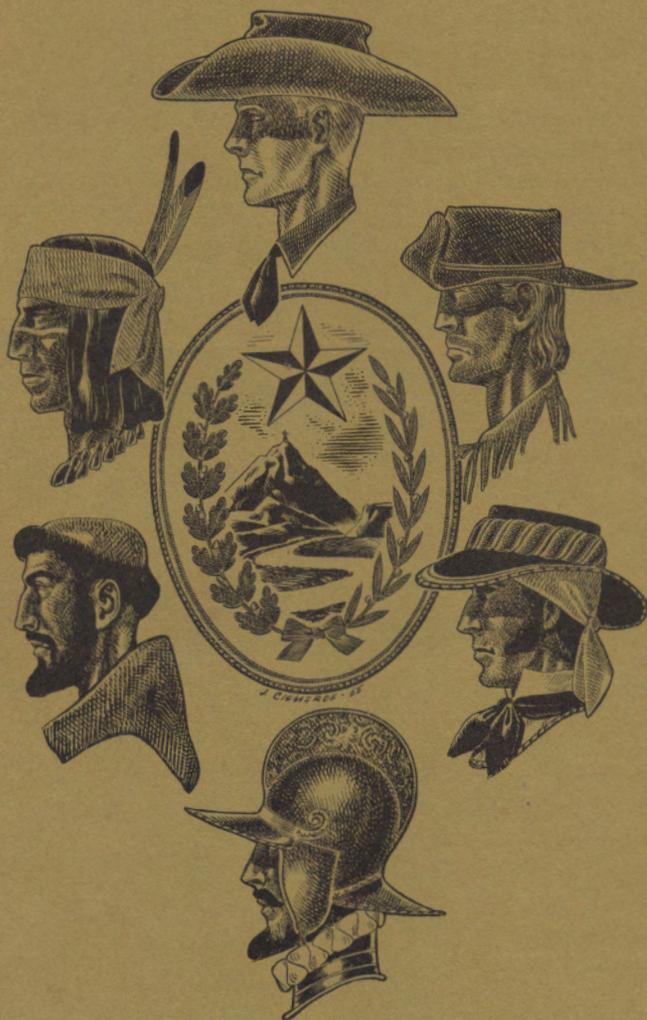


PASSWORD



THE EL PASO COUNTY HISTORICAL SOCIETY

VOL. XV—No. 4

WINTER, 1970

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THE EL PASO COUNTY HISTORICAL SOCIETY

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PASSWORD

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EUGENE O. PORTER, EDITOR

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EL PASO, TEXAS

WINTER, 1970

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"THE REVOLUTION IN NEW MEXICO," sometimes called the "Taos Rebellion," was plotted by Don Diego Archuleta and a group of Mexican malcontents. It was planned for midnight, December 19, 1846, but Gertrude Barcelo, described as "an extraordinary monte player and a madam," warned the Americans and thus foiled the plot, but only temporarily. A second revolt was planned for January 19. This one proved to be better organized and required three military engagements to put it down. The Mexicans lost a total of 282 killed and an unknown number wounded. The Americans lost fifteen killed and forty-seven wounded. Among those killed was Charles Bent, the first American governor of New Mexico. He had been appointed to that office on September 22, 1846, by General Stephen Watts Kearny.

The fascinating career of Gertrude Barcelo has been fictionalized by Ruth Laughlin in her romantic novel, *The Wind Leaves No Shadow* (Caldwell, Idaho, 1948).

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EUGENE O. PORTER, *Editor*

BUD NEWMAN, *Archival Editor*

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HALL OF HONOR BANQUET

THE EL PASO COUNTY HISTORICAL SOCIETY held its tenth annual Hall of Honor Banquet on Sunday evening, November 22, at the Empire Club. More than three hundred members and their guests were present, the largest attendance in the history of the affair. Those honored were Dr. Eugene O. Porter and the late Haymon Krupp.

In the receiving line during the hour-long reception which preceded the banquet were Mr. Stephen W. Kent, President of the Society, and Mrs. Kent, Mrs. Joe Christie, General Chairman of the Banquet Committee, and Senator Christie; Dr. and Mrs. Eugene O. Porter; and the son and two daughters of the deceased honoree — Mr. Bernhard Krupp, Mrs. Leland H. Hewitt, and Mrs. James Stone with Mr. Stone and their son Alan. Seated at the head table, in addition to those noted in the receiving line, were Rabbi Floyd S. Fierman who paid tribute to Dr. Porter, and Mrs. Fierman; Mr. Chris P. Fox who paid tribute to Haymon Krupp, and Mrs. Fox; and the Reverend H. Eugene Myrick who gave the Invocation. Mr. Bernhard Krupp accepted the award in behalf of his father.

Chairmen and members of the several Hall of Honor committees were Mrs. Stephen W. Kent, Co-Chairman with Mrs. Christie of the General Committee; Cmdr. (Ret.) and Mrs. M. G. McKinney, Co-Chairmen of Reservations and Seating; Mrs. Dorothy Neal assisted by Mrs. Barry O. Coleman, Printing; Miss Marjorie Graham, Publicity; Mr. Fred W. Morton, Selections; and Mrs. Charles A. Goetting, Hospitality; assisted by Mesdames C. D. Belding, R. E. Cunningham, Floyd S. Fierman, Hobert R. Gay, Paul A. Heisig, Jack Hill, H. Crampton Jones, Stephen Mellnick, J. Burgess Perrenot, James R. Pierce, W. W. Schuessler, and Frank Schuster.

Massive arrangements of fresh carnations, shading from pink to burgundy, were placed throughout the reception room. The head table was beautifully decorated with bouquets of the shaded carnations interspersed with crystal and silver epergnettes holding pink candles, carnations and greenery. Individual dining tables were adorned with pink candles, blossoms and sways of greenery extending the length of the tables. Mrs. Christie and Mrs. Kent were responsible for the unusual decorations.

HALL OF HONOR ADDRESS PAST, (PRESENT) AND FUTURE

by STEPHEN W. KENT

IN MARCH OF THIS YEAR the El Paso County Historical Society celebrated its fifteenth anniversary. During these fifteen years, and a little more, the Society has devoted considerable effort towards recognition and preservation of archives, artifacts and sites which exemplify our great and unique heritage. This, of course, is the purpose of the Society.

During this year a newly organized Society effort has been directed towards actively *seeking out* historic sites, cataloging all worthy archives in the area, and actually planning the development of a museum of history for display as well as preservation of our valuable historical assets. This program has received the enthusiastic support of the community as well as Society members.

This interest in history represents more than the peculiarity of a particular group of people. This is the effort of responsible citizens who recognize the importance of history in the world today, during a period of considerable change, and who sense the need of preserving a significant evidence of our heritage, hopeful that it may enrich our lives and guide us properly in the future.

However, the elements of the past which we are able to restore and preserve are but evidence of the contributions of man in the development of conditions which we define as the present, and which constitute the base upon which the future will be built.

The present is but a fleeting moment, information of the past is knowledge, and the future is a projection of the past, modified by nature and the intelligence of man. Certainly it must be realized that knowledge, coupled with intelligence and reason, is a powerful force in life. The contributions which we provide through preservation will certainly yield a knowledge which in some way will be instrumental in forming the future of the world in which we live.

The source of this knowledge which is imparted to us, to guide us in life and the future, is from men of inspiration: Men of self-inspiration—who have sought to improve their world or to survive in a challenging environment, or men who have been inspired by others — to construct, draw or write something of value during the time of their existence.

Whatever the cause for their creation, these elements of the past can serve to give us proper direction in the future only if we know something of the inspiration concerning their development. Inspiration is a most intangible thing, but we can learn of it through our knowledge of men. Moreover, we feel that it is important to recognize men of outstanding character, who have through their own efforts, or through their inspira-

tion to others, formed the conditions of the past which have produced our greatest assets of the present, and which we feel will be valuable contributions in forming the El Paso of the future.

Thus, is the purpose of the El Paso County Historical Society Hall of Honor — Open but to a select few, who represent the qualities in people which we judge valuable in our heritage, and who by their character influence the lives of others in the development of our community.

With us this evening are three members of the Hall of Honor who have been elected to this esteemed group in previous years. I am privileged to present them to you at this time, and would like for them to rise for recognition.

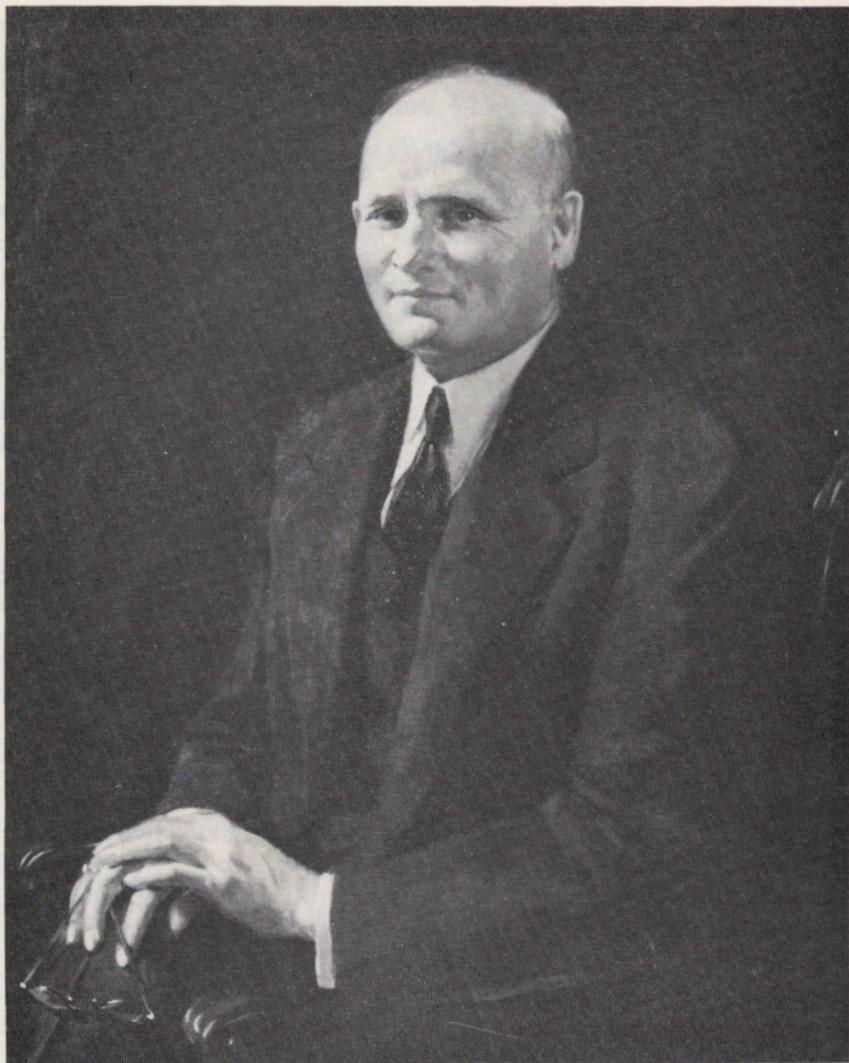
Chris P. Fox
Judge R. E. Thomason
Mrs. W. D. Howe

J. Carl Hertzog, who was welcomed into the Hall of Honor last year, is unable to be present this evening, as he is in Dallas, being honored by another group.

I would like also to recall at this time the names of those who have been selected to the Hall of Honor, who are no longer with us, but whose deeds and character will have a lasting influence upon El Paso.

Lawrence M. Lawson
James Wiley Magoffin
Richard C. Burgess
Maud Durlin Sullivan
Eugenia M. Schuster
Allen Harrison Hughey
Lucinda de Leftwich Templin
Ernest Ulrich Krause
Charles Robert Morehead
Maurice Schwartz
Reverend B. M. G. Williams
Robert E. McKee
Zach T. White
Jack C. Vowell, Sr.
"Uncle Jimmy" Smith

Tonight the El Paso County Historical Society proudly inscribes upon the roll of the Hall of Honor the names of two more men of vision, courage and creative spirit, who by their deeds and inspiration to others, have created greatness in our heritage.



Haymon Krupp

TRIBUTE TO HAYMON KRUPP

by CHRIS P. FOX

SOME OF YOU HERE TONIGHT were fortunate in knowing Mr. Haymon Krupp, our posthumous honoree, during his living days. Many of you, of later years, only connect his name with the heroic effort that brought in a great oil well, thus changing the pattern and way of life of West Texas and of the University of Texas system.

Tonight my main emphasis is upon Haymon Krupp, *the man*, the dynamic individual who came to El Paso in 1890, from faraway Lithu-

ania to join his brother Harris who had preceded him here, as one of the thirteen children of a fine mother and father, though very poor, rich in children and character. And it was here in this City of the Pass to the North, that he left clear-cut and enduring footprints "on the sands of time."

When you speak of Mr. Krupp, or recount any of his activities, or any of his many and generous contributions to life in general and to his fellowman in particular, you are not referring to just *one* tall timber in a bramble patch. True enough, he was a tall timber in *his own right* but he lived in a time when there was a forest of those of "tall timber" character and fibre and fortunately for me and for you, they generally marched together to their horizons and they searched further for those things that needed to be done, those things that needed protection, those things that showed the compassion of great men, with big muscles and minds and hearts. Haymon Krupp stood tall in that "forest." He stood sturdy and he stood strong. He was a purposeful man, boiling with energy and well-directed interests.

Yes, he worked hard, very hard, and was ever alert to the duties incumbent upon him as a husband, father and citizen. Nor did he ever shirk a responsibility. He was ever ready to shoulder more of them as he quickly went his way. And as the case with most men of humble beginning, and who have been in the arena of life, he had that human understanding, which is denied to lesser men. On a happy spring day in April, 1899, Mr. Krupp married Miss Leah Silverman and from that wedlock came three children, M. Bernhard Krupp, Birdie Krupp Hewitt, the widow of the late Colonel Leland H. Hewitt, and Paula Krupp Stone, whose husband, H. James Stone, and their son are with us tonight. A number of years after the death of Mrs. Krupp, he married Miss Rebecca Goldstein in 1933.

When he arrived in El Paso, he worked in a dry-goods store and soon had his own store. In 1910 he established a large wholesale dry-goods house, favorably known throughout the Southwest. He pioneered what is now El Paso's huge outdoor clothing industry with the very first clothing factory in the West. He was a man of vision, indeed.

He received awards as "Most Distinguished Citizen of El Paso," and "Most Useful Citizen in Texas." I can truthfully say that Mr. Krupp, during his active years in this community, received honors, recognitions and expressions of praise and gratitude, far exceeding those that most men get in two lifetimes and, without exception, they were all well deserved.

His entire life was meaningful. It was said of him: "The loyalty and devotion to the great principles of life exemplified by our friend, consti-

tute a rich heritage for those who are left to carry on, and inspire us to greater and nobler effort." The criteria for election to the El Paso Hall of Honor are exemplified by Haymon Krupp's lifetime of good and noteworthy works, and he was a respected citizen. At no time, either in fortune or adversity, did he lose the common touch but courageously advocated and stood for the better things in the life of *all* the Community.

Before charitable giving became prevalent, he paid out large sums for coal and clothing for the poor people of El Paso and for the poor of West Texas. He was friend to the friendless and father to the fatherless. He gave of *himself* unstintedly to the betterment and uplift of humanity.

Mr. Krupp was instrumental in developing the fabulous wealth of the University of Texas lands in West Texas. On those lands, the oilman's graveyard, he staked vision and courage against immense obstacles and brought in the famous Santa Rita well, on May 28, 1923. Previously, they say, the University looked like a second-rate dairy farm. Oil fortunately changed all that. It "unshacked" the campus. Mr. Krupp's work resulted in an increase of many millions of dollars in the permanent fund of the University and the revenue derived from such permanent fund assisted many younger people in procuring higher education. The fund now exceeds \$350,000,000. It also benefits our University at El Paso, Texas A. & M. College, and other University components. In recognition, Mr. Krupp's original drilling rig was permanently enshrined on the Austin campus in 1958.

I commented about Mr. Krupp and the arena of life, which reminds me of a portion of a very famous talk made by the great Teddy Roosevelt. Here it is: "It is not the critic who counts, nor the man who points out how the strong man stumbles, or where the doer could have done better. The credit belongs to the man who was *actually in the arena*, whose face is marred by dust and sweat and blood . . . yes, the credit belongs to the man who has striven valiantly and who through no mistake of his own, may have come up short and short again . . . all of which makes you realize that there is no effort without error and shortcoming by those of us who are *actually striving* to do the deeds *that need to be done*." So, the credit belongs to those who have known great enthusiasm, and who with great devotion have applied themselves to a worthy cause and who know full well that at the best, the triumph of high achievement, and at the worst if he fails he knows that he has failed while daring greatly. And so it is, that in the final analysis *his place* shall never be with *those cold and timid souls, who knew neither victory or defeat*. Yes, Haymon Krupp had been in the arena most of his life.

Here is another facet of this complex man, as told to me by one of his children: 'It was a summer evening when I answered the doorbell,

and a pleasant-looking young man asked for Mr. Krupp, who was at dinner. When I asked his name, he said to tell Mr. Krupp that it was 'the burglar' who had come to thank him for a kindness." The "kindness" seemed to revolve around this: Mr. Krupp during Prohibition had locked up his wines in a trunk and stored it in the basement, when one night the house was entered and the trunk broken open and a young man, stone drunk, was found asleep nearby. From the police it was determined that the young man was drifting about, financially broke, and generally unhappy. Mr. Krupp did not prefer charges. Instead, he helped the young man on to better days.

When you look at it from any angle, Mr. Krupp during his span of adult years (he passed away at the age of 74) looked for, and took advantage of, every opportunity to play and live the part of a good citizen. Now, I am 'not trying to paint him as one who had a halo over his head. No indeed! He was a straightforward, honest person who spoke out in an equally straightforward and honorable manner, and never engaged in any of this mish-mash of double-talk. When you had completed a conversation or a transaction with him, you knew that everything was on top of the table, and what he told you, you could believe. I, like others, can speak with some conviction on that, as I, too, had a "business transaction" with him one time.

Back in the late 20's, Mr. and Mrs. Krupp had generously donated funds with which to build the B'Nai Zion Temple on North Mesa. Robert E. McKee was the General Contractor, and we had the sub-contract to erect the steel. It was summertime and it was a *hot summertime*, those long-to-be-remembered summertimes, well ahead of air conditioning, the kind of summertimes when the coffee in your lunch bucket never cooled, it was just as hot at noontime as it was when your bride filled it from the early morning coffee pot. Things were not going too well on the job that day and, of course, it had to be that day, when Mr. Krupp made one of his rounds.

He had known me since boyhood and I had known him, too, as I used to deliver newspapers to his office, so there were the usual salutations. But on this day he wasn't pleased with the way the job was going and he bit on me somewhat. I told him things should level off in a day or two. He asked me why they couldn't "level off before that" and walked away, leaving me literally and figuratively hotter than a town marshall's pistol on a Saturday night. Those were 7 a.m. to 6 p.m. working days, and about 5:30 he came by again, and said that we had been doing a good job, and that he was sure we would be on schedule soon. He *didn't need* to come back and cheer me up. We were behind on the job. But that was the way of Haymon Krupp's life, the way he lived.

Yes, the way he lived! The 50-year-ago column of the *El Paso Herald-Post* last week stated: "El Paso has one man who does not settle back by his comfortable fireside with the advent of cold weather. Haymon Krupp is 'on the job' again, to see that nobody in El Paso suffers from cold, if he can learn of their needs." Yes, that was the way he lived!

Haymon Krupp was quite a fellow, and I am honored in having been allowed to make this presentation . . . I have fine memories of Mr. Krupp and his family. Now, our President, Mr. Stephen Kent, will formally memorialize the memory of this great man, as he enters the Hall of Honor of the El Paso County Historical Society.

DO YOU REMEMBER when school children wore asafetida bags to prevent catching diseases?

DO YOU REMEMBER when a wool sock full of hot boiled potatoes was wrapped around a sore throat "to take out the swelling"?

DO YOU REMEMBER when the dumbest kid in town knew the difference between a single tree, a double tree, a whiffle tree, and a wagon tree?

DO YOU REMEMBER when a carpet-covered brick was a door-stop and a flannel-covered brick was a bed warmer?

DO YOU REMEMBER when ridged cookies were called "plowed fields" and large cookies cut from the pan were called "stage planks"?

YOU ARE AN OLDTIMER if you remember when ladies used a drop of vanilla extract for perfume and reddened their lips with moistened crepe paper.

TRIBUTE TO EUGENE O. PORTER

by FLOYD S. FIERMAN

The Ohio Valley like most of America has been a melting pot for new Americans. Here could be found people of German, Scotch, Irish, English and Slav descent. Early in the history of our country of immigrants, almost all tongues of the European continent were spoken and this was particularly true of Ohio, the birthplace of Dr. Eugene O. Porter.

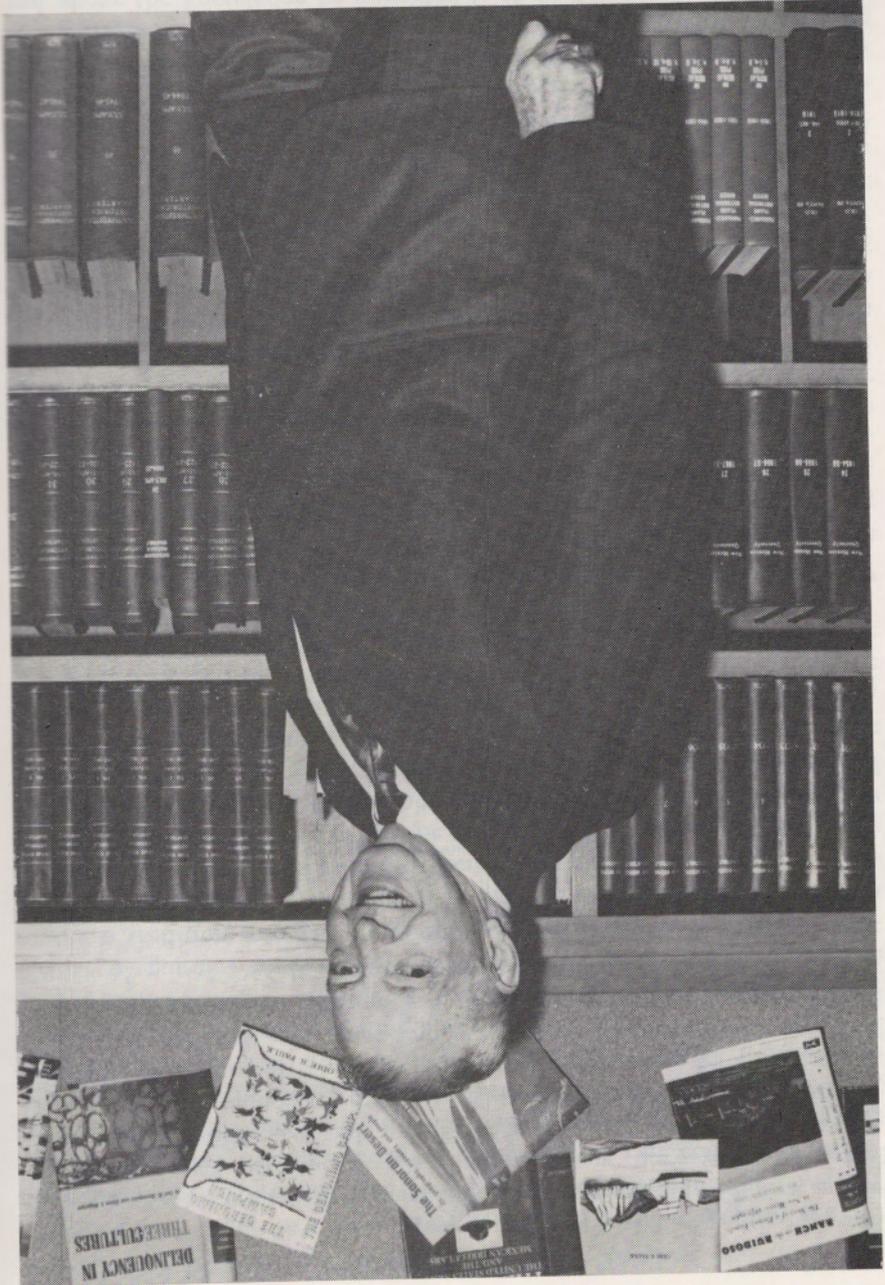
Dr. Eugene O. Porter, of Scotch-Irish-English ancestry was born in Bridgeport, Ohio, a small mining and industrial community near Columbus, Ohio. To add to the blend that makes America so unique in the history of nations, his mother was born in Virginia, thus bringing the southern tradition into Dr. Porter's cultural chromosomes. After attending the public schools of Bridgeport he entered and graduated from Ohio Wesleyan in Delaware, Ohio and then matriculated at Ohio State University in Columbus, Ohio where he received his Doctorate of Philosophy (Ph.D.) in history. It is in Columbus that he met Mary Ellen Baker, now Mary Ellen Porter. Her charming wit and warm manner, which most of us are familiar with, makes their home a lovely place for Gene to come home to.

In 1940 Dr. Porter was called to the Texas School of Mines, now the University of Texas at El Paso. He retired in 1969 following twenty-nine years in the classroom.

What qualifications are carried under the title of a university professor? This has become a debatable subject in our time. The whole profession has come under question these days. Our young people are challenging the role that some academicians have defined for themselves. Certainly, the characteristic of researcher alone has come under severe criticism. Furthermore, the researcher who writes only for other scholars is also hammered on the anvil of the student protestors. A successful professor is a researcher, a teacher, a man who communicates in his writings in language and form that is comprehended by any educated person. Such a rare combination is found in the personality of Dr. Porter. He is a methodical research scholar and a superb lecturer. Too many lecturers on university campuses are uninspirational. They have no ferment. They are cement. Not so Gene. As one person has written me, "His quick mind is always functioning, bubbling over like champagne. He likes to talk, and verbalizes his thoughts with little censorship or preliminary editing. Typical of his impact on his students was to see him in his classroom or office surrounded by adoring students hanging on every word. His spiritual influence on thousands of students has been prodigious, over and above the knowledge he imparted to them."

Dr. Porter, researcher, stimulating lecturer and friend, has been the editor of *Password* since its inception in 1956. *Password* is now in its

Dr. Eugene O. Porter



Floyd S. Fierman

fifteenth volume, and is subscribed to by 78 university libraries including Yale, Harvard, Columbia, Stanford, Cornell and Duke. The El Paso community is heavily indebted to Dr. Porter for finding material, editing it, and preparing it for publication.

Dr. Porter has also been generous with his time as a public lecturer in the community. I use the word "generous" because only a few academicians are willing to give of their time for this purpose.

One of Dr. Porter's admirers has written: "I think his outstanding qualities are divided between the very important contributions to the community and the magnificent radiance of his mind and personality. The many who know him will first recall the man and then are grateful for the opportunity of friendship."

There are two seas in Israel, One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it and stretch out their thirsty roots to sip of its healing waters. Along its shores the children play.

The River Jordan makes this sea with sparkling waters from the hills, and men build their houses near it and birds their nests.

The River Jordan flows south into another sea. Here there is no splash of fish, no fluttering leaf, no songs of birds, no children's laughter.

What makes this mighty difference in these seas? Not the River Jordan. It empties the same good water into both. Not the soil in which they lie, not the country round about.

This is the difference! The Sea of Galilee receives but does not keep the Jordan. For every drop that flows into it another flows out. The giving and receiving go on in equal measure. The other sea is shrewder. It hoards its income jealously. It will not be tempted into any generous impulse. Every drop it gets, it keeps.

The Sea of Galilee *GIVES* and *LIVES*. The other sea gives nothing. It is named the Dead Sea. Dr. Eugene O. Porter is our Sea of Galilee. He gives and he lives.

IN THE ANNALS OF WEATHER 1816 is known as "the year without a summer" and also as "eighteen hundred and froze-to-death." There was severe frost in June, July and August in eastern United States as far south as Virginia and in Philadelphia there was ice. Weather Bureau scientists believe the cold was caused largely by volcanic dust in the earth's atmosphere.

YOU'RE AN OLD-TIMER if you remember when women wore high buttoned shoes. They were usually about a foot high, made of shiny black patent leather, and adorned with mother-of-pearl buttons.

AN ITEM FROM OLD MESILLA

by ROBERT N. MULLIN

A schoolboy's diary affords a glimpse of Mesilla, New Mexico, as it was in the days of Colonel Albert Fountain,¹ Billy the Kid,² and others whose names have come down in Southwestern history. Among a collection of old letters and papers discovered by the late Maurice G. Fulton³ at Mesilla was part of a school composition book, the pages weather-stained and much of the writing so faded and blurred as to be undecipherable. Many of the pages had become so brittle as to crumble at the touch but among the better preserved was one which lent itself to photocopying. Translated from the Spanish it reads:

Wednesday, March 30.

This morning Papa went to Las Cruces to buy a present. Tomorrow I will be twelve years old. I was born on March 27, 1869 at Dona Ana. I want a little rifle. Mama says no but maybe Papa will get me one anyway. There are many quail and rabbits near the river. Tomorrow is Esteban's birthday also, but he is very sick. He did not go to school this week.

The Mulberry trees and the Chinaberry trees in the patio outside my school window do not have any leaves yet and I can see across the patio to the jail window. This morning one of the prisoners waved at me.

There will be no school next week because the schoolroom is needed to hold court trials. Papa is going to take me fishing.

Elsewhere in Colonel Fulton's voluminous collection of papers and notes was a quotation from an unnamed source, dated November 17, 1878, three years previous to the schoolboy's diary entry:

The courtroom here at Mesilla where Kinney⁴ will face trial is a room about fourteen feet wide and twice as long, with whitewashed walls and a wooden floor. At the back end of the room is a small platform on which are a table and chair for the judge. On either side of the platform is a small table with two chairs. In one corner of the back wall is a large bookcase with the glass missing from one door. At the other corner is a stove in front of the fireplace. There is no other furniture in the room except sixteen or eighteen wooden benches without backs.

Because it was here that Billy the Kid was tried and sentenced to death, the location of this building, still standing today,⁵ is well-known. Perhaps less well-known is the fact that the courtroom doubled in service as the village school. And who can say that the prisoner who waved to the boy in the schoolroom window may not have been the redoubtable Billy the Kid himself?

REFERENCES

1. The best biography of Colonel Fountain, one-time El Pasoan, is A. M. Gibson, *The Life and Death of Colonel Albert Jennings Fountain* (Norman: University of Oklahoma Press, 1965). It is too extensive to permit a detailed biographical sketch here. It may be noted, however, that Colonel Fountain was a good family man but that acquaintances found him arrogant, overbearing and fearless to the point of bad judgment. He had a passion to punish law breakers. He also had a passion for onions. He cultivated an onion patch in his back yard and ate a raw Bermuda onion with his breakfast every morning

2. Already too much has been written about Billy the Kid.
3. Maurice G. Fulton, Professor of History at New Mexico Military Institute at the time of his retirement, was the author of several books including the *History of the Lincoln County War*. For this book he spent thirty-odd years interviewing pioneers and examining court records, contemporary newspapers and old personal correspondence. He died in 1955 before the book was completed.
[Editor's note: the unfinished MS. was completed and edited by the author of this article, Robert N. Mullin, after four years of work. It was published by the University of Arizona Press in 1968. Critics have called it "The definitive work on a singular event in Western history."]
4. John Kinney, who had operated the Exchange Saloon in El Paso in 1877 after serving as a fighter-for-hire in the San Elizario Salt War, was arrested in Las Cruces and jailed at Mesilla by Deputy Sheriff Armijo in July, 1878, charged with the murder of one Isobel Barela. Trial was set for the Fall term of court at Mesilla but Kinney obtained a last minute change of venue to Grant County where he was tried and found innocent. He organized a gang of rustlers operating on both sides of the Mexican border and established at least three slaughter houses from which dressed beef was shipped, principally to El Paso. Arrested near Lordsburg in 1883, Kinney and some of his followers were taken by Colonel Fountain in a special train from Lordsburg to Mesilla by way of El Paso. Tried in the school-courtroom described in this article, he was found guilty on seventeen counts of rustling and sentenced to five years in Leavenworth penitentiary. He had served half his term when the courts granted his petition for a new trial. However, the trial was never held and he was released to resume his profession. For some time he made his home in Concordia at El Paso. On August 25, 1919, John Kinney died "with his boots on" at Prescott, Arizona.
5. The building, although still standing, is unrecognizable from its appearance in the days of John Kinney. It is plastered with signs such as "Billy the Kid Bar."

In June, 1864 the Maximilian forces in Mexico numbered 35,550 French and 20,280 Mexicans.

The French expedition in Mexico was reenforced in February, 1863, "with 400 or 500 Negroes from the Soudan, furnished by the Khedive of Egypt."

At one time El Paso del Norte (Juárez) was a man's paradise, if a superabundance of women is any criterion. The *ayuntamiento* reported in 1822 that the population of the city was "8,384 souls, of which married couples 161, single men 2,267, single women 3,173, widowers 305, [and] widows 417."

Bancroft, *Arizona and New Mexico*, 301n.

The men of chain and compass played a part in the exploration of the West scarcely inferior to that of the heroes of axe and rifle.

—Theodore Roosevelt

La Luz and Tularosa, with populations of 249 and 549, were the only New Mexican towns named in the census of 1880.

THE HOT WELLS SITE: THE EXTENSION OF MOGOLLON CULTURE INTO EL PASO COUNTY

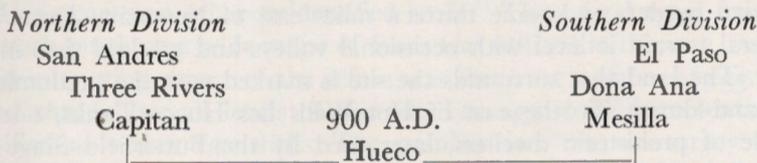
by ROBERT P. CRUEY

THE RICHNESS OF PREHISTORIC CULTURE throughout the El Paso Southwest has attracted few professional archaeologists; therefore, little detailed material is published on this region. The value of linking phases to branches and stems to roots was of little interest to collectors. With the prevalence of much Indian "wealth" in the area, the necessity to protect prehistoric sites was not important to vandals who used no orderly method to record or arrange artifacts found in the El Paso area. With these aspects in mind, a group of amateurs evolved who became interested in the preservation of Southwestern pre-historic culture. With the organization of the El Paso Archaeological Society, the "void" which has existed in the area is now possible to alleviate. Through the excavation of Hot Wells, Texas, the El Paso Archaeological Society has narrowed the gap of linking culture of the El Paso region to cultures throughout the West. Without the commendable field work and research of the Archaeological Society, sufficient evidence could not be found to substantiate the El Paso Phase with the Mogollon Branch. To establish that the Hot Wells Site has been influenced by Mogollon Culture is now possible with the research material available.

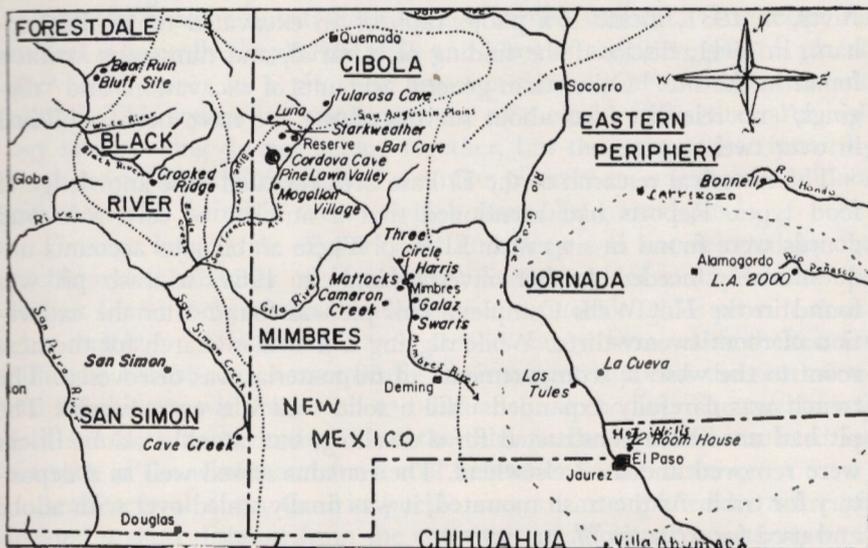
The ancestry of the Mogollon Branch starts with one of four basic roots labeled the Caddoan Root. The classification proceeds to the Playas Stem, from which the Mogollon Branch is derived.¹ The Mogollon Branch gives rise to three intermittent phases known as Georgetown, San Francisco, and Three Circles.² Considerable work has been published on these phases of Mogollon Culture, but this route of classification does not link with the El Paso Phase. To describe the primary ancestry of the El Paso Phase, the Mogollon Branch is the point of division. This division is labeled the Jornada Branch. Setting boundaries to the Jornada Branch of Mogollon Culture is of primary importance. The area seventy-five miles west of Carrizozo, New Mexico, south to Villa Ahumada, Mexico, and to one hundred and fifty miles east of El Paso, Texas, combines the interrelated phases into the Jornada Branch.

The earliest occurrence of the Jornada Branch of the Mogollon was exhibited in the Hueco Phase. This phase of culture had advancement in stone, wood, and fiber, but no evidence of ceramic arts is found. The inhabitants of this area depended on agriculture and food gathering for sustenance. The wide spread phase of Hueco Culture has a terminal date established at 900 A.D.³

The slow but steady advancement of Hueco Culture did not abruptly terminate; but rather, became advanced to such a degree that new phases of culture were distinctly recognized. The latter phases of the Jornada Branch of the Mogollon are divided into two divisions. The northern division of culture enumerates three related phases which consist of Capitan, Three Rivers, and San Andres. The Southern division contains the Mesilla, Dona Ana, and El Paso Phases. Lehmer, an archaeologist, suggests that the Jornada Branch terminates at 1400 A.D.⁴, but this date is disputed. The Jornada Branch is briefly outlined below:⁵



These northern and southern variants of the Jornada Branch are a blending of Anasazi and Mogollon Culture. Anasazi is a term which classifies the basketmaker and pueblo cultures together.⁶ Mogollon Culture has no clearcut definition, but a distinct deviation from other cultures is prevalent. A few traits that exemplify Mogollon Culture are stone trough metates, central roof support, full grooved axe, and double-lobed shell beads.⁷ Mogollon Cultural traits vary according to locality and time period. The accompanying map shows the extent of Mogollon Culture in the Southwest.⁸



The Mogollon Culture Area

Borrowing and loaning of cultural advancements molded a complex evolution of development; therefore, classification of excavated sites has to be determined by generalities rather than individual traits.

The vast quantity of unfamiliar names and terms up to this point have been an introduction to the specific excavation of the Hot Wells Site. This site is the foremost representative of the El Paso Phase. Numerous sites can be found in the area, but since only one archaeological society exists, excavation progresses slowly. The Hot Wells Complex is located approximately two thousand yards south of the Texas-New Mexico border, and some thirteen miles east of Newman, Texas.⁹ The general terrain is level with occasional valleys and gradual rises in contour. The land that surrounds the site is marked with the predominance of sand dunes. To the east of Hot Wells lies Hueco Tanks, once the home of prehistoric dwellers, later used by the Butterfield Stage Line as a "stage stop," and today, a unique State Park. To the west lies the sprawling Franklin Mountains.

The vegetal growth of the area is of the Lower Sonoran Desert Type. Mesquite, creosote, greasewood, various types of cacti and gourds are relative to the area. The semi-arid land merits ten or less inches of rain during the year. The temperature variations are from twenty degrees in the winter to over a hundred degrees in the summer. The watershed is located about a foot from the ground surface.

The site has been visited by various groups since early 1920, but little data on the investigations have been recorded. Archaeologists such as: Alves, in 1931, included a photograph of an excavated room; Burlingham, in 1941, disclosed the finding of a burial, and numerous artifacts found in the site.¹⁰ Other than general accounts of excavations and "diggings," no relevant facts about surveys of the site have been published in over twenty years.

The historical research of the El Paso area revealed little knowledge of food types. Reports had mentioned that a number of corn cobs and gourds were found in sites near El Paso. These ambiguous accounts unquestionably needed further investigation. In 1964, a trash pit was found in the Hot Wells Complex. This pit was found after the excavation of room twenty-three. While digging a trench in search for the next room to the west, a "compartment" of fill material was discovered. The trench was carefully expanded until a solid wall was encountered. The pit had once been constructed for a dwelling, but later the adobe bricks were removed and used elsewhere. The remains served well as a depository for trash. As the trash mounted, it was finally sealed over with adobe and used for a "patio."¹¹

Pottery and stone articles were separated from bone and perishable

specimens. A great deal of care was taken in excavating to leave materials in their perspective positions. The trash material recovered from the pit included one hundred and thirty-nine bone specimens. Dr. A. H. Harris of the University of Texas at Austin, identified the bone materials to include: jack rabbit, cottontail, pronghorn, mule deer, and long-tailed weasel.¹² John Green, Plant Inspector, United States Department of Agriculture, identified the botanical remains as follows: one hundred and twenty-two corn cobs, one hundred and nine kernels, six peduncles, gourd type seeds, bean type seeds, Tornillo pod, *Yucca species*, acorn, mesquite, prickley pear, and other unidentified seeds.¹³ These food types found in the trash pit show a wide scope of foods was utilized in the area.

An interesting aspect of the refuse was the great number of egg shells found throughout all levels of the pit. The egg shells were tentatively classified as turkey egg shells. The peculiar fact that no turkey bones were found led to many questions. Were turkeys considered to be sacred birds? Could turkeys have been domesticated for production of feathers and eggs only? These questions cannot be answered with the information available, but the fact persists that the birds were not eaten. M. L. Archer, former president of the El Paso Archaeological Society, disclosed that in some sites turkeys have been found buried in rows with their wings expanded. This fact could have some pertinence to the absence of turkey bones in the Hot Wells Site. Turkeys could be buried beneath the desert sand in the El Paso area, but the endless grains of shifting sand rarely reveal its secrets.

The last possible nutritional source is termed "mescal." The recipe for mescal is basically simple; the stalk and heart of the agave plant is placed above hot stones in a pit. The agave is then covered with leaves and earth.¹⁴ This somewhat vague account of mescal verifies that archaeology and cooking do not belong together, but the unique description by Beals led to the confirmation of a similar pit in room seventeen. Outdoor pits were also found in the site which resembled mescal pits.¹

The age long circle of work, eat and sleep was not rejected by the prehistoric inhabitants of Hot Wells. At the end of a day's hunt, the Indian found shelter from the elements in a pueblo. Igloos provide desirable shelter for Arctic inhabitants; teepees served as movable shelters for nomadic tribes; and, consequently environment supplied the southwestern inhabitants with materials to build adequate homes. The pueblo was well suited to its environment, as the thick walls were well insulated for warmth in the winter and for a cool habitation in the summer.

Architectural distinctions in pueblo sites are exemplified by a fire pit located a short distance from the entrance, an adobe step on the inward floor or either a sloping entrance, and a varied number of post holes

strategically located for roof supports. With these characteristics in mind, a delineation of a typical Hot Wells excavation further enumerates the culture of this site.

In May of 1966, the excavation of room six was begun by R. E. Schultz. The first task was the removal of wind-blown sand. Next came the tedious search for the walls of the room. After the walls had been located, the removal of dirt by screening and careful probing was the following procedure.

Removal of the undisturbed fill dirt led to the discovery of several fire pits. The north wall stayed intact for a considerable number of years after the pueblo had been vacated; thus, the shelter must have been used by nomadic Indians for many years. Eventually, the wind-breaker was reduced to level ground, and all surface traces of the structure were eradicated by wind and rain.

With the progression of excavation, the floor was finally reached. Along the center of the north wall, a small plate was found. In the north-east corner of the room, a spoon or scoop made of clay was found lying on the floor. Many fragments of pottery, predominately El Paso Polychrome were found throughout the layers of fallen adobe.¹⁶ An olla pot fragment was found in a shallow hole below the floor. The concaved curvature of the fragment contained a yellow ochre.¹⁷ The olla had been specifically broken for use as a paint dish.

Questions arose in the area of what caused the deterioration of the room. The excavation led to the assumption that rain caused the walls to settle into the top soil. The strata of caliche adjacent to the layer of top soil did not permit the water to filter to lower depths; therefore, the "bog" could not support the heavy walls. Several holes were found located in the floor of the room which penetrated the caliche layer. The holes contained sand which would aid in the drainage of water.¹⁸ This particular aspect of architecture showed the ingenuity of the Hot Wells inhabitant.

Expectations of a burial are always persistent, but this room contained no such prodigy. This room yielded no extraordinary artifacts. The artifacts found included pot smoothers, spindle whorls, hammerstones, various types of pottery, and several different kinds of stone.¹⁹ This room had two holes designed to support the roof posts. The entrance step was constructed of adobe which contained no significant change from a normal step.

Schultz concluded his article with the following statements about the excavation of room six:

Room six turned out to be a typical El Paso Phase room in practically all aspects. Each room, however, is subtly different from all the others and provides more clues toward understanding the lives, culture, and

problems of the people comprising the El Paso Phase of the Jornada Branch of the Mogollon.²⁰

Facts pertinent to room six are listed below:²¹

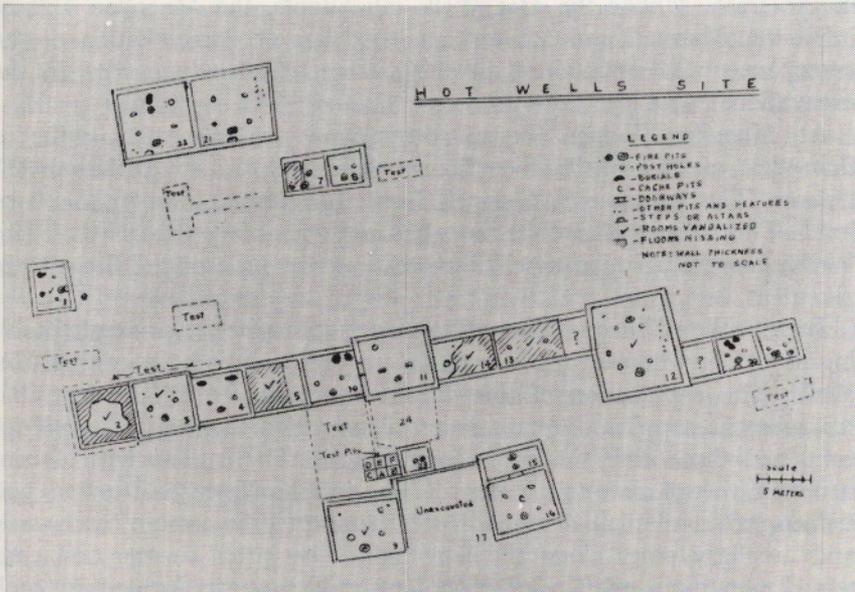
Room Size: East to West 12'6"
North to South 11'6"

Hearth: Raised Square (17" on a side)
center 1'10" north of step.

Fire pit: 7" diameter 3½" deep (below the floor level)

The organization of the Hot Wells Site revealed a definite building plan. This community organization was most probably not preconceived, but as constructions progressed, an orderly arrangement developed. In many sites, rooms are scattered at random, but this was not the case at the Hot Wells Site.

A drawing of the excavated site as of April 1, 1965 is herein included. More rooms are being found as the excavations proceed. Approximately two miles from Hot Wells, a new site was recently found. This site was a neighbor pueblo to Hot Wells and probably contains the same type of artifacts. It has been given the name of Three Lakes because of the small basins close to the site.



The Excavated Site at Hot Wells

Now that general cultural traits of the Hot Wells Site have been portrayed through the excavation of a trash pit and room, it is necessary to investigate further the Mogollon Culture in other sites.

Another site of interest located in east-central Arizona is named Bear Ruin. This site lies in the Forestdale Valley about eight miles south of Showlow. Tree-ring dates were obtained from three beams. The time span extended about two hundred years from 600 to 800 A.D.²⁷

Bear Ruin is important because it shows the intermingling and blending of Mogollon and Anasazi traits. The Hot Wells Site also has a heritage of cultural blending. Though Hot Wells is unlike Bear Ruin in most ways, an analogy can be drawn on some aspects. Bear Ruin shows a basic Mogollon Culture on which Anasazi traits were superimposed.²⁸

The people who lived in Bear Ruin in the days when it was a flourishing inhabited village, were both hunters and agriculturists. At least, they were equally dependent upon both the chase and the land for their livelihood. The type of construction used were both circular and rectangular pit houses. Seventeen houses have been excavated and approximately that many more exist.²⁹

Most of the houses resembled those of the Anasazi area, yet some are like Mogollon houses and others exhibit a combination of both cultures. None contained either masonry or slab linings. A large kiva was located on the outskirts of the village. It contained a grooved trench, dug into the floor, which could have provided a fastening for the lower beams of looms.³⁰ Anasazi has earlier been defined as basketmakers and pueblo cultures combined. Bear Ruin is an example of this type of culture.

Cooking was done over large rock hearths in and about the houses. These hearths were somewhat like ovens. Excavation suggested that the food was baked in pits. The technique could have been derived from the ancient Cochise. The method used was similar to that described for making mescal. Stones were placed in a pit and a fire built on top of the stones. When the fire faded into ashes and the stones were extremely hot, the food was placed in the pit and covered with grass and earth.³¹

The Bear Ruin inhabitants did not manufacture any painted pottery. This fact could have been a matter of choice, for they were familiar with the painted wares of the Anasazi, Mogollon, and Hohokam, which they imported. The largest percentage of pottery found at the ruin was the plain buff to the reddish brown which is relatively abundant in all early Mogollon sites.³²

The dead were buried in shallow pits scattered throughout the village. Burials usually lay on the back in a semi-flexed position with the heads to the northeast. The graves contained mostly pottery offerings which would be used in the "happy hunting grounds." An interesting aspect to note is that one child burial had seventeen vessels. Nine of the vessels

were small and could possibly have been toys. The bones of this ruin were not very well preserved due to soil conditions, as the following statement by Wormington suggests: "What evidence could be obtained from them indicates the presence of a mixed population, such as would be expected on the basis of the mixture of traits shown in the excavated material."³³

At the Hot Wells Site, approximately ten burials have been found in the floor of rooms. Perhaps special occasions arose where the dead could not be buried elsewhere. One male inhabitant was found buried in a room with an arrowhead inside his skull. At the Hot Wells Site most of the inhabitants were buried in outdoor graves; because of this fact, grave sites are difficult to find. Ants have been useful in one area of archaeology as their tunnels often enter a burial site. The ants work with vigor as they move arrowheads and beads to the surface without knowing they are excavating a grave. When an arrowhead or some other small artifact is found on an anthill, a burial site can be anticipated.

A vital method of classifying sites is through pottery and sherds found in the area. Characteristic shapes, patterns, and geometric designs are prevalent in areas throughout the southwest. Room six of Hot Wells yielded several types of pottery. Among the pottery types found is Chupadero Black-on-White.³⁴ This type in the form of bowls often shows flatbottoms as though the base was modeled and the sides put on it. Chupadero Black-on-White bears a close relation in decoration to Tularosa Black-on-White.³⁵ A connection between these types of pottery establishes further influence of Mogollon Culture in the El Paso area.

A trait that is common to many early Mogollon sites is the crude "miniature" ladle.³⁶ This ladle-type spoon has been found at Mogollon Village, in the Forestdale Branch, and in the San Simon Branch. The spoon or scoop found in room six at Hot Wells could be a variation of the Mogollon ladle. Another variation reported at the Higgins Flat Pueblo was a large oval scoop.³⁷ The evolution of these spoons is not definite, but an undisputed parallel among the artifacts is that the utensils were manufactured for the women's use.

Pottery is often referred to as baked, smooth, or corrugated, but just how the pottery was made is often omitted from the description. One widely used method is called "coiling."³⁸ This process is started by rolling a mass of clay into a rope shape one-half inch or less in diameter. The end of the rope is pinched to one point on the rim of the base where it touches, and by progressively applying pressure to the clay as it is spiralled around the layers preceding. As the coil begins to dry, a scraper is used to remove the excess clay, thereby, leaving a smooth surface.

Varied facts stated and discussed up to this point have been centered around the question: To what extent has Mogollon Culture influenced

the Hot Wells Site? The complexity of this question cannot be solved to an undisputed degree, but briefly tracing the migration of the Mogollon Culture manifestly confirms a great Mogollon influence. The Mogollon Indians evolved out of the desert wanderers whose cultural achievements were synonymous with corn, pottery, and pueblos. The early Mogollon people were first associated with Southeastern Arizona.³⁹ They eventually began diffusing southeastward to New Mexico and to what is now Mexico. Not all of these people moved to Mexico, as one group moved further east to what is now called the Jornada Branch of the Mogollon.⁴⁰

The culture of the Mogollon people has not been erased through the passing centuries. Excavation and archaeological surveys of Mogollon Sites has brought the twentieth century man closer to one of the first proprietors of the Southwest. With all of the knowledge of past civilizations and cultures, will the twentieth century civilization continue to progress for many more centuries, or will the great cities some day lay in sandy ruins as the Hot Wells Site? If the statement, "history repeats itself," is valid, the previous question will inevitably come true.

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THE CALGARY STAMPEDE is one of the biggest and best known rodeos. Held in Alberta, Canada, it lasts a week and takes place annually. Events include not only the riding of bucking horses but races between four-horse teams attached to wagons, musical chairs on horseback, wild cow milking contests, whip-cracking and roping from galloping horses.

Eastwood, *Horses*

THE SPANISH HORSE, the Texas cow pony, the mustang, the Mexican mustang, and the Spanish mustang were only variant names for the same animal.

THE YUCCA PLANT is commonly called "soap weed" because its roots provide an excellent lather.

The word Senecú is of Piro origin and was formerly applied to a New Mexico pueblo where San Antonio now stands.

THE COLORADO RIVER was originally named Río Buena Guia by Hernando de Alarcón, then renamed Río del Tizon by Melchor Díaz after the fire-brands with which the natives warmed themselves.

THE PUMPKIN (Spanish, *calabaza*) was cultivated at all the Río Grande pueblos at the time of the Discovery. Quantities of them were kept for winter use, to be boiled, or baked in the oven, and eaten.

BOOK REVIEWS

THE LODGE: 1899-1969

by DOROTHY JENSEN NEAL

(Alamogordo: Alamogordo Printing Company, 1969, \$10.00)

When businessman and railroad builder Charles Bishop Eddy and his attorney, W. A. Hawkins, set aside three thousand acres in the Sacramento Mountains as a resort area, a playground was born. Deeds were signed, a railroad built, and excursion trains began steaming up the "Cloud-Climbing Railroad" to this new vacation spot named Cloudcroft, but advertised as "The Breathing Spot of the Southwest" or, more ambitiously, "The Garden Spot of God."

The hotel at Cloudcroft was completed in 1901 and called "The Cloudcroft Lodge." It was described as one of the most up-to-date hotels in the Southwest, unique in many respects and even equipped with Indians ready and anxious to sell their curios to the gay visitors. The Lodge, site of so many happy gatherings by Southwesterners, met an unhappy end during the early morning of June 13, 1909, when it burned to the ground.

During the summer of 1910 construction was begun on a new lodge at Cloudcroft and upon its completion took up where they had left off — the excursion trains again bringing carloads of guests up the mountain to enjoy the cool serenity that The Lodge offered. Among these guests on one occasion was the Mexican revolutionary leader, Pancho Villa, who was quite impressed with the hotel.

Over the years The Lodge continued to thrive. Even during the lean years of the Depression guests came as they could, encouraged by the manager of The Lodge, M. B. Hutchins. It had many managers over the decades, including Conrad Hilton, each in turn providing guests with gracious hospitality and modern conveniences. The Lodge's popularity was doubtless increased by the proximity of a golf course on which many prominent Southwesterners played, and continue to play.

Mrs. Neal is no novice author. Having produced two excellent books previously, she has here reinforced her reputation as a very capable researcher and writer. *The Lodge* is detailed and most interesting, a well-written history of a seventy-year institution in the El Paso Southwest. Her scholarship is accented by many authentic photos throughout the book, including a fold-out photo of the old hotel, taken in 1901. All this, combined with a beautiful job of printing makes the book of interest to anyone who wants to know more about the history of Cloudcroft and those people to made it.

Ysleta Independent School District

—JAMES A. MILLS

THE MYTH OF SOUTHERN HISTORY: Historical Consciousness in Twentieth-Century Southern Literature

by F. GARVIN DAVENPORT, JR.

(Nashville: Vanderbilt University Press, 1970, \$7.95)

The author's purpose in writing this book was to give understanding of the South as it differs from the North. The South is supposedly agrarian, aristocratic, patriarchal, fixed, closed. The North, on the other hand, is supposedly industrial, democratic, egalitarian, mobile, open. This, the author insists, is all myth. The difference is not one of economics or climate or social organization but of historical experiences and consciousness. The

South differs from the North because she has experienced history — she has experienced defeat, humiliation, frustration and poverty..

History, the author notes, quoting Reinhold Niebuhr, "is never simply something 'back there,' it is the depth dimension of our present.." And myth, quoting Henry Nash Smith in his *Virgin Land: The American West As Symbol and Myth*, is "an intellectual construction that fuses concept and emotion into an image." Its purpose is to make "children of light" aware of the darkness for, after all, man's history, as Faulkner noted, is tragic and ambiguous rather than progressive and harmonious..

In developing his study the author analyses the myth of Southern history within the framework of four concepts: union, Southern uniqueness, Southern mission and Southern burden. He traces the myth through the fictional, sociological, and religious writings of Southerners of the past sixty-five years, from Thomas Dixon to Dr. Martin Luther King and George Wallace. He pays particular attention to the philosophy expressed in Dixon's *The Leopard's Spots* (1902) and *The Clansman; Twelve Southerners, I'll Take My Stand: The South and the Agrarian Tradition* (1930); Faulkner's *Absalom, Absalom!* (1939); and Robert Penn Warren's *All The King's Men* (1946) and *Brother To Dragons* (1953).

One thing the South's past has taught Southerners, the author concludes, is that history is change. It is also time. There are no sudden leaps in history. If the North could understand these facts, the author believes, "the adjustment for justice could and would be made." But so long as "the image of the plantation, which itself has been taken over by the Chambers of Commerce and the tourists bureaus," is added in newspapers headlines to "the dime-store Confederate flag, symbol of police brutality, schizophrenic defiance of national efforts towards racial injustice, and a paranoiac retreat into an illusionary world of simple, violent answers to complex problems," there will be misunderstanding and strife between the two sections.

This is not an easy book to review. Every sentence, every quotation is solid meat and to choose a few morsels at random is to miss the flavor of the succulent whole. Even the publisher's blurb does not do justice to the book. There is, however, one valid criticism: the index is grossly inadequate.

University of Texas at El Paso

—EUGENE O. PORTER

JOSEPH STEPHEN CULLINAN: A STUDY OF LEADERSHIP IN THE TEXAS PETROLEUM INDUSTRY, 1897-1937

by JOHN O. KING

(Nashville: Vanderbilt University Press, 1970, \$10.95)

Texaco! Gulf! Standard Oil! The names have the ring of magic in the Southwest, symbolizing power and wealth, leadership and prosperity. This power comes from oil, a resource with which Texas is heavily endowed. If one were punning, he might refer to this as a crude subject, or, by contrast, as the slickest thing flowing. In different ways both labels could apply to this book.

Its subject is oil—crude oil—found first on the prairies at Corsicana and later at Spindletop, Humble, and other East Texas fields. Wherever the prospect appeared, Joseph S. Cullinan showed up also to engage not only in exploration, but especially in the collecting, refining, and marketing processes. That is where the money was, and that is where Cullinan lent his best

efforts. The romance lay in the exploration, but the rewards were in the pipelines, the refineries, and the marketing outlets. Names of the drillers, the Hamill brothers, for example, are little known, but the companies Cullinan founded live on famously. Thus, the crude subject was transformed by this man of industry.

Within limitations, Cullinan himself is a slick subject. A Pennsylvanian by birth, he grew to manhood among the oilfields located there. Early he joined the ranks of the Standard Oil Company where he received his training in oil executiveship. He was already successful at age thirty-seven when the oilfield development at Corsicana interested him so much that he devoted his entire time to the collecting and marketing of crude oil and its products, Corsicana held him for a time, taught him much about the business, and sent him to Spindletop with knowledge, energy, and some money. With partners such as John W. (Bet-a-Million) Gates, Arnold Schlaet, and Lewis Lapham, he put together the famed Texas Company and created the Texaco Star.

For a while the company attempted a merger with the Gulf Oil interests of the Mellon family, but the deal collapsed. Still, the Texas Company operation was smooth, slick you might say, until Cullinan proved to be too much of an individualist for the large amounts of eastern money behind it. In 1913, in a rather dramatic move, Cullinan stepped down as president of the Texas Company. He was not meant to be one of many; Cullinan led. He would have been smoother if he had outsmarted the Lapham, Schlaet, and Gates interests, but their money proved to be the "big stick."

After he left the Texas Company Cullinan organized the American Republics Corporation. Through an agreement with John Henry Kirby's Houston Oil Company, American Republics acquired the right to mineral development of 800,000 acres of East Texas land. With this Cullinan was again in his element and no one, no "eastern capitalist" ever touched him again. He died in 1937, a multi-millionaire, still managing the tenth oil corporation that he had begun in Texas.

This, then, is a study of energy, comparable in a way to the development of an oil well. It is living proof that the first chapter of any book is the most difficult. The author, like a wildcatter who thinks he has a find, stalks the subject at first, and the reading is a little hard; however, he sharpened his pen like the driller his bit, and once he finds the gusher, the flow is as smooth as the oil through one of Cullinan's pipelines. Since the Texas Gulf Coast Historical Association is involved in the publication of this book, King presumably earned one of their annual awards for writing it. If so, it is justly deserved.

University of Texas at El Paso

—JAMES M. DAY

MUSIC IN EL PASO 1919-1939

by ROBERT M. STEVENSON

(El Paso: Southwestern Studies, No. 27, 1970, Texas Western Press, \$2.00)

A significant happening took place in El Paso on October 3, 1969 when Dr. Robert M. Stevenson presented a lecture symposium at the University on the subject of "Music in El Paso between Two World Wars." In view of the immediate elation and approval of the many listeners present, he was prevailed upon to formalize his notes and present them for publication.

Perhaps for the first time we have a glimpse of the music and musicians of El Paso as seen through the eyes of one who is easily in the forefront of his peers. This monograph is, least of all, a chronological ordering of events that have occurred; rather, it provides numerous glimpses into the lives of the professional and artistic personalities as they have come and gone. Significantly, the author presents his sketches objectively, as seen by one who mingles with the leading musicologists of the world today.

He begins his account with Ferdinand Dewey and continues through a host of other musicians who came to the Southwest as "healthseekers" such as Mary Goodbar Morgan, Birdie Alexander, Edna and Charles Andrews, Abbie Durkee, Virginia Link and Margaret Vear.

John Vincent represents one of the many persons engaged in the El Paso community to teach, direct and/or supervise music as well as to perform it. Others in this category include Louis Kirchner, Rayo Reyes, P. J. Gustat, Vernon Steele, H. Arthur Brown and Dorothy Learmonth.

The El Paso Symphony Orchestra brought out several notables including Biagio Casciano, Mrs. William R. Brown and Francis Moore. Violinists named are Samuel Martinez (Marti) and Abraham Chavez. Among the pianists mentioned are Henry Cobos, Frances Newman and Frank McCallum.

Altogether, Dr. Stevenson has presented a refreshingly new and welcomed body of literature. Even if he has not included the broad and involved aspects of local church music and musicians, he has treated his selections with much devoted concern, personal insight and literary styling.

University of Texas at El Paso

—O. E. EIDBO

FORTHCOMING
A
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SOUTHWEST ARCHIVES

Year after year, historians continue to use the same old source material, interpreting and reinterpreting it. Then suddenly, new material turns up which sheds completely new light upon old events. This is why the study of history is as exciting and exacting a vocation as that of a detective. Such new material was found this past September and in great quantity.

First of all, Roy Johns of Southwest Microfilm Inc., El Paso, gained the cooperation of the officials in the Lincoln County Courthouse in Carrizozo, New Mexico to microfilm a great number of bound newspapers stored in their basement. At least nineteen different newspapers were found, of which fourteen date back to territorial days. Outstanding among these are the *Eddy Argus* (1889-1890), *Nogal Nugget* (1890), *Liberty Banner* (1891), *Lincoln County Independent* (1889-1892), and the *White Oaks* (1899-1905).

At the same time, the Museum of New Mexico acquired the old newspaper office of the *Estancia News* in the town of Estancia. They removed to Santa Fe three truckloads of newspapers — an estimated 10,000 issues — for sorting and filming. An offhand guess dates these from the turn of the century to around 1916. A tantalizing bit of information is that, mixed in with these, are newspapers from the exchange; an early-day system by which practically all newspapers in the territory were exchanged with other newspaper offices to facilitate the flow of news.

Also, during the month of September, a cooperative venture in micro-filming was begun by the Museum of New Mexico, the State Archives and Records Center, New Mexico State University and the University of Texas at El Paso. All of these institutions had overlapping and different issues of valuable newspapers dating from about 1860 to 1883 and included the *Mesilla News*, the *Mesilla Valley Independent*, *Thirty-four* (Las Cruces) and the *Mesilla Times*. These were sorted by title and chronology and brought to UTEP for microfilming, thereby providing all concerned with more complete runs.

This project emphasizes a current trend among libraries toward the duplication of archival holdings. By doing this the danger of loss by theft, bombing or fire is decreased, besides making research so much easier by obviating the need to travel great distances and eliminating the time restrictions set up within the interlibrary loan system.

ONE OF THE EARLIEST of the Baptist churches that sprouted in Texas during the 1830's was transferred as a body from Illinois by the Rev. Daniel Parker. The transplanted church was located at Elkhart in Anderson County.

HISTORICAL NOTES

A King Committed Suicide in El Paso

A king killed himself in the Pierson Hotel in February, 1898. The suicide probably caused more furor throughout the United States than any other suicide in the nation's history. In many cities, newspapers published extras.

The guest, registered as Jas. Harden-Hickey, was found dead in bed in his hotel room. There was a bottle of poison on the nearby night stand and beside the bottle was a book titled *Euthanasia, or the Ethic of Suicide*. It had been written the previous year by Baron Jas. Harden-Hickey, the deceased. The book attempted to justify suicide. It also contained recipes for painless deaths. Many of the methods recommended were illustrated with drawings by the author. But, "wonder of wonders," as *The El Paso Herald-Post* later expressed it, "imagine the amazement when the dead man's trunk was opened and a royal crown was found."

Soldier of Fortune



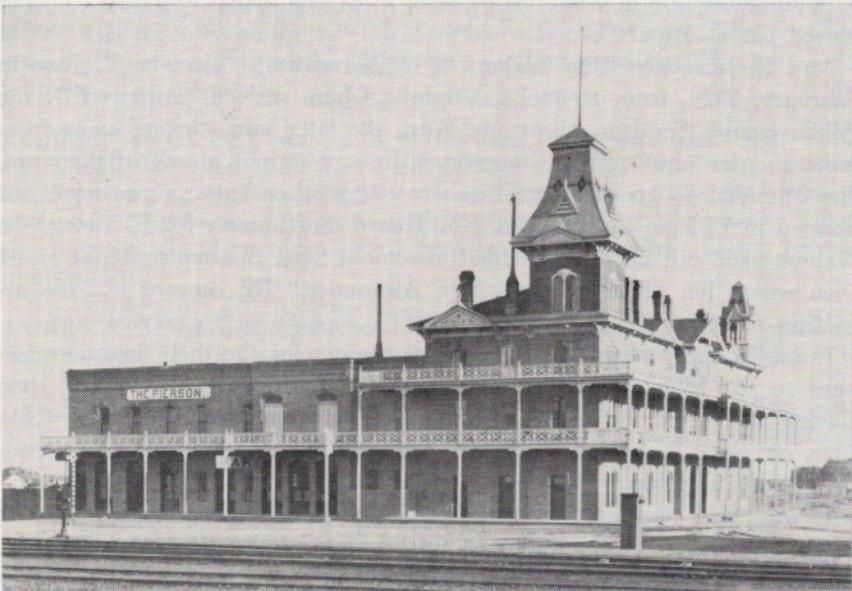
Baron James Harden-Hickey

Baron James Harden-Hickey was born on December 8, 1854 in San Francisco but reared in France. He was unexcelled as a duelist and fought a number of such encounters in Paris where he edited a newspaper that brought him forty-two libel suits. Finally, he gave up the paper and began a world tour.

During the course of his travels his ship was forced to stop at an uninhabited island named Trinidad, 700 miles off the coast of Brazil. The baron proclaimed himself king of the island and when he arrived in the United States busied himself with plans to colonize it. He opened an office in New York City where he installed a friend as grand chancellor. A number of nations (whether in jest is not known) recognized the baron's kingship. Meanwhile, he married Annie Harper Flagler, daughter of the millionaire Standard Oil magnate and Florida hotel operator. The marriage placed the baron's name on the front page of almost every newspaper in the country.

But England discovered in 1895 that Trinidad was right where a cable station was needed and therefore seized the island. Brazil protested the claims of both England and the baron and threatened war. The baron's grand chancellor appealed for protection to the Secretary of State in Washington. The Secretary, however, turned over the chancellor's letter to the newspapers which enjoyed a field day. They made great sport of "the man who made himself king"

The baron ran short of money in sending Chinese coolies to the island to construct wharves, buildings, etc. He went to Mexico to sell a ranch that would have put him on his financial feet. He failed, however, to negotiate a sale. Returning to the United States he stopped in El Paso where, as noted above, he committed suicide in the old Pierson Hotel.



The Pierson Hotel: 1886-87

The Pierson Hotel was opened for business in 1881, the year the railroads came to town. It was located on the corner of Kansas Street and Mills, then called St. Louis Street. It was built by William M. Pierson who had come to El Paso by stagecoach late in 1870 from his home somewhere in New York State. The Pierson was a 40-room hotel with two cupolas atop. It has been described as "a magnificent and impressive three-story brick structure." Wide verandas, called galleries or porches in those days, circled the second and third stories. True, there were no private baths but there was a public bath at the end of each hall. Nor did the rooms have running water but each had a large pitcher, a bowl and a jar.

William Pierson died in 1883 but the hotel continued to "rock along" intact until a fire late in 1900 destroyed the third floor and did other damages. In repairing the structure the upper floor and the cupolas were omitted. It was thus as a two-story building that the hotel continued operating until the winter of 1929-30 when it was razed to make room for the modern structure that presently houses *The El Paso Times*, *The El Paso Herald-Post* and the Newspaper Printing Corporation.

* * *

A NOTE ABOUT *SUNDOWN*

With the publication of "*Sundown* in West Texas" in the Fall issue of *Password*, Mrs. B. F. Stevens resurrected a letter written to her by Mrs. Elizabeth Alexander, mother of Bennie, the child star of *Sundown*. Mrs. Alexander became ill while on location at Hueco Tanks and Mrs. Stevens nursed her at Hotel Dieu.

Mrs. Stevens, née Elise Walters, a registered nurse, came to El Paso in February, 1924, from Roanoke, Virginia, where she was employed by the Public Health Services. She came West, she later said, "to get away from snow and ice" but actually to recover from a serious attack of influenza. She intended to go to Phoenix where her mother knew a physician but stopped in El Paso to visit Mrs. Roy Hoard. Fortunately for El Paso, Miss Walters liked our city and decided to remain here. She registered at Hotel Dieu where her "first case was Mrs. Alexander." Dr. Stevens was the attending physician.

It was love at first sight, as they say in the movies. On their first date they went to see Mary Roberts Rinehart's "The Cat and the Canary," then playing at the old Texas Grand Theatre. They were married a few weeks later, on April 2, 1924. The Alexanders sent the couple a gift and a congratulatory telegram.

It was Mrs. Stevens, incidentally, who suggested to the editor that he might find an interesting story in the making of the Bessie Love movie, *Sundown*.

N.B. Mrs. Stevens is of Huguenot descent. Her grandmother was a cousin of the poet Sidney Lanier (1842-1881).

CONTRIBUTORS to this ISSUE

STEPHEN W. KENT, a native of Roanoke, Virginia and a graduate of Virginia Polytechnic Institute, came to El Paso in 1952 and organized an engineering company. As president of the Historical Society he has successfully guided it during the past year.

CHRIS P. FOX or "Mr. El Paso" as he is known, is vice president of the State National Bank and former treasurer of the Historical Society. He is also a contributor of articles to *PASSWORD*. He was elected to the Society's Hall of Honor in 1967.

FLOYD S. FIERMAN is Rabbi of Temple Mt. Sinai and a former lecturer in philosophy at the University of Texas at El Paso. He holds a Ph. B. degree from John Carroll University, Cleveland, Ohio, his native city; the B.H.L. and M. H.L. degrees from the Hebrew Union College, Cincinnati, Ohio; and a Ph. D. in history from the University of Pittsburgh. Recently the Hebrew Union College conferred upon him the Doctorate of Divinity.

Dr. Fierman is the author of several articles published in *PASSWORD* and in other historical quarterlies and of several *Southwest Studies*, published by the Texas Western Press of the University of Texas at El Paso. Included among his books is *Some Early Jewish Settlers on the Southwestern Frontier*.

ROBERT N. MULLIN is a native of El Paso now living in South Laguna, California. He is rapidly becoming an outstanding authority on the Southwest with his writings and archival collections. His "David Mariwhether, Territorial Governor of New Mexico: A sidelight on the Boundary Controversy of 1853," was published in *PASSWORD*, Vol. 8, No. 3 (Fall, 1963), 83-99. His recently published *The Strange Story of Wayne Brazel* will be reviewed in the Spring issue. For further publishing data see Editor's Note, footnote 3 of his article.

ROBERT P. CRUEY was born in El Paso twenty-one years ago. While still a child he "grew fond of the desert's peculiar awe" and spent many of his days hunting and exploring in this arid region. Consequently, when he entered the University of Texas at El Paso in 1967, he had already decided that ecology would be a rewarding field for his life's work. This is his first publication.

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Mr. and Mrs. J. B. Binkley
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Mrs. Otis Coles
Mrs. Josephine Clardy Fox
Mr. Karl P. Goodman
Mr. Marshall Hail
Mrs. Hans E. Kloepfer
Mrs. Tom Lee, Sr.
Mrs. E. W. Lockett
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