

La Crónica de Nuevo México



Published since 1976 ~ The Official Publication of the Historical Society of New Mexico

April 2010

Issue Number 83

Curtis Fort - Story Teller in Bronze

By Stephen Zimmer



Curtis Fort concentrating on his art at his studio in Tatum, New Mexico (photograph courtesy of Stephen Zimmer)

When Curtis Fort worked on the Vermejo Park Ranch west of Raton in the early 1970s, he was widely known as an artist with a lariat rope, whether in the branding pen, pasture, or horse corral. During that same time, he pursued another artistic career by modeling clay into scenes of the ranch life he lived during the day.

Born in 1949, Fort grew up on the Dickinson Cattle Company at Tatum, NM. His dad ran the ranch, and Fort's earliest memories are of moving cattle on his private mount, "Sox", that his dad had raised and his older brother broke. Like a lot of kids who grow up on ranches, he was intrigued watching his father work a herd or rope a cow. Fueling his interest even more were stories he heard about brandings, roundups, wild cows, and broncs. He memorized the names and brands of famous ranches as early as he did the alphabet, and he made up his mind early that he wanted to be a cowboy.

As he grew older he honed his riding and roping skills and took every opportunity to go horseback with his dad. Once he learned to handle a rope, he was rarely seen without one and threw loops at any target that presented itself. But his father would not let him carry a rope horseback until he was eight years old because his dad said it was better to learn to ride and rope separately. Fort remembers how proud he was the first time he got to hang a rope from his saddle and even prouder the first time his dad asked him to heel a calf so they could

doctor for screw worm.

Fort says that although he sometimes had difficulty getting out of bed when he had to go to school, he never had trouble pulling on his boots when it was time to cowboy, no matter how early his dad called him.

Often, when he should have been with his school books, he was immersed in a book about cowboys, Indians, or mountain men. His favorites were about Charles Russell and his art, and he studied Russell's pictures by the hour. He also read all of the Will James books in the school library, learning the stories and studying James' pictures of cowboy action.

When he graduated from high school, Fort was ready to strike for other ranges. He had worked hard to learn about horses and cattle and to develop the skills to handle them but was convinced that if he was to be as good of a hand as his father, he would have to ride for other outfits.

His parents, however, held a strong belief in the benefits of a college education and encouraged him to pursue a degree. Fort agreed but at least wanted to enjoy his summer out

of high school first. The day after graduation he loaded his pickup with his bedroll and saddle and headed to West Texas for a riding job with the Pitchfork Ranch near Guthrie.

The Pitchforks were an old-time Texas outfit with big pastures that required the cowboy crew to follow a chuckwagon during the spring and fall works. It was a cowboy paradise and the perfect place for Fort to broaden his cowboy education.



"Scatterin' the Drive" by Curtis Fort

With summer over Fort entered college in the fall. The following spring he wrote George Ellis, manager of the historic Bell Ranch near Tucumcari,

continued on page 2

The Zealot and the Politician: Two 18th Century New Mexico Franciscans

By Paul Kraemer



A Barefoot Friar showing the shortened, narrower Alcantarine habit and his "discipline" (from Paul Keleman)

The "Zealot" (fray Carlos Delgado) and the "Politician" (fray Juan Miguel Manchero), had very different

viewpoints and backgrounds, yet worked together to rejuvenate a decaying Franciscan missionary program. Although they had some initial successes, they ultimately failed. This paper will describe these friars and their efforts, and will describe the context of their work and the challenges the New Mexican Franciscans faced in the period 1730-1750.

Fray Carlos Delgado (1677-1750) was evidently the last of the "Barefoot Friars" (*Descalzos*, also known as Alcantarines) to serve in New Mexico. The Barefoot Friars were a historically important Franciscan reform group. They sought to live by the strictest observance of the primitive Rule of St. Francis, who founded the order exactly 800 years ago in 1209. Extreme asceticism and the desire to have a physical life style indistinguishable from very poor people separated these friars from the more numerous friars of the "Regular Observance", that included most of the New Mexico friars who were incorporated into the Holy Gospel Province. The roots of the Barefoot Friars date back to the times of St. Francis himself, including a long and complex history¹. They were among the first Franciscans, including

the twelve "Apostles of Mexico" to be received by Hernan Cortés in 1524, and played a dominant role in the early part of the "spiritual conquest" of Mexico². In addition to asceticism, they, more than other Franciscans, retained medieval apocalyptic beliefs, especially those related to the prophecies of Joachin of Fiore (1132-1202)³. Although most historians of this period have ignored the differences between fray Carlos Delgado and his brethren of the "Regular Observance", the Jesuits of the period who were competing with the Franciscans for efforts to reconvert the apostate Hopis (see below) knew very well that Delgado was an "Alcantarine"⁴. These Alcantarine characteristics show up in Delgado's letters. In his letter of June 1744 to the provincial commissary general, he pointed out that he is now so raggedly dressed that "I am ... indecent to appear before a human being", and asks the Provincial for "not a new habit, but something old that may be spared there"⁵. All of the New Mexico friars received two new habits every three years⁶, and it was unlikely that any zealous *Descalzo* would ever wear a brand new standard Franciscan habit. Their traditional "uniform" was a shorter, narrower habit that was

patched with odd pieces of fabric. Fray Carlos also showed that he was credulous about the mythical kingdom of "Gran Teguayo" and how its conversion, which he planned, was consistent with the Joachimist prophecies: "your reverence (the Commissary General) may look upon what I have said, as something that has been proved, since it seems as though the prophecies are being fulfilled, and that the time has arrived for better things than even now can be seen"⁷. Fray Carlos Delgado worked in New Mexico with the Holy Gospel province for almost forty years, but did not actually apply to be incorporated into the Holy Gospel province until he was near retirement in 1745⁸.

Fray Juan Miguel Manchero (1695-ca. 1753), 18 years younger than Delgado, was much more conventional and pragmatic. The son of a prominent Mexico City merchant and landowning family, he entered the Franciscan order at the age of 19, but even as a novice was addressed as "Don", a courtesy that was accorded to few novices. He was clearly favored by the provincial authorities and received special projects such as *vistador* (inspector) of missions near Tampico. Junta de los

continued on page 3

Mark Your Calender Now: New Mexico History Conference, Ruidoso Convention Center, May 5-7, 2011

Curtis Fort... (continued from page 1)

asking for a job. Ellis responded affirmatively and told him to arrive by time the wagon pulled out the first of June.



Curtis Fort dragging the calves
(photograph provided by Stephen Zimmer)

When he got to the ranch, he was cut a string of eleven horses by the wagon boss, Leo Turner. He spent the next week shoeing them, and then rode with the wagon for the first part of the summer. The remaining time he rode colts and prowled the ranch's cows and calves.

Fort spent three summers riding with the Bell wagon in between intervening semesters at New Mexico State. While in college he day worked on nearby ranches, convinced that time spent in the saddle was of equal importance to time spent in the classroom. He graduated with a degree in range management in 1971.

During his last two years of college Fort became interested in sculpting and spent all spare time shaping clay into cows, horses, deer, bears, and antelopes. He admits his first attempts were primitive, but he enjoyed the process and kept at it. Finally, in early 1973 he put enough of cowboy wages together to have several pieces cast.

Late that summer he showed some pieces in a gallery in Raton. He liked the surrounding area so much that he hired on to the Vermejo Park Ranch in the mountains west of town. While there he was featured in a *Smithsonian* magazine article chronicling

contemporary cowboy life. The story also mentioned his sculpting and quoted him as saying, "I want to be the best on anatomy. Everything I make, I make out of my head to tell a story. Then if somebody wants to buy it, fine. Charley Russell left something to show what it was like in his day. If I leave anything, I'd like them to think that they did work cattle and rode bucking horses in the 1970s."

Even though he liked Vermejo's mountains, he decided after two years to ride other ranges. In typical drifting cowboy fashion he left after the fall work in 1975 and took a job on the Luera Ranch southwest of Magdalena. The ranch was so remote that it had no telephone service, but he was able to keep in contact with his ever growing



Curtis Fort, a working cowboy
(photograph provided by Stephen Zimmer)

number of collectors who had become acquainted with him through the *Smithsonian* article.

Eventually, he moved back to work with his dad on the Dickinson Ranch in order to have more time for sculpting. By 1978 the quality and output of his work reached a point where he began to sculpt full time.

Since then he has cast more than one thousand pieces. Of that number he estimates that half are cowboy related, another thirty percent pertain to historical subjects, and the rest are wildlife. Primarily he relies on his own resources to sell his work and generally



"Tried & True"
by Curtis Fort

does not sell in galleries. As such he spends much of his time with collectors many of whom hold private showings where friends and associates can meet Fort and see his newest work.

Because he is essentially a story teller in bronze, Fort relishes the opportunity to expound on the circumstances surrounding a particular piece. He admits that while most of his collectors have never been on a ranch, they learn to appreciate his work when he has opportunity to share the inspiration in creating it. He says, "A collector might initially like the looks and the flow of a piece, but when they can come to understand its meaning, they appreciate it all the more. They use what I tell them to explain it to their friends."

Although Fort spends most of his time either in the studio or attending to the details of business, he never lets a

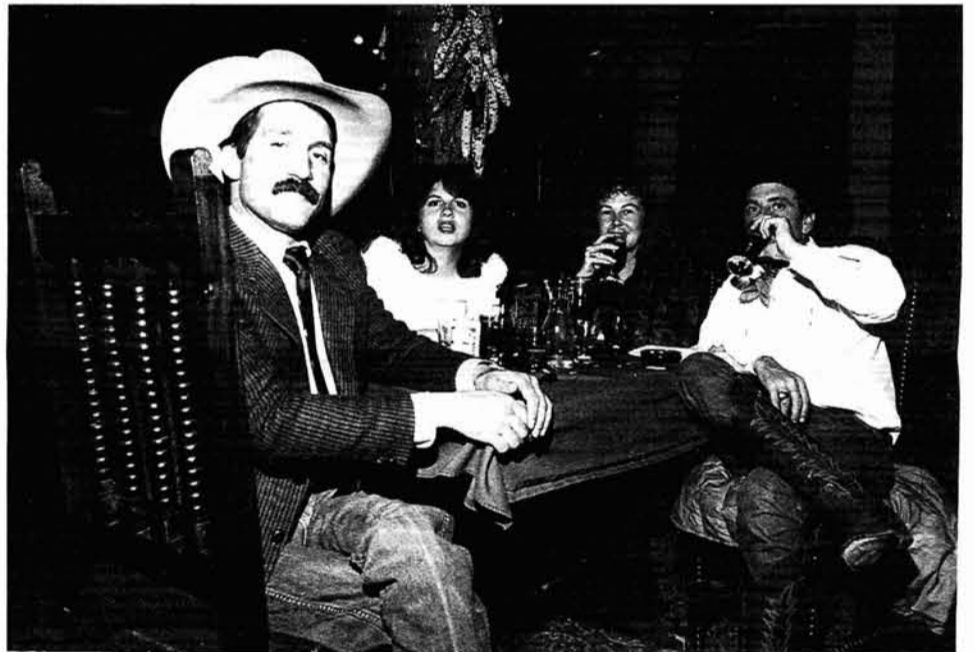
spring go by without dragging some calves to the branding fire because he is still known as an artist with a rope.

~SAZ

Stephen Zimmer has written several articles about Curtis Fort, some of which have been published in *Western Horseman* magazine. Historian and writer, Zimmer is the former Director of the Seton Memorial Library and Philmont Museum at Cimarron, New Mexico. He has had several books published and he continues to write at his ranch in Colfax County.



"Lone Wolf"
by Curtis Fort



"Memories from the Past"
New Mexico Historical Society held its 1984 conference at Sagebrush Inn, Taos (l to r) Stephen Zimmer, Ruleen Lazzell, Carleen Lazzell and Curtis Fort

Society for Commercial Archeology Announces the Ten Most Endangered Roadside Places

Arizona, Arkansas, California, Kentucky, Minnesota, New Mexico, Pennsylvania, Texas, Washington

From a huge concrete cowboy statue in Canyon, Texas; to California's once common roadside orange stands; to a three-mile strip of forlorn motels in Lordsburg, New Mexico; to a Depression-era pullout in Garrison, Minnesota, many of America's iconic roadside places are threatened.

The Society for Commercial Archeology announces its first *Falling by the Wayside*, a list of the ten most endangered roadside places in the United States. The list, ranging from a single building to a 65-acre park, includes the following threatened places:

1. Buckhorn Baths, Main Street, Mesa, Arizona
2. California's Roadside Orange Stands, US Highways 66 and 99, California
3. Clark County Rest Area, Interstate 64, Clark County, Kentucky
4. Pig Stand Coffee Shop No. 41, Calder Avenue, Beaumont, Texas
5. Motel Drive (former US Highway 80), Lordsburg, New Mexico
6. Dinosaur World, Arkansas State

- Highway 187, Beaver, Arkansas
7. Garrison Concourse, US Highway 169, Garrison, Minnesota
8. Val Rio Diner, Pennsylvania State Highway 23, Phoenixville, Pennsylvania
9. "Tex Randall," US Highway 60, Canyon, Texas
10. Teapot Dome Gas Station, Yakima Valley Highway, Zillah, Washington

The Society for Commercial Archeology (SCA) established the *Falling by the Wayside* program to raise awareness of the importance of roadside places throughout the United States.

Established in 1977, the SCA is the oldest national organization devoted to the buildings, artifacts, structures, signs, and symbols of the 20th-century commercial landscape. The SCA offers publications, conferences, and tours to help preserve, document, and celebrate the structures and architecture of the 20th century: diners, highways, gas stations, drive-in theaters, bus stations, tourist courts, neon signs, and more.

5. Motel Drive, former US 80, Lordsburg, New Mexico

Motel Drive—a strangely desolate strip of highway devoid of operating motels—defines, for better or worse, Lordsburg, New Mexico. At one end an abandoned café announces "Trucker's Breakfast, Only \$3.50," at the other is a boarded up nightclub, and in between three miles of eviscerated motels, some missing roofs and others with their pools full of garbage. Things were different before the interstate.

History: Lordsburg, a city in central-south New Mexico, benefited for years from being located, like a curb along a street, on the edge of US Highways 70 and 80—proudly announcing in its newspaper in the 1930s that it was on the Broadway of America highway. In 1964, Lordsburg boasted 21 motels, 20 cafes and 31 service stations—making it the biggest gas-food-and-lodging stop between Arizona and Texas. But less than ten years later, the completion of Interstate 10 took it all away. The State Highway Department tried to appease Lordsburg merchants, promising to build the interstate at a slightly higher elevation

so that travelers could look down and "see" the businesses. But this failed, and the interstate dealt a crippling blow to Lordsburg, a trauma from which it has never recovered.

Threat: Motel Drive continues to decline, with only one motel offering overnight accommodations. While the three-mile strip offers a catalogue of mid-century roadside commercial architecture, the interstate directs travelers and their business to another part of town.

Note: Lordsburg's Motel Drive was on the 2004 list of Endangered Places in New Mexico, see *La Crónica*, August 2004, (No. 62).

www.sca-roadside.org



Holiday Motel Sign, Lordsburg, New Mexico
(Photograph by John Murphey)

The Zealot and the Politician... (continued from page 1)

Rios then later the El Paso area and interior New Mexico. He first came to New Mexico briefly in 1729, and returned in 1731 as both *visitador* and *procurador* (purchasing agent) for the Custody of New Mexico. There seems to be no evidence that he ever served as a missionary; instead, he seemed to enjoy being a superior and apparently did not need the permission of the custodian of the custody (*custos*) to participate in and supervise any aspect

expanded to include any effort to convert the "heathen" tribes (such as Navajos and Apaches), even though "they are bartering and trading with them every day". He specifically recommended an effort at Cebolleta where Navajos lived because it was only a few miles from the Laguna and Acoma missions. As we shall see, 19 years later, Cebolleta was, in fact, missionized.

Bishop Crespo's negative



A portion of Miera y Pacheco's 1748 map illustrating the repulsion of the Jesuit-Hopi conversion attempt by Gila Apaches (from Kessell, "Kiva Cross and Crown")

of the missionary program.¹⁰ In 1731 and again in 1746 he "visited" all the missions and gave detailed instructions of an exhortatory nature to all the friars of the custody.¹¹ In 1744 he wrote a general description, including a valuable census, of all the Christianized Pueblos.¹² In his exhortatory mandates of 1731, he scolded the friars on a number of key weaknesses and abuses that had emerged during the 18th century. As historian John Kessell remarked, "it was a good try...he might as well have been beating his head against an adobe wall".¹³

At the time of Father Manchero's first visitation of 1731, it had become increasingly obvious that the missionary program in New Mexico was undergoing serious criticism, both internally (by *Custos* fray Antonio Camaego¹⁴) and externally by the bishops of Durango who were seeking to extend jurisdictional control. A major problem, going back to the 17th century, was that the friars were not competent in the Pueblo language and relied heavily on interpreters even for confessions.

Bishop Benito Crespo's visitation report of 1730 was a comprehensive analysis and critique of the missionary program.¹⁵ He, of course, raised his episcopal eyebrows at making confessions through an interpreter, Indians of the same Pueblo who spoke Spanish, pointing out that the Indians "do not confess except at the point of death because they (the interpreters) made their sins public." But the Bishop's criticisms of the friars' incompetence in Pueblo languages had much broader implications, and he wrote in effect, that without language competency there could be no effective rapport between the missionaries and the Indians, and without rapport there could be no real conversions: He mentioned that the missionary was "alien" to the Indians, that there was a "reciprocal lack of love between the Indians and their ministers and between the Father minister and the Indians". He suggested that "friendly intercourse and communication" between the Indians and their missionary was lacking and that "all the pueblos remain in paganism and idolatry, that the fathers themselves affirm."

Bishop Crespo also pointed out that the missionary program had not

assessment of the Franciscan program elicited quite a storm of controversy in the jurisdictional conflict that reached the king himself, and while the jurisdiction of the bishops over the Franciscan custody was clearly confirmed, little changed in the program. Bishop Crespo resigned due to illness in 1734 and the next bishop, Martín Elizacosechea, made another visitation in 1737, with similar emphasis on the language incompetency of the Franciscans. He noted no significant improvement in either the credibility of the Pueblo conversions or efforts to expand the program to the pagan tribes outside the Pueblo areas.¹⁶

Although the criticisms of the bishops brought on various defensive statements from the Franciscans, no constructive response occurred until 1742, when fray Carlos Delgado attempted to reconvert the Hopi (Moqui) villages.¹⁷ In the 17th century, the Hopi villages had had Franciscan missions starting in 1629, but the Hopis had killed their missionaries in the 1680 Pueblo revolt and had effectively resisted Spanish and Franciscan domination since. During the Rebellion and reconquest period they had agreed to allow a large number of Rio Grande Pueblo refugees to settle in the Hopi area,¹⁸ perhaps to augment the population for possible future defense against Spanish or Ute offensives. After Vargas' reconquest of 1692-93, the Hopi villages (and their numerous refugee guests) were left to their own devices by the Spanish until 1699, when fray Francisco Álvarez, a Barefoot Friar, made the first effort to reconvert the Hopi.¹⁹ In 1700, the Hopi leadership made a radical and unusual reaction to the efforts of two other friars who had managed to "reduce" the Hopi Pueblo of Awatovi. The Hopis of the other villages destroyed the village, killing all the Hopi men and distributing the women and children to the other villages.²⁰ This had an extremely chilling effect on missionary progress as well as on any tendency of some Hopi factions to yield to Spanish domination for many years to come. Fray José Narvaez Velarde, writing in 1732, summarized the many efforts to reconvert the Hopi up to that point,²¹ and tenacity became a permanent characteristic of the Hopi people.

Despite this precedent, fray Carlos

tried again in 1742. By that time, he was considered "emeritus", and was generally referred to in the contemporary documents as "the venerable fray Carlos". What stimulated his aging energies at this point, some years after the burst of critical comments of the missionary program? One possibility concerns the Jesuits who, as early as the 1720s, had claimed jurisdiction over the entire region of what is now Arizona. In 1741 the King of Spain gave the Hopi villages over to the Jesuits, a fact that perturbed Delgado greatly.²² Actually, at that time, the Jesuits were not at all enthusiastic about the king's cedula and, in fact, never succeeded in sending priests to the Hopi villages to even survey the situation.²³ But no matter. After many years as an ordinary Pueblo mission priest, Delgado became energized to tackle a difficult problem.

Delgado and a younger companion who had recently come to New Mexico, fray Pedro Ignacio Pino, journeyed to the Hopi villages. As Pino wrote in his letter to the Franciscan Commissary General in Mexico City, they were well received and were allowed to preach at all the Hopi villages. They were also able to take 441 people back to the Rio Grande pueblos where the new converts were distributed among several pueblos.²⁴ The people brought back were not Hopis, however, but were almost all descendants of Tanoan (Tewa, Tiwa and Towa) refugees from the 1680 Rebellion, and they had apparently worn out their welcome as far as the Hopi leadership was concerned,²⁵ which may explain the easy time that Delgado and Pino had during their stay. However, they did not receive any encouragement on the question of reestablishing missions. Nevertheless, the expedition neutralized any possibility of a Jesuit takeover. Delgado and Pino returned to the Hopi villages in 1744 and 1745 because they thought that there were about 2000 possible "converts" (out of a total population of about 10,000), but only brought back a few more.²⁶ No missions were ever reestablished in the Hopi villages.

But Delgado was not through. In 1744, this sixty-seven year old ascetic friar and a companion, fray José Irigoyen (an experienced friar and one of the very few who was fluent in Tanoan languages, but not the Navajo language)²⁷ made an *entrada* to the Navajo area. According to fray José Irigoyen, Delgado converted 5000 Navajos during the apostolic venture.²⁸

Five thousand Navajo converts sounds too good to be true and it probably wasn't. The total Navajo population at that time has been estimated at 3000 - 4000.²⁹ The population was thinly dispersed over a large area, called traditionally the Dinetah which included the southern drainage of the San Juan River.³⁰ More recently, evidence summerized by Hendricks and Wilson, suggests that the Dinetah was more widely dispersed than previously thought.³¹ Neither Irigoyen nor Delgado (who also wrote the commissary general in June, 1744)³² state exactly where their 5000 conversions took place; perhaps it was at Cebolleta which we know from Bishop Crespo's comments was a frequent trading place for Navajos and Spanish traders. According to Delgado, they stayed at one place for six days while Navajo runners were dispatched to the scattered *rancherías*. Delgado stated that he gave presents of beads, ribbon, tobacco and other things to all who came. Since almost none of them could understand his Spanish except by means of a possible unnamed interpreter, it seems likely that his "conversions" had more to do with gifts than with any actual religious

conversion. Delgado indicated his lack of naiveté: "until more (gifts) are available, they will be more effectively converted with arms (soldiers) which, when accompanied by words, produce an effect and accomplish a great deal." Nevertheless, despite the tenuous nature of the 1744 Navajo conversions, the claims produced an electrifying sequence of governmental enthusiasm.

The story of the ensuing events concerning the Navajos involved the cooperation of both fray Carlos Delgado and fray Juan Miguel Manchero and has been told by many prominent historians.³³ Briefly the exciting claim that Delgado had converted 5000 Navajos rose through the Spanish governmental channels, to the governor, the viceroy and to the king. By November 1745, the king issued a *cedula* ordering the viceroy to assist the Franciscans' missionaries "by all possible means to the increase and extension of these reductions and conversions."³⁴ Meanwhile, Delgado had made as previously mentioned another trip to preach at the Hopi villages where he was accompanied by Father Irigoyen and fray Juan José Toledo, the latter, immortalized for his role in the Abiqui witchcraft trials in the 1760s.³⁵ Delgado and his companions preached (to no avail) in all six villages and reported a total Hopi population of 10,846.³⁶ He also made another trip to the Navajos that year, in company with Fathers Irigoyen and Pino. More gifts were distributed and a few Navajos were baptized.³⁷

It appears likely that these trips in 1745 were the last of Delgado's active



A page of the Ornedal Report (from Scholes Collection, UNM Zimmerman Library)

missionary activities. Earlier he had written of his intention to attempt the search for and conversion of *El Gran Teguayo*, which he thought was located northwest of New Mexico. Instead, his service record indicates he served quietly at *Isleta* from May 1746 to July 1749.³⁸ Perhaps his physical strength abated or his superiors felt that further trips would be unwise, which is just as well since he never would have gotten to *El Gran Teguayo*, a myth first challenged by fray Silvestre Escalante in 1777.³⁹

After the king's orders of November 1745, the viceroy moved quickly and by January 1746 (June according to Reeve) he ordered that four missions, under Delgado, be established for the Navajos and thirty soldiers were to be assigned, all at the expense of the royal treasury.⁴⁰ This was quite a coup for Delgado, but he had already been replaced.

His replacement was fray Juan Miguel Manchero. Delgado seemed delighted to have such an energetic

The Zealot and the Politician... (continued from page 3)

and influential priest in charge of the projects (Delgado described him as a "rainbow of peace" and Menchero gave full credit to Delgado as the "driving force").⁴¹ By July 1746, Menchero had "converted" 500 Navajos and settled them temporarily at Cebolleta, just north of Laguna Pueblo, apparently at the site of the present Hispanic village of Seboyeta, established in 1804.⁴² This was apparently the same site that Bishop Crespo had suggested in 1730 (see *infra*).

Despite such an encouraging beginning however, the project stalled for about a year and a half.⁴³ The main delay involved Indian problems. Even though the Navajos had peaceful relations with the Spanish between 1720 and 1770,⁴⁴ troubles with Apaches, Utes and Comanches fully occupied the civil government. Menchero had cordial relationships with both Governor Codallas y Rabal (1743-1749) and throughout the first term of Governor Tomás Vélez Cachupín (1749-1754). Codallas had been very helpful to the mission program and had sent his Lieutenant General Don Bernardo Antonio Bustamante y Tagle and twelve soldiers to assist Menchero's work at Cebolleta.⁴⁵

But in August 1747, a ferocious attack (apparently) by Ute warriors at Abiqui, and subsequent attacks, caused the abandonment of the Chama Valley until about 1754.⁴⁶ In addition, this crisis caused the governor to ignore orders of the viceroy to use New Mexico soldiers, auxiliaries and settlers to participate in a general campaign against the Gila Apaches.⁴⁷ Father Mencher was an important participant of this campaign, which was commanded by Antonio Rubí de Célis, commander of the El Paso presidio. Menchero met the cartographer Don Bernardo Miera y Pacheco at this time and also led a group of men from the Gila area to Acoma where he met some of the Navajos that he was trying to convert.⁴⁸

Father Menchero also had another distraction from the Navajo project. When Delgado brought back more than 450 people from the Hopi villages in 1742 and 1744, all those people became unwelcome guests of Rio Grande Pueblos, especially Jémez and Isleta. Nothing else was done and these people were not happy. Finally in 1748, Menchero spent most of the year reestablishing for these people the Pueblo of Sandia, which had been abandoned since the Revolt of 1680. The process of reestablishing a legal Indian Pueblo was complex but in May of 1748 Menchero settled 350 people at the new mission under a priest (fray Juan José Hernández).⁴⁹ Menchero continued his interest in Sandia Pueblo for the rest of his life.

Finally in November, 1748 the Navajo Mission project was launched. By the middle of 1749, Cebolleta, with additional Navajo people, had been established as a mission and fray Manuel Vermejo assigned as their resident priest. In addition, another mission with fray Juan Sanz de Lezaúm as minister had been established at nearby Encinal. A total of six Franciscan friars were working in the Navajo country and the prospects for actually "reducing" the Navajo to missions and community life appeared promising.⁵⁰

But in less than six months the entire Navajo project came crashing down. Early in 1750 it was reported that the Navajos had revolted and driven out the priests at both Cebolleta and Encinal.⁵¹ Actually the Navajos had simply left the missions, did not harm the priests, and later testified that they had nothing against the priests but

pointed out that the priests were too poor to give them anything.⁵²

This was fairly shocking news to both the Franciscans and the civil government, and a comprehensive investigation was initiated involving the Franciscan vice-custodian (fray Manuel San Juan Nepomuceno y Trigo), Lieutenant General Don Bernardo Antonio Bustamante y Tagel, several *alcaldes mayores*, and other Spanish civilians.⁵³ During negotiations with the Indians that took place at Acoma, Cebolleta and Encinal, Father Menchero apparently did not participate and it seems likely that his performance was also being investigated. The vice-custodian and the lieutenant general both tried to reverse the actions of the Navajos by making promises and compromises on the basic conditions of mission life. But as their reports show, the Navajo witnesses all consistently said that they did not want to be Christians, did not want a missionary to supervise them, did not want to live in a pueblo and that they were not children. They indicated that they wanted to continue peaceful trading relations with the Spanish people but retain their freedom.

Finally the interpreter, a bilingual Navajo who said he was a Christian, spoke up:

"Father and señor lieutenant, I know all these people well, for they are my people and my relatives, and I say that neither now nor ever will they be Christians. They may say yes in order to get what is offered them, but afterwards they say no. My mother and sister, who are here, are the same, and I have not been able to persuade them to come with me and be Christians. This is all I can say through having heard it in the said councils, under the oath that I have made."⁵⁴

The investigations essentially ended the Navajo missions. Father Menchero did not come out completely unscathed. Among other problems at the missions, he was blamed by the Navajos for not living up to his promises, according to them, of supplying them with livestock and tools. Perhaps if the Spanish could have supplied enough goods, the end could have been delayed.

By 1760, when Cebolleta was visited by Bishop Tamarón, he found only "a few apostates and heathens" at the site.⁵⁵ It is interesting that even in modern times when the tribal population now living on the Navajo Nation, over 150,000, the people are thinly dispersed over their large reservation areas.⁵⁶

The failure of the Navajo missions was a heavy blow to Delgado and Menchero, as well as to the Franciscans as a whole. The two friars had hoped that the missions would reestablish the credibility of the Franciscan missionary program and deflect their critics. But the worst blow was yet to come. Relations between the New Mexican Franciscans and New Mexico governors had been generally poor throughout the Spanish colonial period because, although both were Catholic, they had quite different world views, basic priorities and assumptions. The church-state conflict of the middle of the eighteenth century rivaled, in ferocity, even those of the pre-Revolt period with an important difference: the power of the Franciscan order had declined.⁵⁷

Governorship appointments were usually made in Spain not by the viceroy. But in 1749, the king's choice for governor to succeed Codallas y Roybal claimed poor health and backed out. This gave the viceroy, the Count of Revillagigedo (1746-1755), an

opportunity to name his own protégé, Tomás Vélez Cachapín, as interim governor, a man who was a relative of the viceroy and already on the scene as captain of the Santa Fe presidio. Revillagigedo had great confidence in the young captain, a confidence that turned out to be justified, especially in relations with the nomadic Indian tribes. Vélez Cachapín served two terms as governor (1749-1754 and 1762-1767) and has been considered by some historians to be one of New Mexico's most effective governors.⁵⁸

The viceroy apparently was also concerned by the many reports critical of the Franciscan missionary program. Possibly he felt that the Franciscans deserved further reductions in their power and influence, because he also sent another member of his staff, Don Antonio Ornedal y Maza to inspect the situation. Ornedal's announced assignment was to inspect the presidios and take the residencia testimony of the departing ex-governor. There seems to be no evidence that he did these things. Instead, he investigated the mission program from May to July 1749 and submitted a blistering critique of the Franciscans and their program.⁵⁹ Historian John Kessell described the report and its consequences as follows: "Ornedal got together with the hot-headed, youthful governor Tomás Vélez Cachupín, another member of the viceroy's "family," and "hell conspired" to roast the missionaries of New Mexico as they had never been roasted before. But they did not wither. Rather they fought hellfire with hellfire."⁶⁰ Probably the viceroy had something to do with this alleged conspiracy.

The Orndal report as first described by Bancroft: "...report to the viceroy, in which in a general way he represented the padres as neglectful of their duties, oppressive to the Indians, often absent from their posts to engage in trade, neither learning the native dialects nor teaching Spanish to the natives. Don Juan Orndal advised that the number of missions should be reduced by consolidation, and that some of the Spanish settlements should be put under curates."⁶¹ The Orndal report consists of 25 pages divided into 16 major points. The Franciscan response was also anything but succinct.

The primary responder was the custos, fray Andrés Varo, who wrote 50 folios of point by point rebuttal and *ad hominem* attacks on Governor Vélez Cachupín who he said was well known for his "hatred" of the friars.⁶² Varo, who was 67 at the time was serving his third stint as custos and was already well known as a vigorous polemic defender of the Custody.⁶³ When Bishop Crespo visited in 1729, Custos Varo was consistently hostile and defensive to the bishop but was unable to deflect Crespo's critical report of his inspection.⁶⁴ By 1749, Varo's defense of the Franciscan program had not gotten any better and he decided to escalate the conflict by seeking to indict the governor to the Inquisition. But this was not the seventeenth century (when fray Alonso Posada had ex-governor López Mendizábal carted off in shackles to the Inquisition prison in Mexico City).⁶⁵ Varo was clearly overreaching. This effort's primary effect was to create an intense conflict within the Franciscan custody. Although Varo was clearly the prelate, at this time the position of Commissary of the Holy Office in Santa Fe was fray Pedro Montaña, an experienced friar who felt that Varo's tactics were not wise and therefore he refused to proceed with such an effort. The dispute created serious factionalism among the friars. While it seems probable that many friars

avoided any role in the dispute, Varo and Montaña both lined up friars supporting their positions and the quarrel became unseemly and even vicious.⁶⁶

The attitude and activities of our two friars, Delgado and Menchero, who had worked together on the Hopi and Navajo efforts, were quite different in this conflict. Fray Carlos Delgado had returned to Mexico City by this time, but he pitched in with gusto on Varo's side.⁶⁷ From his retirement hospice, in 1750 he wrote an extremely lengthy and bitter denunciation of all the governors and civil officials. He titled his report, "to our reverent Father Ximaro (the Franciscan commissary-general) concerning the abominable hostilities and tyrannies of the governors and *alcaldes mayores* towards the Indians, to the consternation of the custody."⁶⁸ Much of Delgado's lament concerns alleged exploitation of Indian labor by governors and *alcaldes mayores*. He cited a decree of the viceroy in 1709 (the Duke of Albuquerque) then accused all the governors and *alcaldes mayores* of violating many aspects of the decree. Of course, from the Franciscan point of view, using Indians to serve the friars (most missionaries had 10-12 servants at each pueblo)⁶⁹ was completely legitimate. This competition for Indian labor seems intrinsic to colonial rule, religious or secular. Father Delgado also made some interesting comments about custodians, and why they (with few exceptions like Andrés Varo) did not vigorously oppose these alleged outrages. When complaints were made to the custodians about the behavior of a missionary, Delgado claimed that the governors and *alcaldes mayores* suborned witnesses and such false testimony often forced the custodian to move the missionary. This is interesting in view of the often noted problem of missionaries being moved excessively. Later he reviewed his 40 years under eleven governors and essentially blames the civil officials for all the failures of the missionary program and he believed that "most of them hate and do hate to the death" the friars.

Menchero's response to the church-state conflict was quite different. He continued to have cordial relations with the new governor, Vélez Cachupín, as he had maintained with Codallas y Rabal. There seems to be no evidence that he participated in the fight between Varo, Montaña, and their followers. But it seems likely that he favored Montaña's view that trying to indict Vélez Cachupín before the Holy Office was not a good idea. Later after Varo was replaced in 1751, Menchero agreed to serve as notary of the Holy Office under Montaña. Menchero lived quietly in Santa Fe as he was nearing retirement, focusing his efforts mostly on his continued interest in the reestablished Sandia Pueblo. His cordial relations with the governor served him well in that regard. In 1751, in trying to complete the church at Sandia Pueblo, he needed help in transporting the heavy beams for the roof. The governor came to his aid, ordering teams with oxen from several Keres pueblos to transport beams and help finish the building.⁷⁰

Delgado and Menchero had both, in their own ways, tried very hard to revitalize the weakening program and credibility of the Franciscans in New Mexico. But the intrinsic problems, many of them dating back to the seventeenth century, were insurmountable. We (and many others) have mentioned the problem of eighteen Pueblos speaking five different languages, and hardly any friars fluent in any of them. The

continued on page 5



Conde de Revillagigedo,
Viceroy of Mexico 1746-1755
Did he help New Mexico Franciscans down?
(from Twitchell, SANM 2:246)

Franciscan leadership interpreted the use of interpreters only in religious terms, that is, problems resulting from using interpreters in confessions and that they might distort key Catholic concepts. But it was much more serious that that, as Bishop Crespo pointed out.

The year 1750 was not merely a bad year for Franciscans; it was a defining year. Never again would the Franciscans of New Mexico be able to successfully challenge either episcopal or civil authorities.

NOTES

1. Paul M. Kraemer, "San Pedro Alcántara and the Barefoot Friars in New Mexico", in *Seeds of Struggle-Harvest of Faith*, edited by Thomas J. Steele, S.J., Paul Rhett, and Barbe Awalt (Albuquerque: LPD Press, 1998) 69-80; Maurice Carmody, O. F. M., *The Leonine Union of the order of Friars Minor-1897*, (St. Bonaventure, N. Y.: Franciscan Institute, 1994) 18-25.
2. Herbert J. Priestley, *The Mexican Nation, A History*, (New York: The Macmillan Co., 1938) 98-99; Robert Ricard, *The Spiritual Conquest of Mexico*, translated by Lesley Byrd Simpson, (Berkeley: University of California Press, 1966).
3. John Leddy Phelan, *The Millennial Kingdom of the Franciscans in the New World*, (Berkeley: University of California Press, 1970).
4. Charles Wilson Hackett, *Historical*

Documents Relating to New Mexico, Nueva Vizcaya, and Approaches There To, Volume III (hereafter cited as Hackett III), (Washington, D. C.: Carnegie Institution, 1937), 420.

5. Hackett III, 394.
6. John Kessell, *Kiva Cross and Crown*, (Washington: National Park Service 1979), 330.
7. Hackett III, 415-416; for more on the "Gran Teguayo" myth see: S. Lyman Tyler and H. Darrel Taylor, "The Report of Fray Alonso de Posada in Relation to Quivira and Teguayo." *New Mexico Historical Review* (hereafter NMHR) 33 (October 1958) 285-314.
8. Eleanor B. Adams and fray Angélico Chávez, Fray Atanasio Dominguez's *Missions of New Mexico, 1776*, (Albuquerque: UNM Press 1956) 332.
9. Jim Norris, *After the Year Eighty: The Demise of Franciscan Power in Spanish New Mexico*, (Albuquerque: UNM Press: 2000) 99-100.
10. John L. Kessell, *Kiva, Cross, and Crown*, 329.
11. Norris, *After the Year Eighty*, 80-82.
12. Hackett III, 395-413.
13. Kessell, *Kiva, Cross and Crown*, 330.
14. Norris, *After the Year Eighty*, 84-85, 89-90, 97.
15. Eleanor B. Adams, "Notes and Documents", *NMHR* 28 (July 1953) 222-232.
16. Norris, *After the Year Eighty*, 80-82.
17. Ross G. Montgomery, Watson Smith, and John O. Brew, *Franciscan Awatovi*, (Cambridge, Mass.: Peabody Museum, Harvard University 1949) 8-20.
18. Scott Rushforth and Steadman Upham, *A Hopi Social History*, (Austin: U. of Texas Press, 1992) 102.
19. Hackett III, 385.
20. Montgomery, et. al., *Franciscan Awatovi*, 28.
21. Hackett III, 385-387.
22. Montgomery, et. al., *Franciscan Awatovi*, 26-28, Hackett III, 395, 414-415.
23. Hackett III, 417-420.
24. Hackett III, 388-389.
25. Montgomery, et. al., *Franciscan Awatovi*, 32.
26. Hackett III, 414.
27. Norris, *After the Year Eighty*, 99.
28. Hackett III, 413, (Letter is from Irigoyen, not Trigo).
29. Donald E. Worcester, "The Navajo During the Spanish Regime in New Mexico", *NMHR* 26 (April 1951) 110.
30. Frank D. Reeve, "Early Navaho Geography" *NMHR* 31 (October 1956) 290-309.
31. Rick Hendricks and John P. Wilson, *The Navajos in 1705*, (Albuquerque: UNM Press, 1996) 6-11.
32. Hackett III, 391-393.

33. For example: Herbert Howe Bancroft, *History of Arizona and New Mexico*, (Albuquerque: Horn and Wallace 1962, facsimile of 1889 edition) 247-248; Hackett III, 27-30; Henry W. Kelly, "Franciscan Missions of New Mexico, 1740-1760", *NMHR* 16 (January 1941) 56-67; Frank D. Reeve, "The Navajo-Spanish Peace: 1720's-1790's", *NMHR* 34, (January 1959) 9-29; Norris, *After the Year Eighty*, 106-108; Donald E. Worcester, "The Navaho During the Spanish Regime in New Mexico". *NMHR* 26, (April 1951) 109-112.
34. Hackett III, 416.
35. Malcolm Ebricht and Rick Hendricks, *The Witches of Abiquí*, (Albuquerque: UNM Press, 2006).
36. Hackett III, 414-415.
37. Reeve, "Navajo Spanish Peace", 15-16.
38. Fray Angélico Chávez, OFM, *Archives of the Archdiocese of Santa Fe*, (Washington D.C.: Academy of American Franciscan History, 1958) 245.
39. Walter Briggs, *Without Noise of Arms*, (Flagstaff: Northland Press 1976) 190.
40. Norris, *After the Year Eighty*, 107.
41. Hackett III, 421.
42. Hackett III, 420-421; Abe M. Peña, *Memories of Cibola*, (Albuquerque: UNM Press, 1997) 3-18.
43. Reeve, "Navajo Spanish Peace", 18-20.
44. Reeve, "Navajo Spanish Peace", 9-40.
45. Reeve, "Navajo Spanish Peace", 16.
46. Ralph Emerson Twitchell, *Special Archives of New Mexico* (SANM), (Torch Press, 1914) 2:253
47. *ibid*, 2: 218; John Kessell, "Campaigning on the Upper Gila, 1756", *NMHR* 66 (April 1971) 133-151.
48. Norris, *After the Year Eighty*, 116.
49. Twitchell, SANM 2: 220-225; John Kessell, *The Missions of New Mexico since 1776*, (Albuquerque, UNM Press 1980) 136.
50. Reeve, "Navajo Spanish Peace," 20-22; Norris, *After the Year Eighty*, 106-108.
51. Hackett III, 432-438, 471-472.
52. Hackett III, 434.
53. Reeve, "Navajo Spanish Peace," 27-28.
54. Hackett III, 434.
55. Eleanor Adams, "Bishop Tamarón's Visitation of New Mexico, 1760," *NMHR* 28 (October 1955) 295.
56. According to the 2000 census, the reservation is 26,000 square miles and only the capital (Window Rock, Arizona) with 3000 people is a significant aggregation of people.
57. Norris, *After the Year Eighty*: "The Franciscans in New Mexico, 1692-1754: Toward a new Assessment", *Americas* 51 (October 1994) 151; "The Struggle for Diocesan Control in New Mexico," *NMHR* 70 (April 1995) 111-128; "Franciscans Eclipsed, Church and State in Spanish New Mexico, 1750-1780," *NMHR* 76 (April 2001) 161-174; Richard L. Greenleaf, "The Inquisition in Eighteenth Century New Mexico". *NMHR*

- 60 (January 1985) 29-60.
58. Malcolm Ebricht, Teresa Escudero and Rick Hendricks, "Tomás Vélez Cachupín's Last Will and Testament, His Career in New Mexico and His Sword with a Golden Hilt," *NMHR* 78 (Summer 2003) 285-321.
59. Photostats of the Ornedal Report were obtained from the Scholes Collection at Zimmerman Library, UNM.
60. Kessell, *Kiva, Cross and Crown*, 334.
61. Bancroft, *History of Arizona and New Mexico*, 250.
62. Ebricht, et. al., "Tomás Vélez Cachupín's Last Will.....", 291, 317 n 11.
63. Adams and Chávez, *Missions of New Mexico*, 339-340.
64. Norris, *After the Year Eighty*, 76-78.
65. France Scholes, "Troublous in New Mexico", *NMHR* 15 (July 1940) 258-265.
66. Norris, *After the Year Eighty*, 127; Ebricht, et. al. "Tomás Vélez Cachupín's Last Will...", 290-291.
67. Hackett III, 412. This indicates that Delgado had cordial relations with governor Codallas and he apparently had no contact with the new governor.
68. Hackett III, 425-430. This letter inspired Bancroft's general assessment of Delgado as "more or less a crank". (Bancroft, *History of Arizona and New Mexico*, 251).
69. Norris, *After the Year Eighty*, 125, 149-150.
70. Kessell, *Missions*, 136.

~PMK



Oakah Jones and Paul Kraemer
2007 New Mexico-Arizona Joint Conference
Hon-Dah, Arizona
(Photograph by Carleen Lazzell April 27, 2007)

Paul M. Kraemer, Los Alamos, is a frequent contributor to *La Crónica de Nuevo México*. See his articles "Shifting Ethnic Boundaries in Colonial New Mexico," January 2000 (No. 51), "Retrograde Franciscans in New Mexico, 1625-1652," April 2002 (No. 56), "Benavides Revisited: Franciscan Lobbyist or Medieval Visionary," March 2003 (No. 59), "Origins and Early Development of New Mexico's Wine Industry," March 2005 (No. 64) and "Miera y Pacheco and the Gila Apaches," July 2008 (No. 76).

Water, Water Everywhere but Will there be Drop to Drink?

A Symposium on the Use and Misuse of Water on the Llano Estacado Through Time

Western Heritage Museum Complex & Lea County Cowboy Hall of Fame
Hobbs, NM

April 29, 2010
1-5 PM

Welcome and Introductions - Calvin B. Smith, Executive Director of the Western Heritage Museum Complex

1:00 PM
"Prehistoric Evidence and Early Historic Accounts of Native Americans Excavating Wells on the High Plains"
Dr. Michael B. Collins, Director of the Gault Site Project and Research Professor of Anthropology at Texas State University, San Marcos, Texas

1:30 PM
"How Playas, Draws and Vegetative Landmarks were Essential to the Native Americans, Spanish Entradas and Early Anglo Travelers"
Burr Williams, Executive Director, Sibley Nature Center, Midland, Texas

2:00 PM
"Playa Ecology: Their Historical Values and Current Issues"
Dr. David Haukos, Regional Migratory Bird Management Specialist, U.S. Fish and Wildlife Service and Associate

Professor, Department of Natural Resources Management, Texas Tech University, Lubbock, Texas

2:30 PM
"Water Intelligence in the 21st Century"
Dr. Darryl Birkenfeld, Director, Ogallala Commons, Nazareth, Texas and Julie Boatright, Graduate Student Intern at Ogallala Commons, from the Heritage Management Program in Museum Studies, Texas Tech University, Lubbock, Texas

3:00 - 3:30 PM
Break - Refreshments courtesy Western Heritage Museum Advisory Board

3:30 PM
"Toward Prediction of North American Droughts"
Dr. David Gutzler, Professor of Earth and Planetary Sciences, University of New Mexico, Albuquerque, New Mexico

4:00 - 5:00 PM
Roundtable Discussion and Questions from the Audience

5:00 - 7:00 PM
The Traveling Exhibit, "Water's Extreme Journey" will remain open

New Mexico Statehood Centennial

by Michael Stevenson



If you've recently had to do a double-take when you've seen a turquoise New Mexico license plate on a vehicle, that's the new New Mexico Centennial Commemoration plates, just released in January. You can request one of these plates when you purchase a new vehicle or you can trade in your old one at a Motor Vehicle Division office for a cost of \$17 or at the MVD Express offices for the \$17 plus a processing fee. The plates are selling so fast that not all offices may have them available, but more are being produced as fast as possible. The design of the plates was done by David Rohr, a Historical Society of New Mexico member who is the art director at the Museum Resources Division of the state Department of Cultural Affairs.

Funding for the Statehood Centennial is still very limited, but as of this writing in March there is \$265,000 as a state appropriation in the 2011 budget before the Governor for approval. Federal funding is also a possibility, but the expectation is that private funds will provide most of the funding for the Centennial Commemoration. With this in mind, a

New Mexico Centennial Foundation has been formed to provide a non-profit group to solicit private donations to support Centennial activities.

In the meantime, our sister Centennial state, Arizona, has announced plans for an Arizona Centennial Museum. This new museum will be created by transforming the Arizona Mining and Mineral Museum in downtown Phoenix with new exhibits focusing on the "Five C's" (Copper, Cattle, Citrus, Climate and Cotton) of Arizona's industrial heritage. Patrick Gallagher & Associates, the firm involved with the creation of the exhibits in the New Mexico History Museum, has been selected to design the exhibits for the Arizona Centennial Museum.

As for our Society, we have committed to supporting the development of a Statehood Timeline, working with historians across the state. Here, we would appreciate your input as to what you think are the most important events leading up to New Mexico achieving statehood in 1912. Just e-mail your thoughts to mgsalp@mac.com.

~MS

HSNM Historical Plaque Program

By Henrietta Martinez Christmas

In order to properly commemorate the historical sites and buildings around New Mexico, the Historical Society of New Mexico manages this program in conjunction with the Historic Preservation Division of the Department of Cultural Affairs. When the Cultural Properties Review Committee lists a property on the State Register of Cultural Properties or if the property is a Contributing Structure in a listed Historic District, the property is eligible for an official plaque.

The following plaques have been ordered and placed on the respective site since April 2009:

- Elliott Barker House, Santa Fe
- Holy Trinity Church and Cemetery, Arroyo Seco
- Tillotson Residence, Hope
- Continental Oil Gas Station, Roswell
- Two private residences in Albuquerque's - Monte Vista and College View Districts
- Two private residences in Albuquerque - Huning Highland District
- Magdalena Commercial Building, Magdalena

The Plaque Committee researches each plaque application as it comes in and then once that is approved it will be ordered. The finished plaque itself is a 10 x 10, with bronze gold lettering with the designation placed.

To give you further background on two of our plaques recently ordered, the NM State Preservation Division houses the registry files, and when these two were nominated the historical data used included the application, maps and pictures which are part of the file. For instance:

The Continental Oil Gas Station in Roswell in Chaves County, SR #1633 was noted as being built around 1920 as an example of an early filling station designed in residential Tudor Revival style. The exterior wall surface is white with glazed brick and has a single brick chimney. It is a reminder of the type of property that emerged in response to the rise of the automobile as a major source of transportation. The report

further describes the trails and roads that were developed in the southeast part of New Mexico back to Prehistoric times. One early road was marked from Roswell to Amarillo in 1899 by plowing a furrow across the plains. In 1905, a road was built from Roswell to Torrance, the closest point to the railroad line. According to this historical register information, the first automobile road was built east from Roswell about 1905-1906 up on the Caprock by Littlefield cowhands.

The Continental Oil and Transportation Company was incorporated on November 25, 1875 in Council Bluffs, Iowa. With its founding it became the second oldest oil company in the U.S. after John D. Rockefeller's Standard Oil of Ohio, formed in 1870. Early service stations had positioned two large hot water boilers on a platform to deliver the gas by gravity feed through a tube to the car. Gauges were placed on the tube for measurement but the flow was a trickle so that waiting to gas up sometimes took up to thirty minutes. By 1920 Roswell had its own Conoco Service Station. This station is a good example of a house with bays. They were built this way for the appeal and "hominess" of residential neighborhoods.

The Tillotson Residence, Lincoln County, SR # 1935, was nominated by Lillian Bidal. She noted that the house was nestled peacefully beneath the branches of a large, gnarled cottonwood tree in the Sacramento Mountains in an unpretentious, five-room log house that was built by one of the first permanent Anglo-European settlers in the Rio Peñasco Valley - Thomas C. Tillotson. The L-shaped rustic structure which sits on a rubble-stone foundation is actually three separate log cribs joined together to form a dogtrot. The original portion of the house was a half dugout built at the height of the Lincoln County War in 1878; built for the homesteader until further housing would become permanent. By the early 1880s the



Eklund Hotel, Clayton
New Mexico Cultural Properties Plaque.
The hotel is on both National and State Registers of Historic Places.
(Photograph by Carleen Lazzell)

dugout had been converted into the first of three log cribs. With the help from neighbors he constructed a double crib, which was connected by the covered breezeway between the two. The third crib, about twelve feet behind the first, is joined to the first with a timber-framed passageway that now houses a kitchen. Also included is a separate one room root cellar, a cement cistern and a hand-dug well.

All of the State Register properties are generally accompanied by maps, pictures of the structures and other historical details surrounding the property. For the Tillotson Residence, Bidal used the 1880 Census records, books, State Engineers office papers, school records and so on. The applications have bibliographies, and are all fairly well documented research papers.

All of the current SR sites in Lea County would be eligible for HSNM Historical Plaques.

Baish Oil Well Number One, SR#542, dated January 20, 1978; was the first oil producing well in Lea County. It is described as located 26 miles west of Lovington in Section 21, Township 17 South, Range 32 East. The original oil well drilled was equipped with a standard cable tool rig with an 84-foot derrick. The cable rig employed a percussion system of

drilling which has since been largely abandoned in favor of the rotary method. The well was drilled by raising and dropping a heavy steel bit with a chisel edge suspended in the hole by a steel cable. A Walking Beam or oscillating lever transmitted the vertical motion to the drill bit. The rig was equipped with a single-cylinder gasoline engine known as the "Red Ball" with a 25 horsepower capacity. The well is now a cement foundation and sometimes is used for water-injection to raise production of other wells. Mel Baish, who was the driller, was a Lea County wildcatter. The well was spudded by Baish in 1925, drilling it down to about 4,140 feet the next summer. Initial production was about 100 barrels a day.

Rattlesnake Draw, SR #167 was nominated by Calvin B. Smith in March 1970. Smith noted it as containing the best stratigraphic sequence to that date in southeastern New Mexico. The hand-dug well dating back to 7,000 years ago is still preserved. At the present time the use of the property is ranching and oil and gas production. Although this file is very tiny, it has a nice reference list and is filled out with the appropriate details in order to make it a State Registered Property.

Monument Springs, SR #162 in Monument, NM, Lea County is a ranch headquarters built on a very large midden which yields Clovis to Comanchero material. There is a long history of early settler occupation with reported encounters with hostile Indians. Calvin Smith at the time nominated this for the registry and it was accepted.

Anyone interested in applying for a plaque should visit the State Register on-line via the Historic Preservation Division. The entries are sorted by SR# or County. If you'd like to just go in and do some research on a site or county, appointments need to be made. The files are vast and are a well hidden source of historical information. To apply for a HSNM Historical Plaque, visit the website at www.hsnm.org.

~HMC

~In Memoriam~

Mary Bledsoe, a long time member of the Historical Society of New Mexico, passed away on January 18, 2010 at the age of 89. Mary was born in Carrizozo and raised in Cubero and Grants where she was the 1937 "Homecoming Queen" at Grants Union High School. After her marriage, she and her husband Bill lived in Panama, Canal Zone and later moved to Albuquerque where she ran for Bernalillo County Clerk in 1964. After retirement, she and her husband went to Spain to retrace Mary's Spanish ancestors. Mary and her family presented "Tragedy at la Cebolla" at the 2003 HSNM conference, which was an account of the kidnapping of Placida Romero Gallegos and the murder of her husband and hired hand at their ranch by Nane' Apache Indians.

Garlan Bryan, passed away on March 23, 2010 at the age of 85. He was with the architectural firm of Flatow, Moore, Bryan & Associates in Albuquerque for more than 50 years. Garlan graduated *magna cum laude* in the late 1940s from University of Texas/ Austin. Bryan designed several important buildings in New Mexico and received numerous awards. He was a strong proponent of the architectural principle "form follows function."

Virginia Puccini Doyle, passed away on January 28, 2010 at the age of 87. Virginia was born in Viareggio, Italy but was raised in Albuquerque. By age 5, she was on the KiMo Theater stage as "straight man" for vaudevillian Rudy Winters, see article by Lloyd Jojola in the *Albuquerque Journal*, February 20, 2010. When she was a student at Albuquerque High School, Virginia opened the Vonce Dance Studio, which enjoyed great success with about 200 students. She was a dancer and acrobat and used the stage name of "Valetta" when she toured throughout the United States and Europe. Returning to Albuquerque in the 1980s, Puccini-Doyle revamped the El Rey Theater in downtown Albuquerque, which had been built by her father Luigi Puccini in the early 1940s. She was the granddaughter of Maria and Oreste Bachechi who built and owned the KiMo Theater.

Betty Fiorina, age 90, died on February 25, 2010, in Santa Fe. Fiorina served three terms as New Mexico Secretary of State. According to a statement from Governor Bill Richardson's office, she was Secretary of State for two two-year terms: 1959-1960 and 1961-1962. She also served a four-year term from 1971-1974. Betty was the chief clerk of a state constitutional convention in the late 1960s. The State Printing Office off Siringo Road in Santa Fe was named in her honor.

L.L. "Smokey" Sanchez-Davis, dressed in historical costumes, frequently participated in Albuquerque's Founders Day parades. One of his favorites was when he portrayed a Spanish priest in the 1967 event. A graduate of the College of St. Joseph on the Rio Grande (later known as University of Albuquerque) he was one of the students who painted the "J" on one of the volcanoes on the West Side. Sanchez-Davis died on January 27, 2010 at the age of 80. The North Valley resident retired from the Federal Housing and Urban Development/Federal Housing Administration in the 1980s. After retirement, he served on the Board of Trustees for the Albuquerque Museum.

Leo J. Padilla, a Bataan Death March survivor, died in Albuquerque on March 9, 2010 at the age of 87. Born and raised in the Armijo area of Albuquerque's South Valley, he lied about his age so he could join the National Guard at age 14. After the march, he was among 1,000 prisoners taken to the Hoten prisoner of war camp in Mukden, Manchuria. Padilla, along with other Bataan-Corregidor survivors, was instrumental in expanding the Bataan Memorial Park in Albuquerque. For more about the experiences of Padilla, see article by Lloyd Jojola "Bataan Survivor Enlisted at 14," *Albuquerque Journal*, March 16, 2010.

Joseph V. Scaletti, age 83 died on March 8, 2010 at UNM Hospital. Dr. Scaletti was one of the founders of the University of New Mexico School of Medicine, coming to the state in 1964. Born in New London, Connecticut on July 22, 1926, he was the child of Italian immigrants. After receiving his PhD in microbiology from Cornell University, Scaletti spent much of his career working on improving access to healthcare in rural communities. He was instrumental in creating the Rural Health Interdisciplinary Program for students to work as teams throughout the New Mexico. He published numerous research papers and trained several generations of medical students.

Stewart L. Udall died at his home in Santa Fe at the age of 90. Udall was born in St. Johns, Arizona, on January 31, 1920. He was the son of former Arizona Supreme Court Justice Levi S. Udall. Both Stewart and his brother Morris became U.S. Congressmen. His son Tom is currently the U.S. Senator from New Mexico and his nephew Mark is the U.S. Senator from Colorado. During his political career, Stewart served in the administrations of both John F. Kennedy and Lyndon B. Johnson as Secretary of the Interior. Udall was considered an icon of the modern environmental movement and was a great advocate of the National Parks system.

Membership Services

FROM OUR PRESIDENT

We are coming up on what will be a great New Mexico History Conference in Hobbs, April 29 - May 1, where we will hold our Annual Membership Meeting (this will be Saturday, May 1, at 12:30). With the Membership Meeting in mind, it's a good time to look back at the Society's progress during the last year. First of all, we had a very good membership year in 2009, with a total of about 330 memberships, up considerably from the previous two years. The Society depends on our membership dues for most of the revenue to support our operations and programs, so this is good news, and we believe 2010 will show another significant increase in memberships.

We also have seen a substantial increase in donations, beginning in 2009 and continuing into 2010. These donations, including both those associated with the Patron and Benefactor membership levels and with the 150 Club, have enabled us to support more scholarships, among other program efforts, and we appreciate them very much. For example, this year we were able to fund two (rather than one) Myra Ellen Jenkins Graduate Scholarship Awards at \$1000 each and five (rather than three) Teachers' Scholarships at \$300 each (these provide support to New Mexico K-12 teachers to attend our conferences).

Perhaps the biggest news is that we have received two major donations that have allowed us to establish the Paul C. S. Carpenter Education Fund at a level of \$21,000. These donations include one for about \$11,000 from the Santa Fe Corral of Westerners and the other for \$10,000 from the Paul C. S. Carpenter History Project/James N. & Ellen King Charitable Foundation, as facilitated by the Friends of New Mexico History (a support group of the Office of the State Historian). We will use the proceeds from these funds over a number of years to support scholarships and history education and outreach.

The Paul C. S. Carpenter Education Fund joins our Jane Sanchez Legacy Fund, which has about \$35,000 in it currently, in what we hope is just the beginning of a sustainable program funding base supported by donations. Thanks to the encouragement of Board member **Laurence Campbell**, we have also established a Board-approved donation policy to provide a framework and guidelines for how we handle major donations. We encourage all of you to consider HSNM in your annual and planned giving, and if you would like to have a copy of our donation policy, just e-mail me at mgsalp@mac.com.

Another major accomplishment of this last year, thanks to all the hard work from past-President **Richard Melzer**, **Don Bullis**, **Henrietta Christmas** and a number of other contributors, was the production of the first volume of *Sunshine and Shadows in New Mexico's Past*, edited by Dr. Melzer. This first volume, produced by our publishing partner Rio Grande Books and Paul Rhetts, includes essays, mostly from past issues of *La Crónica de Nuevo México*, on the Spanish Colonial and Mexican periods in New Mexico history. It will be available for sale at the Hobbs Conference and "booksellers everywhere." The next two volumes will cover Territorial and post-Statehood New Mexico history and will be released in 2011 and 2012, which will complete our gift to New Mexico on its Centennial year.

We've had a number of other accomplishments during the year, thanks to the contributions of our Board members. I'll list some of these, with my heart-felt thanks to

David Caffey, for leading the

Conference Program Committee and putting together what may be the best program ever for the Hobbs conference:

Calvin Smith and (past Board member) **Jim Harris**, for putting together the local arrangements for the Hobbs Conference;

Don Bullis, for heading up the Publications Committee, helping get our new book publication program off the ground, and for Chairing the Nominating Committee, resulting in a great slate of new Board nominees. Don is also reviving his "Historical Notebook" e-journal, and many of you have likely received the first issue of this. If you haven't and would like to be on the e-mail subscription list, please let Don know at donbullis@msn.com;

Past-President **Richard Melzer**, for putting together and editing *Sunshine and Shadows* and for increasing our Speakers' Bureau list to more than 20 (a new booklet on this program should be in the hands of our organizational members by the time you read this);

Henrietta Christmas, for heading the Membership Committee, keeping track of our website (hsnm.org), responding to countless requests for information through the website, for managing the Historic Plaques Program, and for doing an excellent overall job as Secretary;

John Ramsay, for keeping up with all the financial business of the Society, which is an often thankless job and a great deal of work, which John manages very responsibly;

David Myers, for leading the effort to get input from our organizational members and for Chairing the Awards Committee;

Dennis Trujillo, for heading the Scholarship Committee and the Grants Committee;

Kermit Hill, for working to develop a new program of teachers' workshops, the first of which will be held in August of this year;

Bayne Anderson, for managing the process to select the Teachers' Scholarship awardees; and all the other Board members, including **Martha Shipman Andrews**, **Laurence Campbell**, **Kathy Flynn**, **René Harris**, **Andy Hernandez**, **Enrique Lamadrid**, and **Abe Peña**, who served on various committees and helped in a number of other ways.

Most of all, I want to thank and congratulate **Carleen Lazzell** for the terrific job she is doing to edit and produce *La Crónica de Nuevo México*, with the help of her Associate Editor, **Ron Hadad**. Over the last several years since taking over as Editor, Carleen has seen to continual improvement in *La Crónica*, with more excellent articles than ever and a consistent four issues per year. To many of our members and others, *La Crónica* is the face and the voice of the Society, and we all appreciate the excellent work Carleen is doing for us.

I also want to especially thank for their support four Board members, **Laurence Campbell**, **Andy Hernandez**, **Enrique Lamadrid**, and **Abe Peña** who will be leaving the Board as of this April. In particular, **Laurence Campbell**, who has only been able to be a member for this year, has contributed in several major ways. We will miss all of these on the Board.

At the same time, we have five terrific new Board member nominees on the 2010 slate in **Charles Carrillo**, **Bruce Gjeltema**, **Martha Liebert**, **Deborah Slaney**, and **Stephen Zimmer**, in addition to **Carleen Lazzell** as an incumbent member. We trust you have by now received the 2010 ballot and sent it back to us. With six outstanding nominees this year, the Board decided to use the process allowed by a Bylaws change approved

last year in which all six can be elected, with a two-thirds affirmative vote for each on all ballots received by noon, April 30. Please send your ballot in as soon as possible, and we ask for your affirmative vote on all of these as we are looking forward to their help on the Board in the future.

We will be voting at the Annual Meeting on another recommended Bylaws change, as also sent to you with the ballot, to allow the Board size to be increased from the present limit of 19 to a new limit of 25. Although we will not necessarily build the Board up to this level in the next year or two, we hope to add several members to help support the work of the Society. We are expanding the efforts of the Society in a number of areas, particularly including educational outreach and communications (more about this later), and we need help. For those of you who may not wish to be a Board member but want to help us out, please let us know if you'd like to volunteer.

We will also be very pleased to have Dr. Rick Hendricks, a former President of the Society, rejoining our Board as an ex-Officio member as the new State

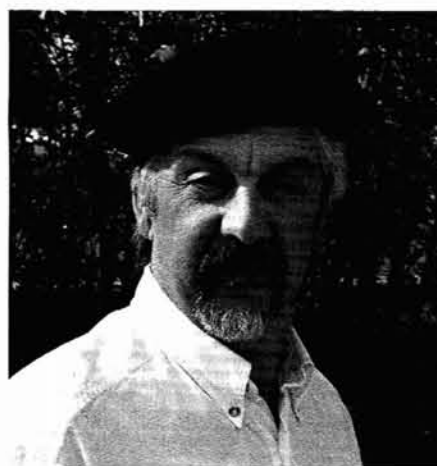
Historian. Dr. Hendricks is an outstanding historian and a friend of the Society, and we look forward to continuing and increasing our collaborative efforts with the Office of the State Historian (which also includes our Board member Dr. Dennis Trujillo) under his leadership.

As many of you likely know by now, the Office of the State Historian is sponsoring an effort, coordinated by Richard and Shirley Flint, to assess how a network of local historians could help get local history information out to the rest of the state and, in general, improve communication among history groups. They will be holding a series of 8 meetings across the state, to be completed by the end of May, to gather input from local history groups and individuals, so many of you may have already seen them. We are working with OSH to see how our Society can help in this project, and we will have Board representatives at these meetings.

Finally, we hope to see you in Hobbs!

Sincerely,
Michael Stevenson

Rick Hendricks, PhD Selected As State Historian



Rick Hendricks named as
State Historian for New Mexico

State Records Administrator Sandra Jaramillo has announced the selection of Rick Hendricks, PhD as the new State Historian. Dr. Hendricks will join the staff of the New Mexico State Records Center and Archives on Monday, March 22, 2010.

Dr. Hendricks attended the Universidad de Sevilla in Seville, Spain, and received his B.A. in Latin American History from the University of North Carolina in 1977. He earned his Ph.D. in Ibero-American Studies from the University of New Mexico in 1985. He is a former editor of the Vargas Project at the University of New Mexico and is currently employed in the Archives and Special Collections Department at New Mexico State University (NMSU) Library. He also teaches Latin American History in the History Department at NMSU. At NMSU he worked on the microfilm projects of the Archivos del Arzobispado de Durango and the Archivos Históricos de Sombrerete and edited the guides to those collections. He has written or

collaborated on more than 16 books and 70 articles on the Spanish colonial period in the American Southwest and Mexico. His most recent book, *New Mexico in 1801: The Priests Report*, was published in June 2008 by Rio Grande Books. He is currently writing biographies of Mesilla Valley pioneer Thomas Casad and Spanish-Mexican patriot Father Antonio Severo Borrajo.

Dr. Hendricks, commenting on his selection, stated, "I have been privileged to know all of the New Mexico State historians and consider it an honor to now be among their company. I have also been fortunate to live in Albuquerque and Las Cruces and work at two of our state's outstanding institutions, the University of New Mexico and New Mexico State University. I am looking forward to working in Santa Fe at another of the state's most important institutions, the New Mexico State Records Center and Archives."

The State Historian serves as New Mexico state government's primary authority on New Mexico history and is director of the Office of the State Historian, a division within the State Records Center and Archives. The overall purpose of the Division is to promote an understanding and appreciation of New Mexico history. It provides consultation and research assistance to state agencies, scholars, elected officials and the public. The State Historian also sits as a statutory member of the Cultural Properties Review Committee, the primary function of which is to review proposals for the preservation of cultural properties throughout New Mexico.

Membership Benefits Historical Society of New Mexico

- *La Crónica de Nuevo México*
(Quarterly Official Publication)
 - Annual Awards
 - Speakers Bureau
 - Scholarship Programs
- Annual New Mexico History Conference
- Cultural Property Review Plaques

Remember Friends & Family with Gift Memberships
To Join see www.hsnm.org.

This Newspaper is published by

HISTORICAL SOCIETY OF
NEW MEXICO
P.O. Box 1912
Santa Fe, New Mexico 87504

EDITOR

Carleen C. Lazzell

ASSOCIATE EDITOR

Ronald R. Hadad

OFFICERS

Michael Stevenson - President
David L. Caffey - 1st Vice President
John Ramsay - Treasurer
Henrietta M. Christmas - Secretary

DIRECTORS

William Bayne Anderson
Martha Shipman Andrews
Don Bullis

Laurence Campbell
Kathryn Flynn
René Harris

Andrew Hernandez
Kermit Hill

Enrique Lamadrid
Carleen Lazzell
David Myers

Abe Peña
Calvin B. Smith

Dennis Trujillo

Ex-Officio Richard Melzer - Past President
Ex-Officio Frances Levine - NM History Museum
Ex-Officio Rick Hendricks-State Historian

The opinions expressed in signed articles are not necessarily those of the Historical Society of New Mexico. Mention of a product, service or professional in these columns is not to be considered an endorsement of that product, service or profession by the Historical Society of New Mexico. Printed by Tri-State Printing.

www.hsnm.org

La Crónica de Nuevo México



Number 83

HISTORICAL SOCIETY OF NEW MEXICO

Post Office Box 1912

Santa Fe, New Mexico 87504

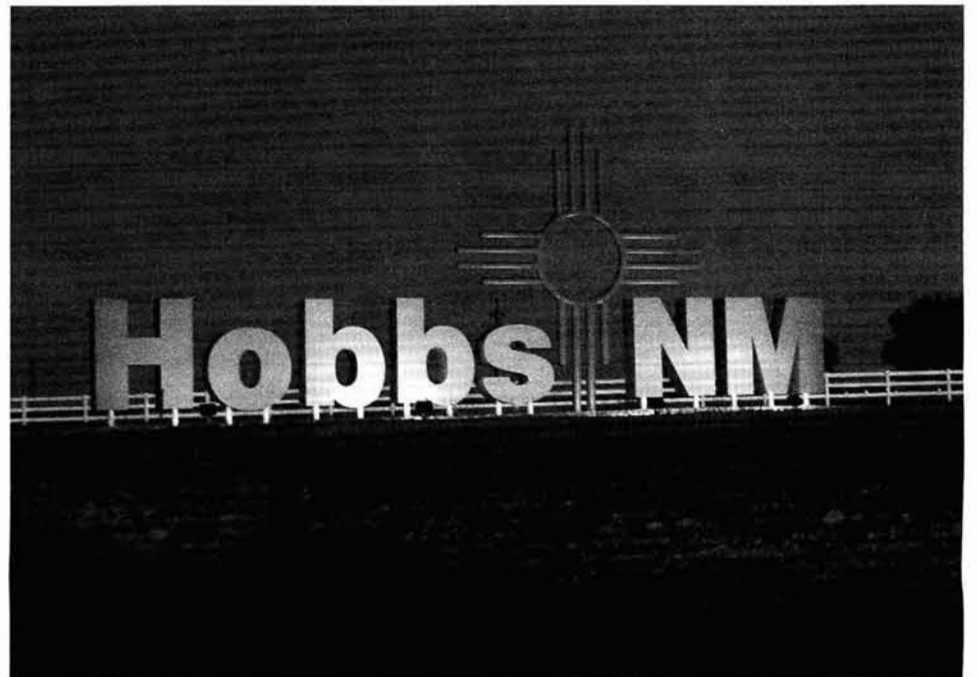
RETURN SERVICE REQUESTED

TO:

Non-Profit Organization
U.S. POSTAGE PAID
Santa Fe, New Mexico
87501
Permit No. 95



Camp scene with animated lifelike cowboy and chuckwagon
Western Heritage Museum
New Mexico Junior College, Hobbs, NM
(Photograph by Carleen Lazzell September 26, 2009)



Dramatic welcoming sign to westside entrance to Hobbs, New Mexico
with red Zia symbol and turquoise letters
(Photograph taken at dusk, September 25, 2009, by Carleen Lazzell)

New Books for your New Mexico History Library

Compiled by Richard Melzer

Nancy Coggeshall, **Gila Country Legend: The Life and Times of Quentin Hulse.** Albuquerque: University of New Mexico Press, 2009.

Don Bullis, **Duels, Gunfights & Shoot-outs: Wild Tales from the Land of Enchantment.** Albuquerque: Rio Grande Books, 2009.

New Mexico's Finest: Peace Officers Killed in the Line of Duty 1847-1999. Albuquerque: Rio Grande Books, 2010; 4th edition.

Jeffery Burton, **The Deadliest Outlaws: The Ketchum Gang and the Wild Bunch.** Denton: University of North Texas Press, 2009.

David F. Cargo, **Lonesome Dave: The Story of New Mexico Governor David Francis Cargo.** Santa Fe: Sunstone Press, 2010.

David C. Cassidy, **J. Robert Oppenheimer and the American Century.** Baltimore: Johns Hopkins Press, 2009.

Stephen Fried, **Appetite for America: How Visionary Businessman Fred Harvey Built a Railroad Hospitality Empire that Civilized the Wild West.** New York: Bantam, 2010.

Mark Lee Gardner, **To Hell on a Fast Horse: Billy the Kid, Pat Garrett, and the Epic Chase for Justice in the Old West.** New York: William Morrow, 2010.

Trudy Griffin-Pierce, **The Columbia Guide to American Indians of the Southwest.** New York: Columbia University Press, 2010.

Kelly Lytle Hernández, **Migra: A History of the U.S. Border Patrol.** Berkeley: University of California Press, 2010.

Stephen H. Lekson, **A History of the Ancient Southwest.** Santa Fe: School for Advanced Research, 2009.

Gerald McKeivitt, **Brokers of Culture: Italian Jesuits in the American West, 1848-1919.** Palo Alto, California: Stanford University Press, 2010; new edition.

Juan Javier Pescador, **Crossing Borders with the Santo Niño de Atocha.** Albuquerque: University of New Mexico Press, 2009.

V.B. Price, **The University of New Mexico.** Albuquerque: University of New Mexico, 2010.

James R. Skillen, **The Nation's Largest Landlord: The Bureau of Land Management in the American West.** Lawrence: University Press of Kansas, 2009.

Joe Sonderman, **Route 66 in New Mexico.** Charleston: Arcadia Press, 2010.

Carlos Vázquez, **Barcelas a Través de los Años.** Albuquerque: National Hispanic Cultural Center, 2010.

Michael V. Wilcox, **The Pueblo Revolt and the Mythology of Conquest.** Berkeley: University of California Press, 2009.

Tom Zoellner, **Uranium: War, Energy, and the Rock that Shaped the World.** New York: Viking, 2009.



Call for Papers

2011 New Mexico History Conference

May 5-7, 2011

Ruidoso, New Mexico



THE HISTORICAL SOCIETY OF NEW MEXICO invites proposals for papers and presentations for the 2011 New Mexico History Conference, to be held in Ruidoso, Lincoln County, New Mexico, May 5-7, 2011. The conference will utilize facilities at the Ruidoso Convention Center in Ruidoso. The nearby Lodge at Sierra Blanca is the designated conference hotel.

Conference sessions are 1½ hours in length. Most sessions will consist of oral delivery of three papers or presentations, each approximately 20 minutes in length, along with the moderator's introduction and questions from the audience. Limited opportunities may be available for sessions allowing two presentations, each 30 minutes in length. Conference sessions will occur both morning and afternoon on Friday, May 6 and Saturday morning, May 7; proposers should be prepared to present at any of those times, as determined by the program committee.

The Program Committee also invites proposals for special topical sessions occupying the full 1½ hour period. Proposals for such sessions should include names, topics, and

contact information for all panel members.

Topics on any aspect of the history of New Mexico and the Southwest are welcome. While the range of possible topics is not limited, topics relating to the history of Lincoln County and the Tularosa Basin are especially invited.

Presenters must register as conference participants. Digital projection systems and other usual audiovisual presentation equipment will be available.

Deadline for submissions is **September 30, 2010**. Proposals may be submitted electronically or by mail. Notification of acceptance will be sent on or about November 1, 2010.

Proposals will include presenter contact information and vita or biographical summary, presentation title, a brief synopsis, and technical support needed. For additional information, including a proposal form and information about past conferences, please visit www.hsnm.org or contact David L. Caffey, program chair, david.caffey@clovis.edu; 201 Wrangler Way; Clovis, NM 88101.

Please visit the Historical Society of New Mexico web site!

www.hsnm.org