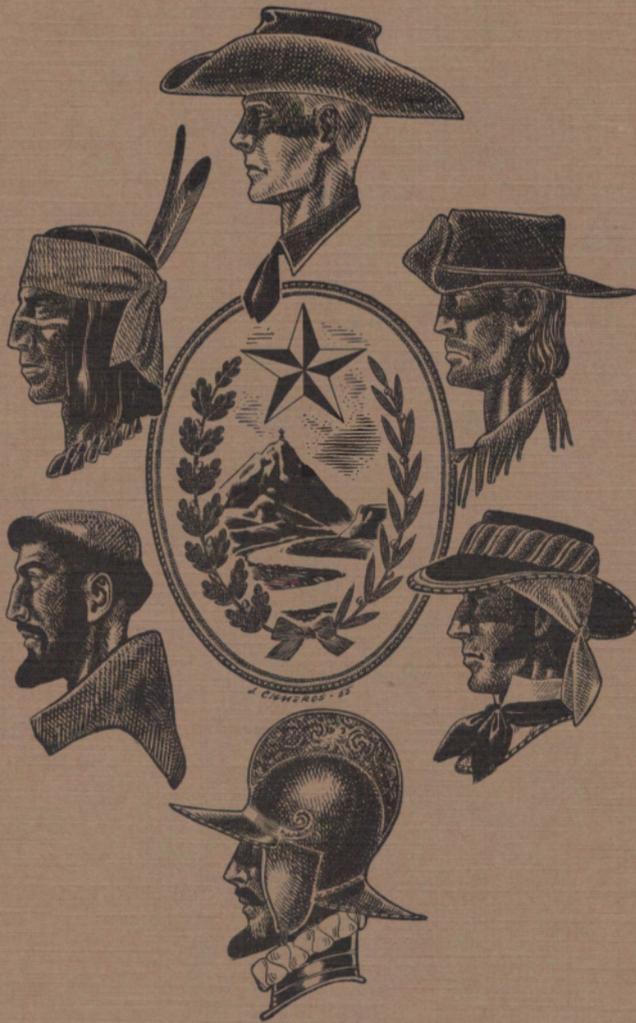


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EL PASO, TEXAS

FALL, 1986



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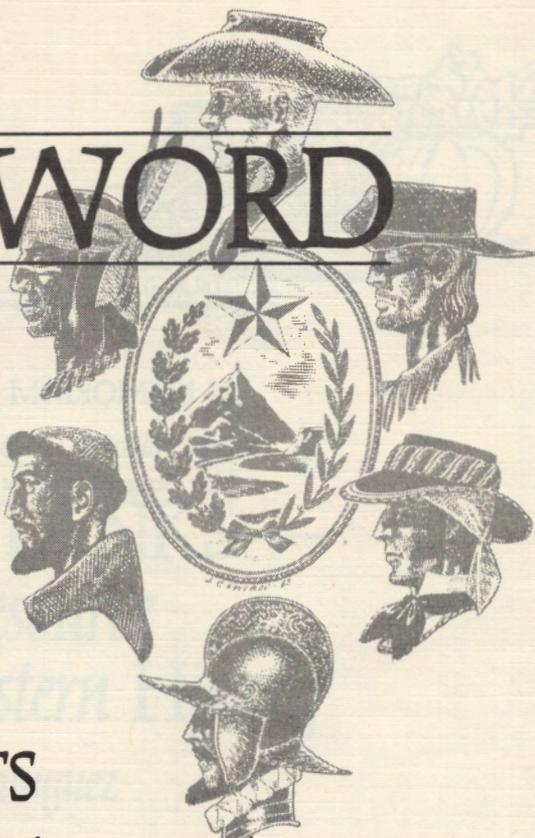
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IN MEMORIAM

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HUECO TANKS— A Vital Resource In Southwestern History

by Dixie L. Dominguez

TODAY, Hueco Tanks represents little more than a fun place to picnic and romp over the boulders, the visitor perhaps hesitating momentarily to ponder the numerous reminders of the past in the abundant rock art. Prior to the advent of the railroad through the desert southwest, however, Hueco Tanks signified an important landmark in the survival and development of various groups from the prehistoric era until the industrial age. The railroad enabled man to overcome the difficulties of slow desert travel. Together with the final defeat of the nomadic Indians in the southwest, modern technology permitted Hueco Tanks, as well as other similar oases, to fade in importance as human beings no longer required their resources.

In historical studies of the nineteenth-century El Paso Southwest, Hueco Tanks has received frequent mention as a historical site. Noted popular author C. L. Sonnichsen cites Hueco Tanks in passing within his narratives of conflict and development in the southwestern border region. Walter

This issue's title-page insignia, entitled "Fall Motif," is the work of El Paso artist Winifred M. Middagh.

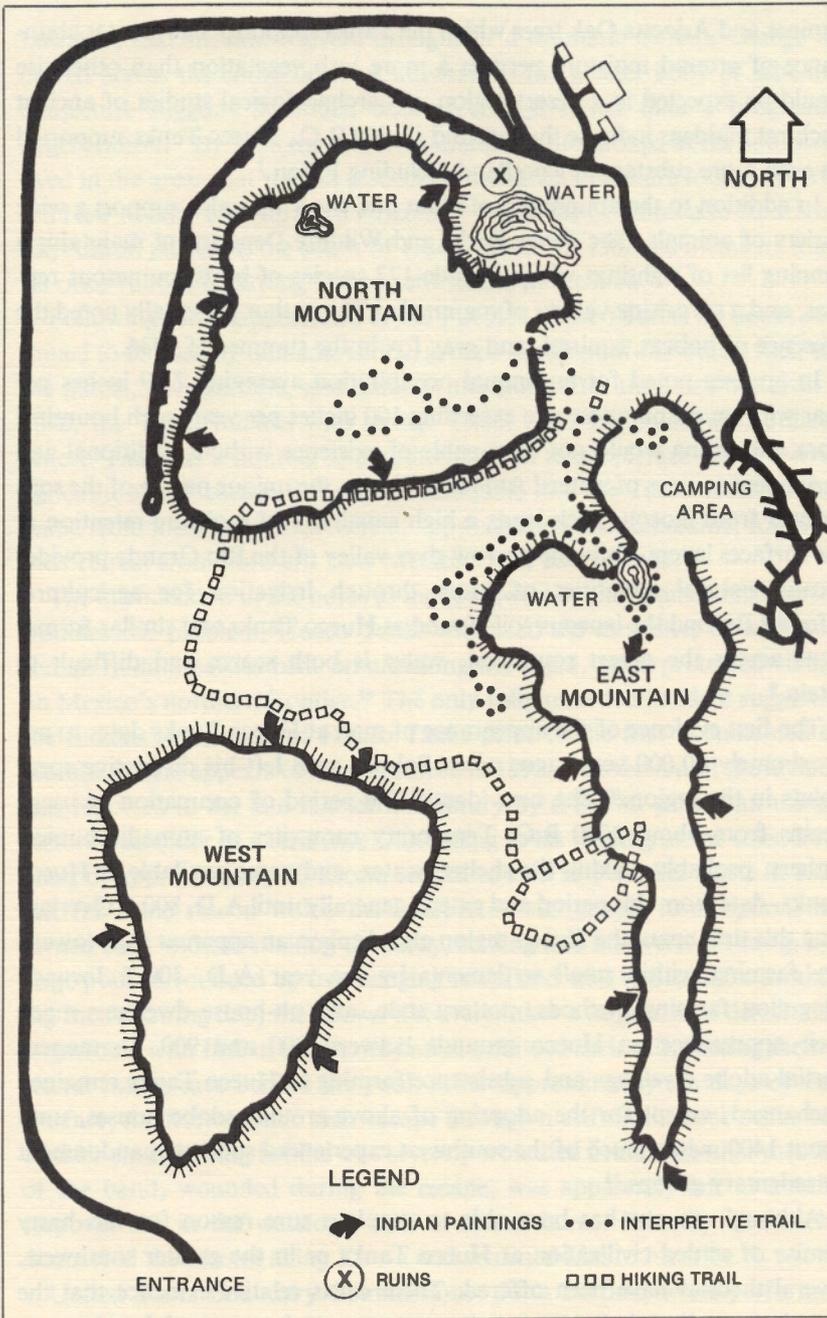
Prescott Webb, renowned frontier historian, likewise devoted his studies to subjects that took little notice of the overall importance of oases such as Hueco Tanks. Several shorter historical writings on the El Paso area have acknowledged the role of Hueco Tanks within the narrow framework of each particular study. Joseph Leach's article in a 1958 issue of *Password* focuses on the coming of the Butterfield Stage Company to El Paso, the author noting that the last stage station west prior to reaching El Paso sat beside Hueco Tanks. Although there are numerous archaeological studies specifically interested in Hueco Tanks, Bob Miles' recent *Password* article on this site appears to be the only historical study developed specifically about this ancient oasis. Author Miles reasons that throughout its history the Tanks provided sought-after water to various groups utilizing the area and could therefore be seen as a southwestern desert oasis.¹

An oasis it certainly is. One which has contributed significantly—indeed, vitally—to the survival and development of several human cultures in the El Paso area. This claim can be firmly established through a study of the reports in government surveys, personal reminiscences, and the context of secondary works peripherally interested in Hueco Tanks.

Hueco Tanks State Historical Park lies approximately 28 miles east of El Paso, on the flat valley floor of the Hueco Bolson between the Hueco Mountains and the Sacramento Mountains.² Seen from a distance, the formation comprising the Tanks appears as a massive jumble of giant boulders, seemingly strewn without cause or design onto an otherwise level valley floor. The geological make-up consists of syenite, a formation created by a high-pressure intrusion of molten igneous rock into an older deposit of sedentary rock, which apparently occurred about 34 million years ago. The name *Hueco* evidently implies the numerous hollows found on the rocks which retain rain water and runoff.³

Although the desert surrounding Hueco Tanks offers little beyond the usual desert vegetation of creosote, mesquite, agave, yucca and acacias, flora within the protection of this rock complex represent a wider range of useful plant life. Dense stands of grasses cover the open tableland within the Park, while scattered clumps of sotol, beebush, fragrant sumac, agarito, buckwheat, ocotillo, feather dalea, yucca, trompillo and numerous other cacti grow up among the grasses. Possibly more important than the wide range of scrubs and cacti is a small woodland population of one-seed

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*Hueco Tanks State Historical Park tourist map.
(Texas Parks and Wildlife Department)*

Juniper and Arizona Oak trees which the Tanks support.⁴ The greater abundance of ground moisture permits a more lush vegetation than otherwise would be expected in a desert region, yet archaeological studies of ancient pack-rat middens indicate that around 11,000 B.C., Hueco Tanks supported an even more substantial woodland including Piñon.⁵

In addition to the abundance of plant life, the Tanks also support a wide variety of animals. The Texas Parks and Wildlife Department maintains a running list of sightings which include 172 species of birds; numerous reptiles, and a surprising variety of mammals.⁶ The author personally noted the presence of bobcat, squirrel, and gray fox in the summer of 1984.

In an area noted for an annual precipitation averaging 7.89 inches per year with an evaporation rate exceeding 100 inches per year, such bountiful flora and fauna would not be capable of existence without additional and permanent sources of water.⁷ At Hueco Tanks, the unique nature of the soils derived from igneous rock lends a high capability of moisture-retention at the surfaces layers. Only the narrow river valley of the Rio Grande provides greater natural quantities of water through irrigation for agricultural efforts.⁸ Beyond the igneous soils found at Hueco Tanks and similar formations across the desert southwest, water is both scarce and difficult to retain.⁹

The first evidence of the appearance of man at Hueco Tanks dates to approximately 10,000 years ago, when Folsom man left his distinctive spear points in the region.¹⁰ The next identifiable period of occupation or usage begins from about 3000 B.C. Temporary campsites of nomadic hunter-gathers, probably seeking the shelter, water, and game available at Hueco Tanks, date from this period and extend generally until A.D. 800.¹¹ Overlapping this time span, the Hueco region also displays an apparent shift toward dry farming within small settlements by the year A.D. 300.¹² Jornada Mogollon farming methods, pottery style, and pit-house dwellings made their appearance on Hueco grounds between 800 and 900. Permanent partial-adobe dwellings and subsistence farming at Hueco Tanks remained unchanged, except for the adopting of above-ground adobe houses, until about 1400, when much of the southwest experienced sudden abandonment by sedentary groups.¹³

Although no one has been able to supply a sure reason for this hasty demise of settled civilization at Hueco Tanks or in the greater southwest, several theories have been offered. There exists relative evidence that the fiercely nomadic Athabascan race began to encroach on peaceful settlements by about 1000, possibly displacing the local Pueblo cultures, one area at a time, until sedentary culture no longer predominated.¹⁴ It seems more likely,

however, that sustained severe drought or a dramatic climatic change occurred across the entire desert southwest, as the greater body of scholarly conjecture suggests a sudden decisive change rather than a progressive degeneration.¹⁵ By 1450 the only remaining Pueblo groups in the southwest lived in the areas that remain associated with Pueblo culture today—Northern New Mexico and northern Arizona.¹⁶ When the Chamuscado-Rodriguez Expedition passed to the south of Hueco Tanks in 1582, its members made no observations regarding Indian settlements in the area.¹⁷

Following the disappearance of the Pueblos, Hueco Tanks no doubt continued to be used by nomadic Indian groups in search of the water, fuel, edible plants, cave shelters, and game at the site. After the Pueblo Revolt in 1680, the Tigua Indians who settled Ysleta were attributed with utilizing Hueco Tanks as a hunting and gathering area to supplement their riverine agricultural subsistence.¹⁸ It seems reasonable that the Tanks received their name from local Spanish settlers at approximately the same time, following their retreat from northern New Mexico to the Rio Grande.

The introduction of the horse to the southwest by the Spanish resulted in a troublesome problem. Hueco Tanks witnessed the campsites of numerous Indian raiding parties bent on attacking the small, underprotected villages on Mexico's northern frontier.¹⁹ The only fully recorded incident suggesting the Indians' utilization of Hueco Tanks prior to the first documented exploration there appears to have occurred in 1839. One version of the incident was reported in the late nineteenth century by a Kiowa tribesman using a pictorial calendar as a reference. According to his reading of the calendar, a band of approximately 20 Kiowa set out to raid El Paso del Norte in 1839, but for some reason which the interpreter was unable to decipher, they turned back without making the foray, settling into an overnight camp by a large pool surrounded by overhanging rocks and cave shelters. On awakening the following day, the Kiowa discovered that a large armed detachment augmented with Indian auxiliaries had surrounded their exit, forcing them to retreat into a cave behind the pool. After approximately ten days of siege warfare, the Kiowa made their escape through a cleft in the rock at the rear of their cave, leaving behind one severely wounded brave. Another member of the band, wounded during the escape, was apparently left at another stopover site in the warriors' rush to return home. Friendly Comanches discovered the second ailing Kiowa and returned him to his tribe.²⁰

United States Boundary Commissioner John Bartlett, while performing the first United States-Mexican boundary survey of the area in 1854, heard a somewhat different version of the story, most likely by a citizen of El Paso del Norte. According to Bartlett's retelling of the story, the site of the siege



An example of the Indian rock art found at Hueco Tanks. This symbol, located in Comanche Cave, is attributed to the Apache. (Photo courtesy Dixie L. Dominguez)

was the large pool beside the cave with a spring in what is known now as the “amphitheatre” on the northern portion of the southeastern outcropping of rock at Hueco Tanks. This particular band of Indians stood accused of committing various depredations in the area and had therefore been trailed to the Tanks by an armed force out of El Paso del Norte. The Mexicans managed to surprise the “Apaches,” as they were described, and forced their retreat into the amphitheatre where the Indians reportedly built an enormous stone wall to withstand the siege. In the end, however, it was said that the entire raiding party of 150 men were exterminated.²¹

Commissioner Bartlett was the first to produce a practical trail guide to the arid southwest.²² While passing through Hueco Tanks on the way to Fort Bliss, he noted the prehistoric significance of the abundant cave art and evidence of Indian occupation. Enthralled with what he had seen, Bartlett set aside time to return to the Tanks for a more thorough observaiton before continuing westward with the survey. He discovered signs of previous use by travelers who had stopped to make use of the water and shelter. Additionally, the Commissioner made note of recently engraved names of pioneers. He also noted the more permanent Indian signs such as deep mortar holes and metates ground directly into the stone boulders of the mountains, as well as the extensive Indian art.²³

During the early years of the gold rush, Hueco Tanks lay on the primary southern emigrant route to California.²⁴ The great distances of arid desert

which predominate in the southwest lacked precisely what these isolated, yet conveniently spaced, oases such as Hueco Tanks provided—water, and frequently grasses for livestock.²⁵ Attributed as the “discoverers” of Hueco Tanks, the Duval emigrant party, without knowledge of the many sites for water in this region, cited Hueco as the only source of water between their stop on the Pecos River and the Rio Grande.²⁶ The Coons wagon train, noted as the first large group of American emigrants to attempt the southern route to the west, also utilized the resources of Hueco Tanks.²⁷

Although Bartlett produced the first comprehensive guide for the traveler through the southwest, the first documented American exploration occurred a year earlier under the auspices of the Secretary of War.²⁸ A resolution came before the Senate in 1849 promoting the establishment of a military road in order to provide the impatient goldrushers and westward pioneers with some protection.²⁹ In due course, the Corps of Topographical Engineers received orders to survey possible routes of travel westward in order to format a route exhibiting sufficient and frequent water stops.³⁰ Until documented surveys became available, the majority of emigrants followed a northern trail into Santa Fe, New Mexico. This route required a detour of 300 miles southward down the Rio Grande, along the old Santa Fe Trail, to a point just north of El Paso del Norte. At this point the emigrants could turn west once again and proceed through the only reasonable pass known through the mountains.³¹ What came to be known as the upper route across the southwest depended upon sites such as, and including, Hueco Tanks. First surveyed for the Army in 1849 by Lieutenant Francis T. Bryan of the Topographical Engineers, the route through Hueco was examined again in 1849 in two separate surveys—one by Captain R. B. Marcy, 5th Infantry, and the other by Colonel J. E. Johnston of the Corps of Topographical Engineers.³²

Lieutenant Bryan wrote his superior officer in San Antonio a day-by-day, site-by-site narrative describing the availability of water and quality of trails for future wagon roads. Indian trails provided the favorable route whenever these were available in the proper direction. Lieutenant Bryan pointed out that such trails were followed exclusively whenever possible. Crossing the desert between Fredericksburg and El Paso, he made frequent note of dry lake and stream beds, but stated that the route provided the basic necessities for good wagon travel. He reported, for example, that “Connedos del Alamo [sic]” possessed a large well within a cave on the eastern face of the mountain and a promising pool of water on the western side, as well as several wells dug by earlier pioneers in passing. He also commented on Ojo del Alamo, situated approximately nine miles farther west along the favored

trail, remarking that it offered far less than Cornudas in the way of natural shelter or grass for grazing livestock.³³

Lieutenant Bryan's last campsite prior to reaching El Paso was at Hueco Tanks. At that time, the near permanent pools, located in various portions of the formation, were full and suggestive of abundance. Stands of trees and scrubs for fuel and the grassy meadows of the interior painted a picture-perfect stopover point for cross-desert travel. Convinced that his route provided sufficient essentials for wagon travel, Lieutenant Bryan reported this overland route to "present no obstructions to the easy passing of wagons."³⁴ However, Captain S. G. French, from the military department in San Antonio, in his report to the command regarding the feasibility of utilizing the same wagon road for military movement, pointed out that despite the availability of water at these locations, distinct disadvantages existed in that Hueco Tanks did not have sufficient water to provide for a large military force with its associated animals. He also felt that although Thorne's Well at Cornudas held sufficient capacity to fulfill the demands of a military force, the water would necessarily have to be carried out to the animals from the cave location.³⁵

A region with mild winters and dry summers seemed advantageous for travelers in the nineteenth century. Josiah Gregg, who originally contributed to documentation on the southwest while on assignment in a military survey team, noted in his published reminiscences the distinct disadvantages of the region between Santa Fe and El Paso del Norte. Unlike the eastern United States, he wrote, where rivers were heavily relied upon for both communications and transportation, southern New Mexico, with its chains of mountains hemming in desert landscape, had only the Rio Grande and its minor tributaries to rely upon. Gregg further remarked that the tributaries had been known to dry up before reaching the Rio Grande during very dry seasons and indeed that the great river itself had been noted to dry up in sections between El Paso del Norte and San Elizario during severe drought. As a source of water, he stated, the Rio Grande remained essentially reliable, but for either transportation or communication, the river was not navigable from approximately 200 miles above its termination in the Gulf of Mexico.³⁶

The Rio Grande had provided the necessary element for Spanish explorers centuries earlier and had remained the artery linking Santa Fe to the interior of Mexico. However, there existed a stretch of trail through what came to be known as the Jornada del Muerto, just north of the Pass, where the trail was forced to divert away from the river because of rugged cliffs. The only documented stop along this section of the route required going into the

mountains to a spring in an enclosed canyon noted for an Apache presence. Thus even the Santa Fe Trail exhibited the hardships of travel in the southwest. Leaving the security of the Rio Grande greatly increased the risk of nonsurvival. Knowledge of springs, pools, and other water resources was essential. These frequently utilized campsites and watering holes were so important that very early they received place names, despite their lack of permanent habitation, which have remained to the present era.³⁷

In 1854, new explorations across the southwest in anticipation of a stage and mail service were initiated. Numerous entrepreneurs submitted their requests for government assistance in surveying and clearing a wagon road with the hopes of gaining concession to carry the mails.³⁸ Meanwhile, the Army once again received orders to determine the best southern route to the Pacific, this time in the interest of railroad construction. Not only would railroad trains require frequent water depots, but the initial building and future maintenance of the tracks could be greatly benefitted by the securing of a route which required the least preliminary ground work and which readily provided much of the raw materials needed. Ideally, this meant an abundance of rock and timber along a level, hard, dry surface. Although much of the desert southwest was incapable of providing adequate heavy timber, rock and flat terrain abounded. Principal Land Surveyor for the railroad department of the Land Commissioner, Jacob Kuechler, felt that Hueco Tanks demonstrated an excellent risk with good sources of water, fuel, and grass. The natural surface of the land in the area of the Tanks, he reported, was both hard and flat—excellent terrain for railroad building.³⁹

Despite the early agreement on the feasibility of building a railroad through the desert, actual construction remained tabled for several decades. Growing unrest across the country, as the Civil War approached, drew greater public attention.

In the fall of 1857, the contract for transportation of the United States mail overland to California was awarded to a man named Butterfield.⁴⁰ His Overland Mail Company prepared a route running from several cities on the Mississippi River to San Francisco by way of El Paso,⁴¹ and provided thereby the first regular transcontinental contact for the towns growing up in the southwestern desert.⁴² The company built 139 stage stations to service passengers with meals and provide for a changeover of mules or horses and drivers,⁴³ much of the route following the identical trail traveled by early emigrants. Cornudas, Alamo Mountain, and Hueco Tanks were all stops along the stage line.⁴⁴

Unfortunately, 1858 proved an exceptionally dry year in the southwest. One passenger, journalist W. Ormsby, recorded the effects of the drought

on the Butterfield station at Hueco Tanks. Upon arrival at the Tanks after a full day's journey from the Ojo de los Alamos station to the east, the passengers and crew were informed by the station master that the sum total of water available amounted to two eight-gallon jugs. Relying on that water were twelve men and an even greater number of livestock. The Butterfield Company had tried to anticipate shortages by building a pond behind the station; however, rain had not yet come in sufficient quantities to begin filling the reservoir. Ormsby reported that even the tanks of difficult access were totally dry. Altogether, he considered the entire experience of crossing the desert just short of unbearable.⁴⁵

The scarcity of water, isolation of stops and reasonable fear of Indian problems prevented the route from gaining the full advantage for which Butterfield had originally hoped.⁴⁶ The severe lack of water at Hueco Tanks and other desert stations, together with frequent Indian raids on stock pens and stages, caused Butterfield to abandon the route altogether in 1859,⁴⁷ although the route continued to be used by emigrants, as well as freighters, cattle drovers, military units, surveyors, and the Texas Rangers.⁴⁸ In addition, Hueco Tanks was apparently used by the Tigua Indians of Ysleta for herbs and hunting and by Mexican and American settlers on their route to the salt flats near Guadalupe Peak.⁴⁹ Subsequent mail-service companies utilized the longer, though better protected and watered, route along the Rio Grande through the line of United States military forts established there following the 1845-48 war.

Hueco Tanks, and other similar sites, are delicate natural resources. Abuse in the form of overuse showed detrimental effects early in American southwestern history. Texas Ranger James B. Gillett stated that emigrants frequently depleted the water available in ground-level pools and tanks at Hueco, requiring his command to search out the natural tanks higher up within the rocks when scouting and camping in that district.⁵⁰ It appears evident that Hueco Tanks could well support nomadic Indians and small groups of travelers, as it did prior to the heavy strain on its natural resources by the establishment of a permanent stage station. Large quantities of livestock might very rapidly siphon off the water that required long periods to collect in the pools. Natural grasses went the way of the water and only now are making a slow comeback following the overuse in the mid- to late-nineteenth century by wagon trains, the Butterfield station, and the continued abuse by ranchers in allowing overgrazing by sheep, goats, and cattle.⁵¹

With the onset of the Civil War, West Texas rapidly depopulated, returning the area to the realm of the mounted Indian. The peace that followed the



Hueco Tanks State Historical Park, interior view looking eastward along the remains of the Butterfield Trail. (Photo courtesy Dixie L. Dominguez)

War brought with it renewed migration to the western regions, and again white civilization attempted to arrest the Indian depredations along the old trails.

In 1854, Bartlett had expressed his concern over the possibility of meeting hostile Indians while exploring and camping at Hueco Tanks, although his fears were not realized.⁵² Ormsby also, in his special correspondence to the *New York Herald*, had made clear his anxiety over possible confrontation with Indians in this area.⁵³ During the shortlived Butterfield stage era, Hueco Tanks station reportedly had few direct problems with Indians, the only serious one being that of livestock stealing. This was apparently of considerable significance, however, as reports ranked the stock thievery second only to the depletion of water supplies.⁵⁴ Even as late as the 1880s, Texas Rangers still rode the deserts scouting for Indians. In James B. Gillett's published memoirs of his years with the Rangers between 1875 and 1881, he cites having noted fresh evidence of temporary Indian occupation at Alamo Mountain Spring, the old Butterfield stage stop just east of Hueco Tanks. At that time, the Rangers were making forays into country still largely dominated by unfriendly Indians, generally following the known Indian and emigrant trails from spring to spring (Cornudas, Alamo Mountain, Hueco Tanks). Gillett further noted that Cornudas Spring remained a frequent stopover for Tularosa Agency Indians who continued raiding both in Texas and Mexico for several years.⁵⁵

Despite the persistent presence of Indians in this area during this period, many west-bound individuals continued to follow the trail of the Butterfield stage, leaving names, dates, and (less frequently) their hoped-for destinations carved into the rocks near their campsites. At least four major campsites bearing the names of travelers from 1849 through 1884 exist at Hueco Tanks and can still be seen today.⁵⁶ The Cornudas site also demonstrates rock signatures, with 1849 being the earliest noted inscription date.⁵⁷

With the long-awaited coming of the railroad from the east to El Paso in 1882, and the return of troop strength to Old Fort Bliss a few years later, Hueco Tanks and the other nearby desert oases fell out of use for both the Indian and the westering pioneer. The relative speed and comfort of rail travel across the parched desert eliminated the need for between-town stops at watering places. At the same time, stepped-up efforts against the diminishing numbers of warring Indians took the Indians off their old trails and out of their traditional campgrounds to reservations distributed in other parts of the United States. The age of industrialization had arrived.

Once the outlying desert around El Paso no longer feared Indian incursion, Hueco Tanks and the surrounding valley was turned to ranching by a wealthy ex-sheriff of El Paso, Juan Armendarez, and Benigno Alderete. They apparently passed the title on to Silverio Escontrias, a godson of the former sheriff. The Escontrias family maintained ownership of the ranch until 1953, after which time Hueco Tanks changed hands numerous times.⁵⁸ Various entrepreneurs and land developers possessed the historic acreage, each attempting to exploit it for huge profit until El Paso County acquired the property in 1960. On October 4, 1969, Hueco Tanks officially became a state park.⁵⁹

As a state park, the site preserves the flora and fauna that at one time were so essential to the human inhabitants of the region. As an archaeological survey site, it offers the potential for solving riddles of the past so that man might understand better the nature of existence in this extreme climate. The archaeological and paleontological evidence remaining at sites such as Hueco Tanks can provide clues to their prehistoric importance. And the written record clearly points out the necessity of these oases for migration and settlement before technological advances overcame the obstacle of the desert. ☆

NOTES

1. See C. L. Sonnichsen, *Pass of the North*, 2 vols; W. P. Webb, *The Texas Rangers*; Joseph Leach, "Stage Coach Through the Pass—The Butterfield Overland Mail Comes to El Paso," *Password*, Vol. III, No. 4; Bob Miles, "Hueco Tanks: Desert Oasis," *Password*, Vol. XXIX, No. 2.
2. *Hueco Tanks State Historical Park* (Texas Parks and Wildlife Department, 1984), 4.

3. Patrick H. Beckett and Regge N. Wiseman, eds., *Jornada Mogollon Archaeology: Proceedings of the First Jornada Conference* (Las Cruces: New Mexico State University, 1979), 19.
4. *Ibid.*
5. *Hueco Tanks State Historical Park*, 5.
6. *Birds of the Hueco Tanks State Historical Park: A Field Checklist* (Texas Parks and Wildlife Department, 1977), 1.
7. Beckett and Wiseman, 274.
8. *Southern Hueco Mountains: El Paso County, Texas* (Texas System of Natural Laboratories, Inc., TSNL Series No. 5-76, 1976), 35.
9. Josiah Gregg, *The Commerce of the Prairies* (Chicago: Lakeside Press, 1926, reprint of 1844 edition), 143.
10. Beckett and Wiseman, 225.
11. *Hueco Tanks State Historical Park: El Paso County, Texas* (Texas System of Natural Laboratories, Inc., TSNL Series No. 5-76), 35.
12. Polly Schaafsma, *Indian Rock Art of the Southwest* (Albuquerque: University of New Mexico Press, 1979), 184.
13. *Ibid.*, 187.
14. Harold Sterling Gladwin, *A History of the Ancient Southwest* (Portland, Maine: The Bond Wheelwright Co., 1957), 353.
15. My general impression from all archaeological sources consulted, with the exception of Gladwin, is that climatic changes or drought is the most probable cause of the demise of the Pueblos in the southwest.
16. Shaafsma, 21.
17. Beckett and Wiseman, 274.
18. *Ibid.*
19. C. L. Sonnichsen, *Pass of the North*, Vol. I (El Paso: Texas Western Press, 1968), 77.
20. James Mooney, "Calendar History of the Kiowa Indians," *17th Annual Report of the Bureau of American Ethnology to the Secretary of the Smithsonian Institution, 1895-1896*, Part I (Washington, D.C.: Government Printing Office, 1898), 302.
21. John Russell Bartlett, *Personal Narrative of the Explorations and Incidents in Texas, New Mexico, California, Sonora and Chihuahua, Connected with the United States and Mexican Boundary Commission during the Years 1850, '51, '52, and '53*, Vol. I (Chicago: The Rio Grande Press, 1854), 174.
22. Russel A. White, *El Paso Del Norte: The Geography of a Pass and Border Area through 1906* (Phd. Dissertation: Columbia University, 1968), 141.
23. Bartlett, 171-172.
24. James B. Gillett, *Six Years with Texas Rangers, 1875-1881* (New Haven: Yale University Press, 1921), 174.
25. J. G. Duval, *Early Times in Texas* (Austin: H. P. N. Gammel and Co., 1892), 213-214.
26. Ralph Moody, *Old Trails West* (New York: Thomas Y. Crowell Co., 1963), 86.
27. White, 154.
28. Bob Miles, "Hueco Tanks: Desert Oasis," *Password*, XXIX, 2 (Summer, 1984), 66.
29. U.S. Congress, Senate, *Reports of the Secretary of War with Reconnaissances of Routes from San Antonio to El Paso*, S. Ex. Doc. 64, 31st Cong., 1st Sess., 1850, 196.
30. U.S. Congress, Senate, *Resolutions* S. Misc. Doc. 12, 30th Cong., 2nd Sess., 1849.
31. U.S. Congress, Senate, *Explorations and Surveys to Ascertain the most Practicable and Economical Route for a Railroad from the Mississippi River to the Pacific Ocean*, Vol. II, S. Ex. Doc. 78, 33rd Cong., 2nd Sess., 1853-1854, 196.
32. *Ibid.*, 110.
33. S. Ex. Doc. 64, 16-23 passim.
34. *Ibid.*, 23.
35. *Ibid.*, 52.
36. Gregg, 130-134 passim.
37. *Ibid.*, 138-140 passim.
38. U.S. Congress, House, *Report*, H. Rep. 2, 32nd Cong., 2nd Sess., 1852.

39. S. Ex.' Doc. 78, Vol. I, 7; Vol. II, 11, 29.
40. Robert N. Mullin, *Stage Coach Pioneers of the Southwest* (El Paso: Texas Western Press, 1983), 31.
41. Roscoe P. Conkling and Margaret B. Conkling, *The Butterfield Overland Mail, 1857-1869; Its Organization and Operation over the Southern Route to 1861; Subsequently over the Central Route to 1866; and under Wells Fargo and Company in 1869* (Glendale: The Arthur H. Clark Co., 1947), 408; "Overland to California," *New York Herald*, November 11, 1858.
42. Joseph Leach, "Stage Coach through the Pass: The Butterfield Overland Mail Comes to El Paso," *Password*, III, 4 (October, 1958), 131.
43. Harriot Howze Jones, *A Centennial Portrait* (El Paso: Superior Printing Co., 1973), 154.
44. J. J. Bowden, *Surveying the Texas and Pacific Land Grant West of the Pecos River* (El Paso: Texas Western Press, 1975), 78.
45. "Overland to California," *New York Herald*, November 11, 1858.
46. Leach, 134.
47. Nancy Jane Howell, "James Eli Terry, Pioneer El Pasoan," *Password*, IX, 3 (Fall, 1964), 113.
48. White, 154.
49. Gillett, 175.
50. Beckett and Wiseman, 225.
51. Gillett, 175.
52. Bartlett, 169.
53. "Overland to California," *New York Herald*, November 11, 1858.
54. Rupert Richardson, "Some Details of the Southern Overland Mail," *Southern Historical Quarterly*, XXIX, 1925, 14.
55. Gillett, 170.
56. The author has visited four major campsites at Hueco Tanks that exhibit nineteenth-century inscriptions: one on the north face of the northern mountain, one at the eastern entrance to the interior, another behind the Butterfield Station ruins, and the fourth beside the large pool in the "amphitheatre."
57. Miles, 68-69.
58. "100 Acres Included in Gift by George Kinsinger," *The El Paso Times*, March 17, 1960.
59. "State Prepares Hueco Tanks Park," *El Paso Herald Post*, July 19, 1971.

WHAT'S IN A NAME

El Paso's near neighbor, the town of Anthony, which lies in both Texas and New Mexico, came by its name through the persuasive argument of a Spanish-speaking woman known only as Sabrina. When the Santa Fe Railroad built its line in 1881, it placed a station on the Texas side of the state line, and named the station La Tuna (Spanish for "prickly pear cactus," which grows abundantly in the area). However, the said Sabrina, who had a chapel on the New Mexico side dedicated to Saint Anthony of Padua, objected to the name *La Tuna* and insisted on the name *Anthony* for the new town.

—from Fred Tarpley, *1001 Texas Place Names*

(Austin and London: University of Texas Press, 1980)



THE BULLION

of Charles Longuemare

by Dorothy Durham Hale

FROM SOCORRO, New Mexico Territory, in the late nineteenth century, came a mining journal published and edited by Charles Longuemare. Entitled *The Bullion*, it first appeared on April 1, 1883, as a monthly issue with a circulation of 500 copies to eastern as well as to western readers. It continued to be published, later as a weekly, for fourteen years. In 1888, its place of publication was moved to El Paso, then for a time to Los Angeles, and again to El Paso.¹

The journal is a valuable historical record of the activities, issues, and concerns which dominated the mining industry in New Mexico at that time. It is also an index into the mind and character of its editor-publisher. Indeed, the very title of the publication suggests in essence the motif of Longuemare's life and the worth of his contribution to the development of the Southwest.

The initial issue of *The Bullion* merits close examination, for it displays

the gathering together of the various colorful threads in the life of its editor, and it anticipates the splendid tapestry which Charles Longuemare would weave during the next fourteen years. Like all the issues which followed it, the first one shows him as a scholarly, gentle, and (paradoxically) adventurous spirit, a man who had seemingly grown discontented with the polished silver of a cultured and prepared environment, a man who was seeking to mold something beautiful and enduring from a raw frontier Territory rich in promise and potential.

The Bullion of April 1, 1883, contains in its Salutatory an expression of Charles Longuemare's philosophy regarding the purpose of his journal:

For nearly a year past we have been urged to commence the publication of an exclusive mining paper. Fearing such an attempt would be premature until this moment, we have withstood the wishes of our friends, and of a large number of intelligent and energetic mining men from many of the camps of southern and central New Mexico. After a careful survey of the field, and serious reflection, and at the instigation of our friends, two weeks since we commenced a canvass in behalf of *The Bullion* and feel warranted in saying that no newspaper in the territory was ever issued under happier auspices. *The Bullion* makes its first appearance supported by the business men of Socorro and adjoining towns, and the heartiest co-operation of our mining classes. *The Bullion* will be a legitimate and exclusive mining journal.

It will appear as a monthly for the present. It is our intention to issue soon in weekly form. Its columns are not for sale, but we reserve the right to do justice to all, to express fraud wherever it exists, and to lose no occasion to place our mining resources before the public, free from exaggeration. *The Bullion* will be published in the interest of the mining districts of New Mexico. In no sense will it attempt to be a local paper. We enter the field with the strongest faith in the mining resources of New Mexico, and from personal observation make the statement that from the Raton mountains to the southern boundary of the Territory mining wealth exists, which only awaits the reach of capital to make it available. The successful development of the mines of San Miguel, of Santa Fe or of Grant will in no way prove detrimental to their sister camps, but, on the contrary, the success of any one camp in New Mexico would attract national attention, and one and all of our many districts would feel the movement and excitement which would follow. With these sentiments we will labor faithfully in promoting all legitimate mining enterprises....

In addition to this clear statement of purpose, Longuemare also sounded several themes in this first issue which he was to continue and enlarge upon during the subsequent years of the journal's publication. We find an editorial regarding anti-railroad agitation which, Longuemare pointed out, would seriously endanger the mining industry as well as the development of the Territory in every phase. There is also an article emphasizing the great

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Charles Longuemare
(Photo courtesy Helen Ratermann, El Paso, Texas)

importance to New Mexican inhabitants of the coming Tertio-Millennial celebration at Santa Fe, which offered the opportunity of displaying to the world "objects of archaeological interest, paintings, carvings, of which enormous quantities exist in this part of New Mexico." In the article, he urged that the miners "make it a point of honour to see that their...districts are well represented by well selected specimens." Further, we find an item praising the *Santa Fe New Mexican* for its crusade against jumpers, or pirates of the mining camps. Longuemare himself would continue through the years to conduct his own crusade against these parasites who advanced claims on a piece of property, with no shadow of a title.

Under the rubric "Miscellaneous," Longuemare addressed several other topics in his first issue. An article entitled "Governor Sheldon's Attitude" recalls the years immediately preceding General Sheldon's appointment as governor of New Mexico, when the Territory was undergoing a reign of terror promoted by displaced Indians and "scoundrels...and outcasts from foreign shores, under the designation of rustlers..." The piece goes on to say that "Governor Sheldon, a soldier by training, took in the situation accurately. He immediately forwarded arms and ammunition to exposed posts. The militia was organized. The late energetic action of the Governor has obliterated the remaining traces of the rustler. The miners and (other) people of New Mexico entertain the liveliest gratitude for Governor Sheldon, and will uphold him in every effort to restore order and peace." Other articles in this section include a scientific treatise on "The Determination of Lead" with exact directions for using the Blow Pipe Test and the Fire Test; a piece concerning "Pre-Historic Maps," found in Switzerland; several news items on mining activities in the La Jayita District and the Mogollon District; and a resumé of the recent inventions in mining machinery and of international mining news.

Also in the "Miscellaneous" section we find an exposition on Bi-Metalism, a subject upon which Longuemare spent years of study. He argued against a single gold standard, which he believed would ruin the great silver industry. In later years William Jennings Bryan traveled to El Paso to interview Charles Longuemare concerning the Silver Question before Bryan began his first campaign for the Presidency.

In the third section of the paper, we embark with the editor upon a scholarly journey into the realm of archaeology, where Longuemare reveals his considerable knowledge, gained through study and research, as well as through frequent expeditions with fellow archaeologists. We are "guided" at this point to "Pre-Archæen Time"; we are given a delightful account of "The Legend of Montezuma"; and we are treated to a history and descrip-

tion of the manufacture of Black Pottery by the Pueblo Indians, an art which the Egyptians had used and lost.

The fourth part, headed "Communications," contains letters from Mogollon, Percha City, Mexico, and the San Cristobal District. This department was to grow through the years into a channel for lively expressions by readers from every district in the Southwest.

In later issues of the journal there appear many articles devoted to the critical water question in the Southwest, a subject which commanded Longuemare's deepest interest. Time and again he used the pages of *The Bullion* to clarify his very definite theories concerning water resources, theories derived from his own geological survey of the country. Also, the heading "Agriculture" furnished the theme for regular summaries on proper methods of cultivating land and preserving grazing land. A feature entitled "Our Cattle Interests" figures prominently at times. And once in a while we are offered "Mexican Cookery."

In August, 1884, when cholera was invading the world, the editor found opportunity to crusade for the appointment of a territorial board of health, which would "put our public and private premises in good sanitary condition." Also, and not long after the founding of the journal, Longuemare began to devote much space to Public School needs. He repeatedly pleaded for legislation for reorganization of the actual system by means of a liberal school bill, "liberal in the sense that it is just and equitable, recognizing the interest of all classes of our citizens."

It can be seen that Longuemare addressed many topics in his beloved *Bullion*, but all of them, he repeatedly declared, were intended to implement the purpose explained in the paper's first issue: "The propagation of healthy mining views and heralding to the world the mineral and other resources of New Mexico." While the mineral potential was clearly the resource emphasized in *The Bullion*, it is evident that Longuemare valued many "other resources of New Mexico": its people (Governor Sheldon, for example, and "all classes of our citizens"), its archaeological wealth, its agricultural and ranching possibilities (conditional upon the wise employment of the available water), its ample opportunities for the free exchange of ideas, the richness of its Hispanic history and continuing traditions.

This latter resource is especially well treated in an article appearing in the issue of June 1, 1884. The article is actually a printed version of an address delivered by Longuemare on April 19 of that year before the Socorro Camp No. One of the United Miners of New Mexico, which had been organized some six months earlier for the greater protection of miners' rights and for the prevention of litigation with reference to mining claims. In this address

Longuemare reviewed mining developments in New Mexico from the time of the Indians mining near Santa Fe, in the San Felicite districts, in the Oscura Mountains, at Abo and Sanborn. He described the first (modern) delving into the mines of the Western Hemisphere by the Spanish adventurers who had entered Socorro in 1529. He spoke of the Franciscan monks who had come to the area, with caballeros and their servants and soldiers, and of the building of the old church of San Miguel del Socorro. He cited the interruption of mining activities caused by the Pueblo Revolt of 1680, of the rebuilding of Socorro in 1816, and of the later working of the Morritt mine by Sr. Don Montoya until the Apaches and Navajos made the working of the mines too hazardous to continue. Longuemare continued by reminding his listeners that the re-location of this mine in 1879-80 had initiated the present mining system, its smooth operation subsequently obstructed until recently by Indian troubles. He ended his address on a statement full of confidence and optimism for the future of the mining industry in New Mexico.

From the first issue of *The Bullion* to the last, one may trace the constant and orderly outpouring of the treasures of Charles Longuemare's mind—treasures he had obtained from his fine formal education, from his feeling for the tradition in which he had been reared, from his love of the earth and what it contained (both inside and outside), from his strong sense of history and his consciousness of his part in the stream of events. And to no little extent he had acquired his intellectual treasures from his active participation in a variety of occupations and avocations. He had worked as a geologist, as an archaeologist, as a teacher, and as a newspaperman; he had served in the Confederate Army as a captain; he was a skilled pianist with excellent background and training in the art; he spoke several languages. In short, he was cultivated, resourceful, and energetic—a thinking man and a doing man, philosophical and practical, artistic and scientific. And beyond all this, he had the pioneering urge, the desire to move beyond “the edge of cultivation” (as Kipling puts it). All these elements in Longuemare's makeup fall into a most logical pattern when one knows something of his heritage and of his childhood in St. Louis, where he had been born in 1841.²

“Grandma,” as he called his maternal great-grandmother, Madame Elizabeth Ortes, was of the pioneer Barada family, who helped establish the fort at Vincennes, later removing to St. Louis, where she married Jean B. Ortes, one of the companions of Pierre Laclède Liguist and the group who had selected the site of St. Louis. Her descendents must have been pleased when a portrait of “Grandma” was displayed at the St. Louis Exposition, with the inscription under it in French, Spanish, and English: “Madame Elizabeth Ortes, the Mother of St. Louis.”³

Joseph Philibert, Madame Ortes' son-in-law and Charles Longuemare's great uncle, was a fur trader in the early 1800s. As a little boy, Charles no doubt thrilled to his great uncle's accounts of his adventures in the wild solitudes of the Rocky Mountains, of his friendship with the Indians, and of his capture and imprisonment in Santa Fe when he wandered by accident into Mexican territory.⁴

In 1825 Charles' father had come to America with his parents from France. The family had settled in St. Louis, where the elder Longuemare's brother, Eugene Longuemare, was editor of the *St. Louis Evening Bulletin*.⁵

In 1849, when Charles was eight years old, he was sent to the Brothers College in St. Louis, and up to the commencement of the Civil War he led a scholar's life, studying at Bardstown, Kentucky, at the University of St. Louis (from which he received a degree in Mining Engineering and Geology), and later at Fordham University and at Columbia University.

At the outbreak of the Civil War, Charles enlisted with the Confederate Army and was made Captain of the Jeff Davis guards, a company organized in St. Louis. Soon after, he was captured and imprisoned at Goat Island, from which he escaped at last by swimming the river to the Canadian side. Upon reaching the shore, he found a group of workmen under the direction of one Leo Gallagher, who gave him refuge in his home for a time. Charles grew very fond of the Gallagher children, Maria and Francis, aged seven and eight respectively. In appreciation of the hospitality shown him, Charles gave both children piano lessons during his residence with the family. In later years Longuemare was to meet Francis in a Santa Fe hospital, where the young man had gone after a breakdown in health. Returning to El Paso with Longuemare, young Dr. Francis Gallagher regained his health. Later he became a successful physician in El Paso, and was the father of Dr. Paul Gallagher, Monica, Maria, and Francis Gallagher, Jr.

As soon as possible after his escape into Canada, Charles rejoined the Confederate forces for the duration of the war, after which he returned to St. Louis for a short time.

His family's property having been confiscated by Union forces, Charles moved to Tennessee, where he spent several years as a school principal and, later, as a college teacher. His residence in Tennessee had followed a first marriage and the birth of two daughters, Lucille and Ida. After the death of his wife, he married Palmyra Dalton, a descendent of an English soldier who had come to America with General Cornwallis and who, after a long servitude as a prisoner of war, had settled in Pennsylvania.⁶

In 1878, Charles Longuemare and his family turned toward the west. They made the journey across the Kansas plain in a wagon train, traveled on

in two wagons through Colorado to Otero, New Mexico, and came to a halt only when they reached the head of the Santa Fe construction work near Santa Fe.⁷

After taking up residence in New Mexico, Longuemare pursued two professions simultaneously. In 1879, he became a columnist for the *Las Vegas Optic*. He also served as superintendent of the Las Vegas and St. Louis Mining Company. Later he worked as a geologist for the Guggenheim Smelting Company, which was to become the A. S. & R., and for many years was engaged in field trips of inspection for the company. For a time, he acted as mining engineer for the Billings Smelter at Socorro and as traveling engineer for the El Paso smelter. He also worked as a correspondent for the Associated Press, reporting mining news for the *Santa Fe New Mexican*, the Albuquerque newspapers, and the Socorro *Chieftain*. These occupations took him far and wide through the Territory—and frequently also to the booming town of El Paso. His son Carl recalled that during the New Mexico years his father enjoyed a close friendship with Archbishop Jean Baptiste Lamy, with whom he shared his particular concerns for the Indians of New Mexico, for the miners, and for the people of Mexican descent working in the Territory. Carl Longuemare also recalled that his father was never known to carry a gun even in that time when most men felt the need to go well armed. He came and went unarmed among the Indians, with whom he was very friendly, and among the rough and tumble mining camps.

There were four children born during the residence of the family in New Mexico: Charles (known as Carl), Noel, Marie, and Helen. They lived in Las Vegas, then in Santa Fe, and later in Socorro, at which time Professor Longuemare (as he was called) took control of *The Miner*, a local newspaper. He sold out his interest in this paper in order to establish *The Bullion*.

In 1888, a combination of developments caused Charles Longuemare to move his family and his *Bullion* to El Paso: the population of Socorro was rapidly declining as a result of the plummeting price of silver; and in 1887 the El Paso smelter had been built.⁸ He established an office at 318 San Antonio Street and published *The Bullion* from that address for several years.

He also continued his work as a mining consultant. In September, 1890, he was hired by a group of prospectors to examine and evaluate a new claim. When he reported that the claim was of little worth, his employers tried to persuade him to give a fraudulent report. Longuemare refused, and they angrily discharged him. That night as he slept in his room at Henry Lockhart's Grand Central Hotel in Socorro, New Mexico, he was seized and thrown out of the second-story window. He survived the fall, but suffered a

back injury from which he never fully recovered.

In 1893, another disaster befell him. He enlisted a partner, who persuaded him to move *The Bullion* to Los Angeles. When a suitable office had been located and the journal successfully launched, Longuemare returned to El Paso to accompany his family in the move. The partner, who had obtained Longuemare's temporary power-of-attorney, promptly sold *The Bullion* and disappeared. Although ruined financially, Longuemare made a courageous attempt to resume publication in El Paso, his sons Carl and Noel assisting him. In 1894 suffering in health, spirit, and pocketbook, he ceased publication. In the words of his granddaughter Helen Ratermann of El Paso, "He was right back where he had started so long ago in Tennessee—tutoring pupils at home in French and giving piano lessons." On October 16, 1904, Charles Longuemare died at Hotel Dieu in El Paso.⁹

In a recent book, *Ranchers, Ramblers and Renegades: True Tales of Territorial New Mexico*, historian Marc Simmons offers an interesting explanation of why New Mexico remained a Territory longer than any other area in the nation. He cites numerous sources (stretching from the late 17th century until the late 19th) whose respective authors proclaimed their low opinion of New Mexico and its people. This (apparently) widespread attitude about the worthlessness of the Territory makes Charles Longuemare all the more remarkable. For he was, it would seem, a member of a perceptive minority—a voice in the wilderness "heralding to the world" the presence of those so many bright ingots which he recognized as New Mexico's true BULLION. ☆

NOTES

1. *The Bullion* is preserved in bound volumes at the El Paso Public Library and on microfilm at The University of Texas at El Paso Library.
2. Unless otherwise specified, the facts recorded in this article on the life and ancestry of Charles Longuemare were obtained from his son Charles, Jr. (known as Carl) of Ysleta, Texas, in a series of interviews during the years 1948-1953. Carl Longuemare died in 1955. Also, the author acknowledges the valuable information on Charles Longuemare's ancestry which was provided by Carl Longuemare's daughter, Marguerite (Sister Mary Charles, Mount Saint Mary's Abbey, Wrentham, Massachusetts).
3. Edwards, Richard, and Merna M. Hopewell, M.D., *Edwards' Great West* (London: Trubner & Company, 1860), 529. (Copies of this book are available at Southern Methodist University and at the St. Louis Historical Society.)
4. *Ibid.*, 298.
5. *Ibid.*, 164.
6. Information on the ancestry of Palmyra Dalton Longuemare obtained from Helen Ratermann of El Paso, a granddaughter of Charles Longuemare.
7. Interview with Helen Ratermann.
8. Interview with Helen Ratermann.
9. A long obituary of Charles Longuemare ("NOTED PIONEER OF THIS CITY") appeared in the *El Paso Daily News*, October 17, 1904.



BOUND... FOR THE CELEBRATION

The El Paso County Historical Society is pleased to offer its members and friends a handsome hardbound edition of the special Texas Sesquicentennial issue of *Password* (Vol. XXXI, No. 2, Summer, 1986). The price per copy of the hardbound edition is \$10.00 (tax included). Copies may be ordered from the El Paso Museum of History (858-1928), from the editor of *Password* ((584-1026), or by writing to the Society, P.O. Box 28, El Paso, Texas 79940.



So as not to miss an issue of *Password*, members are advised to notify the Society (Post Office Box 28, El Paso, Texas 79940) of a change of address.

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HERTZOG ANECDOTES, ANYBODY?

Al Lowman, research associate on the staff of the Institute of Texan Cultures (San Antonio) is hard at work on a definitive biography of the late Carl Hertzog, the renowned Printer at the Pass. Mr. Lowman is known to many El Pasoans, and especially to Hertzog aficionados, through the attractive catalogue he designed and wrote for the 1971 exhibit of Hertzog's work at the Institute of Texan Cultures and also through his recent book, *Remembering Carl Hertzog—A Texas Printer and His Books*, which describes Hertzog's professional achievements.

Now, deep into his research on the life of El Paso's Master Book Designer, Mr. Lowman is seeking anecdotes and reminiscences from Carl's friends and acquaintances. He invites all such people to communicate with him (Box 1226, San Antonio, Texas 78294), and he announces he will be pleased to visit and to interview them.

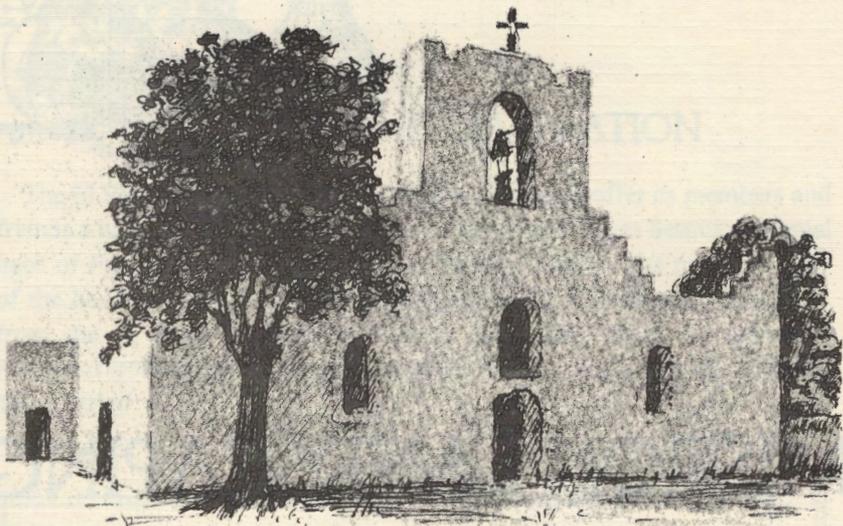


MISSION LANDSCAPING

by Sandra S. Hoover

THE SOCORRO MISSION has long languished from inattention and neglect, although it has been of interest to those with a historical bent. Located twelve miles east of El Paso, it was established by Spaniards fleeing the Pueblo Indian Revolt of 1680. The original structure was temporary and built as a hut with upright poles. The second and later ones were of adobe. The present building, the Socorro Mission La Purisima, dates from the early 1840s. Through the years the building has undergone several modifications and a few improvements: in 1873 the present transept was added; during the period 1925-1946 extensive repairs were made; and in 1955 the exterior was renovated. In 1983, recognition of the building's historical value came in the form of a Texas Historical Marker.

And now, in this year which marks the Texas Sesquicentennial, El Paso has selected as one of its contributions to the celebration the refurbishing of the venerable building. Not only the building, but also its grounds. In this latter endeavor, the desire is to beautify and also to adhere as closely as possible to historical accuracy. The question arises: How, if at all, were the Spanish missions of the El Paso Valley landscaped?



Mission la Purisima, Socorro, Texas.

Father Ernest J. Burrus, S. J., who as a child lived in the lower valley, remembers that in 1912-1913 the Socorro Mission had a large wall on the north side of the church and that there was a cemetery in the immediate vicinity. There was not much landscaping, but surrounding the mission were mission-grape vineyards and cultivated fields of corn. Two accounts of the exterior of the nearby Ysleta Mission exist. In *The Mother Mission*, Cleofas Calleros wrote that about 1910 this mission had a picket fence around it and some trees in the yard. He added that there was a farm west of the mission which harvested fruits and vegetables. Father Burrus remembers that the Ysleta mission yard at one time was enclosed by a hedge of mock orange.

In an article entitled "Valley Vineyards," which appeared in the Fall 1984 issue of *Cactus Points*, Herbert C. Morrow reviews the history of agriculture in the El Paso Valley and cites early documents which attest to the area's orchards, vineyards, and fields of corn. According to Morrow, the first vineyards were probably planted in the late 1650s by Father García de San Francisco and his fellow missionaries. His article also includes one reference to the exterior of the Valley's first mission, the Mission of Nuestra Señora de Guadalupe, located in what is now Juárez. During the dedication ceremonies of the Mission's first permanent building in 1668, it was de-

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scribed, reports Morrow, "as a beautiful 'convento' that had seven roomy cells; round about were vineyards and orchards."

The search for additional descriptions of mission exteriors in the Paso del Norte Valley produced no results. It thus became necessary to visit and to communicate with several National Monuments throughout the Southwest in the quest for information on the landscaping of early missions.

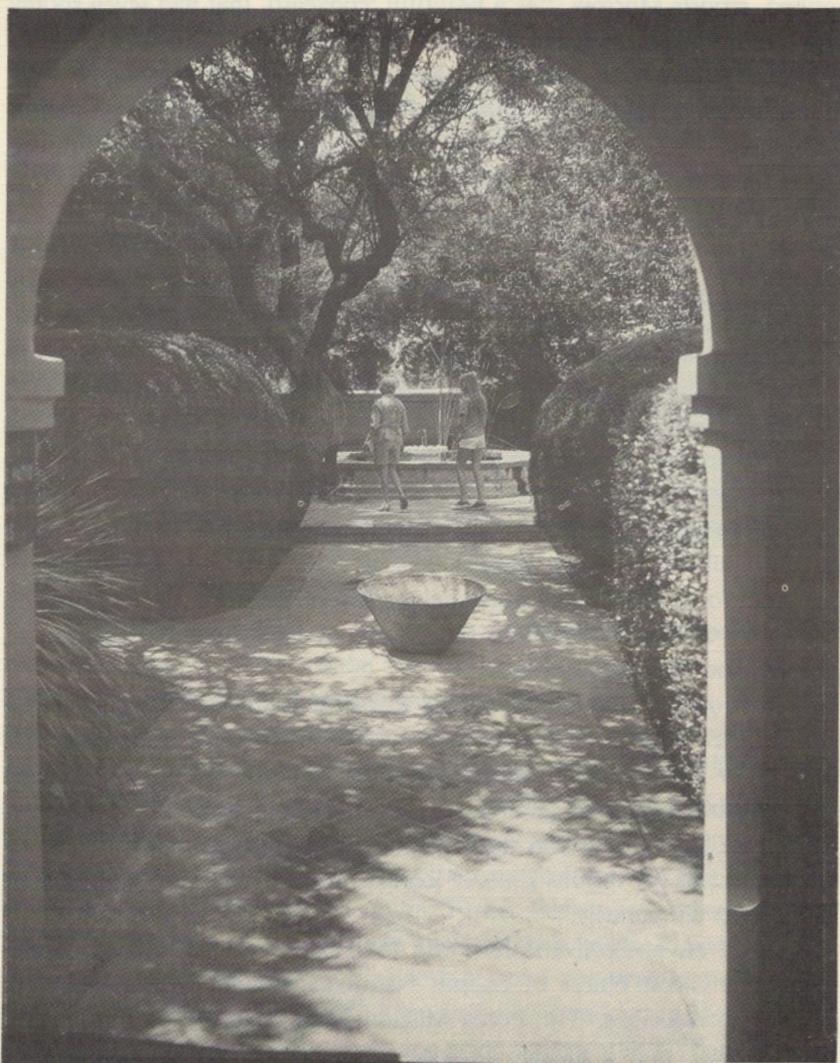
The response from these sources was that mission gardens were planted only for utility. The priests and Indians of each region used garden products for food, and most of these were probably local plants. Much of the early Southwestern agriculture was dry land farming as water is not plentiful, although in the El Paso Valley irrigation was practiced. In the seventeenth and eighteenth centuries *acequias* for irrigation water were dug and extended to the mission fields.

Whatever the farming method, all the missions in the Southwest grew similar types of crops. All had vineyards for the sacramental wine. All had orchards, though the kinds of fruit trees varied with the location of each mission. All had vegetable gardens, and all grew herbs, which were important both for seasoning and medicinal purposes. Because of the emphasis on the land's utilitarian function, there seem to have been no attempts to beautify the missions externally.

Tom Brown, a landscape architect, made the following statements in his report on a meeting he attended of the California Mission Studies Association: "The documents, drawings, paintings, and photographs of long ago have convinced me that the missions had no flower gardens. Inner courtyards were hot and dusty in summer; cold and muddy in winter. Moreover they were used for various kinds of storage and even as areas where Indians could sleep temporarily."

Letters from and conversations with John Bezy of Pecos National Monument and Glenn Fulfer of Salinas National Monument bear out Tom Brown's conclusions. The Pecos Mission had no formal landscaping or patio garden, only a kitchen garden. At Gran Quivera (Salinas National Monument), which has little water, one feature was the pottery-lined cisterns to catch rain water outside the mission. Quarai, another of the Salinas Missions, had terraced kitchen gardens, but the inner patios were unplanted.

At Tumacacori National Monument in southern Arizona, a mission patio garden has been recreated. There the priests did plant herbs and seeds brought from home. In a letter, Nicholas Bleser, Park Ranger, describes this garden: "The overall effect in the garden is one of a cool, shady place. The trees are large and provide a canopy under which everything else thrives and blooms at different times during the year. There are often bare spots when



A view of the re-created mission patio garden at Tumacacori National Monument in Arizona. (Photo courtesy Nicholas J. Bleser, Park Ranger)

none of the annuals or perennials are up, but it is always pleasant.”

What has been done in Tumacacori seems the most sensible manner of handling the landscaping at Socorro Mission. Ideally, an herb garden, grape vines, and fruit trees like those described by seventeenth- and eighteenth-century commentators could be planted around the mission, transforming its exterior into “a cool, shady place”—restful to the spirit and at the same time instructive to the mind in its offering of a “historical” environment.

But in the real world, modifications may be necessary. In "Valley Vineyards," Morrow says that "by far the greatest change in the El Paso Valley over the last 130 years has been in agriculture." He cites the effect on the water table of the severe drought of 1884 and the changes brought later by the construction of Elephant Butte Dam. He does not detail the reasons for these changes, but what happened was that an adequate supply of irrigation water and poor drainage drew layers of clay and increased soil salinity, killing off many vineyards. Drainage ditches, dug at a later time, solved the problem. Cotton and alfalfa flourished, while vineyards were not replanted.

The planting of an herb garden at the Socorro Mission would also present a challenge, for the kinds of herbs grown are not known for sure, as these would have varied with the priests. Research, though, might offer clues as to the general types of herbs brought by the individual priests from their respective Spanish homelands.

Although it may be impossible to surround the mission with precisely the same kinds of vegetation which the Spanish priests and their Indian converts planted and tended in long-ago times, something suggestive of that "landscaping" can be done. The project would require planning and patience, horticultural expertise and imagination. And in time it would bring forth a beautiful and living Historic Preservation to the precincts of the Socorro Mission La Purísima. ☆

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OUR TOWN— ONE CENTURY AGO (July-September, 1886)

by Art Leibson

EL PASO WAS PREPARING for war with Mexico over the "Cutting Imbroglia," as the international incident was called in the nation's press; and local newspapers were incensed over the federal government's dragging its feet in the matter. It had provoked Texas' governor, John Ireland, to suggest that the federal government allow him to "use material at his command within the borders of the Lone Star State" to protect citizens of the border. Clearly, as Texans saw it, Washington diplomacy was looking the other way.

The cause of all the angry rhetoric was an arrogant newspaperman, A. K. Cutting, who had been employed by the *Times* until he left in a huff because his handling of a story had been challenged by the editors. After a brief effort to get another newspaper, *The Bulletin*, going in El Paso, he moved across the river and started a Spanish-language paper, *El Centinela*. There his insolence surfaced when he learned that one Emigdio Medina was planning to start his own newspaper. Cutting ran a story calling Medina an outright fraud and attacked his proposed newspaper as "a scheme to swindle advertisers." Medina immediately brought charges of libel against Cutting, who was ordered by a judge to print a "reconciliation," or retraction.

Cutting obeyed the court order, and that might have ended it for an or-

dinarily prudent person. But Cutting raced across the border and inserted in El Paso's *Herald* a retraction of his Mexican retraction after which he returned to Paso del Norte, smugly confident that he had shortcircuited the Chihuahua courts. As soon as he was back on Mexican soil, he was arrested, taken before the same judge who had ordered the retraction, and jailed to face new libel charges as well as one of contempt of court.

That was when Cutting learned of a Mexican law holding that any foreigner could be punished in Mexico for an offense committed against a Mexican citizen anywhere in the world if the offending person ever came back to Mexico. Cutting sniffed at the contention, would say nothing in court, and refused to hire a lawyer, insisting that his government would handle his case. The longer he sat in jail, the more tempers boiled on the north side of the border. In Washington, the problem was discussed in cabinet meetings and on the floor of Congress, but El Paso demanded action; and there were reports of armed mobs ready to storm the jail to release Cutting. The situation became explosive when Mexican troops arrived in Paso del Norte, where they paraded on a 24-hour alert.

The *Times* took a look across the river and wrote, "The sleepy old place wears as martial an air as it is possible for such a relic of hoary antiquity to assume," adding that "In marked contrast to this nervous exhibition... is the supremely calm indifference of majestic old Uncle Sam, who is drowsing at Fort Bliss within a few hundred yards of the hostile hills of Mexico on the other side of the shallow mountain stream that can be waded just now with the greatest of ease."

Sharing the nation's headlines at this time was the Chicago trial of the anarchists charged with being behind the Haymarket riot. They were found guilty and sentenced to die.

On August 8 Cutting was taken to court, quickly found guilty, and sentenced to a year's imprisonment at hard labor. A \$600 fine was added to his sentence with a proviso that if he didn't pay up he was to serve another 100 days. That only added fuel to the fire. From Las Cruces, Colonel A. J. Fountain, a former El Pasoan who was becoming a political power in New Mexico and whose eventual disappearance remains a mystery even today, offered his help. He telegraphed the *Times* saying he had "four hundred drilled, disciplined and equipped men ready to take the field should New Mexico be called upon to furnish aid" to beleaguered El Paso. In Denver, a John A. McBeth, "Captain of the Chaffee Light Artillery," wired President Grover Cleveland that he had a battery of two guns and 100 men ready "in

Art Liebson, the author of this regular feature, is a lawyer-turned-journalist now retired from the staff of *The El Paso Times*.

case war is declared against Mexico." Meanwhile, across the river, there were reports of troops "thick as blackbirds" patrolling the city.

Then, on August 21, the *Times* issued the first "extra" in its history to announce that Cutting was freed. The Supreme Court of Chihuahua had ruled that Cutting's two months in jail should be "considered a complete purgation" of his crime and had ordered his release.

Cutting was hardly humbled. Stopping in a saloon with some supporters, before leaving Mexican soil, he got into an argument with one of the court officials he recognized, allegedly insulting and intimidating him. Friends quieted things down and the hero of the hour was escorted back across the border where he promptly issued a column-long "manifesto" to the press. He stayed in El Paso just long enough to get backing for a lecture tour in which he would discuss the cruelty of Mexican laws and the horrors of Mexican prisons. That soon fizzled out, and he faded from public view. Some years later he ran an advertisement in a San Francisco newspaper in which he tried to recruit 10,000 men "to settle up the northern states of Mexico." The *Times*, having lost all respect for its former employee, noted that Cutting had not forgotten his Mexican jail adventures and still felt his enmity towards that nation. It suggested that he was trying to raise an army of freebooters to go to the aid of one of the Mexican revolutionaries then operating along the border.

It was back to the local scene now that the "Imbroglia" was over, and the *Times* demanded an explanation of what had been done with \$4000 collected in taxes last year to grade streets since nothing was accomplished. And a big story trumpeted El Paso's baseball championship of the Southwest after the local team walloped New Mexico's champion in a doubleheader, 17 to 1 and 16 to 2. It took four columns to glorify the champs. Also, the *Times* was calling for more trees in a neater, greener plaza.

There was even bigger news during the summer of 1886 for residents of the great Southwest who were still fighting off the raids by Apaches. The Apache leader, Geronimo, agreed to surrender unconditionally, saying his Indians were out of ammunition, hungry, and disordered. He was taken to Fort Bowie. The Indian wars were over, it was believed, and there would be peace in the future for Southwestern cattlemen and travelers.

At this time (and rather ironically, it seems, in view of the recent Cutting affair and the insults hurled by El Paso's newspapers) Mexico invited El Pasoans to move across the river under a new law permitting foreigners to become citizens after two years of residence on proof of full enjoyment of civil rights in their own country and of having a business or other income for support. ☆



HISTORICAL MEMORIES CONTEST—1985

A STAR SINGS AGAIN

by Jeanne Craig Stanfill

ONE OF THE MOST exciting events of my life took place at the old International Club on San Francisco Street in El Paso. The date was March 10, 1961. The host for the buffet dinner party was the Reverend Harold J. Rahm, S. J. The Master of Ceremonies was El Paso author Cleofas Calleros. The occasion was a shower sponsored by Father Jose Mojica for the Sanctuary of Our Lady of Guadalupe in San Miguel de Allende, Guanajuato, Mexico. The many guests were each presented with a handsome booklet listing the dinner menu and the program as well as two sketches of the Guadalupe Sanctuary, one showing it as it appeared at the time, the other as it would appear after needed renovation and restoration.

The formal part of the evening began appropriately with grace said by The Most Reverend S. J. Metzger, Bishop of El Paso. Then after dinner came the program. It opened with a piano solo performed by Mrs. Libertad Montelongo de Navarro, and was followed by a violin solo played by Pedro Cortinas, Jr., and then by several operatic arias by Adela Semon, who was accompanied by Mrs. Ben Taber. Then, at last, the star of the evening was presented: Father Jose Francisco de Guadalupe Mojica, O. F. M. Before beginning his contribution to the evening's musical program, he made a brief announcement: "Tonight is my first singing performance in ten years.

I thank *God* and I thank *Dr. C. M. Stanfill*." Tears of thanksgiving came to my eyes—for the part which my husband, Dr. Stanfill, had played in helping an artist return to his art.

Jose Mojica had been a famous international opera singer. Then he had entered the Order of St. Francis, and some people at the time had feared that the world had lost a great artist. However, this fear, it turned out, was groundless. Instead of retiring from the world, the gentle monk gave frequent public concerts toward the purpose of obtaining funds for the tasks assigned to his religious order. And, as one critic had put it, the dedication of Friar Mojica's life to religion had deepened his artistry: "a new stream of sensibility flowed from a soul already open to higher things. From that moment on, the worldly triumphs of the tenor Jose Mojica were to become offerings by Friar Jose Mojica de Guadalupe to God."

Then, at the very summit of the career in which he was so graciously and eloquently serving man and God, tragedy struck. Friar Mojica lost his hearing and could no longer sing. Yet—ten years later—here he was, filling the Redwood Room of El Paso's International Club with a glorious offering of songs. Accompanied by Saint Anthony's Seminary Franciscan Choir and by Mrs. Montelongo de Navarro at the piano, he sang Brahms' "Lullaby," Bigio's "Stornello," and "Estrellita" by Ponce. It was a moving and unforgettable experience to all the listeners—a triumph of deep faith and modern medical skill. For all of us at that splendid festivity knew that my husband had recently performed the stapes micro-surgery on Friar Mojica's ears, with the happy result that the friar/artist had regained his hearing—and, with it, his ability to sing. (As a footnote, I mention that Dr. Stanfill was the first otolaryngologist in El Paso to do this new operation, having gone to Los Angeles to learn from Dr. Howard House in 1958.)

The evening was truly a celebration of various human talents working together for the Good of All. From each of us in the audience, there flowed "a new stream of sensibility," a new awareness of Things Possible.

For many years after that so memorable evening, Father Mojica gave concerts throughout Mexico and Peru, singing to raise funds for the work of the Order of Saint Francis. He sent many patients from far away to my husband, and also some of his excellent recordings. But what we cherished most, besides his constant blessing and prayers, was that first moment at the International Club when Father Mojica lifted his voice—and sang again. ☆

Jeanne Craig Stanfill actively serves a number of El Paso civic organizations. She is a former president of the Woman's Auxiliary to the El Paso County Medical Society. The article published here won the 1985 Historical Memories Contest, which is sponsored annually by the El Paso County Historical Society.



THY NAME FOREVER

Historic Preservation at El Paso High School

by Martha Lou Broaddus

*El Paso High School
All hail to thee.
Thy name forever
A guiding light shall be.
Strong as thy mountains,
Our love will never fail.
To the Alma Mater
Hail, hail, hail.*

WORDS OF DEVOTION, pride, and loyalty are common to all schools. At El Paso High these utterances have been echoed by thousands of voices in its halls and rooms for the past seventy years. The School on the Hill, unique, special, and rare, has left its imprint on the hearts of former students, teachers, and administrators. No other school in El Paso can claim so many traditions, outstanding graduates, accomplishments, educational and cultural achievements, and even ghosts. El Paso High stands majestically, linking traditions of the past to goals of the future.

Because the lives of many El Pasoans have been decidedly influenced by the school, and because the building has recently undergone a major restoration, a need to preserve the school's past has become vital. Each year the school receives countless telephone calls and letters from former students who ask a variety of questions about their alma mater. Numerous visitors trek to El Paso High to pore over old yearbooks and school newspapers. Class reunions, often as many as two or three, are held every year. It is obvious that the spirit and pride promoted at the school continue on in the hearts of its former students.

As the years have passed, it has become increasingly difficult to preserve historical materials in the school building. Since faculties and students are not permanent, and the building itself must be improved and changed from time to time, valuable items are misplaced and, unfortunately, sometimes destroyed. Old school yearbooks were stored in the Student Activities office; newspapers (*The Tatler*) were kept in the journalism room; pictures, uniforms, decorations, emblems, flags, and other such items could be found in the boiler room, dilapidated bookcase, the vault, an abandoned filing cabinet, someone's gym locker, or any assortment of places. When visitors arrived at the school to ask about a particular item...the search was on!

Manuel Aguirre, Assistant Principal at El Paso High, claims that work to preserve memorabilia began as early as 1979 when a number of photographs of athletic teams from the early 1900s were discovered. At that time an extensive search was conducted and more items, such as athletic equipment, yearbooks, and old newspapers, were found. However, the real thrust for the establishment of the El Paso High School Historical Society and, later, a museum came with the arrival of a new Principal, Luis C. Cortes, in 1984. On the very day that he assumed his duties, he talked about gathering and preserving the materials which have laid the foundation for the school's tradition of excellence. Incidentally, Mr. Cortes' feelings for El Paso High are especially strong, because as a graduate of the School on the Hill he cherishes fond memories of his own schoolboy experiences. Largely due to his urgings, the El Paso High School Historical Society was founded on August 2, 1985.

A celebration for the newly established Society was held on that same day in the main hall of the school. Community friends, school officials, faculty, and students were invited to the reception to meet the first board of directors for the Society: Frances del Toro, president; Manuel Aguirre, first vice-

Martha Lou Broaddus is currently employed as the Student Activities Director at El Paso High School. She was formerly a Lecturer in the English Department at The University of Texas at El Paso.

president; Hilda Mahmood, second vice-president; Margie Licon, cataloguing; Beverly Rebe, treasurer; Jan Bowman, general secretary; Jan Burgess, Sudy Guard, and Cheri Look, assistants. Guests viewed displays of memorabilia already collected from numerous hiding places around the school and from donations made by former students. Also attending the celebration were prominent El Pasoans Eugene Thurston, Gladys Fox, Martha Patterson Peterson, Frances Brown, Elizabeth Kelly, and Lucita Flores, all members of the class of 1917, the first class to graduate from the El Paso High School building as we know it today.

Because the board of directors of the Society anxiously desired the party-goers to become actively involved in the organization, intriguing items were on display in the beautifully decorated main hall. Newspaper articles about El Paso High, dated as far back as 1888, were previewed along with old diplomas and hundreds of pictures. The reigning Miss El Paso graciously welcomed guests, and a great deal of excitement was elicited by the table containing the actual Oscar won at the Academy Awards ceremony by El Paso High graduate F. Murray Abraham. The high point of the festivities occurred when Elizabeth Kelly and Eugene Thurston cut the ribbon and claimed the establishment of the organization.

Following the initial celebration, the Society became immediately active. Using every possible opportunity, Frances del Toro and her board members worked to promote the newly founded group. A special display of historical articles was set up for a reunion held in October for the classes of 1936, 1937, and 1938. Newspaper articles issued pleas to El Paso High graduates for any items that could be displayed in the planned historical museum. The El Paso County Historical Society included El Paso High in its 1985 Tour of Historic Places (a Tour of Trost Buildings). Members of the El Paso High Society set up displays, greeted visitors, conducted tours of the building; and the County Historical Society showed a slide presentation to the visitors in the auditorium. Later in the fall, a storage space was set aside for all materials that would eventually be placed in the historical museum.

After several months of activity, board members sent out invitations to Society members for a wine and cheese reception to be held at The University of Texas at El Paso Student Union Building on Friday, February 14, 1986. The purpose of the reception was to update members on the activities that had taken place since the inception of the organization. At the party, an arrangement of the pictures which had been restored and framed for hanging in the museum was presented. Mrs. del Toro also informed members that the Society had received a donation of \$2,000 from the classes of 1936, 1937, and 1938. The reception re-emphasized the importance of the work

that the Society had completed thus far.

In May of this year, a special program was planned which brought even more publicity for the organization's efforts towards historical preservation. The Society sponsored the celebration marking the completed restoration of the El Paso High School building. A program was held in the area directly in front of the school. The public was invited, and the program participants included the school band, JROTC Color Guard and Saber team, cheerleaders, and student council members. Burton Johnson, West Area Associate Superintendent of the El Paso Independent School District, gave the invocation followed by welcoming words from Principal Cortes and short talks about the school's past, present, and future by Arturo Aguirre, Board of Trustees, E.P.I.S.D.; Dr. Ronald McLeod, General Superintendent, E.P.I.S.D., Alastair MacPhail, president of the student body; Alfonso Garibay, Alumni Association president; Martha Patterson Peterson, El Paso County Historical Society representative; and George Look, P.T.A. president. The ribbon-cutting ceremony took place accompanied by a spirited rendition of the school song by the Tiger Pride Band and the releasing of hundreds of orange and black helium-filled balloons.

A year has passed since the establishment of the El Paso High School Historical Society. At this time, the organization includes approximately 60 life members (\$25 per person) and several yearly members (\$5 per person). Membership is available to all interested persons, who need simply to mail dues directly to the school in care of the Historical Society.

The inauguration of the El Paso High School Historical Museum took place on August 22, 1986, exactly one year after the establishment of the school's Historical Society. The museum is located on the bottom floor of El Paso High in room 110, a large area formerly used as a counseling center, as office accommodations, and, with dividers, even for classrooms. The process of rebuilding this room so that it will meet specifications to house a museum has already begun. The wish of everyone involved in this project is to establish a place where ex-students can capture memories of days gone by. But sentimentality, although regarded as essential to the success of the El Paso High School Historical Museum, is not the only reason for its establishment. Society members believe that preserving the traditions of excellence at El Paso High is the ultimate objective of their efforts.

*So may you wave on high your banners,
And may your spirit never die.
And give a rousing
RAH! RAH! RAH!
For old El Paso High. ☆*



VAN HORN'S WELLS

Roadside History in Culberson County

by Wayne R. Austerman

VISITORS TO EL PASO who arrive from the east complain sometimes that it is a long, boring drive from the cities east of the Pecos to the immaculate isolation of the Pass of the North. However, they need only open their minds and their healthy imaginations to find much that is colorful and intriguing along virtually every mile of a highway that is so lavish in history.

One of those places that is rich in Texas' frontier heritage lies just a short distance west of Highway 90 in Culberson County. Situated about nine miles south of that road's junction with Interstate 10 at the town of Van Horn, a metal plaque gives a capsule history of the location, but the brief narrative can only hint at the dramas that were enacted by soldiers, Indians, emigrants, and expressmen at Van Horn's Wells.

This lonely waterhole was first entered on maps in the summer of 1849 when Major Jefferson Van Horn led a battalion of the 3rd U. S. Infantry and a large train of supply wagons westward from San Antonio for El Paso. Accompanied by Lieutenant Colonel Joseph E. Johnston of the Corps of Topographical Engineers and also by a party of emigrants bound for

California, the battalion followed a newly-surveyed route across the plains and deserts to the Rio Grande. The column found a good supply of water at the pools formed by a seep spring that issued from a range of mountains barely 150 miles from the border settlements to the northwest. The oasis was christened Van Horn's Wells in honor of the trail-blazing major.¹

As traffic between San Antonio and the Pass of the North increased in the wake of the Army's surveys and explorations, travelers came to rely on the ready availability of water and grazing at the little patch of greenery in the arid country west of the Davis Mountains. In 1851 a regularly scheduled stagecoach mail and passenger service began between El Paso and the settlements to the east. By early 1857 mail contractor George H. Giddings had built the first of several relay stations that were to occupy the site.²

The stone and adobe structure was designed by necessity to serve as a miniature fortress. The abundance of water and forage, combined with the lure of the stage company's mule herd, attracted both Comanche and Mescalero Apache raiders to the area. The station hands had to be continually alert to the danger of Indian attack. In March, 1857, the Apaches swept down on the station and captured the animals after a brief skirmish, leaving Giddings poorer by several hundred dollars. It was the first, and the least damaging, of a series of raids on the outpost.³

That winter a young Texan named Light S. Townsend was tending the establishment with the aid of three Mexican assistants when the Mescaleros staged a pre-dawn assault that saw them swarming over the corral's high stone walls and climbing over the house's roof as Townsend and his men battled them with shotguns and breech-loading Sharps rifles. When a lucky shot from Townsend killed the band's chief and threw the braves into momentary confusion, the expressmen made a dash for safety from the now blazing station. Firing as they ran, the desperate men faded into the darkness beyond the leaping flames and eluded the Indians.

Townsend and his companions met the westbound coach on the road from Fort Davis and cautiously returned to find the station reduced to a jumbled pile of charred ruins. Twenty-six prime mules had been burned alive in their stalls, and the ashes of several tons of hay still smoldered in the corral. The Indians had paid heavily in lives and had gained nothing from their assault but the station's destruction. They would be back.⁴

By the spring of 1859 the Butterfield Overland Mail Company was running its St. Louis-to-San Francisco coaches over the same stretch of road

Dr. Wayne R. Austerman, a frequent contributor to *Password* and other historical journals, is the author of *Sharps Rifles and Spanish Mules: The San Antonio-El Paso Mail, 1851-1881*, which was published in 1985 by Texas A&M Press.

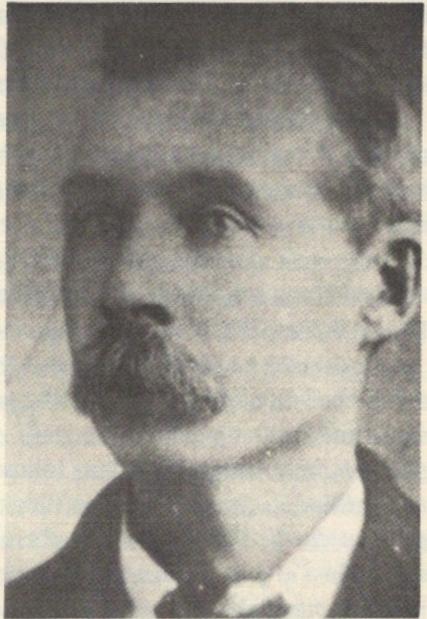
beyond Fort Stockton to El Paso, and shared the rebuilt station at Van Horn's Wells with Giddings' men. The newcomers were welcome, for another rifle at the loopholes was simply good insurance in those times.

That autumn there was at least one attack on the relay post, according to the *San Antonio Daily Herald*, but when the warriors returned to try their luck again they found a surprise waiting for them. The Butterfield Company had sent a trio of brothers to the wells: Ben, Thomas, and Adam Johnson—all seasoned young frontiersmen from the Burnet County settlement of Hamilton Valley. Accompanied by Neil Helm, another experienced Indian-fighter, they set out to make the hostiles pay for their depredations.⁵

One day the station hands sensed that an Apache raid was in the offing and prepared to deal with it. All the spare clothing on hand was stuffed with straw and fashioned into scarecrows, which were perched against the ramparts on the corral walls. Adam Johnson instructed the herders to leave one man behind in the station when they drove the mules out the front gate to graze at dawn. The Johnson brothers and Helm quietly slipped out of the station just after sundown and took positions on the high ground overlooking it. At first light, the corral gates creaked open, and 23 Apaches rose from their hiding places to attack the herders. Behind them the Texans charged down the hill, shouting and shooting. Adam Johnson dropped two braves with a shotgun blast while his brothers killed or wounded several others before the astonished Indians were routed.⁶

The attacks on such stations as Van Horn's Wells and their successful repulse by the defenders were a matter of genuine interest to all who traveled along the road from San Antonio. A stage station meant a measure of security as well as a source of water and supplies. George Giddings customarily kept his relay posts stocked with feed and merchandise for sale to the estimated 2,000 wagons that passed each one in the year's time. "The weary emigrant will no longer be left to protect himself against the incursion of the Indians, night after night, and with nothing to subsist his teams on, be compelled to spend a whole summer in making the trip to the Pacific," exulted the *Sacramento Union* as it praised Giddings' 1857 extension of stage service to California from El Paso. "He will camp under the roof of the mail station, or [with] the settlers in the vicinity, feed his teams with grain and hay, rest safely, and travel farther in one day than he now does in two," claimed the jubilant editor. El Paso attorney Josiah Crosby evaluated the stations' impact more succinctly when he recalled that while "none of them were Fifth Avenue hotels... the establishment of a stage station was of great importance, and every citizen was interested in it."⁷

The stage companies had survived the Indian attacks that ravaged their lines through Trans-Pecos Texas, but the coming of the Civil War unavoidably curtailed their operations. The Butterfield Overland Mail shifted its route northward from Texas to the Central Plains. George Giddings won a new mail contract from the Confederacy, but the withdrawal of United States troops from the region and the presence of only weak state forces on the El Paso road encouraged the Indians to become ever bolder in their attacks. William Hope and his four Mexican hands learned this the hard way at Van Horn's Wells early in 1862 when a party of 50 Apaches descended upon them.



William Mitchell
(Photo courtesy Dr. Austerman)

Hope and his men kept up a steady fire from the walls, killing two warriors as they battered down the corral's gates. When the Indians set fire to the station's roof, the frontiersmen shot their way out and eluded the raiders in a running chase of several miles. Hope sent his men on to Fort Davis while he doubled back and circled around the station to intercept the coach from El Paso before it could ride into an ambush. Only a few weeks later the Mescaleros caught Hope on the trail east of Fort Davis and killed him.⁸

The defeat of the Confederates in their New Mexico campaign led to their retreat from El Paso and to the abandonment of the stations in the summer of 1862. By September the mail had ceased to run and most of the stations had been destroyed by the Indians. A Confederate officer who had been captured by the Union forces and then released on parole passed through Van Horn's Wells with some companions as they made their way back to San Antonio that month. He noted in his journal, "Some Indian sign here. Stand in ruins. More graves here. It is astonishing how men for a Pittance of 30 or 40 dollars per month will risk their lives in these dreary places. Not a stand we pass but what some men have been killed by Indians. These valleys and mountains are full of Apaches."⁹

The years after the Civil War saw a revival of the overland mail, and Van

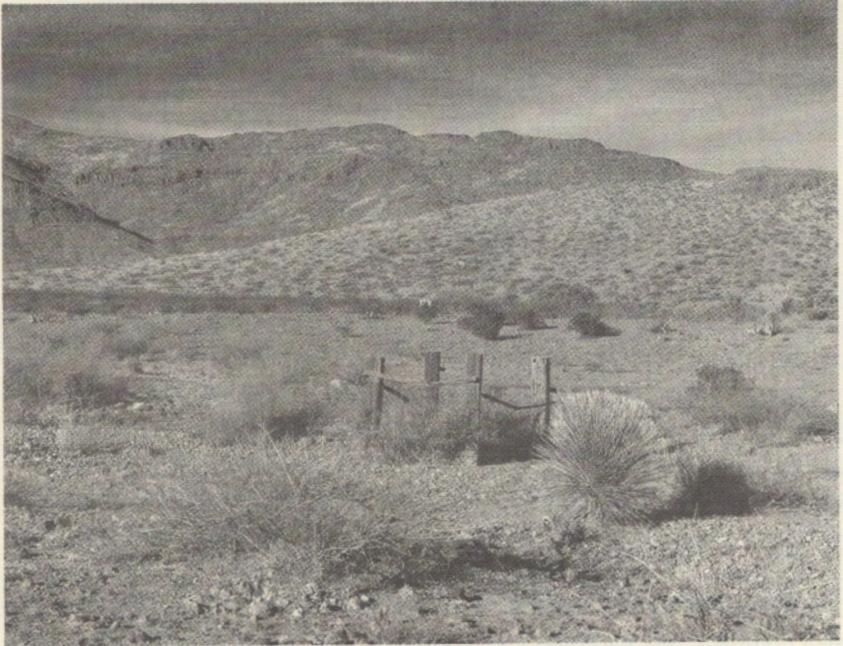
Horn's Wells soon had a new station built over the ashes of the old ones. The black troopers of the 9th and 10th Cavalry were often sent from Fort Quitman and Fort Davis to man picket posts at the wells during the campaigns against the Apaches. In 1875 a traveler on the route noted it as "a station of the El Paso and San Antonio State Company, inhabited by one or two drivers and their families, and a dozen or so mules, guarded by a small detail of soldiers."¹⁰

It was good that the troops were on hand, for the Indians continued to plague the neighborhood. In 1875 and again in 1877 the Mescaleros attacked and destroyed several freight caravans on the trail to the west, almost within sight of the station.

William Mitchell, a transplanted Scot, drove on the route between Fort Davis and the wells during this period, and later served as the station master. Having previously worked on a construction crew for the Union Pacific Railroad, Mitchell was used to danger and privation, but on a railroad line there had always been the comparative safety of much greater numbers of people than were normally found at an isolated stage stop. Mitchell was particularly galled by one incident that took place during his service with the mail company. He had paid a seamstress at Fort Davis to make him a new shirt. Before he even had a chance to wear it, a fellow driver had borrowed the garment to wear on the drive west. The man was later found dead on the trail, and Mitchell's new shirt was studded with arrows.¹¹ The Scot was not a man easily discouraged, however, and he grew to like West Texas, harsh and dangerous as the region could be at times. After serving as station chief at Van Horn's Wells for a time, he settled near Fort Davis and today his great-granddaughter teaches school in the nearby town of Marfa.

As the 1870s wore on, progress arrived at Van Horn's Wells with the coming of an army telegraph line that linked El Paso to San Antonio by the end of the decade. The stagemen and soldiers marveled at the transmission of messages almost instantaneously from the metropolis of Bexar to the field station at the windblown little collection of adobes clustered around the waterhole.¹²

Progress made small difference, however, as long as the Indians still roamed the country between the Pecos and the Rio Grande. Not long after the talking wires had been strung, an eccentric Englishman appeared at the station and asked for permission to fill his canteen. He was walking across the country to California and had found that stretch of road to be dry going. The station hands sent him on his way with wishes for good luck, but also with a few resigned shakes of their heads. Several days later the stage found his mutilated body a few miles down the trail.¹³



Maggie Graham's grave at the Wells. (Photo courtesy Dr. Austerman)

The killings continued on the El Paso road. In May, 1880, a band of emigrants bound for Arizona paused at the station and then pressed on to enter the narrow maw of Bass Canyon. The Apaches ambushed the travelers, killing James Grant and Mrs. Margaret Graham. The slain woman was carried back to the wells by the survivors to be given a grave that would not be lost in the wilderness. Visitors to the site can still find her resting place clearly marked after over a century.¹⁴

When the railroads reached El Paso from the east and west in the spring of 1881, the days of the overland stage were clearly ended. The station at Van Horn's Wells was abandoned and its namesake town sprang up a few miles to the north along the course of the railway. In the mid-1930s the Texas state government celebrated the commonwealth's centennial by placing a stone marker on the actual station site, while another tablet was installed a mile to the east by the side of Highway 90.

Today Van Horn's Wells rest on privately owned ranch lands, and visitors must obtain permission to enter the property. They will find no surface ruins remaining to mark the exact location of the station, but a metal tank and windmill flank the stone marker, and not far away Maggie Graham's grave is identified by a low wire fence. For those who know the region's history

and the nature of the people who settled it, the scene calls to mind the words of Alan LeMay, a novelist of the Texas frontier:

These people had a kind of courage that may be the finest gift of man: the courage of those who simply keep on and on, doing the next thing, far beyond all reasonable endurance, seldom thinking of themselves as martyred, and never thinking of themselves as brave. ☆

NOTES

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2. *Daily National Intelligencer*, December 2, 14, 1851; Chester V. Kielman and Emmie W. Mahon, "George H. Giddings and the San Antonio-San Diego Mail Line," *Southwestern Historical Quarterly*, LXI, No. 2 (October, 1957), 220-28.
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5. *San Antonio Daily Herald*, October 27, 1859; Adam R. Johnson, *The Partisan Rangers of the Confederate States Army* (Louisville, Kentucky: George C. Fetter Company, 1904), 15-16.
6. *Ibid.*
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Texas' first oil pipeline was built about 1888 at Oil Spring Field to transport oil from the wells to storage. It was 14.5 miles long.



BISHOP LAMY'S SANTA FE CATHEDRAL

by **Bruce T. Ellis**

Albuquerque: The University of New Mexico Press in cooperation with the Historical Society of New Mexico: \$19.95/\$10.95

This absorbing, well written account of Bishop Lamy's French Romanesque Revival Cathedral also tells the story of Santa Fe's ancient adobe Parroquia, around and over which the Cathedral was built. It additionally deals with the many historic and archaeological problems involved in the Franciscan monastery that was once attached to the old church.

The account is not a dull statistical and chronological reweaving of the history of the Cathedral fabric, but is a fascinating collection of information about many historical personalities associated with the building's design and construction as well as other personalities prominent in New Mexican history. The tale even reaches into far-away Durango, Mexico, where Bishop Zubiria held the reins on the New Mexican territories until 1851, at which time Bishop Lamy and his French priests arrived to take over the new diocese.

This reviewer particularly enjoyed Chapter Two, which describes the actual construction of the Cathedral between 1869 and 1895, and Chapter Eight ("Parroquia Miscellany"), which tells of the great stone retablo that Lamy had removed from the chapel known as La Castrense in order to have it reerected in the chancel of the old Parroquia. Then, after the completion of the nave and vaulting of the new Cathedral and the subsequent demolishing of the Parroquia, the retablo was moved again. It now stands in the 1930 Church of Cristo Rey. This chapter also tells of the many interesting artifacts found during the several changes that were carried out on the buildings throughout the years and of disagreements and hard feelings between Lamy and various townspeople and between him and his priests.

There are detailed descriptions of the many changes to the Parroquia, and the Convent, before and after Lamy's time—particularly to the chapel of La Conquistadora. Not much is said about the latest change to the Cathedral—the demolition of the old chancel and its replacement with the present chancel which does not relate to the Romanesque nave at all and which is rather poorly done in choice of materials and color schemes and is far too brilliantly illuminated.

Profuse footnotes are provided for those who would care to delve further into the subject. The bibliography is comprehensive, and the indexing excellent. In short, this book should be on the "must list" of anyone interested in the history of New Mexico, and particularly in the religious and secular life of Santa Fe during the past 275 years.

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NEW MEXICO WOMEN: INTERCULTURAL PERSPECTIVES
edited by Joan M. Jensen and Darlis A. Miller
Albuquerque: The University of New Mexico Press, \$29.95/\$14.95

Most of all, this anthology is readable, answering the scholar's need for careful documentation and the general reader's preference for story-telling. Jensen and Miller, who are both members of the History Department at New Mexico State University, have done more than edit the book; they have written some of its most interesting chapters. Through their writings and those of their colleagues, the reader meets a variety of New Mexico's women: its Indian women, its "Nueva Mexicanas" (victims of the Pueblo Indians' revolt in 1680 who survived to participate in the four main recruitments and settlements attempted by Ponce de Leon), its women of the "corn and tomato clubs" with their open canning kettles symbolizing women's vital role as a keeper of the hearth and home, and several other groups.

From archives, court transcripts, military records, U.S. Government correspondence (including census reports), personal diaries, letters, and oral narratives, the picture emerges of strong women who did much more than "keep house," as a nineteenth-century census taker said of them. Some, such as Esther Martin, were business women holding government contracts to provide the army's men and horses with food and lodging in the barren areas through which the troops had to move. First with her husband, Jack,

as partner and then by herself after his death, she maintained a station of such high quality that the Las Cruces *Border* in 1872 stated that her "skill as a housewife made Jack Martin's station on the Jornada famous for its excellent meals and clean soft beds."

But it is the women historically obscured by the male viewpoint who come alive in such essays as Miller's "Foragers, Army Women, and Prostitutes" and Sandra L. Stephens' "The Women of the Amador Family, 1860-1940" and Terry B. Reynolds' "Women, Pottery, and Economics at the Acoma Pueblo." A clear picture develops of the pain and pride of the New Mexican women in Jensen's portrayal of farm women in her essay "I Worked, I'm Not Afraid to Work." In these cameo appearances, the women escape the camouflage of historical silence to stand revealed as strong, spirited personalities. And the authors do more than depict individual women's triumphs and tragedies: they illuminate the need for further investigation into the plight of New Mexico's women of the past and for further understanding of New Mexican women's present.

Hopefully, this important work will stimulate other scholars to focus on the still largely unexplored field. This study should serve as model for those who do.

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PIONEER TRAILS WEST

by **The Western Writers of America (Don Worcester, Editor)**
Caldwell, Idaho: The Caxton Printers, Ltd., \$24.95

This volume is a rarity: a handsomely printed "coffee-table book" which is worth buying for its content. Editor Don Worcester has rounded up an admirable herd of authorities, mostly members of Western Writers of America, to write about the westward routes used during the expansion of the United States. The book's dedication explains the contents: "To the trailblazers and pathfinders of Early America."

This is not a heavy tome couched in pedantic language and burdened with footnotes. Each of its nineteen chapters is simply written to illuminate one or more of the paths which played a part in the nation's founding and growth; each includes simple, easy-to-read maps; and each has excellent illustrations to highlight the text.

Four of the chapters deal with trails which passed through El Paso. Leon C. Metz, of El Paso, contributes "The King's Highway: El Camino Real," a chronicle of the oldest, most continuously used highway in North America. It served from its beginnings on the southern end as the Zacatecas-Mexico Highway in the 1540s until the twentieth-century engineers, who laid out Doniphan Road and Interstate 10, spread concrete and asphalt over the ancient ruts and graves that had traced the Spaniards' path to Santa Fe on the northern end of the road.

If you have ever felt left out when people started tossing about terms such as "The Natchez Trace," "The Mohawk Trail," "The Mullan Road," and "The Overland Trail," you need *Pioneer Trails West* on your coffee table. Or maybe you will simply want to find out who "Snake-Hips" Lulu was and what she did.

FRANCIS L. FUGATE
President, Western Writers of America



A WESTERLY TREND

by Godfrey Sykes

Tucson: University of Arizona Press, \$19.95

Who but a Britisher, and one named Godfrey at that, would say of a cow pony that he was the best horse anyone had ever *bestriden*? I honestly think that had that particular word popped up in the first few pages, I'd have thrown in my hand. I'm glad I didn't; I'd have missed a great rambling biography. One that was written, in large part, in the late 1800s, when people enjoyed taking time to spin out a tale, and time to read at leisure as well. If a modern writer would use ten words to express a thought, Godfrey would take twenty, and they'd be circumambulatory, laden with litotes, and perhaps even obfuscatory—but worth the trip!

Like many a young man in 19th century Britain, young Mr. Sykes read of the Wild Wild West and set out to realize his dreams of wide open spaces, blue skies, and all that. The "wanderlust bacillus" led him to New York, the Kansas plains, cattle trail drives, and a world of other places. Once, armed with a free pass on a railroad, he deliberately visited towns with impossible-sounding names, like Kankakee, Kokomo, and Kewanee—a detail which suggests that for Godfrey Sykes, getting there was *at least* half the fun.

Making connections with a trail herd in a manner suggesting Horatio Alger's heroes, the young Britisher traveled to Dodge City, where he learned

how to be a live gunfighter. An "old gentleman" told him, "If a man comes a-prancing at you and a-shooting, just squat down and take your gun in both hands and draw a bead on him and aim low; then you are pretty sure to get him. But if you feel like your nerve is a-failing on you you had better duck and run while you got a chance. It's safer." Later, Sykes learned to sit on the sidelines in wild cowtowns and watch while others were involved in gunfights.

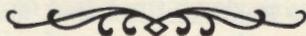
In fact, whenever Sykes hit town with the boys after a trail drive, he learned to have lots of fun—though he never drank anything stronger than water, never gambled, and never supplied any specifics on any amatory adventures. But he wasn't a spoil-sport—far from it. Matter of fact, he tired of Dodge City because the townspeople took a dim view toward his shooting pool a-horseback. Perhaps it was because his pony got up on the table to take part himself. Thereafter Sykes steered clear of Dodge, visiting towns that had not become excessively sedate!

Although he failed to supply examples, he assures the reader that he learned the necessary vocabulary to urge a team of mules forward long before he mastered the bullwhip he had to use. In a different context, when he was "Chief Engineer" for a beginning ranch in Kansas, he operated a horse-powered well-boring machine, which he persuaded to work "by means of certain formulae of prayer similar to those which I had found to be effective with my mule-teams during my freighting episodes."

Eventually Sykes (and a younger brother who had come over to enjoy the West) reached Flagstaff and set in to ranching. Soon both were married, had sons to raise, and began establishing a dynasty—but that was not the end of Godfrey's talents. He designed and built the dome of the Lowell Observatory in Tucson, traveled to the Nile, and fought endless battles during World War I—with bureaucrats bent on blocking his production of war materiel.

Frank C. Lockwood, in his Foreword to the original 1944 edition of Sykes' book, called it "the greatest autobiography that has come out of the Southwest." If you've the time to read it, you might just agree. I do.

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The Galveston Medical Journal, published by Dr. Greensville S. Dowell commencing in 1866, was the first medical periodical published in Texas.

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