

FREMONT COUNTY HISTORICAL SOCIETY

JULY 19, 2020 VOLUME 18, ISSUE 4

EDITOR: CAROL MCNEW READER: MARGARET STORM

WEBSITE: www.fremontheritage.com Facebook page: Fremont County Historical Society - Colorado

YOU ARE INVITED TO THE PROGRAM ON JULY 19, 2020
SHEPHERD OF THE HILLS LUTHERAN CHURCH
801 SHERIDAN AVE., CAÑON CITY, CO 81212
2:00 P.M. PUBLIC WELCOME

DON MOON AS: MAYOR STOCKBRIDGE OF OLD COLORADO CITY



PAGE 1: Don Moon, portraying Mayor Stockbridge of Old Colorado City

PAGE 2: Windshield Heritage Tours

PAGE 3: News from groups and societies, our Board of Directors and more

PAGE 4: A puzzle for you to solve

PAGE 5: History they forgot to teach us; warning explicit content

PAGE 6: OUR ADVERTISERS WHO HELP SEND THIS NEWSLETTER TO ALL OUR MEMBERS

NO REFRESHMENTS WILL BE SERVED

Don Moon is a Colorado native, historian, father, husband, and a well-seasoned actor/thespian. He has a Bachelor's Degree in history from The University of Colorado and uses that degree to bring to life President Theodore Roosevelt, Bear Claw, and Fast Eddie (Prohibition era). His one-man, first-person performances, have been seen in 6 states and he has performed at the THEODORE ROOSEVELT Symposium. Moon will bring 'History to life' and challenge today's concepts with the real story of another historic time and character- The Mayor of Old Colorado City, Mayor Stockbridge. We are sure you will be enlightened and entertained by this professional performer in a new scenario relating to the past in Colorado. See you at 2:00 p.m. on Sunday, July 19, 2020.

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Continued from Page 1: Don Moon as Mayor Stockbridge of Old Colorado City

The area between the Arkansas and South Platte rivers has been famous for its variety of people that inhabited the region. From the earliest days of the Native American to the traders, gold seekers, farmers, cattle barons and men of vision that developed the modern West, they all saw the area around "THE SHINING MOUNTAIN"...Pikes Peak as a prominent point to start their adventures. Colorado City played an essential role in all the events that made this area boom and Mayor Stockbridge will explain it all or at least as much as you can stand. The boom and bust of the area, and how it influenced the rest of the country, and how the area known as Jefferson Territory or "CORONA" by some people in Denver, became Colorado.



Prospectors headed for the mountains in 1800's. Photo courtesy Carol McNew

Windshield Heritage Tours: A Fun, Safe & Educational Way to Explore During COVID-19

The Fremont County Heritage Commission (FCHC) in cooperation with the Fremont County Historical Society (FCHS) and the Fremont County Tourism Council (FCTC) is seeking ways to make heritage-oriented programs and products safely available to the public as part of the response to COVID-19. For the benefit of Fremont County families and potential automobile-oriented visitors the *Windshield Heritage Tours of Fremont County* is being added to the existing Heritage Guide Series. This Guide will be available soon in both printed and digital versions. It will briefly summarize the existing Heritage Guides and include:

- **Designated Fremont County Landmarks** listed on the FCHC website.
- Locations of existing **Interpretive Signs** such as Western Fremont's Pathway Into History, signs near Wetmore, in Garden Park, at Grape Creek on the road to Temple Canyon and other Pike related sites as well as near the former "Rainbow Route" bridge site near Florence and near the Floral Street Skyline Drive trailhead.
- **Hidden Gems** with little-known information about the history of specific sites. The eight existing printed guides are currently available at area museums and other visitor destinations. Digital versions are available on www.fremontheritage.com and on the Tourism Council's www.royalgorgeregion.com/royal-gorge-region-self-guided-tours. This provides an opportunity to either print the Heritage Guides at home or download on a digital device and experience Fremont County's heritage. Potential audiences for this Heritage Guide include area residents, such as families with children at home, as well as stir-crazy Front Range residents and others within driving distance looking for interesting things to do.

IN COOPERATION WITH PUEBLO COMMUNITY COLLEGE

On July 20th at 3:00 PM the students in Jerry Davis' Colorado History Course and PCC-Fremont will be making their semester-end presentations on posters they researched in the class for the People & Places Trail on the PCC-Fremont Campus. This will be done and shown as a virtual presentation, but a link to the on-line meeting will be available soon. Students are also using the digital version of *Trappers to Tourists*, presented to the College by FCHS last year in some of their research.

Courtesy Jerry Davis, and Jim Nelson

FCHS BOARD OF TRUSTEES:

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P.O. Box 965, Cañon City, CO 81215

The City of Cañon City is pleased to print the Fremont County Historical Society Newsletter as a contribution to the Society. Thanks for all you do for Fremont County History.



MEMBERSHIP INFORMATION

Thank you to all the new members who have joined this year - we are glad you have joined us. Dues cover Dec. 31, 2019 to Jan. 1, 2021.

Individual	\$15.00
Family	\$20.00
Group	\$25.00
Lifetime	\$150.00

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From the Daily Record: 1872
FROM THE SUBURBS
Doby Holler, Oct. 10, 1872

Mr. Edatur.- We cam to town on last mundy and I heerd thare waz to be a skule meetin in the evenin. Wull, Gurushy An sed 'letz stay, we can larn sumthin wat thear goin to dew. So we stade. Doorin the da I met a man, sez I, say mister what are yu goin tew du; He I reckon don't like publick skules, fur says he, I reckon tha is goin to tax us to bild a skule house, but whats the yuse, sez he, we ar goin to hev a piscopal skule and I don't believe in publick skules coz why, a man haint got no bizness to hev eny yung unns if he cant afforde tew pay fur eddicatin ov em. Now me Edatur me and Gerushy An don't want tew send our yung uns to a church skule till tha gits older, but we ar willin tu pa well fur a publick skule. We went to the meetin. Slhure enuff they voted to tax the people to bild a skule house. I saw sum men voting agin it, I wunderd. I axed them the rezon. Tha sed that the publick skule waz run by a click showin denominashunal and perlitercal preferences. Now I, cudnt understand that. I saw that sum of the skule borde wuz demicrats and sum republicans, sum of won church an sum of anuther. I kant see how tha can be charged with that. Well the skule is out ov the way an I reckon I will settle in Kanyon, if sum don't brake up that vote to tax the people to bild a skule hows. I don't see wat tha want to dew that fur nohow. There is won other thing I want to ax about. Whare is yore perlics? Haint you got nun? I will tell you why I ax this wen I rite agin. Gerushy An sez that I hev rit enuff this time.
Yures more hopefully, Jonathan Seeker.

If you can read the above, you are either a “texter” for your phone, or a former teacher who tried to decipher the papers her students turned in.
This was actually published on the date. Good Luck!

Poem by George Washington Cooper, father of Dedrick Cooper, KKK foe

BUGS

Bugs, bugs, bugs weverywhere
Bugs in the ground and bugs in the air
Bugs on the floor and bugs in the rugs
The meanest of all, is the little bed bug.
Bugs that are black and bugs that are white,
Bugs that pinch and bugs that bite,
Bugs that are yellow and bugs that are red,
And a little brown bug we find in bed.

If I knew of a place where I could
be,
Free from bed bugs on land or on
sea,
There is the place I would have you
know,
The place where I would certainly
go.

There's a little green bug that rages and rants
That crawls up your leg inside of your pants,
He goes from your toes up into your hair
But it's the little bed bug that makes us swear.
There are bugs that whistle and bugs that sing
Bugs that scratch and bugs that sting,
Bugs that run and bugs that walk
It's the bugs in bed that make us talk.

Bugs in everything I can think
Bugs in water we have to drink
But the worst of all as I have said
Is the little brown bug that gets in bed.
I go to bed for a good night's sleep,
From under my pillow the little bugs creep,
They come from the ceiling and cracks in the wall
And annoy like the deuce from springtime till fall.



THE SLAVE TRADE – WHITE IRISH 1672

Taken from the Internet-,a perspective on racial problems in America and the results we see today

During Charles Baily's time on a tobacco plantation, he wrote how 'hunger, cold, nakedness, beatings, whippings, and the like, laid many of his fellow labourers in the dust, I am sure the poor creatures had better have been hanged, than to suffer the death and misery they did'. Having been kidnapped and whipped into work, Baily referred to himself as a 'bond-slave', a biblical term for a slave not held to lifelong bondage. In the account above, the slavery referred to was economic, different from the lifelong enslavement of Africans but a form of slavery nonetheless. Unfree whites who called themselves slaves or were called such by black slaves were known in law as 'indentured servants'. Whites and blacks subjected to multiple forms of chattel bondage tried to define it too, but in a much broader fashion. We should listen to their voices, and not just to those of the élites who wrote colonial law, when trying to understand slavery in the seventeenth-century Atlantic.

Irish field hands itemised as 'goods and chattels'

Irish field hands called themselves slaves because they were the term-bound, chattel property of the planters who purchased them. They were itemised as the 'goods and chattels' of their masters on contracts and in estate inventories—often beside 'negroes', livestock, hardware and other household goods. Like 'negroe' slaves, they could be sold again and again without their consent. Historians have often argued that 'servants' weren't bought and sold, only their *contracts* were. This is a legal fiction, not a material reality. Contracts did not cut sugar cane and weed tobacco fields; chattel workers did. Contracts, which kidnapped and transported people without their agreement, did not prevent enslavement. Instead, contracts led to enslavement, transforming people into term-bound chattel property. Contracts commodified more than 'servant' labour; they commodified the person as a species of capital collateral. Planters used 'servants', like slaves, as financial instruments to escape bankruptcy, to satisfy creditors, to liquidate estates, and to resolve debts and broken contracts.

Race matters in the history of slavery in this light, the history of Irish slavery should lead to solidarity with—rather than scorn for—the deep history driving the Black Lives Matter movement. Interracial solidarity may be the only means by which we can lift the curse of Cromwell that still haunts the Irish in America.

The political 'slavery' of English colonialism led to the economic enslavement of the Irish on colonial plantations. Their plight is part of Ireland's tragic colonial history, but placing it in a global perspective increases its historical importance. Racial slavery and the chattel, term bondage imposed on the Irish and other Europeans were crucial innovations in the early history of capitalism, a history where the plantation complex took centre stage. Thousands of Irish were forced to work on Barbados and in other colonies during the Cromwellian conquest. But the Cromwellian regime was also the first English government to dedicate itself to building a plantation empire based on the permanent enslavement of Africans, the form of chattel labour that would dominate the Atlantic world for the next two centuries.

John Donoghue is an associate professor of history at Loyola University, Chicago.

You think times are tough, now?

"On Thursday last Frank Iddlings fell into a shaft on the Kansas lode, near Central. The body was found in a drift at a depth of 310 feet. The right arm was broken, and his head, above the ear, was crushed to a shapeless mass. One hundred and Ninety feet from the top, his brains were found lying on a ledge of rock."

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