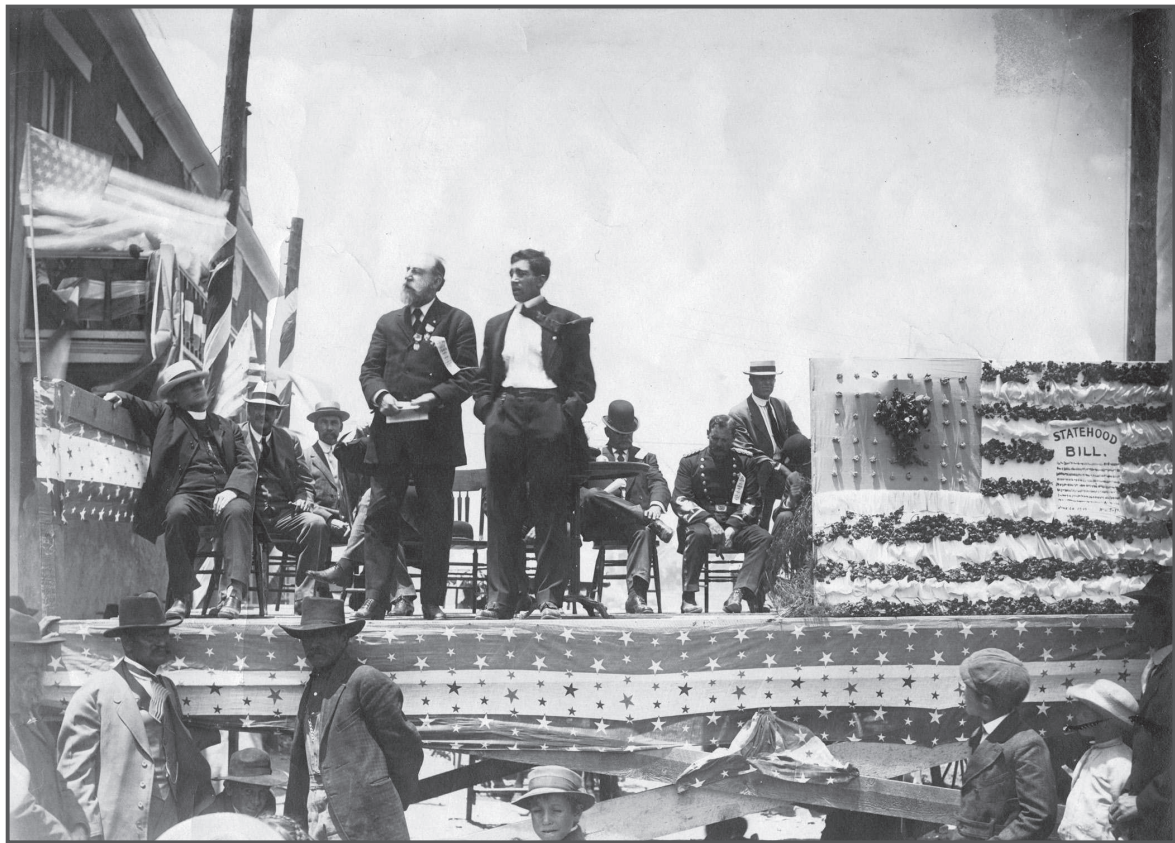


Chronicles of the Trail **CARTA**

Quarterly Journal of El Camino Real de Tierra Adentro Trail Association

Vol. 8, No. 2

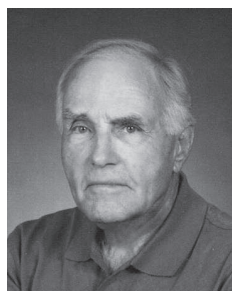
Fall 2012



L. B. Prince delivering address on New Mexico statehood, with Luis Armijo interpreting, July 4, 1910

PRESIDENT'S MESSAGE

October 2012



Greetings,

October marks the beginning of a new fiscal year for CARTA. It began with our annual symposium in Los Lunas on Saturday, the 27th. A special aspect of the meeting was the welcoming of newly elected board members and officers, and expressions of gratitude to those departing. They were quickly reminded that their change of status back to regular membership did not signal lower expectations for their continued participation in CARTA activities. Going forward, general members, as well as board directors, will be asked to head committees and act as project managers on CARTA programs. Ordinarily, CARTA officers will not act in any capacity other than their assigned positions. This change is meant to clarify officer responsibilities and avoid what may, in some cases, appear to be conflicts of interest.

The symposium featured presentations by CARTA's founding president, George Torok, Reba Grandrud with the Old Spanish Trail Association, Joy Poole representing the Santa Fe Trail Association, Jere Krakow, one of CARTA's new directors, and remarks by Aaron Mahr of the National Park Service and Jane Childress from the Bureau of Land Management. The program was enhanced by its setting, the modern and nicely appointed Henry Perea building, made available with the help of Christina Ainsworth. Thanks are also due to Troy Ainsworth and Ben Brown for their excellent work in planning and organizing the event.

Our federal partners at the National Park Service and the Bureau of Land Management have expressed their desire to see an expanded role for CARTA in helping to carry out various missions related to El Camino Real de Tierra Adentro. This involves expanding public awareness of the trail, its history, and its value as a present-day symbol of New Mexico's rich and varied past. CARTA will help to identify and protect those portions of the Trail that remain more or less intact. Modern streets and roads that cover the routes where the Trail once ran will be marked. We also expect to develop closer ties with our connecting trails through the Santa Fe Trail Association and the Old Spanish Trail Association, by sharing experiences and enhancing our historical relevance and accuracy—an ever-continuing goal. All this requires the active participation of CARTA members. Another goal is to increase the number of members through active recruitment efforts.

Finally, we want to recognize the relationship between our own historic New Mexico segment of El Camino Real de Tierra Adentro and the longer connecting route that continues south from Juárez to Mexico City. We hope to increase international cooperation with our Mexican and Spanish colleagues in history by expanding cross-border visits and cultural exchanges.

This may be an ambitious outlook, but I hope CARTA's goals will inspire its members and friends to join us in looking forward with optimism to a more productive future.

Sincerely,

A handwritten signature in dark ink, appearing to read 'Sim Middleton', written in a cursive style.

Sim Middleton

Membership in CARTA is open to all. Please see the membership form on our website: www.caminorealcarta.org

CARTA's mission is to facilitate goodwill, cooperation, and understanding among communities, and to promote the education, conservation, and protection of the multicultural and multiethnic history and traditions associated with the living trail, El Camino Real de Tierra Adentro.



New Mexico Heritage Preservation Award Winner

Chronicles of the Trail

Vol. 8, No. 2

Fall 2012

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CARTA

OFFICERS

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VICE-PRESIDENT: Enrique Lamadrid, Albuquerque
SECRETARY: Kristen Reynolds, Albuquerque
TREASURER: Rob Spence, Hatch
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Catherine López Kurland, Santa Fe
David W. Love, Socorro
Vernon G. Lujan, Española
Lolly Martin, Santa Fe

EXECUTIVE DIRECTOR: Troy M. Ainsworth, Los Lunas

FRONT COVER: *Former Territorial Governor L. B. Prince delivering address on N.M. Statehood, with Luis Armijo interpreting; Gallinas Bridge, Las Vegas, New Mexico, July 4, 1910. Photographer unknown. Courtesy Palace of the Governors Photo Archives (NMHM/DCA), negative no. 158257.*

BACK COVER: *The Camino Real ran near the western edge of Point of Rocks. Nearby is Paraje de Perrillo, where Oñate's party found water by following a little dog with muddy feet. Photograph by Jay W. Sharp.*

EXECUTIVE EDITOR: Catherine López Kurland

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EDITOR'S LETTER



Dear Readers,

This fall is, as always, fully packed. In addition to the annual meeting and elections, in early September the Board convened for two full days with our federal partners to draft a five-year Strategic Plan, which Executive Director Troy Ainsworth has summarized in this issue.

Yes, you read that correctly—Dr. Ainsworth is our official full-time executive director. We are delighted to report that the CARTA board voted to remove “interim” from his title. Our organization is very fortunate to have Troy in this critical management role and we wish him the best. This has been quite an eventful year for our new director: we would also like to send a heartfelt note of congratulations to Troy, his wife, Christina, and son, Troycito, on the birth of Miss Rebecca Ainsworth earlier this summer!

Troy is a resident of Los Lunas, a centrally located Camino Real stop (now a Rail Runner station), the site of our strategic planning session and CARTA's Annual Meeting and Symposium. Some of CARTA's founding members participated in the symposium, including George Torok, Joy Poole, Louann Jordan, Pat Beckett, John Bloom, Hal Jackson, and Larry Castillo-Wilson. Some shared memories of CARTA's early years along with those of other trail organizations; Louann gave a preview of “Where Trails Meet,” a 2015 symposium in Santa Fe co-organized by CARTA and the Santa Fe and Old Spanish Trail associations; and new director Jere Krakow offered insights on common goals and issues facing all groups. Another highlight of our Annual Meeting was having an opportunity to welcome our newly elected board members. You can read a little about them in this issue

Chronicles is proud to recognize New Mexico's Centennial with an article that New Mexico State Historian, Rick Hendricks, has written for us. You are in for a celebratory surprise! In addition, our own VanAnn Moore, actor extraordinaire, has adapted her lovely voice to the printed page in her homage to the quest for statehood—as told by the women who played a part in New Mexico's early history.

A rut-worthy CARTA activity that took place in the late spring was the Historic Trails Workshop, jointly sponsored by CARTA and the Partnership for National Trails System (PNTS). Tom Harper has written up a report on this nearly week-long event that took place in Socorro and out on the Trail. R. B. “Ben” Brown, whose keynote at the PNTS workshop received rave reviews, has contributed two on-the-ground articles for this issue, a report on CARTA's Fall Hikes, past and future, and a look at the history of late-18th-century Spanish colonial presidios in northern Mexico.

Julianne Burton-Carvajal of Monterey, California, also does double duty, writing about the fascinating historical parallels and connections between Nuevo México and Nuevo California, and reviewing *In the Country of Empty Crosses* by Arturo Madrid, with photographs by Miguel Gandert. In addition, Chris Wilson reviews a new biography of J. Paul Taylor, whom CARTA honored with its first—and only—honorable lifetime membership.

Once again we would like to express our gratitude to Louann Jordan for her delightful drawings, and to Julie Newcomb for her spot-on copyediting.

Respectfully,

Catherine López Kurland

Chronicles of the Trail is a publication of El Camino Real de Tierra Adentro Trail Association (CARTA).

Past issues of *Chronicles* are posted to our website one year after publication.

The purpose of this journal is to stimulate interest in El Camino Real de Tierra Adentro and encourage readers to join in the adventure of memorializing and exploring one of the great historic trails of North America. We look forward to receiving manuscripts and photographs for Chronicles of the Trail. We prefer material in digital format, and photographs at 300 dpi. Please send your submissions to ckurl@mac.com.

CARTA'S NEWLY ELECTED BOARD MEMBERS

OFFICERS

President: Sim Middleton served with the Orange County, California, Sheriff's Department for thirty years in various law enforcement and management positions. Since retiring, he taught criminal justice at a community college, served on professional and nonprofit boards, and was an ESL volunteer in Las Cruces and abroad. He is a graduate of the University of San Francisco with a BS in Organizational Behavior. Sim has been CARTA's vice-president and, most recently, interim president.

Vice President: Enrique Lamadrid's research on the contexts and corridors of traditional Nuevomexicano culture has led him up and down El Camino Real de Tierra Adentro and into its watersheds. Enrique co-curated the permanent exhibit at El Camino Real International Heritage Center. At UNM he is Distinguished Professor of Folklore, Literature, and Cultural History, and is chair of the Department of Spanish & Portuguese.

Secretary: Kristen Reynolds is a historic preservation consultant, who has been documenting New Mexico's historic built environment for more than ten years. She has an MA in the history of the US West from the University of New Mexico, where she worked as an editor for the *New Mexico Historical Review*. Kristen is owner of David Reynolds GIS Services, a cultural resource management firm in Albuquerque.

Treasurer: Rob Spence is a director of Galactic Transport & Tours of Hatch, in which his interest in the Camino Real trail intersects with his support of the Commercial Space Program. A retired Lieutenant Colonel (USAFR), he has accumulated over 10,000 hours in fighter, cargo and passenger planes. He received a BS in History from the USAF Academy, with a specialization in Latin American Studies. Rob has been CARTA's interim treasurer.

International Liaison: Patrice "Tisa" Gabriel worked for twenty-seven years with New Mexico's Department of Cultural Affairs, where she served as Director of the Arts Commission and, as Legislative Liaison and Director for International Programs. She

started working with Camino Real projects in 1992. Raised in Venezuela, Tisa speaks Spanish fluently, and holds degrees in Spanish Literature and Latin American Studies. She has served as CARTA's international liaison, interim president, and vice-president.

DIRECTORS

Miguel Chávez, a native of Las Cruces, is a master craftsman and furniture maker, and a Santa Fe County Commissioner, following twelve years as a City Councilor. He has worked with Cornerstones restoring the San Miguel Mission, and with young students teaching the history and craft of traditional furniture making. A 13th-generation New Mexican, Miguel's roots go back to colonists who traveled up the Camino Real and settled all along the Rio Grande corridor.

Jere L. Krakow, after twenty years as professor of American History, was a historian for the National Park Service. He worked on the feasibility study and management plan for El Camino Real de Tierra Adentro, and later, as Superintendent of the National Trails System, Intermountain Region, administered it and other trails. He serves on the board of the Oregon-California Trails Association and volunteers with the PNTS.

Vernon G. Lujan is an active participant and community member of the Pueblo of Taos, and speaks Tiwa fluently. His ancestry also includes the Pueblo of Tesuque. Vernon is Director of the Poeh Arts Program and the Poeh Cultural Center and Museum in Pojoaque, and is the Tribal Historic Preservation Officer. He received his Bachelor of University Studies in Southwest Studies and a Master of Public Administration from UNM.

Lolly Martin, a native New Mexican born in Carlsbad, received her BFA from the California College of Arts and Crafts. She has been the museum shop buyer for El Rancho de las Golondrinas since 1989. In her independent research she has tackled Spanish colonial genealogy, colonial property ownership, boundary markers in La Ciénega Valley, trail and site mapping, colonial clothing, agriculture, foodways, and commerce on the Camino Real.

FALL HIKES 2012: CELEBRATION OF OUR MOUNTAINS

By R. B. Brown

CARTA members have been invited to participate in four hikes in southern New Mexico this fall. The early fall outings have received rave reviews. There is still time to sign up for the Tortugas Pilgrimage on December 11. There is no cost to participate, and current members of CARTA and their guests are welcome. We are grateful to CARTA members Ben Brown, Dave Webster, Troy Ainsworth, and Tommy Young, and BLM Ranger Mike Downs for making these outings available to CARTA members. Be sure to take a look at CARTA's website, www.caminorealcarta.org, for future hikes and other CARTA activities.



Trusty leader Ben Brown and CARTA's executive director, Troy Ainsworth, amble up the canyon of Mount Tonuco. Photograph by Tommy Young.

departure. CARTA past-president Pat Beckett will meet the group at the gathering point and provide a brief introduction and send-off. Be sure to bring a sturdy pair of walking boots, a wide-brimmed

hat, sunscreen, and plenty of drinking water.

No fee or reservation is required. For further information please call Pat Beckett at (575) 644-0868, or email Ben Brown at liaisoncarta@gmail.com.

On the following day, December 12, the Feast Day of Guadalupe, La Corporación

installs new officers and offers a *comida*. For some forty years, Pat Beckett was the head cook.

UPCOMING HIKE

Tuesday, December 11

**Tortugas Pilgrimage:
Ascent of "A" Mountain, Las Cruces**

To initiate their celebration of the Virgin of Guadalupe, the village of Tortugas, New Mexico, and members of La Corporación de los Indigenes de Nuestra Señora de Guadalupe organize an annual pilgrimage to the summit of Tortugas Mountain, where they celebrate mass. This is a moderate hike covering less than three miles and an altitude gain of 500 feet. The trail is wide and well maintained. Those who wish can follow any of a number of goat tracks up the side of the mountain.

Meet at the Milagro Café, 1733 East University, Las Cruces, (575) 532-1042, and carpool to the site. A direction sheet will be given to all drivers. Please arrive at Milagro Café in advance of the 8 a.m.

PAST HIKES

Saturday, September 29

**Robledo Permian Seacoast:
Prehistoric Trackways National Monument**

In collaboration with the BLM, a CARTA group hiked the basic loop at Prehistoric Trackways National Monument and part of the shore and seabed of the Permian Hueco Seaway. The five-mile hike, led by BLM Ranger Mike Downs and CARTA's Ben Brown, was moderate and took about four hours. Twenty people hiked up the trail to the Discovery Site at the National Monument on the southern end of the Robledo Mountains, just west of Las Cruces. The 'trackways' are the footprints of reptiles such as the sail-backed *Dimetrodon*, and the leaf imprints of conifers such as *Walchia*, which were left in mudstone that was once on the edge of a Permian (250–320 million years ago) seaway.

The hike was most ably led by BLM Ranger Mike Downs, who was both entertaining and informative. Mike provided everyone with a copy of the BLM booklet "Traces of a Permian Seacoast: Prehistoric Trackways National Monument."

A number of participants have posted their photos online. Michelle Tans' photos can be seen at: picasaweb.google.com/108260435842133502864/RobledoPermianSeacoast?feat=email#.



Troy Ainsworth and David Webster arrive at a spectacular petroglyph site on Mount Tonocho. Photograph by Tommy Young.

Saturday, October 6

Mount Cristo Rey:

Landmark at the Pass of the North

On Saturday, October 13, CARTA joined forces with Celebration of the Mountains and the Cristo Rey Restoration Group to organize a hike up Mount Cristo Rey. After an introduction given by Randy Limbird (Celebration of the Mountains), George Torok (CARTA), Ben Brown (CARTA), and Ruben Cardozo (Cristo Rey Restoration Group), almost 100 people set off at a comfortable pace. The weather was perfect—a normal fall day in El Paso: plenty of sun, but not too hot—the company enjoyable, and the talks entertaining. Everyone was back by noon and ready for lunch!

Saturday, October 13

Mount Tonocho: Mouth of the Jornada del Muerto

In collaboration with the BLM, CARTA members drove in a caravan to the base of Tonocho Mountain. The hikers traversed the arroyo to a petroglyph site, and from there they continued up the canyon and across the sloping terrain to the jeep trail leading to an abandoned mine. From the mine, after a somewhat strenuous final ascent, the intrepid hikers were rewarded with a spectacular view of the Jornada del Muerto, the Rio Grande, Doña Ana, and the Robles and San Andres Mountains.

If you would enjoy these scheduled hikes, please consider joining CARTA. Membership rates are low, and your participation will be greatly welcomed! If you are already a member, your continued membership is greatly appreciated! For further information, please see CARTA's website: www.caminorealcarta.org.

R. B. (BEN) BROWN, PhD. Born in Great Britain, Ben received his doctorate in Anthropology at the University of Arizona, Tucson. He has directed a number of archaeological, historical, and paleontological projects in northern Mexico that centered on El Carrizal and El Camino Real de Tierra Adentro. He was a founding member of CARTA, and has served for many years as its International Liaison.



Ben Brown and David Webster at the summit of Mount Tonocho with views of the Jornada del Muerto, the Rio Grande, the Robles, and the San Andres mountains. Photograph by Tommy Young.

HISTORIC TRAILS WORKSHOP: FROM LINE ON A MAP TO REAL ON THE GROUND

Socorro, New Mexico, May 14–18, 2012

By Tom Harper

[The quotations interspersed in Tom Harper's report are excerpts from the evaluation submitted by workshop attendee Linda Kaleo Paik of the Ala Kahakai Trail Association (ATA), Hawaii. —ed.]

Introduction and Planning

This Partnership for National Trails System (PNTS) Historic Trails Workshop resulted from a CARTA proposal to Gary Werner, PNTS Executive Director. It was CARTA's desire to hold the 2012 workshop in New Mexico. Socorro was chosen because of its proximity to trail segments in both urban and rural settings. Gary Werner called the first organizational meeting with committee members Julia Glad, Liz Wessel, Aaron Mahr, Steve Burns Chavez, Reba Wells Grandrud, Ross Marshall, Steve Elkinton, Deb Salt, Nathan Caldwell, Karen Prentiss, Christopher Douwes, Jere Krakow, and Julie Judkins. A planning committee



Participants began their retracement of the trail by walking on the road alongside the acequia that follows the nineteenth-century path of El Camino Real. Photograph by Tom Harper.

composed of Steve Burns Chavez, landscape architect with the National Park Service (NPS) in Santa Fe, and CARTA members Tom Harper and Jere Krakow worked with PNTS and CARTA to organize the event. Others planners who worked to make this a success included Troy Ainsworth, Anna

Appleby, Ben Brown, Tisa Gabriel, Paul Harden and Dave Love from CARTA; Julia Glad and Liz Wessel from PNTS; and Aaron Mahr and Steve Elkinton from NPS. Following is a report on the workshop.

Monday

Tisa Gabriel and Julia Glad greeted the fifty-five attendees at the airport. They were joined by Jere Krakow and Hal Jackson, who directed the group to the waiting coach. The coach was loaded and on its way, ahead of the scheduled 2:30 p.m. departure. On the trip south, Hal Jackson conducted an El Camino tour, which included Price's Dairy, Isleta, Tomé Hill, and the Rio Communities. The tour stopped at Seville National Wildlife Refuge for presentations by Kathy Granillo and Tom Harvey. Greater collaboration with the US Fish and Wildlife (FWS) Refuges was one of the goals of the workshop.

We actually got to see an inhabited pueblo and the Seville National Wildlife Refuge. The informative presentation and the brief glimpse into the refuge gave a rural setting for the El Camino and a taste for things to come for our workshop. What a wonderful way to start our workshop by immersing ourselves into the spirit of the area!

The coach arrived in Socorro exactly on schedule. Motel registration was a bottleneck, but went smoothly. Everyone gathered at Socorro Springs for a 6:30 p.m. supper. At 7:30 the group assembled for introductions and an evening program. Ricardo Berry shared the stories and songs of his father. He told how the genízaro communities of New Mexico were descended from captives of Comanche raiders, and he graciously answered questions and discussed his heritage with the audience. Ricardo set the stage for the remainder of the week.

Ricardo Berry's musical numbers and the stories behind the compositions concluded the day on a high note. I enjoyed hearing

*the story from a descendant's point of view.
Listening to the song, one could hear the deep
understanding of that time period.*

Tuesday

Paul Harden introduced the group to the history of Socorro. The city was founded in 1598, when the Piro community gave aid to Juan de Oñate. In return, Oñate named the area Socorro for the succor that they received there.

The urban-area mobile workshop departed promptly at 10 a.m. Participants began their retracement of the trail by walking the ditch road along the acequia that follows the nineteenth-century path of El Camino Real. Some residents came out to discuss their ancestry and their interest in the trail. Rev. Andrew Pavlak described San Miguel Church and Mission. Father "Andy" is enthusiastic about the role of Mission San Miguel on El Camino Real de Tierra Adentro. Later, attendees visited nineteenth-century adobe buildings and the historical monuments in the city plaza, and enjoyed the shade of the park. Steve Burns Chavez assisted a work group in the park. Troy Ainsworth and Reba Grandrud discussed the cultural landscape.

At noon, all returned to the conference center for a working lunch. Steve planned the work group tasks. The mobile workshops were not travelogues; all attendees were members of stakeholder groups. Each group was charged with the task of creating a plan for identification, development, and protection of the trail from the viewpoint of its stakeholder identity, and was supported by a toolkit of information and objects. Stakeholder presentations were enthusiastic.

A panel discussion organized by Jere Krakow was the last formal event of the day. Each of the six panelists, all from historic trail organizations throughout the USA, gave a brief glimpse into the roles, functions, and issues of their national historic trails. Panelists included members, officers, and paid staff directors, all very active in their respective organizations. Opening statements addressed current membership, chapters (if pertinent),

vision and goals for a particular national historic trail, resources needed to accomplish their goals, and successes or lack thereof in maintaining and diversifying membership. There was a particular focus on issues or problems that have occurred in the organization that might assist others in addressing similar concerns when and if they occur. Engaged audience participation following the panel discussion added significant perspectives. After this session a bulletin board was provided so attendees could post organizational issues for future consideration.

At 5 p.m. we adjourned to the Bodega Burger Co. for happy hour, dinner and a talk by Michael Bletzer. He told the story of the trail from both the colonizers' point of view and that of the native peoples during the seventeenth century. He then presented his work at Teypama—the probable location of first contact and the original location of

Socorro. There was a good Q&A exchange with the audience.

The speaker at dinner was very informative, and told the story about the trail that gave not only the colonizers' view, but also the native peoples'. That was very important for me to hear.

We adjourned sometime after 8 p.m.

Wednesday

In preparation for the field trips, I drove the route very early in the morning. Recent rains had caused damage, but the road was completely dry. The problem was sand. Water coming out of the arroyos carried with it tons of sand that was deposited on the road.

The city vans and Land Rovers were loaded for departure by 10 a.m. We were divided into three groups. Each group had a guide: Paul Harden, Steve Burns Chavez, or Tom Harper. Once beyond Pueblito, we went our separate ways so that each group had a somewhat different experience. However, we all hiked the swales south of Parida. Dave Love directed the groups and presented information on the geology of the area.



Tom Harper (L) and Steve Burns Chavez mark the trail on Parida Hill. Photograph by Paul Harden.

As each group worked its way up the dugway, it had a surprise encounter—a seventeenth-century trader on El Camino Real de Tierra Adentro, re-enacted by Scott Green. Participants stood in the actual swale and engaged in a trail activity.

Recent rains made access at Tio Bartolo very difficult. Two of the three groups made it by Land Rover or hiking, with the intrepid Julia/Christopher team herding their van over the sand.

The rural excursion was especially meaningful for me as most of our trail is in a rural-type setting. . . . the area was alive to me not because of the story, but because I could feel the “old ones”’ presence. There was a moment on the hill where I actually had tears in my eyes as I felt a strong sense of welcoming me home. Putting us on the ground was a profound way of connecting to place and story.

Box lunches were provided in the field. Also, we were all able to view the town site of Parida. A major feature for some was the Porta-Potty station at the Eva Hilton Ranch fence line.

All attendees returned to the conference center by 2 p.m. to continue the workshop exercises. The stakeholder groups made presentations followed by a dramatic “Academy Award” presentation ceremony for the best of the best. After the awards there was barely time to get to the Bodega Burger Co. for happy hour and supper. Kaleo Paik’s comment best describes the evening speaker:

The presentation by Dr. Brown was so engaging that I did not feel much time had passed. He was a dynamic speaker and kept the audience, after a long day, engaged. (And he was really funny.)

Again we adjourned around 8 p.m.

Thursday

Day 3 shifted from on-the-ground wayfinding and visioning to policy. We started by everyone giving one word that expressed their state of mind—and we ended up with an inspiring list that set us off for the day on a high energy level. Steve and Gary gave a quick recap of the National Trails System Act, some current realities (such as the difference between trail administration and management), and linked it to current “large landscape” thinking. Then BLM’s Karen Prentiss gave some details of BLM’s Healthy Landscapes

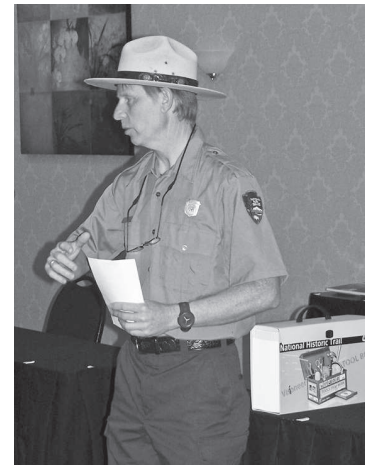
Initiative, the current Lander Resource District National Historic Trails (NHT) protection planning, and the new Rapid Ecoregional assessments. FWS’s Andrew Hautzinger followed with a series of case studies, such as the 1.1 million acres of easements planned for Kansas’s Flint Hills, and the 150-year protection strategy of the Dakota Wetlands.

One thing that was brought out is the need for “meaningful consultation” with native peoples. . . . This is an issue across the board and across all indigenous peoples. There have been great strides made, but there can still be more improvement.

We broke for a hot lunch by moving across the courtyard and heard BLM’s Jane Childress talk about the proposed SunZia transmission lines and the Spaceport near Socorro. This led to a lively heated discussion about resource threats on many of the trails. Returning to the classroom we were welcomed by the Friends of the Bosque’s Leigh Ann Vradenburg, who described that vibrant 1,100-member organization, and the Old Spanish Trail Association’s Mark Henderson, who wowed everyone with OSTA’s new resource monitoring training series (and handbook) for volunteers. We also enjoyed Shawn Gillette’s description of the Bosque, accompanied by a beautiful slide show of the Refuge’s natural wonders.

The final section of the day began with a round robin, in which participants described their current projects. Then Gary Werner offered his amazing insights on the many current conservation initiatives in which the Partnership plays a role.

We closed the classroom time with a deep and heartfelt song from Kaleo Paik. Then Shawn loaded



At the conference center in Socorro, Steve Burns Chavez of the National Park Service gave each stakeholder group a “Tool Box” full of information and objects. Photograph by Tom Harper.



Paul Harden (L) and Steven Gonzales, Executive Director of El Camino Real de Los Tejas, review a topographical map in preparation for the retracement. PNTS photograph by Trails Apprentice Chelsea Bodamer.

us in the bus for a quick tour of the Bosque in the late afternoon sun—birds everywhere. No one wanted to leave.

Conclusions:

Based on participation, comments and critiques, this was a successful workshop:

- It was intense—there were no free periods—the group was always together
- Networking was an integral part of the program
- Steve Burns Chavez's process should be carried forward
- The entire program was trail based
- Support by the City of Socorro was superb

My thanks to the National Park Service, Partnership for National Trails, and El Camino Real de Tierra Adentro Trail Association for bringing this program to the City of Socorro. And thanks to Steve Elkinton, Steve Burns Chavez, and Jere Krakow for their contributions to this report.



As the intrepid travelers followed actual swales, they had a surprise encounter with a 17th-century trader, portrayed by Scott Green. Photograph by Tom Harper.

Tom Harper retired after forty-one years as an electronics engineer with National Semiconductor Corp. and IBM, where he participated in the Apollo program. Since retiring, he has combined his engineering background with a lifetime interest in history by using automated model aircraft to locate archaeological sites in remote areas. Tom works as a volunteer for the Socorro Office of the Bureau of Land Management and is managing a Challenge-Cost-Share project with the National Park Service to develop El Camino Real de Tierra Adentro retracement segments on the east side of the Rio Grande along Bosquecito Road. Tom is a former director and past-president of CARTA.

JUMPING THE GUN: CELEBRATING NEW MEXICO STATEHOOD ALONG THE CAMINO REAL, JUNE 1910

By Rick Hendricks

The cities along the old Camino Real were the scenes of an outpouring of pent-up anticipation following President Howard Taft's signing of the Enabling Act for the Territory of New Mexico on 20 June 1910. The people of the Mesilla Valley turned out on Thursday night, 23 June, to celebrate the long-awaited news from Washington.¹ In Las Cruces the people decorated their places of business and private homes with flags and bunting. The glare of red fire was everywhere.² Nearly a dozen prominent speakers delivered speeches from the bandstand in the plaza. A band played patriotic music as people milled about the streets and congratulated each other on attaining statehood. As was the case in other towns and cities throughout the former territory, citizens discussed the prospects for the bright future of the new state of New Mexico.

The festivities in Santa Fe were, in the words of the *Santa Fe New Mexican*, "triduum in variety."³ This was because the public expression of joy began in the afternoon of Saturday the 18th, when word reached Santa Fe that the US House of Representatives had concurred with the Senate statehood bill, and lasted through Monday. On Saturday night, citizens gathered in the venerable plaza for a mass meeting, over which acting territorial governor Nathan Jaffa presided. Governor William J. Mills was in New York City as a guest at the Rough Riders fifth national reunion and missed the celebration.⁴ Jaffa introduced many well-known speakers, and each orator was greeted with shouts from the large crowd that cheered itself hoarse as Santa Fe went wild celebrating the victory for which New Mexico fought for so many years.

At the podium that night were Judge A. L. Morrison; attorneys E. P. Davies, H. L. Ortiz, Richard Henry Hanna, and Colonel George Washington Pritchard. Observers noted that all of the speeches were nonpartisan and brilliant, particularly Colonel Pritchard's. Jaffa also delivered a brief address. The speakers emphasized the importance of the victory won and declared how proud the people of this territory should feel that

Congress finally considered them able to govern themselves.

Jaffa concluded the oratory by thanking the listeners for the attention they paid to the evening's speakers. He called for cheers for "our beloved president Taft," the members of the US Senate and the House of Representatives; Speaker Joseph Gurney Cannon of Illinois; William "Bull" Henry Andrews, New Mexico's delegate in Congress; and all the private citizens who worked for the cause, everyone, regardless of party affiliation, chief among them Colonel Theodore Roosevelt. As Jaffa concluded, the audience burst into applause, and the plaza rang with enthusiastic cheers. The revelers in Santa Fe learned that other cities throughout the territory held mass meetings on Saturday night or Monday. Albuquerque was planning "a monster demonstration" in honor of the statehood.

The *Albuquerque Morning Journal* provided extensive coverage both before and after the events. The paper called on all citizens of Albuquerque to decorate their homes or places of business with the red, white, and blue in the form of bunting or flags.⁵ The *Journal* reminded its readership that statehood for New Mexico and Arizona meant a bigger and better United States. The addition of the two former territories was the largest expanse ever added to the United States at one time: a quarter of a million square miles of land and three quarters of a million people.⁶ If ever there had been a day worthy of flaunting the flag of the United States to foster a sense of patriotism among New Mexico's citizenry, this was the day.

Headlines screamed: "Albuquerque to Make Welkin Ring Tonight, Statehood Enthusiasm Will Run Riot with Red Fire and Oratory to the Limit, Automobile Association Will Hold Brilliant Gasoline Pageant, Followed by Speech Making and General Jollification with Bonfires and Fireworks at Corner of Central Avenue and Second Street, Every Citizen Urged Turn Out and Join in Gigantic Demonstration."⁷

Planners of the event proclaimed 20 June 1910

the greatest day in the history of Albuquerque and the territory and predicted that thousands of people would observe it. The aim was "to pull off the most rousing demonstration ever held in the southwest." Activities were to be centered on the corner of Central Avenue and Second Street where an immense bonfire would illuminate the largest crowd ever assembled in Albuquerque. A decorated dais would be erected where a series of orators, speaking in English and Spanish, would address the topic "Statehood: The Reality." Every person who was "able to navigate" was urged to participate in making the statehood demonstration the largest-ever event in

Albuquerque. A band would play martial music and there would be red fire and fireworks. In short, it was going to be "a whopping big time."⁸

The highlight of the evening was to be an illuminated statehood parade staged by the New Mexico Automobile Association. All the participating cars would be decorated with strings of Chinese and Japanese lanterns and statehood transparencies. Every available "buzz buggy" was going to be pressed into service—nearly a hundred cars in the parade lineup, honking for all they were worth. Historian Marc Simmons reports that Albuquerque had only thirty-two cars in 1910, which suggests that every available auto in town and many from the surrounding area must have answered the call.⁹ The parade was to form at 8 p.m. as near the Commercial Club corner as possible.¹⁰ Founded in 1890, the Commercial Club was the forerunner of the chamber of commerce.¹¹ The red sandstone building, which was completed in 1892, had three

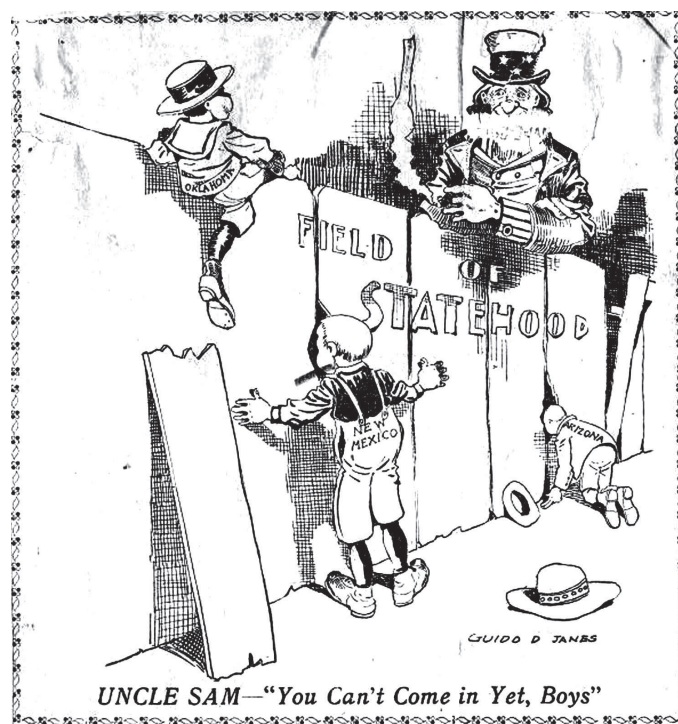
stories, a garret, and a tower. It was located on the southwest corner of Fourth Street and Gold Avenue. After the parade assembled at the Commercial Club, the vehicles would drive through the principal streets of the city for half an hour or an hour.

The *Journal* trumpeted: "Tonight is to be Albuquerque's Big Noise—her Heaviest Detonation."¹² A crowd in the thousands was expected, as many people as the streets could hold. In addition to the named speakers, it was anticipated that many individuals would make extemporaneous addresses. Taken together, the various speakers would examine statehood from

every angle and every phase. This should give listeners a good idea of what the immediate future had in store for the new state. The *Journal* promised that the gathering would awaken those who had been indifferent about statehood and admonished them to "Be there."

President Taft signed the Enabling Act in Washington, D. C., on 20 June at 1:40 p.m. eastern time. An hour or so later the fire whistle in Albuquerque sounded, giving the signal that the time for celebration had come. New

Mexico statehood was at hand.¹³ The fire whistle was followed by blasts from whistles all over the city from the American Lumber Company mills to the Santa Fe Railroad shops. The deafening chorus and pandemonium that ensued lasted for half an hour or so. The whistles gave the public notice that the long struggle was over and statehood was a fact. Staid, sober citizens yelled themselves hoarse and generally behaved in an unrestrained manner they had not permitted themselves for many years. The streets were filled with groups of jubilant



UNCLE SAM—"You Can't Come in Yet, Boys"
"You Can't Come in Yet, Boys", created by Guido D. James, c. 1900. MSS 175 BC, Box 1. Part of the Bernard Shandon Rodey Scrapbook and Documents, 1902-1903. Courtesy Center for Southwest Research, University Libraries, University of New Mexico.

people. Enthusiasm grew apace as night drew on, culminating in a gigantic demonstration. It was a great day and night for Albuquerque that would not be soon forgotten.

While the band played, and played again, while red fire flared and searchlights flashed, Albuquerque people demonstrated their unbound enthusiasm for the signing of the statehood bill that admitted New Mexico into the union. There were thousands and thousands of people near the corner of Central Avenue and Second Street, with the crowds extending along on Central Avenue via the intersecting streets in the business district. No one remained at home unless he was lame or bedfast. Seldom, if ever, had Albuquerque witnessed such a large and enthusiastic gathering of men, women, and children surrendering to raucous and spontaneous gaiety. It was clear evidence of the jubilant rejoicing felt throughout the territory at the successful culmination of a sixty-year-long struggle to become a full-fledged part of the United States.

Central Avenue was so densely packed with people that only with difficulty was a lane formed that was wide enough to allow the passage of the dazzling, illuminated parade of the New Mexico Automobile Association.¹⁴ There were scores of cars of all sizes and shapes in line, every one brilliantly decorated, with Roman candles and “fizzers” going. Dave Combs, proprietor of the popular Fashion Cafe, was in the back of his runabout bringing up the rear with bunches of red fire so bright that it must have temporarily blinded him.¹⁵ The president of the automobile association, D. K. B. Sellers, and his big car led the procession, and his family accompanied him.¹⁶ The presence of ladies in the motorcars was a notable feature of the pageant. The women set off fireworks with commendable zeal, while their husbands drove the cars. The size of the crowd and limited road space meant driving demanded special care. The Big Parade was a great success and brought the crowd’s growing enthusiasm to the boiling point. The city band and the two Learnard and Lindemann Boys’ Bands furnished music that was warmly received to general applause.¹⁷ The manager of the local aerodrome, a man by the name of Huston, had hired the bands for the evening to ensure there was no shortage of music, and he generously donated them to the people of Albuquerque when he found they needed the musicians.¹⁸

A searchlight on top of the Pastime Theater played on the crowded streets and made them as light as day. There was a big display of flags and bunting. A large red bonfire illuminated Central Avenue east of the railway tracks, giving the area a carnival effect. The Nash Electrical Company strung lights across Central near Fourth Street.¹⁹ A large star in elaborate lights was followed by the words “Is Added” spelled out in light bulbs.²⁰

It was nearly 9 p.m. when the speaking got well underway on the two big Springer floats on Central Avenue, and the crowd remained to a man, cheering and hurraing until last word was uttered. As each man took the podium, he was greeted with an ovation only exceeded by the applause when he finished speaking. The speakers appeared to put politics aside for the time being, and their speeches were characterized by patriotic ardor for the future of the new state, at long last in the hands of the people of New Mexico.

Felix H. Lester, who had been elected mayor of Albuquerque in 1908, presided over the evening’s speakers.²¹ He delivered a short address congratulating the people of New Mexico on the great blessing they had received from Congress.²² Lester then introduced Harvey B. Fergusson, New Mexico’s non-voting delegate to Congress from 1897 to 1899.²³ Fergusson began by saying that the gathering was free of politics and for the sole purpose of celebrating the New Mexico statehood.²⁴

Fergusson, a Democrat, stated: “I want to publicly give the fullest credit to a Republican president for securing this measure for us. He used his great influence in our behalf and had he not done so, we would not have had statehood at the session. While I am of opposite political faith, still it is my duty as a citizen of this great new state to credit Mr. Taft with having kept to his platform pledges and for having insisted that Congress carry them out.”²⁵ Fergusson then pointed to the necessity of adopting the right kind of a constitution and expressed the opinion that the people of New Mexico would see to it a constitution was adopted that would safeguard rich and poor alike.

Attorney George S. Klock spoke along similar lines, declaring that it was vitally necessary for the new state to adopt a conservative, honest, and efficient constitution, which would meet with the approval of Congress. He called the attention of his listeners to the fact that native New Mexicans

had willingly provided the first public schools and that they could be depended upon to assist in the work of making a constitution that would protect all classes of citizens and encourage industrial development in New Mexico.

Albuquerque attorney Owen N. Marron made what observers considered the most flowery speech of the evening. He declared that had all the orators the world had ever known gathered in the city, they would have been at a loss to find words beautiful enough to adequately describe the emotions summoned forth by the celebration of New Mexico statehood. Like the other speakers, Marron warned the people of the necessity of drafting a good constitution and encouraging immigration and capital investment in New Mexico.

Judge Edward A. Mann, who spoke after

Marron, said the people of New Mexico were like the Israelites of old. They had almost passed through the wilderness and, with the president having signed the statehood bill, they could at last catch a glimpse of the promised land of statehood. He spoke on the fitness of the people of the territory for the long-delayed admission to the union, and asked his hearers to use their influence in securing a good constitution for submission to Congress.

Territorial Attorney General Frank W. Clancy made a brief speech in which he recalled the visit of President Taft to Albuquerque on 15 October 1909. Clancy remarked on what he considered to be the unjust characterization of Taft's sincerity about promoting New Mexico statehood. One of the speakers at the Alvarado Hotel during Taft's visit was Albert Bacon Fall, who berated the president and the Republican Party for dragging their feet.²⁶ Clancy believed such treatment of the president was regrettable and thought that Taft had shown

magnanimity and was working hard for the passage of the statehood bill.²⁷

Clancy noted that during Taft's visit the president cautioned New Mexicans regarding the sort of a constitution they should adopt. His remarks were very conservative, and Clancy believed that the president's remarks should be taken as a guide in drafting the New Mexican constitution. He expressed the belief that Taft intended his comments to assist the drafters of the constitution and therefore deserved the fullest consideration. Clancy concluded by stating that he hoped New Mexico would heed the president's admonition.

Speaking on behalf of the native *nuevomexicano* citizens, Nestor Montoya, a Republican politician and journalist, declared that no people in the

territory were prouder of the new star on the US flag than those of Spanish and Mexican descent.²⁸ He said that when the war against Spain broke out in 1898, more native New Mexicans had become soldiers in proportion to their numbers than any other segment of the population in any state or territory in the union.²⁹ He said that they were just as willing at present as ever

to cooperate for the good of all concerned, and he cautioned them that they must help in making a constitution that would not only protect their rights but those of their children. He added that the Treaty of Guadalupe Hidalgo provided a sacred guarantee of these rights, and he charged his fellow *nuevomexicanos* to see that the new constitution gave them all to which they were entitled.³⁰ Finally, Montoya declared that he would always use his personal efforts to promote harmony so that the new state could get off to a good beginning, governed by the best laws possible with the best



"Table decorated to celebrate proposed statehood," 1910, Royal Prentice. Courtesy Palace of the Governors Photo Archives (NMHM/DCA), negative no. 078096.

men in leadership positions of state government. The crowd warmly applauded Montoya's remarks.

Antonio A. Sedillo, another Albuquerque attorney, followed Montoya. He spoke first in English saying that he approved of the teaching of English in the public schools throughout the new state because it was the language of the United States, and all future generations should be able to use it fluently. He then delivered a patriotic speech in Spanish that was frequently interrupted by applause from the crowd. Several other speakers addressed the gathering, which finally dispersed as the band played "The Star Spangled Banner," and the people cheered. The bands paraded the streets until a late hour and serenaded the office of the *Morning Journal* before the festivities concluded.

New Mexicans in the principal cities along the ancient Camino Real had poured out into the streets to celebrate statehood, but the revelers had jumped the gun. As some of the speakers intimated, much important and difficult work remained to be done. There was the matter of drafting and ratifying a constitution. There was also the question of having such a document approved in Washington. Still, by the reckoning of most New Mexicans, the signing of the statehood bill was reason enough to celebrate, and, by all accounts, celebrate they did.

The smell of cordite had barely dissipated before the planners were at it again. The Thirtieth Annual New Mexico Fair and first State Exhibition was scheduled for the first week of October 1910, and the theme for the six-day state celebration in Albuquerque was "Whoop 'er Up for Statehood."³¹

The 1910 Enabling Act was a crucial step on the road to statehood. The act enabled the people of New Mexico to form a constitution and state government and be admitted into the Union on an equal footing with the original states.³² The act set into motion the constitutional convention that convened in Santa Fe in October 1910. One hundred delegates from all over New Mexico drafted a state constitution that was approved by territorial voters on 21 January 1911. Because several provisions were unacceptable in the nation's capital, New Mexico was required to amend its constitution before it went into effect. This was accomplished by means of the Blue Ballot amendment, which was designed to make the constitution easier to amend. The amendment passed during what was termed the first state election on 7 November 1911.

This election also chose the first state governor, two representatives to Congress, members of the first state legislature, and many county and local officials.³³

The celebrations surrounding the signing of the statehood bill on 6 January 1912 were comparatively muted and little of a formal nature took place.³⁴ Instead, all attention was focused on the inauguration of William C. McDonald as the first governor of the State of New Mexico on the 15th. The inaugural ceremony was not to be a political or partisan affair but a celebration of statehood.³⁵ Although Santa Fe was to be decorated and illuminated, the swearing in was to be characterized by dignity and simplicity. The main celebratory event was the reception at the Palace of the Governors from eight to ten that night. Refreshments for attendees would be served from eleven until two in the morning.³⁶

McDonald's inauguration was the authentic statehood celebration. Somewhere between six and seven thousand citizens gathered at the main entrance to the State Capitol.³⁷ There, under a perfectly cloudless New Mexico sky, McDonald was sworn in as the first governor of the State of New Mexico.

NOTES

1 "Statehood Celebration in Las Cruces Last Night," *The Rio Grande Republican*, 24 June 1910.

2 Red fire was a combustible material, usually a strontium salt such as strontium carbonate, that burns bright red. <http://wordnetweb.princeton.edu/perl/webwn?s=red%20fire> (accessed 28 August 2012).

3 *Santa Fe New Mexican*, 20 June 1910.

4 "Gotham Ready for Roosevelt," *Piqua Daily Call*, (Piqua, Ohio), 16 June 1910.

5 *Albuquerque Morning Journal*, 20 June 1910.

6 Ibid.

7 "To make the welkin ring" is an archaic expression that means "to make a loud noise." Ibid.

8 Ibid.

9 Marc Simmons, *New Mexico!*, 3rd revised edition, (Albuquerque: University of New Mexico Press, 2004), 212.

10 *Albuquerque Morning Journal*, 20 June 1910.

11 Howard Bryan, *Albuquerque Remembered*, (Albu-

querque: University of New Mexico Press, 2006), 152.

12 *Albuquerque Morning Journal*, 20 June 1910.

13 "Signing of Statehood Bill Signal for Rejoicing," *Albuquerque Morning Journal*, 21 June 1910.

14 The automobile association was established as early as 1907. Larry D. Ball, *The United States Marshals of New Mexico and Arizona Territories, 1846–1912*, (Albuquerque: University of New Mexico Press, 1999), 197–98.

15 "Fashion Cafe will Open February 22," *Albuquerque Journal*, 14 February 1911.

16 "Signing of Statehood Bill."

17 George P. Learnard, an Albuquerque music dealer, formed a partnership with Henry G. Lindemann. The original concept of the Boys' Band called for thirty boys aged twelve to eighteen. George P. Anderson, *History of New Mexico: Its Resources and People*, (Los Angeles: Pacific States Publishing Co., 1907), 2:557.

18 "Signing of Statehood Bill."

19 The Nash Electrical Supply Company was incorporated in Albuquerque in 1906. H. A. Downey, "Progress of the Month," *Telephony*, 11:1, (January 1906): 56.

20 "Signing of Statehood Bill."

21 *Old Santa Fe*, 1:1 (July 1913): 101.

22 "Signing of Statehood Bill."

23 Robert W. Larson, *New Mexico's Quest for Statehood, 1846–1912*, (Albuquerque: University of New Mexico Press, 1968), 190, 196.

24 "Signing of Statehood Bill."

25 Ibid.

26 Bryan, *Albuquerque Remembered*, 179.

27 "Signing of Statehood Bill."

28 George P. Anderson, *History of New Mexico: Its Resources and People*, (Los Angeles: Pacific States Publishing Co., 1907), 1:473.

29 "Signing of Statehood Bill."

30 Montoya mentioned the treaty between the United States and Mexico, but did not refer to it by name.

31 *Rio Grande Republican*, 16 September 1910.

32 1910 Enabling Act, 61st Congress, 2nd Session.

33 Robert W. Larson, *New Mexico's Quest for Statehood, 1846–1912*, (Albuquerque: University of New Mexico Press, 1968), 297.

34 David V. Holtby, *Forty-Seventh Star: Race, Politics, and New Mexico's Struggle for Statehood*, (Norman: University of Oklahoma Press, 2012), 280.

35 "All Ready for Greatest Inauguration in State History," *Santa Fe New Mexican*, 13 January 1912.

36 "Festal Spirit Reflected in Perfect Day for Inaugural," *Santa Fe New Mexican*, 15 January 1912.

37 Holtby, 281–82.



Gate on the southwest corner of Santa Fe Plaza, c. 1912. Drawing by Louann Jordan.

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WOMEN AND THE DRIVE TO NEW MEXICO STATEHOOD

By VanAnn Moore

MARÍA GERTRUDIS BARCELÓ (DOÑA TULES):

The flag of *Los Estados Unidos* rose on the dusty Plaza of Santa Fe on August 18th, in the year of 1846. Many people say that I was responsible for helping to make that magnificent event happen in my beloved Nuevo México. The Mexican-American War had begun months earlier on May 11th, when President Polk declared war on Mexico. That would include my world, the northern province of Mexico.

Yo soy María Gertrudis Barceló. I was the greatest gambling-hall queen in all of Nuevo Mexico. My fame was known from St. Louis to California, and all the way down the Camino Real to Mexico City itself. Late one night in my gambling casino, in one of my back card-gaming rooms, two men met. One, sent by President Polk to pave the way for the American Army, was James Magoffin, a well-known Santa Fe trader with many stores all along the Camino Real. The other gentleman in my casino, sharing a drink with Señor Magoffin, was our last Mexican governor of Nuevo Mexico, don Manuel Armijo. On the table I served the best wine and food, and underneath the table, they say, \$30,000 to \$40,000 worth of gold went from James Magoffin into the coffers of don Manuel Armijo.

Soon after that, Armijo was “convinced” that he must disband his nearly 3,000 troops at Apache Pass (just east of Santa Fe) and go to the Rio Abajo, the lower river, and that he would fight the incoming Army of the West later. Manuel escaped to Mexico and would not return to Nuevo Mexico for many years, never to Santa Fe. He would live in Lemitar, and when he died he was buried under the floor of the Catholic Church in Socorro, New Mexico. I would never see my beloved friend, colleague, and confidant again. But this one event paved the way

for the flag of the United States to be flown over the Santa Fe Plaza, and for the Army of the West—1,600 to 1,700 strong—to march into my city under the banner of Brigadier General Stephen Watts Kearny. This would eventually make our land a United States Territory and begin to lay the foundation for statehood. This Army of the West carried out a virtually bloodless occupation of New Mexico, Chihuahua, and California.

I was always for the *Americanos*, and loved to trade and to gamble with them, to help them in any way that I could. I wanted the lives of my people to improve, and I knew that this could only be done by our association with the United States. While Fort Marcy was being built in Santa Fe, I even lent my home to the officers of the army until they could secure other accommodations. Before troops were sent to fight in Chihuahua, I was asked to lend the Army \$1,000! Which I did, at two percent interest, of course—remember, I was first and foremost a businesswoman!

There was a stipulation, however, before I gave away my money: I must first be honored with a grand march around the ballroom of the La Fonda Hotel when the officers and Santa Fe traders celebrated their success. Colonel Mitchell did me the honor; I took his arm and greeted everyone in the room, wearing a beautiful red ball gown. This was much to the chagrin of one young lady, however. She was a trader’s wife, and perhaps the first Anglo woman to come down the Santa Fe Trail and into Mexico. Her name was Susanita Magoffin, wife of Samuel and sister-in-law of the famous James Magoffin. Yes, that was a night to remember, the beginning of Nuevo Mexico’s desire for statehood.



The author as María Gertrudis Barceló, aka Doña Tules (c. 1800–1852)

SUSAN MAGOFFIN:

Yes, I was there that night at the ball for the army and the Santa Fe traders. And that La Tules made quite a spectacle of herself parading around the room in a gaudy red dress, and wearing makeup (something a lady would never do!). Her elbows were exposed to a very distressing degree, and her chemise top was so low that it was truly embarrassing! As a good Presbyterian woman, I was brought up far different from most of the young women I encountered along my journey.

My husband, Samuel Magoffin (whom I called “mi alma,” or my soul), and I started out from Independence, Missouri, in June of 1846. Samuel had been trading along the Santa Fe and Camino Real Trails for nearly two decades before our marriage. Commerce along the trails and into the interior of New Mexico and Mexico would be a major part of Americanizing the West. It was an exciting adventure for me as a newlywed! Samuel outfitted our wagons full of trading goods, including my special baggage wagon with chicken coops all along the sides, my conical tent with a four-poster bed and bathtub, and my Rockaway carriage. We left for our “honeymoon safari,” as I called it, which would be a journey of nearly fifteen months. It would take us from the land of the civilized into the land of the *uncivilized*, across the Plains, over the Rocky Mountains and into Santa Fe. We would travel all the way down the Camino Real to Chihuahua, eventually catching a steamboat in the Gulf of Mexico and returning home again to Kentucky. I kept a diary of our wonderful travels, *Down the Santa Fe Trail and Into Mexico*.

Of course, Samuel and I went out West at a very historic time, during the Mexican-American War of 1846-47 and '48. Not something we planned, but on July the 4th, when I ran up Pawnee Rock to sign my name just as other travelers had done before me, and soon after my carriage turned over at Ash Creek, that was the very same day we ran into the army's wagons! We were told that we would be traveling under their banner all the way into Mexico! When we reached Santa Fe in August

of 1846, I wrote in my diary, “I have entered the city in a year that will always be remembered by my countrymen; and under the ‘star-spangled banner’ too, the first American lady who has come under such auspices, and some of our company seem disposed to make me the first under any circumstances that ever crossed the Plains.” The natives of this part of the world taught me some of their customs, and I shared mine, learning Spanish quite fluently as we traveled along. Throughout all of our months camping and traveling, before and after Santa Fe, we never encountered any major skirmishes, but I was prepared with my Bible in one hand, and my husband's pistol in the other should I need to use it.

There were other women who would follow the same trail ruts that I did.

One was a military wife, **Lydia Spencer Lane**, who came to New Mexico in 1854—only a few years after my journey. Lydia came from Pennsylvania and married an army officer. She traveled by boat to Corpus Christi, Texas, then traveled inland over rugged trails with the army, living in very desolate, mostly adobe, forts. Eventually her husband, William Lane, was given orders to travel west to El Paso del Norte and Fort Bliss. Other duty posts

followed the Camino Real north to New Mexican forts—Fort Craig, Fort Union, Fort Marcy, Fort Selden, and Fort Stanton, which were created to protect travelers and settlers coming out to the Territory. Their conditions were primitive, but life was simple; these communities of mostly soldiers and very few women felt like a family to Lydia. She considered her sixteen years out West with the army the best years of her life. She could even recount when the Confederates followed hot on her heels up the Camino Real during the Civil War! Lydia Spencer Lane's memoir, *I Married a Soldier*, was published in 1893, and was hailed as one of the finest remembrances of a woman on duty with her husband out on the isolated frontier. The US military brought order to the region by dealing with Indian uprisings and attacks, helping to make it possible for more settlers to come and Americanize New Mexico.



The author as Susan Magoffin (1827–1855)

There were other brave young women who would come after me. **Mamie Bernard Aguirre** married an aristocratic freighter and merchant from Las Cruces, New Mexico, don Epifanio Aguirre; he was much like my husband who also worked in trading. Don Epifanio brought goods from New Mexico and traded with the Americans in the outfitting towns for the trails west, such as Westport and Independence, Missouri, and Council Bluffs, Iowa. Mamie met and married her handsome Spaniard in Westport in 1862, at the height of the Civil War. She was a well-brought-up Southern belle who was raised and educated to live on a plantation, but her life experiences would turn out to be far removed from that dream. She would live with her husband in Las Cruces and Las Vegas, New Mexico, as an upper-class woman with servants, learn to speak Spanish, and deal with the same culture shock that I had encountered. Mamie also influenced the local people with some of her customs, such as how to dress a baby “American-style.” When Epifanio’s freighting business failed due to Indian attacks and a fire that destroyed his wagons, they moved with their sons to Altar, Sonora, Mexico, to start all over again in business. One day shortly after their move, Epifanio was killed by Apaches while he was driving a stagecoach to Tucson. Mamie was left with three young boys to raise. After a period of living back in Missouri with her parents, she realized that she wanted to be independent and return to the country and people she loved out West. Mamie accepted the challenge of being a teacher in the wilderness of Arizona, eventually becoming the first woman professor of Spanish and History at the University of Arizona. In 1904, she displayed her knowledge and love of the Indians, along with her Apache basket collection, at the St. Louis World’s Fair [Louisiana Purchase Exhibition—ed.]. Mamie’s life story is beautifully told in Annette Gray’s book entitled *Journey of the Heart—A True Story*.

And then the day finally arrived: the US Congress voted to make New Mexico a state! All of these women helped to make this a reality. This is not to discount the many men who worked

tirelessly for this eventuality—creating three state constitutions before the final one in 1910. Of the convention’s one hundred delegates, half were Hispanic and half were Anglo, with no Native Americans, blacks, or women represented. Solomon Luna of Los Lunas, New Mexico, led this hearty group of delegates, which included ranchers, lawyers, businessmen, and one saloonkeeper. They created a safe and sound constitution that was overwhelmingly approved by the citizens of New Mexico. When President Taft made us the 47th state

in the Union, he declared, “Well, it is all over. I am glad to give you life. I hope you will be healthy.”

William C. McDonald won the first election for our State Governor. When his carriage arrived at the Santa Fe capitol on inauguration day, he was greeted by seven thousand cheering citizens, with seven Territorial governors in attendance. At the end of all the speeches, the crowd shouted, “Three cheers to the Stars and Stripes!” A glorious new era had begun for Nuevo Mexico.

DOÑA TULES returns:

Finally I can sing an old Mexican birthday song for my beloved Nuevo Mexico! Sometimes I wonder why

it took so long for her to finally become a state! It took sixty-six long years from when the Army of the West raised the flag of the United States on the Santa Fe Plaza, until January 6th of 1912, when President Taft officially made us a part of this great country.

Now look at our beautiful state! I am so proud of all she has become. The ancient city of Santa Fe is still the oldest capital city in the United States, and though the seat of government has moved to the “Round House” and is no longer at the Palace of the Governors, where I used to meet with Governor Armijo, still you can see reflections of her glorious past in the shadows along her old streets.

There were a number of women who helped to give women the right to be heard as voting citizens too. There was limited women’s suffrage in New Mexico’s state constitution of 1910. Senator Catron was totally opposed to it. When women went to his office they usually left feeling that their only purpose in life was to stay home, cook, and have



The author as Mamie Bernard Aguirre (1844–1906)

children! But that didn't deter us! Thanks to the efforts of many, in 1920 women in New Mexico won the right to vote and hold office! Nina Otero Warren fought for suffrage, Soledad Chávez de Chacon was the first Hispanic woman to hold a state office, and Concha Ortiz y Pino became a three-time state legislator.

Maria Adelina Emilia "Nina" Otero-Warren was one of those devoted to the cause of women's suffrage in New Mexico. She used her persuasive skills, her great popularity, and her ties to powerful political leaders to achieve her goals. In February of 1920, Nina saw the fruit of her efforts, when New Mexico became the thirty-second state to ratify the Nineteenth Amendment, which granted women the right to vote—just in time for a major election when New Mexican women could cast their ballots!

Soledad Chávez de Chacon, a Democrat, was the nation's first Hispanic woman to win a statewide office. In 1922 she was elected secretary of state. When the state's lieutenant governor passed away and Governor James Hinkle had to travel out of state, for fifteen days she acted as our first female governor.

Concha Ortiz y Pino was at the forefront of the women's rights movement for most of her life. She was born when New Mexico was still a territory. At the age of twenty-six she became the third female to serve in the New Mexico state legislature. She supported and encouraged education and economic development for all New Mexicans throughout her life.

That gives you an idea of just a few of our courageous sex who gave their all to make our fair New Mexico just that: fair, unique, and definitely a Land of Enchantment for everyone.

This narrative was adapted by the author for Chronicles of the Trail from "Women and the Drive to Statehood," a one-woman theatrical presentation that she wrote, directed, and performed in honor of New Mexico's 2012 Centennial.



The author as Lydia Spencer Lane (1835–1914)

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I am very grateful to writer and speaker Dr. Richard Melzer for his invaluable help and support in creating this script for performance.

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VanAnn Moore is recognized as one of the most talented artists to perform unique historical characterizations in drama and song. She not only researches these characters, but writes her scripts as well. Women who traveled the Camino Real and other trails throughout the United States are featured in Ms. Moore's repertoire. She has appeared in concerts and musicals in Europe, the Far East, Australia, New Zealand, and Israel (www.vanann.com). She has served on CARTA's board as Secretary and as a director.

NUEVO MÉXICO AND NUEVA CALIFORNIA: PARALLELS AND CONNECTIONS

By Julianne Burton-Carvajal

Introduction: The Road is Made by Walking

Caminante, no hay camino, se hace camino al andar.
("Traveler, there is no road, the road is made by walking.") —Spanish poet Antonio Machado

New Mexico has been commemorating 100 years of statehood this year. Santa Fé marked 400 years as capital city in 2009 and 2010. Next year marks the tricentennial of the birth of Junípero Serra, founder of the first nine Alta (Nueva) California missions in a chain that ultimately numbered twenty-one. A year of related activities in Mexico, on Serra's native island of Mallorca, and across the state of California will begin this November.

The next major opportunity to collectively reconsider California's colonial heritage will occur in 2019—250th anniversary of the founding of the first Alta California mission at San Diego—and continue into 2020 with the 250th anniversary of the founding of the Monterey Presidio, and then 2021 with the 250th anniversary of the Carmel, San Antonio, and San Gabriel Missions. Clustered founding anniversaries will stretch 700 miles north to Mission San Francisco Solano at Sonoma and span half a century to the year 2073.

The phenomenon that most closely associates New Mexico and California is one that will never physically link them. Though matched in length, El Camino Real de Tierra Adentro and El Camino Real de California (or *Las Californias*, Alta and Baja) are parallel roads destined never to converge. Both developed from wildlife corridors and foot trails frequented by native peoples from time immemorial. Traces of huntsmen were braided into pathways that expanded to accommodate mounted men trailing pack animals and eventually veered off in favor of flatter, drier terrain in order to transport herds of livestock and heavily loaded wooden-wheeled conveyances. In the 19th century those ancient, overlaid routes saw the advent of stage and rail lines, and in the 20th century paved highways that, viewed from above, orient 21st-century

airplane and helicopter traffic. Both Caminos are a palimpsest of human history and, as Highways 25 and 101, still-vital arteries for social, economic, and cultural circulation.

New Mexicans and their Mexican counterparts have invested decades of effort in researching, documenting, preserving, exploring, maintaining, and memorializing sites along the 1600-mile lifeline that initially required at least six months of hard travel. In addition to the UNESCO World Heritage Site inscription for the Mexico City–Valle de Allende (Chihuahua) portion of El Camino Real de Tierra Adentro, conferred in 2010, tangible results of the long-term effort for greater understanding and appreciation of the New Mexico and Texas portion include the National Historic Trail and National Scenic Byway designations, an International Heritage Center at Socorro, an expanding number of National Register sites, and, last but certainly not least, El Camino Real de Tierra Adentro Trail Association (CARTA).

Every generation or two for over a century, Californians have mobilized to foreground the significance of our local counterpart. Mission bells on shepherds' staffs mark every few miles of State Highway 101 and some of its branches, testimony to the leadership of Mrs. A. S. C. Forbes, who spearheaded the campaign from Southern California and eventually arranged to manufacture the bells. Their most recent restoration, by the California Highway Department (CalTrans) in cooperation with a new manufacturer, was prompted by the centennial of their 1906 installation.

The latest group effort on behalf of greater public awareness is El Camino Real de California Initiative, nurtured for the past five years by the Santa Barbara Trust for Historic Preservation through the intermittent efforts of its longtime executive director Dr. Jarrell Jackman, and developed more energetically over the past year thanks to a seed grant from the State Office of



Historic Preservation under M. Wayne Donaldson, now Chairman of the [National] Advisory Council on Historic Preservation. The past year has been dedicated to intensive data-gathering, cultivating the interest of pertinent entities statewide through public lectures and personal visits, conferring with counterparts in New Mexico and Texas, identifying potential advisors and funders, deliberating the relative merits of various paths to a higher-profile designation, and organizing a symposium of senior scholars—including eminent historians Dr. Carla Rahn Phillips of the University of Minnesota and Dr. Joseph Sánchez of the National Park Service in New Mexico. Given that the twenty-one Alta California missions have been center stage in public awareness for more than a century, the symposium focused on the infrastructural legacy of *California Novohispana*¹—presidios, ports, and pueblos—as a means of reassessing the secular legacy and ongoing significance of California’s Camino Real. The scholarly consensus that emerged from the event recognizes the dual nature of this “*Camino Real del Litoral*” (coastal camino real) in two senses: the ongoing interdependence of land and sea routes, and the overlapping histories of Antigua and Nueva California.²

What can advocates and aficionados of California’s Camino Real learn from the New Mexican example? Plenty! How might CARTA’s associates and affiliates benefit from exploring the connections and contrasts between our two Caminos? That is for *Chronicles* readers and CARTA leaders to determine. The following comparative reflections are offered as an overture to dialogue.

Part I: Dreams of Grandeur, Dreams of Grandees

The fondest dreams of 16th-century Spanish soldiery are inscribed in the names *Nuevo México* and *Nueva California*. Both conjure fabulous riches awaiting the taking.

It is widely known that the place name “México” derives from a group called Mexica (*may-she-ca*), more commonly referred to as Aztecs. In 1521, that highly developed, fiercely imperialistic culture was overwhelmed by agents of another, even more expansionist empire. Until the next great power shift exactly 300 years later, México as a place name denoted only what the Aztecs had referred to as Tenochtitlán—the magnificent capital of their

realm. Rivaling Venice in splendor and equally abundant in watercourses, it became Spain’s most opulent New World metropolis. Only with the independence movement, two and a half centuries after New Mexico made its cartographic debut, did the name México begin to identify all the territory formerly embraced by the Viceroyalty of New Spain.

The name “California” sprung from the imagination of Spanish author Garci Rodríguez de Montalvo. It appears in the fifth and last of his series of chivalric adventure novels, *Las Sergas de Esplandián*, published in 1510 as the only entirely original volume in the popular *Amadís de Gaula* series. With its echo of the great Moorish caliphate that ruled the Iberian Peninsula from 711 to 1492, “Calif/ornia” identifies an island “on the right side of the Indies.” Girded by sharp precipices, strewn with gold and precious gems, populated exclusively by black female warriors mounted on man-eating griffins (it comes as no surprise that the gals eventually succumb to the charms of Christian Spaniards), the place seems to have lingered in the imaginations of Hernán Cortés and his emissaries, who as early as 1527 conferred that fantastical handle on the thirsty, rugged “island” they found off the western coast of New Spain. Had indigenous lore describing an “island of women” called Cihuatlán prevailed, the chivalric associations of the European alternative would have been lost. According to W. Michael Mathes, “Having been deprived of much of his power by the installation of a vice-regal government under Antonio de Mendoza, Cortés saw in California the opportunity of establishing a new empire as he had done in New Spain.”³

Columbus was tugging at a similar thread of hope when he labeled unfamiliar shores “the Indies” and their inhabitants “Indians.” In the case of the Viceroyalty’s parallel northern frontiers, the role of the attached adjective is not to annex the newer territory to the older one (as in “New Spain”) but rather to acknowledge the resilience of dreams, the hope of finding “another México” as opulent as the first.

Conjuring visions of portable wealth to rival the greatest city of the pre-Columbian Americas (or, alternatively, a realm of wealthy Amazons), the intrepid soldiers and settlers who forged the trails into Nuevo México as well as into both Antigua and

Nueva California dreamed of finding skilled and energetic peoples beyond the next rocky outcrop. They aspired to harness that labor in order to further their particular ambitions as self-appointed civilizers. A new gilded city, a new and more tractable race of temple-builders and warriors who would willingly put aside their customs to embrace the faith and aspirations of Spain—such were the fantasies conjured and reinforced by the two place names.

Predictably, the reality of both new lands fell short of their projected luster. The gap between illusions of grandeur and the harsh practicalities of life on those remote frontiers links them at their point of historical emergence. From the earliest Novohispano settlement until the present day, both territories have been tethered to a larger set of ambitions by a pair of ancient arteries called El Camino Real.

Part II: Synchronies Across Centuries

Events widely separated in space but virtually simultaneous in time suggest deep structural parallels linking this pair of enclaves on Spain's far-flung northern frontier. Across the past five centuries, several notable individuals emerge whose career choices and achievements connect both places

In 1542, when Francisco Vázquez de Coronado and his retinue were expanding New Spain's northernmost land reach, Juan Rodriguez Cabrillo was braving the uncharted northwestern coastline aboard the *San Salvador*. Barely a generation after Hernán Cortés subdued the magnificent hub of the Aztec empire, Spanish ambition had managed to traverse a thousand-mile arc of continental and maritime expanse: as far north as Taos Pueblo, as far eastward as the Kansas plain, and—via the returning Manila galleons—as far northwest as Cape Mendocino. Coronado and Cabrillo were contemporaries and their foundational exploits along the two frontiers simultaneous—a coincidence that reflects the multi-directional nature of the spate of mid-16th-century explorations launched from New Spain. Once Pacific explorers established Cavite on the Philippine island of Luzon as a hub of Asian trade, initiating the annual circuit of the Manila to Acapulco galleons in 1566, the northern frontiers became a secondary consideration—until interest in the coast of California was rekindled

by the need for an intermediate port to relieve the hardships of the return voyage.

In December 1602, Sebastián Vizcaíno and his entourage spent two weeks ashore exploring the region they named for the Count of Monterrey, Viceroy of New Spain and sponsor of their voyage, deeming it to be the best anchorage on the California coast and recommending immediate colonization. At the end of that decade, Pedro de Peralta established La Villa de Santa Fé as the capital of the Kingdom of New Mexico. Despite avid lobbying by Vizcaíno and others, competing geopolitical priorities would delay the settlement of Monterey as future capital of both Baja and Alta California for another 160 years—accounting for the huge historical disjunction between the two frontier settlements.

Toward the end of the 17th century, colonization efforts suffered major reversals at two extremities of the Viceroyalty. In 1680, the meticulously synchronized Pueblo Revolt drove surviving soldiers, missionaries, settlers and native sympathizers to El Paso del Norte (present-day Ciudad Juárez). Not until a dozen years later would they marshal the strength to return, on a substantially different basis. In 1685, defeated by harsh terrain and native hostility, Jesuit missionary Eusebio Kino and Admiral Isidoro de Atondo y Antillón destroyed and abandoned the settlement they had struggled since 1683 to establish on the western shore of the Sea of Cortés. Loreto, Antigua California's first permanent Jesuit mission, would not be founded until 1697—just a few miles away from Kino's failed San Bruno site and just five years after Diego de Vargas retook Santa Fé. Father Kino's missionary trajectory would unfold in Sonora, where he deployed his energy as an explorer and his training as a cartographer to assemble conclusive proof that California was not an island, as long believed, but an extended peninsula that could be reached overland via Sonora.

In 1770, upon the simultaneous founding of the presidio and mission at Monterey, another cartographer—Miguel Costansó of the prestigious Spanish Royal Corps of Engineers—prepared the first map of Monterey Bay. Six years later, at Viceroy Bucareli's behest, Costansó submitted a report estimating the distance between that harbor and La Villa de Santa Fé. Its opening paragraph distinguishes between “distances that

can be deduced from trustworthy and credible astronomical observations” and others that “reflect considerable probability and assumption” because they “cannot be positively calculated.”⁴

Using the known longitude of Monterey, extrapolating Santa Fé’s from maps and reports in the absence of astronomical data, and then employing trigonometry, Costansó calculated the distance between the two frontier capitals as 375 common leagues (975 statute miles), which he extended to at least 500 common leagues (1,300 statute miles) due to “the inevitable twistings of an unknown road.” (The distance between the two is in fact 890 miles as the crow flies, and 1,085 miles via today’s superhighways—figures that vindicate the engineer’s skill.) Dating his report March 18, 1776, Costansó listed among his scant sources two letters from New Mexico—one written by Governor Don Pedro Fermín de Mendinueta, the other from Fray Silvestre Vélez de Escalante, missionary to the remote Zuñi Pueblo. That year saw two notable efforts to blaze a route linking Santa Fé to its sister capital on the northern Pacific shore, the second of which would involve the same Fray Silvestre.

The earlier attempt had its roots in the second Juan Bautista de Anza’s 1774 request for authorization to attempt overland passage from northern Sonora to Monterey. In considering his petition, Viceroy Antonio Bucareli consulted widely. One response came from Fray Junípero Serra, headquartered at Monterey. (There was no town at Carmel until 1903.) Just five years into his tenure as Founding Father-President of the Alta California missions, Serra expressed the hope that a better route might eventually be opened between the two frontier capitals.⁵

Departing from Tubac on October 23, 1775, Anza led 240 settlers across the Sonoran desert to Monterey, successfully delivering people and livestock to that presidio on March 10, 1776, before traveling further northward to select the sites for

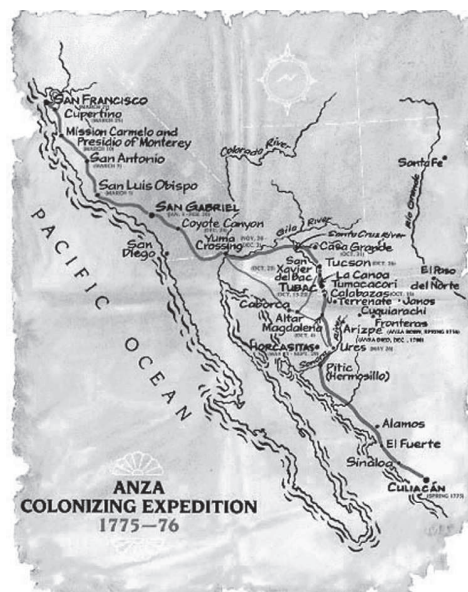
Nueva California’s third presidio and seventh mission. Both would be named after Saint Francis of Assisi, founder of the missionary order assigned to Nuevo México and Nueva California.

Having also accompanied Anza’s second expedition as far as Mission San Gabriel, Fray Francisco Garcés trekked from present-day Los Angeles all the way to Hopi country in today’s eastern Arizona before finding his anticipated through-route to Santa Fé resolutely blocked by tribal leaders. Retreating southward to his assigned territory in today’s southern Arizona, launching point for Anza’s two overland expeditions, Garcés forfeited the distinction of being the first overland traveler in recorded history to find his way on foot from Nueva California to Santa Fé.

Both Viceroy Bucareli and Captain Anza were anxiously awaiting communication from Garcés confirming his safe return and detailing his route. Known for his easy camaraderie with native peoples, Garcés apparently lacked a complementary inclination to record his experiences. His surviving writings are notoriously spare in substance as well as number.

Planning to attempt the same journey in reverse, two Franciscans in New Mexico were also on the alert for word from their brother. Fray Francisco Atanasio

Dominguez had just completed an inspection tour and meticulous description of all twenty-four New Mexican missions. Poised to begin the trailblazing journey with fellow Franciscan Sebastián Vélez Escalante, cartographer Bernardo de Miera y Pacheco, and another companion on July 4, 1776, the party deferred departure until the end of that month, with word from Garcés still pending. Four months of exploration and expanded contact with native groups took them deep into present-day Utah but incrementally further from their goal of Monterey. De Miera y Pacheco’s exquisitely wrought maps of the unknown region traversed before they circled back to Santa Fé may be even



Source: Google Images

more precious to history than the prose chronicle of the expedition.

The Santa Fé–Monterey connection would remain unrealized until the second decade of the 19th century, when the uncharted landmass in between would be reconnoitered by another set of historical figures who populate the histories of both regions. Venturesome trappers like Jedediah Smith, who arrived with his party at Mission San Gabriel in 1826, were followed within a few years by merchant-traders like Manuel Armijo and William Workman, forgers of the thickly braided Old Spanish Trail from Abiquiú to San Bernardino that conducted New Mexican sheep westward and California mules as far east as the Missouri terminus of the Santa Fé Trail.



Courtesy of the Old Spanish Trail Association.

Celebrated “pathfinder” John Charles Frémont and his canny scout Kit Carson were harbingers of conquest by the United States. On his march to the Pacific during the Mexican-American War, General Stephen Watts Kearny endeavored to set a more positive example of American-style governance in New Mexico as well as California. In his intricately woven *Blood and Thunder*, Hamilton Sides expertly narrates the linked conquests of New Mexico and Alta California by the United States, integrating long-separated skeins of our national narrative.

Part III: Agents of Cultural Change and Renewal

In both Nuevo México and Nueva California, acculturation of the native populations was assigned to Franciscans. It is a painful irony that Fray Francisco Garcés, known for his open embrace of native life ways, would become a casualty of the 1781 Yuma Crossing massacre that terminated the overland route to California which he had blazed

along with Anza only five years before.

Over a century later, the foremost Franciscan of the Southwest in terms of cultural impact plausibly discovered the seeds of his vocation during a childhood stay in San Diego. While his father helped to construct the pavilions of the upcoming 1915 Panama-California Exposition, young Manuel Chávez may have registered evidence of Fray Junípero Serra’s pervasive legacy. The boy who celebrated his fourth birthday during his family’s residence in San Diego grew up to become Fray Angélico Chávez, New Mexico’s first native-born Franciscan. His abundant accomplishments as historian, archivist, genealogist, fiction writer, poet, painter, and restorer of adobe churches have been thoroughly and insightfully chronicled by Ellen McCracken in *The Life and Writing of Fray Angélico Chávez: A New Mexico Renaissance Man*.

Throughout the long 20th century, intriguing links between the two regions recur in the lives of numerous other artists who often became activists in the cause of preservation. The influence of writer-promoters Charles Lummis and Mary Austin, printmakers Gene Kloss and Gustave Baumann, painters Carlos Vierra and Will Sparks, photographer Ansel Adams and the three generations of female preservationists in the Fényes-Curtin family spans the 20th century and persists to the present.

Born to Azorean parents and raised in a Monterey Bay fishing village, Carlos Vierra studied painting in San Francisco and New York City before tuberculosis prompted his relocation to Santa Fé in 1904. Having spent his youth midway between Carmel Mission and Mission San Juan Bautista, and having studied art with a cohort who made day trips by rail to Monterey in order to paint Spanish- and Mexican-era buildings, Vierra was primed to appreciate and protect a parallel legacy.

Recovering from his illness in the fog-free climate of Santa Fé, Vierra promptly recognized the importance of northern New Mexico’s deteriorating Franciscan mission churches, becoming the first to record them systematically on film and on canvas, as well as campaign for their conservation. He joined the staff of the fledgling Museum of New Mexico in 1907, assigned to research Indian and Spanish colonial building methods. His findings provided a basis for restoring the much-remodeled Palace of the Governors in 1909. While Jesse

Nusbaum supervised construction, Vierra oversaw aesthetic considerations. According to one historian, “When the work was completed in 1915, these two had created a model for what came to be called ‘Santa Fé style’ architecture.”⁶

Vierra, Nusbaum, and the two men who employed them, Edgar Lee Hewett and Frank Springer, were placed in charge of the New Mexico Exposition Building at San Diego’s ambitious Panama-California Exposition of 1915-1916. Architect brothers Isaiah and William Rapp designed the pavilion, which embodied “the features of six Franciscan Pueblo-mission churches” according to Gibson,⁷—including most notably San Estevan del Rey Mission Church at Acoma Pueblo, which dates back to 1642. Seen by tens of thousands of people over the extended run of the Exposition, for which San Diego’s magnificent Balboa Park was created, the New Mexican pavilion and exhibitions expanded public interest in the Southwest. Famously taking first prize for most-original state building, the structure later materialized in Santa Fé as the Museum of New Mexico. That emblematic landmark, dedicated in 1917 and 1918, also displays Vierra’s painterly hand in the magnificently proportioned murals of its Saint Francis Auditorium.

Peripatetic writer Mary Austin launched her literary career in 1903 with *The Land of Little Rain*, a closely observed account of life forms and forces on the edge of the Mojave Desert. After a season in Los Angeles where she was mentored by Charles Lummis, Austin joined the early-20th-century bohemian crowd in San Francisco and then relocated to Carmel-by-the-Sea. The atmosphere of that fledgling art-centered village, marked by the oracular presence of poet George Sterling, later became home to the incomparable but reclusive Robinson Jeffers, among a host of more sociable writers and artists. Austin kept a permanent home in Carmel until 1912, while continuing to travel widely as a lecturer. In New York City in 1913, she frequented the celebrated salon of trendsetter Mabel Evans Dodge, recently returned from her years in Florence and on the verge of relocating to New Mexico. A decade later, after extended visits to Europe, Austin moved to Santa Fé, where she spearheaded a gamut of social and cultural causes, including the revival of Spanish-era art forms as co-founder of the Spanish Colonial Arts Society.

In 1927 a dedicated young pianist named Ansel Adams, who had recently published a portfolio of photographs shot in California’s Sierra Nevada, made a trip to New Mexico with his benefactor, San Francisco philanthropist Albert Bender, and “fell quickly under the spell of the astonishing New Mexico light.”⁸ The following year Adams and his bride, Virginia Best, a music enthusiast, returned to stay with Mary Austin in Santa Fé. The collaborative portfolio that grew out of that second visit depicted Taos Pueblo in words by Austin and photographs by Adams. Original prints on specially commissioned paper bound directly into each book made manifest the fine-arts potential of American photography and crystallized the photographer’s dedication to that medium over the competing prospect of a musical career.

At the behest of Charles Lummis, philanthropist Eva Scott Fényes traveled California from end to end, painting watercolors of every Spanish- and Mexican-era structure she could track down. Visitors can peruse her sketchbooks in the library of her Italianate mansion, the recently restored Pasadena Museum of History. With daughter Leonora Curtin and granddaughter Leonora F. Curtin (Paloheimo), Fényes built an enclave of three territorial-style homes along the Acequia Madre in Santa Fé. In La Ciénega, a few miles to the south, the second Leonora and her Finnish husband dedicated themselves to assembling an incomparable collection of New Mexican vernacular buildings on rolling hills and fields along the Santa Fé River. Under their inspired stewardship, Las Golondrinas, once the last *paraje* (stopover place) before El Camino Real de Tierra Adentro reached Santa Fé, became one of North America’s foremost living-history destinations.

Beloved woodcut artist Gustave Baumann, longtime resident of Santa Fé, occasionally turned to California’s redwoods and dramatic coastline for inspiration. Master etcher Gene (Alice Geneva Glasier) Kloss divided her time between northern California and northern New Mexico for decades, hauling her huge printing press back and forth across the West. Her output of over 600 etched copper plates in editions from 5 to 250, all pulled by hand, includes several scenes of the Monterey Peninsula, where she was a member of the Carmel Art Association, among the scores produced during her sixty years of visiting or residing in Taos.



Acoma Mission, photograph by Lee Marmon, 1952. ZIM CSWR PICT 2000-017. Lee Marmon Pictorial Collection. Courtesy, Center for Southwest Research, University Libraries, University of New Mexico.

The career path of Will Sparks, California's premier early-20th-century "mission painter," was inspired as early as 1887 by the handwrought vernacular architecture of the New Mexico Territory. Sparks revisited remote corners of New Mexico and Arizona throughout his fifty-year career. Douglas Johnson, whose meticulous visionary compositions (and essentials-only lifestyle) have become emblematic of New Mexico, was raised in northern California in the 1960s. While caring for the young Douglas and his sister, an aunt who resided in Pacific Grove arranged for them to take first communion at nearby Carmel Mission—perhaps planting a seed of reverence for the Novohispano past that would eventually flourish in New Mexico's austere, entrancing environment.

In the 21st century, transit continues between New Mexico and California. Some of today's traffic has enduring positive consequences for the heritage of the two regions while reinforcing their interwoven histories. The most recent example of a career that alternates between these two "poles of attraction" hinges on technical expertise as rare as it is fundamental. As part of Cornerstones Community Partnerships, Pat Taylor and his team have helped prolong the life of two churches named for the same archangel: Mission San Miguel, founded in 1797 midway along El Camino Real de California and severely damaged by earthquakes in 2003, and San Miguel Chapel in Santa Fé, recipient of an indeterminate number of restorations in its trajectory as the site of the earliest surviving church in North America. Pat has also been "commuting"

between the Golden Gate and Española—helping to restore the Officers' Quarters at the San Francisco Presidio, a much-remodeled structure that encloses an adobe core dating to the Mexican period, as well as dozens of homes at Okay Owingeh, some predating the Spanish conquest that made the settlement its first capital. Pat's seasoned knowledge of adobe construction and his commitment to training new generations in those skills presumably began in Mesilla, where he and his many siblings grew up in a home of sunbaked bricks dating back to the 1850s. By preserving examples of the ancient, cooperatively sustainable adobe technology, Pat and others like him perpetuate the common foundation linking the historic core—and the historic corridors—of Nuevo México and Nueva California.

NOTES

1 Due to its early settlement, New Mexico saw a significantly greater number of Spaniards (*peninsulares*—people born in Spain and its adjacent islands) than the Californias. Juan de Oñate was a *criollo* (a person born in the New World to Spaniards). A significant proportion of settlers on the northern frontier were of mixed origin and racial heritage—especially in Alta California, settled after 250 years of inter-ethnic blending in New Spain. For most of the settlers who migrated to the northern frontiers of the Viceroyalty of New Spain, "Spanish" and "Mexican" are equally misleading as descriptive labels. Designating a person from New Spain

who emigrated northward before Mexico won its independence, the borrowed term Novohispano/a encompasses all the above categories without misrepresenting any.

2 For a summary of the symposium, see the report by this author in *La Campana* 38:1, Summer 2012 issue of the trimestral publication of the Santa Barbara Trust for Historic Preservation.

3 *The Land of Califia: A Brief History of Peninsular California, 1533–1848*. Tecate, Baja California: Corredor Histórico CAREM, 2009, page 9.

4 Janet Fireman, *The Royal Spanish Corps of Engineers in the Western Borderlands, 1764–1815* (Glendale, CA: Arthur Clark, 1977), page 201–205.

5 Walter Briggs, *Without Noise of Arms: The 1776 Domínguez-Escalante Search for a Route from Santa Fe to Monterey*. Flagstaff: Northland Press, 1976, page 11.

6 Arrell Morgan Gibson, *The Santa Fe and Taos Art Colonies: Age of the Muses, 1900–1942* (Norman: University of Oklahoma Press, 1983), page 42.

7 Gibson, page 45.

8 Ansel Adams, *An Autobiography* (Boston: Little Brown, 1985), page 70.

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Pat Taylor at Okay Owingeh in 2011.
Photograph by the author.

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THE PRESIDIO IN NORTHERN MEXICO

By R. B. Brown

While the Spanish conquest of the Mexico City basin took a little over two years from landing at Veracruz to capitulation, the conquest of northern Mexico took many decades, and even centuries in some areas. Using many of the same strategies, explorers and adventurers radiated from Mexico City in search of fame and fortune, co-opting indigenous social and economic systems where possible and creating new urban centers where convenient and viable. The northward advance of the Spanish empire was uneven, and effective occupation was often limited to these towns, leaving lesser-populated areas in dispute.

The *presidio* was introduced into New Spain to protect the flow of goods and silver that traveled the roads linking the mining centers of Zacatecas and Guanajuato to Mexico City. They began as small blockhouses garrisoned by a handful of soldiers, and evolved into walled quadrilateral forts with towers

at one or more corners. The word *presidio* is derived from the Latin *præsidium* meaning frontier defensive outpost.

By the end of the sixteenth century, a chain of Spanish permanent settlements extended all the way from Mexico City as far north as San Juan de los Caballeros (present-day Ohkay Owingeh), on the banks of the Río Grande in northern New Mexico. However, the distances between these settlements meant that the limit of effective control had migrated only as far north as the northern and eastern limits of the modern state of Durango.

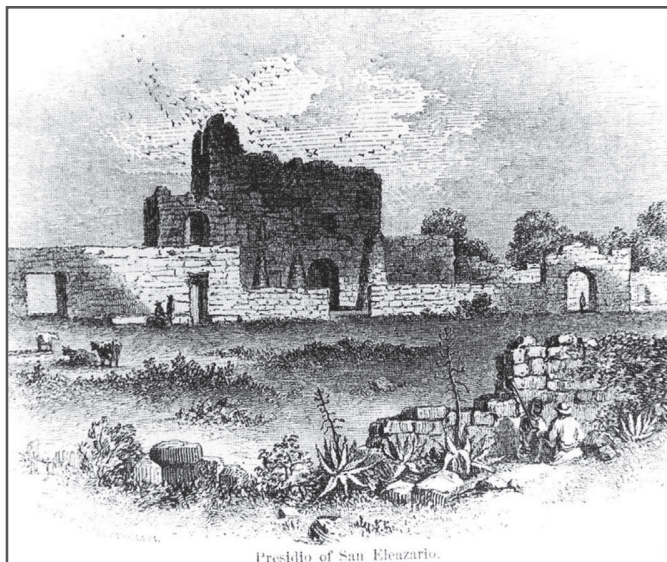
These frontier settlements, travelers on the roads that joined them, and the Camino Real de Tierra Adentro that linked northern New Mexico to the vice-regal capital were continually subject to surprise attacks and ambush by nomadic people intent on dislodging the invaders and purloining the exotic goods they provided. As a result, presidios were established in response to these ever-changing threats. However, their effectiveness was limited due to their inability to control crucial water sources, their lack of sufficient resources

and personnel to effectively engage in hot pursuit, and their being too few and far between. The first presidio in New Mexico was established at El Paso del Norte (present-day Ciudad Juárez) in 1681, and the second at Santa Fe in 1693.

The first systematic review of the military situation in the northern reaches of New Spain was undertaken in 1693, ten years after the failed attempt to retake

New Mexico—and one year after the successful reconquest. The new viceroy, the Conde de Gálvez, ordered Joseph Francisco Marín to present a detailed study to help him develop the appropriate strategy for retaking Nuevo México. The two most important proposals from Marín's study were an increase in the number of Spanish colonists, and a realignment of the extant presidios in order to create an effective barrier.

In 1724 Brigadier General Pedro de Rivera y Villalón headed north from Mexico City with a staff



The presidio of San Eleazar, built in 1789, in Personal narrative of explorations and incidents in Texas, New Mexico, California, Sonora, and Chihuahua, connected with the United States and Mexican Boundary Commission, during the years 1850, '51, '52, and '53, by John Russell Bartlett. D. Appleton & Company, New York, 1854, Volume 1, page 194.

that included Francisco Alvarez Barriero, a military engineer who acted as his cartographer, census taker, and geographer, to undertake a detailed study of the military situation. They visited all the northern military installations—the presidios—and studied their maintenance and operation. In four years they traveled over 8,000 miles. Both kept extensive diaries in which they wrote their reports. Rivera considered the destruction of the Apache nation as crucial to a lasting Spanish peace. Although few of his recommendations on the staffing, equipping, and administration of the presidios were successfully implemented, Rivera was able to reduce the budget. At this time, the line of presidios was generally oriented north-south and was expected to defend against threats from the east and northeast.

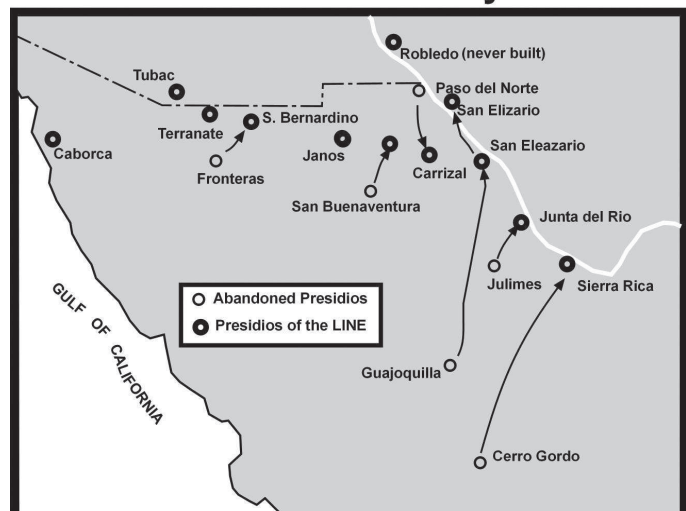
In spite of ever-increasing budgets, by the middle of the eighteenth century the situation in the northern reaches of New Spain had deteriorated to such a degree that insecurity reigned supreme. Driven by fear of the threats posed by English and French colonial projects, and a continuing need to reduce expenses, the Spanish Crown ordered a complete reevaluation of costs, policies, and procedures of frontier defenses and the administration of each and every *presidio*. The Marqués de Rubí, supported by Nicolas Lafora and Joseph de Urrutia, both members of the Royal Corps of Engineers, was given the assignment. As a result of their reports, a number of changes were made in the operation and maintenance of the presidios.

The key actions included the realignment of the individual presidios in order to create a more resilient *cordon sanitaire* that extended from east to west, defending from northern threats and creating a safe zone to the south. The goal was to place a presidio every forty leagues (about 200 km) on a line extending from the Gulf of California to the Gulf of Mexico—and a reorganization of their day-to-day operations. The final document was the *Reglamento é instrucción para los presidios que se han de formar en la línea de frontera de la Nueva España. Resuelto por el Rey N.S. en cédula de 10 de Septiembre de 1772*. After assuming command of the *Provincias Internas*, Lieutenant Colonel Hugo O'Connor convened a council of war to discuss and plan the implementation of said *Reglamento*. Over

the next four years, O'Connor modified the structure and organization of the presidios, eliminated some and created others, moved his troops from presidio to presidio to strengthen the weak links, and took the war to the Apaches. Without a single resounding success, O'Connor returned to Mexico City in October 1776, where he penned an extended report summarizing the major points of his tenure and outlining the practical steps he thought his successor should take.

O'Connor was replaced by Teodoro de Croix, who immediately reversed a number of O'Connor's modifications. Much like O'Connor before him, Croix revised the organization of the presidios, moved his troops from place to place, and took the war to the Apaches. However, O'Connor had offered food to those Apaches who were willing to settle close to specified presidios and renounce raiding. Spanish officialdom hoped this would be the start of a transition to sedentary agriculture. Although farming never gained the hoped-for popularity, slowly but surely this policy gained limited traction

The Line established by Rubi



"The line of presidios as proposed by Marqués de Rubí," in *Following the Royal Road*, by Hal Jackson, UNM Press, Albuquerque, 2006, p. 16. Courtesy of the author.

until the subsidies were withdrawn at the beginning of the Mexican War of Independence (1810).

The War of Independence saw a reduction in central budgets and a concomitant reduction in troops and subsidies, which left the regional settlements and the presidio towns to organize their own militias. The lack of adequate funding meant that subscriptions had to be raised for

specific campaigns. By the 1830s these campaigns had become commercial ventures led by *Apacheros*, whose success was measured by the number of Apache scalps taken. [See “Don Santiago Kirker, Apache Scalper,” Parts I and II, by Hal Jackson, in *Chronicles of the Trail*, Winter 2010 and Spring 2010.—ed.] By 1850 most presidios had been abandoned and fallen into disuse.

The presidios themselves began as relatively small blockhouses capable of protecting half a dozen men for a short period of time. Relief was never more than a day away. As the frontier moved further north, the distances between settlements grew and the population density shrank. At the same time, presidios grew into fully fledged rectangular forts, generally built with adobe walls high enough to protect the defenders from cavalry, and capable of withstanding an extended siege. However, the siege never came. The specific features often included diamond-shaped towers on at least one corner, chapels, officers’ quarters, storehouses, barracks, etc. Their marauding challengers rarely, if ever, saw the need to test these static bulwarks. It was easier just to avoid them. It was also much easier and more profitable to attack their horse herds, leaving the presidial soldiers on foot and at a significant disadvantage.

R. B. (BEN) BROWN, PhD. Born in Great Britain, Ben received his doctorate in Anthropology at the University of Arizona, Tucson. He has directed a number of archaeological, historical, and paleontological projects in northern Mexico that have centered on El Carrizal and El Camino Real de Tierra Adentro. He was a founding member of CARTA, and has served for many years as its International Liaison.

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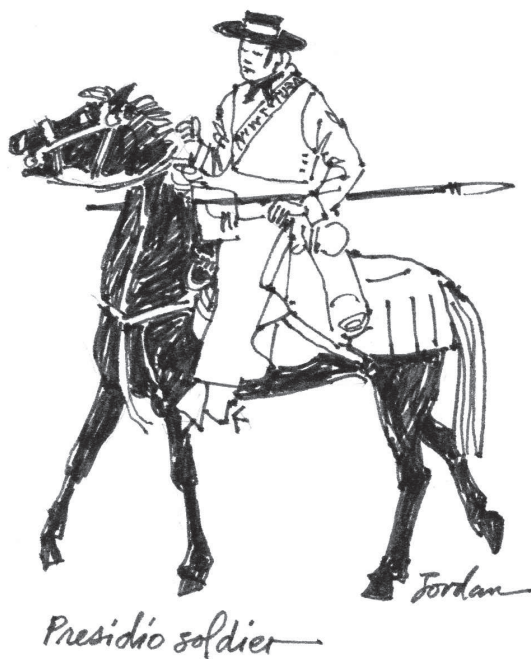
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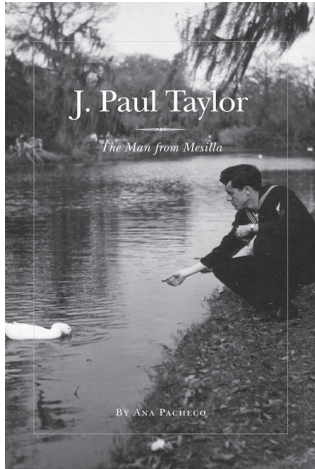
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A Spanish soldier at Tubac Presidio, c. 1770. Adapted from Sun, Sand, and Steel, by Glen Dines. Drawing by Louann Jordan.

BOOK REVIEW

By Chris Wilson



J. Paul Taylor: The Man from Mesilla, by Ana Pacheco. Museum of New Mexico Press, Santa Fe, 2012. 116 pp.

In 2002 J. Paul and Mary Daniels Taylor, with the support of their seven children, made the remarkable decision to donate their historic multi-courtyard house on the Mesilla plaza, along with their extensive furniture and art collections, to the State of New Mexico. Paul, now in his ninety-second year, retains life tenancy and continues to live in the house.

When it opens as a museum, the house with its period rooms will bring the history of the region to life for students and tourists alike. The publication of this biography by Ana Pacheco, founding editor of the Hispanic culture magazine *La Herencia*, suggests that the museum can also serve the role of the earliest house museums of the founding fathers: embodying ethical lessons from the lives of their former residents.

Taylor's is a classic New Mexico story, and Pacheco opens with a strong genealogical narrative. One great-great-grandfather, Lieutenant Manuel Delgado, was transferred to Santa Fe in 1790 to direct the construction of a new presidio. Taylor's mother, Margarita Romero, hailed from the leading civic and commercial family of Las Vegas, New Mexico, though her family suffered financial reversals in the Panic of 1893, just as she was coming of age. His father, Robert Taylor, descended from enterprising farmers and ranchers who had migrated west from Tennessee and Missouri to

Texas and, finally, New Mexico.

Paul Taylor was born in 1920 in the hardscrabble farming village of Chamberino at the southern end of the Mesilla Valley, and came of age amid the hardships of the Great Depression. Pacheco's well-written book—illustrated with a wealth of historical photographs—brims with compelling details culled from interviews with Taylor. "Mary always sat toward the front of the church," he remembers, for instance, speaking of his future wife, Mary Daniels, from nearby Anthony, "and my mother and I sat a few pews behind. It was back in the days when women still wore hats to church, and Mary's curly black-raven hair flowed from her hat—it was stunning. As I sat though Mass, I was in awe of her beauty."

Both graduated from New Mexico State University in Las Cruces, and in 1945, following a patient courtship, they married. By 1947, with a growing family, they had taken on the renovation of a small adobe in Mesilla. Its doors lacked handles and were held closed by bent nails. Mesilla is located on El Camino Real de Tierra Adentro National Historic Trail, and played a leading role in its later history when it was known as *El Camino Nacional* or the Chihuahua Trail. When the Barela-Reynolds house and store on the plaza—a key trail-era property—became available in 1953, they purchased and began renovating it.

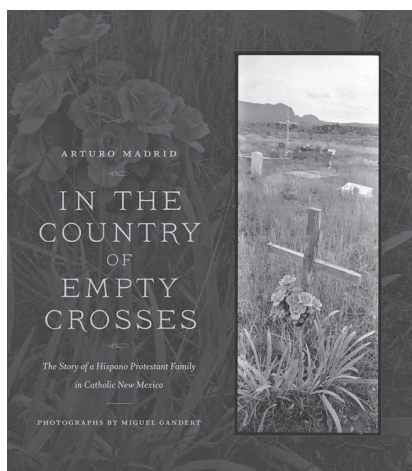
Devout Catholics, both Paul and Mary became mainstays in the life of San Albino church, a few steps across the plaza. As their family, their house, and their collections continued to expand, they also worked for the preservation of the Mesilla plaza and historic district, and the incorporation of the Village of Mesilla.

Over a career spanning four decades, Taylor worked first as a teacher, then a school principal, and finally as assistant superintendent of the Las Cruces schools. As he became aware of the toll that societal racism was taking on his primarily Mexican and Mexican-American students, he responded by becoming a regional leader in the development of bilingual education, and an innovative proponent

[continued on page 34]

BOOK REVIEW

By Julianne Burton-Carvajal



In the Country of Empty Crosses—The Story of a Hispano Protestant Family in Catholic New Mexico, by Arturo Madrid. Trinity University Press, San Antonio, TX, 2012. 221 pp.

In the Country of Empty Crosses is a book of rare heft and beauty. In these days of print's disembodiment through the seductive convenience of instant virtual access, Arturo Madrid's compelling memoir begins and ends where the bodies are buried. Indeed, it is all about re-embodiment. From the vantage point of his seventh decade, the memorist shares what he has harvested from a fifteen-year quest, reconvening the paternal and maternal clans that peopled his childhood and oriented his destiny, one locale and one personage at a time.

Miguel Gandert's somber photography captures the author's itineraries in a low-contrast style that epitomizes New Mexico's haunting, resilient austerity. Designer Kristina Kachele framed those brooding monochromes in ribbons of black and displayed them like banners throughout the book—horizontals as panoramas, verticals as detail shots. Would it be a distraction to mention that the covers are board rather than paper and the spine cloth? That the contrasting colors and textures invite and reward touch? That the pages in between are thick and satiny?

The book's subtitle—*The Story of a Hispano Protestant Family in Catholic New Mexico*—grounds the prospective reader in place, ethnicity, and

religious tradition. The crosses of the title are empty because the corpus of the crucified Christ has been removed, in conformity with a Protestant tradition that eschews religious iconography—in particular, three-dimensional representations of saints and the Son of God crucified. The crosses are empty to mark a rift within New Mexico's ancient, unitary Hispano-Catholic cultural tradition.

Madrid excavates his heritage as an outsider. He is the product of two families that opted to step outside the line of cultural conformity, to be different from both their *Nuevomexicano* neighbors as well as from the almost exclusively Anglo practitioners of their chosen variant of Christianity—Presbyterianism. To the first group, the author's ancestral Madrids and Tafoyas and Barelas were heretics; to the second, they were interlopers. If the author had conformed to his non-conformity, this family memoir would never have seen the light of day. As he notes in his Preface, "Protestantes are anticonfessional by nature. We keep our skeletons buried, and deeply so."

In the Country of Empty Crosses marks an *entrada* into uncharted terrain: the social history of Hispano Protestants. Despite or perhaps because of the "ironies, contradictions and paradoxes" of his unusual heritage, don Arturo chose the path of recollection/re-collection out of the conviction that his nonconforming family history is "richly illustrative of the complexities Latinas and Latinos face as we continue to struggle for standing in this society." "Ours is an American story," he asserts, "intertwined with that of the original Americans"—and no less pertinent to the national narrative than the stories of willing pilgrims, unwilling slaves, and intrepid immigrants. In an appropriate duality, the narration is bilingual in all the essential places.

Family stories unspool in forty-one named sections, each one heralded graphically by a trio of crosses. People, places, and events are masterfully recounted with plainspoken eloquence by a guide who has thoroughly mined the context of every place and story before embarking on the retelling. The first-person narrative balances a dual

[continued on page 34]

[J. Paul Taylor, continued from page 31]

for the valuable role that local history and cultural consciousness can play in the development of self-confidence. His wife, Mary—an accomplished historian and photographer—proved an able ally, and soon school tours of their house became a key teaching device.

After he retired from education at age sixty-five in 1985, his admirers persuaded him to run for the state legislature. Over an eighteen-year career in the state house, he championed better education and the welfare of children, while also carrying the bill to establish an independent State Office of Cultural Affairs. Amid an increasingly partisan and acrimonious political climate, he became known as a courtly, soft-spoken wise man, a person who always kept his temper and showed respect to his adversaries even in the most heated debates. The Speaker of the House in those years, Raymond Sanchez, remembers him as “the conscience of the legislature.”

When Pacheco first proposed the idea for this biography to Taylor, he responded, “Ana, I’m a very humble man. I’m not worthy of having a book written about me.” It would not surprise me at all if he would also be a little embarrassed by my notion that the Taylor-Barela-Reynolds-Mesilla State Monument should also hold up his life as a model in the years to come. But in addition to his lifetime of dedication to public service, that modesty is also one of those lessons we all can strive to emulate.

CHRIS WILSON, J. B. Jackson Chair, and Director, Historic Preservation and Regionalism, University of New Mexico, Albuquerque, is co-editor of *The Plazas of New Mexico* (San Antonio: Trinity University Press, 2011).

[In the Country of Empty Crosses, continued from page 32]

consciousness: the dawning awareness of youth along with a sage empathy that is hardly inevitable with age.

Don Arturo’s journey of re-membling begins and ends at the final place, or rather the final places: *camposanto* (holy ground) for Catholics, “*campohereje*” (heretic ground) for those who do not embrace that faith. More than any other factor, the root of the schism was the issue of access to the Word of God: should it be mediated (by a priest) through an ancient language (Latin), or directly absorbed in everyday language and surroundings? Literacy—the key to understanding, advancement, and autonomy—was not a skill encouraged by priests jealous of their authority, rulers wary of their charges, or males opposed to female autonomy.

Generations back, when blacksmith Albino Madrid traded his *abecedario* (primer) for a Spanish-language Bible, he redirected the course of family history for both genders, opening a horizon of future occupations—government official, schoolteacher and administrator, theologian, among others. A swap made generations back paved the way for a university professor to channel a lifetime of accomplishments into an exemplary reweaving of one family’s braided story. *In the Country of Empty Crosses* pays homage to present and future as well as past generations. The product of many hands and sensibilities, don Arturo’s very personal memoir offers a memorable *descanso* along every reader’s life pilgrimage route.

JULIANNE BURTON-CARVAJAL, PhD, retired from teaching in 2010 after three decades as professor of Latin American/Latino literature and film at the University of California, Santa Cruz. Julianne is a full-time freelancer who explores the social, artistic, and architectural history of California and the Southwest through research-based publications, exhibition curating, and manuscript editing. She is currently Research Coordinator for El Camino Real de California Initiative.

LETTER FROM THE EXECUTIVE DIRECTOR



October 2012

Dear Members:

Autumn has arrived and, with regard to the El Camino Real de Tierra Adentro Trail Association, the season features more than cooling temperatures and the turning of leaves. On October 27, CARTA held its Annual General Meeting and Business Meeting in Los Lunas, New Mexico, at the Henry Perea Building. Attendees were informed during the morning of the status of CARTA and the Santa Fe and Old Spanish Trail Associations, particularly the directions these similar organizations are moving as each continues to promote, protect, and preserve their respective National Historic Trails. The afternoon was devoted to the business meeting, highlighted by the announcement of the Board of Directors election results.

The Rio Abajo region, where Los Lunas and Valencia County are located, is characterized by the historical presence of the Camino Real and its impact on the land and its people. On July 21, 1846, while en route to northern Mexico with Colonel Doniphan, Dr. Friedrich Adolph Wislizenus (1810–1889) recorded in his journal a description of the land surrounding present Los Lunas: “About one mile from Chavez, on the road, lies Ontero’s [sic] *hacienda*, or *Peralta*. He is another of the rich nobility of New Mexico. His land is also very extensive, well cultivated and fenced in with adobes. He raises a great deal of maize and wheat, and owns a large stock. We passed in the morning through *Valencia*, and having travelled about six miles, soil and road getting better, we halted at noon about one mile from the river, near a pond. In the afternoon we passed a long-stretched town, *Tomé*, with extensive and remarkably fine maize and wheat fields, well irrigated, but not fenced in except by a ditch. Camped at the southern end of the town, about three miles from our noon camp.” Although Dr. Wislizenus omits any reference to nearby Cerro Tomé, he assuredly noticed this prominent landmark along the Camino Real—just as the Annual General Meeting attendees noticed Cerro Tomé from the Henry Perea Building.

During the months since the publication of the most recent edition of *Chronicles of the Trail*, a considerable amount of work has been ongoing to improve CARTA’s public outreach and long-range goals. In particular, CARTA member Stephanie Long of Las Cruces continues to volunteer her time to maintain the CARTA webpage, and during the previous months she has uploaded numerous updates to provide current information to our membership. A crucial document on the CARTA webpage is the five-year Strategic Plan, which the Board of Directors drafted with representatives of the National Park Service and the Bureau of Land Management present, on September 8–9 in Los Lunas. The Strategic Plan will serve to direct CARTA’s programs and activities in the upcoming years as we strive to improve our Trail Association.

I trust you will participate in CARTA-related activities, and I welcome your involvement and thoughts on the future of the El Camino Real de Tierra Adentro Trail Association.

Yours in preservation,

A handwritten signature in dark ink, reading "Troy M. Ainsworth". The signature is fluid and cursive, with a long horizontal stroke at the end.

Troy M. Ainsworth, Ph.D.



*El Camino Real de Tierra Adentro
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View from Point of Rocks, looking west across the Jornada del Muerto toward the Caballo Mountains