

SOUTHERN NEW MEXICO HISTORICAL REVIEW



Pasajero del Camino Real
By
J. CISTERNOS '89

Doña Ana County Historical Society

Doña Ana County Historical Society

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The *Southern New Mexico Historical Review* (ISSN-1076-9072) is looking for original articles concerning the Southwestern Border Region. Biography, local and family histories, oral history and well-edited documents are welcome. Charts, illustrations or photographs are encouraged to accompany submissions. We are also in need of book reviewers, proofreaders, and someone in marketing and distribution.

Current copies of the *Southern New Mexico Historical Review* are available for \$10. If ordering by mail, please include \$5.00 for postage and handling. Back issues of the print versions of the *Southern New Mexico Historical Review* are no longer available. However, all issues since 1994 are available at the Historical Society's website: <http://www.donaanacountyhistsoc.org>. The PDF files or parts of them can easily be downloaded and printed. Correspondence regarding the **Review** should be directed to the Editor of the *Southern New Mexico Historical Review* at Doña Ana County Historical Society, P. O. Box 16045 Las Cruces, NM 88004-6045. Email messages can be sent to: 19dachs63@gmail.com

Articles may be quoted with credit given to the author and the *Southern New Mexico Historical Review*.

Editor's Note

Last year's edition was the 30th continuous year of the Dona Anna County Historical Society's annual *Historical Review*. I think that's quite an accomplishment for an all-volunteer organization. To be able to publish all these great historical essays, articles, book reviews and other historical writings only adds to the historical record of Southern New Mexico. I am privileged to once again edit the 31st edition of the *Historical Review*.

This year's edition is a collection of wonderful articles, essays and book reviews representing many hours of research on the part of the authors.

This year's edition includes, in no particular order, "The Story of S. Parks and the First Aerial Photo of Las Cruces," by Christopher Schurtz; "Cut the Tent in the New Mexico Territory," by Jeffery Zimmerman; "A Tale Of Two Creeks: The Birth Of Blind Musician Elizabeth Garrett" by Dan Jones; "I Was Born," by Elisa Sanchez; A first for us with two brothers writing about the Mescalero Apache in "The Mescalero Apache People As Seen By the Daves Borthers" by Doyle and Michael Daves; "Tracking Telescopes at WSMR Essay," by William Godby. Four excellent book reviews; *The First Atomic Bomb: The Trinity Site in New Mexico* by Janet Farrell Brodie, reviewed by Jim Eckles; *First & Wildest: The Gila Wilderness at 100* edited by Elizabeth Hightower Allen, reviewed by Dylan McDonald; and two excellent reviews of the same book, *Episodes from Apachelands* by Daniel Aranda, reviewed by John Bloom and Bill Cavaliere.

This year's Gemot's prize is awarded to Elisa Sanchez for her first-person account entitled, "I Was Born." This is, at times, an almost heart rendering look at a young Hispanic girl growing up in Grant County, New Mexico. In spite of having to deal with ethnic prejudice, she enjoyed a wonderful childhood within a loving family.

This year I was informed of another award that can be presented by the editor of the *Historical Review*. It is called the Hiram Hadley Prize as outlined here: *This award was established by the officers of DACHS in 2003 to recognize the best article on pioneer history in the current issue of the Southern New Mexico Historical Review. Selection by the Review editor.* I have selected "The Story of S. Parks and the First Aerial Photo of Las Cruces," By Christopher Schurtz to receive this award. His article about a pioneer in aerial photography is very deserving of this award.

I thank the Doña Ana Historical Society for the privilege of editing this year's *Historical Review*. It is marvelous collection of articles by authors dedicated to recording the history of Southern New Mexico.

Jim Eckman, Editor

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I Was Born

An Essay

By Elisa Sanchez

I was born and raised in a segregated mining community, Grant County in southern New Mexico, where Mexican Americans were considered and treated as second class citizens despite the fact that majority of us had deep roots in the area. Discrimination and segregation in housing, education, employment and business was the default in every level of our lives.

Housing, Business and Amenities

There were two company towns in the county where Mexicans and whites lived in segregated areas; Hurley, where the copper smelter was located and Santa Rita, where the open copper mine is still operational today. Hurley had a railroad track which separated the two communities with the grocery/dry goods store, post office, bar, church, theatre, and homes in the white section south of the tracks. The Mexican Homes were north of the tracks. There was a tunnel to walk through under the railroad tracks facilitating access from the north Mexican area to the businesses south of the tracks although you could also drive into the section until 9 p.m. The country club, located in



The tunnel connecting the two sides of town still exists today. Author's photo.

the white area, was a nicely landscaped area with a large pool. When I was in elementary school a bus came around to the larger mining area (non-segregated, non-company towns) on Thursday evening, to take us to play in the pool. It was the only pool in the entire mining area. We learned later that they allowed this because the pool was cleaned on Fridays.

The theatre showed Mexican movies once a week, which was really great since this was during the Golden Age of cinema in Mexico. The theatre always had the latest movies and was usually packed. Mexicans were not discouraged from attending other movies and seating was not segregated. We attended occasionally.

In the other segregated town, Santa Rita, Mexicans lived on one hill and whites on another. The elementary school there was integrated. The high school in Hurley was integrated and open to the students from the two segregated communities.

Silver City, the county seat, was also segregated. Mexicans lived on Chihuahua hill and southwest of the arroyo, and whites lived around the University and northern area of the city. This is also where the large stores and businesses in the country were situated and where Mexicans could shop at J.C. Penney, Sprouse-Reitz, etc. However, many of the smaller locally owned stores did not welcome us.

There were non-company towns, Central, Bayard, Hanover that were not segregated but basically were Mexican communities.

Education

Schools in Silver City were also segregated, the Lincoln school existed for the Mexican students and it was located on Chihuahua hill. There were Mexican students at the 6th Street school, but

their classes were in the basement. Silver City is also the home of Western NM University. During this time, the school was known as Western New Mexico Teachers College and was open to all students. However, Mexican graduates hired to teach in Silver City were limited to teaching in either the Lincoln school or the 6th street basement. Most of the graduates could only work in the “mining area” where most of the Mexicans lived. My first Mexican teacher was in the fourth grade and she was only there for one year and then left for greener pastures.

The elementary schools in Hurley were segregated, one in the white side and one in the Mexican side. In Santa Rita and all the rest of rest of the mining area schools were integrated but they all had and still have a colonized educational system and there was little to no socializing.

During my elementary school years, the principal came to our school rooms weekly to threaten us with severe punishment if we spoke Spanish at school. I sat politely listening to him, as I was taught, and then went out in the playground and proceeded to do exactly the opposite.

Being bilingual has been an asset my entire life, but it has also been a fight to maintain it. The irony of this experience is that while he threatened us, our music teacher taught us Mexican songs and dances as well the classics, Peer Gynt (Grieg), etc. Every spring we had a Mexican Fiesta, where we all dressed in Mexican outfits and entertained our families.

The first and only time I saw myself reflected in the K-12 curriculum was in the 4th grade, where the teacher taught us New Mexico History. It was exhilarating to see names like mine and to learn about the Camino Real. And then the curriculum reflecting the culture of our area disappeared never to be seen again. Although I don't remember the contents,

I suspect that the history was white washed in favor of the Spanish and their history with Native Americans.

At the end of my Junior year, I went to see the counselor about my senior year classes. The schedule that she gave me included shorthand, typing, bookkeeping, but no English. Somewhere I had read or heard that you needed four years of English so I told her that I needed English 4. She laughed in my face and said, “You aren't going to college, so here is your schedule for your senior year.” I refused to accept the schedule and again told her I wanted English 4. Again, she refused. I then told her I was not leaving her office until I got what I needed. Again, she refused. We sat there glaring at each other for quite a while then she finally relented and gave me English 4. Proudly, that is my first act of personal rebellion in response to an act of blatant discrimination.

My first year in high school was in Silver City at Western High school on the campus of WNM Teachers College. It was an integrated school but there was absolutely no mixing socially among the Mexican American and white Anglo students. During this time a new school district was formed, Cobre Consolidated School District, which kept the mining area communities together. I was then transferred to the new district. Cobre high school was also integrated, but with little to no social mixing of students of different cultures. At the graduation dance after the ceremony, a white boy asked me to dance and I accepted. After I sat down a teacher came over and told me that was

not acceptable. I saw a teacher talk to him across the gymnasium.

When I showed up at Western New Mexico Teachers College I was completely ignorant of the enrollment process. On the day I showed up to register they asked me if I had applied. I replied, “What is that?” The Registrar said,



A house in the Mexican area of Hurley. Some of these houses have been upgraded. But this what the original houses looked like. Author's photo.

“Don’t worry; go down that hall to the third door and you can apply there.” Being a Cobre graduate it was easy for them to confirm that I was a high school graduate. I did the paperwork and then went to register as a new student. The next question was, “What did I want to major in. My question was, “What is a major?” The registrar asked me, “What do you like to do?” I responded, I liked sports and reading. Consequently, I was designated a Physical Education major.

Later, when I declared for education/teaching I had to take classes to “get rid of my accent” before I was accepted. I was so angry and frustrated and frankly behaved very poorly; I flunked the class and had to repeat it. So, I pretended a voice with no accent, but again, was determined that I would always be bilingual, accent or no accent. Being bilingual has been a gift that I am glad that I fought to retain it. I now have 3 degrees, Bachelor of Arts, Master of Arts and a Master in Public Administration, which led me on a path to an incredible productive career.

Employment

My father was employed at the Kennecott Copper smelter in Hurley. He car pooled from our non-company village, Central, now Santa Clara, with three white men to the smelter....he went in one door and they went in another. He also got less pay than white men doing the same job.

All of that begin to change when the International Mine Mill and Smelter Workers sent in a charismatic organizer and his feminist wife to amalgamate several small unions into one union,



One of the houses on the white side of town now falling into ruin. Author’s photo.

Local 890. Up to this point, the small unions that existed, were led by white men approved by the company and that perpetuated the discrimination in pay and benefits of the Mexican American workers.

With the amalgamated Mine, Mill and Smelter Workers International. Local 890, Mexicans had some power for the first time. My father was an active member of the union. At the same time the organizers’ wife, Virginia Jenks, organized the women into a Ladies’ Auxiliary. This was not your traditional coffee and tea auxiliary. The women read everything that the company put out to employees and then they prepared newsletters to keep families informed on what was happening. My mother was an early leader in the Local 890 Women’s Auxiliary. My sister and I were at my mother’s side, every step of the way, stuffing envelopes, passing out information, etc. Although they were not members of the Union, Auxiliary members went to all of the Union meetings to stay informed on what was happening. All of this activity paid off when the Union went on strike at the Empire Zinc Mine. This strike is dramatized in the movie, *Salt of the Earth*, the only black listed movie produced in the United States and now considered one of the most important films of the 20th century by The Library of Congress.

While the men were on the picket line, the women made coffee and lunch for the men on the line. The men’s picket line held for 8 months with the company refusing to negotiate. At this point, the District Attorney filed a Taft Hartley Injunction against the Union. The Union was in a bind. They were faced with either stopping their picketing and accept the demands of the company or pay a daily fine that they could not afford. The women of the auxiliary, as was their habit, had read the Injunction and offered a solution; they were not members of the union so the injunction did not apply to them. Consequently, they could take over the picket line.

The Union meeting to deal with the charges and the auxiliary’s solution took hours and hours of debate, but finally, the men agreed that this

would save the strike. The women and children took over the picket line the next day and held it through incredible challenges (being hit and run over by cars, and the jailing of mothers and children) for 7 months. But it was enough to get the company to sit down and negotiate a beneficial contract with the Union. We were there with my mother at every step of the way. This strike gave workers some rights and more importantly equal pay for equal work in the mine. The women considered themselves partners in the process of social justice for the workers.

In spite of this situation, I lived in a loving, happy and affirming brown family bubble in Central, NM (a non-segregated village). Central (originally Santa Clara before New Mexico was colonized) was a non-company town in a county with company influence at every level. Basically, it was a Mexican town with maybe 10-15 white families (not segregated although there was little to no mixing socially). My father, mother, sister and I lived in a 4-room adobe house with one bedroom, no hot water and an outside toilet. My sister and I had twin beds in the bedroom while my parents slept in the dining room in a fold away bed. I thought that we had a beautiful home and enjoyed it immensely.

We were a happy family. Ours was part of a large extended family so I enjoyed two grandmothers, several aunts and uncles and lots of cousins. In addition, my parents had many friends and compadres (couples that baptized each other's children). There was lots of social interaction; someone was always visiting us or we were visiting someone else. The adults sat in the front room, smoked and had a few drinks and talked while we played in another room. Sometimes we would sit quietly by the door in order to listen to the grown-up's conversations. When we were not expecting anyone or had no plans to visit anyone we would pile in the car and my dad would take us for a ride. The area is quite beautiful; two rivers, lots of hills, birds, our rides were always very enjoyable.

Both of my parents were very involved in our lives. As we grew older, they created a corner in

the dining room with desks where my sister and I were expected to "study" because at some point in the future we were going to college. My Mother filled our home with books; an encyclopedia, a complete set of Mark Twain and a complete set of Junior Classics. She read to me every afternoon before my nap and answered any question I had in English and Spanish to maintain my bilingualism. My favorite book from that time was *The Odyssey*. Yes, my mother read *The Odyssey* to me before I went to school!!

On the picket line, I experienced a solidarity I strive for even today because I saw what can be accomplished when people work together, trust each other, and struggle for a common goal.

Sadly, New Mexico still has a colonized educational system that contributes to our being 50th in the country in achievement levels in education; this perpetuates our high poverty rates. Nothing will change until we recognize this.

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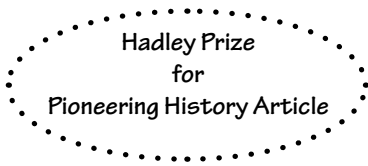
Elisa Sanchez earned a B.A. and M.A. from Western New Mexico University (commencement speaker 1998) and an M.P.A. from Baruch College, City University of New York which she earned through the National Urban Fellows program.

She was a public school teacher, community organizer in the south in the 60's, executive director of El Grito Headstart, coordinator of Border Economic Development and International Trade with County of San Diego, president and CEO of MANA, a national Latina organization.

She has served on the Planned Parenthood Federation of America Board of Directors and represented PPFA on the Alan Guttmacher Board of Directors. Have served on several national boards.

In 1996 and again in 1998, *Hispanic Business Magazine* named her one of the 100 "Most Influential Hispanics in the U.S." In 1997, at the 20th Anniversary Congressional Hispanic Caucus Institute Gala, she was awarded the Medallion of Excellence in leadership. In 1998, Western New Mexico University named her an Outstanding Distinguished Alumna and invited her to be the 1998 winter commencement speaker.

The Story Of S. Parks And The First Aerial Photo Of Las Cruces



By Christopher Schurtz

The photo's caption is brief, yet immediately intriguing: "Las Cruces By Kite, photographer S. Parks." The slightly grainy yet clear black and white photograph captures the small city - or the big town - of Las Cruces, looking northwest toward the Robledo Mountains, on a quiet day in the late fall of 1917.

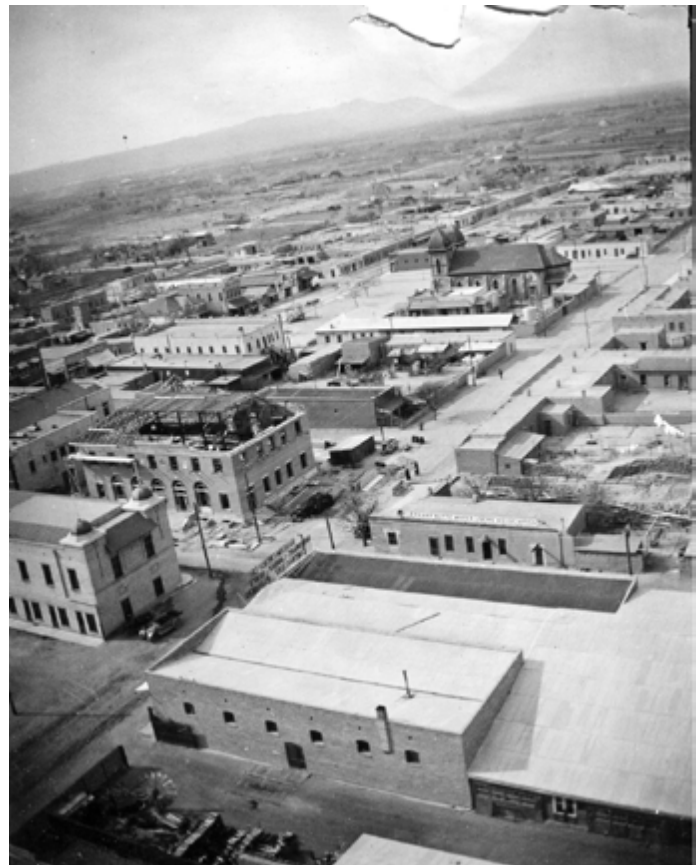
For any local historian with an interest in the city's early downtown architecture, this picture is a bit of a treasure box.

At the center of the photo, we can see the skeletal roof of the new post office building then taking shape. Completed in 1918, the building stands today at the corner of Church and Griggs, serving as the Municipal Court complex.

Across the street from it stands the Masonic Temple, completed in 1911, with its distinctive Turkish-style domes. In the bottom center of the photo is the Bascom-French Company, probably the biggest hardware-plumbing-lumber store in the Mesilla Valley, and across the street from it is the headquarters of the recently-formed Elephant Butte Water Users Association.

Surrounding these are the humble adobe houses and apartments of the city's east side, while further to the west are visible the brick and wood-framed houses along the tree-lined Alameda Boulevard. And then there are the smaller details - the stacks of wood and bricks, the enclosed, clutter-filled backyards, a few people walking the quiet city streets, a roadster-style car parked in front of the Masonic Temple.

At the center of the photo - and the heart of Las Cruces - we get a great view of the south side of St. Genevieve's Church and the plaza, as well as other now long-gone buildings that once lined downtown Main Street.



The S. Parks kite photo. Courtesy photo.

Indeed, virtually every structure in this photo no longer exists, falling to various tides of progress or Urban Renewal in the late 1960s and early 1970s - about the only downtown building in this photo still standing is the former post office building.

In short, it's an amazing photograph.

Such "birds-eye views" of towns do not become common until the 1920s, after the rapid development of photography by airplane during World War I. But at the turn of the century, photographers were experimenting with balloons and kites to capture photos from above, perhaps most

famously George Lawrence, who used kites to capture an iconic panoramic photo of San Francisco right after the 1906 earthquake.

Yet even in 1917, only a handful of photographers in the country possessed the access to the technology, the curiosity, and the know-how to capture a photo from a kite, and they usually did it using systems they designed and built themselves.

kite camera. Armijo wrote that Parks could snap a half dozen pictures in 30 minutes, from as high as 2,000 feet and in winds as low as 8 mph. At that point, Parks had used his new invention for months to take photographs of the surrounding country, and had already produced “some excellent views.”¹

But there was a specific reason Parks took the



A small section of the George Lawrence kite photo showing San Francisco after the 1906 earthquake and devastating fire. Copyright Geo. R. Lawrence, Chicago 1906, from Library of Congress.

Somehow Las Cruces – then a humble, rather unremarkable New Mexico farm town of 3,500 people – seems an unlikely subject for such a fine aerial shot from above. It certainly begs the question: exactly how does this photograph come to be, and what’s the story behind what is likely the first aerial photograph of Las Cruces?

An Eye in the Sky

“In Las Cruces an inventive genius has sprung. He is a former manufacturer of filigree jewelry, now following the trade in our city. He is Mr. S. Parks. This gentleman is a former New Yorker, and is an expert kite man, with practical experience.”

So wrote Isidoro Armijo in November 1917, in a rather lengthy article in the *Rio Grande Republican* describing Samuel Parks – or S. Parks as he more often called himself - and his self-made

aerial photo of Las Cruces, and it was not for mere whimsy.

After years of avoiding direct involvement in World War I, the U.S. had joined the war in Europe in April 1917. Like most American communities, Las Cruces enthusiastically got behind the war, and by that summer, flags and patriotism were on full display around town – that summer, even Parks flew a large American flag from one of his kites.

Parks hoped his invention could aid the war effort, and that the photo would demonstrate the effectiveness and capability of his kite camera as a potential battlefield reconnaissance tool.²

“America must win this war. Her emblem is the eagle, and her greatest and best field is the air,” Parks wrote that November. “Photography is one of the most important helps to her in this field, but

a camera that can be used from an aeroplane must be a costly one. A few of us old kite-men could teach the infantry squads to make and manage kites, and the government could give every squad one or two of my instruments at a cost of less than five dollars each, if made by this government in its own factories.”³

Armijo urged the Board of Defense in Santa Fe to adopt Parks’ kite camera, given its ability to capture detail from the air.

“The writer has seen the inventor give many demonstrations to friends and without claiming any knowledge of the efficiency, scientific rules, or mechanism, is of the opinion that he has a 100 per cent better machine to photograph the positions of the enemy than the French have.”

Indeed, the French were already using balloons and kites to capture aerial photos on the Western Front, though as Armijo pointed out, “(Parks’) invention requires the services of but one man, while that of the Frenchmen requires five.”⁴

Parks was offering his invention free to the government, or to any company that would split its interest with the government. Armijo explained, “it must be interesting to add that Mr. Parks is a national Committeeman of the Socialist Party of New Mexico.”

Which raises one more question: How exactly does a 60-year-old, kite flying, Socialist jeweler from New York end up in Las Cruces to snap the first-ever aerial photo of the Mesilla Valley?

Mr. Parks, the Jeweler

Born Samuel Parks in Oswego, New York in 1858, Parks lived as a young man in Texas, working as a jeweler in mostly small towns in rural areas. Parks’ father Asa Parks was a notable jeweler in Oswego, and Parks remained a jeweler his entire life.⁵ Perhaps his life-long experience as a jeweler and watchmaker gave Parks the capability to design, engineer, and manufacture small machines and devices like the ones he made for use with kites.

Isidoro Armijo described him as a maker of “filigree jewelry,” which generally involves intri-

cate, lace patterns and designs. He does not appear to have been a jewelry designer of any notoriety – though he did have a watch and jewelry repair shop in Manhattan’s competitive jewelry district on 5th Avenue, during the height of the Gilded Age.⁶

The mid-1880s were eventful and tragic for Parks: in 1884, his little brother Asa George was killed in a fall from a moving train, and the following year his father died of typhoid pneumonia.⁷

In 1886, while working as a jeweler in Graham, Texas, he married Annie Laing, an 18-year-old Irish immigrant. They would have one son, Henry George, born in 1892.⁸

They remained in Texas until returning to New York sometime in the early 1890s, where once again Parks took up the jewelry trade. In 1896, Annie died at the age of 28, leaving Parks widowed with their 4-year-old son.⁹

By the 1900 U.S. Census, Parks was apparently married to a 24-year-old German immigrant named Helen and living in a part of Manhattan heavily populated by immigrants from countries like Germany and Russia.¹⁰ It is at this time that Parks got interested in political activism and specifically the American Socialist Party, then forming in New York.¹¹

It’s also around this time Parks said he first got involved with kite flying, which clearly became a major passion for the rest of his life.

The ‘Kite-Flying Craze’

Parks was in his 40s when he joined a very small but diehard community of kite-fliers who at the turn of the century flew massive and elaborate kites capable of lifting advertising banners, meteorological equipment, cameras – and even a person.

Kite advertising was a highly unusual thing to be involved in – these were not the small kites flown by children in the park; rather, they were often huge nine feet tall behemoths. To do the job could sometimes require a string of box kites and multiple lifting mechanisms, especially when people began trying to raise heavy, cumbersome cameras into the air.¹²

A wire story published in 1909 describes how kite flyers were a particular breed. “All of the devices {for kite photography} require the utmost nicety of balance in manufacture, and there are only six people who make them in any number in the United States. Most of these are first of all inventors and only manufacturers because the work requires such delicate handicraft that it cannot be done by machinery or relegated to an ordinary mechanic. There is constant development and change in kite machinery.”¹³

Kite advertising became a trend in New York and other big cities in the early 1900s – so much so that people began complaining of high-flying kite banners clogging the sky.¹⁴

For optimal effect, kite flyers often flew from a top the highest or most prominent buildings, a sometimes dangerous position particularly given the size of many of these large kites. In New York, H.W. Turner “probably the most expert kite flyer in the United States” often flew big advertising kites from the Prudential Building.¹⁵

One newspaper account in 1916 of a New York kite flier describes his focus when flying his kites was usually on simply not falling:

“Kite flying from narrow, dizzy footings on the very edge of skyscrapers and in the treacherous and exasperating air currents that swirl and shift around high buildings requires the kind of nerve that former balloonists possess. ‘The principal thing we’re trying to do now – in fact, we’ve been trying to do ever since we started this advertising trick – is to keep from falling on the unsuspecting heads of the people below.’¹⁶

New York happened to be a sort of epicenter of American kite-flying - and Parks would have seen it all.

Parks cited the activities of fellow New Yorkers like kite pioneer William A. Eddy, who garnered frequent press accounts in the 1890s for various experiments using kites. Like others before him, Eddy developed ways to use kites for meteorological measurements, but he also developed a method of attaching a box camera to a modified Malay-style kite, and in May 1895, Eddy became the first

in the Western Hemisphere to successfully use a kite camera.¹⁷

Another New York kite man, E.I. Horseman was also doing kite advertising for political campaigns in 1900, and experimented with kite photography at the Pan-American Exposition in Buffalo, 1901, using a tandem of kites to lift a large camera and shooting the picture using a series of strings and pulleys.¹⁸

People had used kites and balloons since the Civil War for aerial reconnaissance, and some saw the apparent military potential of the kite camera.¹⁹ In 1898, during the brief Spanish-American War in Cuba, Eddy became the first American to use a kite camera for aerial reconnaissance (though that war ended before the technology could really be used).²⁰

By 1908, kite flyers in New York like G.K. Hollister developed their own mechanisms for lifting a camera and taking pictures by kite. One news account in a Pittsburgh newspaper emphasized the military potential for kite camera technology as “valuable to both army and navy.”²¹

Around 1909, Chicago kite flyer E.E. Harbert was using a device quite similar to the one developed by Parks to distribute literature and to take pictures by kite.²²

So certainly others before him had used kites to snap photos, and for military reconnaissance, and indeed Parks never claimed to have come up with the concept on his own, often citing his influences. Yet his particular invention – and specifically how it worked – came from his experience and ingenuity.

The Parks Kite Camera

There is no better account of the development of his kite camera than Parks’ own detailed telling, first published in the photography trade publication the *Photographic Journal of America* in November 1917:

“Fifteen years ago when W.A. Eddy was experimenting at Bayonne, N.J., I was advertising by means of kites and banners in New York, and became acquainted with another

kite-man, named Stephens, who showed me a little tin box containing a single pulley that he used on his kite-string, carrying it upward by a paper parachute until it reached a knot that operated a slide on the box to release the hook that held the parachute, to which a small bundle of papers or handbills could be attached, so as to drop them over a crowd at race tracks, fair grounds, etc.

“This gave me the idea.

“I did not want to lose my parachute every time, so I experimented at my home, then on Sixth Avenue, until I had perfected a messenger, somewhat similar in form to a butterfly, that would carry my bundles up, drop them, fold its wings together, and return to me.

“I did not patent this because I realized there were only about a dozen persons in the country who could be classed as professional kite-fliers who would have a use for it. Its principles and construction were so simple that any of us seeing it could make his own. In testing it out one day I raised my kites about 1000 feet from my roof of the building where I lived and sent my messenger up with some scraps of newspaper, sending my boy to watch and follow where they went, and thus let me judge of the effectiveness of the instrument for broadcast distribution of notices. My boy {*ed-this was his son H.G. Parks*} returned after nightfall, bringing a few pieces he had picked up near St. John’s College, in Fordham, N.Y.

“I used this instrument many times afterward at many places, especially in Detroit, Michigan where I frequently flew my kites from the Chamber of Commerce building, and where I had the fortune to raise what I believe was the largest ever kite-banner (800 square feet painted with seven-foot letters) for Morgan and Wright over the automobile races at the State Fair Grounds.²³

“Moving into the Southwest, I had given up the kite game until the campaign of 1916, when I picked it up again for local campaign work, but did not reconstruct my messenger

until the United States officially recognized that it was in the war and required further mastery of the air. Knowing that he who can master the air will have control of all that is below him for military strategy, I made new messengers until I had one that would work nicely and carry a box camera operating a shutter instead of turning it loose.

“I have experimented with cameras of different sizes and kinds, adapting my instruments to each, to discover the proper balance, angle, etc. until I decided that the 3 ¼ x 4 ¼ box was the most adaptable of ready-made ones for this use, and this is the size I took with me to exhibit to the military authorities and to photograph the trenches at Camp Cody, N.M. I have been steadily corresponding with Signal Corps headquarters but have not yet obtained any recognition, although I am assured the French are now using kites requiring five men to manage, and raise a cumbersome camera, using a time fuse and requiring to be hauled down to secure the plate or film. I can and have often gone out alone, raised my kite, sent up my messenger, and had it returned to me with the photo secured within twenty minutes.

“The only objection yet offered has been that taut wire (wire would probably be used in all military work) would be fatal to an aeroplane – the fallacy of which is at once apparent when the normal altitude of 500 to 800 feet is compared to that attained and required for safe maneuvering in planes; besides the fact that the kite is always under control, can be instantly cut loose if necessary, the loss being but a couple of dollars, or could be hauled down to enable the aeroplane to hover low, start or land.

“There is no doubt that my instrument can be improved for R.R., anastigmat and telephoto lenses, but I shall spend little more time on it for my use – it is good enough. – S. Parks”

In a similar article for the trade publication *Camera Craft*, which also featured several other

amazing aerial photographs of Las Cruces, Armijo explained: “The kites used are of the Malay and the combination Malay Box types, these being found most satisfactory in the variable winds of this section of the country. They are easily constructed and very stable as to position. Any tailless kite, however, may be used.

“The mechanism is wonderfully suited to its purpose, and one can appreciate this quite fully by seeing it work. Hundreds of beautiful and interesting views have been made, views unequaled in quality and detail.”²⁴

Armijo acknowledged the uphill battle in convincing skeptics of this new technology.

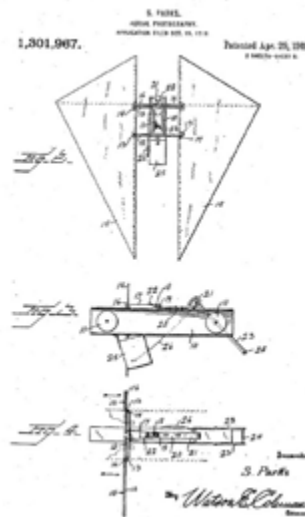
“The history of wireless telegraphy, the Holland and lake submarines, the Wright Brothers aeroplanes, the Lewis machine gun, and the present uncertainty of the fate of the Garabed invention, makes the inventor of this New Mexican method of kite photography somewhat pessimistic as to the reception his invention may receive.”

Yet Parks remained a believer.

In January 1918, the *Deming Headlight* reported Parks demonstrated his kite camera to officials at Camp Cody, the World War I encampment outside of Deming, snapping about a dozen photographs of the camp and the training trenches, despite a lightly falling snow that day.²⁵

“My method of raising and operating a camera is new and I believe patentable. There is nothing similar, although aerial photography has been experimented with for years. I have not yet tried to patent it, for personal reasons, though I would do so if I could assign a half interest to this government or I would give a half to one who would patent, provided he agreed with me to each transfer half to the government. It has been called to the attention of the Canadian government, but again for personal reasons, if it is not adopted for use by an English-speaking government before the close of the present war, I shall make public and free all details of my construction, so that every photographer may make and operate his own instrument for local birds-eye views, postcards, and souvenirs.”²⁶

His U.S. patent application offers a schematic and a complex explanation of how his device works and how it differs from other designs – specifically the box, or carrier, that held and lifted the camera, the wings and wheels that lifted the carrier up the line, the tripping device that triggered the camera to snap the photo, and the mechanism that allowed the wings to collapse and the carrier to return to the photographer.²⁷



Page one from the patent issued to Parks in 1919.

The camera Parks chose to use was a fairly lightweight Brownie No. 3 fixed-focus box carrying a meniscus lens and a rotary shutter, an early instant camera invented in 1908, and which happened to fit snugly inside the carrier. He would make use of a box kite when raising multiple banners, or later on his kite camera, though he tended to favor a

nine-foot Malay or Eddy kite.

Parks would ultimately secure a U.S. patent in 1919 for his kite camera design though the U.S. government, nor any other manufacturer, ever took up his idea by the time the war ended in November 1918.²⁸

In May 1919, *The Deming Headlight*, somewhat mockingly, reported:

“Jeweler Parks, of Las Cruces, inventor of an aerial photography outfit, which he has demonstrated to the satisfaction of several army officers, this week received his letters patent on same. The Kodak is sent up on a kite to any desired height, and when the Kodak reaches the desired height, it is tripped and the photograph taken, after which the Kodak descends on the kite string to the ground. It is rumored that the German army knew of this aerial photography outfit and quit while the quitting was good.”²⁹

The Kite-Flyer of Las Cruces

In the few short years since Parks arrived in Las Cruces, he'd already ingratiated himself to many in Las Cruces by way of his kite flying.³⁰

Parks may have initially come to the border region during the Mexican revolution to possibly lend his support for the Socialist revolutionaries there. That view may have changed after Pancho Villa's early morning raid on the American town of Columbus, New Mexico in March 1916, which resulted in the deaths of 18 Americans, including prominent Las Cruces resident Charles Miller.

The attack led to the deployment of thousands of U.S. Army soldiers and National Guardsmen along the U.S.-Mexico border, as well as the American Punitive Expedition that entered into Mexico that summer in the ultimately failed attempt to capture Villa.

Parks had not flown his big kites since moving to the Southwest around 1909, but the events of 1916 renewed his interest – and may have ignited a certain patriotism.

That July, Parks deployed his kite banner for H Company of the Fifth Massachusetts Infantry encamped at the fairgrounds outside of town, hoisting it high to greet the troops marching up from El Paso as they entered the city of Las Cruces.

“A unique welcome was displayed this morning by some local enthusiasts. A big kite was hoisted on the east wind so that it extended almost over the camp at the fairgrounds. Below the kite, but hundreds of feet in the air, was a canvas sign with the letters “Welcome H Company” standing out with startling clearness and legible for a mile or more around.”³¹

Parks also got involved in a major efforts going on in Las Cruces at the time. Area farmers and business leaders were trying to establish a sugar beet processing plant and develop a whole industry in the Mesilla Valley based around the sugar beet. Many of the community's big players were involved in it, and they enlisted Parks and his kites to work some magic in promoting the city's first-ever “Beet Sugar Day” in September 1916.

“A novel plan for bringing this Sugar Beet Day

to the attention of the people of El Paso was decided upon when the committee engaged S. Parks, of Las Cruces, to fly kites advertising the event from the top of the Mills building in El Paso all day Monday. Mr. Parks is an expert kite flyer, having had a wide experience in that line of advertising in the eastern states and will put up from the top of the Mills building some of the largest kites ever flown in the southwest.”³²

Indeed, as the *El Paso Herald* reported a couple days later, it was hard to say you didn't get the word, as the banners Parks flew a top the Mills Building were seen for miles around.

“An invitation from the sky was received by El Paso Monday when a great kite was sent up from the roof of the Mills building bearing a banner which reads: ‘Free Barbeque – Las Cruces – Wednesday – Beet Sugar Day – El Paso is Invited’. The kite was run up by the men who are boosting the Beet Sugar Day at Las Cruces and is part of the advertising campaign for the excursion here.”³³

The fact that Parks played such a prominent role in promoting the event suggests both his acceptance into the business community and his willingness to promote capitalist causes (although, one he perhaps saw as resembling a co-operative model), even though at this time he was a national committee member of the Socialist Party.³⁴

Parks employed his kite banners at least one more time that October, this time greeting soldiers of the U.S. Army's 10th Division, after a six-day march from Fort Bliss. The *El Paso Herald* reported “S. Parks, the kite flier of Las Cruces, flew a kite for six hours on the mesa yesterday. The kite carried an immense banner bearing the words ‘Welcome to the Soldiers.’”³⁵

When the U.S. entered WWI in April 1917, Parks took a minority view among his fellow American socialists in cautiously supporting America joining the war. That June, the *Rio Grande Republican* praised Parks for his unique display of patriotism.

“Float the National Colors: Don't forget to put out the ‘Stars and Stripes’ on next Tuesday. Many Las Cruces people evidently forgot to do this

Decoration Day. S. Parks showed his patriotism that day by floating the American flag high over Las Cruces by having it attached to a kite which he sent up very high.”³⁶

It is perhaps no surprise then that Parks offered his kite camera device to the government after the U.S. entered the war, seeing it as a potentially valuable wartime reconnaissance tool, though that backing of the war effort was somewhat at odds with his other passion - Socialism.³⁷

Parks, the Socialist

“Dear Comrades: A physician and surgeon of this town, Dr. Crecelius, aged about 30 and trained in New York, is willing to give hospital service to the cause. Write to him or us as to his usefulness and where most needed. Yours, an appeal for liberty – S. Parks.”

So reads the short letter Parks sent in February 1911 to Edith and John Turner, Los Angeles based journalists and Socialist activists, known at that time for a series of exposes about slavery and peonage in Mexico.³⁸

Parks was writing from what may have sounded like a far-off outpost somewhere in the desert Southwest - Hope, New Mexico, then a tiny town on the New Mexico’s southeastern frontier. He had moved there from Artesia, New Mexico the year before with his only child Henry, a 19-year-old draughtsman-in training.³⁹

Parks said he got into Socialism while living in New York at the turn of the century, which certainly would have exposed him to major labor strikes and union activity, as well as the formation of what would become the American Socialist Party. At that time, Parks lived in a neighborhood heavily populated by immigrants from more commonly Socialist places, Germany and eastern Europe, and the woman identified as his second wife, Helen, was a German immigrant.⁴⁰

The American Socialist Party had begun focusing on expanding Socialist membership in the Mountain West region, and it is possible Parks returned to the West as part of that effort. It is also possible Parks came to the border region to

lend support for the revolution then occurring in Mexico.⁴¹

However, at that time he wrote to the Turners, Parks’ primary focus was on his 19-year-old son, who was enduring a months-long, painful struggle with spinal meningitis. That April, Henry died of spinal dislocation at Sealy Hospital in Galveston, Texas.⁴²

Parks remained in the east New Mexico-west Texas area another year, at one point joining other Hope merchants in opposing the proposed addition of a saloon to the local billiards hall.⁴³

Las Cruces Socialism

In terms of how Parks ended up in the Mesilla Valley, few of us have a more evocative newspaper account of our arrival than his in January 1913:

“S. Parks, of the Pecos valley in Texas, who recently crossed the mountains north of here in an automobile in company with Dr. Homer Powers of Hope, N.M. in endeavoring to locate a mail route from Roswell to El Paso, has decided to remain in this section and has bought the jewelry stock owned by T.F. Schrader.”⁴⁴

By 1914, Parks was living in Las Cruces, running his jewelry store in a small building on Main Street. He wasted little time in getting involved in the local Socialist group, which included the photographer J.A. Horton, Willis Shaw, a carpenter from Texas, and Barbara Maney, the 36-year-old wife of a Texas cotton farmer.⁴⁵

Parks took the lead in writing a series of articles in local newspapers extolling the Socialist position on issues of the day, including prohibition, woman’s suffrage, U.S. intervention in Mexico and America’s involvement in World War I.

With the passage of the 19th amendment only a few years ahead, Parks wrote in favor of women serving in all roles within the party, “If she is to have suffrage – I think no party member will deny this – she is to have equality of SAY SO and therefore should have equality of BE SO; equality of representation in all things, and if she has the force, intelligence, and endurance to become the leader, we must follow her lead.”⁴⁶

Parks, then the chairman of the local group, reported to the *International Socialist Review* in July 1915 that they were raising money to open a library to one day give to Las Cruces:

“This is a town of about 3,500, 80 percent or more per cent of whom are Spanish-American, Mexican, and Roman... If it grows, we will give it to the town when it gets big enough to justify them in caring for and extending it. Our local has about twenty members but only a half dozen real hustlers for the revolution toward the co-operative commonwealth.”⁴⁷

The Las Cruces socialists spoke in favor of prohibition, and Parks took aim at the production side of the “alcohol problem,” urging “the nation, the state or the municipality to take to itself exclusive control of manufacture and sale” of alcohol.

“The only true remedy is to take the profit out of the business so that no private property in it can make gains. Should any profit then arise, for its few sales would be practically at cost and only for beneficial uses, such profit would go into the public treasury and be a benefit. As it is, it is a curse to both the user and the dealer; the latter would soon go at something else more productive and beneficial if he saw no profit in liquors. – S. Parks”⁴⁸

In August 1916, with the presidential campaign in full gear, the *Rio Grande Republican* reported, “S. Parks, the jeweler, has received notice that he has been made a member of the national committee of the Socialist Party and also a member of the state committee. Mr. Parks has been asked to come to Chicago and set a figure on his kite flying for use in the campaign.”⁴⁹

Parks was clearly one of the leaders of the Socialist activities in New Mexico – not that the state’s party had very many members.

Socialists saw most of their support among the farming-ranching populace of New Mexico’s eastern counties, in the populist remnants of the old Grange movement. But Socialists were certainly never in any great numbers in New Mexico; in 1918, there were fewer than 200 members statewide. In 1914, Curry County voters elected a Socialist, the newspaperman W.C. Tharp, who

served a term in the state legislature. Socialist candidates appeared on state ballots from 1912 to the early 1920s, but never came close to dislodging the two-party system.

When Parks ran for secretary of state in 1918, the *Rio Grande Republican* commented his was the only local name on the ballot.

“Doña Ana County has not been altogether forgotten in the conferring of nominations on our citizens. We understand that Mr. Parks, the jeweler, has been nominated for secretary of state on the Socialist ticket.”⁵⁰

His results were fairly typical of most Socialist candidates in New Mexico, receiving 1.7 percent of the statewide vote. Of course, by 1918, no Socialist did well in any American election.

By then, America was fighting the war to “make the world safe for democracy.” It was a war that would become a political disaster for the American Socialist Party.

Parks and the Great War

In August 1915, Parks and the Las Cruces socialists wrote to N.M. Congressman Benigno C. Hernandez who served on the U.S. House Committee on Labor, urging Congress to oppose any involvement in the ongoing war in Europe, a position actually shared by the majority of Americans, who were wary of a war that was already proving to be horrifying in its brutality.

When America did enter the war in April 1917, the party selected Parks and Albuquerque bookkeeper Walter B. Dillon to serve as state delegates from New Mexico for an emergency national party convention in St. Louis, specifically to determine the party’s stance on the war.⁵¹

Parks ultimately voted in favor of the party’s anti-war platform, but he also supported the minority view that urged cautious support for America’s involvement in the war as being important toward the goals of a Socialist agenda. In December 1917, Parks wrote to the *Appeal to Reason*, the Socialist newspaper based in Girard, Kansas, to agree with that paper’s qualified support for the war.

“I am trying to do what I can to help my country maintain its own democracy against German attacks without which all our agitation for social and industrial democracy will be lost. I believe you are right [about needing to support the war], although I attended the St. Louis convention and approved of the majority report. I am now a member of the National Committee of the Socialist Party. – Las Cruces, N.M.”⁵²

Indeed, Parks remained a committed Socialist during the war. A month after the U.S. entered the war, Parks urged the state government to “seize and operate for the benefit of the whole people of the state industries concerned with the production, transportation, storage and marketing of foods and other necessities within this state” and to “compel the seizure of suitable vacant land” to create a state-run agricultural system.⁵³

The passage during the war of the Sedition and Espionage acts essentially sought to silence opposition to the war, and the government targeted groups like labor unions and the Socialist party, whose leader Eugene Debs became one of more than 2,000 people convicted under these acts.⁵⁴

With support for the war cast as a “you’re either with us or against us” proposition, New Mexico’s Socialists split over the war, with some completely opposed, and others, like Parks, cautiously supporting it – that may be one reason Parks flew the American flag “high over Las Cruces” that Decoration Day in 1917.⁵⁵

Parks actually became fairly supportive of America’s role in the war – after all, his kite camera represented his particular contribution to the war effort.

“I have been in the Socialist movement for twenty years or more and I never saw the time that we needed more to perfect our organization with loyal American leaders,” Parks wrote to the *Appeal of Reason* in August 1918. “Many have seceded from the party; a great number have become either disgusted or indifferent. They voted for the St. Louis platform thinking that they could stay out of the war and not understanding all the issues of the benefit to the labor movement of the world by the

union with the Allies.”⁵⁶

Still flying

But World War I, as well as a new anti-Communist “Red Scare” that gripped the U.S. by 1918, gutted the American Socialist party. Membership dropped dramatically across the country as well as in New Mexico.⁵⁷

By 1920, it seems Parks’ political activities had subsided, as he is no longer listed as a national committee member. But his interest in photography remained. He claims “photographer” alongside “jeweler” as his profession, and even ran a small photo studio on Main Street for several years.⁵⁸

He occasionally made use of his kite camera as well – and the unusual curiosity of it still garnered mention in the news. When he returned to Oswego to visit his ailing mother in 1921, he apparently brought his kites with him.

“Samuel Parks, whose Kite Camera has attracted much attention here, took a picture of outer harbor from breakwater,” reported the *Oswego Palladium Times*. “The kite and camera was sent up a distance of 1,200 feet and when camera was touched off, a remarkable picture of Diamond Match was taken. Boy Scouts may soon be outfitted with Parks’ aerial camera.”⁵⁹

Parks may have kept at it throughout the 1920s. Several New Mexico newspapers published a story about Parks and his kite camera in 1929, indicating he was still using it to snap photos from the sky.

“Every now and then, Parks can be found taking aerial photographs of New Mexico, working his camera on a hemp line which is raised by a Malay model kite nine feet high and nine feet at the crosspiece. The device which carries the camera up the string was invented by him while he was working in New York on stunt advertising. He said he has obtained good photographs in twenty minutes, counting from the time he started to put the kite in the air until he pulled it in. A breeze of four miles an hour will lift his large kite for most purposes, but six miles, he says is better.”⁶⁰

By 1929 Parks was in his early 70s, and had moved to the small town of Alpine, Texas, working as a watchmaker in a jewelry store. He does not appear to be active politically, nor is there any more mention or record of him flying his kites or deploying his kite camera invention. He eventually retired and lived out his days in Kalamazoo, Michigan, where he died in January 1945 at the age of 86.⁶¹

And as fantastic as that first aerial photo of Las Cruces remains, the tantalizing possibility exists that somewhere – perhaps sitting forgotten in an attic or closet – sit boxes full of Parks’ photographs, capturing no doubt stunning views from the Mesilla Valley to Oswego, New York – by kite.⁶²

Christopher Schurtz is a New Mexico historian who focuses on the history of Las Cruces and the Mesilla Valley. A former reporter for the *Las Cruces Sun-News*, Schurtz wrote dozens of articles about local history, and in 2012, he produced the coffee table book *Historic Las Cruces* for the Branigan Museum Foundation. Schurtz has a master’s degree in history from NMSU and has helped develop several exhibits for local museums. Since 2016, he has taught courses in U.S. history, public history, and military history at New Mexico State University and El Paso Community College.

His article “The Unique Legacy of Abraham Lincoln” was published in the 2010 edition of the *Southern New Mexico Historical Journal*, and in 2009 DACHS awarded the Gemoets Award to him and co-author Cameron Saffell for their article on the Shalam Colony and its contribution to New Mexico agriculture. He is also the vice president of the Remember Bataan Foundation.

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End Notes

¹*Rio Grande Republican*, 30 Nov 1917, “New Mexico In the War.” Isidoro Armijo was a good person to have on your side. As a former Dona Ana County clerk whose family traced back to the town’s beginnings, Armijo remained well-respected in Las Cruces, and he often enthusiastically supported progressive ideas and people doing unusual things. Armijo himself had tried to establish the Las Cruces Railway, an ultimately failed attempt at public transit in Las Cruces (see Christopher Schurtz, *Off the Rails: The Story of the Las Cruces Railway*). Armijo wrote a couple more articles about Parks and his kite camera, and served as a witness for Parks’ application for a U.S. patent, which he was awarded in 1919.

²This and other photos he took appeared in several photography trade magazines, and eventually Parks included it with his application for a U.S. patent.

³*Photographic Journal of America* in November 1917

⁴The *Rio Grande Republican* 9 Nov 1917 ran a photo of French soldiers raising a kite camera

⁵Parks is always identified in census records and telephone directories variously as a jeweler, a watchmaker, a repairer, or an engraver. In the 1920 U.S. Census he is living and working as a watchmaker in Las Cruces. Most intriguingly, the 1905 *New York State Census* reports his occupation as “astrologer.” There is a field of watch and clock making, or horology, involved with astrological clocks and devices – but he never reports astrologer as his profession anywhere else.

⁶*The Jewelers Circular and Horological Review*, January 1900, says “a dispatch from Wilmington, Delaware stated that a Russell C. Parks said he was a jeweler of New York and the son of Samuel Parks. The only Parks known in the retail jewelry trade of New York is Samuel Parks, repairer, 1330 Fifth Avenue” (Google Books) In fact, Parks only had one son, and there is no other record linking him to a “Russell C. Parks.”

⁷*Democrat and Chronicle*, 4 Jan 1884

⁸A newspaper account says S. Parks married Annie Laing, sister of Joseph Laing, a prominent railroad contractor, and that he was a jeweler in Graham, Tx. 21 Aug 1886 (Also *Texas, U.S., County Marriage Records, 1817-1965*, married in Parker, Texas)

⁹Annie Parks born 1868, died {cause unknown} in Manhattan 20 December 1896. *New York, New York Extracted Death Index, 1862-1948*; Reported in the *New York Times*, 24 Dec 1896, "Annie Parks, 155 10th Avenue – 28 years old, reported died Dec. 20"

¹⁰In the 1900 U.S. Census, Parks goes by "S. Parks," and he does make an effort to go by that name after that. It is possible this was to avoid confusion with another Samuel Parks, a well-known but disgraced New York area union leader who died in Sing Sing Prison in 1904. Also, I have been unable to find a marriage record or a divorce record for this marriage. The *1900 U.S. Census* gets a few facts wrong – it incorrectly records the ages of Helen and H.G. Parks, and infers the two had been married since 1886, which was actually the date of Parks' first marriage in Texas. It is possible they were only married merely under common law or not married at all, or the records simply don't turn up in available digital archives.

¹¹Parks said he was involved in the Socialist movement since at least 1898, *Appeal to Reason*, page 4, 10 Aug 1918

¹²*Los Angeles Times*, 18 Mar 1901, "Kites No Longer Mere Playthings"

¹³The *Butte Miner* 29 Aug 1909

¹⁴A 9 Dec 1900 critique in the *New York Times* warned "there really does seem a danger that the whole sky line of New York may soon be defaced with these seemingly farfetched attempts to get a little sensational advertising at a trifling expense."

¹⁵*The Buffalo Review*, 5 Jun 1901

¹⁶*The Sun*, New York, 06 Feb 1916, Page 36

¹⁷Though in the late 1880s French photographer Arthur Batut became the first to take photographs from a large kite

¹⁸*The Buffalo Enquirer*, 21 May 1901; also the 8 Nov 1900, *New York Tribune*, reported Horse-

man flying banners from atop the Tribune building in New York, 3,000 feet in the air: "The political kite, the advertising kite, draws the eyes of even the most bored man heavenward, to learn what their message is...It is only lately that kite flying in this country has been brought to a high state of perfection."

¹⁹The U.S. Army assigned "balloon kites" to units along the border between 1916 and 1919 to 1919—*El Paso Morning Post*, 28 Sep 1916 and *El Paso Herald*, 7 July 1919

²⁰In 1897 the trade magazine *The Century* published two articles detailing Eddy's early exploits and experiments with kites. https://www.google.com/books/edition/The_Century/y3gA AAAAYAAJ?hl=en&gbpv=1&dq=Century+Magazine+Eddy+kite&pg=PA80&printsec=frontcover also see the U.S. Army web site https://www.army.mil/article/95971/this_week_in_history_february_15th

²¹"The Success Attained by Kite Camera" *Pittsburgh Press*, 03 Dec 1908, page 10

²²The *Butte Miner* 29 Aug 1909 ran an article originally published by the *Chicago Tribune*, which includes a description of the device – a box lifted by "wings" and a triggering mechanism that snaps the photo and releases the box back to the sender. This is very similar to Parks' device.

²³*Morgan and Wright was a bicycle tire manufacturer that moved from Chicago in 1906 to open a huge factory in Detroit. The company became what is now Uniroyal Tires.*

²⁴Isidoro Armijo, published in *Camera Craft, A Photographic Monthly*, Vol. 25, publisher Fayette J. Clute, 1918, pgs. 138-141, digitized Feb 13, 2008 by Harvard University. Armijo had a hand in writing a couple of other articles that appeared in New Mexico publications generally under the headline "Socialist Offers Invention to Government," with some changes in wording.

²⁵"Las Cruces Man Makes Experiment With Photographic Kite at Cody" – *El Paso Morning Times*, 11 Jan 1918; Also Armijo's account in *Camera Craft*

²⁶*Camera Craft, 1917*

²⁷For example: “This invention relates to photographic appliances, and particularly to means for taking photographs from a kite supported camera. The general object of this invention is the provision of means whereby a camera may be sent up or caused to travel upon a kite supported line to a predetermined altitude and then the shutter of the camera operated and when the shutter is operated the camera will return down the line to the operator without the necessity of drawing down the kite each time a picture is taken.” U.S. Patent application

²⁸Parks’ patent in 1919 witnessed by Armijo <https://patents.google.com/patent/US1301967A/en?inventor=Samuel+Parks>

²⁹*The Deming Headlight*, 20 May 1919

³⁰An account in *Rio Grande Republican* in April 1914 includes passing mention of the Parks jewelry business in one of the buildings downtown. *New Mexico Business Directories* lists him as a jeweler in Hope, N.M. in 1911, and he appears as a jeweler in Las Cruces from 1915 to 1922, then he is a jeweler and photographer in 1923, then just photographer in 1924.

³¹*El Paso Times*, 13 Jul 1916

³²*El Paso Times*, 20 Sep 1916

³³*El Paso Herald*, 18 Sep 1916. Although the local newspapers reported a good turnout on Sugar Beet Day, ultimately the industry never really developed in the Mesilla Valley, and the sugar beet fell to the valley farmers’ more preferred cash crop, cotton.

³⁴It would be fair to say Parks, like some other American Socialists, was not against capitalism or business per se, but rather favored a partnership between government and industry.

³⁵*El Paso Herald*, 7 Oct 1916– also greeting the division was Civil War veteran Capt. S. W. Sherfey, on horseback and dressed in his old blue Union uniform.

³⁶*Rio Grande Republican*, 1 June 1917

³⁷“Socialist Offers Invention to Government” 25 Jan 1918, *Columbus Weekly Courier*, identifies Parks as a national committeeman of the Socialist Party. This article is essentially a reprint of Armi-

jo’s November 1917 *Rio Grande Republican* article, and it appears in several other newspapers as well, including the Kansas-based Socialist publication *Appeal to Reason*.

³⁸Harry A. Crecelius also wrote to Turner’s colleague Anselmo Figueroa in Los Angeles: “I see by the daily papers that there is a lack of surgical care for the wounded revolutionists. If such be the case, kindly put me in communication with the proper ones, that I may get into their hospital service, where I can be of assistance to them.” Hope, N.M., Feb 7, 1911. Both of these short letters appear in a congressional report regarding Socialist activities during the Mexican revolution. *Investigation of Mexican Affairs: Preliminary Report and Hearings of the Committee on Foreign Relations*, Vol. 2 pgs. 2499-2500. Washington Government Printing Office, 1920. Accessed from Google-Books, Nov. 28, 2022.

³⁹“S. Parks and son of Artesia are here to locate. Mr. Parks is a practical jeweler and will go into business here.” 10 Oct 1910, *Hope Penasco Valley Press*. Henry’s uncle Joseph Laing was, like his mother an Irish immigrant, yet established himself as a prominent builder and contractor in the Galveston area, building major infrastructure projects around Texas. <https://www.shreveporttimes.com/story/news/2016/03/07/our-history-details-sought-regarding-past-business-leader/81410218/>

⁴⁰*1900 U.S. Census*. The national party would eventually be headquartered in Chicago.

⁴¹*Making a Modern U.S. West: The Contested Terrain of a Region and its Borders, 1898-1940*, pp. 121-150, University of Nebraska Press, 2022, from JSTOR

ALSO Against the Current: A Socialist Journal web site, author Dan La Botz <https://againstthe-current.org/atc149/p3103/>

⁴²“S. Parks is at his place, doing business as jeweler. His son, Harry{sic}, died in the hospital at Galveston, where Mr. Parks took him for treatment.” *Hope Penasco Valley Press*, 9 Sept 1911; and *Texas, U.S., Death Certificates, 1903-1982*

⁴³Signed letter with other Hope merchants opposing a saloon as part of a new billiard hall

(anti-saloon) March 12, 1912, *Hope Penasco Valley Press*. Also, the July 6, 1911 *Mexia Weekly Herald* features a fictional shopping spree in the small town of Mexia, Texas including the jewelry department, where “they also have an expert doctor on sick watches here in the person of Samuel Parks. He can make an old dyspeptic time piece look and act like new.”

⁴⁴*El Paso Herald* 18 Jan 1913

⁴⁵These names appear in letters in the newspaper signed by the party’s local members. Shaw was also one of the witnesses on Parks’ U.S. patent application. Also, U.S. Census 1910 and 1920.

⁴⁶“That Woman Question” – *The American Socialist*, 24 July 1915; Also see “The Radical Press in the United States” by Joseph Conlin,

⁴⁷July 1915 ISR Google Books *International Socialist Review*, Volume 16

⁴⁸*Rio Grande Republican*, 31 Aug 1915

⁴⁹*Rio Grande Republican*, 25 Aug 1916

⁵⁰*Rio Grande Republican* 11 Oct 1918

⁵¹The two delegates from NM attended the April 7, 1917 emergency convention of the national Socialist Party of America in St. Louis <https://www.marxists.org/history/usa/eam/spa/spa-conv17delegates.html> which featured 44 states debating the U.S. entry into WWI, “Proceedings Emergency Convention of the Socialist Party of America at St. Louis, 1917” from Google Books

⁵²*Appeal To Reason*, 29 Dec 1917 Parks was among dozens of Socialists from around the west who submitted letters supporting the stance taken by the *Appeal to Reason*, which earlier that year had ran his “Socialist Makes Invention” kite camera story. Parks agreed with the influential paper’s cautious and qualified support for the war – in contrast to the position the national party took that April against the war.

⁵³*Rio Grande Republican*, 01 May 1917, “Socialists Make Demands”

⁵⁴Parks would have read all about it in his hometown paper; “Headquarters of I.W.W. Raided: Government Secret Service Raids I.W.W. – Socialist Headquarters” – *Rio Grande Republic*, Sept 7, 1917

⁵⁵*Rio Grande Republican*, 1 June 1917

⁵⁶*Appeal to Reason*, page 4, 10 Aug 1918

⁵⁷Membership in the national Socialist Party dropped from 77,000 to 10,000 in 1919, see Socialism in U.S. https://depts.washington.edu/moves/SP_map-members.shtml

⁵⁸*Rio Grande Republic*, 24 Aug 1922 – “Photographer Has Wonderful Trip” to painted desert, Grand Canyon, on his way to California – his last surviving sibling, sister Henrietta Parks, joined him The paper reported he brought back “many wonderful photographs of the places which he passed through.” Also, an advertisement for Dona Ana Studio, S. Parks proprietor, 14 Dec 1922, RGR

⁵⁹*Oswego Palladium Times*, Sunday June 19, 1921 (in the Looking Back column in 1971)

⁶⁰10 Feb 1929 *Albuquerque Journal* “New Mexican Takes Photos Using a Kite,” dateline Hillsboro, NM. There is also a short Associated Press account from 1926 that was published in many newspapers, of someone in San Antonio, Texas using a device very similar to Parks’ but using a motion picture camera; for example, see “Kite Camera Takes Long Range Scenes” in the *Oakland Tribune* 19 Oct 1926

A Tale Of Two Creeks: The Birth Of Blind Musician Elizabeth Garrett

By Dan Jones

The author would like to extend his thanks to Mike Jackoboice for many suggestions which improved this article, and to Melba Valdez for her excellent illustrations.

Elizabeth Garrett (1885?-1947) had two major claims to fame in New Mexico. First, she was the daughter of Sheriff Pat Garrett (1850-1908), world-famous for killing Billy the Kid at Fort Sumner, New Mexico in 1881. Her mother was Apolinaria Gutierrez Garrett (1860-1936).

The second claim to fame came about in 1915, when she wrote a song called *O Fair New Mexico*. Written in the form of a tango, the legislature officially adopted it as New Mexico's state song in 1917. John Philip Sousa made an arrangement of it in 1928.

In 1892, she was enrolled in the Texas Asylum for the Blind, now called the Texas School for the Blind and Visually Impaired (TSBVI), in Austin, Texas, where she studied piano, organ, and voice. She graduated in 1904 and then received further musical training in New York and Chicago. From 1907 to 1915, she taught at the New Mexico Institute for the Blind in Alamogordo. She gave concerts around the United States and was promoted as the "Songbird of the Southwest."

She moved to Roswell, New Mexico, in 1920, and taught piano in addition to writing song lyrics

and music. Later in life, she developed a friendship with the blind and deaf author and political activist Helen Keller. She died on October 16, 1947, after a fall on a city street in Roswell while walking home accompanied by her seeing-eye dog Tinka.



Elizabeth Garrett playing a piano. Date unknown. Courtesy of the Historical Society for Southeast New Mexico.

Elizabeth's blindness

Elizabeth was blind, though when and why she became blind is a matter of some uncertainty. She herself said "*...in my early infancy it seemed that I must go through life without my physical sight.*"¹ (italics mine). The word "infancy" derives from words meaning "incapable of speech." A dictionary defines an infant as a person too young to walk. It seems that she was either born blind or became blind when she was no more than a year or two old. There is a rumor that Pat blinded her in a drunken rage², but the author was unable to find any primary source for this rumor.

The Folklore Project of the Federal Writers' Project, a New Deal jobs program that was part of the U.S. Works Progress (later Work Projects) Administration (WPA) from 1936 to 1940, employed more than 300 writers from 24 states. One of their jobs was to seek out people who remembered pioneer times of the 19th century, and write their first-hand stories.

One such writer was Edith L. Crawford. She interviewed a woman named Nellie Henley Bra-

num, who had been a neighbor of the Garretts' at the time of Elizabeth's birth. Mrs. Branum provided some details of her father's involvement with the birth:

"Father [Thomas W. Henley]... was not a licensed doctor but he had gone to a medical school in St. Louis, Missouri, but on account of finances he had to quit before he graduated. He practiced with an older doctor while in Texas... Mr. and Mrs. Pat Garrett lived on a ranch adjoining the 'V' Ranch [full name Angus V V Ranch, where Henley was working as a blacksmith] and Mrs. Garrett gave birth to a baby girl and my father attended her at this birth. This baby girl is the same Elizabeth Garrett who wrote our state song, *O Fair New Mexico*."³

Henley was a jack-of-all-trades. At various times, he was a school teacher, blacksmith, teamster, and doctor, though his qualifications as the latter are dubious. There is a widespread rumor that Elizabeth's blindness was caused by Henley's (mis)application of a chemical called blue vitriol (copper sulfate) to her eyes as an infant, but the author was unable to find any primary source for this rumor. A medical handbook of the time does suggest using blue vitriol near the eyes:

"For its local astringent properties upon the mucous surfaces it [blue vitriol] is useful in chronic granular inflammation, especially of the eyelids (conjunctivitis)..."⁴

However, such usage is now regarded as counterproductive and dangerous:

"Exposure to particulates or solution [of blue vitriol] may *cause* conjunctivitis, ulceration, and corneal abnormalities. Causes eye irritation and possible burns."⁵ (italics mine)

Regarding Elizabeth's stay at TSBVI (starting when she was about seven years old), a current TSBVI employee (and volunteer historian) told the author:

"...it's my understanding that they [TSBVI] would always examine the students at the yearly registration and had a doctor and nurses on the staff... On entering the school, Elizabeth was definitely diagnosed with ophthalmia neonatorum..."⁶

Ophthalmia neonatorum (now called neonatal conjunctivitis) "is a[n] inflammation of the outer eye... which affects newborn babies following birth. It is typically due to neonatal bacterial infection, although [it] can also be non-infectious (e.g., chemical exposure)... Infectious neonatal conjunctivitis is typically contracted during vaginal delivery from exposure to bacteria from the birth canal... most hospitals in the United States are required by state law to apply eye drops or ointment soon after birth to prevent the disease. If left untreated, neonatal conjunctivitis can cause blindness."⁷

Birth and early life

The details of Elizabeth's early life are obscure. Note the question mark after the date 1885 above. The only extant book-length biography of her⁸ says "She was born October 12 in the mid-1880's on a ranch at Eagle Creek" (p. 14), and a footnote at the bottom of the page says "Believed to have been 1885". Since these statements have no source(s) given, it isn't known how the author could be definite as to the month and day, but indefinite as to the year.

Her tombstone, in Roswell's South Park Cemetery, is even less helpful. It is engraved merely with just her name, year she died and the title of her most memorable song.



Her official New Mexico scenic historic marker, at the intersection of NM 48 and NM 532 (Ski Run Road) between the communities of Ruidoso and Alto, displays her birth year as 1885. The

marker's location near Eagle Creek, and its title "BIRTHPLACE OF ELIZABETH GUTIERREZ GARRETT", implies that she was born on this creek.



On Feb. 9, 1937, another Folklore Project writer, Georgia B. Redfield, interviewed Elizabeth in her five-room stuccoed adobe house, located at 102 S. Lea Avenue in Roswell. Soon after the interview started, Elizabeth was quoted as saying:

"I was born at Eagle Creek, up above the Ruidoso [River] in the White Mountain country. We moved to Roswell... while I was yet an infant. I have never been back to my birthplace..."⁹

Alas, she never mentioned the year of her birth, but showed no doubt about the place. An-



Modern photo of Elizabeth Garrett's "casita" in Roswell. Author's photo.

other thing worth noting is that she was moved away as an infant, and never went back, so was totally dependent on others for this information.

Elizabeth in the census

Attempts to determine her birth date via censuses yield a wealth of contradictory information.

On the 1st of June, 1885, enumerator Thomas W. Garrard visited the Garrett home in Las Vegas, New Mexico¹⁰, and listed her age as 7/12 (in other words, seven months old). He entered "Nov" as her birth month, and, considering the date of the census, her birth year is inferred as 1884. Interestingly, the census form had a box labeled "blind" that he could tick, but left unticked. This suggests that she was still sighted at seven months old, but perhaps he merely forgot to ask. See box below.

The 1890 census was largely destroyed in a Washington, DC fire, so no luck there.

In 1900, she appears in two censuses, Las Cruces and Austin. This was a mistake; she should only have been counted once. Nevertheless, in

Dwelling Number	Family Number	Name	Sex	Age	Relationship to head of family	Occupation	Sick or Disabled
192	1	Garrett, John	M	30	Head	Farmer	
		Garrett, John	M	28	Wife	Housewife	
		Garrett, John	M	2	Child		
		Garrett, John	M	3	Child		
		Garrett, John	M	3	Child		
		Garrett, John	M	3	Child		
		Garrett, John	M	3	Child		
		Garrett, John	M	3	Child		
		Garrett, John	M	3	Child		
		Garrett, John	M	3	Child		

The Las Vegas Census from 1885 showing the Garrett family.

the Las Cruces census¹¹ (enumerated on June 4, 1900 by Samuel A. Steel) her birth date is given as November 1884.

As stated above, at that time she was enrolled in the Texas Asylum for the Blind. That could explain why she was in the Austin census¹², except that enumerator W. R. Leonard was only supposed to report people if they were living there on June 1, 1900 (the exact date on which he enumerated her). It's unknown whether she was there or at home in Las Cruces. In any event, her birth date is given as October 1884, only one month different from the Las Cruces census.

On the 26th of April, 1910, enumerator Jose C. Rodriguez visited the Garrett home in Las Cruces¹³, and listed her age as 24. This would have put her birth year as 1885 or 1886, depending on whether she had had her 1910 birthday before the enumerator arrived.

On the 5th of January, 1920, enumerator Morgan Rice visited the Dwyer home in Manhattan¹⁴ (where she was a boarder), and listed her as 45, which would have put her birth year as 1874 or 1875. This birth year is so obviously erroneous that it will not be considered further.

On the 3rd of April, 1930, enumerator Edith L. Wherrett visited the Manning home in Roswell¹⁵ (where she was a boarder), and listed her as 47, which would have put her birth year as 1882 or 1883.

On the 8th of April, 1940, enumerator Maude Henderson visited her home in Roswell¹⁶, and listed her as 42, which would have put her birth year as 1897 or 1898. Again, this birth year is so obviously erroneous that it will not be considered further.

Does majority rule?

Based on the above information alone, she could have been born between 1882 and 1886. However, if one searches other writings for her birth year, in the vast majority of cases, one will find 1885. Possibly, this is due to the Hall book.

Does this mean that the majority is correct? Certainly not. An evaluation of these writings along the lines given below will show that the authors are using secondary (or higher-order) sources of lower quality. Frequently, one well-known work will contain an erroneous “fact”, then future authors will cite it over and over again.

Evaluating conflicting information

When faced with choosing the most reliable among conflicting reports, the historian will find it useful to ask a few questions:

1. How far in time is the report from the event reported on?
2. How far away is the informant from be-

ing an eyewitness to the event (1st-, 2nd-, 3rd-hand, etc.)? This is a liberalization of the well-known legal *hearsay* rule.

3. If the event is controversial, does the informant have a motive for deception?

Asking the above questions about the conflicting birth dates, there is a clear winner. It is the 1885 census. The record was made only seven months after the event, whereas the others were recorded years or decades later. And the informant was likely Apolinaria, as it was frequently the case that the wife was the only adult home when the enumerator arrived. She’s the only one that we know for certain was an eyewitness to the event! And she had no known reason to be deceptive about it.

All of the other sources are inferior to the 1885 census on one or another of these criteria.

Is there doubt about where she was born?

Of course!

The author will refer to the community where she was born as “Alto”, because this name is familiar to modern readers, though the name wasn’t commonly used until a post office was established there in 1901¹⁷. The first postmaster W. H. Walker had the privilege of naming the post office, thus indirectly naming the community. He named it “Alto” (Spanish for “High”) because of its elevation of approximately 7,300 feet.



The old Alto Post Office. Photo courtesy of the Historical Society for Southeast New Mexico.

The 1885 census shows that the Garrett family was living in Las Vegas as of June 1 of that year, but where were they living in November 1884?

At first, that would seem to be an easy question to answer. One would simply look through the Lincoln County deed records and identify property owned by Pat Garrett in the Alto area in the 1880's. The author undertook an exhaustive search of Lincoln County deeds in which Garrett was named as buyer or seller. There were many, and all the properties were located, usually using the township-range-section system defined by the Land Ordinance of 1785, and still in use today.



Alto log school house in which Eugene Manlove Rhodes taught ca. 1890-1892; photo taken by Elmer Otis Wooton in 1898. Courtesy NMSU Library Archives and Special Collections

No record was found that Pat Garrett ever owned any property around Alto. He might have filed a homestead claim for an Alto tract, but never “proved up” the claim, since he was gone long before he lived there for the five years required to do so. Unproven claims are only accessible by hands-on search at the National Archives in Denver.

After several false starts, a method was found to locate the Garretts’ home. In early spring of 1883, Garrett went to visit his cousin Seaborn T. Gray in Grapevine, Texas (near Dallas). We now turn to Nellie B. Reily (a daughter of Gray’s who was interviewed by another Folklore Project writer) to take up the story:

“I was six years old when we left Grapevine in April 1883... Pat Garrett... had a cattle ranch on Little Creek... He persuaded my father to move to New Mexico and bring his cattle... We traveled in four covered wagons... We arrived at Pat Garrett’s ranch at Little Creek, New Mexico in September

1883... we had to sleep in a tent in Pat Garrett’s back yard and we ate with the Garrett family...”¹⁸ *Note the implication of the presence of a house in which the Grays were not living.*

So, as of September 1883, we find the Gray family living with the Garrett family at their ranch on Little Creek. But, where is Little Creek, and didn’t Elizabeth say she was born at *Eagle Creek*? More about that later (after all, this article is titled *A Tale of Two Creeks*).

On July 7, 1885, W. F. Blanchard was enumerating precinct 12 of Lincoln County¹⁹, and there he found the Grays (remember, in 1885 the Garretts were in Las Vegas). The sequence in which he enumerated the families of Precinct 12 is interesting. Here is the portion we are interested in:

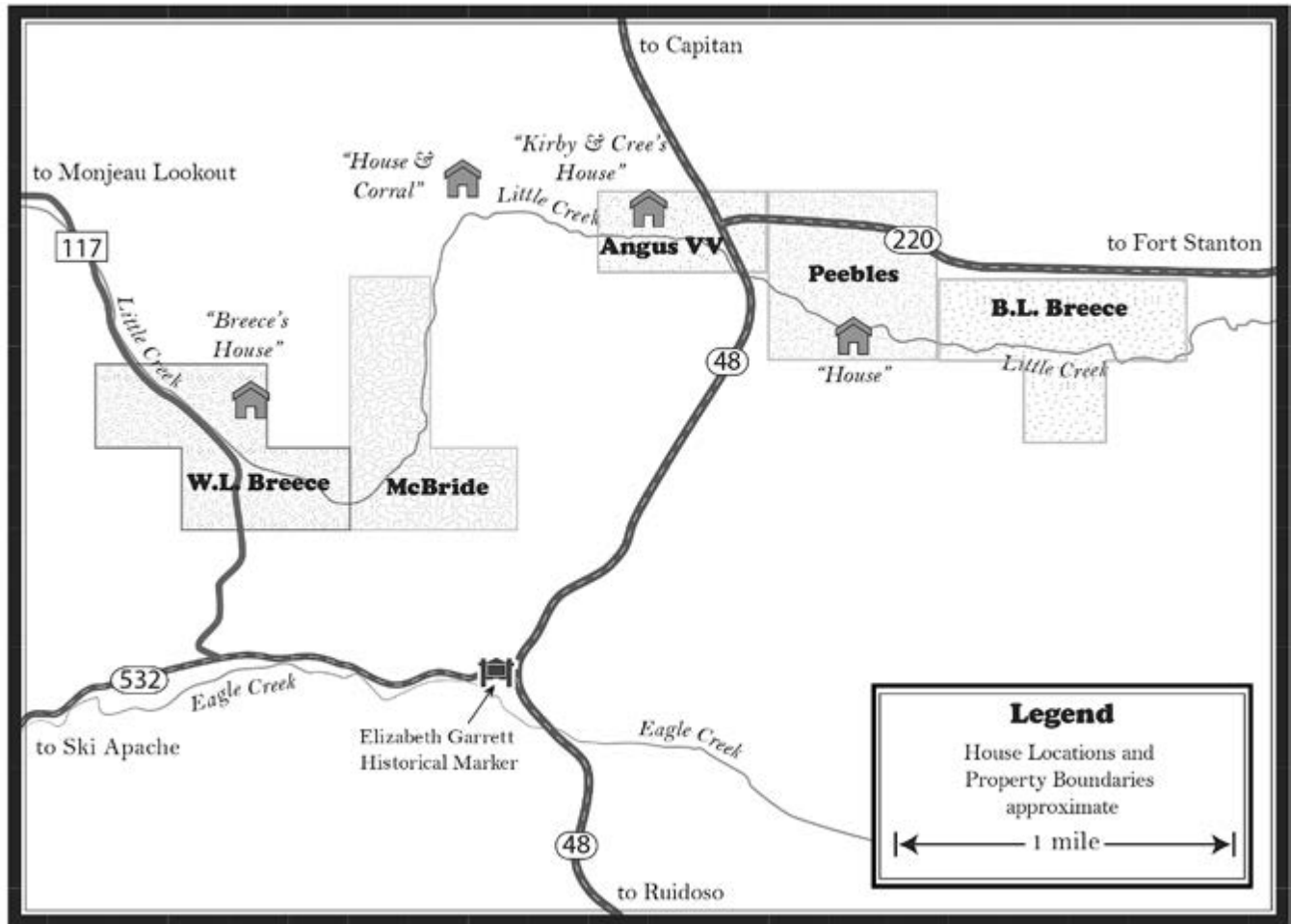
B. L. Breeces,
Peebles,
Grays,
Lowrys,
McBrides,
W. L. Breeces

The reason that this sequence is interesting is that the land where most of these families were living was legally owned (or at least claimed) by them, so its location can be determined. *See the ranch map at the top of the next page.*

Referring to the Little Creek Ranches map, it becomes clear that Blanchard was working his way upstream (from right to left) on Little Creek. He enumerated the Peebles, then the Grays, then the Lowrys (who evidently didn’t own the land where they lived), then the McBrides. Thus, *the Grays must have been living on Little Creek, between the Peebles property and the McBride property.*

Time frame of Garrett Family residency on Little Creek

To summarize the above findings, we know that Pat Garrett established a cattle ranch on Little Creek by the Spring of 1883. We know that his cousin Seaborn Gray brought his family to live on the ranch in September 1883. Two census records show that Elizabeth was born there in November



Little and Eagle Creeks area, showing Little Creek houses and property boundaries circa 1885-1888. Roads and creeks from a modern-day map. Houses and their labels from 1888 survey plat. Property boundaries from General Land Office records and surveyor's notes.

1884. And we know that in late 1884, Pat Garrett left his ranch in the care of Seaborn Gray, and moved his family to Las Vegas. According to the *Golden Era* newspaper: "Pat. F. Garrett and family, who have been the guests of F. P. Gaylor [in Roswell] for a few days, started with his family for Las Vegas today [January 2, 1885]."²⁰

Is it possible to pinpoint the Garretts' home more accurately?

By the above analysis the Garrett/Gray home has been determined to have been on an approximately one mile stretch along Little Creek. In order to be more precise, it is necessary to examine the first (1888) government survey of the area²¹. It was evidently surveyor Bailey's practice to draw

houses he found as square boxes on his plat, and to label them with the occupants' name(s) if he was able to determine them. So, following Little Creek downstream (from left to right) starting with the southeast quadrant of section 29 on the plat, we first encounter "Breece's House". See map on next page. This is easily correlated with the William Leander Breece property on the Little Creek Ranches map. Continuing downstream, we next find "House and Corral" in the northeast quadrant of section 28, followed by "Kirby and Cree's House" in the northwest quadrant of section 27. More about this house follows.

In 1885, Captain Brandon Kirby, a Brit, began buying Lincoln County land at a rapid rate. Eventually, he had bought at least 53 tracts totaling



around 2,600 acres. This Little Creek tract was one of them. He was acting as agent for James Cree, a wealthy Scottish businessman. In July 1885, when the census was taken, Kirby was not yet living on this Little Creek tract, and Cree was still in Scotland. Therefore, they don't appear in this census. When Cree arrived in September 1885 on the steamship *Etruria*, Kirby transferred ownership of the land to him. This was the beginning of the Angus V V Ranch²². By late 1887, they had built their headquarters house, which appears in the survey plat.

The structure on the plat labeled "House and Corral" is a possible location of Garrett's house. Since the present-day street closest to it is Mogul Road, the author named it the "Mogul Site." However, before concluding that Mogul Site was Garrett's house, first note that Bailey didn't draw every house on Little Creek on his plat. There is no house shown for the B. L. Breeces or McBrides, who were known to have been living there by the 1885 census.

Significantly, both the Lowrys and Grays lived between the Peebles property and the McBride property, so Mogul Site could have been either of their houses.

Visits to Mogul Site

By overlaying the 1888 survey plat onto a modern map, the coordinates of Mogul Site were determined to be approximately latitude 33.4194425, longitude -105.6834555. After entering these coordinates into his GPS, the author and

his friend Sharon Stewart visited the site on April 10, 2016. Mogul Road crosses Little Creek, and at the crossing is a road which parallels the creek going downstream. However, that road is evidently private property, and vehicular access is blocked by a locked gate. Therefore, it was necessary to do a little walking. When we arrived at the coordinates, the view was of a couple of fairly modern carport/barn/storage-type structures. Nearby was a small fairly modern cabin. It looked unoccupied, so we felt free to look around. We found no rock foundations, old logs, or anything else which could have belonged to Garrett's house, but Sharon did find something interesting. It was a piece of an old cast iron stove, labeled "PAT'D 1881", "LOUISVILLE, KY", and "No 25". Another piece said "WILLAR" (possibly "Willard" with the 'd' broken off) and "MNF.rd BY".

Later, Sharon obtained the phone number of the owners and had a lengthy conversation with one of them. This owner followed up with an email message stating, in part:

"...there was part of an old log ruin just in front of our gate but not on our property, close to the apple tree nearest our gate, and on the west [sic; probably north] side of the creek. The people who built the house west of us cleaned them up [alas]."²³

On a subsequent visit with Mike Jackboice and Scott Davis (Pat Garrett's great-grandson), we found some rusty horseshoes, but none of us had any knowledge of whether estimation of their age was possible.



Wedding photo of William Leander Breece and Sarah Greer (seated, 4th and 5th from left). Includes (standing, 3rd from right) Elijah Peebles and (seated, 2nd from right) Deborah Breece Peebles. Photo taken 1883 in Alto, photographer unknown. Courtesy Donna Peebles.

How Accurate was the 1888 Survey?

After failing to find the Mogul Site house, the author and his wife attempted to locate any remaining trace of “Breece’s House”, and again failed. He then wondered if the 1888 survey was accurate enough to be used for this purpose, so he devised a check of its accuracy. Surveyor Bailey mentioned in his notes that he placed granite stones to mark the corners where sections came together. Such stones would not be as subject to weathering as wooden houses, so it stood to reason that they might still exist.

One such stone was placed at the corner of sections 21, 22, 27, and 28, which also happens to be the northwest corner of the Angus V V Ranch headquarters tract. Navigating to those coordinates with the GPS, the author and his wife found not a granite stone, but an iron post with brass cap marking the corner, which had been placed there during a 1934 resurvey of the area. It was about

30 feet from where the GPS said it would be! If the location of the Mogul Site was as accurate, we should have been able to see ruins if any had been there. However, since this conclusion applies only to the 1934 resurvey, not the 1888 original survey, another stone needed to be found.

Again, referring to the Little Creek Ranches map, it was decided to try to locate the stone marking the southeast corner of the Peebles tract. A great-granddaughter of homesteaders Deborah Breece Peebles and Elijah Peebles²⁴ showed us a corner fence post which had been placed at this corner. This post is 23 feet from where the GPS said it should be, again suggesting good accuracy. But alas, again the original stone could not be found.

Conclusions about Elizabeth’s blindness and birth date

It seems probable that Elizabeth was blind at birth or shortly thereafter. The cause may have

been neonatal conjunctivitis, Henley's ineffective or possibly even harmful treatment for it, or a combination of both.

The best evidence supports Elizabeth's birth date as being November 1884, with a lesser probability of October 1884 (based on the 1900 Austin census). Was the Mogul Site her birthplace? The evidence here is less clear; strongly supporting only the idea that a cabin existed there in the 1880's. Its association with the Garretts is only indirect, but it remains clear that her birthplace was *somewhere* along Little Creek, between the Peebles property and the McBride property.

A Tale of Two Creeks

The author can now answer a question he posed earlier: If she was born at *Little Creek*, why did she say she was born at *Eagle Creek*? This question is easily answered by the Alto entry in *The Place Names of New Mexico*:

"When [well-known Western writer Eugene Manlove] Rhodes was here [in 1891 and 1892], the community was known as *Eagle Creek*, for the stream that flows through the community." (p. 14)

So, when Elizabeth was born in 1884, there were two Eagle Creeks: the creek and the community. It might be said that the name of the community was "officially" changed to Alto in 1901, when the post office was first established. However, at least as late as 1937, we find her referring to it as Eagle Creek.

Elizabeth was born along the *creek* Little Creek in the *community* Eagle Creek.

In a broader sense, this article is a case study of a problem often faced by historians: that of evaluating conflicting information. Tell me a "fact" about Billy the Kid, and I will tell you two alternative versions of that "fact"²⁵. That is an exaggeration, but there's a strong element of truth in it. Hopefully, this article will be of some use to historians facing similar problems.

The state should modify the wording on the official scenic historic marker in Alto. The banner birth year should be changed to 1884, followed by a new introductory sentence, something like this:

"This famous, blind musician was born near here on Little Creek, in the community then called Eagle Creek (renamed Alto in 1901)."



Elizabeth Garrett later in life with one of her guide dogs. Courtesy of the Historical Society for Southeast New Mexico.

Dan Jones was born in Kentucky, but grew up in and around Española. He graduated from NMSU with a degree in electrical engineering, whence he worked for several institutions in that field, retiring from the University of Texas at Austin. While there, he met and married Melba Valdez, whose great-great-grandfather Milnor Rudolph was supposedly involved in the Billy the Kid story. Investigating that claim, he got interested in New Mexico history. When he can rouse himself from habitual procrastination, he writes an occasional article or gives a presentation about it.

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End Notes

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²⁰*Golden era*. (Lincoln, NM.), 8 Jan. 1885 p. 1. Retrieved from the Library of Congress, <<https://chroniclingamerica.loc.gov/lccn/sn92070445/1885-01-08/ed-1/seq-1/>> (Accessed October 26, 2023)

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²²Jones, Daniel Conrad. "The Angus V V Ranch: The Early Years". *Southern New Mexico Historical Review* XXIV, no. 1 (2017), pp. 35-44.

²³Stewart, Sharon, and Sondra Allen. [personal communication]. 2016.

²⁴Peebles, Donna. [personal communication]. 2023. Donna grew up and still lives on the Peebles homestead.

²⁵For many examples of this, see: LeMay, John. 2015. *Tall Tales and Half Truths of Billy the Kid*. Charleston SC: History Press. The title says it all!

Rescuing Cold War History at White Sands Missile Range: Clyde Tombaugh and the Tracking Telescope

By Bill Godby

In 2009 I began my position as an archaeologist at White Sands Missile Range or WSMR (pronounced wizmer) as it is known locally. Moving to New Mexico and taking this position has been life changing. I've fallen in love with the vast and awe-inspiring landscapes of Southern New Mexico and of the Tularosa Basin. I remain captivated by the incredible human and geological history found within confines of WSMR's 100 x 40-mile boundary. I've never had a day not feeling fortunate to have spent the last half of my career here.

Although it's reasonable to assume an archaeologist would be doing archaeology (typically I'm asked if I'm digging a site or what I've found recently) the truth is that within government agencies the job as archaeologist also includes responsibility for all historic resources under agency control. These resources often include buildings, structures, objects, sacred sites, in addition to archaeology.

When I was hired at WSMR I became involved in managing the tremendous Cold War resources that populate its boundaries. They include the first missile launch complexes and test stands in the US, hundreds of instrumentation sites that collect technical data from missile and rocket tests, as well as many specialized testing facilities. My responsibility includes recording, evaluating, and preserving historic resources as required by the National Historic Preservation Act (NHPA). In fact, the existence of NHPA has given birth to my field of work, referred to as Cultural Resource Management or CRM, which employs as much as 90 percent of trained archaeologists, in both government and private sectors.

In documenting and interpreting Cold War resources there can be many challenges. It's not

always clear what you're looking at, as it may just be an empty building with only remnants of what was once there or at worst only a cement slab where something once stood. Historic records or photos (exceptionally valuable) may not exist, although sometimes you get lucky, and things come together to fully explain the history of a place or an object. You may also be fortunate to locate someone who worked at a location and can provide valuable information, although many of these folks have since passed away. I'd like to share my experience with a place and an object that led me to many discoveries and re-discoveries.

In 2011 I was approached by a colleague who was tasked with coordinating demolitions of off-site facilities no longer utilized by WSMR. These facilities are often located at higher elevations and provide important data for missile tests. My colleague had visited Mule Peak site, located in the Lincoln National Forest at 8084 ft above sea level, about 10 miles South of High Rolls, not far from Sacramento Peak and the Sun Spot Observatory. The site, which includes various structures, had not been used for years and the buildings were planned for demolition. I was informed that there was a very unusual object in a building there, some kind of telescope that may be of historic value and that I may be interested in it. No one was immediately able to identify it. I was told that if it was something significant it should be removed, otherwise it would likely be hauled off for recycling.

A number of WSMR staff had visited the site and taken pictures of the telescope, which were shared via email with a few old timers, in hopes of getting some historic background (Figure 1). One such individual, Jack Cox, replied that this object



The T4 Telescope as it appeared in 2010 at Mule Peak site. The building had been vandalized, and clearly many hunters and hikers had been to the site, although not knowing what they were looking at. Photo by Bill Godby

was known as the T4 tracking telescope. It was one of four (T-1, T-2, T-3 & T-4) put into operation in the late 1940s, under astronomer Clyde Tombaugh's efforts to develop a network of tracking telescopes, to visually document V2 rocket launches. There was much more to learn about Tombaugh, as well his brother-in-law James B. Edson, as I dug deeper into the historical records.

Through my research I learned that in 1945 Edson was at Aberdeen Proving Ground (APG), employed by the US Army's Ballistic Research Laboratories (BRL) as Chief of the Special Problems Section. Edson and Tombaugh shared a deep history dating back to the University of Kansas, where they met and where Tombaugh met Edson's sister, his future wife Patsy. Edson was also working on his PhD in physics at Johns Hopkins Applied Physics Laboratory and his dissertation was about studying the flame characteristics of the V2 rocket, but needed better data. Edson, an incredibly ambitious thinker and inventor, much like Tombaugh, had built a prototype tracking telescope, the first of its kind, utilizing surplus parts. They included the base of a 45mm aerial gun, a 5-inch and 6-inch refractor telescope, a pair of powerful 5-inch binoculars (Edson acquired from a Japanese sailor in the Philippines for a bottle of



First prototype tracking telescope known as Little Bright Eyes or T-1. This picture was taken at F-Star site, located at the foot of the San Andres Mountains. Clyde Tombaugh is at the controls. US Army photo.

Scotch) and a 35mm movie camera mounted on it. This ingenious combination of surplus equipment was named "Little Bright Eyes" or T1 (Telescope 1). By enlisting Tombaugh's technical skills, Edson hoped to obtain photographs of the V2 rocket flame as it ascended into the upper atmosphere. However, Tombaugh was already preparing to move to Albuquerque to begin a teaching position at the University of New Mexico. Edson convinced him to come WSPG (White Sands Proving Ground at the time) and view a V2 rocket launch and take charge of getting the photos he needed with this new tracking telescope. Witnessing the V2 launch, being offered the opportunity to continue his work with optics and telescopes, as well as applying his astronomical skills, but now to rocketry, Tombaugh accepted a generous offer of employment at WSPG. This was the beginning of Tombaugh's career with the Army, which lasted nine years and included a tremendous contribution to optical tracking, although often overshadowed by his discovery of Pluto.

During my research I became aware of the WSMR Museum Archives, started by WSMR retirees Doyle Piland and John Douds. It contains a treasure trove of documents and photographs,

much of which has been recorded in a searchable database, but a great deal remains unrecorded. The archives have become the starting point in finding information on WSMR history and has been utilized extensively in NRHP evaluations that I have had completed for all of the launch complexes at WSMR, in addition to many other sites. A little side note, volunteers have done much of the work managing documents and records at the WSMR Archives and they are always needing assistance in this important task. If you'd like to volunteer, please contact Darren Court or Jenn Jett at the WSMR Museum at 575-678-2250 or email usarmy.wsmr.museum@army.mil.

At the archives I learned that Mule Peak was first used by WSMR in 1947. A Special Use Permit was issued by the Lincoln National Forest for the purpose of "installing experimental instruments, two personnel shelters and sanitation facilities and constructing and maintaining 0.6 miles of access roads". I later obtained digital copies of letters written by Tombaugh from the New Mexico State University Library Archives and Special Collections. This collection is tremendous and many thanks to the Tombaugh children for donating Clyde's many years of document hoarding for folks like me to mine years later (This is of course not happening in the digital age as very few are likely hoarding hard drives or floppy disks from years ago). In a letter written in 1947 Tombaugh writes "Mule Peak is one of the most accessible sites imaginable yet far removed from the haunts of possible tampering visitors" and regarding the T4 that "It should be the Master instrument for the complete photographic record of a rocket's flight". Shortly after the T4 arrived at Mule Peak it became a favored site for Tombaugh. On June 15, 1948, Tombaugh documented observations of Venus in his personal "Celestial Observations" log and in 1950 he published photographs from the T4 of Venus at inferior conjunction in *The Astronomical Journal*.

I soon learned the T4 was built by BRL in Aberdeen, not at WSMR, and included an entire 90mm aerial gun and mount, with the gun barrel

still in place! It was retro-fitted with a 16-inch mirror (Tombaugh often referred to it as the 16-inch), the largest of the four telescope designs, a sighting scope with a 35mm movie camera to record missile firings. It also featured a driver's seat, foot control pedals and a two-handed steering mecha-



The T4 Telescope operating at Mule Peak in the 1950s prior to the shelter being constructed. US Army photo.

nism to control elevation and direction.

Although exact details have not been uncovered regarding its transport, a 1947 letter from Tombaugh to Dr. Dirk Reuyl at BRL, states "Regarding transportation of the 16-inch; I suggest that it be sent by rail to Alamogordo, then up to High Rolls, where it would be unloaded, then towed 10 miles south to Mule Peak". The T-4 arrived at Mule Peak in the Spring of 1948 and remained unsheltered until 1952, when a unique building, featuring a retractable roof, was constructed around the telescope mount. This building was the first of its kind with five more constructed at WSMR for similar purposes circa 1954.

A goal of my involvement with the Mule Peak site, in addition to completing a NRHP site evaluation, was to remove the T4, have it restored and provide an interpretive display that would be a physical and public reminder of Tombaugh's outstanding efforts at WSMR. The task of removing this large aerial gun/tracking telescope, from



T4 being lifted by 75-ton crane at Mule Peak site in 2019. Notice retracted roof of shelter building. Photo by Phil Esser.

an enclosure built around it, was full of obstacles and challenges. It was evident a large crane would be required and extracting it would be difficult.

Two attempts were made. The first effort was a failure, as the weight of the telescope was underestimated and the 10-ton crane dispatched was inadequate. The second attempt proved successful using a 75-ton crane. It was very exciting seeing it removed, loaded and transported to WSMR where it awaited refurbishment to include sandblasting and being repainted. The restoration was completed in 2019 and it now resides proudly on a pad at the WSMR Missile Park. If

you haven't visited the WSMR Museum, it should be on your must do list, as the WSMR Historical Foundation donated over \$800,000 for construction of a new 15-exhibit 4000 square-foot world class facility. You will not be disappointed.

The birth of the tracking telescope as a desirable tool for the new world of rocketry happened relatively quickly. Although Edson's Little Bright Eyes/ T1 was not initially successful in obtaining useful imagery, Tombaugh would find a way to get the photos Edson needed for his research and subsequent 1949 report titled Optical Studies of the Jet Flame of the V-2 Missile in Flight. The modifications included focal length changes, the use of Kodak Shellburst film, and most importantly, identifying the right time of day to capture images.

On November 5, 1946, the T1 captured footage of a V2 rocket and flame behavior that included a rolling and tumbling not previously known.....at 110 miles in the upper atmosphere. The pictures shocked those who were skeptical about the value of tracking telescopes and secured the tracking telescope program and its future. Although documented in articles like Tombaugh's 1955 The Origins and Development of the Tracking Telescope and Edson's keynote address in 1971 in Las Cruces



The T4 Telescope at the WSMR Museum Missile Park after restoration where it rests today. Photo by Bill Godby

at the Society of Photo-Optical Instrumentation Engineers meeting in Las Cruces, it remains relatively unknown that these two men were integral in bringing the tracking telescope into existence. Their contributions also included the integration of astronomical methods and techniques into the new field of optical tracking of rockets and missiles.

Tracking telescopes have provided stunning photo-documentation of the Mercury, Gemini and Apollo launches that are historic treasures of the early days of American manned space exploration. Improvements in design and function, including automation, have led to the development of the Kineto Tracking Mounts or KTM's which have become a key element in documenting missile/rocket testing and flights at the Kennedy Space Center. The next time you watch the fantastic imagery of a rocket flight you now have a little more context on how this was made possible.



Dr. James B. Edson in 1957 when he was Assistant to the Director of Research and Development, Dept. of Army. US Army photo.

Bill Godby grew up in Flint Michigan attending the University of Michigan-Flint, receiving a BA in both anthropology and philosophy in 1993, followed by a master's degree in cultural anthropology in 1999 from the University of Hawaii where Bill began his career as an archaeologist for the US Army. Leaving Hawaii in 2009 Bill joined



Kineto Telescope Mount or KTM is the tracking system utilized presently at WSMR and at Kennedy Space Center for mounting various high-resolution cameras. Photo by Bill Godby



Astronomer Clyde Tombaugh examining film shot during a rocket test, early 50s. US Army photo.

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the cultural resource management team at WSMR and has led efforts to document Cold War era resources, receiving the Governor's Distinguished Heritage Program Award in 2018. Bill's passions outside of work include playing guitar, mountain biking and spending time with his family.

“Cut the Tent in the New Mexico Territory”

The Geopolitical Consequences of the Bascom Affair In the Apacheria Region of the Southwestern United States

By Jeff Zimmerman

While many historians would agree that the lands of southwest Apacheria, the areas in modern-day southern Arizona and southern New Mexico where the Chiricahua Apache tribe roamed, were a “tinderbox waiting to be ignited,” the Bascom Affair incident of 1861 itself would be the “spark” that set off the decades-long conflict of the Apache Wars and caused increased difficulty between the Union and Confederate’s battle for control of the region during the American Civil War. In February of 1861.

A tense meeting between United States Army Lieutenant George Bascom and Chiricahua Apache Chief Cochise resulted in the wrongful accusation of Cochise’s tribe being the party responsible for the kidnapping of a local farmer’s boy. The ensuing confrontation resulted in decades of bloodshed, further strained relationships between the Anglo and Apache people, and a fight to determine if any one nation truly held the right to claim that land as their own.

The country’s manifest destiny attitude previously showed that no Native American people would be safe from the expansion of the U.S., and the Apache were no different. Conquering the lands that previously belonged to Mexico and completing the ocean-to-ocean boundary of the country meant that a war with the Apache was inevitable. Had it not happened because of the Bascom Affair, it surely would have commenced later in the decade after the Civil War when more troops would be available to be sent away for fighting.

After re-examining old documents in the 1960s, historian Benjamin Sacks summarized the event very boldly, “it was this confusion over the various Apache bands, plus the greed of white

merchants, traders, miners and cattlemen, as well as political machinations in Arizona, New Mexico, and Washington, D.C., that ultimately created the bloody Frankenstein known today as the Apache Troubles.

As to the larger issue, it is quite possible that the Apache war would have occurred even if the ill-started lieutenant and the Chiricahua Chief had never met and clashed.”¹ However, due to the political state and division in the U.S. in the 1850s and 1860s, the Bascom Affair caused more than just the Apache Wars. This incident had a series of effects that turned a war of blue and grey, into a war of blue, grey, and red. Union and Confederate forces now had to deal with the sleeping giant that was the Apache, which was no longer willing to play by the rules and instead was brought into the North-South conflict under the guise of friendship and neutrality by the U.S.

As far back as the early 1850s, Jefferson Davis, presently a U.S. Congressman representing Mississippi and later the future Secretary of War and then the Confederate States of America President was beginning to set his sights on the expansion of Southern slavery influence into the American Southwest. Davis petitioned successfully at that time for the transcontinental railroad to take a southern route to the Pacific Ocean and was influential in the Gadsden Purchase of 1854 for this reason. When looking back in hindsight, it becomes clear that “his vision was vast; his execution often successful. Davis’s was a dream predicated on commercial expansion as much as on territorial conquest, a dream dependent not necessarily on the spread of human bondage so much as the institution’s political and economic influence, and a dream that almost outlived slavery itself.”² Davis,

even before the Confederate States of America existed had his proslavery beliefs influencing U.S. policy with anything and anywhere that it could.

When those in Congress would question Davis' belief that slavery would be profitable in the Southwestern states, Davis would argue that with vast amounts of land and newly discovered mines available to be worked, slavery would undoubtedly be an economic success. In one private discussion with a friend in 1855, Davis is to have said, "If we had a good railroad and other roads making it convenient to go through Texas into New Mexico, and through New Mexico into Southern California, our people with their servants, their horses and their cows would gradually pass westward over fertile lands into mining districts, and in the latter, especially, the advantage of their associated labor would impress itself upon others about them."³

Davis knew what dangers the Apache and other Native American tribes presented in this area, and lobbied Congress for years successfully for funding to import a camel corps from the Middle East to the Southwest to assist in traveling and fighting off the enemies. Davis' years of work in supporting his vision of the Southwest should have made it no surprise that it would be a priority of his when the Civil War broke out in the 1860s.

The lands that the Apache lived on not only carried immense value in the mineral deposits that were located there, such as gold, silver, and copper but also provided a strategic crossroads of access to the neighboring gold-rich state of California and the bordering Mexican states of Chihuahua and Sonora. California and Sonora both held immense value to a nation's economy with their easy access to the Pacific Ocean and the Gulf of California both being able to provide a way to export commodities and conduct trade globally without the fear of an East Coast or Gulf of Mexico naval blockade.

Control of the Apache heartland of Southern Arizona specifically would provide a base of operations for an assault into California and be vitally important to whoever controlled it. Due to the

Bascom Affair incident causing such distrust with Cochise, an alliance amongst the many different Apache tribes of the Southwest U.S. formed, and a unified goal of fighting back against the Americans who threatened their lands, Union or Confederate, should be achieved. This meant that while the Union would be fighting the Confederates in a war for the country, they both would also now have to fight off skirmishes and attacks from tribes led by names such as Mangas Coloradas, Geronimo, and the previously mentioned Cochise.

In early 1861, though the Apache was still feared, a working relationship with a lot of the tribes had been established. At that time the different tribes of the Apache were not unified under one cause, and all had their separate agendas. Different truces, alliances, and agreements existed amongst the tribes and the local Anglo population. Due to the philanthropic approach taken by the current New Mexico Territory Indian agent assigned there, Dr. Michael Steck, the Americans moving westward would provide the Apache with gifts, goods, and supplies, and in return, the Apache would maintain their raids across the border into Mexico but not directly against those settlers traveling westward. "Indians must have recognized his sincerity and honesty because he received their trust and cooperation. Steck was agent to the Apache for more than ten years. Steck was committed to the Americanization of the Apache bands under his charge. His goal was to stop Apache from raiding and keep the peace. Dr. Steck never wavered from that policy in all of his years of Indian service."⁴

The Bascom Affair, however, changed that significantly and no more goodwill would be observed for the foreseeable future. The Bascom Affair and the emergence of the Civil War in April of 1861 resulted in major problems in dealing with the future extermination of the Apache. The secession of Texas to the Confederacy created a major land barricade toward the west. The removal of prominent Union fighting troops to conflicts in the east meant California and Oregon volunteers would now be relied upon for fighting the Apache,

and later the Confederates. Then the fight for the Union to claim the New Mexico Territory to help protect California or the Confederacy's same cause to gain access to California. Within the span of a few minutes, a young and hell-bent lieutenant changed the future of the American Southwest right at the same time the country would be pushed to its limits over the full extent of its East-West lands. Had it not been for the Bascom Affair, the Confederate's control of the newly formed Arizona Territory and outlook toward California could have changed, and the overall outcome of the Civil War may have too.

After the defeat of Mexico in 1848 by the Americans in the Mexican-American War and the subsequent Treaty of Guadalupe Hidalgo, the U.S. would territorially gain what would amount to much of the modern-day Southwest. Not long after in 1854, the Gadsden Purchase would add another swath of Mexican land, albeit much smaller, but extremely important in strategic value to the U.S. as the country was now connected from the western borders of Texas to the Pacific coast of California. Once in U.S.'s possession, the lands would form what was then named the New Mexico Territory, which consists of both the modern-day states of Arizona and New Mexico. This filled in a gap between California and Texas that the U.S. needed, now connecting and providing a boundary of security to the U.S.'s southern border continuously from east to west.

One dilemma that came with the addition of these lands was that this was the heart of Chiricahua Apache country, better known as Apacheria. These were some of the fiercest of the Native American tribes that the U.S. would end up fighting throughout her history. If there was any solace from Mexico's point of view from losing this amount of territory, it's that they no longer had to deal with the Apache in that part of the country anymore. The U.S. gained the land and all the problems that came with it. The Mexican populace would still deal with the Apache within their borders in the Sonora region, but now had the muscle of the U.S. to assist in fighting them.

The Apache was not a newly discovered tribe to the Americans just because of the Treaty of Guadalupe Hidalgo and the Gadsden Purchase though, with their history battling the Spanish on the North American continent being well known dating back to the 1600s. Their knowledge of the Southwest and experience fighting westernized armies are just some of the reasons they caused such a major problem to all the U.S. forces tasked with eliminating them.

Now that the U.S. possessed the Southwestern territories, there needed to be an effort to inhabit them and turn what would be small towns into cities and trade routes of significant value to encourage further expansion, settling, and growth. This relied on many new settlers traveling westward into the New Mexico Territory, or through the territory on their way to California. To protect the U.S.'s interests in these lands and the citizens that would occupy them, the use of small military forts and outposts scattered throughout would be used. Make no mistake about it, these were not major fortifications in which an army could be held. Small garrisons provided a little sense of security out in the open wilderness. Many stories have been told of a small outpost having no sort of protection at all outside of the gun a man carried on him.

The majority of these were situated on, or very near, the Butterfield Overland Mail Route. This route was an established stagecoach route that the federal government had contracted out to the Overland Mail Company to assist in delivering mail from St. Louis to San Francisco. Since the telegraph lines were still in the process of going up throughout the west, mail routes such as this one proved very important, and their security would be a priority.

The many different tribes of the Apache throughout the region would frequently take advantage of any plunder that they could get their hands on. Compared to some other Native American groups on the continent, the Apache moved around more frequently and weren't as adept at sustainable agricultural practices or being

an agrarian society at all. Settlers, mail carriers, and travelers alike would all be easy targets for the Apache to take as slaves or as bargaining ransom chips. Farms, livestock, and supplies were routinely taken to replenish the Apache's stores, meaning less moving around throughout the plains for hunting game.

To alleviate some of the risks and dangers the U.S. would broker deals with the Apache in exchange for them to conduct their raiding campaigns across the border in Mexican territory and not on the newly purchased land obtained in the Gadsden deal. This concept was not observed by all the Apache though.

The concept of owning land is very strange to a lot of Native Americans, and the Apache was no different. To them, they now had to abide by an imaginary line going right through their homeland that separated the U.S. and Mexico. As time passed, this concept would become even more complicated when the U.S.'s relationship with Mexico improved, and the Apache were then told they couldn't conduct a raid on either side of the imaginary border. As the U.S.'s influence in the Southwest continued to grow more and more, the Apache experienced the opposite and were slowly losing what little they had left.

Towards the end of the 1850s, differences in the New Mexico Territory were starting to become very evident, just as they were in the rest of the U.S., except this involved a division of three. A split country of Anglo forces in blue and grey was a fact, and getting dragged in was the Apache forces of red. The early signs of what has been called a Three-Cornered War between the North, South, and West were starting to show. A complete north-south divide in the New Mexico Territory was starting to take shape, and the northern portion of the state favored what would be Union policy, while the southern portion of the state sympathized closer to Texas and the Confederacy.

Though Southern sympathizers did indeed reside in the New Mexico Territory, an over-emphasis on the amount was not taken into consideration. An 1860 census didn't reveal any pre-

ponderance of inhabitants of Southern nativity in New Mexico and instead showed the Southern to Northern ratio residing in the state to be roughly even at, 1,031 to 1,124 respectively.⁵

The Anglo-Apache divide was also starting to grow fiercer when an onslaught of new settlers started coming to the mineral-rich Arizona lands. The Apache took notice of these new miners the moment they moved in and became enraged when miners began digging out the creeks and rivers killing all of the elk, deer, and antelope, and cutting down trees to build makeshift towns, the largest of which was called Pinos Altos.⁶

In late 1857, the President of the U.S. at that time, James Buchanan, delivered multiple messages to congress in favor of establishing the future state of Arizona running east-west along the Mexican border states of Chihuahua and Sonora, opposite of the current north-south divide that the two states share in the present day. President Buchanan believed the Mexican ability to handle the Apache threat was so bad, that the only way to protect those lands in the interest of the U.S. would be to make it a state and send in the federal government. A key part of President Buchanan's message to congress emphasized the northern states of Mexico.

The local governments of these states are perfectly helpless and are kept in a state of constant alarm by the Indians. A state of anarchy and violence prevails throughout that distant frontier. For this reason, the settlement of Arizona is arrested... I can imagine no possible remedy for these evils and no mode of restoring law and order on that remote and unsettled frontier but for the Government of the U.S. to assume a temporary protectorate over the northern portions of Chihuahua and Sonora and to establish military posts within the same: and this I earnestly recommend to Congress. This protection may be withdrawn as soon as local governments shall be established in these Mexican States capable of performing their duties to the U.S., restraining the lawless, and preserving peace along the border.⁷

Having the backing of the President himself

in the creation of the new state is significant, however, the fact that there was no mention of the Apache problem in New Mexico, and only in Chihuahua and Sonora is extremely overlooked.

The philanthropic practices of Indian Agent Dr. Steck would have begun sometime in the mid-1850s, a few years before President Buchanan's first message to congress. It is known that Dr. Steck's admiration, care, attention, and thoughtfulness towards the Apache calmed much tension that had previously existed in that area, and most likely was a reason for full-on war having not occurred up until this point.

As this was occurring in the region, one major venture that Dr. Steck was working towards was to get the Apache their reservation. Progress in the talks to make a truce with the Apache and relocate them to a reservation seemed to be a done deal, but when the Bascom Affair occurred and then following the outbreak of the Civil War, all talks were broken off and the proposed reservation idea was essentially canceled.

In late January 1861, a group of Apache raiders conducted a seemingly routine raid on an American farmer's ranch in the far reaches of southwestern New Mexico Territory, close to Apache Pass and not far from the Mexican border. Along with the normal takings of cattle and supplies, the Apache also took the farmer John Ward's stepson, Felix Ward. The relationship between Felix to John has been in question, with some claiming he was a son or stepson, and others claiming he might not have had any direct relation at all. This brought into question Ward's validity in seeking help due to the kidnapping, or if it was to try and gather back the cattle and goods that he lost due to their value. Whichever the intentions may have been, due to the remoteness of this area Ward turned to the only place he could for help, the U.S. Army's post a few miles away at Fort Buchanan.

Looking out for the interests of its citizens and homesteaders, the officer in charge at the time Lt. Bascom agreed to investigate the matter. Lt. Bascom was a young and recent West Point graduate in his young 20s at the time. Lt. Bascom wasn't

any sort of officer of a high regard though. He consistently received demerits throughout his time at West Point and wasn't experienced enough to oversee a mission in some of the most dangerous parts of the country. Originally second in command at Ft. Buchanan, Lt. Bascom was to make the call of what to do on his own when his commanding officer took a scheduled leave of absence before the raid occurred and the only orders he was left were "to demand the immediate restoration of the stolen property, and in case Cochise should fail to make restitution, the officer was authorized and instructed to use the force under his orders to recover it."⁸

Lt. Bascom and Mr. Ward, along with a group of soldiers, headed out towards the Apache Pass area where the raiders were thought to have headed. The Chiricahua were known to be present in that area, but all historical evidence has shown that they were almost certainly not responsible for this attack, and responsibility most likely belonged to one of the many neighboring groups of Apache.

After scouts were sent out, a meeting was set up between the Chiricahua and the Americans. Cochise and some of his relatives represented the Apache, while Lt. Bascom, Mr. Ward, and a handful of soldiers represented the American side. It's not clear what Lt. Bascom's true intentions were going into the meeting, but given Ward's persistence that the Chiricahua were responsible, it's only safe to assume Lt. Bascom also thought they were the guilty party. The meeting was set up under a white flag condition, and Cochise decided in bringing along his relatives as a show of good faith that he too was honoring the white flag conditions set.

As the meeting began, the mood in the tent was not hostile. Food and drink were served, and Cochise was told of the situation and why the meeting had been called. He insisted to Lt. Bascom that he was not aware of the raid on Ward's property and the subsequent kidnapping of the boy. He would however help to resolve the situation and send members of his tribe to the neighboring Apache and see if they had the boy. If they did, he

was fine with negotiating his release and whatever goods the Apache would be willing to return.

Even with these promises, Lt. Bascom was not convinced and viewed this as Cochise trying to stir up a ruse. To maintain the upper hand in the situation, Lt. Bascom informed Cochise that he would be held prisoner until the boy was returned. At this point, army soldiers had now moved in and surrounded the tent preventing the Apache from willingly leaving. As Lt. Bascom's intentions started to become clear, Cochise now understood the predicament that he was in and decided to make his decisive move. Cochise pulled the knife from his ankle sheath, "cut the tent" right open and took off running for the hills. Stunned at what was happening, the army soldiers weren't fully prepared to respond. As Cochise ran, the soldiers were able to open fire, but only wounded Cochise in the process. All of Cochise's relatives were kept hostage inside the tent and couldn't escape.

Cochise and his Apache brethren were furious at what unfolded. They felt, once again, that they were lied to by the "white man" and can no longer trust them. Time and time again they had agreed to strict demands that never favored the Apache cause, and once again they were betrayed. Still, Cochise agreed to meet once more with Lt. Bascom on one of the following days to try and arrange the release of the Apache that had just been taken prisoner. Lt. Bascom insisted a deal would only happen if it included the missing boy, Felix Ward.

Sensing that no release of the Apache would happen, a group of hiding warriors stormed this meeting and stole animals, and supplies, and took local civilians from the meeting ground hostage. After this, Lt. Bascom finally decided the situation had escalated past his abilities and sent word back to Fort Buchanan for reinforcements.

By the time they arrived at Apache Pass, the Chiricahua were gone, and only the bodily remains of executed American hostages were to be found. With the Chiricahua nowhere to be found, Lt. Bascom ordered the troops to leave. The commander of the reinforcements that had arrived,

Lieutenant Isaiah Moore, outranked Lt. Bascom and chose to do something very questionable first before leaving. Though Lt. Bascom was reported to not be in favor of killing the Apache hostages, Lt. Moore disagreed, and all the Apache hostages were murdered as an act of revenge close to where Cochise had the American hostages killed. These executions were said to be of full responsibility of Lt. Moore, and when he notified his commanding officer at Fort Buchanan of what he decided, the response was of "emphatic approval."⁹

The tensions between the Anglo and Apache people had entered an all-time high at this point and this would last for another decade. A small series of events inside that tent opened the American Southwest into a giant desert of uncertainty right when its dependence could completely change the geopolitical status of the country. Lt. Bascom's actions wrote off any sort of alliance in the future with the Apache. Union and Confederate forces alike would soon be making their way into the New Mexico Territory with ambitions of taking it over for their cause. A local Apache ally in that fight could have proved decisive for either side, but instead what they would find would be a united enemy of some of the most complete Native American war chiefs the continent has ever seen. To the Anglo people that event would be known as the Bascom Affair, but more importantly, to the Apache people this would be known as Cut the Tent and forever serve as a reminder that there would be no one except themselves to defend the lands they lived on.

In April of 1861, Civil War finally broke out in the country with the attack by Confederate forces on Union-held Fort Sumter, situated outside of Charleston Harbor in South Carolina. While much of the Civil War would focus on the eastern states, especially near the Confederate capital of Richmond and the Union capital of Washington, the importance of the Southwest was clear immediately after the first canons fired on Fort Sumter. If the Confederates were going to stand any chance of being able to economically survive a war, they would have to be able to maintain a sea-to-sea

foothold allowing for the export of the southern states' primary income source, "king cotton." An east coast and Gulf of Mexico blockade on Southern ports would be a priority for the Union to economically cripple the Confederacy, but if the Pacific floodgates were to be opened the Union must respond with precious resources and attention that had yet to have to be diverted to the far west.

When studying economic and global reasoning for the Confederate invasion of the region, historian Charles Walker argued that being able to conduct trade and still export cotton would lead to the acceptance by European powers of the Confederacy as a legit nation and not just a rebellion against the greater U.S.

It was felt in the South that the addition of the immense region under consideration would so expand the limits of the Confederacy that European recognition would follow. And if the North failed to expand its blockade to include the Pacific coasts, thus reducing its effective blockade to a partial blockade, and releasing on the oceans Confederate war and merchant craft which might be constructed in California and Mexico, there was ample reason to hope the opposition to Southern recognition would disappear in London and Paris, the capitals most involved.¹⁰

President Lincoln himself knew how much the gold in the Southwest meant towards being able to fund the war and the opportunity the South would have had if it belonged to them. On the topic of western gold, Lincoln said it was "the life-blood of our financial credit."¹¹

As for the political life of California, the Confederacy did not believe it was as pro-Union as some thought. Nearby Union state Utah was in some disagreement with the federal government, and "California in particular-politically, it was a part of the United States; geographically, it was an isolated community, separated from the central government by thousands of miles of prairie, desert, and mountains... This isolation naturally fostered a feeling that California had interests distinct from those of any other part of the Union."¹²

In the summer of 1861, following the Bascom Affair and the beginning of the Civil War, many regular Union Army troops throughout the New Mexico Territory went back east. The increase in attacks of retaliation by the Apache and the need for all resources to fight the main war in the east was the cause. President Lincoln then called on volunteers from California and Oregon to take the reins in the fight for the Southwest.

Sensing this turn in direction and going from advice from military leaders in Texas, Confederate President Jefferson Davis authorized the campaign in the New Mexico Territory to take over the southern part of the state specifically and turn it into the Confederate State of Arizona. However, the route from the westernmost military installation, Fort Bliss in El Paso, Texas into the New Mexico Territory was not easy. The summer in the Chihuahuan desert is known to be especially brutal. Watering holes for the troops and animals were spread out at such a distance that a staggered approach had to be used. Troops would leave Texas in intervals of weeks or else risk drying up a watering hole before it can naturally refill.

Confederate commanders General Henry Hopkins Sibley and Colonel John Baylor over the next six months would orchestrate the invasion. Col. Baylor would lead his men first and succeed in defeating a small group of Union forces in the Battle of Mesilla. After the victory, Col. Baylor claimed the newly taken territory as Confederate Arizona. This opened the way for Sibley to take his Texas troops, head west to provide reinforcements, and possibly head north towards Colorado.

With Arizona now under Confederate control, and awaiting the arrival of Gen. Sibley's Brigade, the Confederate armies had to fight off no less than five major attacks by the Apache at; Tubac (8/1861), Cookes Canyon (8/1861), Florida Mountains Pass (8/1861), Placito (9/1861), and Pinos Altos (9/1861).¹³

Early the following year, the three sides of the war would all now be together inside of Arizona and New Mexico Territories. Union General James Henry Carleton led the forces from California,

Confederate Gen. Shipley led the cavalry from Texas, and the combined forces of Cochise and Mangas Coloradas led the Apache tribes.

As the year 1862 began, the Confederate's once-promising hopes of controlling the Southwest would start to fade. After fighting off the Apache, the Confederates and regular Union armies would meet at Valverde (2/1862) which did result in a Confederate victory but came with high casualties even without having yet to face the Union's fresh California troops.

In March of 1862, the two sides would meet at Glorieta Pass which resulted in what has been called by many the "Gettysburg of the West." This loss prevented any sort of Confederate push north to retake New Mexico, and then possibly Colorado, while also stopping the greater objective of separation of the far west from the Union.¹⁴ Under the command of Gen. Shipley, the Confederate Army would be annihilated and forced to retreat out of New Mexico Territory and back in the direction of Texas.

Following the defeat at Glorieta Pass, the Confederate would lose another battle to the Union at Picacho Pass (4/1862). These two battles, combined with one more small set of skirmishes against the Apache at Dragoon Springs ended the Confederate's campaign in the Southwest. When the news reached back east, the New York Times headlined a newspaper on April 16, 1862, with "Report to the War Department. A Decided Union Victory-Retreat of the Rebels to Santa Fe."¹⁵

The Confederacy knew they needed control of the Southwest if it meant their economy would survive a sustained blockade in the east, but they were too ill-prepared to be able to control such a large amount of territory with the manpower and supplies that they had available.

As Gen. Carleton and the California Volunteers continued from the West, he sent word to Cochise's men to negotiate safe passage assuring them they were there only to fight off the Confederates and had no business fighting Apache. It's unclear if the troops sent to negotiate by Gen. Carleton were unaware of the Bascom Affair the prior

year or just assumed that the feelings had changed, but during the meeting, which once again was being held under a white flag condition, Cochise decided to get revenge and had his men ambush the Union soldiers that were in the area. This culminated in the Battle of Apache Pass (7/1862) and would set the stage for what the conflicts between the Union and Apache would be like for many years on.

In late 1864, with the Civil War as a whole slipping away and "even as their cause faltered in the larger theaters of the East, Davis and the Confederate high command continued to nurture their fantasies of empire in the West. Of course, these visions of empire ultimately went the way of the Confederacy as a whole."¹⁶ A success would have allowed another attempt at assaulting California to draw out manpower from the eastern theater of war. President Davis ordered Col. Baylor, from the previous New Mexican campaigns, to organize a fighting army from the Texas frontier to achieve this.

Col. Baylor also proposed allying with the Indians to alleviate travel for the Confederacy, and while also conducting "raids along the overland trails would compel Federal authorities to send soldiers to the troubled area, thus removing them from other arenas."¹⁷ As the Union Army previously saw, an alliance with the Apache in the area would not be feasible, as the Apache had reached their limit of being fooled by the white man.

By the time Col. Baylor made it to Texas from Virginia in March of 1865, the Confederate resistance there had all but died. Col. Baylor noted the loss of morale, low supplies, and looting occurring in their towns. Nothing would ever result from this last-gasp attempt to capture the Southwest, and slowly as the war ended, so too did the Confederate's legitimacy there.

Though the Bascom Affair will mainly be viewed as a young army Lieutenant's ambitious mission to save a kidnapped American by taking matters into his own hands, sparking a series of events that could have been avoided or delayed for many years. Putting oneself in the shoes of Lt.

Bascom can change that perception. He was not experienced, knowledgeable, or wise enough for the mission that he was assigned to lead. Outside influence from his peers would also have played into his decision-making, as would the Apache's actions during the meeting, which we may never know the full truth.

When interviewed in July of 1869 about the Bascom Affair events, James H. Tevis, who was to have known Cochise personally said "Ca-chees [*Cochise*] is a very deceptive Indian. At first appearance a man would think he was inclined to be peaceful to Americans, but he is far from it."¹⁸ Whether this is true or not is hard to say, or it may have just been deep anti-Apache resentment since the Apache War was still going on at this time.

One thing the Bascom Affair succeeds in highlighting is why settlers and the U.S. Army personnel were in that area. The prospect of controlling the vast wealth that the American Southwest, and northern states of Mexico offered was undeniable. President Lincoln knew he had to protect it, and President Davis knew he somehow had to take it. Lieutenant George Bascom would unfortunately not see either of those out as he was killed in battle against Confederate forces in the Battle of Valverde in February 1862.

Like his rival, Chief Cochise would die young without seeing a peaceful resolution for his people. It is assumed he died of something similar to stomach cancer in 1874 at an Apache hideout in the Dragoon Mountains. As far as the boy who started it all, Felix Ward was never found and would eventually grow up with the Apache. Later, he was freed and joined an Apache scout team with the U.S. Army where he was known as the Apache Kid, or the now-famous name of Mickey Free.¹⁹

Cochise's father-in-law and fellow Apache Chief, Mangas Coloradas, would die too before seeing the end of the conflict. He died from a gunshot wound after being captured prisoner by the Union Army. The last of the great Apache chiefs that the American armies fought, Geronimo, would live on until the early 1900s and eventually

negotiate peace with the federal government to get the Apache people back to a reservation in their homelands of the Southwest.

The events of that one day in February 1861 have always been cloudy and knowing the truth of what happened may be impossible. Nonetheless, the Bascom Affair, or Cut the Tent, will forever be synonymous with the fight for the American Southwest and the right for the Apache people to live in their homeland of Apacheria.

Jeff Zimmerman is an amateur historian and current graduate student originally from Virginia Beach, VA. He has a BA in History from Arizona State University and is now pursuing his MA in History at Indiana University. After beginning college, his interest in this subject peaked while he was a member of the active-duty Air Force, living and stationed in the American Southwest at Fort Bliss, El Paso, TX. He currently resides in Columbus, OH, with his wife Chi."

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End Notes

- ¹ Benjamin Sacks, "New Evidence," pp. 278.
- ² Kevin Waite, "Jefferson Davis and Proslavery Visions," pp. 536-565.
- ³ Jefferson Davis to William R. Cannon, 5:142.
- ⁴ Martha Dailey, "Michael Steck: A Prototype," pp. 52-53.
- ⁵ Charles Walker, "Causes of the Confederate Invasion," pp. 84-85.
- ⁶ Megan Kate Nelson, *The Three-Cornered War*, pp. 20.
- ⁷ FS Donnell, "The Confederate Territory of Arizona," pp. 148-163.
- ⁸ Benjamin Sacks, "New Evidence," pp. 275.
- ⁹ Benjamin Sacks, "New Evidence," pp. 277.
- ¹⁰ Charles Walker, "Causes of the Confederate Invasion," pp. 84-85.
- ¹¹ Charles Walker, "Causes of the Confederate Invasion," pp. 85.

¹² JF Santee, "The Battle of La Glorieta Pass," pp. 68.

¹³ Andrew Masich, "The Civil War's Last Frontier," pp. 44-51.

¹⁴ JF Santee, "The Battle of La Glorieta Pass," pp. 67.

¹⁵ No Author is Available, "Report to the War Department."

¹⁶ Kevin Waite, "Jefferson Davis and Proslavery Visions," pp. 558.

¹⁷ L Boyd Finch, "Arizona in Exile."

¹⁸ Benjamin Sacks, "New Evidence," pp. 276.

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The Mescalero Apache People As Seen By The Daves Brothers

By Doyle Daves and Michael Daves

EDITOR'S NOTE: This article/memoir is hard to categorize because it is actually two pieces. For those unfamiliar with the story of the Mescalero Apache, Doyle Daves has written a background

historical article. It gives context to his brother Michael's memoir about being a white man living amongst the Mescalero people - growing up in Mescalero and living there for decades.

Mescalero Apaches: A Prospering People **By Doyle Daves**

From the American take-over of what is now the American Southwest with the arrival of General Stephen Watts Kearny and the Army of the West in August 1846¹ to the arrival of Michael Daves as a little boy in Mescalero Apache-Land in 1958 was a century of enormous change for the Mescalero people. They responded to overwhelming American pressure by giving up a way of life that had sustained them for generations and began to build a new identity in vastly altered circumstances.

Unrelenting Military Pressure, The End of Raiding, Acceptance of Reservation Life and the Work to Build a New Culture.

When the United States began the process of governing the lands acquired in the war with Mexico in the late 1840s, it was evident that the "Indian Problem" was severe. "The New Mexicans and the Pueblo Indians suffered intensely at the hands of the "wild Indians" [including the Mescaleros and other Apaches]. Their crops were destroyed... their property was laid waste or stolen, tremendous numbers of livestock were killed or run off, many persons were either killed or taken captive."²

General Kearny recognized this and made a promise in his proclamation speech delivered August 15, 1846 on the town plaza to residents of Las Vegas. General Kearny promised: "My govern-

ment will... keep off the Indians [and] protect you and your persons and property..."³ In making this promise, it is doubtful that Kearny realized that its fulfillment would take 40 years, thousands of soldiers and cost many lives and millions of dollars.⁴

The Mescaleros and most other Apaches were a hunter-gatherer and raiding people. The men hunted wild animals-deer, elk, antelope, bison and raided non-Apache communities and took whatever useful things they found. The women harvested a wide variety of wild plants for food.

They were also a religious people; religious rules regulated almost all aspects of life. Two beliefs of the Apaches were incomprehensible to the Catholic Spanish, and later, Protestants from U. S. states to the east. For Apaches, the Deity created the world and all that was in it and it was his; thus no one could claim to own any part of it, although all creatures were expected to take from its bounty what was needed.

A corollary of this belief is that the strong may take from the weaker, thus raiding, like hunting or gathering is similarly a part of the Deity's plan. That is: "Everything lived on something else, and every existence had to be bought... Kindness and pity were luxuries which the desert [peoples] could not afford."⁵ For hundreds of years, Apaches, and particularly the Mescaleros, were terrify-

ingly fierce raiders. Indeed, the website of the Mescalero Apache Tribe states with evident pride that “No other Native Americans in the Southwest caused the terror and constant fear in the settlers as the Apaches...”⁶

Following the arrival of the American Army in 1846, the more astute Apache leaders recognized that this new foe was far more threatening than any they had previously faced. The Army’s arrival brought forth a “vast flood of intruding strangers” including “seemingly endless numbers of well-trained soldiers” with “more effective weaponry” and “including a constant supply of ammunition.”

The chiefs soon confronted the question: How can we survive?⁷ In the early 1850s, the Apaches, Comanches and other tribes initiated talks with the Army seeking peace. Nothing came of this initiative as neither side had a clear idea of what the parameters of a lasting peace would entail. The tribes kept raiding and the Army retaliated with the effect that the tribes never felt safe and frequently could not adequately feed their people.

In winter 1854-1855, the Army responded to Mescalero cattle raids in the Tularosa country by sending a large force into the very heart of the Mescalero mountain stronghold. After several months of fierce fighting, the entire tribe was without shelter or food and the will of the majority to resist was gone; they simply wanted peace and provisions.⁸

Most Mescalero leaders understood that their traditional way of life, dependent on raiding and pillage, would never be accepted by the United States and that continued resistance would lead only to annihilation. Still, the Mescaleros were a proud people accustomed to being feared. It was not easy for them to understand or accept that they must submit and adopt a different way to live within a dominant society they could not overcome. Indeed, over the next 30 years, various bands continued to resist, at least sporadically, e. g. Geronimo held out until September of 1886.⁹

In his excellent book, Sonnichsen summed up: “[The Mescaleros] rebelled when...angry; submitted when [they] had to. For the first forty years

of Indian-American contact... [they] starved and fought. For the next forty years [they] mostly just starved. Every year [tribal] numbers diminished and hopelessness grew greater.¹⁰

As the years passed, conditions slowly improved. A cattle herd was established on the reservation and the first calf crop was branded in 1914; this was not only a source of income but, probably more importantly, provided a new occupation attracting a new generation of young Mescalero men. Somewhat later, both the Mescalero and Chiricahua groups received significant financial settlements from the government for loss of tribal lands.¹¹

Truly impressive change came to the reservation and the Mescalero people beginning in the 1950s when Wendell Chino¹² (1923-1998) became the leader. Indeed, it is said that Chino “raised his tribe from poverty and helped it become one of the most prosperous in American history.”

Chino was among the first Mescalero to receive a college education: he attended Central College in Pella, Iowa and Western Theological Seminary in Holland, Michigan and was ordained a minister in the Dutch Reformed Church. Chino insisted that, “Native Americans should make their own decisions regarding their tribal lands and business affairs.” In the 1960s and 1970s, Chino ended oversight of tribal businesses by the Bureau of Indian Affairs and proved that the tribe itself could do much better.

The almost complete change that has occurred in the lives of the Mescaleros, initially forced by the United States Army, but guided by wise tribal leaders over some six to nine generations is impressive. Today, tribal members retain pride in their history, still live in their beautiful mountain homeland and enjoy peace with their neighbors, increasing prosperity and continue to forge a new lifestyle consistent with the opportunities and realities of 21st century society.

Doyle Daves, a New Mexico native who grew up in a ranching family near Clayton, is a retired academic educator and scientist with a career in institutions across the nation. He is now living in Las Cruces with his wife Pamela and stays busy writing and publishing articles, mostly about nineteenth century New Mexico history and the Santa Fe Trail.

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A Lifetime in Mescalero Apache-Land By Michael Daves

In 1958, Michael Daves moved with his parents from Weed, a small community in the Sacramento Mountains, well within Mescalero Apache-Land¹, to Mescalero in its very heart. Shortly after arrival at Mescalero, Michael celebrated his fifth birthday with a party designed to help him meet children his age, almost all Apaches.

Since his arrival at Mescalero at age five, Michael has lived on or near the Mescalero Apache Reservation; Over the years, many friendships have developed; a few of these relationships began at that birthday party in late summer 1958. Now, 65 years later, Michael has long been accepted as a friend of the people of the reservation. Thus, it is appropriate to relate some highlights of his life experience with a people of very different history; he has accepted the Mescaleros as friends and, in turn, they have accepted him. Doyle

Michael's Memories: I spent most of my first 30 years surrounded by Apaches. I have a lot of respect for the Apache people; they are very honest and generous.² My family knew them as individuals and friends who lived and worked within the Mescalero Apache Reservation, I have many fond memories of my time with them.

Arrival at Mescalero: The Daves family moved to the Mescalero community in the summer of 1958 a couple of weeks before my fifth birthday. Dad was to be principal of the elementary school there. When we first arrived, I looked for Apaches wearing feathers in their hair and fringed buckskin clothes like I had seen in books; I was disappointed when I didn't see any. Later, at the Apache Summit restaurant, we did see Robert Geronimo (son of War Leader, Geronimo)³, wearing a full feather headdress (war bonnet) and leather clothes, posing for tourists.⁴

Teacherage, Then A New Home: Our family: parents, two older brothers, an older sister and me

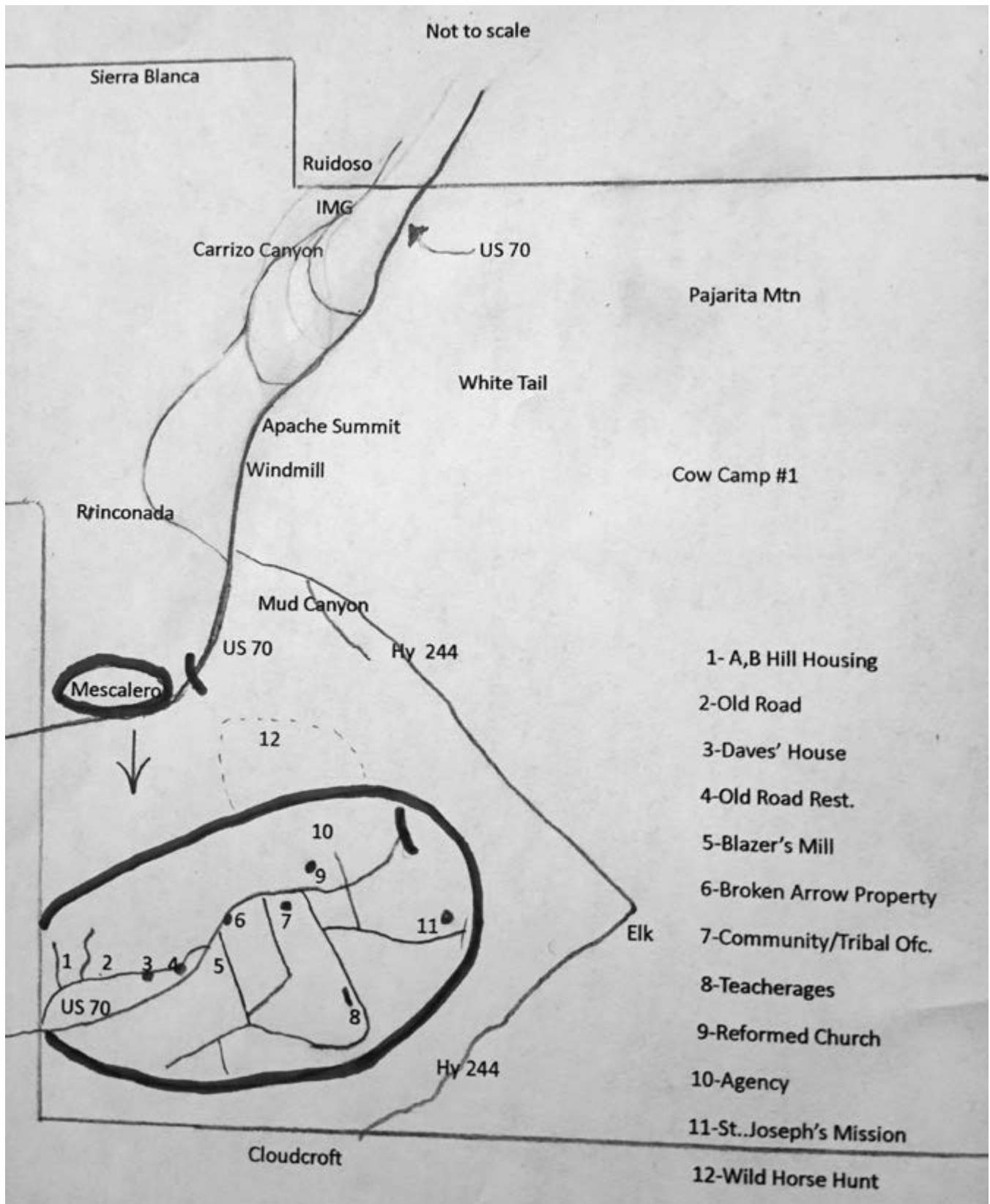
(two more brothers were away at college) moved into a very small two-bedroom house attached to two other similar houses provided by the school for teachers. By the following summer, my parents had bought a larger house near the village located on the Old Road. Later, on two different occasions, this house was expanded.

Birthday Party: Right away, Mother was concerned that I make new friends. With the help of a lady she had met, Mother arranged a birthday party for me with six boys about my age. They became good friends throughout my years in Mescalero and two of them have been elected as Mescalero Tribal President within the last ten years.⁵

Grandmothers and Child Care: Many families were heavily dependent on grandmothers for taking care of children. I went to many homes to visit friends, although I almost never went inside; almost always, the grandmother was the only adult I saw.

School Days: I started first grade at Mescalero Elementary School. We were a smart bunch; everyone skipped kindergarten! Actually, we were normal; there were no kindergartens in rural New Mexico schools then. I rode a school bus each day with mainly Apache kids. There were about 28 in my class; the majority were Apache.

I had a big shock on the first day of class; a tiny Apache girl showed the teacher that she could tie her own shoes. I went home that day and learned to tie my shoes. I remember that we sat in a circle and passing a book around for each of us to read. Everyone could read. We had recess with second graders, and we all played games together. We all ate together in the school cafeteria; no one had sack lunches. We studied the same subjects as other New Mexico school children and took the same standardized tests. When the first manned



Michael Daves created this map to provide locations for some of his topics. The circled area is a blow-up of Mescalero. It is not to scale.

space flights were launched, everyone in the school watched on a small black and white TV; like everyone else, we were fascinated to be present for these historic events.

Apache and English: Most of the Apache kids my age spoke the Apache language. They also all spoke English. From that year on, I heard Apache being spoken daily. We had no trouble communicating: I never knew an Apache who did not speak English. There are many English words that have no Apache equivalent. Most conversations had a mixture of Apache and English words; I listened and learned.

After school and on weekends. I would spend all the time I could playing with kids that lived nearby-within about a half mile or so of our house. The only rule I had to follow was to be home before dark. We kids spent our time chasing each other around the mountain sides or playing cowboys and Indians. We took turns being a cowboy or an Indian.

After elementary school in Mescalero, we went to junior high and high school in Tularosa. We rode the bus together in the mornings and those of us in sports rode an activity bus home after practices, which were held after school. During two-a-day football practices, three of the guys at my fifth birthday party and I rode together. We also spent most of our time away from school together. Three of us graduated together from New Mexico State University.

Fun Times: Every summer vacation I did things with various friends at Mescalero. Our first summer in Mescalero, my family was invited to attend a rodeo at Rinconada. It was the most exciting rodeo I had ever seen. The rodeo stock consisted of wild horses and wild cows and calves from the Reservation. There were teams to catch, saddle and ride wild horses, teams for wild cow milking and wild calf roping. All the cowboys and most of the spectators were Apache.

Apache Ceremonials: The annual Fourth of

July Ceremonials were special. My friends and I spent all the time we could at the Feast Grounds; we walked many miles around the grounds and visited family camps scattered on the mountain above the grounds. We always walked through the main cooking arbor hoping to snag some freshly cooked fry bread. We would stop to watch the dances in the afternoon.

When we were in high school, several of my friends would dance in the Apache war dance. For some reason, I had many of their rifles aimed at me with a smile! After dark, the dance of the Mountain Gods would start around a large central fire; we never missed that.

One night when we were about eight, three or four of us sat in front of the singers and kept time with the drummers with sticks on a dried cowhide on the ground. At break times for the dancers, we would go and look through the brush around the main tepee and watch the maidens dance and be prayed for by the medicine men and their handlers. I also attended other feasts held at various times of the year, that usually featured a lot of back-and-forth dancing. At these events, I was often one of the only non-Apaches there.

Horse and Saddle: In 1968, when I was 15, my uncle brought me two horses that were still pretty wild with the stipulation that I tame and ride them. Two Apache friends joined me in the challenge. We soon were riding them bareback as we had no saddles. My friends got the use of another horse and we spent many fun hours riding up and down various roads and canyons. Later, I got a saddle; now I was big time! Then we got more saddles and invited more boys to ride with us.

Human Skull: We were riding behind A and B Hills one day when we crossed an arroyo where we saw a funny looking rock. We investigated and found that it was a human skull. Some of the guys swiftly rode away after we saw what it was; they wanted nothing to do with it.⁶ The rest of us rode directly to the home of the BIA (Bureau of Indian Affairs) head of police. We took him back to see

the skull. He told us to stay away from the area while an investigation was made.

Experts from the University of New Mexico excavated, not only the skull but an intact body and determined that it had been there for approximately thirty years. The BIA man suggested that we not look for any more bodies but if we stumbled on anything like that to let him know. Luckily, we didn't find anything like that again.

Chasing Wild Horses: We rode up Graveyard Canyon one Saturday morning and came to a spring where a band of wild horses were drinking. When they saw us, they ran and we chased them. Later, we came to another spring with a different band of wild horses. After that, we became wild horse hunters. We spent countless Saturday's hunting and chasing horses; occasionally we managed to rope one. Unlike in the movies these wild horses didn't immediately calm down. Taming them took a lot of work but it was fun.

One day, after college, I was training a new horse Maryanne had bought for me from my uncle when three friends rode up and asked me to go with them to hunt wild horses. I went along just to put some miles on my new horse. At the first spring we approached, one of the guys caught a young horse about two years old. I waited on the trail for them to get the horse out of the trees.

When they finally got him to the trail, I was handed the lead rope since I had the biggest horse. My horse just lowered his head and started dragging the fighting horse down the trail. With one rider in front, one on the other side of the wild horse and one behind, we made our way. The wild horse soon gave up the fight and moved along smoothly. When we got to my house, we loaded him into a stock trailer for the night, then, in the morning, we took him to his new home.

Cars: In high school when we could drive, we explored the far reaches of the reservation including Rinconada, Carrizo Canyon (the future site of The Inn of the Mountain Gods), White Tail, Pajarito Mountain, Elk, and the various Cow Camps.

We were usually looking for places for my Apache friends to go hunting, easy firewood retrieval, or just looking around to see what we could see. We went back after college and cut up a large dead juniper tree we had seen several years before and filled three pickups with beautiful firewood.

Community Center Games: After the Community Center was built around 1969, We focused on it in the late afternoon after school and again at night. First to open was the swimming pool closely followed by a billiards room, then bowling alley, and finally the gym. We spent hours shooting pool. In the evening, some grown men would be there. The most fun to shoot pool with was Jasper Kanseah. Every ball you sunk while playing Jasper brought forth a "shoooot again lucky." We easily transitioned to the bowling alley which was open in the afternoon and again in the evening. When the gym opened. basketball became our game; we seldom bowled or played pool after that. We had several teams formed and we played league basketball a couple nights a week for several years.

Reservation Housing and Family Living Arrangements: Early on in our time at Mescalero, we saw people living in canvas tents with adjacent brush arbors. There were also some small frame houses, mainly close to the Tribal Agency area and up and down the central valley. Most people lived fairly close to the Mescalero Agency area, but some lived near Highway 70 at an area known as Windmill just below the Apache Summit, and some lived in the Carrizo Canyon area close to Ruidoso.

In the late fifties and early sixties, cinder block houses were built in an area called Old Ladies Town. I went with Dad to the construction site; when Dad saw that each house had water only from an outside faucet, he became very upset. Dad met with the Tribal President, Wendell Chino, and an official of the Bureau of Indian Affairs and demanded that at a minimum each house have a kitchen sink and a bathtub, insisting that Apaches be treated like other people. Adjustments were

made to put kitchen sinks and full bathrooms in the houses.

Then in the mid-sixties other houses were built on two hills, later called A Hill and B Hill, located near the Old Road. These were frame houses with two or three bedrooms. A little later, another one hundred homes were built with three, four or five bedrooms and two bathrooms, full kitchens and two living areas. These houses were located above Old Ladies Town and along Highway 70 and the highway to Cloudcroft in the Mud Canyon area.

Later, some homes were built behind the hospital for elderly residents. These were equipped with an emergency call button linked to the Hospital. I worked on the latter two of these building construction projects. Most of these houses are still lived in and well cared for by the tribal maintenance crew.

More Property and Mother Opens the Broken Arrow Cafe: A major change in family life occurred when a property located on the edge of Mescalero Village was purchased.

Property Purchased: In 1968, my parents purchased a 20-acre tract including three buildings located along US Highway 70 within the Mescalero Apache Reservation. This property was part of 300 acre tract that had been in private hands since before the Reservation was formed; our home on Old Road was also part of this same tract.

One of the buildings on the property housed a small store which Mother had run for a few years earlier. Attached to this building was a stand that sold fruit from various local orchards; the big seller was cherry cider. As soon as we got the property, I began working at the fruit stand.

Farming and Livestock: The property had an orchard and an irrigated farm plot; both had long been neglected. Over several years, we worked to make needed improvements. First, we pruned the fruit trees, then we cleared the soap weed (yucca) from the farm plot. Dad bought a Ford tractor with a plow and we plowed the entire area; then

with borrowed equipment, we disced the field and prepared it for planting.

Planting was quite an operation as we did not have the proper equipment. My brother drove the tractor with me straddling the hood with a seed spreader manually scattering Jose tall wheat grass seeds. A harrow behind the tractor covered the seed with soil. This make-shift system worked and we got a fine crop.

Later, we planted another part of the field in alfalfa. Dad expected the alfalfa to provide early grazing, however, the wheat grass started growing in February, months before the alfalfa showed up. By then we had four horses and 35 head of steers on the fields. The grass got over six feet tall; we had to keep it mowed so the stock could get to it and eat it.

Broken Arrow Café: The building with the little store was remodeled and expanded, a few pieces of restaurant equipment were bought and it soon became the Broken Arrow Café with a short seating counter and a couple of tables and chairs. We began by serving a limited menu for breakfast, lunch, and dinner.

From the beginning, the café was open every day except Thanksgiving, Christmas, and New Years Day from seven in the morning until eleven at night. Many Mescalero people walked up and down the highway by the cafe and, right away, people of all ages began coming in and eating. Also after the Community center closed at 10 PM, we would be very busy until 11.

Mother soon hired an experienced chef who added greatly to our menu. Especially popular were freshly made doughnuts that came out of the fryer at nine in the morning. Usually, several tribal and government office workers were there waiting; they had coffee and doughnuts and often took extra doughnuts back to the office. Very seldom were any doughnuts left by 10 AM. We would be very busy during the lunch rush; often the coffee and doughnut people would be back. We had lunch specials which helped busy people get in and out in 30 minutes.

Broken Arrow Cafe Remodel and Expansion: It soon became apparent that the cafe was too small. A large addition provided a new kitchen and more seating; kitchen equipment and furniture from a closed cafe in Carlsbad completed the much-improved facility. The expanded dining room had large windows that overlooked Tularosa Creek that flowed under the new building extension. The tables by these windows were popular; sitting there, you could watch fish in the clear water.

Cafe Staff: From the beginning, Mother was the hardest worker and leader of the staff, she ordered supplies, cooked, waited tables, washed dishes-whatever needed to be done. I also began working as soon as we opened. I started by washing dishes and pots and pans.

Our first cook, a very experienced man, constantly told me what he was doing and why; I listened and learned a lot. Later, when he was injured in an accident Mother and I became the main cooks for a while. With the increased capacity after the renovation, Mother hired more cooks and waitresses. we usually had ladies from Tularosa as our main cooks; the wait staff were typically local women and teenagers. One of them, Maryanne, became my wife. After our marriage (see below), Maryanne and I went to college in Las Cruces but would return to Mescalero on weekends and work all day Saturday and most of Sunday in the café.

Broken Arrow Cafe Patrons: The clientele of the café consisted mainly of local Apache people. We often had families stop for breakfast on Saturday mornings on their way to shop in Alamogordo. The same families would be back for supper with us. They would tell us they felt more welcome at Broken Arrow than at the many restaurants in Alamogordo.

People who worked in Tribal or BIA offices and contractors working on the reservation were regulars and most days, travelers passing by on Highway 70 stopped in. We also fed firefighters who were clearing areas along the highways to

prevent fires or, more rarely, actually fighting fires. The firefighters usually came in for a big breakfast, a sack lunch and then returned for a big supper. Usually, a crew, generally from other reservations, would work in the area for two to three weeks.

Our local Mescalero firefighters (Red Hats) were an elite crew who were usually away fighting active fires around the country. It was always a joy to feed the firefighters because they were very appreciative of our good meals. When a crew was ready to leave, a BIA official would bring us a check for the whole bill, saying he wanted to be able to use us when it was needed.

Fourth of July weekends during the annual Feast Days at the Ceremonial Grounds were our busiest days of the year. We would feed many rodeo cowboys and families, local Apache people and people coming to Mescalero to watch the rodeos, and the dancers at the Ceremonials. Other busy times were heavy snow days, when many people would come in for coffee mainly to see who else was out enjoying the snow and the storm.

Interesting Interactions with Cafe Visitors: The Broken Arrow Cafe was a meeting place for locals, people, like firefighters, who came to Mescalero for special project and people just passing through on the highway. A few incidents illustrate our interactions.

Often; highway travelers who stopped in would ask where they could go to see Apache people; we would tell them that everyone in the dining room was Apache.

Some would ask us if there were fish in the creek. We always had a large brown trout (18" to 20" long) in our freezer to show them. We got the fish from boys who had caught them and traded them for hamburgers.

Two little boys (about 1 ½ and 2 ½ years old) came into the cafe one evening and told us they were hungry; Mother fed them. Then she called the Tribal Police and told them the boys needed help. Some months later when the same boys came in again, hungry and cold we sat them by the heater and fed them again. Mother called the police to

tell them about the boys and that there was a baby girl at their home. The police got the boys, then went to the unheated house and rescued the baby.

One day two little girls, who lived nearby, came into the café in a panic. They frantically told me there was a white man walking on their road. I walked them home; they trusted me.

One day three kids come in to buy candy and paid with coins from the eighteen hundreds and early nineteen hundreds. I called the parents that evening and told them what the kids had done; the parents came immediately to reclaim the old coins. The kids never paid with old coins again.

Special Characters: We had some special folks in the Café.

Christian Naiche who was chief Naiche's son and Cochise's grandson. He would tell us stories about his childhood. He came in one day very upset. It seems that the tribal members were to get a \$1,000 land claim check. He and many others went to the Mescalero Finance office and got an early check for \$800.00. The other \$200.00 was kept by the finance company. I told him not to do that again; I would give him money and he could pay me back when he got his full check.

Amelia Naiche, Christian's sister, visited the Broken Arrow often. She was very nice and liked to visit with Maryanne. Usually, she brought granddaughters or great granddaughters along; often we saw her and her troop walking in the village.

Jasper Kanseah came to the Café often. He told stories about his father Kanseah being with Geronimo and Naiche when they surrendered and were shipped by train to Florida. His dad, Kanseah, was about 15 at the time of their surrender.

George Martine also came in often. One day, after George had been there in the morning, a silver belly felt hat was found. The hat looked like the one George always wore so I called him. He soon

showed up and said it looked like his. When he put it on, it was much too big. After trying the hat twice, he drove away. I noticed that he was wearing his hat.

Maude Platta, "Maudie". She walked up and down the roads always carrying her cloth bag. If I met her, she would stop and put a hand on her hip and point in the direction she came from and say, "It's a long ways." One day, she came into the Broken Arrow, sat down and said that she wanted an enchilada, but didn't have any money. I told her I would get her an enchilada. She said she would pay me when she got her social security check. I said that would be fine. She ate and went on her way.

That evening, her grandson came in and started yelling at me for taking advantage of Maudie. I told him she had asked me for an enchilada and that I didn't care if she never paid for it. He calmed down and left. On the third of the next month, she came in and paid for the enchilada. She then began stopping in regularly for a meal. One day, she carefully opened her cloth bag and showed us a pair of buckskin moccasins she had made. She asked Maryanne and me if we would buy them; we said yes. She said they probably wouldn't fit either of us. We think we have a pair of moccasins in Maudie's size.

Ignatious Palmer, a respected Apache artist and a member of Christian Naiche's family, would come into the Café and offer to sell us paintings he had just completed. We gladly bought some of them. We have a set of Apache Crown Dancers, a painting of an Apache warrior on horseback and a painting he did in 1962 of two deer on top of a hill.

Edmund Sago was a cook for the cowboys at Cow Camp One. The head of the tribal cattle operation would bring Edmund and other cowboys into Mescalero once a month. Edmund would buy hamburgers from us and charge for them. Mr. Britton would let Edmund off in front of the Café and he would come in and pay off his tab. He had

family who lived in the house closest to Broken Arrow.

By the evening we would get a call from Edmund. He always said, "Give me two hamburgers to go, I'll pay you back next week." He would come into the Café to pick them up. The only time we saw Edmund not under the influence of alcohol was when Mr. Britton dropped him off.

Edmund came into the Café drunk and belligerent one day. He was causing a ruckus, so I grabbed him, took him outside, and told him not to come in like that again. He put on his gloves acting like he wanted to fight me. I told him that if he swung at me, he would never get another hamburger and that I would tell Mr. Britton what he had done. He looked at me, took off his gloves and headed down the road.

Our Wedding: Maryanne and I got married at the Mescalero Dutch Reformed Church. We were going to have a small wedding. We had several Apache friends stand with us as best men and maids of honor. The church was full. Most were Apache friends and their families including Christian Naiche, Amelia Naiche, Jasper Kanseah and George Martine. So much for a small wedding.

We spent many years living and interacting with Apache people. We developed many lasting friendships and greatly enjoyed our experiences in the Mescalero community. Mescalero has a great number of memories for our whole family.

Michael Daves, 17 years younger than Doyle, was born in Clayton but grew up and has lived most of his life in southern New Mexico, principally in Dona Ana and Otero Counties. Both he and his wife, Maryanne, grew up and lived on or near the Mescalero Apache Reservation for many years. After a career as a contractor and businessman, Michael and Maryanne are now retired and living in Las Cruces.

End Notes

¹It might be natural to think of the present Mescalero Reservation (463,000 acres, 719 square miles), established by President Grant in 1873 and adjusted in 1883 to its present location and boundaries. However, for at least 250 years, under claims by Spanish, Mexican and United States governments, the Mescaleros dominated, if not occupied, a vastly larger area – Mescalero Apache-Land. See: C. L. Sonnichsen, *The Mescalero Apaches* (Norman: University of Oklahoma Press, 1973), 3, 14, 17.

²Noted author, Oliver La Farge agreed with Michael about the Apaches. Referencing specifically the Mescaleros and Jicarillos, La Farge wrote: "Most people who know Apaches like them enormously and are enthusiastic about them. They are good friends and delightful companions." Oliver La Farge, *New Mexico* in Tony Hillerman, Ed., *The Spell of New Mexico* (Albuquerque: University of New Mexico Press: 191976), 15.

³Robert Geronimo, 1889-1966), born when Apache leader, Geronimo, was 60, *Ancestry.com*. Robert "Robbie" Geronimo Goyaale' ldboy Sr, Apache, accessed, July 2023.

⁴Apaches did not wear 'war bonnets' or other complex headdresses; a warrior had a "shock of straight black hair, which he sometimes braided but usually left hanging loose with a headband to keep it out of his eyes. C. L. Sonnichsen, *The Mescalero Apaches*, 15-16.

⁵Danny Brueninger (2014-2017); Arthur "Butch" Blazer (2018-2019).

⁶Traditional Mescaleros were "terribly afraid of ghosts and of the dead.", C. L. Sonnichsen, *The Mescalero Apaches*, 32.

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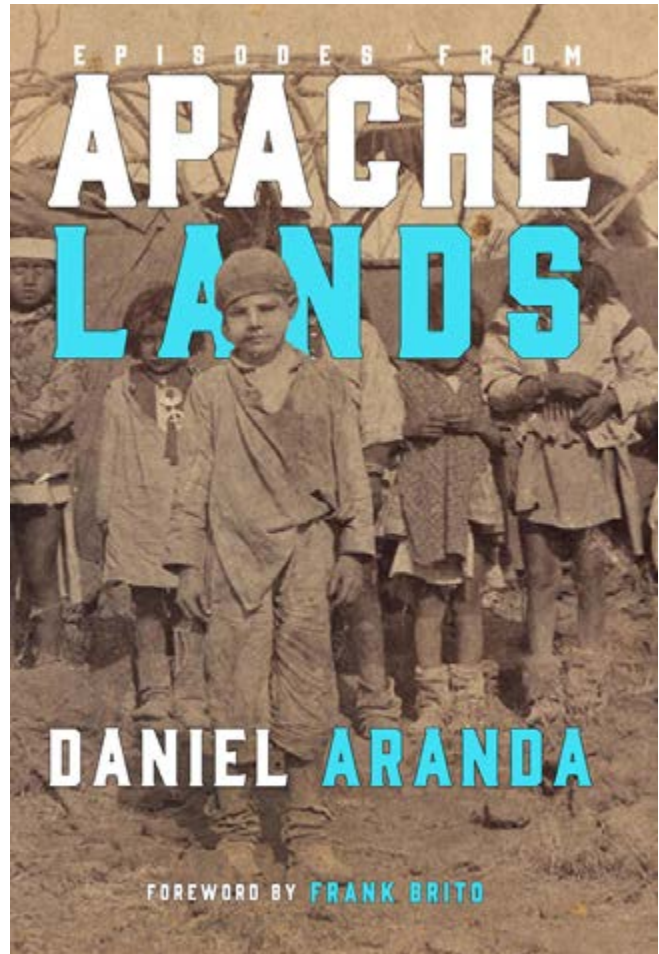
Book Review

Episodes from Apachelands. By Daniel Aranda. (Rodeo, NM: Eco Publishing, 2023, 190 pages, 62 black & white photos, 26 color photos, 4 sketches, 2 maps, bibliography, and index) \$20, paperback.

Full disclosure: I am a good friend of Dan Aranda. That being said, I was still not sure what to expect before I read his book. It turns out that *Episodes from Apachelands* isn't just another rehashing of the story of the Chiricahua Apaches. This interesting book contains ten chapters, with each one relating a relatively unknown, or in some cases, completely unknown, incident that occurred during the era of the Apache Wars. Most students of the Chiricahua Apaches are familiar with the names Santiago McKinn, John Clum, and Victorio. But Roque Ramos? Maggie Graham? Diedrick Dutchover?

The depth of Aranda's research is evident throughout the book. He brings obscure incidents to light about little-known individuals, while uncovering many previously unknown facts about the better-known characters. Additionally, he unearthed many rare photographs that were previously unpublished. For the first time we get to see Juan Mata Ortiz, who was Mexican General Joaquin Terrazas' second-in-command during the Battle of Tres Castillos where Victorio met his death. Also presented are no less than three rare photographs of the Apache women and children who were captured at Tres Castillos and brought back to Chihuahua City, with Chief Nana's wife visible in two of them. Additionally, one of these photographs shows four Apache scalps hanging on a wall behind the hapless Apache prisoners. And yet another rare photograph depicts the Tarahumara scout Mauricio Corridor, the slayer of Victorio. And all of these are just in Chapter six!

Santiago McKinn, the White boy kidnapped by the Apaches in 1885 graces the cover of the book. Typical of Aranda's tenacious research, he



located several McKinn descendants whom he interviewed, provides rare photographs of Santiago McKinn's relatives, and even tells us the identity of the mysterious African American boy seen in the same famous photograph as the one of Santiago among the Apaches.

Other chapters relate the fascinating tales of Diedrick Dutchover, the kidnapping of Roque Ramos by the Apaches, John Clum's arrest of Geronimo, the Apache raid at El Colorado, the killing of Maggie Graham, Victorio's death at Tres Castillos, General Crook's expedition into the Sierra Madres, Josanie's raid (also known as Ulzana), and the aforementioned kidnapping and captivity of Santiago McKinn.

In addition to his obviously exhausting research, Aranda visited many of the locations where these incidents took place, such as Ojo Caliente, Canon de los Embudos, Galivan Canyon, Tres Castillos, and Slocum's Ranch, to name just a few. Aranda writes in a no-nonsense style which no doubt results from a combination of his extensive research combined with knowledge obtained from personally visiting these historic sites. At the same time, his choice of words often brings the scenes to life:

“The wind did not abate with the coming daylight, and Clum and his men were forced to stay in their cramped quarters for the entire day. Terrific gusts of wind propelled sand, causing their reddened eyes to water. Their lips cracked from the drying air. An eerie spectacle of a day this was, as the sun could not fully penetrate through the high-flying dust. Eventually, the rhythmic sounds of gusting wind lulled some of Clum's men into slumber.”

The book contains endnotes after each chapter, and the lengthy bibliography rivals that of many history books that are triple the length of Aranda's.

Aranda was a close personal friend of the late historian Edwin Sweeney, who passed away in September 2018. Sweeney made a name for himself within historical circles with the publication of his first book, *Cochise: Chiricahua Apache Chief* (1991), which was later followed by five other Apache-related works. Daniel Aranda is mentioned by Sweeney in the acknowledgements of every one of these books. Additionally, he also dedicated his last book, *Cochise: Firsthand accounts of the Chiricahua Apache Chief* (2014) to Aranda. I bring this up because Aranda has spent most of his adult life assisting other authors and researchers with their works, Sweeney included, causing many Apache historians to constantly badger him about when he was going to publish his own book. After a long wait, it's finally here.

The first edition of the book suffers from some serious editing issues. According to the publisher, this was due to the manuscript being sent to the

printer in South Korea before the covid pandemic, somehow bypassing the copy editor. The publisher asked Aranda for a list of the editing mistakes, which the author provided. He was told that these would be published as an erratum and inserted into future copies. He was also assured that they would all be corrected in the second printing. Only time will tell if these first editions will someday become a collector's item.

The book boasts many photographs throughout in both black and white as well as in color, and the pages are of a gorgeous glossy stock. All in all, *Episodes from Apachelands* is a collection of interesting essays that should captivate the novice historian as well as educate the experienced scholar.

Episodes from Apachelands is available from the publisher at www.ecouniverse.com or on Amazon.

Bill Cavaliere
President,
Cochise County Historical Society
Author, *The Chiricahua Apaches: A Concise History*

Book Review

Episodes from Apachelands. By Daniel Aranda. (Rodeo, NM: Eco Publishing, 2023, 190 pages, 62 black & white photos, 26 color photos, 4 sketches, 2 maps, bibliography, and index). \$20, paperback

Readers who take up this page-turner book of an evening are hereby advised that sleepy time may come late: it is the product of a devoted lifetime of study by Daniel Aranda, carefully and beautifully published. Start with the wrap-around picture on the cover: see it better on pages 120-121, likely the only surviving image of a boy captive of the Apaches.

Ranging in time from the Civil War to 1886 and geographically from the Fort Davis, Texas, area to northern Mexico, southern New Mexico, and a bit of Arizona, one finds ten episodes presented, each well written and standing alone plus meaningful images of many types. “Lavish” is not too strong a word to apply to the images throughout the book — or, in fact, for the author’s admirable documentation and bibliography. A reviewer is supposed to be critical, yes? — well, there is only one map. This reader was left puzzled to know where is Magdalena Gap (nowhere near the town of Magdalena!).

The first episode focuses on one Anton Diedrick, commonly called “Dutchover,” who was deeply involved in the confederate Fort Davis and its abandonment and US occupation. The second episode carries one right up to the Cañada Alamosa, a bit north of Las Cruces: story of one Roque Ramos, captured by the Apache. Then into Mexico and the arrest of Geronimo with the deep involvement of John Clum.

Episode 4 takes us to 1879 and “An Episode from Victorio’s War” — featuring names familiar to present residents of Las Cruces and Mesilla. Then back to Fort Davis and the interesting, shall we say, death of one Maggie Graham. Aranda’s writing and the depth of his geographical familiar-

ity stand out especially in the fifth episode, “Death at Tres Castillos,” relating the last days of the famous Apache Chief Victorio.

Episode 7 describes action in the Lake Valley area beginning in 1881: “Apache Ambush at Gavilan Canyon.” Better known is the next subject, General George Crook’s 1882-83 “Expedition into the Sierra Madre.” Episode 9 (mislabeled 8) advances into 1885 in the Mimbres Valley area, the story of Santiago Mckinn, Apache captive, pictured on the cover. The final chapter relates the remarkable life of an “Apache Warrior” named Josanie who ranged over the area from Lake Valley into southeastern Arizona in 1885-86.

Reiteration is due here of the comprehensive nature of this book, an easy read unless one’s mind flies off in one direction or another by the subjects’ adventures. Annotation and documentation are extensive, commendable, supported by a twenty-page bibliography. The index is useful and also commendable, with a feature not seen by this reviewer before: numbers of pictures in the index are in bold type. It is only faint praise to conclude that this fine study would be a bargain at twice the sale price.

John Porter Bloom
Las Cruces, NM



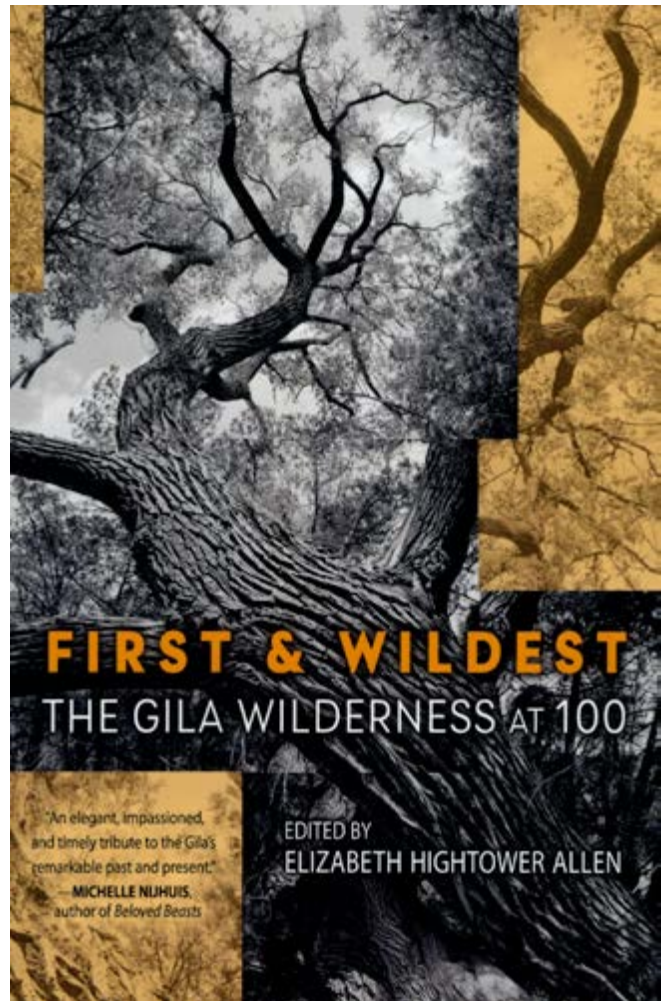
Book Review

First & Wildest: The Gila Wilderness at 100 edited by Elizabeth Hightower Allen. Salt Lake City, UT: Torrey House Press, 2022. ISBN 978-1-9488-1455-3, 175 pages, \$21.95, trade paperback.

This year the United States Forest Service, the authorized caretakers of over 193 million acres of federal forests and grasslands, is celebrating the centennial of the Gila Wilderness. On June 3, 1924, the Forest Service designated 755,000 acres of land in the Gila and Mimbres river watersheds of southwestern New Mexico as wilderness, a roadless backcountry forever free of development. The first such designation of its kind in the world, the Gila Wilderness has served as a model for protecting natural systems, preserving biodiversity, and ensuring the continued existence of “wild” spaces for future generations. Joining in the celebration is Torrey House Press, a non-profit publisher that prints books “at the intersection of the literary arts and environmental advocacy,” with its release of *First & Wildest*.

Through short and impassioned essays from nineteen contributing authors, *First & Wildest* pays tribute to this remarkable landscape and attempts to convey humanity’s past, present, and future relationship with the Gila. Editor Elizabeth Hightower Allen has assembled a diverse group of authors who each have a deep personal connection to this rugged yet fragile wilderness whether they be politician, conservationist, scientist, journalist, artist, or outdoor enthusiast.

Allen’s introduction coupled with a forward from Tom Udall, a former U.S. senator from New Mexico, help frame the succeeding chapters that consistently combine the best of nature writing along with the prose of advocacy, with each grounded in the blunt truths of the recent past. The book includes a visually appealing map to provide context and is ably illustrated through the images of remote Gila locations captured by pho-



tographer Michael Berman.

Naturally, the book spills much ink covering the evolving concept of wilderness – how it is defined, implemented, practiced, and celebrated. The area bounded within the modern Gila Wilderness is credited to having been preserved by the foresight of Aldo Leopold, a federal employee concerned with the loss of the country’s “wild” and “empty” landscapes to industrial exploitation and degradation. While partially true when viewed through the lens of recent governmental management of the landscape, several authors remind readers that the Gila had long been a place of human habitation absent of paternalistic incli-

nations and western colonial values. Indeed, it is a scene of horrific dispossession and genocide of the Chiricahua Apache (32).

While “no net economic loss” was the most persuasive justification for the land to be set aside by current managers, each chapter provides additional rationales for protecting the Gila (60). Whether having been emotionally and spiritually moved by experiences and encounters in the backcountry, as numerous contributors confess, or acknowledging that wild places and their preservation do not happen by accident, honoring the ongoing preservation of the Gila requires understanding our deep connection to the land. The authors’ collective arguments provide sound reasoning for an ongoing defense against the inevitable demands that will emerge to betray this continuing stewardship, or as Leopold put it, our land ethic. This celebration of the Gila and timely call to action is the lasting educational legacy of the book.

While acknowledging that the book is a general reader, in whole a tribute to the Gila, the overall appeal could have been assisted by two inclusions. The book relies on a reader having some knowledge of the Gila, which is odd given that editor states upfront that the bioregion is not well-known (IX). In Allen’s introduction she attempts to provide historical grounding of the area, but this attempt falls short for the uninitiated given what those readers encounter in later chapters. A more focused historical essay to help contextualize the publication – especially one that discusses the importance of North Star Road (Forest Service Road 150) and the ultimate designation of lands to the east of the road into the separate Aldo Leopold Wilderness (ALW) seems appropriate given that several chapters focus on the Black Range, which is within the ALW. While the frontispiece map notes significant peaks in the Gila region, a more helpful inclusion would have been placement of the Black, Pinos Altos, Mimbres, and Mogollon ranges on the graphic given that they are mentioned throughout the book. Additionally, several chapters refer to the many fires that have

scarred the region, particularly focusing on their scale. Thus, a map showing the extent of these fires as compared to the size of the wildernesses would undoubtedly prove useful to readers.

Overall, a quick read, likely consumed in one or two sittings, *First & Wildest* is insightful and of interest to anyone who has recreated in the Gila. The work should find a place on the shelves of every library in the American Southwest, and ably serves as an impassioned kick-off to celebrating and honoring the Gila Wilderness.

Dylan McDonald
Political Papers Archivist/Special Collections
Librarian
New Mexico State University Library

Book Review

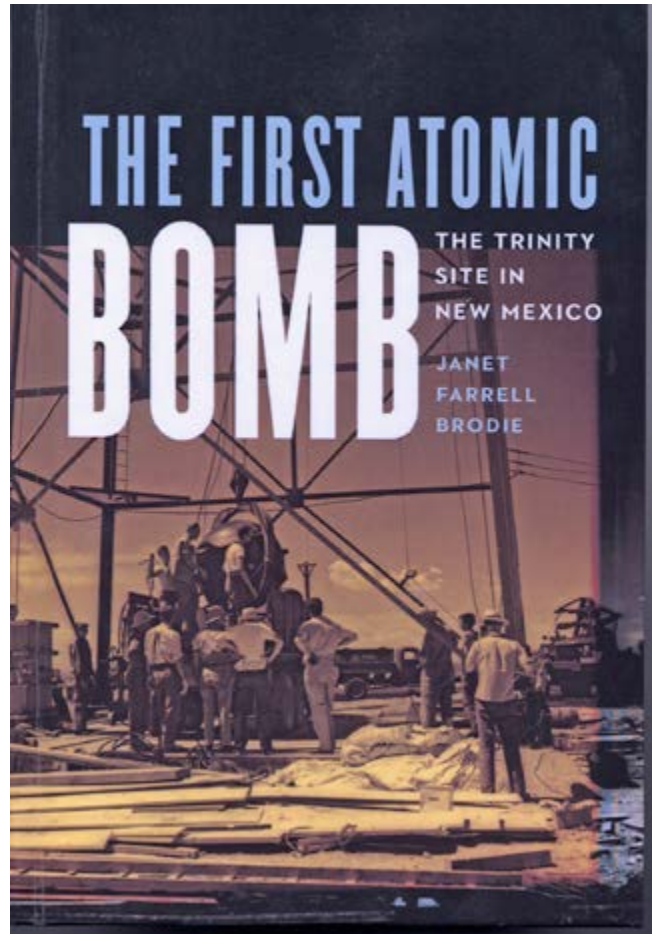
The First Atomic Bomb: The Trinity Site in New Mexico by Janet Farrell Brodie. University of Nebraska Press, Lincoln, 2023. ISBN 978-1-4962-3297-7, 275 pages, \$59.99, hardcover.

There is always much anticipation amongst Manhattan Project historians when a new book about the World War II project hits the street. This one by a professor emerita of history at Claremont Graduate University focuses on the test of the first atomic bomb at Trinity Site. We all look to see if there is something new to be discovered after the dozens of previous books seem to have covered most topics especially when this one, according to its cover, “corrects the lack of coverage in existing scholarship on the essential details and everyday experiences of this globally significant event.”

I’m afraid the book doesn’t live up to the hype. One wishes she had done more on what went on at Trinity Site. The testing at Trinity Site only takes up the first 100 pages and much of that is devoted to ranchers and how their land was acquired by the Army for the formation of the Alamogordo Bombing Range. It has nothing to do with the Trinity test.

The author believes some rancher claims that their land was taken so the first atomic bomb could be tested and quickly end the war. In reality, the ranches around Trinity Site were leased by the military beginning in 1942 long before there was a Manhattan Project looking to test a bomb. Those ranchers lost their property to the formation of the Alamogordo Bombing Range, a pretty ordinary training facility like many others created in WWII. After the war, some ranchers claimed the connection with Trinity as it made their sacrifice seem a little more important and special compared to others who lost their land at other places.

This fault of blindly believing sources is a problem for Brodie. Just because it has appeared



in someone else’s book doesn’t make it true.

One wishes she or the Nebraska Press had fact checked the manuscript before it went to press. There are many simple errors that could have been easily corrected. Up front there is a statement about the Hembrillo Battlefield being close by. Actually, it is over 50 miles away and in completely different terrain. Another error repeated through the book, is her reference to Trinity Site being in the Tularosa Basin. In 1915, Meinzer and Hare clearly defined the Tularosa Basin’s boundaries in “Geology and Water Resources of Tularosa Basin, New Mexico.” The northern rim of the basin is formed by the Little Burros and Oscura Mountains. Trinity Site is many miles north of that rim and on a drainage that heads for the Rio Grande.

Somehow the Beasley family that once lived in Soledad Canyon just east-southeast of Las Cruces is cited as an example of people adversely affected by the Trinity test. In reality, their place is in the Organ Mountains, about 95 miles directly upwind from Trinity Site. The city of Las Cruces suffered whatever fate the Beasley's experienced.

When talking about Jumbo, the huge 214-ton steel container manufactured to hold the bomb during the test, she says it was made of "concrete and steel." There was never any concrete used in Jumbo but this is stated by an earlier author who got it wrong. Mistakes simply get repeated here. Just looking at a photo of Jumbo will dissuade you of the idea that there is any concrete in its structure.

This is a heavily researched book as evidenced by the notes and bibliography taking up almost 20% of the pages. Again, one wishes the editors had taken the time to also logic check some of the claims. For instance, she recounts a claim from someone miles from the test who was sleeping in a room with other people when the explosion took place. This witness reported he was shaken out of bed and awakened. The rest remained asleep. One has to wonder how the shock wave would selectively shake one person out of bed and leave the others in their beds sound asleep.

She recounts a story from a Los Alamos employee being at the site during the blast. She says he returned to Los Alamos the night of the test but not before retrieving a piece of Trinitite, the green glass formed in the explosion. He went on to make it into a bolo tie. We know that can't be true, because, as the author mentions pages later, no one was allowed into the crater area until days later because of the high levels of radiation. If this person had entered the crater to retrieve a piece of the glass on the day of test, the theoretical dose of radiation would have made it one of his last.

One of best examples of the author jumping to conclusions instead of doing a little checking is her comment on the oryx warning signs on the paved roads inside the missile range. These African antelope were introduced on the missile range 50

years ago and the thousands that now freely roam White Sands are a clear motoring hazard as people regularly hit them with their cars. Many a range employee has totaled their car hitting one of these 450-pound animals. Brodie writes, "Tourists at the site during its once-or-twice-a-year opening sometimes joke about the radiation by lining up for photos in front of the big yellow sign warning of "radiation." Such lightheartedness appears as well just outside the entrance to the site in a road sign unlike anything else on the highways depicting an oddly malformed animal of some sort, presumably misshapen from radioactivity." I don't think she was making a joke.

That is why I cannot recommend *The First Atomic Bomb: The Trinity Site in New Mexico* as a source of information about the first atomic bomb test at Trinity Site.

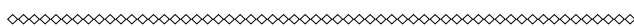
(Full disclosure -- I too have published a book about the Trinity Site test)

Jim Eckles
Las Cruces, NM

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Memorials

J. Paul Taylor, February 12, 2023 at the age of 102. Not only was Taylor a beloved member of the Mesilla Valley, he was one of the founding fathers of the Dona Ana County Historical Society. The following biography is from Madeleine Vessels' history of DACHS.



J. PAUL TAYLOR was born in 1920, in Chamberino, NM. He attended grade school in Chamberino, graduated from Gadsden High School in Anthony, and received B. A., M. A., and Education Specialist degrees from New Mexico State University (NMSU). During World War II, he was Yeoman First Class with Naval Intelligence.

In 1945, Taylor married Mary Helen Daniels. They had seven children: Robert Milton, Mary Dolores, Michael Romero, Mary Helen Catherine, John Paul Jr., Albert Patrick, and Rosemary Marguerite.

At NMSU, from 1946 to 1951, Taylor was the Assistant Registrar, and intermittently after 1961, he was a visiting instructor/lecturer. From 1951 to 1985, he served Las Cruces Public Schools in the capacities of teacher, principal, elementary curriculum coordinator, director of program development, assistant superintendent for instruction, and, finally, associate superintendent for instruction. Beginning in January 1987 he served District 33 in the State House of Representatives.

Taylor, who has been affiliated with too many worthy organizations and received too many distinguished honors to list here, has dedicated his life to serving New Mexico. He was the recipient of a Doctor of Laws (Honoris Causa) from NMSU on May 11, 1985, "for exemplary service as an educator, civic leader, Hispanic historian, architectural conservationist, antiquarian and builder of libraries in his native New Mexico; and for his unselfish and visionary leadership to education, museums, and diverse other public institutions. . . "

New Mexico history has been one of Taylor's particular interests, beginning with an appreciation of his own family's history. He is a descendant of Miguel Romero y Baca, whose family came to New Mexico with Oñate, and Josefa Delgado, whose family came to New Mexico in the 1700s. On May 9, 1986, he and his wife Mary were recognized for their "years of dedication to the preservation of the history of the State of New Mexico" with the Governor's Award of Honor for Historic Preservation. They have also been recipients of the Paso por Aqui award in 1992 by the Rio Grande Historical Collections, NMSU, and the Board of Directors Award in 1994 by the Historical Society of New Mexico.

When the DACHS was in the process of being established in 1963, Taylor immediately recognized its importance as a vehicle for preserving local history. He is one of its founding members. Taylor's first Board of Directors included Vice President Charlotte K. Priestley, Recording Secretary John L. Altshool, Corresponding Secretary Mary Hartger, and Treasurer General Hugh M. Milton II. They are probably best remembered for their public protest against urban renewal and the razing of historic buildings in downtown Las Cruces. Taylor's administration must also be remembered as the first to host a DACHS Banquet.

Taylor served as the third and eighth president of DACHS.

Doyle Piland, Jan. 3, 2023 at age 85. Inducted into the DACHS Hall of Fame in 2016.

Doyle served on the DACHS Board of Directors as a member-at-large. Also, he edited the Society's monthly Newsletter until 2016 and he was the typographer for the *Southern New Mexico Historical Review* (SNMHR) published annually.

Further evidence of his enduring value to the Society came in 2014 when Doyle expanded the availability of Society material by converting all past issues of the SNMHR into searchable pdf files, making them available on the DACHS's website.

Beyond Doyle's work with the Society, he made valuable contributions to the preservation of history of White Sands Missile Range. For more than 15 years, he served both as a volunteer archivist for the missile range's Museum and as a volunteer member of the White Sands Missile Range Historical Foundation, maintaining their website and other activities.

Born Jan. 7, 1937, Doyle's path to White Sands began shortly after he graduated from high school in Missouri and joined the Army. Twenty-two years later, he retired having earned a B.S. in Electrical Engineering from NMSU along the way. In 1980, Doyle was hired by White Sands as a civilian employee where he spent 17 years as an electronics engineer in research and development.

After forty years of active federal service, Doyle retired to Las Cruces and began his volunteer career at White Sands and with the Dona Ana County Historical Society.

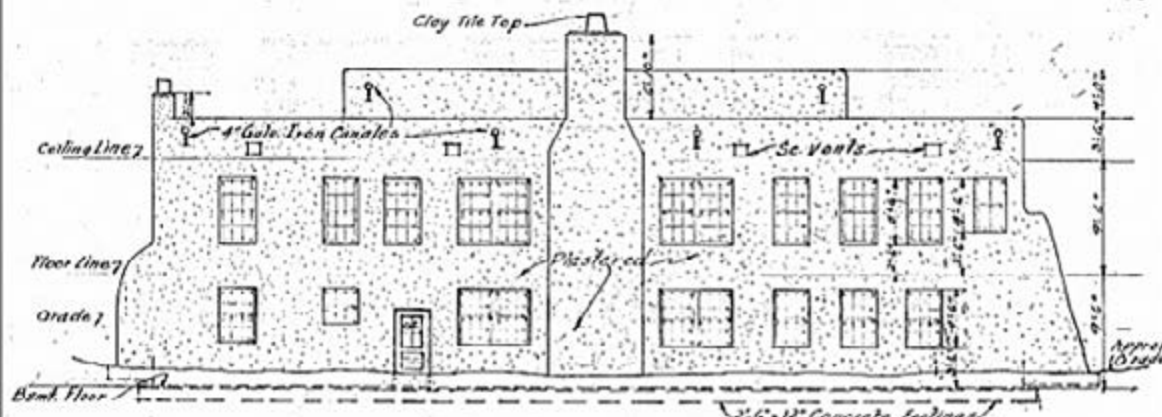
Gerald Paul Schurtz, on Veterans' Day, Nov. 11, 2023 at age 87. Gerry was born in Deming, New Mexico on December 16, 1935 to Paul W. Schurtz and Eleanor Greeman Schurtz, in a humble brick house built by his father.

After graduating Deming High School in 1952, Gerry spent a year at New Mexico College of Agriculture and Mechanic Arts before entering West Point Military Academy, where he would graduate in 1958. During a 28-year career in the U.S. Army culminating at the rank of Colonel, Gerry always considered himself a Cavalryman, like his father Paul had been, and his fondest periods of service were with the 11th Armored Cavalry Regiment (ACR), the Blackhorse.

Gerry's life was defined by losing his father Paul, an officer with the New Mexico 200th Coast Artillery and a Bataan Death March survivor. His father died as a prisoner of war in the Philippines on December 15, 1944, leaving his mother to raise him. Gerry spent much of his life determined to ensure the veterans of Bataan and Corregidor were not forgotten, and he played a key role in establishing what is now the annual Bataan Memorial Death March at WSMR.

In his last years as an Army officer, Gerry and his secretary Betty Jarrell were able to secure the Bronze Star award for all veterans of Bataan and Corregidor, and in 1984, presented those medals to his sister Jeanette on behalf of their dad, and to his uncle and Bataan ex-POW Gerald Greeman, as well as dozens of other survivors and descendants of the former POWs around New Mexico. He was the Adjutant of the American Ex-POWs Bataan Veterans Organization during its final years, then was a founding member of the Remember Bataan Foundation. Gerry was instrumental in construction of the Bataan monument at Las Cruces Veterans Park, sometimes traveling many miles with Bonnie to take plaster molds of the feet of New Mexico Bataan ex-POWs, which were then used to imprint their footprints as part of the monument.

For this work, DACHS presented Gerry with the Heritage Award in 2010.



REAR ELEVATION
Scale 1/8" = 1'-0"



"FRONT ELEVATION"
Scale 1/8" = 1'-0"

TROST & TROST
ARCHITECTS & ENGINEERS
EL PASO TEXAS

COUNTRY CLUB
LAS CRUCES NEW MEXICO

SHEET 4
COMM 2785
MARCH 1929

H9

A number of individuals and organizations, including the Dona Ana County Historical Society, tried to save the old Las Cruces Country Club club house from demolition in 2023. Ultimately the effort failed and the building came down for the ongoing development. People were interested in saving the building because it was designed by Trost and Trost in El Paso and would have made a unique commercial property amongst the new buildings going up.