

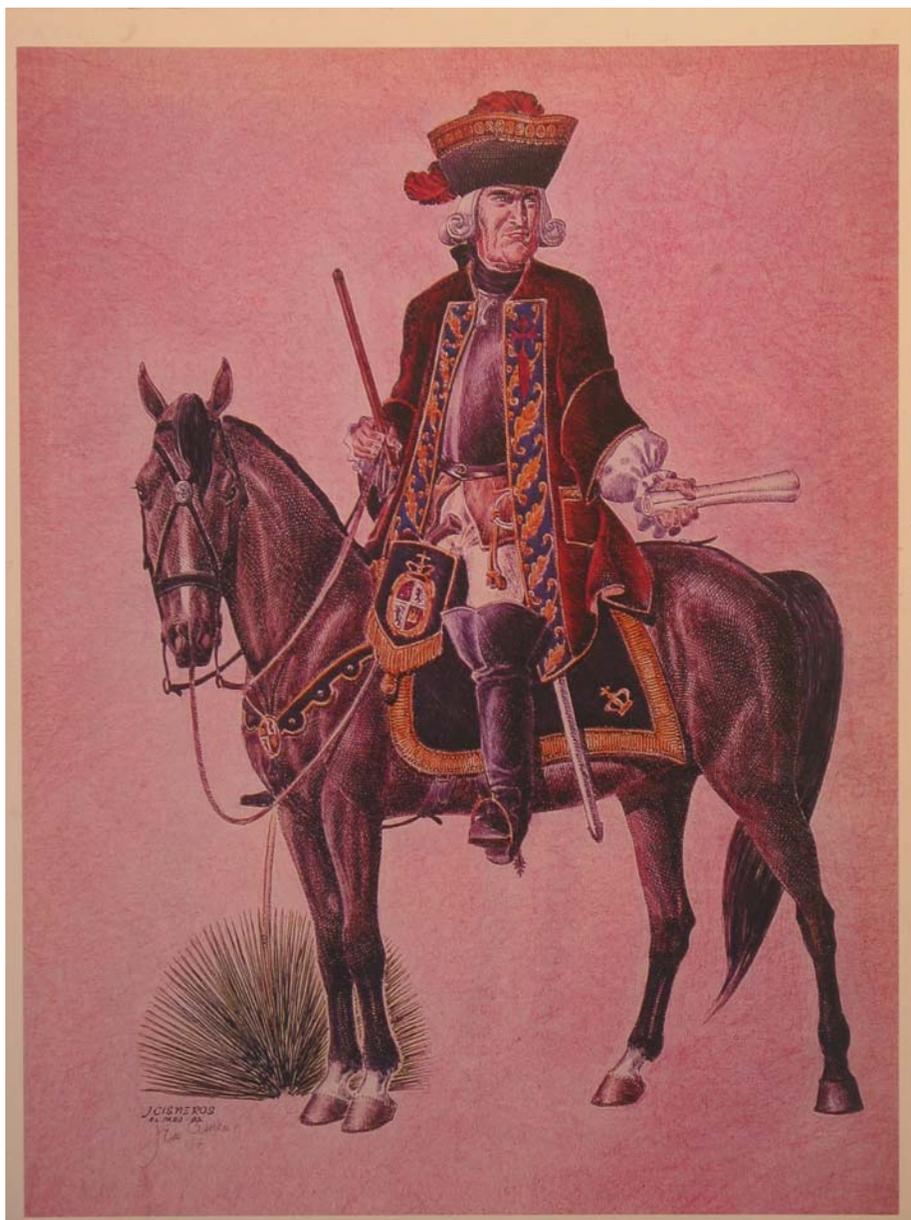
Chronicles of the Trail



*Quarterly Journal of the Camino Real de Tierra Adentro
Trail Association*

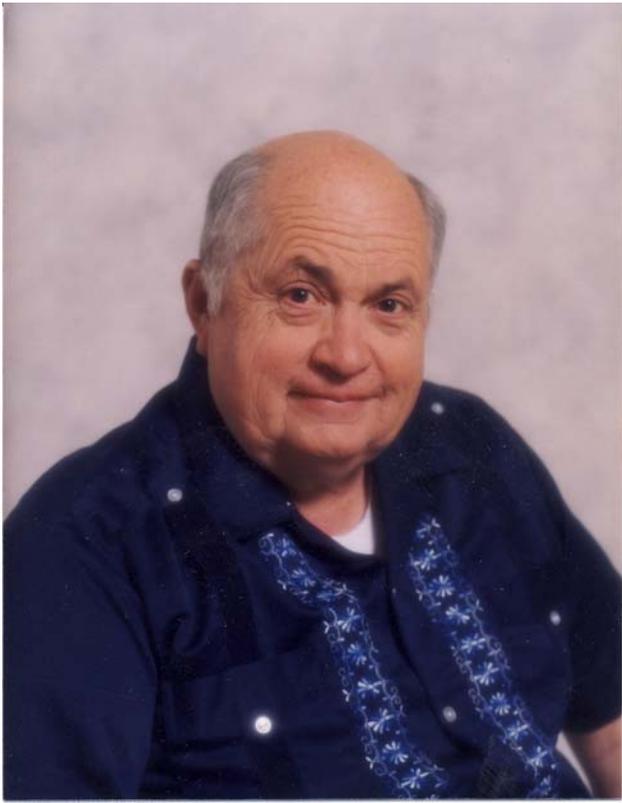
Volume 3, No. 4

Fall 2007



"Dn Pedro de Rivera / Gen. Inspector of the Presidios / Late 18th Cen."
José Cisneros '92

PRESIDENT'S MESSAGE



Patrick Lucero Beckett

This past quarter has been a busy one for your executive committee and board. CARTA has had six meetings with Spaceport America's Spaceport Advisory Committee (SAPDAC), each one lasting from 2 to 4 hours in or around Truth or Consequences, New Mexico.

The SAPDAC is have been comprised of only one individual from each of the following organizations: Spaceport America; Federal Aviation Authority; New Mexico State Land Office; El Camino Real International Heritage Center; New Mexico State Historic Preservation Office; New Mexico Fish and Wildlife; National Trust for Historic Preservation; New Mexico Heritage Preservation Alliance; Bureau of Land Management; National Park Service; a Ranch owners representative; and CARTA. Your President, Pat Beckett has been CARTA's lead most of the time. Vice-President John Bloom has filled the slot when the president was not able to attend. John Bloom and Jean Fulton, CARTA Secretary, have also been in the audience at a number of the meetings. I want to thank these two individuals for their great help during these meetings.

On June 12th, John Bloom met with Spaceport America and their prospective architectural contractors in Albuquerque about the specifics of spaceport design. In the afternoon, I spoke briefly on the history of El Camino Real de Tierra Adentro to them in Truth or Consequences; then Jean Fulton and I went to the Spaceport site and Jean gave them a tour of the trail and the Yost overlook.

On September 18th, after a special SAPDAC meeting about input on the "Cultural Resources Survey of 2,700 Acres for the Proposed Spaceport America, Sierra County, New Mexico," I participated in viewing a number of archaeological sites identified in the new report, prepared by Zia Engineering. As a Consulting Party on the coming Spaceport Environmental Impact Study (EIS), we will be preparing a response to the CRM report and later to the EIS report.

The early meetings with then-NM Secretary for Economic Development, Rick Homans, and Spaceport America planners have resulted in a plan and construction design for Spaceport America that features a low, bermed profile. This will provide a low profile when viewed from the proposed Yost Draw Overlook.

June saw your president speaking at two separate functions on the Camino Real. On June 14th, The National Trust for Historic Preservation named El Camino Real de Tierra Adentro one of the eleven most-endangered places in America. They announced this on the historic Mesilla Plaza with four speakers, including CARTA. The other event was at Tomé Hill, northeast of Belen, where a new El Camino Real de Tierra Adentro sign was erected. In both instances I spoke about my Lucero forebears coming to New Mexico in 1617 on the Camino Real, and their later experiences in freighting on the trail between Chihuahua and St. Louis, Mo.

Our recent elections resulted in your entire Executive Committee being re-elected: Patrick Lucero Beckett, President; John Porter Bloom, Vice-President; Jean Fulton, Secretary; William Little, Treasurer; and R. Ben Brown, International Coordinator. Louann Jordan and George Torok were re-elected to the board. New board members are: Ben Sánchez of San Elizario, Texas, and Harry Myers of Santa Fe, NM. To these new members of the board, WELCOME. To William Porter who also ran, a warm thank-you. A very special thanks goes to our two outgoing board members, Conchita Lucero and Ida Baca. We will miss you.

I want the CARTA membership to come forward to propose individuals who would like to serve as officers or board members in the future. We also need your help to encourage people to join El Camino Real de Tierra Adentro Trail Association. A strong membership is necessary if we are to be effective in all our endeavors.

The recent annual meeting at the El Paso Museum of Archaeology in El Paso, Texas, was a huge success. I want to thank Ben Brown and George Torok for ramrodding the whole affair. A special thanks to Dr. Marc Thompson for making available the excellent facility for the meeting. (See page 1 for more details on the symposium program and events).

Patrick Lucero Beckett, President, CARTA

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Cover drawing
Courtesy of José Cisneros

New CARTA Officers and Board Members are listed on page 27

From the Editors

January First is the date to renew your CARTA membership. Tucked into the fold of this issue of *Chronicles* is your renewal application. Please take it out and use it now, so Jean doesn't have to pursue you next year. If you have already renewed, we thank you. Give the form to a friend – share the wealth of El Camino Real de Tierra Adentro. CARTA was founded “to facilitate goodwill, cooperation and understanding among communities and to promote the education, conservation and protection of the multicultural and multiethnic history and traditions associated with the living trail.” We want you as an ongoing member, continuing to write new chapters in the history of the trail. This year, especially, the Trail needs your support and active participation in conservation efforts. See John Bloom's recruiting speech on page 4.

This issue covers a wide range of topics. We have the last of four articles dealing with Zebulon Pike's travels in, and observations on, New Spain. Pike has some very interesting things to say about the people and institutions he visited two hundred years ago this past year. CARTA is grateful to Leo Oliva for editing and contributing these articles and to Hal Jackson for the accompanying photos and maps.

We also have a number of articles from the 2007 CARTA Symposium, which was both interesting and lively. Any time a number of scholars meet to discuss the relationship between the Spanish and the Pueblos, both terms apply. As an example, the text of Ben Brown's talk on *Violence in the Life of Juan de Oñate* is reprinted on page 21.

It was a pleasure to both recognize the lifetime work of José Cisneros and to provide him with the venue for his generous gift to the International Heritage Center. Copies of some of his work [part of the collection given] are found scattered throughout this issue.

The next issue of *Chronicles* will be Volume 4, number 1. Think about having your article published in the new year.

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CARTA looks forward to receiving contributions to *Chronicles of the Trail*. The purpose of our publication is to stimulate interest in the Camino Real de Tierra Adentro, encouraging readers to join in the adventure of memorializing and exploring one of the great historic trails of North America. Our target audience is the intellectually alive and curious reader who might also be interested in magazines such as the *American Heritage*, *Smithsonian*, or *Archaeology*. We can accept articles that range from 1,000 or 1,500

words up to 8,000 or 10,000 words in length. We can accept line drawings and black and white photographs, preferably in digital form, in a proportion that will fit in one or two columns.

Membership in CARTA is open to all. A membership application form is on page 26 and always on our Website.

2007 CARTA Symposium: People and Places on El Camino Real

On Saturday September 15th, the members of CARTA, the Camino Real de Tierra Adentro Trail Association, held their 4th annual meeting and Symposium at the El Paso Museum of Archaeology. Approximately 40 people attended. The theme of the symposium was "People and Places on El Camino Real." Papers were presented on a broad range of topics.



Part of the Symposium Audience

Camino Real scholars who gave presentations included Ben Sanchez and Ben Brown from El Paso; Jean Fulton and Mary Jane Garcia, Las Cruces; Luís Urías, Chihuahua, Mexico, and Rubén Durazo Álvarez, Durango, Mexico.

Reports on the status of El Camino Real National Historic Trail were given by Aaron Mahr and Michael Romero Taylor of the National Park Service and by Sarah Schlanger of the Bureau of Land Management.

The first morning session was moderated by El Paso Community College's Blanca Campa who introduced presenters and kept the schedule on track. Luís Urías, an independent historian from Chihuahua City who has participated in several previous CARTA functions, discussed some of the cultural and economic changes he has been observing in communities along the trail. Luis suggested that there be more interaction between trail enthusiasts in the United States and Mexico and encouraged CARTA members to visit some of the many sites in his home state of Chihuahua.

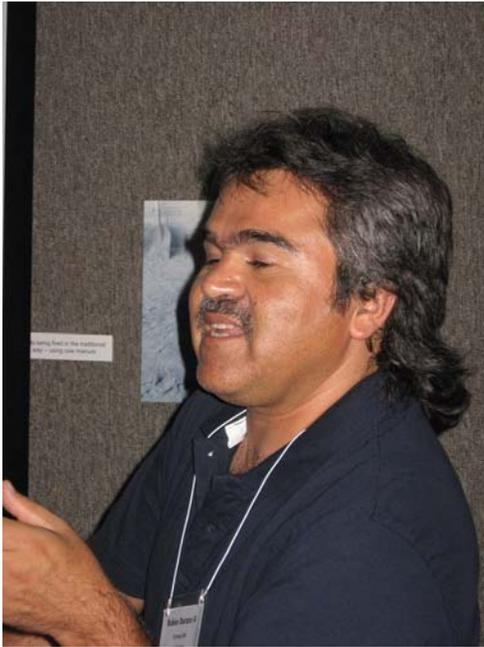
The high point of the Annual General Meeting was the presentation of a Lifetime Achievement award to José Cisneros, the artist best associated with the Camino Real. See article on Page 24.



Pat presenting José Cisneros with Lifetime Achievement Certificate

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Rubén Durazo Álvarez

Rubén Durazo Álvarez of Durango detailed the development of the Camino Real de Tierra Adentro in his home state. He traced the many routes the trail has taken over the centuries and showed examples of churches, haciendas, public build-

ings, and historic ruins along the trail. An elaborate PowerPoint presentation illustrated many sites along the Camino Real and presented maps showing the paths of the old trail along with modern roads and highways.

Mary Jane Garcia, a member of the CARTA board and a New Mexico state senator, gave a lively presentation about her hometown on the Camino Real, Doña Ana. She described the community's colorful history and many historic sites focusing on the recent re-development efforts underway. The audience got a glimpse of some of the restoration work taking place and saw an artist's conception of how a stretch of the old Camino Real in Doña Ana could be revitalized.

Jean Fulton, CARTA board member and Preservation Programs Coordinator for Cornerstones Community Partnerships, detailed the work that has taken place at Socorro, Texas. She described the restoration of the La Purísima Church and some of the problems encountered when working with aging adobe structures, especially those in the north. Many in the United States have been repaired and re-plastered with cement during the twentieth century, causing long-term structural damage. Jean described the process of stripping these compounds from the adobe and re-plastering with more traditional materials that allow the walls to breathe, reducing water damage. Both Fulton and Garcia praised Cornerstones'

unique efforts to bring "at-risk" youth into these restoration projects and help them be an integral part of rebuilding their communities.



Jean Fulton answers questions about adobe structure restoration

Ben Sanchez, newly elected CARTA board member and Executive Director of the El Paso Mission Trail Association, Inc., described the process of National Park Service certification for the community of San Elizario, Texas. The NPS/BLM Management Plan developed several years back details the procedure for certifying sites and lists a series of high-potential sites along the Camino Real de Tierra Adentro National Historic Trail. The historic Portales Building, now a visitor's center on the plaza in San Elizario, was one of the first sites to pursue and receive certification. That process, with which Ben was closely involved, led to efforts to add more Lower Valley sites to the certification list. The El Paso Community Foundation, El Paso County Historical Society, and El Paso Community College have been assisting with the process.

The second morning session was moderated by outgoing CARTA board member Ida Baca, Associate Dean, International & Border Program, New Mexico State University. Mike Taylor, Program Man-

... the trail is so much more than just a "Spanish" highway through the region.

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ager in the National Trails System Office, National Park Service, and Sarah Schlanger, BLM Lead for El Camino Real and Old Spanish Trail for the Bureau of Land Management, unveiled some preliminary plans for the Jornada del Muerto section of the Camino Real de Tierra Adentro National Historic Trail. Several locations are being studied as possible sites for visitor services including walking trails, wayside exhibits, and parking areas. These isolated, pristine segments of the trail would give visitors a first-hand look at the Camino Real as it existed in much of the region hundreds of years ago.

Mike and Sarah brought a special guest to the symposium, Aaron Mahr, Superintendent, National Trails System, Intermountain Region. Aaron was excited about



Aaron Mahr, Sarah Schlanger, and Mike Taylor speak on NPS/BLM plans

many of the plans underway to expand and promote the Camino Real, especially those involving CARTA. He expressed a desire to work closely with trail partners in developing projects that would help create more awareness of this great international historic trail.

Many of the people attending the symposium enjoyed lunch on the Museum grounds and used the time to explore the desert garden trails and tour the current museum exhibits.

In the afternoon, Hal Jackson, author of *Following the Royal Road*, a guidebook to the Camino Real de Tierra Adentro, described some of his favorite sites on the trail,

especially in Zacatecas. He gave a detailed overview of Panuco, the site of the Oñate hacienda and smelter outside of the city of Zacatecas. Marc Thompson described some interesting aspects of the Oñate expedition and a few of the misconceptions about Oñate, the Spanish in New Mexico, and the process of *mestizaje*.



Lunchtime on the grounds. A time to visit and to continue conversations from the Symposium

A panel composed of Jackson, Thompson, and Ben Brown, CARTA's International Liaison, explored the topic of violence and the Oñate expedition revisiting, once again, the famous story of Acoma Pueblo. The lead for this discussion was Ben Brown's lively discourse on "Violence in the Life of Juan de Oñate." The text of that talk is found on page 21. Discussion followed about the Spanish "Black Legend" and how the trail is so much more than just a "Spanish" highway through the region.

On Sunday, about 20 people journeyed through the Jornada del Muerto with CARTA President Pat Beckett, Secretary Jean Fulton, and NPS representative Mike Taylor. The tour included the Paraje de San Diego, a popular campsite near the river at the southern entrance to the Jornada; the Paraje del Perillo, a watering hole about one day's journey up the trail, and a stop to view some remains of the trail nearby. The highlight of the tour was a hike through the Jornada to view a well-preserved stretch of the trail that winds along the Yost Escarpment and overlooks the site of the proposed Spaceport.

Overall, the CARTA symposium was a great success.

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Special thanks go out to past CARTA president George Torok and International Liaison Ben Brown for all of their hard work in putting this wonderful event together and especially to Luís Urías and Rubén Durazo Álvarez for making the long journey to El Paso to participate in the symposium.

Photos by Ben Brown and Ben Sanchez.



Luís Urías and Hal Jackson



The Franklin Mountains from the Museum grounds

AN EXHORTATION

The time between issues seems to your editors to be so short! In the present case it is a matter of business, or busy-ness. President Pat Beckett has laid it out very well as to CARTA business in his message (opposite). We are involved in other business of course, but almost every day's newspapers carry new developments or commentary regarding Spaceport America, usually with implications and new concerns for "our" Camino Real. This "our" makes us sound possessive and we are that, but this historic trail is really a national and international treasure, the possession and concern of all North Americans, (Well, maybe we can let the Canadians off!) In this modest CARTA publication it is the editors' hope to promote this concern on a widespread basis.

How best can we do this?

Readers' ideas for use in future issues of CHRONICLES OF THE TRAIL are especially welcome, are urgently requested. More fundamental, however, is concern for growing CARTA's membership. This will mean wider circulation for CHRONICLES but more importantly it will mean more eyes and ears watching out for El Camino Real and more talking and messaging about it – not only about threats everywhere but also about opportunities for education, research, and writing about this historic international treasure.

Dear readers, we know you are also busy people, but we hope you will take this to heart as an earnest plea to talk to friends and acquaintances about how important is El Camino Real de Tierra Adentro, and how it can be supported by a strong, active vocal Camino Real Trail Association: us. Get them to join. We have a very nice brochure explaining CARTA, with membership information. We can send you some (phone or e-mail us) for you to pass on to friends and also, for instance, to place in spots where they will be picked up by possibly interested citizens. And so forth. Please give it some thought – and step up!

John Porter Bloom

ZEBULON MONTGOMERY PIKE'S REPORT ON THE INTERNAL PROVINCES OF NEW SPAIN, 1810, PART II

Edited with introduction by Leo E. Oliva, editor Santa Fe Trail Association Quarterly, *Wagon Tracks*, and member Pike Bicentennial Commission; maps and photos by Hal Jackson, chairman of Pike Bicentennial Commission and author of *Following the Royal Road: A Guide to the Historic Camino Real de Tierra Adentro*, University of New Mexico Press, 2006.

Please see the previous issue for the introduction to Pike's reports on the "internal provinces," as appended to the 1810 publication of his journals and reports of two expeditions, the first to seek the source of the Mississippi River in 1805-1806 and the second across the Plains to the Rocky Mountains, where Pike and his men were captured by Spanish troops and taken to Santa Fe and Chihuahua before being escorted to Natchitoches, Louisiana, 1806-1807. Pike's report on New Spain is concluded here with the sections on Texas and "general remarks." The sections on Senora, Sinaloa, and Coahuila are omitted because they are sketchy and contain little information not presented in the other sections.

[Texas]

Geography.—The province of Texas lies between 27° 30' and 25° N. latitude and 98° and 104° W. longitude, bordered north by Louisiana, east by the territory of Orleans, west by Cogquilla [Coahuila] and New Mexico, and south by New San Ander [Santander]. Its greatest length from north to south may be 500 miles, and breadth from east to west 350.

Air and Climate.—One of the most delightful temperatures in the world, but, being a country covered with timber, the new emigrants are generally sickly, which may justly be attributed to putrescent vegetation, which brings on intermittent and bilious attacks, and, in some instances, malignant fevers. The



Portrait of Zebulon Montgomery Pike

justice of these remarks are proved by the observations of all the first settlers of our western frontiers, that places which, in the course of ten or fifteen years, become perfectly healthy, were, the first two or three years, quite the reverse, and generally cost them the loss of two or three members of their families.

Mines, Minerals, and Fossils.—The only one known and worked is a mine of lead.

Rivers.—The river St. Antonio takes its source about one league to the north-east of the capital of the province (St. Antonio) and is navigable for canoes to its source, affording excellent fish, fine mill seats, and water to every part of the town. It is joined by the river Mariana from the west, which forms part of the line between Cogquilla and Texas, and then discharges itself into the Rio Guadalupe about 50

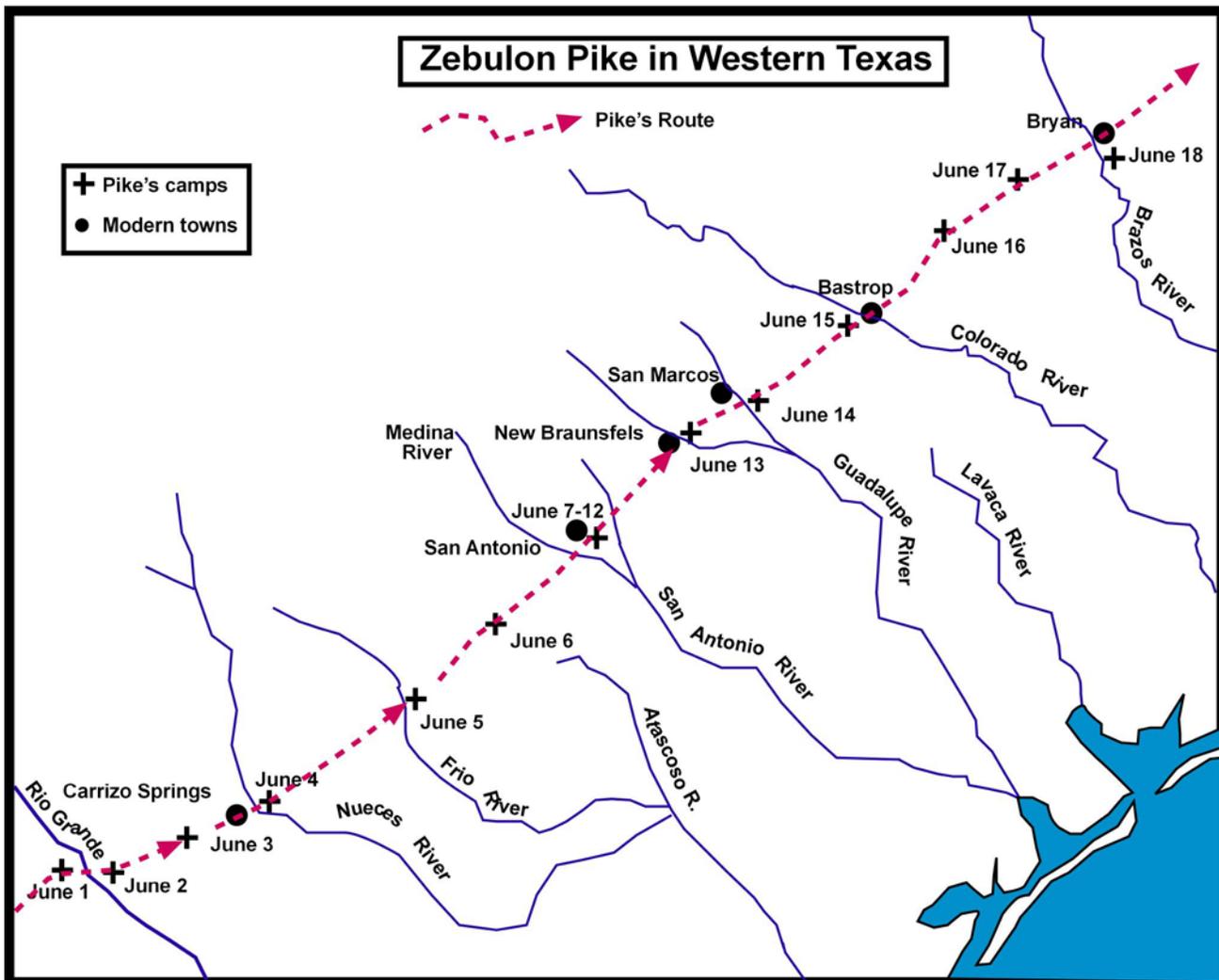
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miles from the sea. At the town of St. Antonio it is about twenty yards wide, and, in some places, twelve feet in depth. The river Guadalupe takes its source about 150 miles to the north-west of St. Antonio, where we crossed it: it was a beautiful stream, of at least sixty yards in width. Its waters are transparent and navigable for canoes. After receiving the waters of the St. Antonio and St. Marco it discharges itself into the south-west end of the bay of St. Bernardo. At the crossing of this river there is a range for the horses of St. Antonio and a "garde de caballo," with an elegant site for a town.

The river St. Marco takes its source about 100 miles north, twenty west of St. Antonio, and at the crossing of the road is thirty yards in width; a clear and navigable stream for canoes. By the road this river is only fourteen miles from the Guadalupe, into which it discharges itself.

The Red river [Colorado River of Texas] takes its source in the province of Cogquilla in 33° N. latitude and 104° 30' W. longitude, but bending to the east, enters the province of Texas, and, after a winding course of about 600 miles, disembogues itself into the bay of St. Bernard, in the 29° N. latitude. Where the road traverses it was at least 150 yards wide, and has a guard of dragoons stationed on its



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banks. Its waters are of a reddish cast, from whence it probably derived its name. This stream is navigable for boats of three or four tons burden.

The river Brassos takes its source in the province of Cogquilla in 34° N. latitude and 105° W. longitude, enters the province of Texas, and discharges itself into the gulf of Mexico in 28° 40', after a course of 750 miles. It is the largest river in the province, and, where the road crosses, is 300 yards wide and navigable for large keels. Its waters were red and turbid, its banks well timbered, and a rich prolific soil. Here was kept the only boat I recollect to have seen in the provinces.

The river Trinity takes its source in 34° N. latitude and 99° W. longitude, and discharges itself into Galveston's bay in 29° 30' N. latitude. By its meanders it is about 300 miles in length. Where the road crosses it is about 50 yards in width, with high, steep banks covered with timber and a rich luxuriant soil.

The rivers Nachez and Angelina are small rivers, about 20 yards in width, and after forming a junction, discharge themselves into the Trinity.

The river Toyac is a small stream, which discharges itself into the gulf of Mexico, at the same bay with the Sabine, in about 29° 50' N. latitude and 97° W. longitude.

The Sabine river, the present limits between the Spanish dominions and the territories of the United States in that quarter, takes its source in about the 33° N. latitude, and enters the gulf of Mexico in 29° 50'. It may be 300 miles in length by its meanders, and at the road about 50 yards in width. Here the Spaniards keep a guard and ferry boat.

Lakes.—Some small ones near the head of the Guadalupe and some branches of Red river.

Timber, Plains, and Soil.—This province is well timbered for 100 miles from the coast, but has some small prairies interspersed through its timbered land; but take it generally, it is one of the richest and most prolific and best watered countries in North America.

Animals.—Buffalo, deer, elk, wild hogs, and wild horses, the latter of which are in such numbers as to afford supplies for all the savages who border on the province, the Spaniards, and vast droves for the other provinces. They are also sent into the United States, notwithstanding the trade is contraband.

They go in such large gangs that it is requisite to keep an advanced guard of horsemen, in order to frighten them away; for should they be suffered to come near your horses and mules which you drive with you, by their snorting, neighing, &c they would alarm them, and frequently the domestic animals would join them and go off, notwithstanding all the exertions of the dragoons to prevent them. A gentleman told me he saw 700 beasts carried off at one time, not one of which was ever recovered. They also in the night frequently carry off the droves of travellers' horses, and even come within a few miles of St. Antonio, and take off the horses in the vicinity.

The method pursued by the Spaniards in taking them is as follows: They take a few fleet horses and proceed into the country where the wild horses are numerous. They then build a large strong enclosure, with a door which enters a smaller enclosure: from the entrance of



The Mission church at San Elizario (Pike called the community fort Elisiara). This is not the church that Pike would have seen but it is on the same site.

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the large pen they project wings out into the prairie a great distance, and then set up bushes, &c. to induce the horses, when pursued, to enter into these wings. After these preparations are made they keep a look out for a small drove, for, if they unfortunately should start too large a one, they either burst open the pen or fill it up with dead bodies, and the others run over them and escape; in which case the party are obliged to leave the place, as the stench arising from the putrid carcasses would be insupportable; and, in addition to this, the pen would not receive others. Should they, however, succeed in driving in a few, say two or three hundred, they select the handsomest and youngest, noose them, and take them into the small enclosure, then turn out the remainder, after which, by starving, preventing them taking any repose, and continually keeping them in motion, they make them gentle by degrees, and finally break them to submit to the saddle and bridle. For this business I presume there is no nation in the world superior to the Spaniards of Texas.

Population and Chief Towns.—St. Antonio, the capital of the province, lies in 29° 50' latitude and 101° W. longitude, and is situated on the head waters of the river of that name, and perhaps, contains, 2,000 souls, the most of whom reside in miserable mud-wall houses, covered with thatched grass roofs. The town is laid out on a very grand plan. To the east of it, on the other side of the river, is the station of the troops.

About two, three, and four miles from St. Antonio are three missions, formerly flourishing and prosperous. Those buildings for solidity, accommodation, and even majesty, were surpassed by few that I saw in New Spain. The resident priest treated us with the greatest hospitality, and was respected and beloved by all who knew him. He made a singular observation relative to the aborigines, who had formerly formed the population of those establishments under charge of the monks. I asked him "What had become of the natives?" He replied "That it appeared to him that they

could not exist under the shadow of the whites, as the nations who formed those missions had been nurtured and taken all the care of that it was possible, and put on the same footing as the Spaniards, yet, notwithstanding, they had dwindled away until the other two missions had become entirely depopulated, and the one where he resided had not then more than sufficient to perform his household labor; from this he had formed an idea that God never intended them to form one people, but that they should always remain distinct and separate."

Nacogdoches is merely a station for troops, and contains nearly 500 souls. It is situated on a small stream of the river Toyac.

The population of Texas may be estimated at 7000.

These are principally Spanish, Creoles, some French, some Americans, and a few civilized Indians and half breeds.

Agriculture.—The American emigrants are introducing some little spirit of agriculture near to Nacogdoches and the Trinity; but the oppressions and suspicions they labour under, prevents their proceeding with that spirit which is necessary to give success to the establishment of a new country.

Aborigines.—The Tancards [Tonkawa?] are a nation of Indians who rove on the banks of the Red river, and are some 600 men strong. They follow the buffalo and wild horses, and carry on a trade with the Spaniards. They are armed with the bow, arrow, and lance. They are erratic and confined to no particular district: are a tall, handsome people, in conversation have a peculiar clucking, and express more by signs than any savages I ever visited: and in fact, language appears to have made

"Timber, Plains, and Soil.—This province is well timbered for 100 miles from the coast, but has some small prairies interspersed through its timbered land; but take it generally, it is one of the richest and most prolific and best watered countries in North America."

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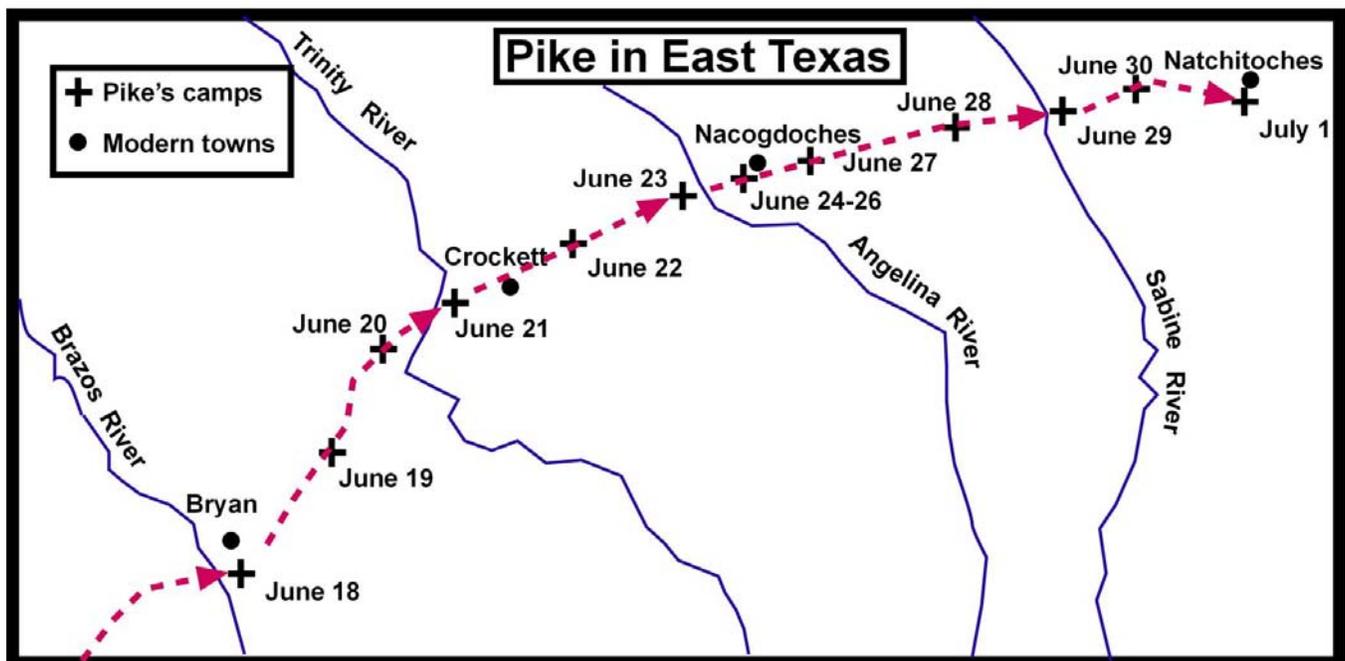
less progress. They complained much of their situation and the treatment of the Spaniards; are extremely poor, and, except the Appaches, were the most independent Indians we encountered in the Spanish territories. They possess large droves of horses.

There are a number of other nations now nearly extinct, some of which are mentioned by Dr. [John] Sibley, in a report he made to the government of the United States on these subjects. A few, and very few indeed, of those nations have been converted by the missions, and these are not in that state of vassalage in

position round the capital (St. Antonio) than in any other of the provinces.

[Antonio]Cordero [Governor of Coahuila and Texas], by restricting (by edicts) the buffalo hunts to certain seasons, and obliging every man of family to cultivate so many acres of land, has in some degree checked the spirit of hunting or wandering life, which had been hitherto so very prevalent, and has endeavored to introduce, by his example and precepts, a general urbanity and suavity of manners, which rendered St. Antonio one of the most agreeable places that we met with in the provinces.

Military Force.—There was in Texas at the



which the Indians further to the south are held.

Government and Laws.—Perfectly military, except as to the ecclesiastical jurisdiction.

Morals and Manners.—They being on the frontier, where buffalo and wild horses abound, and not engaged in any war with savages who are powerful, have adopted a mode of living by following those animals, which has been productive of a more wandering dis-

time I came through 988 men, from the actual returns of the troops which I have seen, five hundred men of whom were from St. Ander [Santander] and New Leon, under the command of governor Herrera [Simón de Herrera, governor of Nuevo Leon]. The disposition of those troops are as follows: 388 at St. Antonio, 400 at the cantonment of ———, on the Trinity, 100 at the Trinity, and 100 at Nagodoches. The militia (a rabble) are made some-

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what respectable by a few American riflemen who are incorporated amongst them and are about 300 men, including bow and arrow men.

Religion.—Catholic, but much relaxed.

History.—To me unknown, except what can be extracted from various authors on that subject.

[General Remarks on New Spain]

General Remarks on New Spain.—To become acquainted with all the civil and political institutes of a country, it requires a perfect knowledge of the language, a free ingress to the archives, and a residence of some years: even then we can scarcely distinguish between the statute laws and common law, derived from custom, morals, and habits. Under those circumstances it cannot be expected that I shall be able to say much on the subject, as I possessed none of the above advantages. I will, however, offer a few observations. To a stranger it is impossible to define the limits of the military and ecclesiastical jurisdictions, in every affair which relates to the citizens, and in fact with the soldiery, the force of superstition is such that I am doubtful whether they would generally obey one of their officers in a direct violation of the injunction of their religious professions. The audiences [*audiencias*] of Mexico and Guadalupe were formed, no doubt, as a check on the immense power of the viceroy. The number of members composing each is to me unknown, but they are formed of the viceroy, as president, with two votes, generals, and bishops. To their jurisdictions the appeals from the judgment of the intendants and all subordinate officers may be made in civil cases; but the military and ecclesiastical decisions are distinct: yet notwithstanding all this semblance of justice,

“To become acquainted with all the civil and political institutes of a country, it requires a perfect knowledge of the language, a free ingress to the archives, and a residence of some years: even then we can scarcely distinguish between the statute laws and common law, derived from custom, morals, and habits. “

should an individual dare to make the appeal and not succeed in establishing the justice of his claim to redress, he is certainly ruined. Where justice is so little attended to, when opposed to power and wealth, as in the Spanish provinces, the appeal is a desperate remedy. This tribunal or legislative body enacts all the laws for the general regulations of their divisions of the kingdom.

The captain generalcy of the internal provinces appeared to me to be much more despotical, for the laws or regulations were issued in the form of an order merely, without any kind of preamble whatsoever, except sometimes he would say, “By order of the king;” and such as the style of governors of provinces.

Morals, Manners, &c.—For hospitality, generosity, and sobriety the people of New Spain exceed any nation perhaps on the globe; but in national energy, patriotism, enterprise of character, or independence of soul, they are perhaps the most deficient: yet there are men who have displayed bravery to a surprising degree, and the Europeans who are there cherish with delight the idea of their gallant ancestry.

Their women have black eyes and hair, fine teeth, and are generally brunettes. I met but one exception to this rule at Chihuahua for a fair lady, and she, by way of distinction, was called “the girl with light hair.” They are all inclining a little to embonpoint; but none (or few) are elegant figures. Their dress generally is short jackets and petticoats and high heeled shoes, without any head dress. Over the whole dress they have a silk wrapper, which they always wear, and, when in the presence of men, affect to bring it over their faces, but from under which you frequently see peeping a large sparkling black eye. As we approached

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the Atlantic and our frontiers, we saw several ladies who wore the gowns of our country-women, which they conceived to be much more elegant than their ancient costume. The lower class of the men are generally dressed in broad brimmed hats, short coats, large waistcoats, and small cloths always open at the knees (owing, as I suppose, to the greater freedom it gives to the limbs on horseback), a kind of leather boot or wrapper, bound round the leg (somewhat in the manner of our frontier-men's leggings), and gartered on. The boot is of a soft, pliable leather, to which are fastened the spurs, by a rivet, the gaffs of which are sometimes near an inch in length; but the spurs of the gentlemen and officers, although clumsy to our ideas, are frequently ornamental with raised silver work on the shoulders, and the strap embroidered with silver and gold thread. They are always ready to mount their horses, on which the inhabitants of the internal provinces spend nearly half the day. This description will apply generally to the dress of all the men of the provinces for the lower class; but in their cities, amongst the more fashionable, they dress after the European or United States modes, with not more variation than we see in our cities from one six months to another.

Both men and women have remarkably fine hair, and pride themselves in the display of it. Their amusements are music, singing, dancing, and gambling. The latter is strictly prohibited, but the prohibition is not much attended to. The dance of —— is danced by one man and two women, who beat time to the music, which is soft and voluptuous, but sometimes changing to a lively, gay air. The dancers exhibit the motions of the soul, by gestures of the body, snapping the fingers, and sometimes meeting in a *stretched embrace*. The fandango is danced to various figures and numbers.

The minuet is still danced by the superior class only. The music made use of is the guitar, violin, and singers, who, in the first described dance, accompany the music with

their hands and voices, having always some words adapted to the music.

Their games are cards, billiards, horse racing, and cock fighting, the first and last of which are carried to the most extravagant lengths, losing and winning immense sums. The present commandant general is very severe with his officers in these respects, frequently sending them to some frontier post, in confinement for months, for no other fault than having lost large sums at play. At every town of consequence is a public walk, where the ladies and gentlemen meet and sing songs, which are always on the subject of love or the social board. The females have fine voices, and sing in French, Italian, and Spanish, the whole company joining in the chorus.

In their houses the ladies play the guitar, and generally accompany it with their voices. They either sit down on the carpet cross legged, or loll on a sofa. To sit upright in a chair appeared to put them to great inconvenience, and, although the better class would sometimes do it on our first introduction, they soon took the liberty of following their old habits. In their eating and drinking they are remarkably temperate. Early in the morning you receive a dish of chocolate and a cake, at twelve you dine on several dishes of meat, fowls, and fish, after which you have a variety of confections, and, indeed, an elegant desert; then drink a few glasses of wine, sing a few songs, and retire to take the *siesta*, or afternoon's nap, which is taken by rich and poor. About two o'clock the windows and doors are all closed, the streets deserted, and the stillness of midnight reigns throughout. About four o'clock they rise, wash and dress, and prepare for the dissipation of the night. About eleven o'clock some refreshments are offered, but few take any, except a little wine and water and candied sugar.

The government has multiplied the difficulties of Europeans intermarrying with the Creoles or Metifs to such a degree that it is difficult for such a marriage to take place. An officer, wishing to marry a lady (not from Europe) is obliged to acquire certificates of the

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purity of her descent 200 years back, and transmit it to the court, when the licence will be returned; but should she be the daughter of a man of the rank of captain, or upwards, this nicety vanishes, as rank purifies the blood of the descendants.

The general subjects of conversation among the men are women, money, and horses, which appear to be the only objects, in their estimation, worthy of consideration, uniting the female sex with their money and their beasts, and, from having treated them too much after the manner of the latter, they have eradicated from their breasts every sentiment of virtue or ambition, either to pursue the acquirements which would make them amiable companions, instructive mothers, or respectable members of society. Their whole souls, with a few exceptions, like the Turkish ladies, being taken up in music, dress, and the little blandishments of voluptuous dissipation. Finding that the men only regard them as objects of gratification to the sensual passions, they have lost every idea of that feast of reason and flow of soul, which arise from the intercourse of two refined and virtuous minds.

The beggars of the city of Mexico are estimated at 60,000 souls: what must be the number through the whole kingdom? And what reason can it be owing to that, in a country superior to any in the world for riches in gold and silver, producing all the necessaries of life and most of its luxuries, that there should be such vast proportion of the inhabitants in want of bread or clothing. It can only be accounted for by the tyranny of the government and the luxuries of the rich. The government striving, by all the restrictions possible to be invented, without absolutely driving the people to desperation to keep Spanish America dependent on Europe.

Trade, Commerce, Manufactures, and Revenue.—The trade and commerce of New Spain is carried on with Europe and the United States by the port of Vera Cruz solely, and the East Indians and South America generally by Acapulco, and, even at these ports, under

such restriction, as to productions, manufactures, and time, as to render it of little consequence to the general prosperity of the country. Were all the numerous bays and harbors of the gulfs of Mexico and California opened to the trade of the world, and a general licence given to the cultivation of all the productions which the country is capable of, with freedom of exportation and importation, with proper duties on foreign goods, the country would immediately become rich and powerful, a proper stimulus would be held out to the poor to labor, when certain of finding a quick and ready sale for the productions of their plantations and manufactories. The country abounds in iron ore, yet all the iron and steel, and articles of manufactures, are obliged to be brought from Europe, the manufacturing or working of iron being strictly prohibited: this occasions the necessary articles of husbandry, arms, and tools to be enormously high and is a great check to agriculture, improvements in manufactures, and military skill. The works of the Mexicans, in gold, silver, and painting, shew them naturally to have a genius which, with cultivation and improvement, might rival the greatest masters of either ancient or modern times. Their dispositions and habits are peculiarly calculated for sedentary employments, and I have no doubt, if proper establishments were made, they would soon rival, if not surpass, the most extensive woolen, cotton, or silk manufactures of Europe, their climate being proper to raise the finest cotton in the world and their sheep possessing all the fineness of wool for which they are so celebrated in Spain. These circumstances, together with the immense quantities of the raw materials which they have on hand, wool selling for a mere trifle, and in fact, they scarcely take the half from the fleece of the sheep, for the coarse manufactures of the country and to make beds.

I cannot presume to state the revenues of the country from official documents, but the following statements I have had from so respectable a source, and they are so confirmed by my own observations, that I think much reliance may be placed on their correctness. The

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mint coins, per annum, at least 50,000,000 dollars in silver and 14,000,000 dollars in gold, the one-fifth of which (the duty) is equal to 12,800,000. The duties on foreign goods and the amount paid by the purchasers of monopolies, may be estimated at 4,000,000 dollars, which, with the duty on gold and silver, makes the annual revenue 16,800,000. The civil list of the kingdom is 580,000, the military 7,189,200: these together amount to 7,760,200, which deducted from the gross revenue of 16,700,000, leaves a clear revenue

for the king (from his Mexican dominions) of 9,030,800. The money paid for the support of the clergy is not included in this estimate, as they receive their revenue through its own proper channel. The best paid officers under the government cost the king nothing in a direct line, yet the oppressive manner in which they pay themselves and impoverish the people, would render it better policy to abolish their impositions and pay them out of the public treasury by a direct salary.

The European troops are some of the choicest regiments from Spain, consequently we may

Provinces and places.	Disciplined and regular European troops.			Regular troops of the country.			Militia with regular field office and under pay.			Probable Armed citizens.	
	Cavalry.	Artillery.	Infantry.	Cavalry.	Artillery.	Infantry.	Cavalry.	Artillery.	Infantry.	Fire arms	Bows, arrows, and lances
	Xalapa Ina. Vera Cruz, Vera Cruz and sea ports, Mexico, Different provinces and viceroyalty, New Mexico, Biscay, Senora, Sinaloa, Cogquilla, Texas,	. . 1000	200 800	2000 2000	2000	3000 600 3400	1000 2000
Total	1000	1000	4000	5088	.	1200	7000	1000	3000	30500	109000

	<i>Cavalry.</i>	<i>Artillery.</i>	<i>Infantry.</i>	Cavalry, 13088
				Artillery, 2000
				Infantry, 8200
				Total 23288 disciplined and effective force.
European	1000	1000	4000	
Regular troops Mex.	5088	.	1200	30500 undisciplined militia.
Trained militia,	7000	1000	3000	109000 bow, arrow, and lance men.
Total	13088	2000	8200	162788 total force.

Chart copied from Pike, Appendix III, p. 40.

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put them on the supposition that they are well disciplined, and officered by men of honor and science.

“The appearance of the Spanish troops is certainly (at a distance) a la militaire; ... Their horses are small and slender limbed, but very active and are capable of enduring great fatigue. The equipments of the horses are, to our idea, awkward; but I believe them superior to the English, and they have the advantage over us as to the skill of the rider, as well as in the quality of the beast. ... in short, they are probably the most expert horsemen in the world.”

The regular troops of the kingdom who are in the vice royalty, acting from the stimulant of ambition and envy, are supposed to be equal to their brethren from Europe. The militia, with the regular officers, are likewise good troops, but are not held in so high estimation as the other corps. Those three corps, forming a body of 23, 288 men, may be called the regular force of the kingdom, as the militia of 139,500 would, in my estimation, be of more consequence against the regular troops of any civilized power than the ancient aborigines of the country were against the army of Cortes.

The particular observations which follow must be considered as applying to the troops of the internal provinces, unless it is stated to the contrary.

The appearance of the Spanish troops is certainly (at a distance) a la militaire; their lances are fixed to the side of the saddle under the left thigh and slant about five feet above the horse. On the right the carabine is slung in a case to the front of the saddle (or pommel) crosswise, the breech to the right hand, and on each side of the saddle, behind the rider, is a pistol: below the breech of the cara-

bine is slung the *shield* which is made of sole leather three doubled, sewed together with thongs with a band on the inside to slip the left arm through; those of the privates are round, and are about two feet in diameter. The officers and non-commissioned officers have their shields oval, being on both sides, in order to permit the arrow to glance, and they have in general the arms of Spain with Don Carlos IV. gilt on the outside, with various other devices, which add much to the elegance of their appearance on horseback, but are only calculated to be of service against savages who have no firearms. The dragoons of the vice royalty do not make use of the lance or shield, but are armed, equipped, and clothed after the modern manner, as also the dragoons of the eastern provinces. When they recently expected to be opposed to the American troops they were deprived of their lance and shield, and received the straight cutlass in their stead.

Their dress is a short blue coat, with red cape and cuffs, without facings, leather or blue cotton velvet small clothes and waistcoat, the small clothes always open at the knees, the wrapping boot with the jack boot, and permanent spur over it, a broad brimmed, high crowned wool hat, with a ribband round it of various colors, generally received as a present from some female, which they wear as a badge of the favor of the fair sex and a mark of their gallantry.

Their horses are small and slender limbed, but very active and are capable of enduring great fatigue. The equipments of the horses are, to our idea, awkward; but I believe them superior to the English, and they have the advantage over us as to the skill of the rider, as well as in the quality of the beast. Their bridles have a strong curb, which gives so great a mechanical force to the bridle that I believe it almost practicable with it to break the jaw of the horse. The saddle is made after the Persian mode, with a high projecting pommel (or, as anciently termed, bow) and is likewise raised behind: this is merely the tree: it is then covered with two or three covers of

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carved leather and embroidered workmanship, some with gold and silver in a very superb manner. The stirrups are of wood closed in front, carved generally in the figure of a lion's head, or that of some other beast, are very heavy, and to us present a very clumsy appearance. The horseman, seated on his horse, has a small bag tied behind him, his blankets either under him, or laying with his cloak between his body and the bow, which makes him at his ease. Thus mounted it is impossible for the most vicious horse ever to dismount them. They will catch another horse with a noose and hair rope, when both are running nearly full speed, with which they will soon choak [choke] down the beast of which they are in pursuit: in short, they are probably the most expert horsemen in the world.

At each post is a store, called the king's, where it was the original intention of the government that the soldiers should be supplied with provisions, clothing, arms, &c. at a cheap rate; but, it being a post generally given to some young officer to make his fortune, they are subject to great impositions. When a dragoon joins the service he receives from the king five horses and two mules, and this number he is always obliged to keep good from his own pocket; but, when he is discharged, the horses and mules receive the discharged mark and become his private property. They engage for five or ten years, at the option of the soldier, but in the bounty there is a very material difference. It is extremely easy to keep up their corps, as a private dragoon considers himself upon an equality with most of the citizens, and infinitely superior to the lower class, and it is not unfrequently that you see men of con-

siderable fortune marrying the daughters of sergeants and corporals.

The pay of the troops of New Spain varies with the locality, but may be averaged, in the internal provinces, as follows:

RANK.	Amount of pay per annum.	REMARKS.
	<i>Dollars.</i>	
Colonel,	4,500	With this pay they find their own clothes, provisions, arms, accoutrements, &c. after the first equipments.
Lieutenant Colonel,	4,000	
Major,	3,000	
Captain,	2,400	
First Lieutenant,	1,500	
Second Lieutenant,	1,000	
Ensign,	800	
Sergeant,	350	
Corporal,	300	
Private,	288	

Chart copied from Pike, Appendix III, p. 43.

Corporal punishment is contrary to the Spanish ordinances. They punish by imprisonment, putting in the stocks, and death. As a remarkable instance of the discipline and regularity of conduct of those provincial troops, although marching with them and doing duty as it were for nearly four months, I never saw a man receive a blow or put under confinement for one hour. How impossible would it be to regulate the turbulent dispositions of the Americans with such treatment! In making the foregoing

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remark I do not include officers, for I saw more rigorous treatment exercised towards some of them, than ever was practiced in our army.

The discipline of their troops is very different from ours: as to tactics or military manœuvres, they are not held in much estimation, for, during the whole of the time I was in the country, I never saw a corps of troops exercising as dragoons, but frequently marching by platoons, sections, &c. in garrison, where they serve as infantry, with their carabines. In these manœuvres they were very deficient. On a march a detachment of cavalry generally encamp in a circle. They relieve their guards at night, and as soon as they halt the new guard is formed on foot with their carabines, and then marched before the commandant's tent, where the commanding officer of the guard invokes the holy virgin three times: the commanding officer replies, "It is well." They then retire and mount their horses, and are told off, some to act as "guard of the horses," as cavalry, others as guard of the camp, as infantry. The old guards are then paraded and relieved, and the new sentinels take post. Their sentinels are singing half their time, and it is no uncommon thing for them to quit their post to come to the fire, go for water, &c. in fact, after the officer is in bed, frequently the whole guard comes in, yet I never knew any man punished for those breaches of military duty. Their mode of attack is by squadrons, on the different flanks of their enemies, but without regularity or concert, shouting, hollooming, and firing their carabines, after which, if they think themselves equal to the enemy, they charge with a pistol and then a lance. From my observation on their discipline I have no hesitation in declaring that I would not be afraid to march over a plain, with 500 infantry and a proportionate allowance of horse-artillery of the United States army, in the presence of 5000 of these dragoons; yet I do not presume to say that an army with that inferiority of numbers would do to oppose them, for they would cut off your supplies,

and harass your march and camp, night and day, to such a degree as to oblige you in the end to surrender to them without ever having come to action. If, however, the event depended on one single engagement, it would eventuate with glory to the American arms. The conclusion must not be drawn that I consider they are deficient in physical firmness more than other nations, for we see the savages, 500 of whom on a plain fly before fifty bayonets, on other occasions brave danger and death in its most horrid shapes with an undaunted fortitude never surpassed by the most disciplined and hardy veterans. It arises solely from the want of discipline and confidence in each other, as is always the case with undisciplined corps, unless stimulated by the godlike sentiment of love of country, of which these poor fellows know little. The traveling food of the dragoons in New Mexico consists of a very excellent species of wheat biscuit and shaved meat, well dried, with a vast quantity of red pepper, of which they make bouilli [meat boiled in a pot] and then pour it on their broken biscuit, when it becomes soft and excellent eating.

Farther south they used large quantities of parched corn meal and sugar (as practiced by our hunters) each dragoon having a small bag. In short, they live, when on command, on an allowance which our troops would conceive little better than starving, never, except at night, attempting to eat any thing like a meal, but bite a piece of biscuit, or drink some parched meal with sugar with water during the day.

From the physical, as well as moral properties of the inhabitants of New Spain, I do believe they are capable of being made the best troops in the world, possessing sobriety, enterprise, great physical force, docility, and a conception equally quick and penetrating.

The mode of promotion in the internal provinces is singular, but probably productive of good effects. Should a vacancy of first lieutenant offer in a company, the captain commanding nominates, with the senior second lieutenant (who by seniority would fill the vacancy)

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two other lieutenants to the general, giving his comments on all three. The general selects two for the nomination to the court, from whom is selected the fortunate candidate, whose commission is made out and forwarded; and, as the letters of nomination are always kept a secret, it is impossible for the young officers to say who is to blame should they be disappointed, and the fortunate one is in a direct way to thank the king only for the ultimate decision, and thus with superior grades to the colonel.

The king of Spain's ordinances for the government of his army are generally founded on justice and high sense of honor. I could not get a set from any of the officers to take it to my quarters, consequently my observations on them were extremely cursory. They provide that no old soldier shall ever be discharged the service, unless for infamous crimes. When a man has served with reputation for 15 years and continues, his pay is augmented; 20 years, he receives another augmentation; 27 years, he receives the brevet rank and pay of an ensign, and 32, a lieutenant, &c. Those circumstances are a great stimulant, although not one in a thousand arrive at the third period, when they are permitted to retire from the service with full pay and emoluments. All sons of captains, or of grades superior, are entitled to enter the king's schools as cadets, at the age of twelve years.

The property of any officer or soldier, who is killed on the field of battle or dies of his wounds, is not liable to be taken for debt, and is secured, as well as the king's pension, to the relatives of the deceased.

Courts martial, for the trial of a commissioned officer, must be formed of general officers; but this clause subjects the officers of the provinces to a great species of tyranny, for the commanding general has taken upon himself to punish for all offences not capital, consequently according to his own judgment and prejudices, from which there is only an appeal to the king, and difficult is it indeed for the complaints of a subaltern to reach his majesty

through the numerous crowd of sycophants who surround him, one half of whom are probably in league with his oppressor: it likewise deprives an officer of the most sacred of all rights, the being tried by his peers; for, should he be sent to Mexico or Europe for trial, it is possible he cannot take half the testimony which is necessary to complete his justification.

There is another principle defined by the ordinances, which has often been the cause of disputes in the service of the United States—viz. The commandant of a post (in the Spanish service), if barely a captain, receives no orders from a general, should one arrive at his post, unless that general should be superior in authority to the person who posted him, for, says the ordinance, he is responsible to the king alone for his post. That principle, according to my ideas, is very injurious to any country which adopts it; for example, we will say that a post of great importance, containing immense military stores, is likely to fall into the hands of the enemy; an officer superior to the commandant receives the information, and repairs to the post and orders him immediately to evacuate it. The commandant, feeling himself only responsible to the authority who placed him in that position, refused to obey, and the magazines and place are lost!!! The principle is also subversive of the very root of military subordination and discipline, where an inferior should *in all cases* obey a superior, who *only* should be responsible for the effect arising from the execution of his orders. It will readily be believed that, in my thus advocating *implicit* obedience to the orders of a superior, that I do not suppose the *highest improbabilities* or *impossibilities*, such as an order to turn your arms against the *constituted authority* of your country, or to be the ensign of his *tyranny* or the *pander* of his vices: those are cases where a man's reason must alone direct him, and are not, or cannot be subject to any human rule whatever.

Religion.—Its forms is a subject with which I am very imperfectly acquainted, but having made some enquiries and observations on the

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religion of the country, I will freely communicate them, fearful at the same time that I lay myself open to the severe criticisms of persons who have, in any degree, applied themselves to the study of theology or the ritual of the catholic church.

The kingdom of New Spain, is divided into four archbishopricks, viz: Mexico, Guadalaxara, Durango, and St. Louis Potosi; under them again are the sub-bishopricks—Deacons, Curates, &c. each of whom are subject and accountable to their immediate chief for the districts committed to their charge, and the whole is again subject to the ordinances of the high court of inquisition held at the capital of

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Mexico; from whence is fulminated the edicts of their censure against the heresies, and impious doctrines of the modern philosophy, both as to politics and religion; and I am credibly informed, that the influence of that tribunal, is greater in his Catholic majesty’s Mexican dominions, than in any Catholic country in Europe, or perhaps in the world. A few years since, they condemned a man to the flames, for asserting and maintaining some doctrine which they deemed heretical; and a Jew who was imprudent enough to take the image of Christ on the cross, and put it under the sill of his door, saying privately he would “make the dogs walk over their God.” They likewise examine and condemn to the flames

all the books of a modern sentiment, either as to religion or politics, and excommunicate any one in whose hands they may be found. I recollect to have seen a decree of theirs published in the Mexican Gazettes, condemning a number of books, “as heretical and contrary to the sacred principles of the holy Catholic Church, and the peace and durability of the government of his Catholic majesty.” Amongst which were mentioned “Helvetius” on man, J. J. Rousseau’s works, Voltaire’s, Mirabeau’s and a number of others of that description, and even at so great a distance as Chihuahua; an officer dared not take “Pope’s Essay on Man,” to his quarters, but used to come to mine to read it.

The salaries of the arch-bishops are superior to any officers in the kingdom. The bishops of Mexico, being estimated at \$150,000 per annum, when the vice roy’s is \$80,000, and \$50,000 allowed for his table, falling short of the bishop \$20,000.

Those incomes are raised entirely from the people who pay no tax to the king, but give one tenth of their yearly income to the clergy; besides the fees of confessions, bulls, burials, baptisms, marriages, and a thousand impositions, which the corruptions of priestcraft has introduced, and has been kept up by their superstition and ignorance. Notwithstanding all this, the inferior clergy, who do all the slavery of the office, are liberal and well informed men; and I scarcely saw one, who was not in favor of a change of government. They are generally creoles by birth, and always kept in subordinate grades, without the least shadow of a probability of rising to the superior dignities of the church, this has soured their minds to such a degree, that I am confident in asserting, that they will lead the van whenever the standard of independence is raised in that country.

Politics.—It has often been a subject of discussion with politicians, in what manner a mother country should treat her distant and powerful colonies, in order to retain them the longest in their subjection; for the history of all nations and all ages, have proved that no

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community of people separated from another by an immense ocean, feeling their power, strength, and independence, will remain long subject to the mother country, purely from the ties of consanguinity and similarity of habits, manners, and religion. Society itself having arisen from the mutual wants, fears, and imbecility of the infancy of human institutions, a large body of that society will remain no longer subject to another branch at the immense distance of 1000 leagues, than until they feel their maturity, and capability of providing for their own wants and their own defence. Therefore we may draw a conclusion than [that] no political course of conduct, whatever will eventually prevent the separation; but there is a line of conduct which certainly must retard it in a great measure, and prudence would dictate to the mother country, the policy of giving way, without struggle to an event, beyond her power to prevent.

The two great examples of English and Spanish America, are before our eyes. England gave us free liberty to pursue the dictates of our own judgment with respect to trade, education, and manners, by which means we increased in power, learning, and wealth, with a rapidity unknown in the annals of the world; and at the first attempt to infringe the rights which we had hitherto enjoyed, asserted that claim which nature and the locality of our situation gave us a right to demand, and power to defend. Had Great Britain yielded to the storm with grace and dignity, she would have secured our gratitude, ancient prejudices and affections in her favor; on the contrary, by a long and arduous conflict, the murder of thousands of our citizens, the destruction of the country, the profanation of our altars, and the violation of every right, divine and human, she implanted in the breast of the Americans, an antipathy, approaching nearly to horror, a desire of revenge almost hereditary, and destroyed the bonds of brotherhood, which might have subsisted between the two countries, which will take ages of just conduct from her to the United States to eradicate.

Spain pursued a different line of conduct towards her Mexican dominions, which were settled by Europeans sixty years previous to any part of the United States, and might be termed a conquered kingdom, rather than the settlement of a savage country. This country she has therefore bound up in all the ligatures of restrictions, monopolies, prohibitions, seclusions, and superstition; and has so carefully secluded all light from bursting in on their ignorance, that they have vegetated like the acorn in the forest, until the towering branches have broke through the darkness of the wild which surrounded them, and let in the light of heaven. The approximation of the United States, with the gigantic strides of French ambition, have began to rouse up their dormant qualities, and to call into action the powers of their minds, on the subject of their political situation.

An instance of their disposition for independence, has been exhibited in their feeble attempts at a revolution on the 15th January 1624, under the vice royalty of Don Diego Carrello Galves. The insurrection on the 8th of June 1692; and more recently in 1797, under the count de Galves, when they proclaimed him king of Mexico in the streets of the capital; and 130,000 souls were hard proclaiming, "Long live Galves, king of Mexico." It was then only for *him* to have *will'd it*, and the kingdom of Mexico was lost to Charles the 4th for ever. But prefer[r]ing his loyalty to his ambition, he rode out attended by his guards to the mob, with sword in hand, crying out "Long live his Catholic majesty Charles the 4th," and threatening to put to instant death with his own hand, any person who refused immediately to retire to their houses. This dispersed the people. In another quarter of the kingdom, an immense number had also collected and proclaimed him king. He sent 10,000 men against them, dispersed them, and had four beheaded. Those firm measures saved the country at that period, and for which he received the greatest honors from the court of Spain; but was poisoned a short time after, fulfilling the maxim, "that it is

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dangerous to serve a jealous tyrant;" for they always conceive that the same power who still'd the ocean's rage, can by his will raise the storm into all the majesty of overwhelming fury. Thus by taking his life it relieved them from the dread of his influence with the Mexicans.

England would naturally have been the power they would have looked up to, in order to form an alliance to secure their independence; but the insatiable avarice and hauteur exhibited by the English in their late descents at La Plate, with the disgrace of their arms, has turned their view from that nation.

They therefore have turned their eyes towards the United States, as brethren of the same soil, in their vicinity, and who has within her power ample resources of arms, ammunition, and even men to assist in securing their independence, and who in that event secures to herself the almost exclusive trade of the richest country in the world for centuries, and to be her carriers as long as the two nations exist; for Mexico, like China, will never become a nation of mariners, but receive the ships of all the world into her ports, and give her bullion in exchange for the productions of their different countries,—when, what would not be the advantages the United States would reap from the event! Our numerous vessels would fill every port, and from our vicinity enable us to carry off at least nine-tenths of her commerce: even on the coast of the Pacific no European nation could vie with us:—also there would be a brisk inland trade carried on with the S.P. via Red river, and having a free entrance into all their ports, we would become their factors, agents, guardians, and, in short, tutelar genius, as she fears, but hates France and all French men and measures. It therefore remains for the government of the United States to decide, whether, if Bonaparte should seize on the crown of Spain, they would hold out a helping hand, to emancipate another por-

tion of the western hemisphere from the bonds of European tyranny and oppression, or by a different policy, suffer 6,000,000 of people to become, in the hands of French intrigue, enterprise and tactics, a scourge on our south-western boundaries, which would oblige us to keep a large and respectable military force, and continually lay us liable to a war on the weakest and most vulnerable part of our frontiers.

Twenty thousand auxiliaries from the United States, under good officers, joined to the *independents* of the country, are at any time sufficient to create and effect the revolution. These troops can be raised and officered in the United States, but paid and supplied at the expense of Mexico. It would be requisite that, not only the general commanding, but that every officer, down to the youngest ensign, should be impressed with the necessity of supporting a strict discipline, to prevent marauding, which should, in some instances, be punished with *death*, in order to evince to the citizens that you come as their friends and protectors, not as their plunderers and tyrants;—also, the most sacred regard should be paid not to injure the institutions of their religion; thereby shewing them we had a proper respect to all things in any way connected with the worship of the Deity, at the same time we permitted every man to adore him agreeably to the dictates of his own judgment.

The details requisite for the equipment, organization, &c. of the corps, so as to be adapted to the locality of the country and the nature of the service, could be easily formed, but would be impertinent here.

Should an army of Americans ever march into the country, and be guided and governed by these maxims, they will only have to march from province to province in triumph, and be hailed by the united voices of grateful millions as their deliverers and saviors, whilst our national character would be resounded to the most distant nations of the earth.

Notes on Violence in the Life of Juan de Oñate

R. B. Brown, Profesor – Investigador Titular “C”
Museo Histórico ex Aduana Fronteriza de Ciudad Juárez

15 of September, 2007

Introduction:

October 1595, Luis Velasco, Viceroy of New Spain issued two orders to Juan de Oñate. The first appointed him governor and Captain-general of New Mexico which made him a free agent only responsible to the *Consejo de Indias* in Seville and left him free of local control or supervision. The second was a summary of the *Ley de las Indias de 1573*, or the Colonization Law of 1573, that was to serve him as a set of instructions as how to colonize New Mexico. The central theme of these instructions can be seen in the need to establish: "many large settlements of heathen Indians who live in ignorance of God and our holy Catholic faith . . . so that they might have an orderly and decent Christian life". Oñate set about organizing the upcoming expedition and took to heart the Crown's commitment to support the official faith.

However, the arrival of a new viceroy, the Count of Monterrey, brought things to a halt and Oñate and his task force were told to hold over in Zacatecas. Over Christmas 1596, the new viceroy reviewed Oñate's contract and made a couple of minor and one major change: Oñate was to report to the viceroy and not the Consejo de las Indias in Spain. He was not to be a free agent, but an agent of the viceregal government and his actions subject to the viceroy's approval.

Off and running:

So, 1596 looked as if it was going to be a good year. Recruitment was going well and by early summer Oñate's entourage, estimated in excess of 1000 soldiers and even more support staff, began to edge its way north on the road from Zacatecas to Santa Barbara, on the southern edge of Chihuahua. The viceroy was supportive and trying to hurry along those recruits that were still dallying Mexico City. The viceroy was hurrying them along so that the expedition could get going. Get going and reach New Mexico by the fall. Oñate was cautiously hopeful. He was joined by five Franciscans and a lay brother, the group headed by Father Rodrigo Durán.

At this point it should be noted that some of the adventurers coming up from Mexico City were overly boisterous, but once they joined the expedition they were under military discipline. The *Ley de las Indias* gave Oñate the power to impose even the severest penalties, death and mutilation.

Black September:

At the beginning of September 1596, Oñate called a halt to the march for a couple of days R&R. The caravan camped on the edge of the Río Nazas, some 70 miles from Santa Barbara, or between Santa Barbara and the modern town of Gómez Palacios, Durango. Then, on the 9th of September, the bottom fell out of Oñate's world. Oñate received his copy of a *Cédula Real*, a royal decree,

sent directly from King Felipe II to the viceroy: the king ordered the viceroy to halt Oñate's advance until further notice.

Halt and go no further. Oñate asked for permission to advance as far as Santa Barbara but he was permitted to go only as far as the mines of Caxco. As may be imagined, the *Cédula Real* caused havoc with morale and discipline. Desertion was rampant. The whole project was on the verge of irrevocably falling apart. It was on the edge of disintegration. This looked like the mortal blow. New Mexico was a bust.

It fell to the Doña Eufemia, wife of Francisco de Sosa Peñalosa, one of the junior officers, to berate the soldiers that remained and shame them out of self pity and back into some sort of discipline.

Discipline was not perfect even at the best of times, and now it was a faint echo of its past. There was undoubtedly some marauding. As frustration grew, so did plunder and pillage. For example, we know that towards mid-October of 1598, Captain Gregorio César and some of Oñate's soldiers left the column and plundered an estate in the Nieves Basin owned by Juan Lomas y Colmenares who, along with Francisco Urdiñola and Oñate, had also been a contender for the governorship of New Mexico

By mid winter, this caravan of more than a thousand men had shrunk to just over two hundred. Those that remained were desperate. And so was Oñate. He did what he could, but there wasn't much he could do nor much to do. Waiting really weighs on one's soul.

And discipline continued eroding. A group of soldiers decided to head out to New Mexico on their own. This was insubordination and considered a mutiny. This could threaten the whole project and put Oñate crosswise with the King and viceroy since illegal expeditions flaunted the King's power and prestige. So, Oñate ordered his cousin Vicente de Zaldívar to put a stop to it and stop it he did. Zaldívar summarily beheaded the ringleader. End of problem. End of mutiny. But it was not the only problem to be faced.

All of a sudden, Father Durán announced that he was leaving; leaving for Mexico City where he would explain himself to his superiors. Although some priests stayed on, Durán's departure was a low blow for Oñate. He needed the priests to missionize and fulfill the king's instructions.

Off to the races, again:

After many more trails and tribulations, by the end of January 1598 Oñate and his caravan were marching north from Santa Barbara only to be brought to a halt again as they waited for the replacements for the Franciscans that had previously deserted. Oñate used this time to send out a scouting party to look for the best way across Chihuahua.

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By the end of April 1598 the caravan reached the Río Bravo. After a week of R&R, Oñate claimed New Mexico in the name of the king of Spain; the priests said mass; the soldiers shot off their muskets and captain Marcos Farfán de los Godos put on a play that celebrated everyone's hopes and expectations for the new land.

On May the 12th, as they approached the south edge of the southern pueblos near today's Socorro New Mexico, Oñate ordered Pablo de Aguilar to go ahead and reconnoiter. Under the pain of death, Oñate ordered Aguilar not to be seen, not to disturb, not to do anything that would warn the Indians of their impending arrival and above all not to go into any of their towns. So when Aguilar returned and told Oñate that he had visited Qualacu, Oñate was beside himself with fury and ordered that Aguilar be put to death by strangulation for gross insubordination and putting the whole caravan at risk. When the order was to be carried out, Aguilar's fellow officers intervened and convinced Oñate to stay the execution and issued a stern rebuke. Aguilar was to be a continual source of friction.

Leaving the main caravan to lumber on at its own pace, Oñate gathered a squadron and set off to reach Qualacu as soon as possible. They pushed themselves as the stumbled across the Jornada del Muerto only to find the pueblo deserted and the inhabitants ready to flee. Oñate negotiated with the Indians and came to an understanding.

Meanwhile, discipline in the caravan had disintegrated again and Oñate had to backtrack to put things right. Without his strong, calm hand leading the way, the colonists were ready to go every which way: some wanted to go back, others wanted to stay put, and others wanted to go forward but faster.

Who's on first?

By June the caravan made it to northern New Mexico and "established" San Juan de los Caballeros. Immediately, with the primary goal achieved, dissatisfaction again raised its head and about a third of the potential colonists revolted and planned to go back south. They were tired, cranky, and frustrated with what they found. There was no El Dorado. They could see no future. There was no potential for riches.

Oñate took the ringleaders prisoner – Aguilar, another officer and a soldier – and ordered them put to death by strangulation. This time the Friars intervened and convinced Oñate to suspend the sentence and grant mercy to the conspirators. Oñate relented and a couple of days later, the whole caravan held a universal mass for peace and conciliation in an attempt to patch things up and refocus on the goal of evangelization which was to culminate in the construction of a chapel dedicated to San Juan Bautista.But all was not well in paradise.

On 12th of September, Oñate learnt that four soldiers had fled south taking a small herd of horses with them and sufficient supplies to carry them thru to Santa Barbara. He felt betrayed. It was the first successful mutiny since their arrival in northern New Mexico. The four included Manuel Portugués and Juan González, both Portuguese, and the brothers Juan and Mafias Rodriguez, participants in the previous unsuccessful mutiny. Oñate sent two officers, Gaspar Pérez de Villagra and Gerónimo

Márquez, to capture and punish the deserters. Their orders were clear and dreadful. The deserters were to be captured and immediately executed. They had been pardoned once. How could Oñate maintain his command without any discipline? Time for a harsh hand?

Although Oñate began this project with a certain amount of diplomacy, largess and leniency, it seems clear that with the passage of time the frustrations of leadership eroded his sense of tact and appreciation for flexibility. At the beginning he openly trusted his men, but experience is a tough teacher and *poco a poco* he became suspicious of everyone, at times even those who were his unconditional supporters. When you believe your life, and the lives of those that depend on you, hang by a thread, and someone threatens that thread, the response can be swift and brutal.

The chase lasted longer than expected and Villagra and Márquez caught up with the deserters in southern Chihuahua, well south of New Mexico. Villagra cut off the heads and hands from the two Portuguese and pickled them as proof of the sentence. However, the young Rodriguez brothers "managed to escape." Villagra and Márquez re-supplied in Santa Barbara and sent news to the Viceroy in Mexico City before returning to San Juan de los Caballeros.

Search for the Southern Sea:

Leaving Juan de Zaldívar in San Juan de los Caballeros with instructions to follow when his brother Vicente de Zaldívar returned, Oñate headed west in search of the fabled Southern Sea. As he headed west, Oñate and his men camped outside Acoma for a week and formally took position of the Acoma pueblo and its people in the name of Felipe II, the King of Spain. The Acoma were divided as to whether accept or fight the intruders. Initially the majority accepted the intruders although there was a great deal of dissention. After a few weeks Oñate continued his march in search of the Pacific Ocean and headed west towards Zuñi. As time went by, dissention grew and, although he did not know it, Oñate had barely escaped with his life.

When Villagra eventually caught up with Oñate at Zuñi, he had quite a tale to tell. Returning north, Villagra left San Juan de los Caballeros and set off west in search of Oñate in order to deliver his report on his trip south. However, as he approached Acoma he was set upon by irate Acoma out for his blood. He escaped but fell into a pitfall that had been dug along the trail. His horse died immediately and he barely escaped.

Perhaps too intent on his mission to the Southern Sea, perhaps too confident that the Acoma would calm down, or perhaps too dismissive of their military power, Oñate continued on his way without sending warnings to those at San Juan de los Caballeros and the outlying missions, and above all Juan de Zaldívar who was still to follow. By the beginning of December, the snow was falling and Oñate decided that it was time to return to base. On about December 10th, Oñate and his squadron headed back to San Juan de los Caballeros. They would pass Acoma. On the 12th they were met by Bernabé de las Casas who informed them that Juan de Zaldívar and ten of his men were dead, killed by the Acoma.

Oñate was visibly shaken and spent the night in prayer. His men were depressed and distraught. The next day he gave a verbal tribute to the fallen friends and a pep talk to his men encouraging

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them to put their faith in Christ and do Christ's work.

He then sent out word to all the foraging parties that they should fall back to San Juan de los Caballeros. He formed up his squadron in battle formation. He was ready to fight.

Due process?

Returning to San Juan de los Caballeros the priests performed the appropriate rituals for their departed friends. Then Oñate convened a war council that lasted a number of days. What to do? Punishment was the first order of business. Oñate asked the Friars what would be an appropriate and legitimate punishment. The reply was to come after Christmas.

In January Oñate initiated a judicial proceeding that lasted more than two weeks. He asked for witnesses who explained what had happened and what they thought should happen. Everybody got their turn. The tone was vengeful. Geronimo Marquez wanted Acoma pueblo to be leveled. He believed that if its occupants were not severely punished, New Mexico would descend into lawlessness and they could kiss goodbye to any sort of security in New Mexico. At the close of the proceedings, the Friars gave their verdict: war on the Acoma would be just. Oñate had the authority and the power to search for peace. He had the obligation to search for peace. He had the instructions from the King of Spain and the Viceroy of New Spain and he was the supreme authority in New Mexico. In becoming Spanish vassals the Acoma had accepted his position, power and authority. He had the power to grant them forgiveness and if they asked for it, he was honor bound to pardon them and search for a peaceful solution. If he offered forgiveness and they rejected it, they were condemning themselves and war was justified.

Oñate continued the legal protocol in January 1599, read and re-read the charges, gave everyone present the opportunity to express their opinion, etc. The articles and evidence against the accused were read and re-read until the consensus was unanimous. Acoma should be attacked and obliterated. A *Guerra de Sangre y Fuego* – a war with no quarter – was declared since the Acoma acted with treachery, malice, and forethought.

In spite of his desire to lead the attack himself, Juan de Oñate was convinced to send his nephew and the victims' brother, Vicente de Zaldívar to lead the attack. Oñate gave Zaldívar detailed instructions - "Make more use of clemency than severity" - to speak thru his interpreters and invite the Acoma to submit to the power of the King of Spain and surrender those directly responsible for killing the Spaniards. The Acoma would be leveled and the people resettled on the nearby flatlands.

On 12th January 1599 they set off for Acoma, arriving on the 20th. Over the next few days, Zaldívar, struggling to keep his troops intact, made at least three calls for peace. Each time the reply was a flood of jeers, stones, arrows, spears and who knows what. The Spaniards decided to storm the mesa and achieved a foothold that they were able to keep for a night. The next day it was expanded and by the third day Acoma was theirs. Hundreds had perished at the hands of the Spaniards and by their own hands.

Oñate hurried down to Santo Domingo pueblo to greet the returning victor. At Santo Domingo he put on a showcase trial to try the rebel captives. On 9th of February, 1599 Vicente de Zaldívar

arrived with his captives who were immediately put on trial for their lives. Alonso Gómez Montesinos was appointed as the defense attorney and the show got on the road. Most of the captives asserted that they had been away attending their fields when the fracas came down. They were not involved and knew nothing about it until they returned to Acoma and were arrested. After three days, the proceedings were closed and Oñate emitted his sentence. No death penalty. Clemency was the order of the day. However, for twenty four Acoma males over twenty-five, they were condemned to lose one foot and endure twenty years personal servitude. Acoma males between 12 and 25 were condemned to twenty years servitude. Acoma females were condemned to twelve years personal servitude. Two Moqui [Hopi] males were condemned to lose their right hands and be set free. Children under twelve were to be handed over to the Friars for religious education and proper placement. As a consequence at least sixty young girls were parceled out among the convents in Mexico City.

Oñate wanted the sentences of mutilation to be carried out over a period of several days in the main plaza at Santo Domingo and the surrounding pueblos so that they would have the widest possible audience.

As Marc Simmons (1991, p. 146) notes: "This retribution was reminiscent of the Spanish crusades and the practice of the Moors, but for the Pueblo Indians it represented something entirely new and shocking."

Today many would like to argue that there was a reprieve. But there was no one to plead for the Acoma. Oñate relented when the priests, his officers and men took the part of the condemned. Here they wanted revenge and were happy to see the Acoma get what they perceived as their just desserts.

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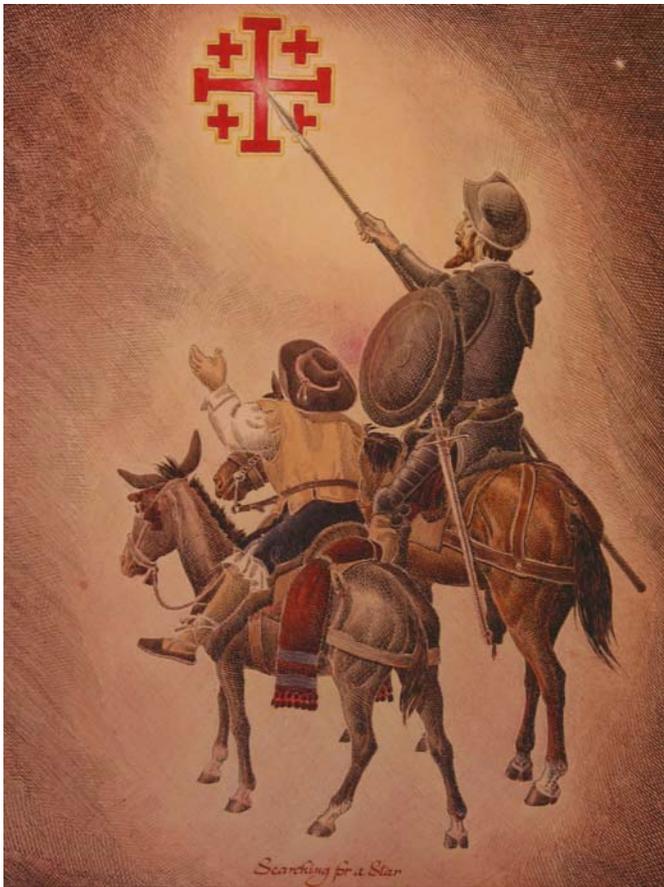
José Cisneros Receives CARTA Lifetime Achievement Award

A highlight of the symposium was the noontime presentation of CARTA's first-ever award to El Paso's distinguished artist, José Cisneros. He was present in person, accompanied by daughters Irene Cisneros, Patricia Pride, and Marta Huerta, as well as granddaughter Cristi Pride. Present also was Adair Margo, proprietor of El Paso's premier art studio. President Beckett, in making the presentation, extolled Cisneros for, as expressed on the framed certificate, a lifetime of achievement in art distinguished by careful attention to historical detail, reflecting fastidious research into documents, museum collections, and other sources. He noted that CARTA's was only the last, and hardly the highest, of the many honors already bestowed on José Cisneros by governors, presidents, the King of Spain, and the city of El Paso, among others.

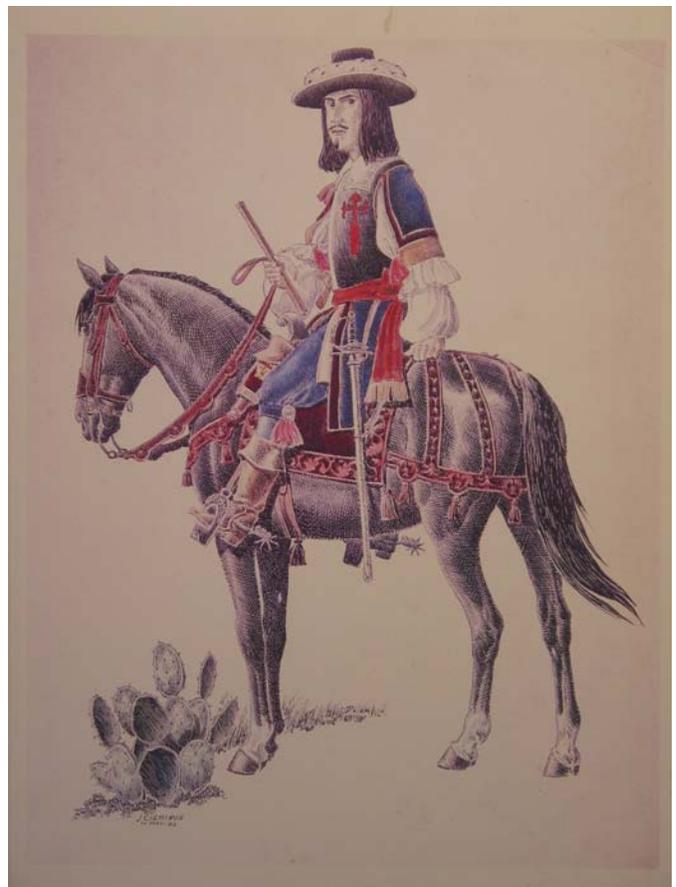
For his part, Señor Cisneros took advantage of the occasion to present, through CARTA, a collection of prints to the El Camino Real International Heritage Center. Several of the works from the series of fourteen were put on display at the symposium, all depicting personages and views appropriate to the history of El Camino Real de Tierra Adentro. A sampling of the prints is on the following page as well as the cover. Accepting this remarkable gift on behalf of the Center was Ida Baca, member of the Board of Directors of El Camino Real International Heritage Center Foundation. Claudia Gallardo, Director of the Center, expressed great enthusiasm and appreciation for the works upon their delivery by CARTA to the Center.

John Porter Bloom





"Searching for a Star"



"Don Diego de Vargas / Founder of Albuquerque"



CARTA was founded to facilitate goodwill, cooperation and understanding among communities and to promote the education, conservation and protection of the multicultural and multiethnic history and traditions associated with the living trail. We invite you to join us as an ongoing member and to help in writing a new chapter in the history of the trail. Please fill out the form below and mail it, along with your check made out to CARTA (address below).

EL CAMINO REAL DE TIERRA ADENTRO TRAIL ASSOCIATION

- Membership Application -

Annual membership fees (see below) are due by January 1 each year. The fee for new members who join after July 1 each year will be discounted by 50% for the remainder of that year. The full annual fee will be due on January 1 for the following year.

Date: ____/____/____

New ____ / Renewing ____ Member

Name(s): _____

Address: _____

City: _____ State: _____ Zip/Postal Code: _____

Phone: Work or Home? (optional) _____ E-Mail: (important) _____

Annual membership fee:

_____ Individual \$25

_____ Joint \$30

_____ Student (Include Copy of ID) \$15

_____ Institutional/Corporate \$100

I would be interested in helping CARTA by:

Serving as a Officer/Board Member _____

Writing trail history _____

Organizing tours _____

Organizing conferences _____

Developing tourism ideas _____

Other _____

Serving as committee chair or member _____

For more information, contact Jean Fulton, Secretary, at jeanfulton@earthlink.net or by writing to:

CARTA, P. O. Box 15162, Las Cruces NM 88004 USA

Millie Santillanes

Chronicles notes with sadness the passing of Millie Santillanes, lifelong Old Town Albuquerque resident, businesswoman, and community activist. Born Emilia Urrea, "Millie" proudly dated her family's history back to the early Spanish settlers of the city. She had served as Albuquerque City Clerk and Director of the Cultural Affairs Department. Her work as a community leader included her effort to establish and build Tiguex Park.

She will also be remembered for helping organize such events as the annual Founder's Day celebration and the recent Albuquerque tricentennial festivities.

"She was proud of Albuquerque," Valerie Santillanes, her daughter, said. "She just thought this was the greatest place in the world." Mayor Martin Chávez said, "She was a major force in Albuquerque."

Millie Santillanes, 74, had eight children, 17 grandchildren, and one great-grandchild.

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CARTA Welcomes New Board Members

Harry C. Myers, Santa Fe, New Mexico

Harry Meyers retired from the National Park Service in March 2007 after 28 years of service. His last position was as leader for the Long Walk National Historic Trail Feasibility Study, involving the Navajo Nation and the Mescalero Apache Tribe. He has also served as planning coordinator for the BLM-NPS joint management plan for El Camino Real de Tierra Adentro National Historic Trail, as superintendent of Fort Union National Monument and Perry's Victory and International Peace Memorial. He has also served at Omaha, Nebraska and at Fort Scott National Historic Site, Kansas.

Ben Sanchez, El Paso, Texas

Ben Sanchez has served as editor for the San Elizario Genealogy & Historical Society newsletter while living in Los Angeles. In 2000 he moved to San Elizario, where he served as Director and Curator for the Los Portales Museum & Information Center. In 2005, he took the position of Executive Director with the El Paso Mission Trail Association, Inc. He also serves on the tourism cabinet for the City of El Paso which was created in order to focus on the major venues in the El Paso region.

CALENDAR OF EVENTS

Trail Associations

Nothing scheduled at this time.

Museums

PLEASE PLAN TO VIST THESE MUSEUMS DURING THE HOLIDAY SEASON. THERE IS SURE TO BE PLENTY GOING ON.

El Rancho de las Golondrinas
334 Los Pinos Road, Santa Fe NM
(505)471-2261 mail@golondrinas.org

El Camino Real International Heritage Center,
300 East County Road 1598, San Antonio NM
87832. Located on I-25 between Socorro and
T or C, Exit 115. For info: 575-854-3600,
www.elcaminoreal.org

Lacking a frequently-scheduled newsletter, CARTA tries to keep members up-to-date on events via the Internet. If members want to receive flashes on events by e-mail, and you have not provided your e-mail address, please do so.

Send a short message to Jean Fulton, CARTA Secretary, at jeanfulton@earthlink.net



A Portion of the Cisneros Gift to the International Heritage Center



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P O Box 15162
Las Cruces NM 88004-5162
www.caminorealcarta.org
