

# PASSWORD



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*Cover of the roster which contains 277 members of the Chihuahua Foreign Club. The original is 11 inches by 7 inches. Image courtesy of the author.*

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# The Chihuahua Foreign Club

By James M. Day



For Americans and other foreigners the three decades from 1880 to 1910 were truly the golden age of mining in Mexico. During that time foreigners were encouraged by the government of Porfirio Diaz to invest in the exploitation of Mexico's minerals. Citizens of many foreign countries responded, but the citizens of the United States predominated. The Mexican states of Chihuahua and Sonora were two "hot-beds" of mining activity by foreigners, with Ciudad Chihuahua being the center in that state. Those foreigners needed a place to gather, to socialize, in Cd. Chihuahua. This need was met by the Chihuahua Foreign Club.

The figures tell the story of the influx of foreigners. In 1868 there were only thirteen American-owned mining companies in all of Mexico. By 1907, there were 840. In 1890 American investments in Mexican mining properties totaled \$125 million; by 1907 that figure leaped to \$800 million. In 1880 Mexico produced 0.85—less than one percent of the world's gold, a figure that rose to 4.85 percent in 1910. By 1910, three-fourths of the dividend-paying mines in Mexico were owned by Americans.<sup>1</sup> By 1911, when state mineralogist George Griggs produced his third edition of *Mines of Chihuahua*, 325 mining companies were listed as doing business in the state.<sup>2</sup>

This activity had an effect on two southwestern cities—El Paso, Texas, and Cd. Chihuahua. El Paso poured materials and men and money into the mix and Cd. Chihuahua grew and prospered and changed. In 1909 the state of Chihuahua claimed 32,784 inhabitants, of which 47,914 were male and 23,568 were female. Don Enrique Creel was governor and Juan Caballero y Barrio was the *alcalde*. There were four railroads serving the city—the Mexican Central had two trains daily north and south; the Kansas City,

Mexico and Orient, which ran on Monday, Thursday, and Saturday; the Chihuahua al Pacifico to Creel which maintained a daily schedule from Monday through Saturday; and the Ferrocarril Mineral to Santa Eulalia which ran two trains daily.

There were two classes of carriages in the city with prices from 1.0 peso to 1.25 pesos in the day and 1.25 to 1.50 at night. The *Tranvías Eléctricos*, the street cars, had four lines colored red, green, white, and blue which could be ridden for eight centavos. A telegram could be sent to anywhere in the state for a maximum of sixty centavos for ten words.

Cd. Chihuahua boasted eight catholic churches and five protestant churches, two hotels, seven grocers, five banks, five saloons, five bakeries, six druggists, two undertakers, three insurance agents, four private schools, four theaters, five boarding houses, and two bicycle shops. The public library was open Monday through Saturday 9 a.m. until 10 p.m. Señor Negrete Abierta was the librarian. The *Palacio de Gobierno*, opened in 1891, was valued at 338,139.19 pesos. The penitentiary opened in 1908, was valued at 400,000 pesos.<sup>3</sup>

This bustling city attracted foreigners just as honey attracts bears. To take care of their business needs, Britain, Belgium, Germany, France, and Italy maintained vice consuls there, while the United States had a consulate headed by Lee J. Keena with offices on Paseo Bolivar. The 1909 directory listed four mining companies: *Compañía Minereo de Rio de Plata*, Chihuahua Copper Mining Company, Mexican Mines Corporation, and San Toy Mining Company. Three assayers were listed: *Oficina General de Ensaye*, W. H. Seamon and the *Ensaye de Metales*, and Mexican Chemical Companies. The list is incomplete because Leonard Worcester, Jr. was also an assayer there at the time, but was not listed.

The activities of outsiders, those of other than Mexican extraction, is what led to the founding of the Chihuahua Foreign Club on June 28, 1906. It was authorized by *Licenciado Rafael I. Alvarez*, Notary Public. The founders, who subscribed 20,000 pesos, were A. Frederick de Smeth, William Dale, Grant A. Morrill, Theodore H. Swayne, and Gustave Zork. The charter of this limited cooperative society was good for fifty years; its sole object was solely to promote "good social relations." Initially the society was exclusively for foreigners and those Mexicans who did business with them, but the Mexicans were only "social subscribers" who did not have a vote in the affairs of the club.<sup>4</sup> The club had five

categories of members: proprietors who were the owners, the resident subscribers, the non-resident subscribers, the life members, and the honorary members. The membership year began on July 1 and ended the following June 30th.<sup>5</sup>

The club had not been open long when Morris Parker, a mining engineer from El Paso, was there to meet with don Luis Terrazas to negotiate the purchase of a copper mine known as El Rosario which was located halfway between Cd. Chihuahua and El Paso, twenty miles west of the railroad. Parker had to wait several days for papers to be prepared, so he frequently visited the Foreign Club.

In Miñaca an undeveloped silver mine, La República, was owned by J. M. Gibbs, R. A. White, and Frank J. Alexander. They wanted to sell it. R. A. White, frequenting the Foreign Club, found Parker there waiting. White started attempting to sell La República to Parker. Finally, in despair, Parker used a bluff he had used before but which had never been called. Parker recorded:

"All right," I said, "get a piece of paper and write down what you have been telling me about the mine and values: then sign a check in my favor for \$1000. I, in turn, will sign a sixty-day promissory note for \$5000. An option contract will be drawn covering the price and terms of payment that you have outlined. Papers will be placed with Dale Brothers (an American bank in Chihuahua) with a letter of instruction that, after examination and sampling by me, if any of the statements written you are found incorrect, then your \$1000 check is handed to me as expense money for the trip; on the other hand, if found correct, the \$5000 note is yours, to apply as a first payment on the purchase price as mentioned in the option contract."

White accepted and the deal was struck as White exclaimed "Parker, you've done something." The purchase proved to be profitable for Parker and his associates, who established La República headquarters in El Paso.<sup>6</sup> When Parker made his inspection of the mine, his guide was James Murray, a member of the Chihuahua Foreign Club.<sup>7</sup> Parker's meeting with don Luis Terrazas, the largest landholder in Chihuahua, shows that the Foreign Club was the place to meet for business.

In 1910 Mexico celebrated one hundred years of the beginning of revolution against Spain. Chihuahua had a grand celebration, a part of which was a book entitled *Chihuahua en 1910: Album del Centenario*. A section of that magnificent book was titled "Sociedades Recreativo Literarias o de Sport." The Chihua-

hua Foreign Club was a first entry in the section. All of the names of the members were listed, 277 of them. The forty-one who have Spanish surnames would be "Mexicans who do business with the foreigners." Among those were don Luis Terrazas, Enrique C. Creel, Ignacio Cuiity, Juan A. Creel, and Jose E. Touché.<sup>8</sup>

A rather large contingent of men with El Paso connections were among the members. Charles F. Hunt and Ralph L. Hunt listed El Paso addresses. J. Gordon Hardy was consulting engineer with offices in El Paso.<sup>9</sup> Edward Cone Houghton was general manager of the Corralitas Land and Cattle Company with offices in El Paso and Juárez. Jack G. Follansbee, former manager of William Randolph Hearst's Babicora ranch, had lived in El Paso.<sup>10</sup>

Three El Paso family names on the roll are Adolph M. Krakauer, Gustave Zork and two men named Moye, Federico and Agustín.<sup>11</sup> Krakauer, Zork, and Moye was a large firm which sold hardware, machinery, and mining supplies. The home office was in El Paso with a significant branch office in Cd. Chihuahua.

Adolph Krakauer was born in Bavaria in 1846, where he received a good classical and commercial education. He emigrated to New York in 1865 and after a time he moved to San Antonio and became a clerk for Louis Zork, the leading merchant there. Eventually he married Zork's daughter, Ada, and became a partner in the firm. He settled in El Paso in 1875 where he worked for Sam Schutz and Son. He worked as a clerk until 1879 when the Schutz's sold to Ketelsen and Degetau. Krakauer became the general manager and later became a partner.

In 1885 Krakauer sold his interest in Ketelson and Degetau and formed the firm of Krakauer, Zork and Moye. His partners were Gustave Zork, Krakauer's brother-in-law, and Edward Moye.



*The reading room of the Chihuahua Foreign Club. From "Turismo" #16 CIDECH. Image courtesy of the author.*

They prospered in El Paso, Chihuahua, New Mexico, and Arizona. They were all in business in Chihuahua when they joined the Chihuahua Foreign Club. Federico and Agustín Moye were probably related to Edward Moye, a partner in the firm.<sup>12</sup>

Gustave Zork, the seventh child of Louis and Adelaide Zork, was born in San Antonio and educated there and in Europe. In 1879 he moved to El Paso where he married Bertha Krakauer, daughter of Max Krakauer. In 1891 he went to Cd. Chihuahua to take charge of the Krakauer, Zork and Moye branch office there. He lived in Cd. Chihuahua for a quarter century where he no doubt struck many deals concerning mines and mining supplies at the Chihuahua Foreign club. He, as a founder of the club, saw the need for its existence. His later years were spent industriously in El Paso.<sup>13</sup> One final mining note on Krakauer, Zork and Moye should be made and that is that they bought some mines in Chihuahua and engaged in mining activities.<sup>14</sup>

Another member of the club in 1910 who was influential in El Paso affairs was Albert Bacon Fall who was born in Kentucky in 1861. He began an intensive love affair with Mexico and Mexicans in 1883 as he crossed the country on horseback passing from east to west. Fall—slender, erect, hawk-eyed, and keen witted—was in his early twenties. He acquired some mining property and learned Spanish. He had practiced law in Texas, but he settled in Las Cruces, New Mexico in 1884 and “hung out” his shingle. Fall made his way into politics as a member of both houses of the New Mexico legislature. He served as the territory’s attorney general and as a supreme court judge. In 1912 he became a United States senator from the state of New Mexico and in 1921 became Secretary of the Interior—a result of his poker playing with Warren G. Harding.

Fall had another poker-playing friend, William C. Greene. They met in 1904 in New York, after which they formed a common bond which stated: “Never let your partner down.” They became partners. As C. L. Sonnichsen states in *Colonel William Greene and the Copper Skysrocket*, Fall was involved with all of Greene’s major enterprises. He was the major legal advisor for the Greene Gold Silver Corporation and the Sierra Madre Land and Lumber Company. He was vice-president and general counsel of the Rio Grande, Sierra Madre and Pacific Railroad from El Paso—Juárez to Casas Grandes, and president of the Sierra Madre and Pacific

from Casas Grandes to Madera. Fall was Greene's second in command for all Mexican enterprises outside Cananea in Sonora.<sup>17</sup>

A. B. Fall was also quite astute. He saw that Greene was overextended so Fall sold all interests connected with Greene and got out of Mexico on July 14, 1906. He did keep some mining properties that he owned, so he maintained an interest in Mexican affairs. In time he became acquainted with the spectrum of Mexicans from President Porfirio Diaz to many lowly peons. When Greene went bankrupt in June 1908 it fell to Fall to handle the financial affairs. That is what he was engaged in when he joined the Chihuahua Foreign Club. He no doubt closed many transactions there.<sup>18</sup> In later years Fall was convicted of accepting a bribe while serving as Secretary of the Interior for which he served time in prison in Santa Fe. In El Paso he had built a large home atop a hill at 1725 Arizona Avenue in El Paso causing some to

*Charles M. Newman was named by some as "the greatest American authority on Mexico and its people." He was another El Pasoan on the 1910 rolls of the Chihuahua Foreign Club.*

dub him "The New Mexico Senator from Texas."<sup>19</sup> In 1910, when his name was on the rolls of the Chihuahua Foreign Club, Albert Bacon Fall was in his prime.

Charles M. Newman was named by some as "the greatest American authority on Mexico and its people." He was another El Pasoan on the 1910 rolls of the Chihuahua Foreign Club. Newman was born in St. Louis on May 11, 1876. He came to El Paso with his father on a cattle drive in 1880. Newman grew up driving cattle between Mexico and Kansas City. Upon the death of his father, Ezequiel Simon

Newman, Charles took over the cattle and development business and turned it into a fortune. He dealt largely in cattle ranches, farm lands, subdivisions, and other property. In Mexico he made deals involving ranches and timber tracts, and he bought land for a large number of Mennonites and arranged and directed their move to Mexico. Newman had dreams of completing the Kansas City, Mexico and Orient Railroad to Los Mochis on the west coast, but his dream went unfulfilled in his lifetime.<sup>20</sup>

In El Paso Newman and his father developed the Grandview, Morningside Heights, and Highland Park subdivisions. He was a member of the International Museum Association which bought

the W. W. Turney home, and he served on the El Paso Public Library board. He died on November 1, 1941 at his home at 2601 Altura Boulevard. He was an influential El Pasoan and an early member of the Chihuahua Foreign Club.<sup>21</sup>

Among the most colorful members with El Paso connections was William Henry Seamon, who listed his address in 1912 as the Chihuahua Foreign Club which indicated that he was a resident member. Seamon, born in Wheeling, West Virginia in 1859, was educated at the University of West Virginia and the University of Virginia. He had a case of the "meandering foot" and he moved around considerably. In 1888 he became a professor of chemistry at the Missouri School of Mines at Rolla, a post he held until 1895, when he moved to the New Mexico School of Mines at Socorro. There he was professor of mining, and, for a time, was president of the school.<sup>22</sup> His meandering foot got the better of him in 1898 when he went to Alaska during the gold rush. That winter he headed a survey party up the Yukon River from St. Michaels to the headwaters of Forty Mile River, driving stakes which led the adventuresome to the gold fields. Seamon, who classified himself as a "tenderfoot," fell into water several times and nearly froze to death. He stated that he carried some thirty pounds of ice on each foot before he finally reached safety.<sup>23</sup> After that experience, Seamon moved to El Paso. The *El Paso Herald* of July 23, 1901<sup>24</sup> stated that he had returned from a three-month trip through the Southwest and was "stressing El Paso's value as a mining city!"

By 1907 Cd. Chihuahua had lured him. That year he published an article in Jorge Griggs' *Mines of Chihuahua* entitled "Observations in Southwestern Chihuahua." He told of his trip in 1905 from Parral to Guadalupe y Calvo and on to Calabecillos. He visited "many camps and prospects" within a radius of forty miles, traveling on horseback with pack animals carrying two hundred pounds each. Seamon gave practical advice on where to outfit and the costs and what equipment to purchase, how to travel, and how to sleep. He stated that he had been estimating "hourly progress on trails and roads, walking, riding and driving" for thirty years although amazingly he was only thirty-eight at the time that he published! His average travel speed on this trip was three miles per hour. It was a solid piece of writing, revealing an educated mining man.<sup>25</sup> In 1910 Seamon also published his *Manual for Chemists and Assayers*.<sup>26</sup>

In 1910, at Aldama 115 in Cd. Chihuahua, Seamon was operating *Ensaye de Metales*. He was one of three assayers listed in the directory that year.<sup>27</sup> Where he was located after 1912 is uncertain but in 1919 he became professor of geology at the Texas College of Mines in El Paso. He resided here the remainder of his

*Young Leonard, who disliked the work in his father's music store, became interested in mining. He started working at hard labor and eventually he learned assaying by experience.*

life, having lost his "meandering foot." He supported the growth of the college, backing athletic events and playing chess whenever possible. He remained a member of the American Chemical Society, American Institute of Mining Engineers, and the Mexican Institute of Mining Engineers. Seamon died at his home at 2100 North Stanton Street on August 2, 1927.<sup>28</sup>

Another assayer who became a mining engineer and a member of the club was Leonard Worcester, Jr., who was born in 1863 in Dayton, Kentucky. His grand-

father had been a missionary to the Cherokee Indians in Georgia, North Carolina, and Indian Territory, which is now Oklahoma. His father had followed a musical interest that took the family to Leadville, Colorado in 1882. Young Leonard, who disliked the work in his father's music store, became interested in mining. He started working at hard labor and eventually he learned assaying by experience. After working in Leadville, Cripple Creek, and Pueblo, he had an offer to open an assay office in Cd. Chihuahua. Worcester took his family there in 1905 or 1906 and opened offices on the first floor of the *Palacio Hotel* operated by Otto Kück.<sup>29</sup> Both Worcester and Kück were early members of the Chihuahua Foreign Club.<sup>30</sup>

Even though Worcester did not like working in the music store in Leadville, he retained an interest in music. He played horn in several of his father's bands, he performed in musicals in Leadville's famous Tabor Opera House, and he sang in church choirs wherever he lived. He and his wife, Berniece Beede, had a daughter, Barbara, who sang frequently in performances in Cd. Chihuahua and later in El Paso and Las Cruces. Just as he retained his interest in music, his interest in mining led to an early interest in the mining of zinc in Mexico. He wrote a history of

zinc mining which was published in Jorge Griggs *Mines of Chihuahua* in 1907.<sup>32</sup> The article was republished in Griggs third edition in 1911, with changes in the statistics.<sup>33</sup>

Worcester tried to weather the revolution which started in 1910. He had sent his family back to the United States early in the conflict, and he had to leave several times only to return to Cd. Chihuahua again and again. He was there on July 4, 1912 when General Victoriano Huerta took control of Cd. Chihuahua from the troops led by Pascual Orozco. Worcester tells an interesting story of what happened that day:

On July 4th, 1912, General Huerta took possession of Chihuahua and the Americans, who had planned a Fourth-of-July banquet that evening at Hotel Palacio, turned it into a banquet for Huerta and his staff. By chance I was seated across the narrow table from Huerta. After the banquet we adjourned to the Foreign Club and Huerta used one of his regimental bands that had been playing at the banquet to play for us. As the bandsmen entered, one of them caught sight of a full-length portrait of Porfirio Diaz in the reading room. Off went his cap and he made a profound bow and called the attention of the others to the picture and all went through the same performance.

Huerta had his headquarters in Chihuahua for several months as he pursued his campaign against Orozco, who had possession of the State of Chihuahua except the larger towns and the Mexico Northwestern Railroad. Huerta was friendly to Americans and was made an Honorary Life Member of the Foreign Club, where he spent a large part of his time drinking in the Patio.<sup>34</sup>

Worcester, driven out of Mexico by the revolution, settled on Fort Boulevard in El Paso. Working from his home, he prospected and operated mines in New Mexico and Arizona. He died on December 1, 1939 and is buried in Evergreen Cemetery.<sup>35</sup>

Ruth Norwald Graham is an El Pasoan of some note who grew up in Cd. Chihuahua in the 1920s. Her grandfather, Heine-man Nordwald, was a German who settled in Cd. Chihuahua in the late 1860s after a time in New York, South Carolina, and Santa Fe. Heineman was a merchandiser who operated a mercantile business in Cd. Chihuahua and did very well. As his granddaughter expressed it: "At the turn of the century the family was prosperous and my grandfather was able to acquire vast property holdings." The men in the family were Levi Nordwald,

Heineman's brother, and Otto and Benjamin, Heineman's sons.<sup>36</sup> Heineman and Levi belonged to the Chihuahua Foreign Club.<sup>37</sup> Ruth Graham describes what this membership meant:

My grandfather was very active in community affairs and was instrumental in establishing the Chihuahua Foreign Club. It housed a reading room, a bowling alley, and a closed-in patio, as well as a swimming pool and a recreation room. He also helped establish the Casino de Chihuahua, which served as a kind of country club. At noon, before coming home to lunch, the men would usually go to the Foreign Club to read foreign newspapers and keep up with current events. Our main contact with the outside world was through the *El Paso Herald Post*, which my uncle picked up every day at the Foreign Club.<sup>38</sup>

The uncle she refers to is Benjamin.

Ruth Graham recalls with glee the happy times there. She mentions the dances and she talks of the Sundays when everyone gathered after church to indulge in the outstanding enchiladas. Then there was the time when her uncle Benjamin took his collie dog to the veterinarian for some repair. At noon when Benjamin went for lunch, the collie, with its head bandaged, was patiently waiting at the door of the club for its master. The dog had found its way there even though it had never been to the club.<sup>39</sup>

Many El Pasoans were involved in the development and history of the Chihuahua Foreign Club. In 1926 the rules were changed so that Mexican nationals were given full membership. In 1940 it was still prospering and by then many Mexicans were serving as officers as the club moved its way into the center of the city's social fabric. That year the officers were: Manuel Rivero Mier, president; Philip Baber, first vice-president; Ely S. Vallina, second vice-president; Benjamin Nordwald, secretary; Enrique Piquard, treasurer. The directors were William M. Pole, Ignacio Uslé Fernandez, Simon L. Gill, Jesus Muñoz L. Gerente, and José Sánchez Muslera, the latter of whom served as the director for many years.<sup>40</sup>

In 1951 the club was described as having good bowling alleys, a library, a swimming pool, a lecture room, and a bar having a seating capacity for a large number of persons. The social events there were not as elegant as those given at the Casino de Chihuahua, but they drew large audiences and were enjoyed. One statement said it "is the most popular institution in all

the city, perhaps in all the state." All persons of importance—ranchers, bankers, industrialists, merchants, miners, and professionals met there for social and business purposes. It paid its own way.<sup>41</sup>

In time, its membership declined and it ceased to be viable. The club demised and the building was destroyed. Today no trace of its existence or influence remains: Chihuahuans who are asked where it was have no knowledge of it. But in its day, the Chihuahua Foreign Club was an important social center in the city.

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**JAMES M. DAY** is a native Texan who earned his B.A. and M.A. in English and history from the University of Texas at Austin. He earned his Ph.D. at Baylor University. He served as state archivist of Texas from 1960 to 1967. Having retired as a professor of English from the University of Texas at El Paso, he now serves as an instructor of English at El Paso Community College. He has published many articles and books on Texas and has extensive editing experience. He is a past-president of the El Paso County Historical Society and a past-sheriff of the El Paso Corral of the Westerners.

#### ENDNOTES

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22. *Directorio General del Estado de Chihuahua, 1912-1913*. Chihuahua: The American Photo and Stationery Co. n.d., 72; *El Paso Herald*, August 2, 1927, 1:7; *El Paso Post*, August 2, 1927, 9:1.
23. *El Paso Herald*, April 23, 1927, 10:5 8.
24. *El Paso Herald*, July 23, 1901, 5:1.
25. Griggs, *Mines of Chihuahua, 1907*, 197-201.
26. *El Paso Herald*, August 2, 1927, 1:7.
27. Ponce de Leon, ed. *Guta Directorio*, 9.
28. *El Paso Herald*, August 2, 1927, 1:7.

29. Leonard Worcester, Jr. Reminiscences. Typescript. This item is in the process of being edited by the author of this article for publication by Texas Western Press.
30. *Chihuahua en 1910*, 47, 50.
31. Worcester Reminiscences.
32. Griggs, *Mines of Chihuahua 1907*, "Zinc Mining in Chihuahua," 258-260.
33. The title page of the 1911 issue states "3rd edition." No evidence exists that a second edition appeared between 1907 and 1911.
34. Worcester Reminiscences.
35. *El Paso Times*, December 2, 1939, 7:4.
36. Ruth Norwald Graham, "Mi Familia en Chihuahua" *Password*, 42:4 (Winter, 1997), 168; Fierman, *Insights*, 193 195.
37. *Chihuahua en 1910*, 48.
38. Graham, "Mi Familia," 167.
39. Telephone interview with Ruth Norwald Graham, August 25, 2002.
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Errata: volume 47, number 2

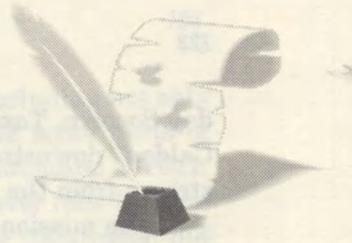
p. 83 – DeMolay, not Dimboola: p. 84 – Philco, not Falco



Linda Buelta.

Quem: Una Corceones nuevos de cada uno  
 Quem: Una Escopeta con su funda labrada de cada y  
 Lta y Corceas  
 Quem: Una Adarga Linca dia  
 Quem: Una Liridola Placa  
 Quem: Un Espadino apcho Vello  
 Quem: dos Alro-fueses de linea el uno pintado y el otro  
 Blanco  
 Quem: dos Mantos Madras e dos Alro-fueses  
 Quem: Una Corceas de Antea Blancas  
 Quem: Un Martillo de Hierro de un pie  
 Quem: Tres Capotas de queñas  
 Quem: Una Cierrianta de die ardana de Casonillo. Co  
 que tengo la Lapsa de ml Corceas  
 Quem: Una Ardeña graduada con su Corque de plab  
 Quem: dos Pelusas plateada de Michoacan  
 Quem: A y de Lento pelo Negro  
 Quem: V y de Lento negro de cada  
 Quem: A y de otro Cuera de Plumbra  
 Quem: 3 y de Lento Ardeña de un pie  
 Quem: Boton Veras de  
 Quem: Una L de Oro de un pie  
 Quem: A y de Oro de un pie  
 Quem: 7 y de Oro  
 Quem: 6 Ombagay y un anillo de Oro  
 Quem: Una Corceas con tres Amesades  
 Quem: Quatro L de 20 gatas  
 Quem: Tres Capotas  
 Quem: Una pulsera de Oroni Blancas  
 Quem: Una Ardeña de un pie  
 Quem: Un Martillo de die metal Cambay  
 Quem: dos Martillos de die metal  
 Quem: Una Corceas de Cambay

A page from the will of father Francisco Pedro Romano.  
 Image courtesy of the author.



# Material Remains: An Inventory of Goods in the Will of a Priest on the Northern Frontier of New Spain

By Claudia Rivers



In 1746, Father Francisco Pedro Romano, acting priest of the small settlement of Santa Maria de las Caldas, died and left behind a twenty-two page *testamento*. Ten pages of that will consist of an inventory of his estate. The will is now part of the Juan Uribe Collection (MS 352) at the University of Texas at El Paso Library's Special Collections Department. What does this will tell us about him and his role in this frontier settlement? Based primarily on the contents of the document itself and with particular emphasis on the lists of goods in his estate, this article will investigate who Father Romano was and what goods he left behind.

Santa Maria de las Caldas, also referred to as Nuestra Señora de las Caldas, with variant spellings of Caldes and Calvas, was part of what was known as the Kingdom of New Mexico, on the northern frontier of New Spain. It was located, according to Fray Miguel Mechero's 1744 report, one hundred seventy leagues, or approximately four hundred forty-two miles south of Santa Fe, and about half a league, or 1.3 miles, from the Rio Grande.<sup>1</sup> Fray Andrés Varo stated in 1751 that it was eight leagues, or twenty-one miles, from the mission at Paso del Norte, and on the "other side" of the river.<sup>2</sup> This would place the settlement in what is now El Paso County, Texas, about ten miles southeast of present-

day Socorro, Texas. Miera y Pacheco's 1758 map shows "Ruinas Caldas" downstream from both Socorro and Tiburcios, but upstream from the then-deserted site of Guadalupe.<sup>3</sup>

The mission and adjacent hacienda would have been located in a rich alluvial plain with mountains visible in the distance. The altitude would be approximately 3500 feet above sea level, and the climate temperate.

Fray Miguel Menchero reported that Las Caldas had approximately sixty Indian families attached to it and its hacienda, called El Capitán, and that a priest who lived at the mission ministered to the Indians.<sup>4</sup> Other documents identify the Indians as Sumas. A neighboring hacienda, San Antonio, was founded about 1730, and also had Indian laborers, but no count of Spanish or Mestizo residents for either hacienda is available. The nearest settlement of any size was Socorro, which had both Indian and non-Indian residents. The largest town in the region was El Paso del Rio del Norte, modern-day Ciudad Juárez, referred throughout this paper as El Paso, with approximately two hundred Indians and one thousand ninety non-Indians. The total population of the Paso del Norte region was estimated to be approximately 3,130 in 1750.<sup>5</sup>

New Spain, or Mexico, was ruled by a viceroy who reported to the King of Spain. In 1746, the viceroy was Pedro Cebrián y Agustín, conde de Fuenclara, who had been appointed by Felipe V, a Bourbon monarch. The governor of New Mexico was Joaquin Codallas y Rabal, and the *alcalde mayor* of Paso del Norte, today's Ciudad Juárez, was Pedro Joaquin Diaz Veanes. A presidio of approximately forty soldiers was also stationed at Paso del Norte.

New Mexico, especially in the northern part, had been harassed during the mid-eighteenth century by Comanche attacks, a situation that took much of the attention of officials in Santa Fe, the capital. Although attacks from "barbarous Indians" did not cause serious problems in the Paso del Norte region, Apache raids were not unknown, and Menchero mentions that the mission of Las Caldas and the El Capitán hacienda had lost a lot of cattle.

A major controversy in New Mexico was the religious administration of the missions and towns. Historically, the Franciscans had held authority over all religious institutions in New Mexico. They were ruled from Mexico City, and New Mexico was referred

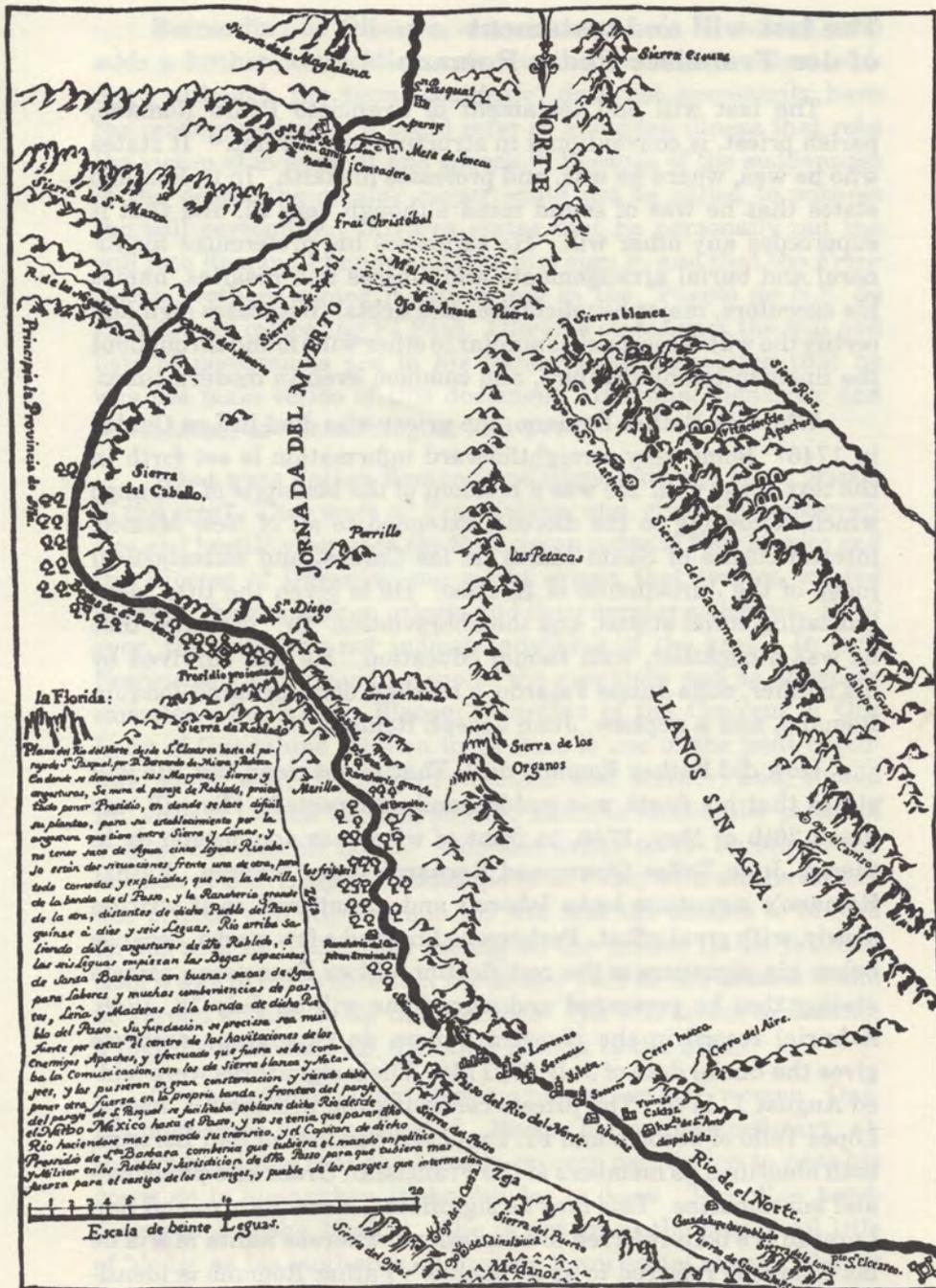
to as part of the Custody of Saint Paul, an area including not only New Mexico, but also the Junto de los Rios and some parts of northeastern Mexico. However, starting with its founding in 1621, the Diocese of Durango also claimed jurisdiction over New Mexico. One Durango bishop, Fray Bartolomé Garcia de Escañuela, did venture as far as Paso del Norte in 1681, and appointed the first ecclesiastical judge for New Mexico, something that had been requested by Spanish residents of New Mexico in 1667 to protect them from the "capricious actions" of the Franciscans.<sup>6</sup> During the 1720s, the bishops of Durango began to make a concerted effort to exert their authority over New Mexico. In 1725, Bishop Benito Crespo y Monroy made a visit to El Paso, and, while there, designated two ecclesiastical judges, one each for Santa Fe and El Paso. In 1730, he made a full-fledged visit to New Mexico, facing off with the Franciscan *custos*, or custodian, Fray Andrés Varo.

The Franciscans jealously guarded their power, which included the collection of tithes or *diezmos*, performing the sacraments for Indians and non-Indians alike, and deciding on assignments of priests to missions. They wished to exclude secular priests from their territory, and Varo's very partisan accounts are extremely negative about these "black-robed priests." While in Santa Fe, Crespo appointed a secular priest there as ecclesiastical judge, and, according to Varo, received a "false" petition in El Paso for a secular priest to minister to the flock in Santa Maria de las Caldas.<sup>7</sup> The diocese of Durango was not the only entity challenging the Franciscans' right to a religious monopoly in New Mexico: several governors had serious disagreements with the friars, and tried to get them replaced. The Franciscan missionaries were accused of incompetence and corruption, and the officials of their order defended them just as vociferously as the governors attacked them.

Bishop don Martin de Elizacochea, Crespo's successor, made another episcopal visit to New Mexico in 1736. His assessment of the state of the missions was negative, although not as severe in its criticism as that of Bishop Crespo. He stated, for instance, that the missions around El Paso functioned well. Mexican civil authorities continued to support the claim of the Durango Diocese that they had legal jurisdiction in religious matters in New Mexico, and there continued to be friction between the Franciscans and the secular authorities.

Mentions of the little settlement of Santa Maria de las Caldas can be found in reports of the bishops and also in reports prepared by Franciscans. The description in Menchero's letter has already been cited, and Fray Andrés Varo's letter of 1751 gives a brief history of the mission. Varo's reports are often described as "angry" or "biased," but his letter gives the most detail of any other account.<sup>8</sup> He claimed that the community was ministered to by the mission fathers of Socorro prior to the appointment of a secular priest in 1730, and that the "black priests" all neglected their flock by living in El Paso. He says that the church was "extremely indecent" and housed in a converted stable. The priests, he said, gave priority to the construction of their own houses. He said that seven different secular priests were assigned to Las Caldas during its nineteen years of existence, but does not name any except the first, Br. don Joseph de Ochoa, and Br. don Francisco Pedro Romano, who died while assigned there. He states that after Father Romano's death, the *alcalde mayor* of El Paso asked him to minister to the parish, which he did until another secular priest arrived. There is an inconsistency in his report, because he mentions an Indian revolt in 1745, and says that Father Romano died in that same year, and that he, Varo, acted as priest at Las Caldas until February of 1746. However, the *testamento* of Father Romano gives his death date as July of 1746. Varo says that the settlement was completely destroyed by an Indian rebellion in 1749.<sup>9</sup>

Other references to Las Caldas include the Miera y Pacheco map<sup>10</sup> and documents in the archives of the Archdiocese of Durango and the Municipal Archives of Ciudad Juárez. The document in the Durango cathedral archives indicates that Father Romano was already an interim priest in Las Caldas in 1729, although I cannot confirm the date, not yet having examined the document.<sup>11</sup> The documents in the Municipal Archives of Ciudad Juárez include a lengthy report on the uprising of 1745 which specifically mentions Father Romano as being in Las Caldas when the presidio soldiers were called to help, and the other document relates to a land claim from a subsequent "interim" priest for Las Caldas, dated in 1759, when, according to Miera y Pacheco's map, the mission was already in ruins.<sup>12</sup>



Map of the El Paso-New Mexico area in 1758 by Don Bernardo de Miera y Pacheco (from The Missions of New Mexico, 1776, edited by Eleanor B. Adams and Fray Angélico Chávez.) Image courtesy of the author.

### The last will and testament of don Francisco Pedro Romano

The last will and testament of Francisco Pedro Romano, parish priest, is conventional in structure and format.<sup>13</sup> It states who he was, where he was, and professes his faith. In it, Romano states that he was of sound mind although very ill, and that it supercedes any other will. He expresses his preferences for funeral and burial arrangements and masses and rosaries, names his executors, major beneficiaries, and debts. Witnesses sign and certify the will. This much is similar to other wills found throughout the Spanish colonial empire, and common even in modern times.

Who was Father Romano, the priest who died in Las Caldas in 1746? Some very straightforward information is set forth in the text of the will. He was a resident of the bishopric of Durango which, according to the diocese, extended to all of New Mexico, interim curate of Santa Maria de las Caldas, and ecclesiastical judge of the Jurisdiction of El Paso. He is given the title "don" indicating social status, and the abbreviation "Br." indicates that he was a *bachiller*, with formal education. He was survived by his mother, doña Juana Fajardo, a brother, don Cayetano Joaquin Romano, and a nephew, Juan Joseph Romano.

How did Father Romano die? That is not clear, but the will states that his death was sudden and unexpected. His will was dated 26th of May, 1746, in front of witnesses don Joseph de la Sierra, Juan Telles Giron, and Bernardino de Olivares. Father Romano's signature looks labored and unnatural, as if written slowly, with great effort. Perhaps he lingered a few weeks, because below his signature is the certification of two Franciscan priests stating that he presented and signed the will on July 18, 1746. A burial record in the Nuestra Señora de Guadalupe archives gives the burial date of July 20, 1746. Their signatures were added August 1, 1746. The priests certifying the will are Fr. Joseph López Tello of Socorro and Fr. Francisco Sanchez of San Lorenzo, both identified as members of the Franciscan Order and preachers and missionaries. This may be significant, since Socorro and San Lorenzo are both referred to as missions, whereas Santa Maria de las Caldas is referred to as a "pueblo." Father Romano is identified as *clérigo presbítero* and not as a missionary, and as interim curate, vicar, and ecclesiastical judge, clearly differentiating this secular priest from the mendicants.

Bernardino de Olivares, *notario nombrado*, or notary, who adds a further certification, refers to the death as a violent accident, although the term "*accidente*" does not necessarily have the modern meaning; it could refer to a sudden illness that robs the victim of movement and speech.<sup>14</sup> Because of the suddenness of the death, the *alcalde mayor* could not be called to witness the will personally. Olivares states that he personally put the will into Romano's hands and saw him sign it, and that the Franciscan brothers signed it afterwards in the "Pueblo de N.S. de Guadalupe" indicating El Paso. Olivares states that the will and lists of possessions are in his handwriting, indicating that he was the main scribe of this document. His final signature and certification are dated August 2nd 1746.

What were Father Romano's relations with the other priests in the area? They were all Franciscans, and, given the controversies and hostility between the Franciscan order in New Mexico and the Diocese of Durango, one might expect that tension existed between the Franciscan priests and their secular colleague. However, the will does not indicate anything of the kind. In fact, Franciscans are named as one of the executors and as alternate executor. Fr. Joseph Blanco, Guardian of the Convent of Our Lady of Guadalupe Mission in El Paso is one of the joint executors, along with the subject's mother and brother, and, should Fr. Joseph Blanco be unavailable, Romano names the priest of Ysleta, Fr. Joseph López. Romano asked to be buried in the mission of Our Lady of Guadalupe in El Paso, with all the honors due priests, and stipulates in his will that the masses to be said for his soul be distributed among all the priests in the jurisdiction, a way to make sure that the money paid for the masses would be spread around to all the churches. His will seems to indicate a high level of trust for the other priests in the area.

The beneficiaries that Romano names are both women. One, his mother, is not unexpected. She is his main beneficiary, although he states that she has his express permission to pass his goods on to his nephew if she decides to do so. The other beneficiary is Josepha Madrid. She is not given the respectful title of "doña" as his mother is, indicating lower social status. Father Romano leaves to her livestock, including twenty head of cattle, fifty ewes, five rams, and two tame mares. This bequest is made, he says, in payment for the services she has provided. What

kind of assistance or service is not stated, but he mentions that her own livestock are kept together with his, so we might guess that she helped him with his cattle, sheep, horses, and goats. Of course, considering the size of the bequest to Josepha Madrid, one cannot help but consider the possibility that their relationship was close and personal. The only other goods specifically mentioned in the will are furniture, books, and *pecuniales*, or money, but quantities are not mentioned.

He states that he has some debts, specifically to the Cathedral of Durango and to some individuals, but the individuals are not named. Neither is he specific in listing those who owe him, but asks that his executors collect the debts owed him and pay those that he owes. The will also states that it is written on plain paper because stamped paper, *papel sellado*, was not available in the region, and that he authorizes the *alcalde mayor* to execute his will since there is no notary public in New Mexico.

### Information in the Inventories

The inventories were dated the same day as the will, May 26, 1746, and were written in Bernardino de Olivares' handwriting. As one would expect, many of the items listed are the accouterments of his office as priest and ecclesiastic judge. Many priestly vestments, religious images, altar cloths, and crosses are listed. Among the books, the vast majority of the titles are religious in nature. However, beyond those items which may or may not have been necessary for his religious duties, the inventories indicate a considerable store of household effects, livery, weapons, and luxury goods, some of which seem surprising when we think of the remoteness of the settlement where Father Romano lived.

The books are the only items listed where value is consistently assigned, perhaps because the prices were noted inside the books, as is often the case, making it easy to do. The books include sixty-six items, comprising ninety-four volumes. Some of the entries refer to several copies, as in the breviaries, or refer to multi-volume works. Of the titles, at least forty-two are clearly religious; only two appear to be secular: the *Arte de Cozina* and *Práctica de Secretarios*. Further research on the other titles would be needed to determine the nature of the works. The value assigned to the books totals 302 pesos.

As to the other items listed, clerical garb vestments account for eight of the entries; fourteen others are religious in nature, including art works. The inventory lists one statue of the virgin and child, four canvas pictures (*lienzos* or *lienzecitos*) and three other pictures. There is also a bottle of holy oil for extreme unction, crosses, a box decorated with a cross, altar cloths, two bells, and a pyx, a vessel in which the reserved Eucharist or Host is kept. Household effects account for thirty-eight entries, including furniture, storage containers, dishes, silverware and cutlery, glassware, bedding, soap, and other items. Some of the items are described as from China, others from other parts of New Spain. Many items are described as decorated in some way. Some ten food items are included in the inventory, but flour and grains are notable for their absence. Some items are probably of local origin, including *tomatillos*, piñon nuts and possibly jelly, grape preserves and *cajeta*, but many items are luxury or imported comestibles, such as chocolate, sugar, nutmeg, saffron, and spices. Wine is also listed.

Clothing other than religious vestments accounts for twenty-two items, and includes several articles made of velvet, suede, or silk, as well as items of wool or cotton. Sashes and several types of headgear are listed, as are shoes, boots, and gaiters. Many items that seem to have to do with sewing or clothing manufacture appear on the inventory. Twelve such listings include lengths of fabric, a gross of buttons, metal hooks, ribbons, yarn, thread, and lace. Other fabrics mentioned are *cambray*, *bretaña*, and *pañó*.

Livery and riding items account for five items, with some leather articles described as embroidered; weapons account for six, including a pistol, shotgun, and powder horns. Tools are also in evidence: ten entries name tools of various kinds, from planting sticks that are noted as being loaned out to the town, to pliers, hatchets, brands, locks, and ladles. Jewelry accounts for three entries, and four items relate to writing: a traveling desk, ink and inkwells, one quarter ream of paper, and a *salvadera* or sand-shaker, to dry wet ink. The inventory lists four musical instruments: a violin, a harp, a guitarron, and a little trumpet. A pair of graduated eyeglasses is another surprise. Miscellaneous items include tobacco, salt, buffalo skins, hides, and a medical kit. Perhaps because of regional or out-dated vocabulary, spelling irregularities, and paleographic difficulties, there were about four-teen items whose use I could not identify.

Descriptions of items listed in the inventory often included the names of distant places. Among the foreign names cited were China, mentioned three times; Naples, once; Lorena, (Lorraine, France) mentioned twice; and Jerusalem mentioned once. Place names in New Spain included three references to Mexico, two to Michoacán, and one mention of Patamba, Cuernavaca, and Esmiquilpa.

Although the small settlement of Santa Maria de las Caldas was far from the centers of government or trade, the inventory and will reflect an individual with refined tastes and access to imported goods. The large quantity of religious items points to the importance of his profession in his life. His two main beneficiaries were women, but other family members were mentioned. This priest, at least, had not left family behind on his mission to the fringes of the "civilized" world of eighteenth-century New Spain. Tools and salt listed in the inventory were referred to as being loaned out. This seems to indicate that the priest played an economic role in the community as well as a religious one.

The will also seems to contradict the competitive and sometimes hostile relationship that is often portrayed between secular and mendicant priests. He chose Franciscan brothers as executors, and took care that the ceremonies purchased by his estate for the benefit of his soul would also benefit the small parishes of the region.

This article has only scratched the surface of the resources available to investigate the history of the short-lived community of Santa Maria de las Caldas and its unfortunate priest, Francisco Pedro Romano. Two documents found with the will but not transcribed as part of this project relate to the administration of his estate after his death. They include interesting details about life in Las Caldas, and also reflect the Spanish colonial bureaucracy in the El Paso district. Victor Rubin de Celis, head of the El Paso presidio, visited Santa Maria de las Caldas personally and witnessed Juana Fajardo's statement, as did Bernardo de Miera y Pacheco, the creator of the map previously cited. The list of books, too, offers a wonderful opportunity for bibliographic research on the titles that would provide insights into the history of libraries on the frontier of New Spain.

Other resources discovered in indexes and inventories during the course of the search have suggested a more extensive study than the scope of this article allows. The *denuncia* listed in the guide to the Archivos del Arzobispado de Durango may give us much more information about Father Romano, and may shed light on the other inhabitants of the community. The report in the Archivos Municipales de Ciudad Juárez on the rebellion of 1745 in Las Caldas merits another paper in its own right, since it includes testimony from several Indian informants. The entry from 1759 from another "interim curate" is also intriguing, since it dates from ten years after the purported complete destruction of the site.

Searches of censuses that might be found in the Spanish Archives of New Mexico, the Juárez Cathedral Archives, and the Archivos del Arzobispado de Durango might give more information about the population, as would the sacramental records. Burial records could be sought for the individuals listed in the will and related documents. Research on the neighboring *hacienda* of San Antonio could give further insights into the Suma uprising that destroyed the settlement. What will these documents tell us about the relationships between the native population and the settlers who came from Spain or central Mexico? Only additional research will reveal the answer.

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1. Fray Miguel de Menchero's 1744 report as reproduced in Hackett, 3, 407.
2. Letter of Fray Andrés Varo, in Adams' *Bishop Tamaron's Visitation*, 107-109.
3. Timmons, 36.
4. Archivo Municipal de Ciudad. Juárez, MF 513, roll 11, part II, 0464-048 1.
5. Timmons, 35.
6. Norris, 72.
7. Varo in Adams, 107-109.
8. Sonnichsen, *Pass of the North*, 78.
9. Varo, in Adams, 189.
10. Bernardo de Miera y Pacheco, in Timmons, 38.
11. Guide to the Archivos Históricos del Arzobispado de Durango, microfilm at the Rio Grande Historical Collections, New Mexico State University.
12. Archivo Municipal de Cd. Juárez, MF 513, roll 11, part H, 0464-048 1.
13. Ramirez Montes, 14-21.
14. *Diccionario de la Lengua Española*, 12.



# Frank Eckley Hunter: El Paso Attorney

By Helen Hunter Bockoven



n election in Indiana affected the statehood of TEXAS? How could that be? Frank E. Hunter alluded to that in a letter that he wrote in 1930. Within that letter, written to Dr. John Hereschel Lemon of New Albany, Indiana, Frank Hunter told a story to which he referred as a “so called historical statement.” That part of the letter contained the fascinating story. Who was Frank E. Hunter and what did he tell?

Born in Bloomington, Indiana on January 11, 1858, Frank Eckley Hunter was the oldest of ten children, only five of whom survived to adulthood. Nineteen years separated Frank and his youngest sibling. His father was a teacher who also served as superintendent of Bloomington Public Schools. Frank earned a bachelor’s degree at the University of Indiana in 1879; he attended law school in Indianapolis and graduated in 1882.

He set up a law office in Bloomington in the spring of 1883, and courted Miss Mary Edith Howe, daughter of a prominent Bloomington family. Mary Edith, known as “Minnie,” was also educated at Indiana University and pledged “Theta” Sorority. Her family was not very enthusiastic about her marrying the son of a “mere” school teacher.

Very soon after setting up his law office, a terrible fire broke out that destroyed everything—books, records, and furniture. A “friend” from El Paso, probably Walter Howe, Minnie’s nephew, urged him to transfer his law practice to El Paso since he had to start all over again anyway. The only record that identifies the “friend” is the newspaper article, but he must have been good at persuasion, because records show that Frank arrived in El Paso in September of 1883. Frank’s law practice apparently flourished as he is listed among “prominent” attorneys in Morgan Broadus’



*Frank Eckley Hunter,  
1858-1931. Photo c. 1900.  
Photo courtesy of the author.*

book, *The Legal Heritage of El Paso*. In 1884, he became county attorney, and in 1892 was elected county judge. He served two terms but declined to run for a third. Frank was a charter member of the El Paso Bar Association.

In 1886 he had returned to Bloomington to claim Minnie as his bride, and promptly brought her to El Paso. On June 25, 1888, a son, Herbert Howe Hunter was born. Frank Hunter was an imposing figure, very dignified in public, but firm: loving and hearty in private. He had a booming voice that could startle. A young woman told of calling

the Hunter residence by telephone. The judge picked up the phone and bellowed "WELL!" The lady was so startled she forgot why she had called! Minnie Hunter was more "proper" and sedate than her husband. It was her duty, self-imposed, to maintain a high degree of propriety in the household—it was not always an easy task.

Frank was blessed—or cursed—with a fine natural musical talent. It was said he could quickly teach himself to play almost any instrument, and for a time played with an informal musical group. On one occasion, he sang the role of "Buttercup" in the Gilbert and Sullivan production of *H.M.S. Pinafore*—it must have been excruciatingly funny to see a heavy-set male with a huge handle-bar mustache singing: "I'm called little Buttercup, dear little Buttercup. . ." Minnie, however, didn't see anything funny about it at all. She fumed and fussed and finally prevailed—no more silly public displays! Judge Hunter indeed! Perhaps he should consider behaving like a judge!

Sometimes Minnie's penchant for propriety met with more resistance than she expected. The Hunters entertained frequently and lavishly by what were then the current standards in

El Paso. One day Minnie was going over a guest list to which she referred when planning parties and she was talking to herself—"Now, let me see, Mrs. White only invited me to a bridge party, so I'm not going to invite her to a dinner party. She'll have to wait until I have an afternoon tea or something of that sort." Frank became aware of this sort of snooty discrimination and did some fuming and fussing of his own. Mrs. White was invited to the dinner party.

Party-giving must have occupied many days of preparation, because the guest lists were long. They must have entertained large groups because they left behind them a very large assortment of dishes, silver, linens and cut glass that became the property of their children. Helen and her brother, Frank H. Hunter, counted this collection of silver, crystal, and all the other accouterments of a busy social life and concluded that F. E. and Minnie could have given a party for thirty-two people without needing to borrow a single piece of tableware.

One of F. E.'s clients was a railroad man from Dallas. He liked to come to El Paso for his legal needs, no doubt partly because the Hunters invited him to be their house guest. Each time he came, he brought a gift of Royal Doulton English bone china to Minnie. This china came into the possession of her granddaughter at the time of her marriage in 1945. There are twelve complete place settings and, so far, only two pieces have been broken. They are irreplaceable because the Royal Doulton factory was bombed during World War II and the pattern for that china was destroyed.

The Hunters built a home at 706 Mesa Street, only a short walk from F. E.'s office in the Two Republics Life Building. He walked to and from work daily, and formed a habit of picking up any lady's hairpin he happened to see on the sidewalk. Ladies in those days used rather large hairpins, and before long, Frank had quite a large collection, which he stored in a box in his office. One Christmas, his two sisters, Nora and Lucy Jo, came for a visit. On hearing of their brother's hairpin collection, they secretly managed to take the box of pins from his office, wrapped it in colorful Christmas paper and ribbons and put it under the tree for him. His surprise delighted the ladies and helped make the holidays hugely successful.



*Standing: Herbert Howe Hunter, 1888–1955. Seated: Mary Edith “Minnie” Howe Hunter, 1860–1943; Frank E. Hunter. Photo c. 1904. Photo courtesy of the author.*

In reading Morgan Broaddus' book, one notices that F. E.'s partners, Volney Brown and J. M. Goggin seemed to be mentioned more often than F. E. in referrals to the Bar Association. Although F. E. was a charter member, he apparently didn't participate to any great extent. He was in attendance at a banquet honoring E. B. Turner in April of 1885, and in 1906, presided as toastmaster for the annual banquet of the Bar Association at the St. Regis Hotel. In 1915, he spoke in favor of a new auditorium, which became known as Liberty Hall.

Now, what of the strange story? Frank E. Hunter, in a letter dated March 5, 1930, wrote a response to a letter which appeared in the alumnus issue of *The Indiana Daily Student* of July 6, 1931. Hunter tells, among other things, a tale which is of interest in Texas, and surely piques the curiosity.

I note that you are President Emeritus of Floyd County Historical Society and as such you would probably be interested in a matter that I read a number of years ago of which I spoke to Prof. Albert Woodburn. He said he had heard the same thing and presumed that there was some historical fact in it, although it may have been exaggerated in the story I read.

The story goes that in Switzerland County, Indiana at an election prior to the admittance of Texas to the Union, there was very close contest between candidates for the legislature in Indiana. One of the election workers discovered in the afternoon that a farmer living about five miles from the voting place had not voted. He therefore got on his horse, rode out to the house of the fellow whom he found in the field working, and he urged him to go and vote. His reply was that he did not have time, that he was very busy and that it was nothing to him who was elected.

The election worker asked him how much his time was worth for the balance of the day and he said it was worth 50 cents so he agreed to pay him 50 cents for his time if he would go and vote. He then offered as an excuse that he had been working his horse pretty hard and did not want to put any more burden on the horse so the worker told him he would let him ride behind him as his horse would carry double and in that way he could get to the polls. He then offered as an excuse that he had no shoes that were fit to wear to go to town so his friend offered to loan him his shoes and proposed that when they got near, about 100 yards of the polls they would dismount and he would take off his shoes and loan them to the voter, and when he had voted he should return to the horse and he would take him home. Finally the voter consented and they rode to about 100 yards of the polls when they stopped and exchanged shoes. The voter was paid 50 cents for his time and went onto the polls and voted.

In those days the saloons were not closed on election day so after voting the fellow went to a saloon and spent his 50 cents for liquor while his friend sat on a rail fence waiting for him to return. Finally he got disgusted and went to the saloon and found the fellow intoxicated and they got into a

row because of his failure to return with his shoes so that they had a fight and the voter was knocked down and the shoes taken off of him and he was compelled to go home the best way he could. So much for that part of the incident. This man's vote elected a man to the legislature of Indiana by one vote; that Legislature was to elect a Senator from Indiana and this Legislator's vote elected a man to the United States Senate by one vote and when Texas was proposed to be admitted to the Union, this Senator's vote was the deciding vote that admitted Texas to the Union. If this so called historical statement is of any value to you, I shall be pleased.\*

Frank E. Hunter died on May 5, 1931. The funeral, held in the Presbyterian Church at Stanton at Yandell, was attended by people from all walks of life, according to the stories told of this occasion. Derelicts and shady ladies as well as prominent citizens came to pay their respects. He enjoyed a fine reputation as a "people person," devoted to the law, but ever mindful of the human side of any conflict.

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Did Frank E. Hunter's granddaughter, **HELEN HUNTER BOCKOVEN**, inherit from him her musical talent? Perhaps, although her mother was a piano teacher of remarkable skill who gave piano lessons in the living room of their home at 3127 Montana Street. Helen received instruction in piano for twelve years from Mary Goodbar Morgan. Helen began college at what is now the University of Texas at El Paso and it was fun for her, in 1943, to tell out-of-town visitors, "Yes, I'm a music major at the College of Mines and Metallurgy." In 1945, she married Lt. John C. Bockoven. They recently celebrated their 57th wedding anniversary, and have a son and two daughters.

#### NOTES

- \* [Http://www.tsl.state.tx.us/ref/abouttx/annexation/timeline.html](http://www.tsl.state.tx.us/ref/abouttx/annexation/timeline.html). 1845. February 27. Joint Resolution, with amendments to be voted on by the House, passes U.S. Senate (27 to 25). The original vote in the Senate had tied at 26 to 26. When Johnson of Louisiana, originally opposed to the resolution, changed his vote, his action broke the stalemate and allowed the passage of the annexation resolution under which Texas entered the United States. Thus, it can be said with some justification, that Texas' annexation was the result of a single vote.

**Dr. Rick Hendricks**  
recipient of the  
**Eugene O. Porter Award**  
**Volume 46, 2001**

The Eugene O. Porter Award, which was established in 1975 in memory of the first editor of *Password*, is awarded annually by the El Paso County Historical Society. This award is made each year to the author of the article deemed by the editorial board to be the outstanding article published during that year. The award is financed by contributions to the Porter Memorial Award Fund.

Dr. Hendricks, the recipient of this year's award has written, co-written, and co-edited numerous books and articles on the history of the Spanish colonial and Mexican periods in New Mexico, as well as the colonial era in New Spain. Next month will see the publication of the sixth and final volume of the Vargas Project at the University of New Mexico where he worked for twenty years.

The award-winning article which appeared in the summer 2001 issue of *Password* was "Searching for Lost Padre: Eighteenth Century Mining Claims in the Organ Mountains and the Greater El Paso del Norte Area."

His particular interest is the history of southern New Mexico in the colonial era, centered on the greater El Paso area. Other ongoing projects include editing the guide to the microfilm collection of the Durango Cathedral Archives at New Mexico State University, research and writing for a study of early mining at Santa Rita with a group of scholars from various fields, and for several books including such topics as Indian land tenure in New Mexico, the witches of Abiquiu, wine in colonial El Paso, and the religious history of the southwest borderlands in the mid-to-late nineteenth century. He collaborated with W. H. Timmons, to write the book *San Elizario: From Spanish Presidio to Texas County Seat*, which was published by Texas Western Press. He is also now the editor of the Southern New Mexico Historical Review.



# El Paso, Texas: 400 Years of Engineering Progress at the Pass of the North

By Ivonne T. Peralta, P.E.



Human beings, identified as Folsom Man, have occupied the area now known as the city of El Paso for at least 10,000 years. By the time the Spaniards arrived in the 1500s, the Suma, Manso and Piro tribes occupied the area. It is believed that a Spanish expedition led by Alvar Nuñez Cabeza de Vaca passed through El Paso in 1536, as did several others. The most notable of these, the Oñate Expedition of 1598, celebrated its safe arrival on the banks of what became the Rio Grande with a feast. By the 1800s it was El Paso's location on the route to California that influenced its character as American settlers pushed west. The Treaty of Guadalupe Hidalgo in 1848 ended the two-year United States-Mexico War and resulted in the area which is now El Paso, known at that time as Franklin, becoming part of the United States. By the late 1800s, El Paso had turned into a genuine "Wild West" town. The railroad came to El Paso in 1881, diversifying the economy and bringing more people to the area. As more families moved to town and churches of all faiths were constructed, El Paso's wild west image evolved into that of a progressive and wealthy turn-of-the-century city. Adobe and wood structures were razed in favor of multi-story concrete and masonry buildings and modern brick homes. The presence of Fort Bliss made El Paso a hub of activity throughout World Wars I and II, and the Korea and Viet Nam conflicts.

Present day El Paso is a city of almost 600,000. Together with Ciudad Juárez, Chihuahua, the population is just under two million, making it the largest metroplex along the United States and Mexico border. With such a rich, diverse, and interesting history, it is not surprising that El Paso has a number of diverse and interesting civil engineering and public works projects. We present just a sample of some of the civil engineering works that grace this city.

### ASARCO Smokestack

The feature that cannot possibly be missed by anyone traveling on Interstate 10 is the American Smelting and Refining Company smokestack. The M. W. Kellogg Company, general contractors, built the smokestack for the American Smelting and Refining Company, colloquially known as ASARCO, in 1966 for \$1.25 million. The 828-foot smokestack was, until recently, listed in the Guinness Book of World Records as the world's tallest "chimney." It was designed to disperse the pollution from the plant high in the air and away from



*ASARCO Smokestack, which was the tallest in the United States when it was completed.*

downtown El Paso. The smokestack itself consists of two concentric, tapered cylindrical tubes. One hundred tons of reinforcing steel and 2040 cubic yards of concrete were used for the base of the chimney alone. The outer cylinder, called the column, was constructed in forty-two days using an adapted slipform technique. The outer column was made with 5,660 cubic yards of poured concrete and 495 tons of structural steel rod. In 1970 ASARCO was charged by the city and the state with violation of the Texas Clean Air Act. In short order, ASARCO had bought Smelertown, removing its residents. Later ASARCO had spent \$120 million on

improvements and had greatly reduced emissions. In 1990 they began an eighty-one million dollar modernization program. Today, summer of 2002, ASARCO lies dormant—practically nothing is stirring.

### **Bataan Memorial Trainway**

The railroads arrived in El Paso in 1881. City officials did not anticipate the fourteenfold increase in population that the city would experience in the decade between 1880 and 1890. They located their tracks and facilities where



*Bataan Memorial Trainway.*

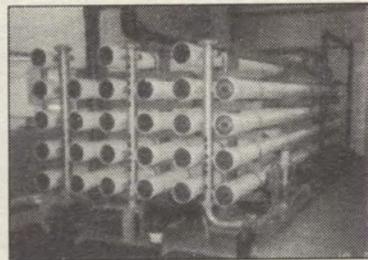
those facilities would be accessible and practical. At that time, the area just north of the center of the town was convenient to the commerce they would serve. Unfortunately, it was not long before long trains on the tracks blocking street traffic became something of a nuisance. By 1889, El Pasoans were complaining about the long waits they had to endure at the crossings and the way the noise from the trains frightened their horses. In 1903, an editorial appeared in *The El Paso Times* urging a depression of the tracks to alleviate traffic congestion. In 1917, Mayor Tom Lea negotiated a contract with the railroads to depress the tracks. It was not until May, 1946, that the city council hired the Chicago, Illinois engineering firm of DeLeuw, Cather, and Company to design the depression. The project engineer was Harlas Hugg. Construction began in 1948 under eleven different contracts at a total cost of \$5.5 million. On August 18, 1950, two freight trains made history by being the first to travel over the depressed tracks. The crossing was dedicated on August 20, 1950 as the "Bataan Memorial Trainway" in honor of former prisoners of war who died in enemy prison camps. It was named one of the "Seven Engineering Wonders of Texas."

## Concrete Highway

Near the town of Canutillo, Texas, just south of the "business district," there is a small strip of concrete off to the right of the present roadway. It is almost hidden by undergrowth and salt cedars. Many people pass by it each day, completely unaware of the history that lies hidden there. It is part of the first concrete highway in El Paso County and quite possibly in the state of Texas and was constructed about fourteen miles from downtown El Paso. The road was built sometime between 1910 and 1915 and was constructed from cement manufactured at the Southwestern Portland Cement Company, now Rio Grande Portland Cement. The plant had begun its operations in 1910 to manufacture concrete for the construction of nearby Elephant Butte Dam between 1910 and 1915. Upon completion of the dam in 1915, the cement plant began marketing its cement for local building construction throughout El Paso, New Mexico, and Arizona.

## Desalination Plant

A limited groundwater supply has forced the El Paso Water Utilities to seek innovative long-term water supply solutions. Still in its initial phases, a twenty-seven million gallon per day desalination plant is proposed in order to obtain usable water from brackish underground sources. Construction design is now forty percent complete and construction will begin in 2003. It is projected that the plant will begin operating in 2005, and that the cost will be \$40 million. When constructed, the plant will be the largest inland desalination plant in the world.



*Desalination Plant. Photo courtesy of Parkhill Smith & Cooper.*

## El Camino Real

The Camino Real, the Royal Road, central branch, was the first major transportation route created by European settlers in the western hemisphere. The highway tied together the large geographic areas of the northern Mexican empire. The roadway began at Mexico City in 1540 and worked its way up to Parral, Chihuahua, Mexico by 1540. It extended northward as new mining areas were sought. In 1598, conquistador and colonist don Juan de Oñate completed the route to an area near Santa Fe,

New Mexico, through the El Paso area. His route reached the Rio Grande in the area of the present-day San Elizario, which was at that time on the west bank of the Rio Grande, then turned west to present-day Cd. Juárez, Chihuahua. His party crossed the river at the Pass of the North—*El Paso del Norte*—west of downtown El Paso, near the present site of La Hacienda Restaurant. The route followed the Rio Grande north, roughly along the present route of I-10 to what is now Las Cruces, New Mexico, then along the current I-25 to Santa Fe. Completed in 1610, the Camino Real remained the longest highway in North America for 300 years.



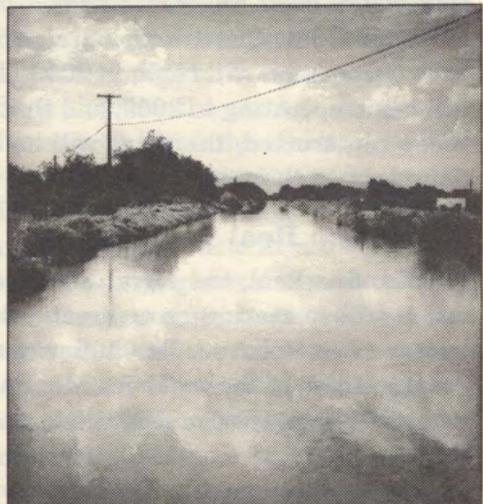
*El Camino Real Marker.*

### Franklin Canal

Completed in 1891, the Franklin Canal is a thirty-one mile channel that directs water taken from the Rio Grande to agricultural areas in the El Paso valley all the way to Fabens, Texas. The Texas Historical Commission placed a marker at the Canal which contains material that bears quoting:

For centuries, the Rio Grande has been molded and shaped by the humans living along its banks. Informal irrigation systems have existed along the life-sustaining river from the Spanish Colonial Period as early as the 1840s. Area farmer began more modern improvements on these systems.

By 1889, El Paso developers needed a means to efficiently provide [sic] water to



*Franklin Canal.*

farmers in the El Paso valley. The El Paso irrigation company began construction on the Franklin Canal the following year. A dispute between the U.S. and Mexico over water rights led to the international treaty of 1906, in which it was agreed that the U.S. would deliver 60,000 acre-feet of water to Mexico.

Completed in 1912, the canal began at the International Dam and extended five miles, paralleling the Rio Grande on its north bank and continuing through downtown El Paso. It was intended to deliver water thirty miles into the El Paso Valley.

Demands on the canal increased as the area's population grew. Upgrades began in 1914 and continued into the 1930s. The American Dam was created in 1938 to hinder the efforts of Mexican Citizens to siphon water from the Rio Grande.

Modifications have been made to the Franklin Canal throughout the 20th century. It is an important element in the history of water control along the U.S.-Mexico border. Essential to irrigation on both sides of the Rio Grande, the canal continues to affect development in both countries.

### **Fred Hervey Water Reclamation Plant**

The Fred Hervey Water Reclamation Plant was the first full-scale wastewater treatment plant in the United States to convert raw sewage to drinking water for direct recharge into a potable water aquifer. The ten million gallon per day plant was completed in 1985. The treatment process includes aeration, clarification, lime coagulation, recarbonization, filtration, and disinfection with ozone and chlorine.



*Above: Water Reclamation Plant. Photo courtesy of Parkhill Smith & Cooper.*

### **International Boundary Marker No. 1**

Marker #1 established the initial survey reference point marking the official international boundary between the United States and the Republic of Mex-

*At right: International Boundary Marker.*



ico in 1855. This point is the easternmost point on the survey extending to the west and terminating at the Pacific Ocean. It is easy to see this marker from many places on the west side of El Paso. It is particularly visible in the morning when it receives the rays of the morning sun.



*The Mills Building.*

### **The Mills Building**

This building was the first large reinforced concrete structure constructed west of the Mississippi River and among the earliest skyscrapers of its type in the United States. The construction for this structure was begun in 1910. It was completed to eight stories in 1911. By 1915, the building reached twelve stories. The Mills building was designed by the Trost & Trost Architectural firm of El Paso; the engineer on the project was Gustavus Adolphus Trost and the contractor was H. L. Stevens of Atlanta. The building was constructed and owned by General Anson Mills, an early El Paso pioneer, surveyor, and civil engineer. Anson Mills produced the first survey plat of the town of El Paso in 1859 and was responsible for the construction of several other notable buildings and hotels in the city. The site upon which the Mills Building sits also has historical significance, as it is the site of the first permanent home in El Paso, constructed in 1827 on land granted to Juan Maria Ponce de Leon. The Mills Building was designated a Texas Historic Civil Engineering Landmark in 1979, the same year that it was designated an Official Texas Historic Landmark.

### **Socorro Mission, Ysleta Mission, and Presidio of San Elizario**

Socorro Mission, one of the three historic religious sites that now are part of the Mission Trail, was completed in 1692. It has been known by several designations: San Pedro de Alcantará, La Limpia Concepción, La Purísima Concepción, San Miguel, and La Purísima. It is now known by its present formal name, Mission Nuestra Señora de Socorro, and it is the oldest continuously active mission in the United States. Its original designer and builder are unknown. Constructed of thick walled adobe and plaster, its flat roof is supported by cottonwood *vigas*. It was entered into the National Registry of Historic Places in 1972. At present, a lengthy restoration project is in process.

Another component of the Mission Trail is the Ysleta Mission, completed in 1692, and ten years later given the name Corpus Christi de la Isleta del Sur. This structure was washed away by a flood in 1740, but a new structure was completed in 1744. In 1829 another flood again destroyed most of the structure but the tenacious people rebuilt again, this time on slightly higher ground and using some parts of the structure that remained. The dome was added in the 1880s and it was later renamed Our Lady of Mount Carmel. That building still stands.

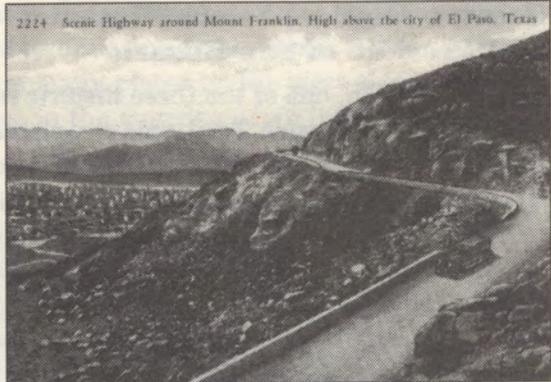
The third site on the Mission Trail is the Presidio Chapel of San Elceario which is referred to by the people of the town as San Elizario. The present Presidio Chapel of San Elizario, was built in 1877. The interior was destroyed by fire in 1935 but the interior decoration was soon replaced.



*Socorro  
Mission.*

## Scenic Drive

El Paso is uniquely situated near the borders of three states—Chihuahua, New Mexico and Texas—and two nations—Mexico and the United States. The Franklin Mountains, the most prominent land-



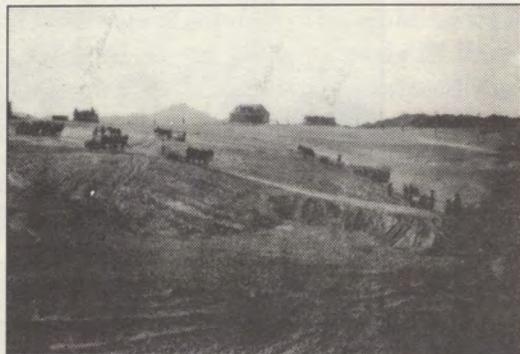
2224 Scenic Highway around Mount Franklin. High above the city of El Paso, Texas

*Scenic Drive.*

scape feature, actually divide the east and west sides of the city. As early as 1884, plans were made to construct a road along the southern tip of the Franklin Mountains in order to exploit the views afforded by the geography. In 1919, driven by a tourism boom, the El Paso City Council hired civil engineer R. E. Hardaway as the consulting engineer for a mountain drive. Hardaway had formerly worked for Southern Pacific Railroad and specialized in grade reduction for railroad crossings. Surveys were completed in 1919, and shortly thereafter bonds were sold to pay for the construction of the road which was opened in October of 1920. During the Great Depression, the City of El Paso paved the road using loans obtained through the Reconstruction Finance Corporation (RFC) of the Hoover administration. On Sunday, February 19, 1933, Scenic Drive was dedicated. The total cost of building and paving the drive was less than \$200,000 but it has brought enormous pleasure to residents and tourists who enjoy beautiful day and night time views of two cities and two nations.

## Sunset Heights Subdivision

The first legal subdivision in Texas was developed by John Fisher Satterthwaite on the west side of the Franklin Mountains, overlooking the Rio Grande and old Mexico. Original-



*Sunset Heights Subdivision.*

ly known as Satterthwaite's Addition, it came to be known as Sunset Heights. By 1885, there were over ninety houses and Satterthwaite had spent \$30,000 on street grading, and the installation of gas, water and



*Sunset Heights.*

sewer lines. Of historical interest, many of the wealthy Mexican refugees escaping the Mexican Revolution in the 1910s purchased homes in Sunset Heights. During this time, residents could sit on the porch or roof of their house and watch skirmishes between Mexican federal and rebel troops which were taking place across the Rio Grande.

### **Transmountain Road**

Transmountain Road, also called Woodrow Bean Transmountain, is a part of Loop 375. It was constructed through the Franklin Mountains in 1966, and is 12.6-mile long. The road connects far west El Paso and southern New Mexico to the northeast side of town. At its peak, the road reaches an elevation of 5280 feet, or one mile above sea level, making it the highest multilane state highway in Texas. The beautiful views of the still undeveloped wilderness in the Franklin Mountains can be enjoyed at several rest stops and observation areas, which were added in the 1990s. Although there is still undeveloped wilderness to be seen, the burgeoning developments on the west side of El Paso are invading that wilderness.



*Transmountain Road.*

## Union Depot

The depot was designed in 1904-1905 by the firm of the famous city planner, Daniel Burnham, which also designed the Union Station in Washington, D.C. Total construction cost was just under \$300,000. It was the first passenger station in the United



*Union Depot.*

States to be built specifically for international traffic. At the time it was built, six railroads, five American and one Mexican, were operating out of El Paso. By 1906, there were twenty-two arrivals and departures at the station. Inside the station, travelers could dine at the Harvey House, a restaurant which was considered to be one of the finest in El Paso. Just outside the station were several fine hotels, which have since been demolished. One of the interesting historical facts about the Union Depot is that Pancho Villa brought supplies and munitions from the United States through El Paso for the Mexican Revolution. It is even rumored that Pancho Villa used the depot's bell tower as a lookout tower during the attack of Ciudad Juárez during the Mexican Revolution. Train traffic peaked during World War II, with over thirty trains arriving and departing every day. With the decrease in passenger train traffic, the depot had only one rail line operating by 1971. After several years of abandonment, the depot was recently renovated and taken over by the offices of the municipal public transportation company.

## Mount Cristo Rey

El Paso is home to the largest Christ figure in North America, completed in 1939. A local priest, Father Costa, pastor of the San José de Cristo Rey Church, had always dreamed of a white cross on top of the mountain peak outside his window, envisioning it as the perfect setting for a monument to Christ the King, the Prince of Peace. Father Costa and a few hundred of his parishioners began work on his vision by carving a trail up the mountain, placing a wooden cross at the peak, and praying that a bigger monument would be there one day. Father Costa turned for help



*Mount Cristo Rey. Photo courtesy of Special Collections, University of Texas at El Paso.*

to the Bishop of the Diocese of El Paso, the only Jesuit Bishop in the United States at the time. The Bishop agreed that the Diocese should adopt the project and several thousand dollars were raised.

In 1937, internationally renowned Spanish sculptor Urbici Soler was engaged to sculpt the work. The sculpture was created from thirty seven large blocks of Austin limestone, quarried in Texas. The stones were transported part of the way up the mountain by a tractor. A railway was built to haul the blocks the remaining distance to the peak of the mountain. Soler carved the stone in place, working on top of the mountain for almost a year.

The completed Cristo Rey Cross is thirty-three and a half feet high, with a nine-foot base, for an overall height of forty-two and a half feet. The sculpture was constructed at an elevation of 4,576 feet above sea level, and approximately 1,000 feet above the surrounding terrain. A steel support runs from the top of the cross down into the mountain for a distance of thirty feet. In a strong wind, there is a measurable sway up to one inch when winds reach 100 miles per hour. The base of the figure actually lies in Texas, New Mexico and Old Mexico. The figure of Christ is not of the suffering Christ, but of a Christ extending his arms in blessing over two friendly nations. An international dedication took place on October 17, 1940.

*Except as noted, images for this article were provided by the El Paso County Historical Society.*

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## Book Reviews

**THE TEXAS SHERIFF. LORD OF THE COUNTY LINE.** Thad Sitton. Norman: University of Oklahoma Press, 2000. xiv + 253 pp. Illustrations, bibliographical references and index. \$24.95 (cloth), ISBN 0-8016-3216-7.

*The Texas Sheriff* is a "social history of the rural sheriff at mid-century" (p. xii). In the book, social historian Thad Sitton, author or co-author of nine other works on Texas topics, begins the process of filling a gap in Texas historiography: the dearth of research and writing about the lives, responsibilities, practices, successes, and failures of Texas sheriffs. In researching his other Texas histories, including a collection of eleven oral histories of Texas sheriffs published under the title *Texas High Sheriff*, Sitton encountered frequent mention of these county lawmen. Few Texas law enforcement histories published before 2000, however, focused on sheriffs. The majority concentrated on the Texas Rangers.

In *The Texas Sheriff*, Sitton presents the story of Texas sheriffs in the years prior to 1960. He draws on extensive oral history interviews; most conducted by himself or James Dickson, a political scientist, with current and former sheriffs as well as primary documents such as sheriffs' association publications and newspaper articles by and about sheriffs. Sitton likewise relies on memoirs published by Texas lawmen, typically Texas Rangers, who got their start in law enforcement in county sheriffs' departments. From these various sources, Sitton describes, often using officers' own words, the men who patrolled the commonly tense and contradictory Texas countryside and rural communities, "where nineteenth-century life-styles persisted, blood ties held, [and] racial apartheid remained rigidly enforced" (p. xii), in order to keep the peace. They were men by turns friendly and forgiving or stern and ruthless elected officials, moreover, who risked local disfavor, ouster, assassination and, as the decades passed, increased outside intervention in their attempts to balance local custom with state and federal regulations when enforcing or not enforcing traffic, liquor, and other laws. Some abused their power, Sitton notes; most did not. In all cases, regardless, Texas sheriffs were simultaneously products and shapers, of the society in which they lived. As a consequence, Sitton discloses in *The Texas Sheriff*, their story offers a glimpse into the social, political, and racial complexity and contradiction common in early twentieth-century rural Texas.

Rich in detail, the overall quality and usefulness of *The Texas Sheriff* suffers nonetheless because Sitton fails to organize and to manage effectively his narrative's presentation and arrangement, especially from one paragraph to the next. Too often, the relationships between the subject of one paragraph or section and that of the next are tenuous at best because Sitton barrages readers with detail without adequate explanation, analysis, or placement in a broader context. Similarly, he too frequently relies on the words of a sheriff to make or explain, rather than sustain, his [Sitton's] argument or claim. In the first chapter, for instance, Sitton discusses grand juries, how they were established, what function they served, or were supposed to serve, and how, sometimes, they usurped more authority than they really had, often with disastrous consequences. To justify his observation Sitton quoted Sheriff Joe Goodson: "Look how many political people have been ruined by grand jury indictments" (p. 66). Sitton never elaborates on this quote in either his narrative or citation. Instead, the credibility of Sitton's claim that Texas grand juries could sometimes run amok and produce career-ending consequences rests entirely on the quote of this single sheriff that is, in and off itself, insubstantial and non-referential.

While Sitton's writing style makes for quick and entertaining reading, it diminishes the value of the information he presents. More damaging yet, however, is doubt about the accuracy of his information and citations. In the first chapter, again, Sitton discusses Sheriff Paul Hopkins' experiences running against Galveston County's "twelve-term incumbent Frank L. Biaggne" (p. 31). In the narrative, Sitton writes that this transpired in 1956; the source Sitton cites, however, dates from 1951. Is this variance simply a typographical error or is this a more serious and recurrent lapse? In spite of these weaknesses, Sitton ultimately accomplishes what he sets out to do, namely to disclose the lives and contributions of rural Texas sheriffs in the decades up to 1960. He shows, furthermore, that sheriffs' wives and children assisted materially with county jail operations, an integral part of each sheriff's duties. Most importantly, he shows that Texas sheriffs, both as individuals and as a group, are subjects whose lives and experiences, heretofore neglected by historians, richly illustrate local social, political and racial history.

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## Book Notes

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This is a continuation of *Book Notes* by Richard Baquera, Book Review Editor.

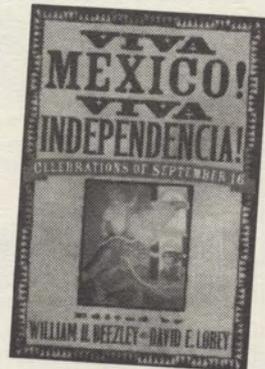
**PRINCE HENRY 'THE NAVIGATOR': A LIFE.** By Peter Russell. New Haven: CT, 2000. ISBN 0-30008233-9. Cloth, \$35.

The author is a noted Spanish/Portuguese scholar at the University of Oxford. This is a noteworthy biography about a person who led the Portuguese exploration to the Indies. His leadership established the famous navigation school at Sagres. Although he died in 1460, Bartholomew Diaz and Vasco da Gama, in the late 1400s, completed the discovery of a new route to the Indies begun by Prince Henry. It is almost four hundred pages of text but also includes notes, a glossary, and a select bibliography all of which are useful for anyone researching this period of Portuguese or European history.



**VIVA MEXICO! VIVA LA INDEPENDENCIA!: CELEBRATIONS OF SEPTEMBER 16.** Edited by William H. Beezley and David E. Lorey. Wilmington, DE: Scholarly Resources, Inc., 2001. ISBN 0-84202915-X. Paper, \$21.95.

The "grito" on the evening of September 15-16 annually commemorates the beginning of the Mexican independence movement and is the most important national holiday in Mexico. Less known, however, is the fact that almost exactly eleven years later, on September 21, 1821, Agustin de Iturbide's army entered the capital and accomplished that independence. This collection of ten essays explores that date and what it has meant for a national identity. It looks at questions such as how and when to celebrate that date and whether the day to commemorate should be the 16th or the 21st. Essays deal with topics related to independence into the twentieth century. A thought-provoking look at this date—especially its meaning in Mexican history.





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