹ In addition to the Alabama-Coushatta Reservation, two Native American Indian reservations continue to exist in Texas – one occupied by the Tigua Indians in the city limits of El Paso and Ysleta in El Paso County, and another by the Kickapoo Indians on the Rio Grande close to present-day Eagle Pass.⁵⁰ The oldest of the three reservations, the Alabama-Coushatta, is the only one to have had land guarantees by the Republic of Texas republic, the State of Texas, and the United States government.

German Immigration and Settlement

The non-Spanish European ethnic group to make the greatest impact on Texas was German. The German-Texan culture started in 1831 when **Frederick Ernst**, “Father of German Immigration to Texas,” received a grant of more than 4,000 acres in present-day Austin County.⁵¹ In 1840, the *Adelsverein* – the Society for the Protection of German Immigrants in Texas – was created in Germany, and through the Society’s sponsorship thousands of Germans immigrated to Texas. Upon their arrival in Galveston or Indianola,⁵² the immigrants traveled to Houston and then on to the valleys between the Brazos and Colorado rivers. Most of the original German immigrants to Texas settled in Central Texas around present-day New Braunfels and Fredericksburg.⁵³ German immigration and migration exploded after Texas entered the Union in 1845, and until 1877 German speakers in the city of San Antonio outnumbered both Hispanics and Anglos.⁵⁴

⁴⁸ Dickerson, W. E. S., “Indian Reservations,” *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/bpi01>.

⁴⁹ Ibid.

⁵⁰ Ibid.

⁵¹ Jordan, Terry G., “Germans,” *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/png02>.

⁵² Malsch, Brownson, “Indianola, TX,” *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/hvi11>.

⁵³ Jordan, Terry G., “Germans,” *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/png02>.

⁵⁴ Fehrenbach, T. R., “San Antonio, TX,” *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/hds02>

For the Record: Indianola, Texas

Indianola, originally named “Indian Point,” was founded on Matagorda Bay in present-day Calhoun County in August 1846 by the commissioner general of the *Adelsverein* as the landing place for German immigrants bound for western Texas under the sponsorship of the Society.

Indianola played a crucial role in the early history of Texas. It served as the chief port through which European and American immigrants flowed into western Texas; was an essential deep-water port during the Mexican War; served as an army supply depot to frontier forts in western Texas; was the terminus for Charles Morgan’s New York-based steamship line; was the beginning point of a military road that led to San Antonio, Austin, and Chihuahua; and was the landing place of the “camel experiment” (1855-1863) designed to transport military supplies into the American southwest.

Indianola was second only to Galveston as the largest port in Texas until a catastrophic hurricane hit the port in 1875. The town was again hit by a hurricane in 1886, and by 1887 the site had been abandoned. Indianola is now a ghost town marked only by a historical marker commissioned by the Texas Historical Commission.⁵⁵

Many German-Texans were staunch opponents of slavery. Under the leadership of **Freier Mann Verein**, the Freeman’s Association was established in Texas and the issue of German opposition gained public attention during the annual *Staats-Saengerfest* (State Singers Festival) held in San Antonio in May 1854.⁵⁶ The association adopted a platform that declared slavery an evil and asserted the United States government should help the states to abolish slavery.⁵⁷ During the time the Freeman’s Association was established in the state, German-Texas freemasons, freethinkers, political activists, and liberals migrated to the banks of Cypress Creek in Kendall County where in 1854 the town of Comfort, known for its Union sentiment during the Civil War, was established.⁵⁸

Czech and Slovak Immigration

⁵⁵ See Malsch, Brownson, “Indianola, TX,” *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/hvi11>.

⁵⁶ Bieseke, Rudolph L., “German Attitude Toward the Civil War,” *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/png01>.

⁵⁷ Ibid.

⁵⁸ Lich, Glen E., “Comfort, Texas,” *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/hjc16>.

Down the road from Comfort was New Ulm, a community consisting largely of Czech and Slovak immigrants. Czech immigration to Texas did not begin in earnest until the 1850's with the first group arriving in Galveston in 1852. Most Czech immigrants had been farmers and poor laborers in Europe and they settled in areas that contained land rich for farming. Most of the early Czech immigrants to Texas settled near present-day La Grange in the area around Fayetteville, often referred to as the "cradle of Czech immigration,"⁵⁹ and along the coastal plains near present-day Wharton, Victoria, and Fort Bend.⁶⁰ Others traveled west to present-day Shiner, north to present-day Snook, and on into the "blackland prairie" that runs from Williamson through Bell and McClennan counties with settlements concentrating in present-day Temple and West.⁶¹ The Texas Czechs became known for their methods of cultivation and played a major role in the Texas cotton industry.⁶²

Irish and Scotch Irish Immigration

Immigration from Ireland to Texas was already underway when Stephen F. Austin received his father's grant to establish the Old Three Hundred colony. Dublin-born Hugh O'Connor arrived in Texas sometime in the early 1760s and upon arrival changed his name to the more Spanish "**Hugo Oconor**". Selected to serve as the Spanish governor of Texas from 1767 to 1770,⁶³ Oconor paved the way for other Irish immigrants to settle in Texas. A number of Irish-born Spanish subjects were counted in the Nacogdoches census in the late 1700s, and Irish immigration increased in 1828 when two separate pairs of Irish empresarios founded colonies in Texas. John McMullen and James McGloin established the San Patricio Colony south of San Antonio; and James Power and James Hewetson established the Refugio Colony on the Gulf Coast. The two colonies were settled mainly by Irish immigrants but Mexicans and immigrants of other nationalities were also welcomed into the settlements.⁶⁴ Following the lead set by Oconor, Irish settlers immigrated to San

⁵⁹ Robert Plocheck, "Czech Texans," *Texas Almanac Online*, <http://texasalmanac.com/topics/culture/czech/czech-texans>.

⁶⁰ Machann, Clinton, "Czechs," *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/plc02>

⁶¹ Ibid.

⁶² Ibid.

⁶³ "Irish Texans," *Texas Almanac*, <http://texasalmanac.com/topics/culture/irish/irish-texans>

⁶⁴ Ibid.

Antonio in such large numbers that by the mid-1800s the area around the Alamo was dubbed (and is still referred to as) “Irish Flats”.⁶⁵

Texas history is filled with an impressive list of Texans descending from Irish, Scottish, or Scotch-Irish ancestry including Sam Houston, Stephen F. Austin, Davy Crockett, and Jim Bowie.⁶⁶ Scottish immigration particularly increased in the late 1800s after ranching came to define the state’s economy with “eager and ambitious Scots [coming] directly from Edinburgh and Aberdeen to raise cattle and build railroads – and make money”.⁶⁷

French Immigration

In addition to English, Irish and Scottish immigration, French settlers immigrated into Spanish Texas. Beginning with La Salle’s arrival near Sabine Pass and the establishment of Fort Saint Louis,⁶⁸ French settlers including Creoles, Cajuns, refugees from slave uprisings in Santo Domingo, and emigres from the French Revolution came to Texas after the signing of the Louisiana Purchase.⁶⁹ The “pirate republic” established on Galveston Island by Frenchman Jean Lafitte contained more than 1,000 persons at its peak in 1818,⁷⁰ but Lafitte held no interest in assisting his French brethren with immigration and settlement and remained focused on his privateering business. The father of French immigration to Texas was **Henri Castro**, who in 1844 founded a French settlement now known as Castroville. Born in Landes, France, Castro’s family descended from Portuguese Jews who had fled to France after the inception of the Spanish Inquisition. Castro immigrated to the United States, and in 1842 entered into a contract with the Republic of Texas government to settle a colony in Southwest Texas on the Medina River. From 1843 to 1847, Castro brought to Texas almost 2,000 French immigrants⁷¹ consisting of 485 families and 457 single men.⁷² A

⁶⁵ Moody, Joan, “San Antonio’s Irish Roots are Deep,” San Antonio Express-News,

<http://www.mysanantonio.com/news/article/San-Antonio-s-Irish-roots-are-deep-788955.php>

⁶⁶ Robert Plocheck, “Scot/Scotch-Irish,” *Texas Almanac*, <http://texasalmanac.com/topics/culture/scotscotch-irish/scotscotch-irish>.

⁶⁷ Ibid.

⁶⁸ “Research in the Lonestar State: Immigration to Texas,” *Lonestar Genealogy*, <http://www.lonestargenealogy.com/courses/texas/migration.html>.

⁶⁹ Ibid.

⁷⁰ Ibid.

⁷¹ “French”, *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/pmf01>.

⁷² Williams, Amelia W., “Castro, Henri,” *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/fca93>.

wise, learned, and humane man, Castro used his own money to improve the welfare of his colonists, furnishing them with cows, farm implements, seeds, and medicine.⁷³ Out of gratitude for his influence and kindness to Texas, the first President of the Republic of Texas, Sam Houston, appointed Castro consul general for Texas in Paris, France. Castro County, in the Texas Panhandle, was named in his honor.⁷⁴

For the Record: *Los Adaes, Don Antonio Gil Y'Barbo, and Nacogdoches: A Story of Spanish, French, and Native American Life in Deep East Texas*

Los Adaes, located near present-day Robeline, Louisiana, included both a mission (founded in 1717) and a presidio (established in 1721). It was the easternmost establishment in Spanish Texas for more than half a century.

The original purpose of Los Adaes was to block the French from encroaching into Spain's southwestern lands. The major trail west, the El Camino Real, was barely a footpath at the time, and the mission's remote location in east Texas (now Louisiana) was isolated and far removed from the centers of Spanish government emerging in San Antonio de Bexar and La Bahia (Goliad). Out of necessity, the inhabitants of Los Adaes turned to the French at nearby Natchitoches, Louisiana, on the Red River, for food supplies. Despite trade prohibitions by Spanish authorities, the Spanish Adaesenos, the Louisiana French, and the friendly local Caddo-speaking Indians, the Adaes (for whom the mission was named), developed a system of commerce, trade, and friendship.⁷⁵

When possession of French Louisiana was transferred to Spain in 1762 (the Treaty of Fontainebleau), the Spanish crown ordered the inhabitants of Los Adaes (estimated at 500) to abandon the site and move to San Antonio.⁷⁶ Those who survived the long and treacherous trip to San Antonio found the city did not suit their frontier sensibilities, and they sought permission to leave the city and return to East Texas.

During the Adaesenos' stay in San Antonio, **Don Antonio Gil Y'Barbo** emerged as the group's most influential member and soon caught the attention of Spanish Governor Domingo Cabello. Y'Barbo, born and raised at Presidio Los Adaes, had followed in his father's footsteps and served as a member of the Spanish military at the presidio.⁷⁷ During his many years at Los Adaes, Y'Barbo had forged close commercial and social relationships with both the local Caddo Indians and the French at the Natchitoches.⁷⁸ The Governor named Y'Barbo

⁷³ Ibid.

⁷⁴ Williams, Amelia W., "Castro, Henri," *The Handbook of Texas Online*, Texas State Historical Society, <https://tshaonline.org/handbook/online/articles/fca93>.

⁷⁵ McCorkle, Jr., James L., "Los Adaes," *The Handbook of Texas Online*, Texas State Historical Association, <https://tshaonline.org/handbook/online/articles/nfl01>.

⁷⁶ Ibid.

⁷⁷ Galan, Francis, "Los Adaes, the Final Years: Evacuation and Resettlement," Texas Beyond History, University of Texas at Austin, College of Liberal Arts, <https://www.texasbeyondhistory.net/adaes/final.html>

⁷⁸ Ibid.

principal trader and Indian agent to the Louisiana-Texas borderlands,⁷⁹ and the Adaesenos left San Antonio. Stopping along the Old San Antonio Road (in current Madison County), an epidemic and subsequent Comanche raid ravaged their new settlement, and the surviving *Adaesenos* again began moving north and east.⁸⁰

Y'Barbo and the Adaesenos eventually settled in Nacogdoches in Spring 1779. First established as a Spanish settlement in 1716, Nacogdoches (named for the Nacogdoche Indians, a Caddo Indian group) had become a gateway for trade - mostly illicit - with the French.⁸¹ Y'Barbo was appointed Lieutenant-Governor of the settlement of Nacogdoches in October 1779, and with his appointment to the post the Spanish government effectively "legalized" Nacogdoches as a permanent town in Spanish Texas.

Y'Barbo became a "powerful commercial, diplomatic, and cultural broker indispensable to the survival of Spanish colonization in East Texas amidst perpetual warfare to the west".⁸² The strong ties Y'Barbo and the Adaesenos had with the French and the Caddos on the Louisiana-Texas borderlands "played an instrumental role in the reversal of Spanish policy toward the Lipan Apaches and laid the foundation upon which peace negotiations with the Comanches became possible".⁸³ Y'Barbo laid out Nacogdoches streets with the intersection of El Camino Real and El Calle del Norte serving as the town's center; established a ranch, La Lucana, on the Attoyac River in Nacogdoches County; and built a stone trading house that is today called the "Old Stone Fort." The trading house became a "gateway from the United States to the vast Texas Frontier".⁸⁴ Y'Barbo died at his ranch in 1809.⁸⁵

Conclusion

Migration, immigration and movements into Texas had a profound impact on the political culture that shaped the Texas Constitution of 1876 (the state's current constitution). Knowledge of early migration and immigration patterns sets the stage for understanding the connections Texans hold to the land and the resources it contains as well as later migrations into Texas in the 20th and 21st centuries. Chapter 3 examines the constitutions Texas has had throughout its history and the political cultures that produced

⁷⁹ Ibid.

⁸⁰ Ibid.

⁸¹ McDonald, Archie P., "Nacogdoches, Texas," *The Handbook of Texas Online*, Texas State Historical Association, <https://tshaonline.org/handbook/online/articles/hdn01>

⁸² Galan, Francis, "Los Adaes, the Final Years: Evacuation and Resettlement," Texas Beyond History, University of Texas at Austin, College of Liberal Arts, <https://www.texasbeyondhistory.net/adaes/final.html>

⁸³ Ibid.

⁸⁴ Nacogdoches Chamber of Commerce, "Antonio Gil Y'Barbo," <http://www.nacogdoches.org/page.php?cat=history&id=5>

⁸⁵ Blake, Robert Bruce, "Ibarvo, Antonio Gil," *The Handbook of Texas Online*, Texas State Historical Association, <https://tshaonline.org/handbook/online/articles/fib01>.

each constitution. Current state demographics are also discussed especially in terms of how the state's economy has influenced recent migration.

Key Terms

Demographics of Austin's Colony	African Movements into Texas	Constitution of 1836
Juneteenth	General Order No. 3	Spanish Immigration
San Antonio de Bexar	Adobe Walls	Chief Quanah Parker
Red River War	Alabama-Coushatta Tribe	Frederick Ernst
<i>Adelsverein</i> Society	Freier Mann Verein	Indianola
Czech and Slovak immigration	Hugo Oconor	Henri Castro
<i>Los Adaes</i>	Don Antonio Gil Y'Barbo	Nacogdoches
Maria Gertrudis Perez		