

SOUTHERN NEW MEXICO HISTORICAL REVIEW



J. CISTEROS '89

Pasajero del Camino Real

Doña Ana County Historical Society
Volume XIII Las Cruces, New Mexico January 2006

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 for future issues. 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 an individual or individuals interested in marketing and distribution.

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Editor's Page

This issue of the *Southern New Mexico Historical Review* includes a wide variety of articles reflecting the historical heritage of southern New Mexico. Three articles demonstrate the importance of place in the history: Nicole Martinez's study of Doña Ana, New Mexico, and Martin Davenport's narrative of the process of nominating the Bentley Store in Organ, New Mexico to the National Register. Nicole and Martin received financial support from the Doña Ana County Historical Society for the research presented in these articles. Dr. Walter Earl Pittman, a distinguished scholar who is also an officer of Fort Stanton, Inc., a nonprofit organization concerned with the preservation and restoration of historic Fort Stanton, contributed a richly detailed history of the fort during the Civil War.

The remaining three articles focus on the importance of people in the history of southern New Mexico. Frequent contributor Roberta Haldane's article on William Calhoun McDonald is a rarity in this state: a thoroughly documented history of one of our governors. I have often wondered whether any state had less information available about our centuries-long list of governors from Spanish colonial times to the present. Roberta chose as her subject the individual who became the first elected governor of the State of New Mexico in 1912. Governor McDonald was also a long-time resident of White Oakes in Lincoln County.

Eloise Evans conducted an interview with school nurse Betty Carter, another in a series of oral histories that Eloise has published in the review over the years. Readers who recall her earlier contributions will enjoy this one. Surely most of us have some memories associated with trips to the school nurse.

Finally, Donna Eichstaedt has done the local community a great service by conducting a long oral history interview with one of the most beloved figures in our area, J. Paul Taylor. This interview is an intimate portrait of Paul's private life that helps us understand this outstanding public servant.

Rick Hendricks
Editor

A Sense of Place: Doña Ana, New Mexico

By Nicole Martinez

This article explores the use of place through actions and relationships and how a constructed sense of place affects identities of communities and individuals. Further analyzed is the severing of social ties when places are lost. With loss of places, fragmented identities of the community can occur, causing negative changes in individual well-being.

New Mexico has a long history of communities that have undergone change. Doña Ana, a rural community in New Mexico, is used as the case study for this research because of its historical significance as one of the first settlements in the southern part of the state. Through nine ethnographic interviews with residents in Doña Ana, important places and their meanings are explored with emphasis on identifying what those places mean to their community and to their own life histories and identities. Further, the research offers a solution of using heritage tourism as a way to preserve places in communities therefore reducing the risk of individual meaningless and sense of loss.

The research provides a comparative analysis of the community of Doña Ana using Wilkinson's model of community.¹ The concept of community is an abstract term, but through this analysis, concrete examples are shown of how individuals experience community.

Wilkinson proposes that there are three necessary components in the definition of community: first, a community is a local ecology. Local ecology refers to "an organization of social life for meeting daily needs and adapting to changes in a particular territorial and social environment."² The local ecology can be referred to as the structural and physical environment of the community. The local ecology is recognized through places in a community. Second, the community is a social entity where the daily needs of residents are met and common interests are shared. This component highlights how social bonds form through shared interests and interactions. These social bonds tie the community together. Third, Wilkinson states, "the community is a bond of local solidarity."³ This emphasizes how people engage in rituals that bring their community together. Rituals are activities, events, or actions repeated daily; for example, attending school. This incorporates learning and socializing. By interacting on a regular basis with others at school who belong to their community, the community comes together, engaging in solidarity. Further, often communities have rituals that occur once a year that bring their community together. For example, La Fiesta de San Lorenzo occurs every August. Several religious and nonreligious

residents gather for this event, recognizing and celebrating the solidarity and uniqueness of their community. Residents express the identity of their community through use of places and actions that occur in their community. Wilkinson purports, "The combination that includes all three elements denotes the community as a most distinctive social phenomenon."⁴

Employing the Wilkinson model, places in the community of Doña Ana are employed to analyze the importance of place in a community.

Nuestra Senora de la Candelaria Church is remembered as a place where many public activities took place. Social relationships were formed through the events related in the interviews: fiestas, matanzas, Mass, the restoration of the church, funerals, weddings, Holy Communion, baptisms, and Catechism. Many residents discussed how the whole community would gather for these events on a regular basis. Residents were able to meet their religious needs and interests as well as gather socially for fiestas and other rituals expressing community solidarity.

An interviewee emphasizes the social aspect of attending church by stating that going to church was a place to meet her friends. Others discuss the restoration of the church and how everyone, even the youth, came together to restore the church. Coming together to restore the church created social bonds between community members. Those who attended events and participated attributed meaning to the building where these events took place. The church also served as a place to confirm and strengthen religious relationships. These examples specify that social participation has bonded members to the community whole. The church and the activities that occur there allow for the formation of community and social ties, thus fulfilling Wilkinson's second component of what helps clarify the concept of community. The community of Doña Ana has a social organization of religion grounded in Nuestra Senora de la Candelaria where their basic need of religion is met and where their common interests can be shared.

These individuals further identify their life experiences and who they are through the rituals that took place at this church which strengthens peoples' sense of place about a structure. Nuestra Senora de la Candelaria was the first church in the southwest region of New Mexico and because of this the residents feel their church is unique. This belief emphasizes community solidarity in that many feel the church separates their community from other communities and contributes to the unique identity of their community. Moreover, through rituals such as La Fiesta tie Nuestra

Senora de la Candelaria and La Fiesta de San Lorenzo, the community comes together to express their solidarity and community identity.

The church is now a cultural center. Religious ceremonies are no longer practiced there. The structure is used for town meetings and stands as a preserved reminder of the heritage of the village. The community members now have a new church for their religious needs; however, the residents did not want to lose the historic church. Loss of the historic church would mean loss of the community identity. It would also indicate loss of traditions and interactions that occurred there and social ties could sever. The residents were willing to use the church for something other than its original purpose to keep the identity of their community strong as well as to continue to have a place to gather to socialize for community events. This demonstrates the importance of having a place for people to meet socially and emphasizes the need to preserve structures with which people identify and form attachments.

Our Lady of Purification Catholic Church now houses many of the activities that used to take place at Nuestra Senora de la Candelaria. The new church functions as a place where individuals can come together and meet societal needs of social and religious bonding. Again, the existence of a Catholic church as the only church in Doña Ana, could again define the local ecology of the community as a mostly Catholic community. In addition, practicing Catholics attend Mass to share common religious interests publicly and privately. Both Catholic and non-Catholic Doñaneros attend fiestas and other activities to participate in the social life of Doña Ana Village.

The new church in Doña Ana is not necessarily a place that is unique to the community of Doña Ana, as many areas have Catholic Churches. However, residents may feel the church and the activities, such as processions and dancing during special fiesta events that occur there define their community and strengthen their community solidarity.

The forthcoming plaza, according to the residents, will function as a place for social gatherings such as concerts and fiestas. Through the operationalization of place, the plaza will allow the people of Doña Ana to gather and strengthen community bonds. The plaza in Doña Ana will give the village a typical New Mexican feel and provide Doña Ana a visible connection to the New Mexican heritage shared by other villages in New Mexico. The plaza will fit the environment of the community. Moreover, the addition of the plaza may heighten the residents' awareness of their boundaries in the local ecology, which will add to the community's solidarity.

The Acequia Madre had dual functions of being economically important to the community through its importance in farming as well as its social use as a place for swimming and recreation. Acequias have been used throughout New Mexico. They are a part of the local ecology in many New Mexican communities. Acequias are places that unite communities through labor and recreation. The acequia fulfilled the requirement for meeting the needs of irrigation for farming for many residents in Doña Ana. Acequias allow the farms to exist, which in turn, provide economic benefits for the community's survival.

Through the social act of swimming at the acequia with friends and family, residents expressed it was a ritual for them as children. The children used to gather at the acequia to share common interests of swimming. It is no longer a place for social swimming.

The farmers in Doña Ana were able to identify their community by their acequia. Through their use of it, the community's solidarity was expressed. They were not using the acequia from Mesilla; the Acequia Madre was Doña Ana's acequia, a part of its community. It was the first project of the colonists and through their construction of it and labor on it thereafter, the acequia united the community. Community identity and solidarity was further expressed for children as they gathered at the acequia in their community to use it recreationally and to establish social ties with others while at the acequia.

The Santo Niño Oratory is a part of the local religious ecology of the community of Doña Ana. The Santo Niño Oratory also provided a place where social bonds in the community strengthened as members could discuss their experiences there. The Oratory provided a place where residents could meet their daily religious needs and share common interests with others. It was also social in that many family members would take their children with them to visit the chapel to take part in religious offerings.

The community's solidarity was expressed through the sacred knowledge that the Oratory was a place where a miracle occurred. This gave the chapel meaning to those who used it for religious purposes as well as bonded them to others who held these religious values and beliefs. The Oratory was also a place that set the community apart from other communities and made Doña Ana unique through the miracle that occurred there.

Many residents in Doña Ana do not use the Chapel as frequently. This weakens the community solidarity and social relationships in that there are less people who have the knowledge of the miracle that occurred there. The

identity of the village is threatened by the newcomers in the village if they do not understand the significance of the Chapel.

The Garcia businesses were part of the local ecology as providing places to buy goods and interact socially. Basic needs were met daily through use of the Garcia Store and interests were shared at the other businesses.

The community gathered at the Garcia businesses to interact socially with one another. They met to purchase goods, converse, drink, play pool, dance, and hang out. These places allowed the community to survive through social participation in many ways. The community does not gather in the same way since these places have disappeared. Since the loss of these establishments, the fabric of the community has been torn and the community is not tied together in the same way. Losing the businesses has weakened the community's sense of solidarity in that there is not as much interaction as there used to be in those days.

There were four significant results from the analysis. First, community is grounded in place. Place distinguishes community as more than an abstract definition of social networks or a community of artists. People's sense of their own community is grounded in their experiences and memories of place. Second, place is not only physical; it is the location where activities take place that reinforce the social and ideological bonds that construct a sense of community through valued interactions. Third, because of social and economic change, places are taken away. These changes not only alter the physical environment, or ecology, they strip away the social bonds, the events and ties that are the core of constructing community. Therefore, it becomes obvious that community efforts to create new places that appear old, are not just attempts to build pretend old plazas, but are desperate attempts to recapture that grounded sense of place and community that some residents remember and pass on to the next generation. The new structures provide another arena for residents to gather socially, form relationships and bonds, and strengthen their community solidarity.

This analysis focuses on the small community of Doña Ana, but this research allows for comparison studies extended to other communities. Communities, with their local ecology, social organization, and community solidarity, are constantly under threat of losing places and thus community ties and interactions. Particular and prompt attention to the need of community preservation is required. This analysis urges a response from communities and federal agencies to investigate and recommend the needs of communities.

Many communities experience social changes that contribute to their ruin. Some of these communities are unable to maintain economic stability, forcing its inhabitants to leave. Other communities become crowded with new subdivisions where the only difference between houses is the color of paint around the windowsill. For those communities seeking refuge from destruction one avenue to explore is heritage tourism.

Doña Ana is a unique community. Although many people in the surrounding valley are unaware that the village of Doña Ana exists as more than the county name or a freeway pit stop, it is a place of profound history. Doña Ana was one of the first settlements in the southern part of the state. It had the first church, and held the county seat before moving to Las Cruces. Part of the threat to the village is that Doña Ana does not hold the same historical significance for others as it does for many old-timers. A resident states, "I would say it was unique in that respect that we still have values that were brought over from Mexico that we still respect a lot and that is family, community, and church. . we've never really lost our culture or identity of who we are. We're people that came from Mexico. This was Mexico when the community was established."⁵ When newcomers arrive without the connections to and historical knowledge of the places, the structures and the solidarity of the community is endangered.

The Doñaneros recognize the significance of their settlement. They know through stories and through their bloodlines the hard work that went into the founding of Doña Ana. They understand the heritage embedded in the landscape and in the old adobes, in the structures of the historic district. Along with heritage, the history of the people, there are values passed on through the traditions of their people. The places represent the way the community used to come together and interact socially, religiously, and economically. Many would like to see Doña Ana preserved in a way that compliments the traditions, heritage, and values of the people that settled it. One resident commented: "I think it is very unique. I heard somebody say that this place is still pristine. We don't have the tourism that Mesilla has. We hope to keep it looking like it is. We should refurbish some of the buildings and make it look nicer but still keep the same ambience, the Mexican-Spanish ambience that we have here."⁶ Besides the aforementioned characteristics, the residents realize that they have structures in their community that are unlike those found in other places. This sets their community apart in many ways. It provides places that are unique as well as unique traditions that occurred at these places. For example, one denizen emphasized the uniqueness of the community through his listing of special places such as Santo Niño Oratory,

Shalam Colony, and El Alto. Moreover, another native states, “Yeah, I’ve been to San Francisco and Las Vegas, Boston, but there’s no place for me like Doña Ana. I’ll never leave here. Never.”⁷ She realizes the inimitability of her community and the attachment she has to it. In fact, as London emphasized, when people choose where to live, they are participating in place politics.⁸

Heritage preservation takes into account the importance of individual sites as well as the importance of the entire community.⁹ Kauffman underscores the importance of recognizing the historical importance of places, such as the traditional adobes in Doña Ana, and that the awareness of this “community life” and the “spirit of the place—meaning the consciousness that a vibrant community was once present at that spot” require preservation.¹⁰ Regarding the structures, Elva Singh comments, “We’re losing our buildings; that’s why they have to be preserved.”¹¹ The reason they need to be preserved is in their testimonies of the importance these places hold for them: “So you see a vision of a preservation of our history and our heritage and our culture, our tradition, our language, that’s what I want for this village.”¹² Another says, “But it is a lot of history. Through history, we learn where we come from, where we are going to. It’s very important in understanding ourselves.”¹³ The villagers understand that their village suffers from structural disintegration and a change in behaviors and well-being when the places that tie the community together are susceptible to ruin.

Through heritage preservation, the residents of Doña Ana will have more security that their community will be preserved. The places that make the community distinctive will optimistically be maintained, which gives a better chance of well-being and identity maintenance for the people. Many places that make Doña Ana unique are gone, but their spirits are still there. It is important to keep those places alive through oral traditions as well as through text. Equally important is turning to the places that exist today and fighting for their survival, however, it is difficult to determine who has the say in which places deem worthy of survival. As previously mentioned, many people in communities such as newcomers and new generations do not have attachments to the same places that old timers have. The places in Doña Ana may not be historically significant to everyone. This leads to conflicts of who determines what places reflect a community’s identity. This problem is a current struggle for communities who powerfully feel impacts of change. In a world of disappearing places and cultures, it is important that people become conscious of the structures and landscape features in their communities and ways to preserve these places.

Heritage Tourism has been a popular trend seen in the last century. The community of Doña Ana has a lot to offer tourists via beautiful landscape, friendly villagers, and historic structures (Nuestra Señora de la Candelaria, El Santo Niño Oratory, El Camino Real parajes, and the forthcoming plaza to name a few).

A crucial element in heritage preservation and tourism is that the residents have the say in its preservation techniques. Many Doñaneros expressed this during interviews, for example, Pia Blanchard emphasizes, "I'll tell you one thing, it is very important to have an input on things that happen."¹⁴

David Giron gives his insight into what it takes to maintain the village identity when using heritage preservation: "Well, you need to have people informed about the importance of our history and tradition. If you don't have tradition, they come in and do what they want to do . . . Do it the traditional way. Preserve your downtowns and your main areas in the traditional manner."¹⁵

Jennie Carbajal shares,

I think being that you're a resident, a life-long resident, that we have more insight and more knowledge as to what the place looked like before and what is needed here. Just like I say, letting us have a voice, letting the residents and the older people that have all these memories and pictures, letting us have a voice in the restoration and keeping the Spanish/ Mexican ambience.¹⁶

By preserving the identity of Doña Ana with help from its residents, Doña Ana stands a better chance at sustaining a stable identity for its community and the people. The residents want preservation for their community and look forward to heritage tourism as its outcome, as long as the preservation is done in the way they would like and as long as the visitors are respectful of the village. Mary Jane Garcia articulates it powerfully:

I don't want outsiders coming in . . . You're going to tear the soul and the culture and you're gonna tear the community. It was the first community in the south. You can't do that. You preserve it. That's what I'm trying to do; preserve the cultural identity of who Doña Ana is; this first settlement in the state. For the people of this community to be the benefactors . . . for them to have that sense of, have community pride, this is why I'm proud of who I am. We gotta teach our kids to be proud who they are.¹⁷

The villagers of Doña Ana understand where they come from. They understand what could potentially become of their village as they see the farmland bought up for new subdivisions, as they see the growth of Las Cruces closing in on them. The villagers have a lot of pride in their community and want that to continue. They want to see their traditions, their fiestas, their adobes preserved. They want others to see their village, to know that they were the first settlement. They want Doña Ana to remain a place they call home. It is through relationships formed through interactions at places within the community's boundaries that have contributed to the uniqueness and survival of Doña Ana. With the help of preservation agencies and heritage practices, sustainability, identity maintenance, well-being, and place preservation are possibilities for this community. Also through more research done on Doña Ana, others will become aware of this remarkable, historic community.

Nicole Martinez is currently completing Master's degree in Sociology at New Mexico State University. She was awarded a 2005 research grant by the Doña Ana County Historical Society in support her thesis research.

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Comparative Analysis Table

ECOLOGY/PLACE	SOCIAL	SOLIDARITY THROUGH RITUAL
La Nurstra Senora de to Candelaria	Religion (basic need and interest) and Rec- reation (interests)	<ul style="list-style-type: none"> -La Fiesta de la Senora de la Candelaria -La Festa de San Lorenzo -Matanzas -History of Religious Sacraments -Restoration -Town Meetings
Our Lady of Pruification	Religion (basic need and interest) and Recreation (interests)	<ul style="list-style-type: none"> -Fiesta de la Nuestra Senora de la Candelaria -La Fiesta de San Lorenzo -Matanzas -Mass -Wedding -Funeral -Holy Communion -Baptism -Catechism
Plaza	Recreation (interests)	<ul style="list-style-type: none"> -Concerts -Fiestas -All help to build it -Plazas part of New Mexican Identity
Acequia Madre	Recration (interests) Economy (needs)	<ul style="list-style-type: none"> -Accquias part of New Mexican Identity -Acequia Madre first project of colonists -Swimming every summer

Comparative Analysis Table

PLACE/ECOLOGY	SOCIAL ORGANIZATION	SOLIDARITY THROUGH RITUAL
Shalam Colony	Religion (basic need and interest) Employment (need)	-Unique Faithist religion in Doña Ana -Cooking beans -Making adobes -Employment -Farming -Selling goods
Santo Niño	Religion (basic need and interest)	-Miracle -Prayers -Offerings
Red Brick School	Education (basic need) Recreation (interests)	-Movies -Swinging -Education -Christmas Programs
Garcia Businesses	Economy (basic need) Recreation (interests)	-Spend time -Dance -Drink -Play Pool -Economic exchanges -Garcia places establish physical and symbolic boundaries; others who visit these places are the "other"
Post Office	Communication (basic need and interests)	-See friends -Chat -Economic exchange -Link to larger ecology
Methodist Church	Religion (basic need and interest)	-Church meetings -Play with friends
Rebote Wall	Recreation (interests)	-Kids play together every day

The Bentley Store and the National Register

By Martin Davenport

Significance and Integrity in Organ, New Mexico

Listing on the state or national register identifies a place as significant in American history, culture, or the built environment. Buildings are the most common type of listing, but nominations include a diverse range of cultural inventories including landscapes, districts, engineered structures, and archaeological sites. The process of nomination immerses the writer in the patterns of history and necessarily engages a person when investigating tangible manifestations of the past. Anyone interested in history and heritage preservation is capable of researching and writing a successful state or national register nomination; but interest, and maintaining it in the face of frustration, is paramount.

The National Park Service publishes a series of well-intentioned bulletins to help in researching and writing a nomination (New Mexico's state register basically follows the same criteria).¹ *How to Apply the National Register Criteria for Evaluation*, published by the National Park Service, is the basic bulletin describing the Criteria for Evaluation needed for listing under Category A, B, C, or D. In broad terms, Category A and B are based on association with significant historical events (A) or a significant person (B), Category C is based on distinctive architecture or building design, and Category D is based on the potential to yield information. In order for a property to qualify it must meet at least one of the Criteria for Evaluation by:

- Being associated with an important historic context *and*
- Retaining historic integrity of those features necessary to convey its significance.²

In my experience, focusing on the organizing principles that determine integrity and significance of the property within an historic context facilitated the process of listing.

Almost forty years after the enactment of the National Historic Preservation Act of 1966, scholars and critics of the National Register continue to argue the meaning of historic integrity and significance.¹ Indeed, both integrity and significance are subjective concepts unique to each property. Discussing how I interpreted these concepts while writing a nomination for the Bentley Store Complex in Organ, New Mexico, may help those interested in pursuing a nomination. I hope others will look at old buildings, imagine history manifest, and perhaps move forward on the many properties in the state, especially in southern New Mexico, that deserve recognition and listing on the historical register.

I first became aware of the Bentley Store (although I did not know it by that name until later) while driving around Organ in search of a place to live while working on a masters degree in history at New Mexico State University (NMSU). Approaching the Mesilla Valley from the east, Organ is located on a major highway in the foothills of the mountains, at the same time away from the urban influence of Las Cruces yet in the path of encroaching suburbia. Evidence of a more robust past exists in mine tailings and boarded- up businesses. Many of the houses in Organ are converted barracks buildings moved from the Alamogordo Bombing Range and Fort Bliss while others are recent modest brick and frame dwellings. I liked Organ because it lacked pretentiousness and hinted at a hidden history. Two properties stood out as particularly interesting. One appeared to be an old stone church or school with boarded up windows and a cinderblock addition. The other property, on the corner of Old Main and First Street, was especially intriguing. Stone and adobe buildings surrounded by cactus, mature vegetation, and a stone fence, the property appeared frozen in a different time. Eventually I learned that this property and the man who lived there for over half a century told the history of the entire town of Organ.

Historic Context

Organ is associated with several historical contexts in southern New Mexico including the development of commerce related to mining, ranching, and the military; the development of transportation routes and logistics; and locally adaptive building strategies. The Bentley Store complex in Organ stands as a tangible example of these historical themes.⁴

In preparing a nomination the property must be associated with an historical context, rather than merely relating random facts from the past. The development of commerce and transportation are two of the most encompassing themes in the history of the American West. In writing the nomination I attempted to tell the story of the town, narrate the connections of the property to history, and relate the contributions of the person associated with the property within a thematic framework related to development of local commerce and transportation. The town, the property, and the life of Louis B. Bentley

Like countless other towns in the West, Organ was born in the euphoria of a potential mining bonanza. Officially patented in 1885, town boosters assured the residents, and potential investors, of a splendid future as the wealth of the Organ mining district was revealed. Just south of town, the legendary Stephenson mine produced large deposits of silver, on the eastern slope of the Organs the Sunol mining district yielded deposits of gold, and almost within the boundaries of town prospectors discovered large deposits of copper. Organ rode the fortunes of the mines and survived several minor booms and busts in the years between 1884 and 1918. Unfortunately for town boosters, events beyond control of the residents (deregulation of silver, flooding in the mines, competition from open-pit mines, low copper prices and high transportation costs) eventually brought the Organ mining bonanza to an end after World War I.

In the 1880s ranchers from Texas discovered the grasslands of the Tularosa Basin and the Organ Mountains. Organ served as a convenient supply depot and a watering hole for the ranches until war-time priorities in the 1940s and the Cold War era deemed national defense more critical than ranching. The federal government confiscated much of the ranchland east of the Organ Mountains to build bombing ranges and an air force base. Located on a historic route over the Organ Mountains, many civilians employed at White Sands Missile Range found Organ a more favorable commute than driving from Las Cruces. From a pre-war low of around ten buildings, Organ began a long climb toward becoming a bedroom community.

The role Bentley and his property played within the historical contexts of commerce and transportation was the mystery and ultimately



Figure 1, Ore wagons in front of the Bentley Store circa 1905 (Louis B. Bentley Papers. Courtesy of Archives and Special Collections, New Mexico State University Library)

the heart of my research. Louis B. Bentley arrived in the area around 1900 and worked at the Modoc Mine as “assayer, bookkeeper, foreman and general handy man” until 1902 when he bought “an old adobe store building in Organ.”⁵ For the next half century Louis Bentley, with the help of his wife Harriet, ran the general store selling everything from blasting powder to dental powder and hay to gasoline. In 1909 Louis Bentley opened an assay office and scientifically tested over three thousand ore samples. Bentley wore many hats over the years including deputy sheriff, postmaster, school board member, miner, and entrepreneur. Reading Bentley’s life and studying the buildings he left behind explained much about the development of commerce and transportation around Organ, New Mexico.

A wealth of sources, many located at NMSU, fueled my research. Sources included the *Rio Grande Republican*, books and articles on local history and “ghost towns,” the Louis Bentley Papers and the Herman Weisner Papers at the Rio Grande Historical Collection.⁶ The Bentley Papers, in particular, proved useful because of over eight-hundred photographs, correspondence, and a letterpress book that Bentley kept through the years and provided valuable insights about the town and the man. The Herman Weisner Papers contains photographs, copies of documents, and writings collected by a tireless local historian who happened to live in the rental house on the Bentley property in the 1950s and 1960s. Fortunately, Weisner collected some of the photos and papers that Mrs. Bentley was in the process of throwing out after her husband’s death, he included them in his collection, and they complement those in the Bentley Papers. The Weisner Collection and the Bentley Papers introduced me to the historical background of the property and the threads of history in the community.

I approached the owners of the property known locally as the Bentley Store. Bud and Nancy Abernathy purchased the property in 1972 and gently converted it into a residence. The Abernathy’s were enthused about potential listing and offered assistance in the process, encouraging me to ask questions, prowl the premises, measure sections, and take photos. One of the buildings, the bungalow, served as Nancy’s personal museum and was stuffed with artifacts from the Bentley times including a copy of an 1889 quitclaim deed for the adobe store and the original cash register from the store.

The assistance of the Abernathy’s in documenting the property proved helpful in ferreting out unobvious historical threads, plus it was a chance to inform the owners of the ramifications of listing. Listing on the state or national register honors the property as a significant manifestation

of our heritage but it does not encumber the property unless Federal funds are involved in alteration or destruction. Private property owners may change, destroy, or neglect the property as they desire. However, most owners of historical properties take pride in their history and agree that listing confers status, value and a tangible connection to the past.



Figure 2, East addition (Photo by author)

Preliminary research on Louis Bentley, the property and the town led me to believe that the Bentley Store Complex (the official name on the nomination form) deserved to be listed. Convinced of the property's significance within the historical contexts of local commerce and transportation development, I prepared to describe the property and write the history.

Architectural Description and Evolution of an Historic Place

The most prominent building in the complex is the Bentley Store and Assay Office. Constructed of adobe and stone between 1884 and 1909, this building aligns along the southern boundary of the property facing south onto Old Main Road (refer to accompanying plot plan). A stone storeroom covered by a corrugated metal shed roof occupies the southeast corner of the property. In the northeast corner of the complex stands a rental house. Built with stone in 1914, the building is covered by a corrugated metal end gable roof and includes an enclosed front porch. A wood barn, tack room, and workshop occupy the north boundary. On the west side of the complex is a single room stone bungalow covered by a corrugated metal pyramidal roof. The bungalow has an enclosed porch and faces west on 1st Avenue. A stone fence and mature vegetation surrounds most of the property and helps define the boundary of the complex. Constructed of stone, adobe, and rough-sawn lumber the buildings appeal to a sense of permanence. A stone fence surrounds the complex, abuts the store and residence, and iron gates allow access into the yard. Between the fence and the street, lush vegetation, century old Mulberry trees, and native cacti help isolate the complex of buildings

from the outside world. The fence, gates, and vegetation lends an oasis feeling and gives spatial definition to the property.⁷

A thorough investigation and description of the buildings, grounds, and the surrounding area initiates an investigation into the historical integrity of the property. The architectural jargon used to describe the property may appear daunting to the uninitiated but with the aid of a good reference book and an orderly plan for description, the researcher fashions the physical features in words.⁸ Not only must a property have sufficient age to qualify for nomination (generally over fifty years old, although exceptions exist) but it must exhibit the “unimpaired ability...to convey historical significance.”⁹

The National Register’s standards for evaluation include



Figure 3, Organ school (Photo by author)

integrity of location, setting, design, materials, workmanship, feeling, and association. These are subjective concepts and often left to conjecture. Almost every nomination argues the meaning of integrity and subjective explanations are legion in the library of the register. For instance, how does one accurately evaluate historical feeling? I came to better

understand the concept of integrity by looking at the antithesis of integrity; what integrity is not. A good example is the circa 1908 Organ schoolhouse. This building and the Bentley property were the two that stood out as I first drove around Organ. These buildings are the only remaining properties in town dating to the mining era which created the town of Organ. However, the schoolhouse lost its bell tower and an attached cinderblock addition, unrelated to the history of the school, was added a few years ago. In the context of history, the remodeling severed a connection to the past. In the context of historical nominations, it would be more difficult to explain away major lost features. The schoolhouse no longer retains integrity of design, materials, workmanship, or association to the past necessary to convey its historical significance (although a creative author might make a case for nomination).

At this point, posing a hypothetical question may be useful in determining integrity: “Would people from the past recognize the property if they somehow visited it in the present?” Perhaps schoolchildren from 1908 would recognize the stone section but the cinderblock addition and loss of the bell tower might cause confusion. Although the school

remains significant in terms of events and people in history (for example, Elizabeth Garrett sang at fundraisers for the school) the loss of integrity dooms the school to an unrecognized historical future.

The log cabin museum on Main and Lucero in Las Cruces is another example of lost integrity in terms of listing qualifications. Because location and setting

embody significance, as well as the physical characteristics of the property, the removal of the cabin from its original location and setting in the Black Range caused a loss of integrity. Besides, the original pioneers would not recognize the building in its present setting of desert climate in downtown Las Cruces. Not only must a property convey the context of history, people must be able to identify it as historical in its current manifestation and the characteristics of its setting.

Few properties are preserved in amber or retain perfect integrity in a changing world. The Bentley Store Complex was no exception. As I worked my way around the buildings describing their characteristics, I noticed several modern windows, altered entry doors, remodeled porches, and general updating of the property to accommodate modern life. At this point in the process I became concerned that the Bentley Store lacked sufficient integrity because of changes in materials (some aluminum windows) and design (added porches). An official from the Historic Preservation Division (HPD) looked at the property and, although not enthusiastic, did not discourage continuation. A critical point arrived. Should the investigation go forward or should the Bentley Store be relegated to the list of lost heritage? I decided to proceed because I felt the property was the only one in Organ to sufficiently embody the history of the town. If this property was not recognized by listing, a significant piece of local heritage could be lost. Besides, the public view of the property remained virtually unaltered.

The architectural description of the Bentley Store built an evolutionary history or timeline of the property. Several sources and strategies for dating proved helpful. Abundant vintage photographs of the property survived in the Bentley and Weisner Collections but few contained accurate dates. However, known markers provided a dating strategy. For



Figure 4, Charles Bentley, on horse, dates this photograph to approximately 1910 (Louis B. Bentley Papers, Courtesy of Archives and Special Collections, New Mexico State University Library)

instance, the Bentley's only son, Charles, was born in 1899, appears in many of the photographs, and became a reliable dating marker: ten year old Charles. Charles's appearance in photos collaborated with other sources to construct a rough translated into an approximate date, 1909.

Timeline for evolution of the Bentley Store Complex.

Tidbits from the *Rio Grande Republican* added to construction of the timeline. For example, an article in October of 1883 noted that the "Williams Bros., of Las Cruces, are making adobes to erect a store-house."¹⁰ Another reference to the store appeared in 1884 which located the Williams Brothers general merchandise "on the north side of the Main street of the town, entering from the west."¹¹ An article in 1908 noted that Bentley was constructing an assay office, laboratory, and furnace room addition to his store.

Other sources contributed to the construction timeline. A copy of a quitclaim deed in Nancy Abernathy's possession noted that the adobe sections were in place and called the Williams Brothers grocery store in 1889.¹² Louis Bentley's daily ledger book containing business related items and communication with friends, particularly Colonel Dunwoody who joined with Bentley in common mining interests. According to evidence in L.B. Bentley's correspondence, a construction date for the stone house in the northeast corner of the property was narrowed down to 1915 when Bentley felt that miners and transients needed housing.¹³

The stone addition on the east end of the store proved difficult to date. Because the addition shared a common roof with the adobe section and the windows and door exhibited arched stone lintels rather than concrete, I guessed that it dated prior to the assay office addition in 1908-1909, but the possibility remained that it was a later addition. With some luck I chanced upon a photo in the hanging files at the Rio Grande Historical Collection that clearly showed the adobe and eastern stone addition, without the assay office. Although dating the addition was a minor detail in the overall strategy of documenting the property, but the photo narrowed down the time period and partially sated my historian's curiosity.

The Bentley property consisted of more than the store and assay office. A stone storage building, wooden barn, stone bungalow, and stone fence surrounding the complex proved more difficult to date although photographic evidence and passing remarks in the Bentley ledger-book hinted at time periods. Exact dates are not a requirement for listing although the more documentary evidence, the better case for listing. Vintage photos showed the fence and barn erect when the residence was built in 1915 but

I could not decisively date the storeroom and bungalow except that they were over fifty years old and thus within the time continuum required for listing. At some point in the investigation the researcher comes to a dead end and must run with the available evidence.

In summary, a property needs to retain integrity (unfortunately, a normative and often subjective concept) in order to be eligible for listing. An accurate description in architectural language offers a current picture of the property, how it evolved into the present, and forms the foundation for determining integrity. Explaining the significance of the property allows the researcher an opportunity to interpret history in an interesting yet historical context. We now turn to the concepts of historical context and the significance of the Bentley Store Complex.

Significance of an Historic Place

What does the Bentley Store buildings mean in the scope of local history? A problematic part of register nomination is conveying the associative significance of events or human accomplishments in a non-living piece of property. The association between Bentley, the context of history, and the significance of the property are not revealed until a researcher conveys that significance. However, almost any aged property contains significance in its own right to people attached to the place. Even famous people may be slightly associated with a property but that association does not necessarily convey significance. Significance then does not accrue to a property just because “Billy the Kid slept there.”

In the language of the nomination, the Bentley Store Complex played a significant role in terms of local historical context because of its “association and fulfillment of the commercial, technical, communication, transportation, housing, and social needs of the community, travelers, surrounding



Figure 5, Louis Bentley at scales bench in his assay office (Louis B. Bentley Papers, Courtesy of Archives and Special Collection, New Mexico State University Library)

ranches, and government employees.”¹⁴ In addition, the Bentley Store Complex is significant because of Louis Bentley’s long association with the property and the important historical role he played in shaping the community of Organ. In detailing the services Bentley provided

and describing the buildings he constructed and occupied, a rich and significant local history emerged. As a merchant, entrepreneur, miner, assayer, peace officer, postmaster, school board member, and family man Bentley personified the spectrum of historical trends in the community. The buildings relate significance through their varied historical functions and reflect a time past. As a general merchandise store, assay office, post office, telephone office, livery stable, fueling station, rental property, tourist court, residence, and gathering place for community events, the Bentley Store Complex reflects social history in tangible form. Were it not for Bentley and the associated events of history, the Bentley Store would remain just an old building rich in significance to the residents only. By revealing the property as a manifestation of events that shaped the course of local history, the property attains significance. In revealing this significance the historian accepts responsibility to report events as factually as evidence allows yet construct a readable and interesting story. Researching and writing the history of the property gave me a better understanding of a man, a community, and a period in history.

In April 2005, thanks to a grant from the Doña Ana County Historical Society, I was able to attend the meeting of the Cultural Properties Resource Committee (CPRC) in Taos, New Mexico. The CPRC convenes in even-numbered months to consider, among other items, properties and archaeological sites worthy of listing on the State and National Register of Historic Places. The nomination I researched and wrote for the Bentley Store Complex was on the agenda. Although the author and owners are not required to attend in order for a property to be listed, their presence at the meeting lends support and they are able to answer questions regarding the property. The CPRC moved favorably and listed the Bentley Store Complex on the State Register of Cultural Properties under Category A as possessing sufficient integrity to convey association “with events that have made a significant contribution to the broad patterns of our history.” However, the CPRC delayed until the June meeting consideration on forwarding the nomination to the National Register believing the property should be nominated under Category B as well because of the buildings “association with the lives of persons significant in our past.”¹⁵ The buildings and structures that comprised the Bentley Store Complex told a story, within an historical context, about events in history and the person, Louis B. Bentley, who lived the productive years of his life at that location.

The Bentley Store Complex did not qualify for listing under Categories C or D. Typically, Category C recognizes properties that embody significant

architectural styles. Locally, the Branigan Cultural Center represents a prime example of the Spanish-Pueblo Revival style of architecture and was recently listed on the National Register under Category C. Category D recognizes properties or sites offering potential to yield information about history or prehistory. Generally, archaeological sites qualify under Category D.

In June the CPRC moved to send the amended nomination to the National Park Service for consideration and listing on the National Register, where it remains at this date. Normally the Park Service honors the recommendation from the State Historic Preservation Officer (SHPO) and I feel confident that the Bentley Store Complex will soon be listed on the National Register. If the listing process sounds confusing, bureaucratic, and time consuming, it can certainly be that. However, it is also enlightening, open to interpretation, and well worth the time to those wishing to preserve material evidence of our heritage.

Martin Davenport recently earned a Master of Arts Degree in Public History from New Mexico State University and was awarded a grant to study the Bentley Store by the Doña Ana County Historical Society. In addition to the Bentley Store Complex, he wrote a nomination for the Paden Drugstore in Carrizozo and is currently at work on the Hayner property in Las Cruces. He was awarded a 2005 research grant by the Donna Ana County Historical Society in support his thesis research.

Endnotes

1. National Register Bulletins may be obtained by writing to the National Register of Historic Places, National Park Service, 1849 C Street, NW Washington, D.C., 20240.
2. *How to Apply the National Register Criteria for Evaluation*. (Washington, D.C.: Department of the Interior, National Park Service, 1997): 3 •
3. See for instance, Michael A. Tomlin, ed., *Preservation of What, for Whom? A Critical Look at Historical Significance* (Ithaca, NY: The National Council for Preservation Education, 1998).
4. National Register Nomination for the Bentley Store Complex. Louis B. Bentley to Jack Pierce, 17 Dec. 1948, Bentley Papers, MS 0014. Archives and Special Collections, New Mexico State University Library.
5. The sources consulted included the following: Louis B. Bentley Collection, MS 0014, Archives and Special Collections Department, New Mexico State University. Las Cruces. Martha Doty Freeman, "The Historic Resource," *A Cultural Resource Inventory and Assessment of Doña Ana Range, New Mexico*. Austin: Texas Archaeological Survey Research Report No. 69, 1981: Francis Fugate and Roberta B.

Fugate, *Roadside History of New Mexico* (Missoula: Mountain Press Publishing Company, 1989); Linda Harris, *Ghost Towns Alive: Trips to New Mexico's Past*. Albuquerque: University of New Mexico Press, 2003); Charles Dunham Kingsley, *The Geology of the Organ Mountains*. Socorro: New Mexico School of Mines Bulletin #11, (1935); Art Leibson, "81-year-Old Organ Mountain Miner Tells Of Fight That Led To Garrett's Slaying," *The El Paso Times*, (14 Oct. 1950); *New Mexico Business Directory*. Denver: The Gazetteer Publishing Company. 1902-1945. *Rio Grande Republican*, Las Cruces, New Mexico; Vesta Siemers. "Organ As It Was" *Southern New Mexico Historical Review* 1 (1984), 21-22; James Sherman and Barbara Sherman, *Ghost Towns and Mining Camps of New Mexico*. Norman: Univ. of Oklahoma Press, 1975; C. L. Sonnichsen, *Tularosa: Last of the Frontier West* Albuquerque: University of New Mexico Press, 1960; Philip Varney, *New Mexico's Kest Ghost Towns*. Albuquerque: University of New Mexico Press, 1987); and Herman Weisner Papers, MS 249, Archives and Special Collections, New Mexico State University library.

7. National Register Nomination, Bentley Store Complex Complex: 5.
8. A good reference book is Steven J. Phillips, *Old-House Diaionary: An Illustrated Guide to .1 merican Domestic Architecture, 1600 to 1940*, (New York: John Wiley and Sons, 1994).
9. National Register Bulletin 15, p. 53.
10. "Organ Tones—Personal and General," *Rio Grande Republican*, 27 Oct. 1883.
11. "Organ, The Houses and Buildings of which it is Composed," *Rio Grande Republican*, 9 Feb. 1884.
12. Copy of Quit Claim Deed from Thomas J. Williams and Maggie Williams to William Murphy on 15 March 1889 and recorded in Deed Book 16, page 318, Doña Ana County Courthouse.
13. L B Bentley Papers MS 14, Box 4, Archives and Special Collections Department. New Mexico State University, Las Cruces, New Mexico.
14. Statement of significance, National Register Nomination.
15. Access "[http://www.cr.nps.gov/nr/listing htm](http://www.cr.nps.gov/nr/listing.htm)" for evaluation criteria.

William Calhoun McDonald: First Elected Governor of the State of New Mexico

by Roberta Haldane

When he first arrived in White Oaks, William C. McDonald was a twenty-two-year-old former schoolteacher and newly minted lawyer with the sandy hair and blue eyes of his Scots ancestors.¹ Another trait, not immediately apparent, was a razor's-edge ambition.

Once settled in White Oaks, McDonald never again taught school nor did he ever formally practice law. Instead he set his sights on bigger things. Within a decade he had become manager for an English syndicate that owned the Carrizozo Cattle Randle Company (known in Lincoln County today as the Bar W).² Later on he also managed the El Capitán Livestock Company (the Block ranch). Together these ranches covered much of Lincoln County and constituted two of the largest cattle companies in New Mexico in the early twentieth century. Eventually McDonald bought controlling interests in both companies and turned them into very profitable cattle businesses.

He lived large the Western American Dream before his life ended just short of his sixtieth birthday: enormous land and cattle holdings, wealth, the esteem of his fellow citizens, a happy marriage, and-to crown his achievements-election as first governor of New Mexico after it became a state in 1912.

The son of John and Lydia Marshall Biggs McDonald, William was born 25 July 1858 on a farm near Jordanville, New York. He was educated in the public schools of Herkimer County, New York, and at Cazenovia Seminary in Cazenovia, New York.

In his native state he taught school for three years while studying law at the same time. Hordes of restless and ambitious young men of his era began to look West; he soon joined them.

For a while he stopped off in Fort Scott, Kansas, where he had friends from New York and where he was admitted to the bar in 1880. He had been in Fort Scott only a short time before hearing of the mining excitement at White Oaks and decided to become a player in the future of that boomtown.

In the spring of 1880 McDonald arrived in White Oaks stone-broke, like so many of the other young lawyers flooding the gold camp. A bachelor, he bunked with two other young men who were to have bright futures—Emerson Hough, later a famous author, and George Ulrick, who would become a successful lawyer with an office in the town's Exchange Bank.

He found Lincoln County a largely undeveloped and primitive region. "Mac," as he was known to his friends, immediately recognized not its

backwardness but its potential. Not content to remain just another starving lawyer, he opted for the steady-paying government job of United States Deputy Mineral Surveyor for New Mexico.³ He also knew civil and mining engineering, skills that came into good play along with his job as surveyor. Like everyone else, he speculated in mining. Already he was building a network of friends and useful contacts.

There were troubles along the way, with the making of a few enemies. On 16 February 1883 McDonald appeared before the local justice of the peace to claim that Will Hudgens, owner of a local saloon, intended to kill him.⁴ A warrant was issued for Hudgens, who was hauled into court to answer the charge. Nothing further is heard of the threat after a peace bond of \$500 was issued.

All was not serious business; there was time to play. He was elected captain of the popular White Oaks baseball team.⁵ People from all over Lincoln County-Roswell, Fort Stanton, Lincoln-traveled miles to swell the crowds and cheer on their home teams.

On his steady upward climb, McDonald was honored with many positions of trust, being the type of man who could command the attention and confidence of business and professional associates.

A dedicated Democrat, McDonald had always found politics interesting. As early as October 1884, when he ran for county assessor, the *Golden Era* said this about him:

No more deserving and capable man can be found in Lincoln county than our candidate for assessor, W. C. McDonald. Mac came to White Oaks nearly five years ago where he has lived ever since. He has been employed as a deputy United States mineral surveyor and is known as a man who thoroughly understands his business, and has given general satisfaction. He represented Lincoln county at the Denver Exposition in 1882 giving the best satisfaction. His public and private life have been above reproach, which should count for a good deal when it comes to choosing a man for so important an office as that to which the people will elect him next Tuesday.⁶

He won the race and served as assessor from 1885 to 1886. In the fall of 1886, however, the entire Democratic county ticket was elected-with the single exception of the candidate for assessor for a second term, William C. McDonald.⁷

As throughout life, both as businessman and public official, McDonald always acted on his principles. During his first year as county assessor, he had made enemies of some influential cattlemen by trying to place reasonable valuations on county property. He also went after taxes in earnest from the many tax dodgers then living in the county. He paid the price when cattlemen whose assessments McDonald had raised as county assessor led a movement to defeat him for reelection.

The Republicans, knowing a Republican could not be elected in Lincoln County, put up an independent candidate named B. J. Baca, son of Captain Saturnino Baca and a brother-in-law of Jim Brent. Baca had a large following among Spanish-Americans. This coalition of supporters succeeded in electing Baca. It was the only time McDonald was defeated for public office.

In September 1888 at Lincoln County's Democratic convention held in Lincoln Town to nominate candidates for county offices, McDonald was unanimously endorsed as Lincoln County's candidate for the Territorial House of Representatives. But he declined the nomination on grounds that he would not run on any ticket headed by then-Sheriff Tim Brent.⁸

White Oaks and all of Lincoln County sat up and took real notice of the up-and-coming young politician in their midst on Decoration Day, May 1890.⁹

The G.A.R. (Grand Army of the Republic), together with a large number of White Oaks citizens, assembled at the Congregational Church at 3 pm. From there they proceeded to the cemetery to decorate the graves of dead soldiers and friends with flowers and evergreens.

That evening, Dr. Alexander Lane called to order a large assembly and judge Hewitt made a strong address to the crowd, dwelling especially on the pension question for Civil War veterans.

Then, in the surprise of the evening, "Mac" McDonald delivered a masterly oration to the assembled audience. Until that time, a more scholarly and well-delivered address had rarely been heard in the Territory. The speech was peppered with allusions to ancient history and to the events that had brought about the Civil War, still fresh in the minds of many in the audience.

McDonald first evoked the history of past deeds of heroism: It is well for us to recall...deeds and events which, while they carried sorrow and sadness to loving hearts...at the same time swept from our land the dangerous and pernicious doctrines of secession and nullification and the nationally degrading institution of slavery, making these United States

one country of freemen Alexander sought new worlds for conquest for himself Caesar beat back the northern hordes from the gates of Rome to maintain more than Imperial grandeur; Napoleon made France a Republic that he might grasp at the Empire of the world...Our soldiers fought to maintain and advance the rights of humanity and individual sovereignty.... A quarter of a century has united the broken links of State and healed the wounds of individual misfortune....There is no longer the North and South of even a few years ago....There are some here who have stood in the ranks of war..We honor the memory of the dead and the presence of the living, who were and are heroic in thought and action. Men who fought with high purpose were made great within themselves, by testing and developing their best qualities.

Then he turned his attention to the present and the future, revealing a forward-looking, optimistic mind:

A new generation has risen since the war and upon the wisdom of them and those who come after will depend the future harvests of the seed sown by their predecessors.... We say truly that this is an age of progress.... Life is what we make it in our strength or weakness, each one for him or herself. ...We may read, study, observe, think-develop and enlarge the mind with the principles of right and justice and liberty, and the nobleness of man's station in the universe. The knowledge of the world is at our command to draw from. We have the past as a guide for our footsteps which reach out into the future.

Sometime in 1890 a group of English businessmen asked McDonald to manage the Carrizozo Cattle Rancho Company (the present-day Bar W), a very large place eleven miles southwest of White Oaks and just north of present-day Carrizozo. The town of Carrizozo did not yet exist.¹⁰

The Bar W was a corporation held by stockholders in England. McDonald had been doing an excellent job as bookkeeper for these English owners since about 1882, knew the business backwards and forward, and seemed a logical choice to step into the manager's shoes.

The ranch, originally owned by a Hispanic family, was bought by Major Lawrence G. Murphy (later of the House of Murphy in the Lincoln

County War). At that time it was called the Fairview Ranch and covered about 30,000 acres.¹¹ It later was called the Carrizo (also Corizozo, Carasosa, Corisoso) ranch, and still later the more familiar Bar W.

The brand of the old Bar W is probably the oldest two-characteristic brand in continual use in the Territory and State of New Mexico.¹² The running “W” is like that used by the King Ranch in Texas, with the addition of a bar across the top of the letter.

Murphy’s attorney and friend was Thomas Benton Catron of the notorious Santa Fe Ring. Murphy was heavily in debt to the First National Bank of Santa Fe and had given the bank a trust deed to the ranch to secure his loans. Catron, a director and major stockholder in the bank, had lent his personal endorsement to Murphy’s notes.

After Murphy’s death almost penniless in Santa Fe on 20 October 1878, the ranch eventually came into Catron’s possession. Catron sold it in 1882 for \$225,000 to James A. Alcock, representative of an English syndicate headed by a Captain Scott.¹³

Himself an Englishman, Alcock was part-owner of the Carrizozo Ranch and its first manager, A “fine chap,” he was sadly out of place running a cattle ranch and almost drove the company on the rocks.¹⁴ Alcock’s foreman was Jim E. Nabours of Milam County, Texas.

At that time the Carrizozo Ranch (Bar W) could lay claim to from 10,000 to 15,000 head of cattle bearing their brand, all running on unfenced land. Without fences the cattle roamed as far as down south to Tularosa Peak and north to Corona, to the Pecos on the east and the Rio Grande on the west.¹⁵ (The “free range” privilege ended around 1907.)

Later the Bar W range ran to above Red Lake on the north, below Oscuro on the south, across the malpais on the west, and to Vera Cruz on the east—about forty-five miles by fifteen miles.¹⁶

McDonald bought out the British syndicate’s interest and took complete charge. As a businessman, McDonald managed and supervised the ranch as an investment; he was not a cowboy. For day-to-day operations he hired a ranch foreman. It was the foreman who dealt directly with the men



William C. McDonald. Illustrated History of New Mexico, Lewis Publishing Co., Chicago, 1895. Collection of Chris and Jack Harkey

and the cattle. He appointed as foreman Pete Johnson, formerly from the lower Pecos in Texas and one of the best cowmen ever to come out of that state.

In an era before wells and windmills, ranches in the upper Tularosa Basin either made it or not owing to *water*. A cattleman could have a ranch with thousands of acres of land, and it would be worthless if he did not control the watering holes.

From the ranch headquarters just north of present-day Carrizozo, the Bar W owned most of the watering holes as far north as Gran Quivira and Montezuma not far from Corona. To the west they owned the waterholes of Duck Lake, Indian Tanks, and south to Mound Springs, Salt Creek, Candelario Wells and as far as Alkali Flats, all waterings on the east of the malpais. This was an enormous range, but the Bar NV owned outright only small blocks of land covering the water holes. It was enough. At its headquarters the Bar W had Carrizo Spring, a water source that continues today to supply water to headquarters, the corrals, and the surrounding pastures. McDonald had as many as sixteen riders with weapons patrolling just one spring-Jake's Spring south of present-day Carrizozo.

After his initial success at managing the Bar NV, McDonnell gained control of El Capitán Livestock Company (the Block Ranch), one of the largest cattle corporations in New Mexico. The Block covered some 225 to 250 square miles, or sections.

El Capitán, originally known as the Richardson place, combined with the Bar W in 1908 when the stockholders of the Bar W bought out the Block.¹⁷ McDonald became manager for both places. The English syndicate ran their cattle on the Block from 1909 to 1913. Starting 31 July 1918, it was all called El Capitán Livestock Company.

At first McDonald managed the Block for other owners. These owners gathered enough cattle off the Block in two years to pay \$250,000 for their shares. At the end of those two years, they notified McDonald they would sell out their part of the Block to him. So he bought out their stock and in another two years he had gathered enough cattle off the Block to pay for his part. In those years (1909-1913), about half a million dollars worth of cattle were shipped to Kansas City.

The cattle were moved back and forth over the land and (originally) to the rails at Las Vegas, New Mexico, for shipment to the Kansas City stockyards. The cattle, some of the finest that ever came out of the Southwest, were welcomed there because they had pure Hereford bloodlines.

At one time El Capitán ran twelve chuck wagons and thirteen supply wagons. Each wagon outfit also included a remuda, branding crew, and wagon boss.

McDonald and other like-minded cowmen were leaders in organizing the New Mexico Cattle Growers' Association, and continued that leadership throughout their lives.¹⁸

In the big drought of the 1920s when all the cattlemen took their herds and went to Mexico, the Block and the Bar W (now under the same management) were the only ones who came back with 100 percent of their cattle.¹⁹

Frances Tarbell was born on 4 March 1852 at Steven Point, Wisconsin, to George D. and Matilda Jane Wilcox Tarbell.²⁰ Her father, like so many in the early timber towns, was in the lumber business. Frances attended local schools and may have attended Appleton College.

On 25 September 1870, in New London, Wisconsin, she married Thomas B. McCourt (born 21 February 1848, to the elder Thomas McCourt, a merchant in Oshkosh, Wisconsin).²¹ Thomas learned the trade of machinist.

According to sworn testimony by Frances McCourt at her on 10 April 1891 divorce hearing before the District Court of the Fifth Judicial District of the Territory of New Mexico, the couple's marriage had always been troubled.

Thomas had been an alcoholic from the start. He failed to support his family, which grew to include sons John (born 1873) and Paul, and daughters Genevieve and Margaret or "Margie" (born 1882). Frances's father set Thomas up in business and furnished money over the years. Out of the couple's business came the means to build a home in Medford, Wisconsin, which was deeded to Frances.

In an effort to improve her life, Frances mortgaged that home and moved the family to Kansas, a prohibition state, hoping that her husband would not be able to buy liquor there. But even in "dry" Kansas Thomas managed to find liquor. The McCourts stayed in Kansas only a year, returning to Wisconsin after Thomas's promise once again to stop drinking.

When the alcoholism continued back home in Wisconsin, the McCourts looked west to White Oaks, New Mexico, for a new start. They arrived in White Oaks on 30 March 1888 (one account says 1887).

Thomas set up a business that included tin and sheet steel roofing, iron roofing, and trough and conductor pipe work. Frances testified that because of his drinking, Thomas did not attend to business. By 17 January 1890 it appears from an ad in the *New Mexico Interpreter* that Frances had



Frances Tuba McDonald, wife of Governor William C. McDonald. Courtesy Museum of New Mexico, Negative No. 7712.

abandoned pretenses and was openly (and competently) running the business herself.²² She stated in her court testimony that Thomas “has been drunk most of the time since he has been in New Mexico.”

The McCourts also became part owners of a gold-producing mine in White Oaks. And in 1890 Thomas was elected Lincoln County School Superintendent.

Frances, a bubbly, fun-loving woman, loved to cook and was a wonderful hostess. She participated fully in the many White Oaks community activities.

On 10 April 1891, Frances

McCourt sued for divorce from her

husband on the grounds of “cruel and inhuman treatment and failure to support” and was granted a divorce the following day.²³

The Las Vegas Optic of 5 September 1891 carried this announcement of Frances’s marriage, attended by daughters Genevieve and Margie, to McDonald in East Las Vegas:

Wm. C. McDonald and Mrs. Frances J. McCourt, both of White Oaks, N.M., were united in marriage this morning, at 9 o’clock, at the home of Rev. A. A. Layton, pastor of the First Baptist church who pronounced the ceremony. Mr. McDonald is one of New Mexico’s leading business men, while Mrs. McCourt was one of the Territory’s handsomest and most accomplished young widows. Mr. McDonald and bride left for Clayton and the East on the morning train.²⁴

McDonald was thirty-three at the time of his marriage; Frances was six years older.

The next year T. B. McCourt died at the age of forty-four on 3 September 1892 in White Oaks:

On Friday night of last week, T B. McCourt, County School Superintendent, surrendered his hold on life at Brothers’ Hotel, in this town....On Saturday his funeral took place from the Congregational Church and was largely attended, and the remains of “Tom McCourt” were followed to the grave by a large number of laden carriages.²⁵

For a time the McDonalds continued to live in White Oaks in a “showplace” on Willow and Lincoln Streets. A daughter, also named Frances, was born in 1892. Two other babies were stillborn, one on 6 February 1895 and the other 4 November 1898.²⁶

Since McDonald was managing the Bar W, the couple decided to build their ranch home on the site of Carrizo Spring eleven miles from White Oaks just north of present-day Carrizozo.

This ranch house would be the third at Carrizo Spring since the first built by L. G. Murphy in the late 1870s. (Jimmy Alcock’s house followed the one built by L. G. Murphy.)²⁷ All three houses suffered the same fate: they burned. The McDonald ranch house, built in 1891 or 1892, burned in 1946, destroying many photos and items of historical interest.

Frances made the Bar W ranch house an important social center. Besides entertaining her husband’s business and political friends, she organized frequent dinners, barbecues, parties, picnics, and even weddings there. In the days before the railroad came to Carrizozo in 1899, visitors thought nothing of riding many miles on horseback or in their buggies to the McDonald home to stay days at a time, in true Western tradition.²⁸

It was also a family haven. The family came to include George Tarbell (Frances’s father, who moved West after the death of his wife), as well as the four McCourt teenagers and young Frances McDonald.²⁹

In these years Frances’s daughter Genevieve married Morris Parker in 1893, and daughter Margie married Art Rolland. Son John married Lovena Gumm and eventually moved to El Centro, California. Paul enlisted in the Spanish-American War under the name “Frank Tinney” in July 1900 and became a corporal.³⁰ After his discharge, he moved to Kansas and married wife Louise in 1908. Later on they moved to the mining town of Butte, Montana, and lived there the rest of their lives.

Life around Frances was fun. One of Frances’s granddaughters remembers her grandmother as hopping onto a sled, hair and dress flying, to careen down the slopes in deep snow with the children, screaming and laughing all the way to the bottom.³¹

George Tarbell would once a year walk two miles to Carrizozo’s local saloon, where he would buy liquor and walk back. He lived to almost a hundred, dying in 1923. He too was fun-loving; he would climb the apple trees on the ranch and bombard the children with juicy red apples.³²

Some time in his thirties or forties, McDonald began suffering the effects of what was in his day called Bright’s Disease and is now known as polycystic kidney disease, or PKD. A common genetic disorder affecting

some 600,000 Americans, there is no cure and it is often fatal. It's a disease about which the general public knows little.

People can get the disease with only one copy of the gene from one parent. Pain comes from enlarged kidneys that become filled with cysts. Though people can take steps such as cutting down on salt to help control the high blood pressure that often comes with the disease, ultimately PKD causes kidney failure. It is unknown as to why the cysts form, and the disease progresses at different rates in different people.

Now a leading and influential citizen, McDonald won election to the Twenty-Ninth Territorial General Assembly as the representative from Lincoln County in 1891.³⁴ Always honing his political skills, he was elected Chairman of the Board of County Commissioners in Lincoln County from 1895 to 1897.³⁵ Later he was appointed to the Cattle Sanitary Board (1905-1911) by then-Territorial Governor George Curry.³⁶ Curry appointed McDonald to the Cattle Sanitary Board despite Mac's defection back in May 1892 in which he and fellow White Oaks politician John Hewitt bolted the Democratic Lincoln County convention to support Gus Schinzing of White Oaks, Curry's Republican opponent for sheriff.³⁷ Schinzing was a former foreman of the Old Abe gold mine, and it may have been that White Oaks loyalty won over party loyalty. McDonald continued his upward climb until he was appointed chairman of the New Mexico Democratic Territorial Central Committee in 1910.³⁸

The President of the United States notified the last Territorial Governor of the State of New Mexico, William J. Mills, of the passage of the Smith-Flood resolution admitting New Mexico and Arizona as the 47th and 48th states in the Union, respectively.³⁹ Governor Mills promptly issued a proclamation calling for an election of state and county officers, members of the legislature, and two congressional representatives. Election Day was fixed as 7 November 1911.

Immediately the Republican and Democratic parties issued calls for delegate conventions.

The Democratic state convention was held in Santa Fe 2 October 1911. A group calling themselves the "Independent Republicans" and headed by Herbert Hagerman and Richard Hanna joined to form a "Fusion Ticket" with the state's Democrats, an offer eagerly accepted by the Democrats.⁴⁰

William McDonald was nominated for governor of New Mexico on this strong fusion ticket that included Harvey Fergusson for Congress, E. C. de Baca for Lieutenant Governor, and other well-known Republicans and Democrats.

With what may well be one of the longest single sentences ever delivered to a convention in Santa Fe, John A. Haley, a close friend from White Oaks, had the honor of nominating McDonald for Governor of New Mexico:

I have known this man ever since I have been in the Territory of New Mexico, and many of you have known him equally as long. No one can question his integrity; there is no doubt of his ability, and his firmness of character and his dealing with his fellowman warrant us in saying that [if you] elect him Governor of New Mexico there will be no more scandals connected with the administration of the affairs of this state, peace and prosperity will reign, and when you do that, gentlemen, as long as you live you will be proud of the fact that you were instruments in placing before the people of New Mexico the opportunity for them to vote and elect a man in whom the Democratic party has every confidence and a man whom they will be honored for conferring this honor upon Lincoln County, and upon Honorable William C. McDonald, who has so long been a resident of New Mexico.⁴¹

According to Ralph E. Twitchell, New Mexico historian: The Democratic convention met at Santa Fe...and, after two days' deliberation, placed in nomination a ticket, which...its best friends confessed was weak. Great political sagacity, however, was displayed in the nomination of William C. McDonald for governor. A business man of sound conservative judgment, his candidacy at once appealed to the business interests of the new state. The chief criticism urged against his opponent [Holm Bursum] was a laxity of business methods in the conduct of public affairs when in charge of the territorial penitentiary as superintendent. There were many capable business men...who had always regarded the question of statehood as one of doubtful benefit to the whole people. This class of citizens, anxious to witness the success of state government, believed that the affairs of the state were safer in the hands of Mr. McDonald than in the control of Mr. Bursum and cast their votes for the former.⁴²

In a bitter campaign against Holm Bursum for Governor, the election result of 7 November 1911, although close, was clearly a Democratic victory. McDonald received 31,016 votes to Bursum's 28,019.⁴³

After McDonald's victory, the December 1911 issue of *The Earth* quoted the man who would soon become New Mexico's first governor: New Mexico is standing upon the threshold of a great future. For many years we have waited for admission into the union. During those years we have been progressing slowly but steadily; we have been learning the extent and character of our natural resources; eliminating frontier conditions; improving social and industrial conditions; building up our school system; prospecting our mineral areas. The period of probation has been long and trying; but it has been healthful.⁴⁴

On 6 January 1912, President Taft signed the proclamation admitting New Mexico into the Union. Among the New Mexicans present at the signing were Congressmen George Curry and Harvey B. Fergusson. McDonald served an odd number of years (five) as governor of New Mexico because there was as yet no provision for succession or reelection.

The one thing the planning committee for the inauguration could not agree upon was the date. Time after time it was changed, and as late as 29 December 1911, had not been set.⁴⁵

All this dithering put a real crimp in the plans of the ladies in attendance, some of whom were having their dresses made by designers in such distant cities as Paris.

The new First Lady chose a gold satin gown veiled in black marquisette and gold lace, with a satin train. Daughter Frances would wear yellow satin with an overdress of gold trimmed with yellow satin roses.

William C. McDonald, formally attired in a full dress suit, was inducted into office as the first elected governor of the State of New Mexico soon after twelve o'clock noon, 15 January 1912.

In the presence of a wildly enthusiastic crowd of 7000 or 8000 people (because New Mexico's



Frances Tarbell McDonald, first lady of New Mexico in Deming Garden, July 1912. Governor William C. McDonald Photograph Collection, New Mexico State Records Center and Archives. Image No. 8902.

statehood had been so long in coming and so hard-fought), the ceremonies were conducted at the main entrance to the state capitol.

On a typically gorgeous New Mexico day, the first governor of the Sunshine State [later known as “The Land of Enchantment”], together with William Mills, the last territorial governor, entered an open carriage at the Palace Hotel. Accompanied by the first battalion of the First New Mexico Infantry, they started for the capitol in a parade route lined by citizens. The Santa Fe City Police and the New Mexico Mounted Police on horseback led off the procession, followed by the First Regiment band and the Santa Fe battalion of the national guard. Governors McDonald and Mills followed, escorted by Adjutant General Brookes and his aides.

When the head of the inaugural parade approached the main entrance to the capitol, the waiting thousands broke into loud cheers. The guardsmen formed into double line along the sidewalks, with the regimental band stationed beneath a platform raised on the main stairway.

On this platform were seated Mrs. McDonald, daughter Frances, Mrs. Mills, Judge N. B. Laughlin, and Attorney-General E W Clancy. In the rear sat New Mexico’s clergy, including Archbishop Pitaval and Vicar-General Fourchegu.



The McDonald party entraining at Carrizozo for Santa Fe and the inauguration, January 1912. Governor McDonald is second from right. At his right, daughter Frances; at his left, Georgia Lesnet. Mrs. McDonald is the first woman seated on the left in the front row. Former Territorial Governor George Curry is fourth man from the left. Collection of Chris and Jack Harkey.

Chief Justice Clarence J. Roberts administered the oath of office. The responses from Governor McDonald were “ringing and intense.”

In his inaugural address, Governor McDonald said:

Laws and rules can help direct, but cannot make good people-happy and prosperous-but right-thinking, honest citizens can, under our form, make good government. You are entitled to be served by a mind unbiased by inordinate party zeal, which may be unjust to those who differ, but are equally sincere and honest; by will unhampered by careless or questionable promises that might compromise the best efforts for a free government of the expressed will of the people; and by a heart free from malice or hatred toward any, and which beats in sympathy with the great cause of humanity.

Awed by the solemnity, and yet sustained by the enthusiasm of the occasion, fully impressed with the importance of the responsibilities that are placed upon me, I have taken the oath that binds me to your service. And now trusting the Power that controls the destinies of men and nations, and the encouragement and inspiration that comes through the confidence of a generous people, I shall take up the work that with the blessing of the Almighty, I trust may redound to the benefit of our new state and to the good of the whole people.⁴⁶

That night two thousand people attended a general reception from eight to ten o'clock in the Palace of the Governors. Present as well were all of the living territorial governors and their wives. The regimental band furnished music for the reception. Everyone hobnobbed joyously without thought as to political party or class division. Governor McDonald had a cheery greeting for everyone, and Mrs. McDonald was graciousness itself.

In keeping with the firm wishes of the new governor's wife, no intoxicating liquor was served at any of the events.

After the reception, the party traveled under a canopy from the Palace of the Governors to the National Guard Armory, transformed for the occasion into a ballroom that looked like dreamland.

According to the Santa Fe *New Mexican*:

The dates “1848-1912” were spelled out in great letters of evergreen on walls of green paneling, a background for

masses of poinsettias, trailing vines, baskets of ferns and silver candelabra. There were garlands of roses and smilax. The Ramirez Orchestra played in an exotically decorated dining room that had been created to accommodate fourteen tables holding chicken salad, rolls, cakes and coffee. Morrison's Orchestra furnished the music in the ballroom.⁴⁷

The inaugural ball closed the festivities of the greatest day in New Mexico's history.

McDonald would serve out a five-year term, the only elected governor to do so. One of his first acts as governor was to convene the Legislature into session on 11 March 1912. During his administration he maintained his ranch home on the Bar W just north of Carrizozo. To get to Santa Fe, he rode in a private railroad car to Lamy Junction seventeen miles southeast of Santa Fe. There he would meet the buggy that would take him on into Santa Fe.⁴⁸

His tenure was honest and capable. Former Territorial Governor Curry said of him:

He had given New Mexico a sound business administration. His appointments...had been good. His economical administration had been popular with the people, but unpopular with some influential Democratic politicians....I have no doubt he would have been reelected.⁴⁹

Historian Will Keleher called McDonald the 'nearest approach to an ideal governor during my time of personal acquaintance with governors, extending over a period of more than fifty years.'⁵⁰ McDonald's honesty and strong character were a rare combination in those days.

McDonald's Thanksgiving Day Proclamation of 1912 took pride in proclaiming to the people of New Mexico:

The American holiday, Thanksgiving Day, is near at hand. New Mexicans have much to be thankful for this year. They have enjoyed many blessings and experienced few calamities. We have had no disastrous storms and have been free from dangerous conditions of any sort. Crime has decreased and order...maintained under the law.

During the past twelve months New Mexico has entered the Union as a sovereign commonwealth; she has assumed the functions of state government and her financial credit is exceptionally good...Crops and produce have been plentiful and the public health is in good condition.⁵¹

One well-known visitor to the mansion in 1916 was Elizabeth Garrett. The blind daughter of famous former Sheriff Pat Garrett, she was asked by the Governor to sing at the opening session of the 1916 legislature. She sang her own composition, "O Fair New Mexico," accompanying herself on the piano. Not long after, an enthusiastic legislature proclaimed it the official state song.⁵²

But there were ongoing problems, caused mainly by the state of the Governor's health. Son-in-law Truman Spencer, Sr. remembers: He was a sick man, sick all the time he was governor, damn near died two or three times. I don't know as you ever saw it, cystic kidneys? A.N.'s got it now [A.N. was Truman's son]. Frances [McDonald Spencer], my wife, died of it....My oldest daughter...had it....⁵³

In a later interview, Truman elaborates:

I'd go up there [to Santa Fe]. I did a lot of stuff for him... the laws on the books right now I signed because he was so damned sick....They'd say, the Governor ain't able to get out of bed, to come over here. I says, "Give me those bills that have got to go in today and I'll take 'em over and get 'em signed." The secretary of state gave 'em to me and I would take 'cm over...and the Governor'd look at 'em and say, "Where do I sign?" I says, "Here's where you want to sign...right here." He says, "You sign 'em. You can write my name." So I signed 'em and took 'em back to the secretary of state. He touched a pen, and he says, "It's legal if you touch the pen." So the Governor touched the pen.⁵⁴

In August 1912 the first official case of sex discrimination in New Mexico was filed in District Court in Santa Fe.⁵⁵ When he arrived in Santa Fe as a Democratic governor. McDonald, as was customary when administrations changed, began replacing Republican incumbents. He submitted the nomination of Mary Victory for state librarian to the Senate for approval.

The incumbent, Lola Chavez de Armijo (member of an old, aristocratic, politically powerful New Mexican family), continued to serve in that position after the Republican Chairman of the Committee on Executive Communications rejected the governor's own nomination.

The governor had formerly professed that women *were* qualified to hold important appointive positions. But the committee chairman's rejection had raised his ire, and he sought new ways to retaliate by removing Mrs. Armijo.

He began legal action to force Mrs. Armijo to either prove her right to the position by undertaking a legal battle, or resign. He stated in his brief that Mrs. Armijo was “a woman, and not qualified under the constitution and laws of the State of New Mexico to hold office....,” and he nominated a man (William Thornton) for the post.



Governor William C. McDonald, his wife and daughter attend the Cowboys' Reunion in Las Vegas on July 4, 1916. Governor William C. McDonald Photograph Collection, New Mexico State Records Center and Archives, Image No. 39457.

Mrs. Armijo chose to fight and took her case to court. In October, less than three months later, Judge E. C. Abbot (a Republican) dismissed the governor's claim and ruled flatly that “Mrs. Armijo is not ineligible to hold office on account of her sex.” Public interest was now aroused.

Governor McDonald would not let the case go and carried his fight to the State Supreme Court. A year and a half later, by a two to one decision the Justices found that Mrs. Armijo had a legal right to keep her job. Unfortunately, part of their decision was based on the claim that “the office (of Librarian) is purely ministerial and calls for neither judgment nor discretion,” and for that reason “the duties of the office are not incompatible with the ability of a woman to perform....” Mrs. Armijo held her job until 1917. There were long-range consequences. On 15 March 1913, the Republican-dominated State Legislature approved House Bill 150, which said in no uncertain terms: Women may hold any appointive office.

In light of the political and social beliefs of the time, this was a significant statement by the first New Mexico State Legislature on behalf of women's rights.

Truman Spencer, Sr., came from Kansas City in 1910, where he had worked in marketing and brokering livestock houses.⁵⁶ He answered an ad in a paper for manager of the Bar W, and at the age of twenty began working on the ranch. McDonald quickly assessed Spencer as a very shrewd and ambitious young man, much like himself when he had first come to White Oaks.



The Bar W ranch house of overnor and Mrs. W. C. McDonald north of Carrizozo.

Shorthand was at that time a new-fangled invention popular with aspiring young businessmen. According to his son, Truman, Jr., “Big “Truman taught himself shorthand in Twenty-Four hours when he came out to New Mexico to be groomed as manager for the ranches. McDonald needed a trusted aide, someone smart who could chauffeur, take shorthand and type, and eventually run the ranches. So before Big Truman climbed on the train to New Mexico, he bought himself a Gregg shorthand book, and by the time he got off in Twenty-Four hours he could take shorthand.

According to Spencer, the business at that time had 20,000 cattle and an equal number of sheep (yes, it must be confessed, sheep!). McDonald groomed Spencer to take complete control of the ranch, giving him sage advice along the way, such as If you can’t stand to watch ‘cm die, son, don’t get in the cattle business.⁵⁷

After McDonald went to Santa Fe in 1912 as Governor, he turned over all the ranch management to Spencer, then only Twenty-Two. He also turned over the keys to his safe, saying, “You know how to use the safe...? I’m going to Santa Fe and I haven’t time to fool with the ranch.”

Truman Spencer cemented his standing with the Governor by marrying McDonald’s only child, Frances. They married soon after the Governor went to Santa Fe to serve his Five-year term. The Spencers made their home on the Carrizozo ranch but spent much of their time in Santa Fe. Their first two children were born in the Governor’s mansion. Truman and Frances had four children: William, who died in high school; Jane, who

married Dr. Turner of Carrizozo; Truman, Junior; and A. N. Spencer, who became a doctor.

In 1917, when the Democratic state convention met, Governor McDonald considered both his illness and the lack of any strong Democratic party backing for a second run at the governorship and chose not to run again. It was time to return to the Bar W. He did, however, continue his patriotic service during World War I as Federal Fuel Inspector for the State of New Mexico.

Early the week of 8 April 1918, the governor became severely ill and was driven to Hotel Dieu in El Paso for treatment.⁵⁸ His wife and son-in-law accompanied him. Nothing further could be done. He died of advanced polycystic kidney disease on 12 April.

Funeral services were held at the McDonald ranch house on 14 April. Afterwards the Governor was buried in Cedarvale Cemetery at White Oaks, where he had arrived thirty-eight years before as an ambitious young “Eastern tenderfoot.” All of his dreams, and more, he had surely fulfilled.

After the death of her husband, Frances continued a busy life in her community.⁵⁹ She stayed active in the Episcopal Church and the Carrizozo Women’s Club, serving a term as president. She also remodeled the ranch house, a white, two-story building with a red tile roof and a total of nineteen rooms. The project cost \$15,000, a lot of money then. Generous of spirit, she gave money, food, and time to people “across the tracks” in Carrizozo and paid the bills of many who couldn’t pay.

Frances died 28 November 1936 of a cerebral hemorrhage and is buried in Cedarvale Cemetery in the McDonald family plot. The Bar W, managed these days by McDonald’s great-grandson Stirling Spencer, remains a successful family ranch.



Governor McDonald’s tombstone in Cedarvale Cemetery, White Oaks. Photographer: Bob Workhoven

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Endnotes

1. Details of McDonald's early life come from a biographical sketch in the *Illustrated History of New Mexico* (Chicago: Lewis Publishing Co., 1895), 591-592; and from John A. Haley's *1913 Year Book, Lincoln County, New Mexico* (Carrizozo. N. Mex.).
 2. *The English owners of this company spelled "Ranche" with an "c"*
 3. One of McDonald's advertisements as United States Deputy Mineral Surveyor appeared in the *New Mexico Interpreter*, 17 Jan. 1890.
 4. Justice of the Peace Court Records for White Oaks, 1883. Criminal Action No.2.The Territory of New Mexico, IV C. *McDonald, Plaintiff vs. W 11. Hudgens, Defendant.*
 5. George Curry, *George Corry 1861-1947* (Albuquerque: University of New Mexico Press, 1958), 68.
 6. *Golden Era*, 30 Oct. 1884.
 7. Curry, *George Curry*. 58-59.
 8. *ibid.*, 63.
 9. *New Mexico Interpreter*, 6 June 1890. The full text of this Decoration Day address of 30 May 1890 is contained in the files of the Lincoln County Historical Society, Carrizozo, N.Mex.
 10. Biographical Note, William Calhoun McDonald, Lincoln County, N. Mex. Collection, 1885-1976, http://elibrary.unm.edu/oanm/NmSm/nmsml#aI_34/nmsml#ac_134_m4.himl.
 11. Jack Thorp, *Along the Rio Grande: Cowboy Jack Thorp's New Mexico*, eds. Peter and Mary Ann White (Ancient City Press, Santa Fe, N. Mex., 1988), 47-48. This hook is part of The New Deal and Folk Culture Series.
 12. From "History of the Bar W Ranch," by Steven Spencer, a speech made to the Carrizozo Branch of the Lincoln County Historical Society, 13 Apr, 1996. The full transcript of this taped speech is contained in the files of the Lincoln County Historical Society, Carrizozo, N. Mex..
 13. Frederick Nolan, *The West of Billy the Kid* (Norman: University of Oklahoma Press, 1998), 227.
 14. Thorp, *Along the Rio Grande*, 47.
 15. Steven Spencer, "History of the Bar W Ranch," 7.
 16. *Ibid.* Steven Spencer describes the range of the Bar W, its water holes, its foremen, and its management in detail.
 17. From "The Block and Bar W Ranches," by Truman Spencer, Jr, a speech made to the Lincoln County Historical Society, 13 March 1974, The full transcript of this taped speech is contained in the files of the Lincoln County Historical Society, Carrizozo, N. Mex..
- Also: Articles of Incorporation No. 5722, Office of the Secretary, Territory of New Mexico, Book B, 452-454, Chaves County, El Capitan

- Live Stock (sic) Company, tiled 28 Dec. 1908.
18. Curry, *George Curry*, 237. Territorial Governor Curry appointed McDonald as chairman of the Cattle Sanitary Board c. 1909. In those days most of the prominent cattlemen were Democrats, while most of the sheep growers were Republicans.
19. Truman Spencer, Jr., "The Block and Bar W Ranches."
20. Kalloch, Eunice and Ruth K. Hall, *The First ladies of New Mexico* (Santa Fe: The Lightning Tree, 1982), 15.
21. Sworn testimony given by Frances J. McCourt before the District Court of the Fifth Judicial District of the Territory of New Mexico. Case No. 819, 10 Apr. 1891. This three-page document contains the details of the divorce bill of complaint filed by Frances against her husband, Thomas.
22. *New Mexico Interpreter*, 17 Jan. 1890.
23. Final Divorce Decree No. 819, Frances J. McCourt from Thomas B. McCourt, District Court, Lincoln County, 11 Apr. 1891.
24. *Las Vegas Optic*, 5 Sept. 1891.
25. *Lincoln County Leader*, 10 Sept. 1892.
26. John B. Slack, *Record of Deaths at White Oaks and Vicinity* 1895 and 1898.
27. Steven Spencer, "History of the Bar W Ranch," 22-23.
28. Kalloch and Hall, *First Ladies of New Mexico*, 16.
29. Betty Corn, "Mama Donnally, The First 'First Lady' of the State of New Mexico," 29 Apr. 1995.
30. McCourt, *Ghost Towns*.
31. Notes re. Frances McCourt, by Betty Jane Corn, undated.
32. *Ibid.*
33. Information about PKD came from two sources: "Support nearby for PKD sufferers," by Jackie *Jadrnak*, *Albuquerque Journal*, 15 Sept. 2003; "Everything is good for Cojo," by Cesar G. Soriano, *USA Today*, 3 Jan. 2005.
34. Haley, *1913 Year Book*.
35. *Ibid.*
36. Curry, *George Curry*, 237.
37. *Ibid.*, 73.
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39. Ernestine Chesser Williams, "Writer Tells How New Mexico became a State," *Roswell Daily Record*, 23 Jan. 1994.
40. Curry, *George Curry*, 260-261; and Michael Miller, "Colorful Governors," *New Mexico Magazine* (Jan. 1987), 26.
41. John A. Haley's Nominating Speech of William C. McDonald before the Democratic State Convention, Santa Fe, 2 Oct. 1911.
42. Ralph Emerson Twitchell, *The Leading Facts of New Mexican History* (Cedar Rapids, Iowa: The Torch Press; 1912), 599.
43. *Ibid.*, 602.
44. "First governor visualized NM's great potential," *Alamogordo Daily News*, 5 Jan. 1987, quoting the December 1911 issue of *The Earth*.
45. Details of the inauguration arc contained in Twitchell, *Leading Facts*, 604-606; and Kalloch and Hall, *First Ladies of New Mexico*, 17-18.
46. Twitchell, *Leading Facts*, 605-606.
47. *The Santa Fe New Mexican*, 16 Jan. 1912.

48. Steven Spencer, "History of the Bar W Ranch," 19.
49. Curry, *George Curry*, 282.
50. Keleher, William A., *Memoirs: 1892-1969: A New Mexico Item* (The Rydal Press, Santa Fe, 1969), 138.
51. "Thanksgiving Day Proclamation, Thursday, November 28, 1912," by William C. McDonald in the Executive Office. Santa Fe, N. Mex..
52. Kalloch and Hall, *First Ladies of New Mexico*, 18.
53. From a taped interview of Truman A. Spencer, Sr, by Barbara Jeanne Reily-Branum in La Luz. N. Mex.. 11 Oct. 1980, 10.
54. From a taped interview of Truman Spencer, Sr. Truman Spencer, Jr, and Marion Spencer, by Barbara Jeanne Reily-Branum at the Bar W, Carrizozo, N. Mex., 24 July 1981, 6.
55. Rana Adler and Hy Adler, "How a Plucky Woman Foiled a Governor," *Albuquerque Journal Magazine*, 10 Feb. 1981.
56. From Steven Spencer, "History of the Bar W Ranch," 12-16; Truman Spencer, Jr, 13 Mar. 1974, 8-9, 22; Truman Spencer, Sr., *et al.*, 24 July 1981, 6-7; taped interview of Truman Spencer, Sr. and Jr, by Mary Krattiger of Roswell, N. Mex., 31 Aug. 1980, 3; Truman Spencer, Sr, 11 Oct. 1980, 10-11.
57. From Steven Spencer, "History of the Bar W Ranch," 27.
58. *Carrizozo Outlook*. 12 Apr. 1918
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FORT STANTON DURING THE CIVIL WAR, 1861-1865

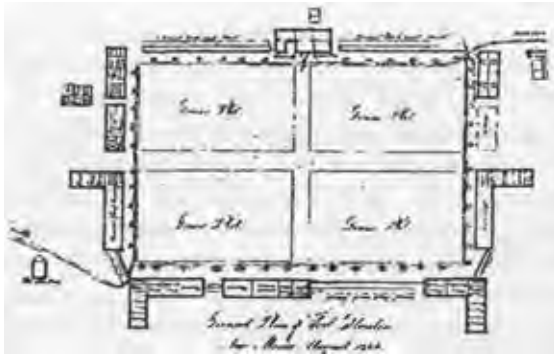
By Walter Earl Pittman

Built in 1855, in the heart of Mescalero Apache lands as a base of operations against those persistently aggressive warriors by troops of the First Dragoon Regiment, Fort Stanton played an important role in the Indian Wars until 1896. During the Civil War, the fort played only a marginal part in the Confederate invasion of 1861-1862 and the repulse by Union forces. After 1862 Fort Stanton again became the centerpiece in the campaigns to pacify and control the Apaches.

In Army circles Fort Stanton was regarded as “unsurpassed for the beauty of its surrounding scenery...” and “...affording every requisite for a military site.”¹ It was also extremely well built, primarily of stone with a few adobe buildings used mostly as storerooms. An 1859 inspector reported that the fort “...is the only post I have seen in the department which has an appearance of durability.” It was designed originally as a four-company post, but was usually garrisoned by only two.²

Incessant campaigning in the 1850s against the Mescaleros seemed to have finally borne fruit by 1861, when after a successful campaign by troops of the Regiment of Mounted Riflemen, some of the principal band chiefs sued for peace and promised to desist “from further hostilities against the settlements.” The Fort Stanton Commander, Lt. Col. G. B. Crittenden, thought he had won a lasting peace by hard campaigning, but even by the time he was relieved by Lt. Col. Benjamin S. Roberts in May 1861, Apache war parties were again spreading havoc.³ Worse, the reverberations of the guns fired at Fort Sumter echoed as far as the mountains and plains of New Mexico, and the Civil War soon spread to this remote region.

The new Union commander of the District of New Mexico, the prudent, realistic, calculating, Gen. E. R. S. Canby, initially planned to make Fort Stanton a major part of his defense. To this end, in the summer of 1861 he sent two additional companies, two more artillery pieces, and four hundred rifles and muskets for the volunteers that he expected to send later. This brought the garrison's strength up to four companies in July 1861.⁴ Roberts undertook to fortify Fort Stanton, and his troops dug industriously under his direction. By early July, Roberts boasted to headquarters that the defenses had progressed so far as for him, “to feel secure against any attempt upon it” unless the attackers had artillery.⁵ In fact, Roberts's fortifications, which were described by Col. Christopher (Kit) Carson in late 1862 in Capt. A. W. Evan's Inspection Report of July 1863 and in another 1866 inspection report, were poorly planned and built. The fort had never been designed to withstand



Plan of Ft. Seldon in 1866

attack. Like most western forts it had an open plan and was meant as a base of operations and not to serve as a fortified stronghold. Roberts's fortifications were simply a series of embankments, with ditches dug in front of them: They were dug in front of some of the buildings, but most were dug connecting the open spaces between the buildings and at the four corners of the quadrangle. These linear breastworks were subject to enfilade and offered poor fields of fire and little cover. Presumably the stone and adobe buildings had loopholes for riflemen, but there is no evidence of this. The parapets at the four corners formed reentrants that would have made them vulnerable to attack. Worse, the fortified area was dominated by higher ground within pistol shot to the east and rifle range to the west. The Bonita River flows close along the entire west side of the old fort and could have provided concealed approach and cover along its bed with its high banks to within a few feet of the fort.⁶ It is probably lucky for the Union that they never had to try to defend the post using Roberts's defenses.

When small Confederate cavalry forces under the audacious, balding, John Baylor reached New Mexico, they quickly unhinged Union defense plans in the south. Taking El Paso and Fort Bliss, Baylor bypassed Fort Fillmore to seize Mesilla after a planned *coup de main* at Fort Fillmore was betrayed. When his half-hearted attempt to retake Mesilla was repulsed, Col. Isaac Lynde commanding the Seventh U. S. Infantry Regiment at Fort Fillmore, abandoned that post and, to avoid Mesilla, retreated overland toward Fort Stanton on 27 July 1861. Closely pursued by Baylor's two hundred horsemen, the five hundred Union soldiers wilted under the hot sun and from the effects of the whiskey legend claims they drank as they climbed toward San Augustin Pass. The stragglers were captured as they collapsed along the road. At the spring just below the pass, the remainder first drew up in line of battle and then meekly surrendered without a fight to less than half their number

of poorly armed Texans in one of the most shameful moments of the U. S. Army.⁷

Panic now swept the little fort on the Bonita, carried there by some cavalymen that had not been caught in Baylor's net. Roberts recommended abandoning the post. Earlier he had been given permissive orders by Canby to evacuate the fort, "as soon as he considers it expedient."⁸

It proved to be expedient very quickly, only a few hours later. Roberts was an 1835 graduate of West Point, a hero of the Mexican War, and had worked for years in the U. S. and overseas as an engineer and geologist. He would give good service to the Union in combat with the Army of the Potomac later in the war.⁹ But here, in the shadow of Sierra Blanca, he was clearly spooked.

In fact, there were no Confederates within a hundred miles of the Bonita, and none were coming. Baylor had his hands full trying to hold southern New Mexico with 258 men, while sending part of his forces across Arizona and sustaining his one thousand-mile line of communication, across a desert dominated by hostile Indians.¹⁰ He had no men to spare to garrison the little fort on the Bonita.

Roberts and his forces hastily abandoned Fort Stanton on 2 August 1861 with the troops marching to Albuquerque, cavalry and infantry proceeding separately. He reported to headquarters that he had totally destroyed all the supplies he could not carry off.¹¹ Roberts had set the buildings on fire and then fled without waiting to see the result. Stone and adobe buildings do not burn well, and a providential rain shower slowed the fires further. A group of about forty local settlers, Southern sympathizers, then seized the fort and put the fires out to save the supplies, which were desperately needed by the Confederates at Mesilla. Over the next two days large bands of Indians and "Mexicans," local Hispanic settlers, surrounded the fort and demanded that the supplies be turned over to them. Outnumbered, the Southern sympathizers were eventually forced to comply, but they sent a delegation to Mesilla asking Col. Baylor to send troops to recover the supplies and to protect the settlers from renewed Apache attacks.¹²

Who were these Southern sympathizers? There were few a few ranchers and farmers, probably less than two hundred to three hundred settlers (257 in the 1860 census), who had settled along the Hondo and



General Benjamin Stone Roberts

Bonita Rivers and even on the fort itself. They were attracted by the market the fort represented for their goods and the protection offered by the troops stationed there.¹³ There were also some (a few?) settlers around a placer gold camp in the Jicarilla Mountains, twenty miles north of Fort Stanton. A small gold rush had begun in June 1861. There were still miners there in August 1861, but Jicarilla was completely deserted by September 1863, although miners apparently returned in 1864. The Confederates, after they took Fort Stanton, are known to have visited Jicarilla, taking a newly captured cannon with them and to have gained an unknown number of recruits there.¹⁴

It is difficult to separate the Southern sympathizers along the Bonita from settlers who simply sought military protection from whatever source was available against the hostile Mescaleros. It appears that most of the wealthier citizens, Anglo and Hispanic, sympathized with the Confederacy, and many joined the cause. This is in line with the rest of New Mexico, especially in the south, where the wealthier classes (the *ricos*) were pro-South. The poorer citizens were mostly Hispanic laborers, who, initially indifferent, soon turned against their traditional Tejano enemies. Prominent local men who can be identified as joining their fortunes with the Confederacy included, Silas Hare, B. L. Rees, Dr. Stephen Boice, Alexander Duvall, Teodosio Aragon, John Cosby, Charles Benbrook, Julian Tesoro, Henry M. Beckwith (Beckworth) and Pablo C. Alderete. Alderete, Hare and Beckwith recruited men for the Confederate Army. One Federal officer claimed Beckwith (Beckworth) raised 150 men, a clearly impossible number.¹⁵ Hare was an attorney who led the delegation to Colonel Baylor seeking Confederate aid. He later served as chief justice of the short-lived Confederate Territory of Arizona and then as a quartermaster officer in the Confederate Army. Surviving the war, he again became wealthy and prominent in Texas. Both Beckwith and Alderete also served in the Confederate Army, as did Duvall, and Benbrook. A forty-one year old father of five, including fifteen year old triplets, Alderete reached Texas only after a long sojourn in Yankee prisons and courts, where, among other indignities, he was forced to wear a ball and chain. Released in 1862, he recruited a company of native New Mexicans who bedeviled the Union forces along the Rio Grande throughout the Confederate invasion. His seventeen-year-old son was also held for several months. During later stages of the war, Alderete capably commanded a company of cavalry in Ragsdale's Battalion (Texas) and then after 1863, in Benavides Confederate regiment. He eventually was promoted to lieutenant colonel commanding a battalion along the lower Rio Grande.¹⁶ Beckwith, Hare, Alderete, and Boice all had their property in New Mexico confiscated by Federal officials.¹⁷

On hearing of the situation at Fort Stanton, Baylor, who was in desperate need of supplies, dispatched Capt. James Walker and Company D of sixty-eight men. Witnesses reported the Texans to be well mounted and each man armed with a rifle and two pistols. Walker was a forty-nine-year-old, English-born physician who had attended West Point for three years before a deficiency in mathematics changed his career path. A veteran of the Mexican War, Walker had also been a prominent member of the Missouri legislature before moving to Texas. A cool, level headed man, Walker was used by Baylor on independent commands whenever his balanced judgment was needed.¹⁸



Captain James Walker, CSA

A wagon train followed Walker's company from Mesilla, and the Confederates set about recovering as much of the supplies as they could. They searched house to house. It was sometimes a violent process, and pro-Unionist Diego Archuleta later charged the Texans had indulged in unrestrained plunder and rape. At least one man, Gregorio Herrera, was killed under unknown circumstances. A large quantity of stores, fifty-one wagons were recovered and sent back to Mesilla, including many weapons. Among these was a battery of artillery that Roberts abandoned in his hasty evacuation of the fort. These were light weight six-pound guns. Roberts had reported the guns totally destroyed, but two were undamaged and two were damaged but were soon repaired and returned to service. One of Roberts's "destroyed" pieces was remounted and firing on the same day the fort fell into Rebel hands. It was seen at Jicarilla soon afterward.¹⁹ An unknown quantity of supplies was not recovered. Apaches on the Fort Sumner reservation later told their agent that they had hidden large quantities of corn in caves near the fort.²⁰

The Confederate occupation proved temporary. After the supplies were removed, Baylor recalled Co. D to Mesilla where he badly needed it. The company comprised about one-fourth of Baylor's manpower resources and he was facing several thousand men under General Canby at Fr. Craig nearby. During their month long occupation of Fort Stanton, the Confederates sent scouting parties ranging widely to the north and east, apparently as far as Fort Union. One four man scouting party in the Gallinas Mountains was jumped by Kiowa Indians on 3 September. Three men were killed in a running gun battle and only one man survived to return to Fort Stanton, his horse able to outrun the pursuing Indians after he rode it down a sheer cliff. While preparing to

withdraw to Mesilla on the night of 8 September, word reached the fort of a heavy and sustained Apache attack on Placitas (now Lincoln), and fifteen men of the little garrison were hastily dispatched to its rescue. After heavy fighting through the night and the killing of five Indians, the attackers were driven off. The weary soldiers returned to the fort in a heavy rain in the darkness. The next day the Confederates abandoned the fort after thoroughly completing the destruction started by Roberts' men.²¹

Bereft of military protection, the remaining settlers immediately fled. The Southerners went to Mesilla while the others went to Socorro or, more often, Manzano, where most of them seem to have come from in the late 1850s.²² In late September a party of twenty-five (or forty-five) farmers returned to the area from Manzano to harvest their abandoned crops. When they did not return when expected it was widely reported that they had been massacred by Apaches. Kit Carson finally corrected the erroneous reports in December. What had happened was that the farmers had been delayed longer than planned and had gotten into a fight with the Mescaleros. But instead of a massacre the Bonita farmers had killed one Indian while suffering no loss to themselves.²³

For over a year the ruined fort stood empty, visited only by occasional scouting parties from each army or by passing Apache war parties. Each of these bands of armed men was watching the others, gauging the strength and intentions of their foes while avoiding contact. After the Confederates were driven from New Mexico in 1862, the calculus of military power was dramatically changed. The new Union commanding general, Gen. James Carlton, now felt free to turn his attention back to the rampaging Navajo and Apache war bands. On 30 October 1862, Colonel Carson arrived on the banks of the Bonita with troops of the First New Mexico Volunteers to inaugurate a renewal of the war to subjugate the Mescalero Apaches and to begin a new era in the history of Fort Stanton.

Carson found the fort, "a mass of ruins, all the roofs, floors, doors and windows burnt, even the walls much damaged." There was no hope of getting the troops into shelters before winter.²⁴ Worse, Carson found that he was unable to get or transport enough corn from Fort Union for his horses and no decent hay was available near Fort Stanton. The little hay offered for sale was of too poor a quality for nourishment and even it could only be had at prices much higher than the Army's allowances.²⁵ By December the horses of Carson's men were in such poor condition from lack of feed that Carson reported that he was unable to take to the field.²⁵ The human part of Carson's command was little better off. An inspection during the summer of 1863

found that while eight buildings were usable only one had a decent roof. All the rest, “afforded hardly any shelter at all from the heavy rains that fell during the summer season” or from the earlier winter snows. “Everywhere there were masses of earth and rubbish . . . and no attempt had been made to clean it away. “There simply were not enough troops to both repair the fort and to campaign against the Mescaleros. There were some signs of improvement. A “small acequia of clear water, diverted from the Bonita about one mile above the fort, flowed through channels on all four sides of the Quadrangle and thence to the stables, finally draining into a marshy area below the corrals.” Small cottonwoods had been planted along the acequia. The commanding officer’s quarters were being refurbished and the old flagpole, now shortened, was remounted. A permanent horse grazing camp was established ten miles up the Bonita with a corporal and twelve men permanently assigned there. There was no mess hall at the fort, the kitchen was a tent, and the men had no mess tables to eat at. Lacking mattresses or bed sacks, the garrison soldiers slept on blankets spread over planks in their leaky buildings.²⁷



Colonel Christopher
“Kit” Carson

The men had no sugar, coffee or salt and Major Joseph Smith, the fort’s commander reported in May 1863 that more than half his troops were “nearly naked” and wondered where all his requisition forms had gone.²⁸ His men had a surplus of hats and blouses but were utterly lacking uniform pants or boots and were forced to wear a wide variety of clothing, which was getting pretty ragged. The garrison was armed with a mixture of new model Springfield rifles and old .69 caliber muskets. Their drill, with the manual of arms, was only marginal, but they performed well at mounted cavalry drills. The arms were generally in poor condition and not well cared for. The soldiers had been issued a new (1862) pattern of saddle, which was padded with “brown paper” that quickly broke down in use, overheating the horses’ backs and wearing out.²⁹ It was one of many examples of shoddy equipment foisted upon the Army during the Civil War by corrupt manufacturers.

The inspector found that the horses at the fort were only in fair condition, living mostly on hay, of which there was an insufficient supply. The horses were grazed during daylight under guard and then driven into corrals at night where two men guarded them. Captain Evans warned, prophetically as it turned out, that the guard was insufficient.³⁰

Conditions at the fort improved very little before 1866. There simply were not enough men assigned to the post to carry out field operations while affecting repairs or construction at the post. When he was criticized for not doing more to repair and refurbish the buildings in late 1864, the post commander, Capt. William Brady, angrily requested his own replacement, pointing out that he did not have enough men to carry out all the tasks assigned to the garrison and was not willing to take the blame. Besides, the fort still lacked feed for its horses and clothing for its men.³¹ The troops were also paid irregularly with long periods of time intervening between paydays. As early as 1861, senior officers had recognized “the habit of Mexican [New Mexico Volunteers) soldiers to have their wives follow the camp,” and recommended that “their families be housed with [the soldiers] and their general poverty will find relief in sharing the rations of the men.”³² How many soldier families followed the troops to Fort Stanton is unknown, but it was probably lower than at other New Mexico forts because of the rapid rotation of troops units and the isolated location. But some did come, and other settlers began to return to the valleys of the Bonita, Ruidoso, and Hondo. Life at the fort also probably got better after Lucien B. Maxwell, an old friend of Kit Carson, became the post sutler in May 1863.³³

As early as December 1862, Carson was boasting to headquarters (probably prematurely) that “the country adjacent to this post now begins to assume the appearance of industry and civilization... Settlers are arriving every day” There were settlers on the Ruidoso River as well as the Bonito and Carson predicted a huge influx. There were, Carson reported, more than 150 “Mexican” miners working gold prospects in the Fort Stanton area, but exactly where is unclear, probably around the old jicarilla mines.³⁴ Lack of feed for his animals still remained a problem, and Carson was forced to establish a grazing camp for all his horses and mules near the Capitan Mountains because they were starving to death, in December 1862.³⁵

Carson’s prediction of a return of prosperity to the Bonita area proved unfounded. 1863 proved to be a “starving time” for settlers in southern New Mexico. Heavy spring floods buried crops and destroyed acequias and were followed by a severe drought and plagues of insects. Starvation stalked the land and the Army had to dole out emergency food supplies to settlers along the Bonita and in the Rio Grande valley.³⁶ Local crop failures made the task of feeding horses and men even more difficult and expensive.

There were other problems facing Carson and his successors as post commanders. The most dramatic incident occurred within the first few days of the reoccupation of the fort. This was the Graydon-Whitlock affair.

Paddy (James) Graydon was a poor Irish immigrant who served in the First Dragoon Regiment from 1853 to 1858. He had then settled near Fort Buchanan in Arizona where he opened a saloon and prospered. When the Civil War came Graydon, unlike most of his Arizona neighbors, joined his fortunes to the Union. He created and commanded a scout company and won a reputation in Union circles as a dashing leader of irregular New Mexico cavalry. His company was among the first troops that returned to Fort Stanton in 1862. While escorting a wagon train from Fort Union in October, Graydon's men twice encountered a band of Mescalero Apaches led by Manuelito at Gallinas Spring in the Gallinas Mountains. On the second encounter, firing broke out under undeterminable circumstances resulting in fourteen dead Apaches and another ten wounded. Graydon suffered no casualties. Maj. Arthur Morrison of the First New Mexico Volunteers arrived at the scene a few hours later and immediately began publicly accusing Graydon of having lured Manuelito's band with whiskey and then massacring the unsuspecting Apaches. Manuelito, in fact, had already indicated his willingness to travel to Santa Fe and meet with General Carleton to make peace.³⁷ Carson, who had just taken command of Fort Stanton, withheld judgment until the investigation ordered by him was complete. Circumstantial evidence, however, indicates he also believed that the Gallinas Spring affair was an unprovoked massacre.³⁸ Controversy swirled about Graydon. Among the most public critics of the Irish-born soldier was Dr. John M. Whitlock a physician, former Army doctor and businessman from Las Vegas and Santa Fe who was a personal friend of Kit Carson and Major Morrison. When Whitlock arrived at Fort Stanton on 4 November 1862 seeking a contract to supply forage, the stage was set for tragedy.

Graydon first confronted Whitlock about 9 PM. on 4 November at the sutler's store where the physician was playing cards with some officers. Graydon accosted Whitlock, who ignored him, the Irishman's temper flared but the crisis passed without violence. The second confrontation, early the next morning on the fort's quadrangle, where a group of officers were warming themselves before a fire, erupted in gunfire. The first shots missed, and then each protagonist hit his man. Graydon was fatally wounded, Whitlock shot in the side. Hearing the shots, Graydon's men came pouring out of their quarters and began firing at Whitlock who took refuge in the sutler's building. The doctor was shot down as he tried to run from the sutler's to Carson's quarters seeking help. He fell in a ditch at the edge of the quadrangle where his body was riddled. Carson estimated that 125 shots

were fired at Whitlock. Later examination found twenty bullet and multiple shotgun pellet wounds.³⁹

Meanwhile the garrison was mustered to forcibly disarm and arrest Graydon's company who already had a well deserved reputation for riotous violence, thievery, drunkenness, and lack of discipline. First, Carson threatened to hang the whole company, then, as he cooled down, every fourth man but finally after a lengthy investigation, only five men were tried including Graydon's second in command, Lieutenant. Morris. Graydon escaped punishment by dying three days later.⁴⁰

There were other less dramatic problems at the fort including the "bad conduct of Quarter-Master Sergeant Jackson, Co. G, First New Mexico Volunteers and a woman named Lucia Padilla." Captain William Brady was forced to defend himself at length, in writing, and promise to do better, after his mother, back East, wrote to General Carleton complaining that Brady had not written to her in three years.⁴² the commanders at Fort Stanton found themselves called upon to arrest and return runaway peons and Indian slaves during a war supposedly waged against slavery.⁴³

There were smaller tragedies too. Hospital steward James W Cadogan, an old time regular soldier who was often the only medical specialist assigned to the post was "frequently too drunk to perform duties." He was finally arrested and sent to Santa Fe for courts martial after he shot at his wife several times with a Colt Navy pistol one Sunday afternoon and was only prevented from killing her by the "interposition of a little daughter" who stood in his way.⁴⁴

Rarely and poorly paid, badly mounted and armed, raggedly clothed and inadequately fed, lacking shelter from the elements and living isolated from normal society, Fort Stanton's soldiers did their duty and generally did it well. The men at the fort, either garrison troops or those operating from the fort, came from U.S. Regular forces, New Mexico Volunteers, California Volunteers, and some special scouts or "spy" companies, drawn from New Mexicans. Units passed through the fort from 1862 to 1865 with dizzying speed depending upon the circumstances of the campaigns. Command of the fort was in the hands of the senior officer assigned there. At least nine men exercised this function from 1862-1865. They included Maj. Joseph Smith, Capt. George Hollister, Maj. William Brady, Lt. Col. Emil Fritz, Capt. Thomas Chapman as well as four New Mexico officers: Colonel Carson, Maj. Rafael Chacón, Major Morrison, and Capt. Francisco Abreu. Morrison and Smith remained the longest in command. Most of the units assigned to or operating from, the fort were cavalry, or more rarely infantry, either mounted or on foot, but occasionally artillery units were assigned there.

These were the forces that General Carleton used to pacify the Mescalero Apaches. During the Confederate invasion, in 1861 and 1862, the Army campaigns against the Apaches and the Navajos had been suspended. The result had been widespread raiding in which hundreds of soldiers, settlers, and travelers had been killed and thousands of head of livestock stolen. Carleton was eager to renew the offensive against the Indians but still had to watch the invasion routes from Texas in case of another Confederate incursion. Therefore, he reversed General Canby's strategy of first warring on the Navajo and then the Mescaleros in order to keep his best troops in the South until he was certain no new threats would emanate from Texas. There was another factor: Carleton, and other Union officers, felt strongly that they had been betrayed by the Mescaleros who had signed peace treaties in the spring of 1861 only to sweep across the land in a wild wave of murder, robbery, arson and rape as soon as the Federal troops withdrew in the face of General Sibley's invasion. Therefore, Carson was sent with five companies of the First New Mexico Volunteers to Fort Stanton to resume hostilities against the Mescaleros and was ordered to kill all grown males and take no prisoners. If the Apaches wanted peace, they would have to go to Santa Fe under a flag of truce to General Carleton and accept his terms.⁴⁵

Apparently most Mescaleros wanted peace. Remembering the campaigns of 1860-1861, the Apaches understood what the massing of troops in their territory implied and quickly sought refuge under Army control. Bands led by Manuelito and Cadette made contact with Carson through the Indian Agent, Lorenzo Labadie, in September 1862 and made arrangements to send a delegation to meet with Carleton in Santa Fe. The massacre, if it was a massacre, of Manuelito's band at Gallinas Spring by Paddy Graydon did not derail the surrender process. In fact, it seemed to accelerate it, perhaps by emphasizing the Army's ruthless determination.⁴⁶

The surrendering Mescaleros came into Fort Stanton quickly and were just as quickly sent on their way to their new reservation at the Bosque Redondo where Fort Sumner was established. Carson lacked the manpower to guard the Apaches or the food to feed them adequately. Some came in from far south of the Guadalupe Mountains. They were allowed to camp near enough to the fort to draw daily rations until approximately a hundred had gathered. Then they were sent to the Bosque Redondo, accompanied by wagons carrying rations for the trip. By February 1863 Carleton reported to Washington that some 350 Mescaleros had been settled at Fort Sumner including most of the major leaders. Some one hundred to two hundred recalcitrants remained scattered through the mountains as far west as Arizona

and continued to constitute a major problem.⁴⁷ It was a problem that years of strenuous campaigns did not eliminate and only partially controlled. The campaigns against the Indians began as soon as Carson's men reached Fort Stanton. Carson's men were one tine of a three-pronged force that included troops from Mesilla and Franklin who invaded the Mescalero heartland. They made little contact with hostile Indians and none with combatants, but their pressure helped drive the moderate Indians to surrender at Fort Stanton.⁴⁸ This became the pattern for dozens of patrols, large and small, carried out between late 1862 and 1865. Many covered enormous distances over rugged terrain, sometimes more than five hundred miles. Few patrols made contact with hostile Indians, but they drove the Apaches from their safe base areas where they normally left their families and kept them constantly on the move, short of food, and threatened at every turn. Although this did not eliminate the threat of Indian depredations, it reduced it to manageable levels and eventually induced all the Apaches, except a small hard core, to surrender.

At any one time, at least one and often two or three patrols would be out from Fort Stanton. For example, on 24 December 1862, Carson reported that he had two patrols in the Mescalero Country, while Col. James R. West at Mesilla also had two patrols chasing Apaches.⁴⁹ To facilitate operations, a semi-permanent depot was established, on West's suggestion, at Tularosa, where a group of Hispanic farmers from Mesilla had recently settled after disastrous floods along the Rio Grande destroyed their farms. Raising fodder for cavalry horses gave the farmers a market for their produce, while easing the Army's critical supply problem.⁵⁰ Operating from Tularosa, a party of New Mexico Volunteers and civilians pursued and intercepted a band of sixty Apaches in the Oscura Mountains in April 1863, killing fourteen and wounding many. These Indians, including women and children, had approached a train traveling form Socorro to the salt lakes under a flag of truce and then treacherously attacked.⁵¹ Two wounded men survived, and each found help: one met a patrol from Fort Stanton led by Lt. L.A. Bargie and the other met the party from Tularosa under Capt. E. Duren. The combined pursuit force surprised and overran what was probably a permanent camp site. Some ten wagon loads of dried meat were destroyed.⁵²

Clashes with the Indians were almost continuous. In May 1863 a farmer on the Ruidoso River named Harding was killed and ten or twelve horses stolen. In March and June express riders were attacked near the Gallinas Mountains. They escaped by abandoning mules and mail. On 24 June 1863, Lieutenant Bargie was killed while successfully extricating his escort

form an ambush on the Jornada. General Carleton was particularly enraged by an attack on two of his express riders from Fort Stanton near the Gallinas Mountains on 28 June 1863. One man was killed, and Pvt. N. Quintana was wounded and captured. The Indians then tied him to a stake and burned him alive. On 20 June Capt. A. H. Pfeiffer of the First New Mexico Volunteers left Fort McRae for an outing at the nearby hot springs with his wife, two female servants, and a small escort. They were attacked by Apaches. Two men were killed and three wounded, including Captain Pfeiffer. The women, who had been bathing separately, were all shot and left for dead. A servant girl survived and identified the leader of the band as a Mescalero named Lorenzo whom she had witnessed surrendering to authorities at Fort Stanton a few weeks earlier. The officials at Fort Sumner insisted that no one could have left that post, but someone killed Mrs. Pfeiffer.⁵³

Indians were not the only thing the soldiers from Fort Stanton looked for. The threat of a new Confederate invasion was always there, although any real possibility grew even fainter through time. Nevertheless, patrols were constantly sent out, at least monthly, from Fort Stanton, down the Hondo to the Pecos and down it to the Horsehead Crossing, north of present day Pecos. Other Union patrols from Franklin and Mesilla also covered approach routes as far as the Horsehead Crossing. From the other side the Confederates sent their own scouts westward as far as the Horsehead Crossing. The various patrols sometimes detected one another's presence but avoided contact. The scouts down the Pecos were long and hard, in excess of three hundred miles, and although they were usually small (ten to twenty men), they were a constant strain on men and horses.⁵⁴

Even without contacting the Rebels, these patrols could be dangerous. Lt. Juan Marques was returning from the Horsehead Crossing on 19 July 1863 with his fifteen-man patrol when he was attacked by fifty Apaches on the Rio Hondo, probably near Tinnie, while he was in camp. The New Mexico Volunteers fought until their ammunition was expended and as the enemy strength had grown to more than two hundred, his men destroyed their rifles, abandoned their horses and mules and made their escape, leaving one man dead. Meeting the fugitives, a patrol under Capt. Emil Fritz returned to the battlefield and tracked the Apaches toward the Capitan Mountains. When he caught up with them the Indians broke into small bands, one of which raided Placitas [Lincoln] killing one man.⁵⁵

There simply were not enough men or horses at the fort to adequately perform all the missions that were assigned. The number of troops assigned to Fort Stanton averaged one hundred to two hundred men.

Some men had to be assigned to guard the horse herds and hay camp. Escorts were required for mail and supply trains. The post required a garrison and guards. There were never enough horses healthy enough to take to the field. One fort commander, Maj. Joseph Smith, pointed out that he never had more than seventy mounted men available for field operations. A year later Captain Brady had so few horses that the only way he could carry out his orders was to chase the Apaches on foot. He was so short of personnel that, at times, he didn't have a full guard mount available. Both men begged for more men and horses, but the Navajo campaign was by then soaking up all the resources available to the Army in New Mexico.⁵⁶

The fort's garrison hardly had enough manpower to even defend itself and the immediate area around. Twice in 1863, Indian raiders, probably Navajos, drove off most of the fort's livestock, horses, mules, oxen and cattle.⁵⁷ Farmers and ranchers nearby also were victimized. In December 1863 Navajos ran off horses and cattle from the Hopkins and Gilam hay farm. In February 1864 Captain Fritz chased a band of Apache horse thieves to the Guadalupe Mountains after they raided Placitas. Captain Brady followed another band that stole horses from Fredrick Stipich's farm near Placitas to the Peñasco before rain obliterated the trail.⁵⁸ In August 1864 Lt. Henry Gilbert, commanding a detached party sent by Capt. Francis McCabe to follow the trail of an Indian raiding party, followed it into Dog Canyon on the western slopes of the Sacramento Mountains. Although warned by the guide, Gilbert marched his men into an ambush. He, the guide, and another soldier were killed, and the other troops fled in panic abandoning horses, weapons, and Lieutenant Gilbert's body.⁵⁹

Most patrols resulted in no contact being made with hostile Indians. The frustration was best expressed by Major Smith after a lengthy scout from Fort Stanton along the western edges of the Sacramento Mountains. They had returned, Smith reported, "having accomplished nothing but the killing of one horse and learning a little of the geography of the Sacramento Mountains."⁶⁰

By mid-1864 the bloody campaigns to control the Apaches and Navajos were winding down, at least temporarily. The Army's entire scheme of pacification based upon settlement of the wild tribes on the Fort Sumner reservation was rapidly collapsing. Overwhelmed by nearly three times as many Indians as they had expected to capture, the Army could not feed nor clothe them. The Army was not even able to feed or clothe its own soldiers adequately. Crop failures in 1864 and 1865 at the Bosque Redondo completed the disaster. As early as 1863 some of the Mescaleros had slipped off back to

their beloved White Mountains. By the fall of 1864 most were gone from Fort Sumner, and had left by the following fall. To avoid Army attacks, many of the Mescaleros settled near Fort Stanton where their visibility was their protection. Fort Stanton in 1864 and 1865 gradually took on the nature of what would be its next function, the reservation for the Mescalero Apaches.

The decision to retain Fort Stanton as an active Army post was made by General Carleton who justified his actions to his superiors, describing the fort in glowing terms. Carleton, who had been stationed there in the 1850s, was obviously fond of the “little fort on the



Southeast New Mexico in 1864

Bonito.” He was also under pressure from settlers in the Tularosa, Bonita, Ruidoso, and Hondo River basins who were anxious for the protection of the U.S. Army and eager for the market the fort represented. Carleton viewed white settlement as the ultimate solution to the “Indian Problem” facing the Army and understood the importance of Fort Stanton in encouraging settlement.⁶¹ He seems to have deliberately tried to start a gold rush to the region and to the Gila by giving wide publicity to every rumored discovery. He also released some of his California troops, experienced gold miners, from active service to explore for gold at a time he was short of men. He was rewarded by the finding of a lump of gold on the ground near the Capitan Mountains in 1864. The gold, variously described as a nugget the size of a corn kernel or a musket ball found in a deer skeleton, triggered a small gold rush. Carleton also encouraged his California Volunteers to remain in New Mexico, allowing them to take their discharge in the territory and to purchase their Army horses and weapons.⁶² Many did, and these were the men who determined the course of history in Lincoln County for decades. They included, William Rynerson, Emil Fritz, Lawrence Murphy, Warren Bristol, William Brady and others. Of the Confederates, only Alex Duval is known to have returned to Lincoln County after the war. Clearly by 1865 a new era had dawned for Fort Stanton and its surrounding area.

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BETTY CARTER, SCHOOL NURSE

As told to and recorded by Eloise S. Evans

Betty's description of her life as a School Nurse was transcribed from an oral history tape she made with me in 1990. The tape and complete transcription are available in the Archives and special Collections Department, New Mexico State University Library Archives.



19761121S Levu book when BM (Carter) was Coordinator of Nurses

School nursing has undergone many changes since the mid-twentieth century, but the school nurse was then, and still is, one of the crucial people in a child's life, particularly those children who routinely receive only minimum health care.

Betty Carter arrived in Las Cruces in the late nineteen-fifties to resume her career in nursing. She had grown up in Ohio in a family of five children, four of them boys. When her time came for college, her father, who firmly believed a college education was important for boys, had to be persuaded that the same was true for girls.

Betty Carter:

I was going to nursing school, and just the week before I was to start, my father ran into the Dean of the college of Mount St. Josephs on the Ohio, and she talked him into permitting me to change my plans and go to college there. I graduated with the Bachelors of Science in Nursing Education. I came out to Albuquerque and taught student nurses at Virginia School of Nursing for three years. Then I started having my family. I did not work [again] until we moved from Albuquerque to Las Cruces. Then I worked for Dr.. Bill and Jim Sedgwick as an office nurse. I worked there for just nine months when I was offered the job as school nurse. I went to work under Harriet Statton, who as a wonderful supervisor, a great person, and when she retired in '71 , I got her position.

As a school nurse, Betty covered almost all of the elementary schools.

There were very few elementary schools in Las Cruces where I wasn't the school nurse. Way back then,

you had sick call, and you saw the children—you first. I was assigned at one time seven or eight schools. And I would see maybe four on Monday, Wednesday, and Friday, and three on Tuesday and Thursday. So you ran from school to school to school and saw the children who needed to see you that day.

Of course, we made home calls, to see parents to discuss family needs. When I started school nursing, I said my work was as much that of a social worker as that of a nurse.

One of our biggest problems- at one time I would say I spent probably ten hours out of a forty-hour week fighting head lice. The parents didn't have the facilities to do the job properly; probably didn't have the energies, but it made my job very hard. Because, of course, if you let those kids come to school you took the chance that you were going to spread it throughout the classroom.

The teachers usually found it. And when you found it in one child in a classroom, you had to check the whole class. And you tried to do it so you wouldn't offend anybody. So you went in, and you were going to have a health check. You were going to check eyes and ears and fingernails and hair, and you'd part the hair behind the ears, and that was where you usually found the nits or eggs. Of course the kids knew what you were doing, but if the parents objected, you were having a health check.

In the early sixties, Betty found herself having to search help for children needing medical attention beyond what she could offer.

There were some state agencies that would help us and we always-up until later years-we had doctors who were very good about seeing children for nothing. I noticed in my career, when I started, I could beg, and I did a lot of it, for medical care, food, shoes, clothes. I had a long list of service clubs who would help me.

Asked to name other educators she admired during her career, Betty came up with a long list -Corinne Bradley, Iona McMahan, Nile Baker, and Bill Floyd-to name a few.

Nile Baker, I liked him very, very much. I always thought he was a very good principal. He was the kind of a man who stayed in his office and whittled, and you thought,

“This man doesn’t know what’s going on.” But I don’t think a child went to a restroom that Nile Baker didn’t know about it. He just sat there and stayed back from things, just stepped in when he was needed, and that was my impression of him. I thought a great deal of him.

Some of the principals thought that the nurse could do no wrong, and they wanted to do nothing in the area of health without first clearing it with the nurse. If they had a child bleeding to death on the playground, they wanted the nurse to get there before they did anything for the child. I think other principals thought that the money spend on health care could be spend otherwise. I’ll be honest with you. We ran into both extremes.

In the sixties, there were not counselors in the elementary schools. The school nurse was often the only adult who was able to listen to the child with individual problems, and help him with these problems.

I am reminded of Chris McQuillan, one of the nurses who was working when I started. She was a great person. But she used to sit and talk to children by hours. She’d get in with a little scraped knee, and she’d wash the knee, and she would talk to the child. She thought that she was providing a tremendously needed service for that child, and I agree with her.

I always loved to work at the underprivileged schools. Of all the schools in this whole area, Washington was always my favorite; Lucero, Hermosa Height at one time was not as affluent as some of the rest. I loved to work with those parents. You felt great gratification being able to help them. When I started to work for the schools, I would say more often than once a month I would go out, and I would find no food in the home. And everything would stop while you went to try to find food for parents. [I’ve gone out and found a house with no furniture.] I want out with Harold MacIntyre. He was the principal at Washington, and he and I made a home call one day. And there was no furniture in the house. They had burned it to keep warm. I loved working with those people.

Betty was often the first person to offer help to girls who found themselves pregnant. At that time the schools had no program designed to help these girls stay in school, and Betty along with a few other concerned educators worked to change that.

I always thought - the Las Cruces School system was the second largest school system in the state - and I always felt they needed to take care of their pregnant teenagers better than they did. I can picture them; I can't remember their names. One girl became pregnant when she was not married and had not finished high school. Later she had her baby, and I think she gave the baby up.

We worked so hard to try to start some school, some educational facility for these kids. We didn't make it. We made trips to El Paso; we made trips to Albuquerque to see what was being done, what could be done, and we never could get anything off the ground here. And I think that those young kids who were pregnant, they not only had to take care of themselves, but they had that baby to take care of, and I think it's just horrible that they didn't get to graduate from high school to give them at least that much help to start supporting their child.

The only option was put them on home bound. You could not ask them to leave school, although I'm sure there were principals who would have liked to get them out of the schools. Fact is, in one of those schools, the principal asked me to come by, and he said, "Can't you get rid of her? She's pregnant." Of course you couldn't, legally. I didn't want to, but there was no way legally you could.

They were on home bound until they had their babies, and until they finished the semester. I always tried to fix it so if they had their baby, even in January, they could stay on home bound until May, until they got that semester. But they never came back to school. The next year they had the baby to contend with, and they never came back to school.

There were many things Betty witnessed and could not change. Parental involvement in the schools was often discouraged, for one thing. The school nurse was one important link between the school and the home. Betty thinks that this has changed in recent years.

I think all school personnel used to think they wanted to do the educating. Let the parents stay in the home. I think principals fought parental participation in the schools. They'd come maybe and do volunteer work, but they did not participate in any of the decision about the education of their children. Now, it's changed and the theory is to have more parents come and participate: the more the better.

I can remember a little boy in the first grade. I discovered he had a hearing problem, and I started agitating in his home. "Please take him to see about it! Please take him to see about it! Let's look into it." I think that child hit the fourth of fifth grade before anybody convinced the mother that the child was anything but stubborn, and he had a horrible hearing problem.

Betty retired in June of 1984. She still runs into former students who remember her as a good school nurse and a good friend. You can probably find her at the Las Cruces Bridge club enjoying a new interest.



Eloise S. Evans previously published two oral history interviews with Doña Ana County educators in the *Southern New Mexico Historical Review* "Recollections of a County School Teacher (1997) and "Blackboards and Ditches" (1999).

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J. PAUL TAYLOR: TRUE SON OF THE MESILLA VALLEY

An Oral History by Donna Eichstaedt

Perhaps the Mesilla Valley's most revered citizen, J. Paul Taylor, has been many things to many people—the youngest son of a Hispanic mother and an Anglo father, younger sibling to four sisters and one brother, husband of Mary, father of seven, grand-father, history scholar, teacher, educational administrator, historic preservationist and state legislator. And most recently, he and Mary are the proud donors of their historic home in La Mesilla to their beloved state of New Mexico. How is it, you might ask, that one man can contribute so much, and still walk the brick streets of Mesilla with such humility? One only needs to spend a few minutes with J. Paul Taylor to realize that you are in the company of a special man, a gentle and modest humanitarian, a caring human being - a friend to all. It also soon becomes apparent why KRWG-TV station recently called him “J. Paul Pureheart” in a special program dedicated to his life. And yet this man, who is so loved in the Mesilla Valley, credits others with his life's joys and accomplishments. He has only kind words for his childhood friends, adults in his community who nurtured him, and the family from whom he was molded.



This is a man who has walked softly yet affirmatively through life—not with a big stick, but with a big heart. His life reads like a Horacio Alger story—a boy born to a humble yet dignified farm family in the “Roaring 20s” whose home sat behind a row of Mulberry trees in the small village of Chamberino, New Mexico—only a few dozen yards from what is now Route 28:

The little community is on a hill but I was born in the valley. My father was a farmer and my mother was a farm wife. My mother bridged the gap between the Hispanic community (the larger community) and the Anglo-American community which was smaller but growing. So, I was born into this mixed family but my mother used English more than Spanish even though I grew up in a Spanish-speaking neighborhood. Life was primitive in those days...there was no electricity... we used oil lamps. We had no bathroom facilities.

And, like Horacio Alger boys-he worked hard for an education and found success-in J. Paul's case-in educating others and in eighteen years of government public service.

J. Paul Taylor (John Paul-or Paul as most people call him), was born on 24 August 1920 to Margarita Romero, the daughter and granddaughter of two prominent New Mexico Republicans, and William Robert Taylor, a Texas Democrat and grandson of a Confederate soldier. His father and grandfather moved to El Paso, Texas in 1886 and opened the Taylor Dairy, though Robert worked for the railroad. When his work sent him to Estancia, New Mexico, he met and courted Margarita Romero, who lived on her father's ranch nearby. After a well-chaperoned courtship, Margarita and Robert decided to marry, but Grandfather Romero was less than pleased. "You're doing all the wrong things," he said to his daughter, "You're marrying a Texan-you're marrying a Protestant -you're marrying an Anglo-and what's worse-you're marrying a Democrat!"

Paul has vivid and fond memories of people and places in the Mesilla Valley and joyfully recalls his life with his sisters and brothers, neighbors such as Sam Donaldson's mother, poor folks traveling through on their way to California, and a handful of schoolmates whose names he recites with ease.

I was a child of the Depression and so I was also a child of the Dust Bowl and people would stream in and camp in our yard...and now that I think about it, I think that our farm was marked for that, because people knew where to stop and they would stop and would stay a day or two. My mother would kill a chicken-we always had a lot of chickens. If there was a pig, my Dad would kill a pig and feed these people and they would go on their way.

Paul also remembered that people would say to his mother, "Why do you do that? They don't appreciate what you do for them." But his mother would say, "I don't do it for appreciation-they need it for where they're going." In later years, his mother would tell him about certain people who she once fed who stopped back years later to say "thank-you." She would tell Paul, "See, they did appreciate it."

He is proud of his parents' generosity and delighted in telling the story about his father's gift to his most valued farm hand, Manuel Barreras:

Manuel Barreras worked for my father, and then for my mother until she died—for forty-five years he farmed the

place. In the beginning, he made like a \$1.00 a day, but my father always gave him a piece of land and everything he farmed off of that land was his. He could use it anyway he wanted to—he planted his crops, he gathered his crops, he got the returns from it. My Dad paid for the water rent—in that sliver of land—acres or whatever. He was just like family.

Animals were an important part of Paul's youth."We always had cows. I even milked two cows each day when I was in college and sometimes I didn't have time to take a shower. Probably some of my friends thought, 'My gosh, he smells like a cow!'" He also fondly remembers other animals in his life—a German Police clog named Sandy, and later Cocker Spaniels. He also raised and sold rabbits, but an allergy resulted in having to sell them. "The doctor said I had to get rid of the rabbits—all seventy of them!"

Paul has sweet memories of his childhood in the Mesilla Valley. He remembers happy days with neighborhood friends, movies in El Paso, hours of riding on a friend's kind and gentle horse, and swimming in the Rio Grande and canals. "We swam in the Chamberino canal, the La Union canal—or the river. I wasn't such a good swimmer, but that was the thing I enjoyed most." He is amazed his parents did not object, as there was quicksand, and sometimes dead animals floated by. Other fun remembered was in climbing trees. When friends or cousins came to visit, they would climb the trees near his house and at other times, the huge cottonwoods provided a special haven for Paul when he wanted to get up in the tree and out of the world and think, or maybe, as he said, " ...when I wanted to avoid a little work or something."

Other forms of recreation for Paul and his friends included games of basketball using the inside rim of a Hills Brothers Coffee can.' They would tack the round rim onto a window sill outside the house and that would be the goal. A tennis ball was used because they did not have a real basketball. His mother was careful to save her coffee lids for that purpose.

When asked if he had a bicycle, Paul responded:

I had a hand-me-down bike. My brother had a bicycle—it was an Elgin bike and you have to remember he was eleven years older than I. So it sat in the tool shed and it stayed there until my Dad fixed it up for me. So I had an old bike. He had a horse. I never had a horse. And that was the one thing I longed for most in my childhood - a horse.

Paul's father had mules and horses that were used for farming. But the Kohlbergs, friends of the Taylor family, had a horse and were generous in loaning him to people. Mr. Kohlberg used to say to Paul, "Now, whenever you want to ride, you just go down, get our horse... and you can ride..." One vivid memory is of the day he forgot to cinch up the girth tight enough and off he went, with the saddle ending up under the belly of the horse. He also fondly recalls sharing the Kohlberg's horse with a friend, Clara Mae Hanks and riding around together for hours.

Paul's younger years were influenced for the most part by women. He speaks admiringly about his mother, a woman raised in Las Vegas by parents of means. He recalls her generosity to others, her kindness as a mother, and her talents with butchering, canning, cooking and baking. "She used to provide milk to the school children at Chamberino School." He further credits his mother with being extremely important to the community. "I think it's a tribute to her that she spoke both languages and that she was the interpreter in that area of the valley, and people came to her for all kinds of problems." He fondly remembers that his mother made the most wonderful fruit-filled *empanaditas* that were always in demand for trade at school. And with a grin, he tells the story of how she would fill them with cotton on April Fools Day, and his friends were treated to a surprise.

Other women who influenced him were his sisters, who were determined he would grow up to be a gentleman. "I was surrounded by females-they wanted me to stand up straight; they wanted me to eat properly; they were on my tail to do the kinds of things they thought were appropriate." He further laments that one sister required him to chew his food sixty times before swallowing, and to this day he is still conscious of that demand.

Paul treasures the many friends and neighbors who nurtured him in childhood. "We were surrounded by interesting people" he states. One of those was Mrs. Harriet McGuire, a life-long friend. "Mrs. McGuire was present at my delivery, and my Aunt delivered me. I always said it was a good thing that Mrs. McGuire was there because evidently they forgot to record my birth. She was the only one who could prove my birth." He fondly remembers Mrs. McGuire as a strong and wonderful woman who taught school, made her own adobes, and ran her own farm. He also remembers that when Mrs. McGuire's two children went off to college, she decided to do the same."We graduated from college at the same time, and I remember having 'English Novel' and 'Elizabethan Age' classes with her. She put all of us to shame-she knew all the answers."

Another woman who Paul admired was Sam Donaldson's mother. Paul remembers that Mr. Donaldson died of a heart attack, and she had to raise Sam by herself. Paul recalls that Sam went to El Paso schools but later attended New Mexico Military Institute. He later graduated from Texas School of Mines and Metallurgy. Mrs. Donaldson used to say, "I know that people think Sam is too good to go to school here, but that is not true." After Paul's mother died, he would visit Mrs. Donaldson and remembered seeing her always reading a book. During their visits, he would inquire about her welfare, and she would tell him time and again that he and his wife and children were always in her prayers. But when the number of children born to J. Paul and Mar• Taylor increased to seven, she would say, "You know Paul-I pray for your family every single night-but Paul, you've had so many children I just say prayers for the J. Paul Taylor family." Whenever he would leave her house after a visit, she would remind him to take a dozen eggs along.

Probably the greatest childhood thrill for Paul was going to the movies. He recalls that on Friday evenings, he would hitch a ride with the *Harold Post* newspaper delivery man or woman and spend the weekend with his sister Valeria and her husband in El Paso. He remembers his sister being very generous and giving him twenty-five cents to go to the movie theater. The streetcar to the theater cost three cents each way:

I remember the first movie I ever saw. It was at the Ellanay... and it was *Four Feathers*, and it was silent-I remember that. But when I went to the Wigwam there were always cowboy pictures. It was ten cents to get into that theater. When I got out, I had a nickel which I could use for an ice cream cone or a candy bar.

Paul's favorite actor was Tom Mix although he admitted to never having been much of a "cowboy guy...I was born on the farm, reared on the farm, loved the farm, but I was never one of those guys who wore a big hat and boots."

Memories of grade and high school are also still vivid: There were only five of us but in 1934 we had a community graduation from eighth grade, which included students from LaUnion, San Miguel, LaMesa, Chamberino, Berino and Anthony. Only two of us from Chamberino finished high school-Opal Weems and I. And in 1938, we graduated from Valley High School in Gadsden.

Among his fondest high school memories is a trip to El Paso he and his journalism class took with their teacher to see Eleanor Roosevelt. "Eleanor Blue," as she was called, because of the beautiful blue dress she wore that day, was staying at the Cortez Hotel and had agreed to have a press conference. Paul remembered that their little group had crowded into two cars for the drive to El Paso, and all the way they practiced what they were to ask so they would not disgrace the teacher and themselves. He remembers her as a "powerful figure-you know she was tall..." Much to his delight, she concluded her time with the press and began taking student questions:

And so she took our questions and then we posed for a photograph. Well, guess what? We just obliterated everyone else in that photograph because there were so many of us...and we looked like-we looked just like we had come to school-I mean, maybe patched pants-we looked like country kids coming to town without dressing up and so-there we were-with Eleanor Roosevelt.

And so it was that in 1938, the childhood and youth of J. Paul Taylor's life came to an end and he enrolled as a college student at New Mexico College of Agriculture and Mechanic Arts (now New Mexico State University). He savored and treasured every professor and every class he ever took, graduating in 1942 with a Bachelor's degree in History. When asked about his favorite subject in college, of course it was History:

Well, I always liked History of the Southwest-you know they didn't teach New Mexico history then but I was imbued with the history of our state and so I connected everything with history of the Southwest....I took every Latin American history course I could get. Dr. Campa was on campus ...Dr. Edwards taught government...Dr. Johansen taught Sociology, and RM. Baldwin was Dean of the College of Arts and Sciences.

It was during his college years that he met his wife of sixty years, Mary Daniels Taylor. He vividly recalls seeing "this really beautiful young woman who used to go to church and always wore a hat and had this black hair-curly black hair." Soon he found out that his mother knew her mother, and when the four of them met by chance one day on the corner of Montana and Mesa Streets in El Paso while waiting for the Sun Carnival parade to begin, they were officially introduced."So, that is how we met-on the corner."

Mary was attending Texas School of Mines and Metallurgy (now UTEP) at that time, but the following year she transferred to New Mexico College of Agriculture and Mechanical Arts and soon after that they began seeing each other:

We had a lot of things in common. We were both kind of archaeology/anthropology people...and so we did things that other people probably didn't do.... Mary's father had a farm north of Hatch and there were a lot of arrowheads and things tip there so we would go up with her Dad and search for those-it was kind of outdoor/indoor things.

Paul and Mary attended class together also, and with a twinkle in his eye, he recalls one humorous story that he says,"Mary never likes me to tell."

One day Professor Baldwin said he wanted to find out how his students studied. He went down the row and he came to me and said, 'Mr. Taylor, how do you study?' I said, 'Well, I read the material and I write notes in the margin. When I finish reading the material I go back and study the notes so I'll have an overview of the chapter: Then he went to Mary and said, 'Miss Daniel, how do you study?' She responded, 'Well, I read the material and then I study the notes that Paul has made in the margin.' To that Professor Baldwin said, 'And Miss Daniel, just what would you do without Mr. Taylor?'

War began for America on 7 December 1941, and Paul remembers exactly where he was when he heard the news. "I remember vividly that I was studying in my bedroom and my mother had the radio on He had taken ROTC his first two years in college, which was a graduation requirement, and served in the ROTC band. He only weighed 118 pounds and did not think he could qualify for a military commission. Later he joined the regular drill battalion and while still in school, worked in the registrar's office. After graduation in 1942, he joined sixteen million other American boys in uniform. Paul enlisted in the Navy and requested to be sent to the Pacific theater but was instead assigned to Naval Intelligence and stationed in both New Orleans and El Paso. "One of my cousins had died in the death march and I felt compelled to go." As liaison to the cable and post censorship commander, one of Paul's duties while stationed in El Paso was to meet incoming planes from Mexico and interview passengers. Among those he questioned were movie stars Ann Sheridan and Joan Fontaine.

Paul and Mary were married at Immaculate Conception Church in El Paso on 27 December 1945 with his brother Robert and wife Helen as attendants. Dear friend, Harriet McGuire, made Mary's wedding gown, but the material came from Juarez as satin and taffeta were just not available in El Paso or Las Cruces. Since Paul was still in the Navy their honeymoon was spent on a train headed for New Orleans. Six months later, Paul was discharged, and returned to the college as associate registrar. He and Mary then began their long and productive married life together in their beloved Mesilla Valley.

Paul's prolific career as an educator began in 1951 at Mesilla Park elementary school, where he taught sixth grade for three years before moving on to Doña Ana grade school as teacher and principal. Moving up the ladder, he was named director of elementary summer school programs in 1954, followed by a principalship at Alameda school. He soon found himself in charge of transportation, physical education and athletics for the district, and recalls with a grin, "I didn't know a thing about transportation, PE or athletics." In time, he became director of program development, administering Title I programs and retired in 1985 as Associate Superintendent for Instruction.

During the early years of their marriage Paul and Mary began a family, which eventually included seven children—a big job on a teacher's salary "Mary stayed home and that is probably why they are such great kids.... I taught during the slimmers in order to keep the family going, so Mary is responsible for what they have become...." Robert, the eldest, is a special education teacher in Mesquite and Dolores is an anesthesiology technician. After Dolores, there is Mike, the first of the Taylor sons who was a Rotary exchange student in Brazil. Fluent in Spanish, Mike has held several state jobs, and at present is with the National Park Service as manager of the Route 66 program.

After Mike is Mary Helen, who, after teaching first, third, and fifth grades decided to shift gears and is now with the gifted program at Sierra Middle School. John followed Mary Helen and was also a Rotary Exchange student in Brazil. In turn, the Taylors hosted Brazilian and Mexican exchange students in their home for several years. John, the only Taylor child who is deceased, followed Mary Helen. Then came Pat, who Paul calls "the adobe guy" and correctly so, as Pat is without a doubt the most prominent adobe expert in New Mexico. Pat is presently working to restore the Mission at Socorro, Texas with the restoration organization, "Cornerstones."

The youngest Taylor child is Rosemary, who with her husband and two children represent the musical "wing" of the Taylor family. Paul

remembers with pride that Rosemary surprised him during her college senior voice recital by singing old New Mexican songs she had learned from her grandmother.

Paul's memories of son John are tender and poignant. "John was the political one in the family....He used to go to the precinct meetings with me and the county meetings with me...the Democratic meetings—he was really into it." But an internship in Washington during Watergate soured him on politics and he returned to New Mexico to major in Fish and Wildlife management at NMSU. Positions with the Department of the Interior in Minnesota and Puerto Rico led to his achievements in developing the wetlands at the Bosque del Apache Wildlife Refuge near Socorro. At the time of his untimely death from a massive stroke in 2004, John was also pursuing a doctorate in Range Management. Paul speaks reverently and with pride about John's life:

John created the wetlands at the Bosque del Apache—he did some wonderful things. I went to the memorial service for him in Socorro and people said to me, "This place wouldn't be like it is if it weren't for John". He was also working on his doctorate at NMSU in Range Management, and he came every Tuesday and Thursday to visit—it meant so much to Mary—meant so much to me too....You could hear John's booming voice coming down the hall, "Mom-I'm here-how are you doing today?"

In life, as in death, John's work is recognized throughout the country, and in 2003 he was named the Outstanding Fish and Wildlife person in the United for his efforts in rehabilitating the Bosque. Furthermore, one of his graduate school professors paid a visit to Paul and Mary after John's death and brought them thirty professional articles they had never seen that were written by their son.

John's legacy is a source of comfort for Paul, because with his death, someone else gained life. "John was a donor, and there was a woman who needed a kidney. She lived in Socorro and they knew her. It was a perfect matchand she is doing fine." John's death shocked and saddened his family and colleagues and brought sorrow to an entire community, but his legacy lives on in the body of another—and in the land he loved so dearly.

In addition to raising seven children, Mary Daniels Taylor has also earned a place among the Mesilla Valley's most prominent citizens. After graduating from college, she taught second grade and high school history. Two years after their marriage, Mary and Paul moved to Mesilla and in

1953 purchased the Barela-Reynolds property on the west side of Mesilla's historic plaza where they live today. Throughout her life she has served her community in countless ways. She has been a tireless preservationist, working for many years to save Ft. Fillmore and for her efforts, received the historical society's Hall of Fame award in 1983. Most recently, Mary completed a forty-year labor of love, the definitive study of her adopted village, *A Place as Wild as the West Ever Was: Mesilla New Mexico 1848/1872*. For her efforts, she has received numerous awards, most recently the book of the year prize from Friends of Branigan Library, as well as the Pasajero Del Camino Real Award from the Doña Ana County Historical Society.

J. Paul Taylor's life took a turn in 1986, when he was elected to the New Mexico state legislature from District 33. Serving nine terms, he represented the people of his district and New Mexico on various committees and was instrumental in gaining the passage of bills that benefited the health and well-being of New Mexico's citizens. Dear to his heart has been his tenure as chair of the Health and Human Services Committee, as well as being a strong advocate for the educational needs of the children of New Mexico - most notably early childhood education, all-day kindergarten and bilingual education. Furthermore, he has been a passionate advocate in Santa Fe for legislation supporting the art and culture of New Mexico.

Throughout their married life, Mary and Paul have collected a treasure trove of New Mexican and Native American art and artifacts. Their home is a veritable museum and their collection is a testimonial to their great love of New Mexico's artistic and cultural heritage. In keeping with Paul and Mary's interest in historic preservation and devotion to the people of their state, they recently donated their home, its contents and two adjacent commercial buildings in Old Mesilla to the Museum of New Mexico to be used as a State Monument. The property dates back to the mid-nineteenth century and had several owners and uses until the Taylors purchased it for their home in the 1950s. It has been lovingly restored and rooms have been added that are true to the home's original architectural style and materials.

Honors and accolades too numerous to name have been bestowed upon Paul in recent years. Foremost of these is the J. Paul Taylor Endowed Professorship in Early Childhood Education at New Mexico State University. Other honors include the "Contribution to the Arts" award from the New Mexico Endowment for the Humanities and the "Heritage Preservation Lifetime Achievement Award" by the New Mexico Historic Preservation Alliance. Most recently, the new visitor center in Old Mesilla has been named in his honor. The list goes on and his work continues.

He may be retired from public life, but hardly a day goes by that someone does not ask him to give a speech, appear at an important event, or give a tour of his historic home. Paul is easily approachable, down to earth, and always willing to share himself or his home with others. Though he is probably the most notable man in southern New Mexico, he is quick to give credit to others and brushes off praise for his accomplishments. He is also the gentleman his sisters always wanted him to be—and moreover—he is, in his own words, “thoroughly New Mexican.”

Donna Eichstaedt has been a resident of Las Cruces since 1992 and holds a doctorate in History from Illinois State University. She and husband Dr. Carl Eichstaedt have two daughters and five grandchildren. Donna is a retired College Dean and an adjunct faculty member at Doña Ana Branch Community College. Her specialty is Oral History, Native American History and World War II. She edited *Once Enemies, Now Friends* (Chuck Miles and Felix Pfaeffle), has published in both the professional and popular press and is a previous contributor to SNMHR.

In Memoriam

Ilka Feather Minter

Ilka Feather Minter, a long-time member of the Doña Ana County Historical Society and daughter of George Adlai Feather (DACHS president from 1964 to 1965), passed away 18 April 2005 in Las Cruces.

Ilka was a faithful and productive member of DACHS for many years. Among her contributions to the organization was her work on “The Las Cruces Historic Buildings Survey.” Further involvement included serving as Vice President from 1979 to 1981, hosting the annual DACHS picnic for many years, serving as speaker for the February 1978 monthly program and contributing an article “George Adlai Feather” to the first volume of *The Southern New Mexico Historical Review*. Ilka received the DACHS “Hall of Fame” award at the 1986 annual banquet.

Donna Eichstaedt

Book Reviews

M*arc Simmons of New Mexico: Maverick Historian* by Phylliss S. Morgan. Albuquerque: University of New Mexico Press, 2005. xx + 368 pp., photographs, endnotes, biblio. Index.

Marc Simmons is in a league of his own as a historian. Anyone who reads New Mexico history certainly knows this fact, but Phylliss Morgan has confirmed it with a remarkable new book about Simmons’s life, labor, and seemingly endless achievements.

Morgan’s book is divided into two main parts. The first part includes a short biography, covering Simmons’s earliest experiences in New Mexico, his education at the University of New Mexico, and his years of prolific research and writing ever since. One is struck by how well Simmons prepared himself for his career as a Southwest historian. He not only earned advanced degrees and mined information from the best archives, but he also traveled the region, learned the languages, met the locals, worked on ranches, and labored for years as a blacksmith. Simmons went so far as to build his own nineteenth-century style home, in which he still lives today.

Part I also includes a sample of Simmons’s previously published articles, focusing on his study of history and on individuals who have influenced his development as a historian, from Alfonso Ortiz of San Juan Pueblo to Frances Scholes of the University of New Mexico.

This brings us to page 93 of a 368-page book. Incredibly, the balance of these remaining 275 pages, or Part 2 of the book, is a bibliography of everything Simmons has written as of 2004. This includes forty-three books (his goal is fifty!)

more than 175 book reviews, and hundreds of articles, many of which have appeared in his popular newspaper columns since the mid-1970s.

Simmons is a respected expert on Spanish colonial history, the Santa Fe Trail, and Kit Carson, but even a cursory look at his bibliography reveals the breadth of his interests far beyond these three areas. According to Morgan, Simmons keeps as many as 150 active files at any one time.

If there is a flaw in the large volume, it is that its subject appears flawless. Even Simmons has acknowledged flaws in his favorite historical character. Kit Carson, although he too has been accused of excessive praise of Old Kit. One doubts that Simmons has any skeletons in his adobe closets, but identifying at least one shortcoming would have helped Morgan depict Simmons as a more believable mere mortal.

This half-facetious observation aside, Phyllis Morgan has performed yeoman service in compiling a valuable book. It already had a place reserved among my most-often-used reference books. It is destined to enjoy the same favored status in countless other New Mexico history collections across the Southwest.

Richard Melzer
University of New Mexico-
Valencia Campus

Science in the American Southwest: A Topical History. By George E. Webb. Tucson: University of Arizona Press, 2002. ISBN: 0816521883. cloth, 271 pp., 10 halftones. \$48.00.

Some of the most important advances in modern science in the United States through the last hundred years originated in the desert Southwest. In fact, this sort of scientific experimentation took place far before modern technical advances made a larger impact on society. A great portion of the population remains aware of the unique environment that serves as a living laboratory to refine and record projects that track experimentation in space, with animal and plant species, as well as with landforms and mineral resources. This process is detailed in *Science in the American Southwest: A Topical History*, which chronicles the evolution of scientific study in Arizona, New Mexico, and western Texas.

Webb points out that Spanish colonial explorers' record of their surroundings served as a baseline for later observations, except for the fact that early findings were not disseminated by the Spanish crown and thus remained unknown for centuries. It was, and continues to be, a source for new data in all kinds of scientific endeavors. Then, with the acquisition of the territory after the Treaty of Guadalupe-Hidalgo in 1848, scientific teams mapping the area also served as registrars for recording different varieties of plant and animal species. What followed later was the establishment of institutions of higher learning in

the region, which served to document and move new scientific theories into the public realm. Colleges such as the New Mexico College of Agriculture and Mechanic Arts in Las Cruces (present-day New Mexico State University) and the University of Arizona in Tucson were benefactors of this federal legislation. These made great strides in agriculture and other technical sciences in the years leading into the Twentieth Century.

Women's presence in the scientific community of the Southwest was being felt as well at this point. The greatest push of advances then continued after World War II. Spurred on in great part by World War II and the onset of greater military activity in Arizona, New Mexico, and west Texas, the Federal Government's presence became paramount. The geography of the region proved instrumental for early rocket testing, in addition to astronomical activity in the three states. This growth of post-war activity allowed the region to serve as a laboratory for large projects because it did not have the larger population centers or other geographical barriers.

Webb does a very good job in presenting his material through emphasizing the significance of scientific advancement in the context of a growing region experiencing great change. As a general introduction to those interested in scientific history and the development of the region that is not framed in a social history mindset, this is an interesting read, not too narrowly focused on any one facet of scientific work. On the negative side, some of Webb's editing process failed him at times, as he identified New Mexico State University as just the New Mexico College on at least two occasions. That alone, however, does not disqualify it as a well-researched work that will be enjoyed by many interested in this slice of history.

Bill Bohem
Archives and Special
Collections Department
New Mexico State University Library

From *Maryland to Russia with John IV Adkins* by Edward M. Perdue, 135 E. Main St., Unit C7, Westboro, Mass. 1996. 662 pages, bibliography, acknowledgements, maps, illustrations, softcover: \$75.00.

The Doña Ana County Historical Society receives numerous requests for information from researchers around the country for information on people and places in southern New Mexico. Sometimes it is difficult to provide the data requested. Other times, when the society is able to help, a fascinating story emerges. A case in point was a request from Mrs. Hazel Garland of Edgewater, Maryland back in 1995. (See *Southern New Mexico Historical Review*, Volume V, page 65). Mrs. Garland was helping her cousin,

Mr. Edward Perdue of Westboro, Massachusetts fill in some blanks in the very peculiar career of one of their relatives, John William Adkins. The result is a 662-page book by Perdue, entitled *From Maryland to Russia with John W. Adkins*.

Mrs. Garland and Mr. Perdue knew their relative had spent some time in New Mexico, hence the request to our historical society. Along with her request, Mrs. Garland sent three photos to then president, Chuck Miles. Miles was able to identify the photos and solve a small part of the mystery of John William Adkins.

John William Adkins left his home in Wango, Maryland in 1914 to see the world. He reached New Mexico via El Paso in December of that year and sent a postcard home from "Berino, New Mexico." In a letter to his sister, he indicated he was working on a ranch that grew Alfalfa and fruits. He also said: "We will be going into the dairy business soon...." A photo of Mr. Adkins in full "cowboy" garb suggests he may have ridden horses at the ranch or at least wanted to.

The next stop was California, and then Montana. He spent time in Panama and later Alaska where he became involved with the International Workers of the World—or "Wobblies."

To avoid service in World War I, he went to Vladivostok, Russia, in hopes of getting a ship to Argentina. It was a bad time in Russia, as citizens who talked to foreigners were often sent to prison for counter-revolutionary thoughts and spying. It was also a time when the practice of inviting foreigners to work in Russia was coming to an end. To further complicate Adkins' problems, the Russians finally told him they did not have diplomatic relations with any country so could not get him a visa to visit Argentina. One cynic said, "The population of Russia at that time was divided into three categories—prisoners, former prisoners, and future prisoners." Adkins was expelled to Estonia, returned to Russia and finally was imprisoned as a "socially harmful element."

A procedure extensively used at that time in Russia determined the fate of many prisoners. Shortly before a prisoner completed his sentence he might be curtly informed that "...in the interest of public safety it has been decided to prolong your imprisonment for an indeterminate period." So, the search for John William Adkins ended in a prison, but his actual fate is unknown.

Perdue made several trips to Russia in search of information about his relative, John W Adkins. He was treated well and received extraordinary cooperation from archivists and historians. His visits to Russia have produced

a trove of reference material, fascinating photographs and many interesting footnotes about conditions in Russia in 1917 to 1929.

Chuck Miles

Las Cruces, New Mexico

C*hanging National Identities at the Frontier: Texas and New Mexico, 1800-1850* by Andres Reséndez. New York: Cambridge University Press, 2005. ISBN: 0-521-54319-3, paperback, xii + 309 pp., illus., biblio., index. \$23.99.

Many New Mexicans define themselves and the unique history and culture of the state as being emphatically Not Texan. This groundbreaking new study by Mexican scholar Andres Reséndez demonstrates that there were actually many similarities in the response of the two former Spanish provinces to the advent of Mexican independence and to the arrival of Anglo Americans in the region.

The author sought to examine the character of the several national identities that emerged in the vast border region at the end of the Spanish colonial period, during the Mexican period, and through the first years of United States over the area. Reséndez argues that the State and the Market were the two most powerful forces acting on the residents of the border region. He makes the point that Mexicans on the northern frontier were more at ease with foreigners arriving in their territory in ever increasing numbers than was the Mexican central government. For the citizens of the far north, the threat posed to the Mexican nation was more than offset by the increased economic opportunity the newcomers provided. The government in Mexico City realized the danger but could do nothing to stop it.

Reséndez compares the revolts against the Mexican government that took place in the 1830s in Texas and New Mexico. Both rebellions began as responses to the efforts to centralize the national government by taking power from the regional governments. The results of the Chimayo Rebellion and the Texas Revolution were dramatically different, but the motives were remarkably similar.

This is an outstanding piece of scholarship and merits a place on the shelf on anyone with an interest in the often neglected Mexican period of New Mexican history.

Rick Hendricks

New Mexico State University

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