

SPANISH TRACES



Volume 9

Spring 2003

No. 2

OSTA Developing Strategic Business Plan

Our ever energetic board of directors "retreated" March 18–19 to Boulder City in Nevada for a very intensive business session.



photo by KnL Carpenter

The historic Boulder City Hotel, where the hotel and Chamber of Commerce graciously hosted the board retreat with excellent meeting room facilities.

Now that the OST has National Historic Trail status, it is most important that OSTA, as a support group to the Trail, define an operating plan for the important years ahead. So the question was asked, "What is our vision for the future?"

The resulting vision statement was:

"Every American will be familiar with the Old Spanish Trail."

It was also deemed necessary to develop a clear statement of mission:

"To promote the study, protection, interpretation, and appropriate use of the Old Spanish National Historic Trail."

The notes of the two-day session are five pages of small type. We did some broad conceptual thinking about the nature of our organization, what it does, and who it serves. The purposes of OSTA were discussed and challenged, methods of achieving the purposes were listed, priorities were identified, action plans listed, and potential responsibilities assigned. This retreat was a thinking and planning session with no final decisions made, but it is anticipated there will be lots of work done in preparation for decisions at the June 20 board meeting.

The gamut of subjects covered at
continued on page 23

Books !

Once again OSTA is proud to be able to offer a fine selection of new books for sale at the Durango conference. Books will be available for purchase in the lobby of the conference meeting room during registration and breaks. Trails West Books will also be making available on consignment a small but choice selection of used and rare books. Also available will be our own special Old Spanish Trail pins and a limited number of surprise offerings from the past. Come and check out the sales tables, and bring your money!

Inside this Issue . . .

OSTA Business Plan	1 & 23
NM Gov Vetoes Funding	2
President's Corner, <i>Warren</i>	3
Historians; Richmond, <i>Grandrud</i>	4
Conference Info	4, 22, 24
Louis Robidoux, <i>Harley</i>	5–7
End of the Trail, <i>Mahr</i>	9–12
PNTS Update, <i>Carpenter</i>	13
Book Reviews (3)	14–17
Chapter Reports	18–22
Chapter Contacts	19
So. Calif. Chap. Field Trip	20–21
Wanted	23

New Mexico Governor Vetoes Trails Recognition and Education Funding

In a surprise move, New Mexico Governor Bill Richardson vetoed funding intended to provide recognition for, and education about, national historic trails in New Mexico.

The funding, \$150,000, was included in Senate Bill 655, a supplemental general appropriations act that was passed by both houses of the New Mexico Legislature. The appropriation was to have gone to the New Mexico Tourism Department for recognition and celebration of the Old Spanish Trail, the Santa Fe Trail, and El Camino Real de Tierra Adentro, as well as the historic Route 66 Byway.

More than three years ago State Representative Luciano Varela of Santa Fe had asked the Tourism Department to convene a group to plan for trails recognition activities, and the Old Spanish Trail Association had representation on the planning group for the entire time. In the Fall of 2002, Representative Varela requested that representatives of all the groups testify before the interim

Legislative Finance Committee about the importance of the trails to New Mexico history and cultural tourism. The committee enthusiastically supported the concept.

Early in the 2003 legislative session, Representative Varela introduced legislation to appropriate \$150,000. Subsequently that funding was incorporated into a general appropriations act. There was no hint of opposition from the administration of Governor Richardson. Trails representatives are unaware of any attempt by the Governor or his administration to discuss the merits of the funding with trails supporters, and the Governor's veto message gave no explanation of the reason for the veto.

Representative Varela has indicated that he will attempt to secure funding in a subsequent legislative session. Varela is a long-time supporter of efforts to increase the visibility of New Mexico's history to New Mexico residents and tourists.

Editor

All matters relating to *Spanish Traces* should be directed to the Co-Editors and Publisher:

Kenn and Lorraine Carpenter
PO Box 7
Marysville, WA 98270
E-mail: knlcarp@earthlink.net
Telephone: 360-653-5330

Spanish Traces is the official publication of the Old Spanish Trail Association, a nonprofit 501(c)(3) organization, incorporated under the laws of the State of Colorado. *ST* welcomes submission of letters, articles, book reviews, and OST related news. Inquire for guidelines. The next deadline for submissions is August 4, 2003.

The OST, one of America's great long distance trade routes, is now our country's most recent National Historic Trail. We encourage you to join OSTA and help in its preservation, and increase appreciation of our SW's multicultural heritage.

Membership Dues:

Regular (single or couple)	\$15/year
Student (under 18)	\$12/year
Institutional	\$25/year
Life (single or couple)	\$250
Supporting	\$100+/year

Mail your check to:

OSTA Treasurer
PO Box 7
Marysville, WA 98270

Governing Board of Officers and Directors: 2002-2003

PRESIDENT:

Elizabeth von Till Warren
PO Box 19039
Jean, NV 89019
702-874-1410
Mizlizzard@aol.com

VICE-PRESIDENT:

Richard Greene
PO Box 483
Angel Fire, NM 87710
505-377-6342
ramverde@newmex.com

SECRETARY:

Lorraine Carpenter
PO Box 7
Marysville, WA 98270
360-653-5330
knlcarp@earthlink.net

TREASURER:

Kenn Carpenter
PO Box 7
Marysville, WA 98270
360-653-5330
knlcarp@earthlink.net

DIRECTORS:

Reba Wells Grandrud – AZ
2322 East Cholla Street
Phoenix, AZ 85028
602-992-0339
rgrandrud@cox.net

Jane Stewart – CA
19812 White Spring Lane
Yorba Linda, CA 92886-6749
714-970-6232
JEShistoryhike@aol.com

Doug Knudson – CO
0089 Fir Drive
South Fork, CO 81154-9504
719-873-5239
rosejems@fone.net

Willard E. Lewis, Jr. – NM
PO Box 6073
Santa Fe, NM 87502
505-984-2978
willardlewisjr@msn.com

Carol Corbett – NV
5036 N. Cimarron Rd.
Las Vegas, NV 89149
702-658-0725
lookout@sprintmail.com

Walter Hayward – UT
P.O. Box 420159
Kanarraville, UT 84742-0159
435-867-1498
Mountainman@cedarcity.net

President's Corner

by Liz Warren

Spring has arrived along the Trail, and for the first time in several years the yuccas, agaves, and Joshua trees are showing spectacular blooms. Annuals brighten the landscape, too, and desert tortoises are out and about after their winter's hibernation. It's a good year for a caravan to return to Santa Fe, herding horses and mules and carrying news about events and people of Alta California to their landlocked *compadres* in New Mexico. Amazing to contemplate how people communicated then, and compare it with now, when e-mail and instant messaging make it possible to chat as though we were in the same room even though thousands of miles of land and water may separate us from one another.

There is a goodly amount of news about the Trail to convey this spring via *Spanish Traces*, the major mode of communication among Old Spanish Trail aficionados. By now, word has surely spread to your household that the OST has been designated a National Historic Trail. We still await notification of who will administer the hundreds of miles of route, and formulate a Comprehensive Management Plan to accomplish the goals of further research into its history, maintenance of its integrity, and outreach to the public. Stay tuned — we hope to have a decision by Secretary of Interior Gale Norton by the time of OSTA's annual meeting in June. We encourage all of you to consider how you think the Trail should be managed, what kind of recreation to promote, which to discourage, what stories to tell and how to tell them. There is a role for each of you in this



fascinating project, and the Trail will benefit greatly from your ideas.

Now that the Trail is at NHT status, OSTA

needs to redefine its goals and choose the paths to follow to reach them. The first step in this process was a retreat for both old and new Boards of Directors which was conducted in Boulder City, Nevada in mid March, at the historic Boulder Dam Hotel. Directors from California, Colorado, Nevada, and New Mexico attended, as did OSTA's current officers and two candidates for office. We deliberated for a day and a half, identified numerous areas for OSTA's attention and began the process of determining how to reach our goals. And what are these goals? They are myriad, large and small, simple and complex, but all are intended to lead to the end result, well stated in our newly proposed statement of mission that: Every American will be familiar with the Old Spanish Trail.

The next step is to present for your consideration and adoption detailed proposals based on these goals, enabling the Board to conduct the business of OSTA in accordance with your wishes. These proposals are policy and procedure issues that are intended to facilitate the work of the association. Please plan to attend the annual business meeting and participate in the governance of your organization.

One important new avenue for OSTA's activity on behalf of the OSNHT is provided by the Partnership for the National Trails

System (PNTS). This organization is comprised of the support groups for the 23 national scenic and historic trails, and it has strong ties to the American Hiking Society as well. PNTS has some seven years of experience in joining together the interests and energy of these diverse organizations to benefit trails nationwide and even internationally. Two trails (El Camino Real de Tierra Adentro Historic Trail, and the Continental Divide Scenic Trail), are already exploring making common ground with Mexico and Canada, respectively, in respect to trail interpretation and management. Similar extension by trail partners into these countries by representatives of other trails may well be made in the future. Representatives of all these trails will come together August 21–25, 2003 at the Skagit Valley Resort and Casino in Bow, Washington, and OSTA will be present. Any of you who can attend are urged to journey to the far north for this confab. Admittedly, it's a long way from the Old Spanish Trail, but you will find the welcome and support for our organization strong and encouraging and well worth your time and energy. Plans include a hike along the Pacific Crest Trail, including time in Port Townsend for those who want to combine hiking with history.

Our annual conference in Durango looks spectacular in program, people, and scenery. I look forward to seeing you there, and enjoying your companionship as together we explore the twists and turns of the Old Spanish National Historic Trail.

■



Know Your Historians –

Patricia Joy Richmond

by Dr. Reba Wells Grandrud

When young Patricia Joy Anderson announced that she was using her honor scholarship to attend Adams State College in Alamosa, Colorado, her high school principal called her, “a pioneer going into the wilderness.” Prophetic words, perhaps, though not as the educator intended. He was emphasizing how distant, isolated, and unknown the lower section of the “Mile High State” was to the inhabitants of Front Range communities. But the person we now know as Pat Richmond embraced southern Colorado as her own and over a lifetime has opened its treasures to many through her work. She is one of the leading historians of the San Luis Valley, the adjacent San Juan Mountains, the Sangre de Cristo Range, and historic trails throughout northern New Mexico and southern Colorado.

Pat’s early interest in history was fostered by parents who were not far removed from fascinating events of the late 19th and early 20th centuries. History lessons in school to her had familiar themes, already introduced in stories of her mother’s and father’s pasts. Her father was a native of Kansas whose own father had been killed during turbulent coal mining wars in that state, and as a child, he had lived with a grandfather who had been an officer with an Ohio regiment in the Civil War. His stories of pioneer days included his buying a sasparilla soda



photo by John W. Coffman

Patricia Joy Richmond

Historian

for the militant, hatchet-carrying temperance crusader, Carrie Nation; being in Coffeyville the day the infamous Dalton Gang was captured; and actually knowing flamboyant Buffalo Bill Cody. Pat’s mother, Lillian Anderson, had traveled to the Midwest on an Orphan Train. Her adoptive parents in Ohio had provided her with an above average education for the times, with wide travel experiences, and had allowed her, as a young woman in her twenties, to apply for her own homestead near Tucson.

Graduating *cum laude*, Pat’s liberal arts degree included an extended

major in Applied Music, a minor in English, and double majors in U. S. and World history. After marriage, she and her husband, Richard Richmond, moved to Roaring Fork Valley where Pat was one of a committee of three that founded the Gordon Cooper Public Library in Carbondale, Colorado. She obtained a teaching certificate and began a quarter century career as an educator, guiding students in Grades K through college level. She earned a Master of Arts degree in Social Studies. Once more living in extreme southern Colorado, Pat initiated a progressive curriculum that expanded Social Studies options for high school students, emphasizing San Luis Valley history, Southwest history, and offering anthropology and archaeology.

For her Master’s thesis, Pat researched and excavated the site of the first Hispanic pioneer settlement in Rio Grande County, La Loma de San José, founded in 1859 by fourteen pioneer families who traveled the west fork of the north branch of the Old Spanish Trail from Santa Fe. Published as *The Story of La Loma de San José*, this account includes the first translation and transcript of the *Juan Bautista Silva Diary*, which refers to earlier exploration and marking of the route. Also, while working on her Master’s, Pat became interested in John C. Frémont’s 4th expedition and for twenty-two years pursued his route via “foot, horseback, four-wheel-drive, and cross-country skis.” Her definitive field research was published as a Colorado State Historical Society monograph, *Trail to Disaster*, in 1990.

Pat was a founding member of the Old Spanish Trail Association, served as Colorado Director, and was Vice-President for four years. She was also a founding member of the OST Saguache Chapter, now called La Vereda del Norte. She is currently serving as chapter secretary. Pat Richmond and Ruth Marie Colville, also a founding member of OSTA, teamed up many years ago and have had many archival and trail experiences together. They have greatly expanded public knowledge of the San Lu s Valley's Hispanic and American pasts through their work. Pat has prepared an extensive bibliography of travelers, well-known and little-known, through the

San Lu s Valley on what is now known as the Old Spanish Trail.

After she retired from public school teaching, Pat served on a trails coalition for the San Lu s Valley and as education director for the San Lu s Valley Information and Education Center. She has been a presenter at history conferences, including Gran Quivira Conference, New Mexico Historical Society, Arizona Historical Society, the Manifest Destiny Symposium at Colorado State University, the Amon Carter Museum Opening of the Richard Kern Exhibit, the Four Corner Archaeological Society, and numerous local and regional meetings. Pat has taught adult

education and teacher recertification classes, often combining her teaching with well-organized field trips to trails, and archaeological and historic sites in Colorado and New Mexico. She is an avid birder, has climbed a number of Colorado's famous "Fourteener" peaks, and enjoys hiking and cross-country skiing. She is also a creative writer, poet, crusader for good causes, and a great traveling companion.

Pat is currently the Executive Director of the Creede-Mineral County Chamber of Commerce and resides at the headwaters of the Rio Grande del Norte with two dogs and four cats. ■

OSTA Conference Tour #1

Possibly this tour will get as far east as Dulce, first along the San Juan River and past the lower north end of Carracas Canyon, and then along the Navajo River, but only if the roads are DRY.



photo by KnL Carpenter

This is a lovely stretch along the Navajo River, quiet and remote, on road J-9 of the Jicarilla Apache Indian Reservation.



photo by KnL Carpenter

An old church at the abandoned town-site of Juanita on the Navajo River, still stands here, silent and enduring.

Louis Robidoux: Last Arrival of the Original Agua Mansa Pioneers

by R. Bruce Harley

The last family to migrate from New Mexico to Agua Mansa, California, joining groups which had traversed the Old Spanish Trail in the 1842-1844 period, was that of Louis Robidoux and his retinue.¹ The preceding colonists had been residents of Abiquiu, NM, whereas Robidoux moved from Santa Fe. Although he had previously traveled on the Old Spanish Trail for business purposes, he took a different route for his own family's migration.²

Although he was a relative latecomer to the first settlement east of Mission San Gabriel, Robidoux actually had acquired considerable experience on the pre-1846 Mexican frontier before the United States-Mexican War. He was born on July 7, 1796 at Florissant, a French-Canadian village near St. Louis, MO. He was one of seven sons of Catherine Rollet of Cahokia, Illinois and Joseph Robidoux II, who had come from Canada to St. Louis in 1771 and thrived there as an Indian trader.

Little is known of Louis Robidoux's youthful activities or of his involvement in the American fur trade until late 1823. At that time he appeared in Taos, a northern outpost in New Mexico along with Abiquiu. Apparently he traveled with a group of trappers outfitted by his older brother, Joseph III, which set out from Council Bluffs, Iowa that summer. The men made their way to

New Mexico, then a state in the newly independent United States of Mexico. They probably traveled by a route used by the later Mormon Battalion when it marched from Council Bluffs to Santa Fe on its way to southern California.

Robidoux settled in Santa Fe and became a Mexican citizen in 1829, a transition easier for him than for other Americano-Mexicano families since he was already a Roman Catholic and could speak Spanish. About the time of his naturalization, he married Guadalupe Garcia (b. ca. 1812) of Santa Fe. This couple had ten children in all, four of whom were born in Santa Fe: Catarina (12 Aug. 1835); Luis, Jr. (17 Dec. 1837); Pasqual (ca. 1839-31 Jan. 1926); and Mariano (ca. 1842 – ca. 1845). The latter died on the way to California and was buried in the Arizona desert. Carmelita (1844 – 21 Oct. 1873) was born in Mexico on that same overland trek. The remainder were born at Agua Mansa's outpost of Jurupa: Adelaide (1 April 1848 – 29 Oct. 1924); Benina (ca. 1850 – ca. 1915); Abundo (ca. 1852 – 15 March 1928); Frederick (dates unknown); and Maria (b. 10 June 1855).³

As a Mexican citizen, Robidoux was an active participant in community affairs, including the political arena. By 1834 he was an alderman on the town council and subsequently served as Santa Fe's mayor twice in

1837 and 1839. His political connections helped him in the business world. He traded in furs and operated a store, blacksmith shop, and gristmill at one time or another. He made several trips over both the Santa Fe and Chihuahua Trails. The greatest economic advantage was being allowed to trap legally for furs, an activity forbidden to foreigners after 1824. During the winter of 1833-1834, he met Kit Carson on one such expedition.

Why Robidoux eventually left the good life in New Mexico for California is not fully known. Perhaps he felt the pressure of anti-foreigner sentiment after the successful revolution of 1836 in adjacent Texas. Then, too, though he had not previously been in California during his many journeys, he might have been lured by stories about the southern California climate and the farming possibilities. Whatever the reason, he accompanied the annual trading caravan from Abiquiu to Los Angeles over the Old Spanish Trail, arriving in November 1843. The second contingent of 15 Abiquiu families destined for Politana/Agua Mansa was also a part of that caravan, so Robidoux probably was further impressed by the possibilities for farming and ranching. Upon arrival he probably met Lorenzo Trujillo, the leader of the first Abiquiu contingent to San Bernardino Valley in 1842 and a veteran of two Old Spanish Trail treks prior to that.

Also while in California, Robidoux met Juan Bandini, owner of the large Jurupa rancho acquired from San

Gabriel Mission holdings in 1838. Earlier in 1843, Bandini had sold half of his land holding to Benjamin Wilson and soon would donate some land along the Santa Ana River so that the Agua Mansans could change from their unsatisfactory initial arrangement on Lugo's Rancho San Bernardino. Seeking to dispose of this valley grant so he could concentrate on his other property near San Diego, Bandini sold the remainder of his land to James Johnson, who in turn sold it to Robidoux. In the spring of 1844, Robidoux also purchased Rancho San Timoteo. Shortly afterward he returned with the trade caravan to northern New Mexico via the Old Spanish Trail.

In the fall of 1844, he set out with his family via a different route. The party consisted of the Robidoux couple, their four children and at least two hired hands or more with their horses and some livestock for food along the way. They proceeded down the Chihuahua Trail from Santa Fe and at Chihuahua City the trekkers turned northwest up the Sonora Trail. From Sonora itself they followed the de Anza Trail, which took them directly to Jurupa in the spring of 1845 where a house and much ranch land awaited them. The family evidently settled in very quickly, for by 1846 Robidoux had a gristmill in operation, possibly the first in Southern California.

In addition to establishing ranch operations, he soon became involved again in political matters. Despite his nominal citizenship he was captured during the Mexican War as a "foreigner," held in prison for

several months and released in early 1847.⁴

In 1849 and the early 1850s, he made money by driving cattle to the north to supply meat to the gold miner influx. Still not enamored of actually digging for gold, he indulged in another activity to make money. As soon as the livestock were sold, according to a contemporary account, Robidoux "set out his playing cards and started gambling with a lot of good luck and success. Those who accompanied him said that the next morning two men could barely carry the gold and silver he had won the previous night. When he considered himself rich, he tore up the cards, returned to his wagon and gambled no more."⁵

Turning to politics again, he served as an alcalde official in his area beginning in 1847 and then moved up the ladder after California became a state in 1850. He was elected as justice of the peace for Agua Mansa's San Salvador Township and then appointed to the county court of Los Angeles, whose jurisdiction covered over half of Southern California at the time. When San Bernardino County was formed in 1853, Robidoux was elected to the County Board of Supervisors and then chosen as chairman in 1855. He remained on the board until 1861. Part of his political power came from the influence he had over the Agua Mansa community made up largely by settlers who had preceded his arrival from northern New Mexico. He attempted to influence voting preferences and evidently succeeded in 1860 when the Agua Mansa

precinct favored Abraham Lincoln. He promoted friendly relations with area Indians by talking to them in Spanish and translating their replies for English-speaking residents of the area. Although not disposed to being friendly with the Mormon group which had migrated over the Old Spanish Trail from Salt Lake City in 1851, he did agree to loan the group some \$4,000 but insisted on premature repayment in 1856.⁶

In 1860, a visitor described Rancho Robidoux as having excellent pastureland supporting 1,000 cattle, along with 2,000 sheep that produced a large yield of wool. Robidoux also had about 300 acres under cultivation, including a large orchard, 30 acres of vineyard, and crops of corn and wheat. Among the enterprise's byproducts was an annual production of 2,000 gallons of wine and 500 gallons of peach brandy. By this time he had sold his two San Geronio Pass ranches. However, the disastrous flood of 1862, which nearly wiped out Agua Mansa, also washed away his best bottomland on the Jurupa ranch where vegetables and grain were usually planted. In quick succession, this calamity was followed by three years of drought that destroyed the herds of many Californios. In order to stay afloat financially, he sold 400 acres to Cornelius Jensen.⁷

On September 24, 1868, Louis Robidoux died and was buried in the Agua Mansa Cemetery. His grave site was lost by 1905 but rediscovered in 1969 by his great-grandson, Alfred Rubidoux.⁸

Peter Peters, who migrated from >>

Denmark to Agua Mansa in 1861, was interviewed by a reporter in 1930. Among the questions was one concerning Louis Robidoux. The response was as follows:⁹

Yes, I know Louis Robidoux very well, having been to his house many times. He was a splendid, wholehearted man, kind and generous to all. A long time before his death he suffered a broken hip — the left hip — and he walked with a crutch, but the fracture refused to heal, he finally abandoned any attempt to get about. He has his office in his sleeping room, and during the day he sat in a large chair placed between his bed and a table which he used for a desk. I witnessed the sale of his last flock of sheep, the purchase price being paid in cash. He reached over on the table and drew near to him a box which he unlocked and then deposited therein the money. His business, after the accident, fell into a very bad way and he lost the greater part of his fortune. Litigation over boundary lines and water cost him a great deal of money and worry. At the last, though perhaps I should not say it, he imbibed quite freely as the only means by which he could bear his many burdens. . . .

Robidoux's name has been perpetuated in several ways. The community of West Riverside became known as "Rubidoux" by the time of World War I. The famous Mount Rubidoux was named for him, as were several business establishments and streets. Even Riverside's minor league baseball team of the 1940s was called the

"Rubes." Unfortunately, his home was demolished before it could receive the protection of historic preservation law. However, the sites of the house and also the gristmill have been designated as a historic location in honor of his many contributions to southwestern history.¹⁰

Endnotes

1. The name, "Rubidoux" has been spelled several ways over the years. During the pioneer period, it was spelled as "Robidoux." In Spanish-speaking circles his first name was spelled as "Luis."
2. Background information on Robidoux is mostly based on John W. Nelson, "Louis Robidoux: California Pioneer," M.A. thesis, University of Redlands, 1950 and David J. Weber, "Louis Robidoux," in Leroy R. Hafen, ed., *The Mountain Men and the Fur Trade of the Far West*, Vol. XIV, 1971, pp. 315-329.
3. Mary Lewis, "Louis Robidoux Genealogy," compiled in 1993. Two of the daughters married into the early pioneer Estudillo family from San Diego; Carmen (born in Mexico while on the trek to Agua Mansa) married Francisco on 2 May 1866, and Adelaida (born in Jurupa) married Jose Antonio, Jr. on 3 Jan. 1875 — see my "An Agua Mansa-San Jacinto Connection: Two Robidoux-Estudillo Marriages," San Bernardino Valley Genealogical Society *Valley Quarterly*, Vol. XXXI, No. 5 (June 1994), pp. 30-32. In addition, 3 of the Robidoux offspring married into the Lorenzo Trujillo family: Abunda married

Rosario Trujillo on Oct. 22, 1871; Benina married Juan Trujillo on Jan. 30, 1877; and Frederico married Pilar Trujillo on Oct. 28, 1883 — "Book of Marriages," San Salvador Parish, Agua Mansa/La Placita, CA.

4. In 1848, Robidoux twice wrote to a friend in New Mexico about his military incarceration — David J. Weber, trans. "Louis Robidoux: Two Letters from California, 1848," *Southern California Quarterly*, Vol. LIV, No. 2 (Summer 1972), pp. 105-116.
5. David Garcia, Sr., "An Account of the Founding of the New Mexico Communities as Told by Jose Antonio Garcia," San Bernardino County Museum Association *Quarterly*, Vol. 40, No. 4 (Fall 1993), pp. 5-10. Translated from the original manuscript in Spanish.
6. George W. Beattie and Helen P. Beattie, *Heritage of the Valley, San Bernardino's First Century*, (Oakland, CA), 1951, second edition, passim.
7. Miles Cannon, "Recounts Early History of Historic Ranch, Robidoux Brothers, West Riverside," *The Press* (Riverside, CA), Nov. 8, 1930, p. 8.
8. Leonard Metz, "Solution of Tree Mystery Confirms Pioneer's Grave Site," *The Sun-Telegram* (San Bernardino, CA), Dec. 6, 1969, p. B-3.
9. Cannon, loc. cit.
10. R. Bruce Harley, "Louis Robidoux: From Fur Trader to Ranchero," *SBVGS Valley Quarterly*, Vol. XXXI, No. 4 (Dec. 1994), pp. 57-59. ■

The End of the Trail:

The Old Spanish Trail and the War between the U.S. and Mexico

by Aaron Mahr

As most of you know by now, the National Park Service was tasked with determining the feasibility of designating the Old Spanish Trail as part of the National Historic Trail system in 1996 by the Omnibus Parks and Public Lands Management Act which identified the Old Spanish Trail as:

Beginning in Santa Fe, New Mexico, proceeding through Colorado and Utah, and ending in Los Angeles, California; and the North Branch of the Old Spanish Trail, beginning near Espanola, New Mexico, proceeding through Colorado, and ending near Crescent Junction, Utah.

The legislation did not include the route known today as the Antonio Armijo Route, which began in Abiquiu, New Mexico, passed through Arizona, and ended near San Bernardino at the San Gabriel Mission in California. The Armijo route was the pathbreaking route that established a viable trail between Mexican New Mexico and California, and initiated inter-provincial trade across Mexico's far northern frontier. But, to the best of our knowledge it was used only once, and was supplanted in use by the more northerly route through Utah that was pioneered by the Wolfskill and Yount party in 1830. Nonetheless, the significance of the first route was identified in the

study.

The NPS evaluated the trail, applying National Trail System Act criteria for feasibility as a National Historic Trail. The act identifies historical, commemorative, and recreational criteria. The trail was also analyzed using National Historic Landmark criteria to determine if the trail possessed national significance.

The resulting study found that the Old Spanish Trail was Nationally Significant within the theme of the Changing Role of the United States in the World Community, and the topics of trade and commerce. Note that the theme title is an applied title from the National Park Service framework for applying significance.

The Old Spanish Trail was the first viable Euro-American overland route between Mexico's isolated frontier provinces of New Mexico and California. It was also the final link in the transcontinental trade network that tied eastern manufacturers and trade markets overland to Mexico's frontier provinces through the Santa Fe Trail, Mexico's northern markets through El Camino Real, and finally, California's ranching economy through the Old Spanish Trail. Through the Old Spanish Trail,

American Indian tribes in Utah and the southern Great Basin area were brought into the international economy, for better or worse, and significant cultural transfers occurred among all the ethnic groups along, and at the end of, the Trail.

Noteworthy was the role Santa Fe played in this international and transcontinental trade network. Santa Fe became the pivotal cog in this network and all roads truly led to Santa Fe.

So, the Trail was an inter- and multi-ethnic trading route, but trade activities along the Trail have most often been associated with New Mexican Hispanic traders, notwithstanding the important contributions made by Anglo traders such as Wolfskill and Yount, Goodyear, and Workman. What became so clear during the analysis of the trade activities on the Trail was the significance of Hispanic activities on the Trail. Not surprisingly, many have referred to its folkloric significance, its importance in the Hispanic culture and identity.

So, national significance criteria was met. The Trail was nationally significant. It had a strong impact on the broad patterns of American life through the trade activity that occurred over it. It was historically significant nationally because of that use. The next step was to determine what the period of significance was. This was a key feature of the analysis because it helped to determine, along with the significance statement, where >>>>

the NPS would be able to participate with local and regional trail partners in interpreting, commemorating, and preserving remnants and associated resources of the Trail.

The period of significance identifies when the historically significant activity occurred over the Trail. And one of the key aspects of this analysis was that the Old Spanish Trail was viewed as an entire entity, from Santa Fe to Los Angeles. So that things that occurred before Armijo's route in 1829 weren't eligible because the Trail simply didn't exist as a recognizable and complete entity.

Likewise, activity after the period of significance, after 1848, were usually localized to one section of the Trail, as for example the rapid expansion of use on the western portion of the Trail, which overlapped in part with the Utah trail from the Salt Lake area to southern California. This was a trail more closely associated with emigrants than trading, and no aspect of that travel really existed before the end of the war between Mexico and the United States and the arrival of Mormon settlers in California. Patterns of use on this Mormon Trail were very distinct from use on the Old Spanish Trail, and were therefore not judged to be part of the Old Spanish Trail experience, significance, or time period.

So the period of significance was identified as 1829–1848, which most notably was a time entirely within the Mexican period of frontier history, and the Old Spanish Trail

was entirely within the Mexican nation during its significant period of use.

The effects of Armijo's feat were immediate, and beginnings of trade along the trail occurred immediately. With the exception of one or two years between 1829 and the War between the U.S. and Mexico in 1846, trade caravans were reported travelling between New Mexico and California every year. Also, following the federalist rebellions across the northern frontier in 1837–38, small numbers of emigrants from New Mexico began to trickle into California across the Old Spanish Trail. The Trail was not well known outside of the Hispanic communities of the northern frontier, but Frémont was acquainted with it well enough to recognize it when he stumbled upon it in 1844. He recognized its significance and publicized its name to the American public.

Nonetheless, as quickly as activity began on the Trail, it's demise was almost as immediate after the War between the U.S. and Mexico. By as early as 1853, just five years after the end of the war, westering travelers, using other, newly established routes to California, remarked on happening across the Old Spanish Trail, and referred to it as the "old trail from Abiquiu to California." The well-known quote of Gwynn Harris Heap claimed the trail "has been so long disused that it is now almost obliterated." That same year, Lieutenant Edward G. Beckwith said the trail was "but seldom used of late years."

Trade continued along the Santa Fe

Trail following the war between the U.S. and Mexico, and also continued into Mexico along El Camino Real. But it died along the Old Spanish Trail. However, intercontinental or transcontinental trade didn't die. Ironically, despite the expansion of trade across the west that followed the war, the Old Spanish Trail ceased to exist as a major thoroughfare, and was replaced by more northerly and southerly routes. Why did this happen and what was the course of the death of the Trail? These are lingering questions with many difficult answers that remain somewhat elusive.

Some of the factors surrounding the end of the Trail:

Clearly the impact of the war was the most important. What was formerly a trail that tied the Mexican frontier together, was now a minor route that tied the U.S. together with its new territories in the Far West.

The discovery of Gold in California and the enticement of rich lands in the Far West brought thousands and thousands of settlers, prospectors, etc. But the Old Spanish Trail was not on the routes of major emigration. It was off the beaten path of the course of Empire. Clearly there were better and faster routes further north or even south, that bypassed Santa Fe altogether and the traditional communities of northern New Mexico.

Santa Fe Trail was a trade route above all else and it continued so after the war, but it didn't bring large numbers of emigrants and the

economic lifeline of the Far West drifted to the north or in a smaller sense to the south.

There were critical market factors at work too. The experience of Charles Goodyear, who brought back over 4000 animals in 1848 along the Old Spanish Trail, was indicative of the kind of factors that ended the Old Spanish Trail trade. His caravan from California went past Santa Fe and traveled all the way to Missouri, but he couldn't find markets for his animals. The supply was flooded after the war, and horses were too cheap. Equally important, the fallout from the war had raised Indian hostilities to an all time high, and no travelers through the Old Spanish Trail territory were safe. Goodyear drove his horses all the way back to California and finally sold them at Sutters Mill.

Clearly these market forces had a devastating effect on the continuation of the Old Spanish Trail trade, but there were other factors that aren't so evident. We might ponder some more intangible reasons for the death of the trade. The events surrounding the last great trade caravan in 1847-1848 might shed a little light on the situation, and it reveals the dangers inherent in the new transcontinental trade network for the Hispanic merchants.

In December 1847, a caravan led by Francisco Estevan Vigil and Juan Ignacio Martínez, with over 200 men, arrived at Cajon Pass heavily burdened with the typical trade wares from the New Mexico communities. They were intercepted by the newly arrived American

forces who had orders to guard the caravan until new regulations could be drawn up for interdepartmental trade.

U.S. fears of Hispanic resistance to California conquest prompted U.S. army officials to cast a wary eye on Hispanic trade across the west. The U.S. had previously abolished all duties between New Mexico and California upon the beginning of occupation, but implementing this enlightened policy for Hispanic merchants was another issue entirely.

The characteristics of the Vigil/Martínez caravan were indicative of the type of trade that was occurring along the trail at this point in time.

Each member in the caravan had a mule load of material, and sometimes that mule load was shared between several men. This material was going to be shared for trading for animals. Clearly the level of activity was at a very low level of capitalization, but even then, most of the traders were carrying heavy debt burdens to make the trip. The trade activity had not generated the kind of East Coast, New Mexican, or Mexican large capitalization that existed on the Santa Fe Trail, perhaps pointing to the expansion of the maritime trade to California at this time.

After careful deliberation, the authorities decided that the New Mexicans had vigorously defended their rights as Americans to trade in California, so they were allowed to do so, and let the matter of duties pend until they regrouped for the return trip in April. In the ensuing

months they traveled up and down the coast trading their blankets and serapes for mules and horses, as they did customarily on past trips. When they finally left in April they were not charged a duty, but were warned that the next caravan would be levied a duty of at least 20% as being foreign merchandise, an outrageous claim.

The caravan was escorted under military guard, through the Cajon Pass, to make sure no stolen merchandise left California. After close inspection of the herds the caravan was bringing to New Mexico, several animals were removed because they carried ranch brands. But even so, the party left California with 4628 animals, a huge amount, possibly valued at as much as \$100,000 or more. It was a tremendous amount, yet it was also the last caravan.

Why? There are several additional possibilities that require additional research.

One issue is the rapid crackdown by U.S. Army and other local and regional entities that represented the new U.S. order. It's well known that illegal trading activity was a common thread throughout the history of the Old Spanish Trail, although it's also the most difficult to document. Illegal trade intensified over the life of the Trail in direct relation to the Mexican government's increasing inability to provide security to the far northern frontier.

Officials in California more frequently struggled with >>>>

controlling the entrance of New Mexican traders into California because a huge proportion, possibly the majority of trade for the animals in California were gathered illegally, often stolen from the ranches. There was significant Mexican official opposition to the trade but little ability to stop it. This capability of federal and regional forces changed after the occupation by U.S. forces.

Other aspects of illegal or surreptitious trade came under attack during the post-war era.

For example, the trade with, and for, Utah's Indians also came under attack. This occurred at the same time that interethnic violence along the Trail was reaching a crescendo that began in the early 1840s. As trade and travel increased along the trail, so did interethnic contacts and violence.

New Mexicans were keenly aware of the danger this posed not only to traffic with California, but also to the development of New Mexican security and local industry. It became increasingly difficult to carry on trade from Santa Fe towards California. By 1844 and 1845, Mexican frontier defenses had reached a nadir and most federal assistance for frontier defense, what little there was of it, was pulled to the major provincial capitals, leaving the far northern frontier almost completely devoid of federal forces. New Mexicans tried to react as best they could. In 1845 Juan Archuleta launched a major campaign to attack the Ute villages that threatened the eastern half of the Old Spanish Trail. Over 1100

militia traveled from Taos and followed components of the Northern Branch into the southern Colorado mountains. They attacked some Ute villages but were unable to rout the main Ute force because of their inability to cross international boundaries. These served only to heighten tensions on the frontier and led to increased violence. This was also the last time that New Mexicans under Mexican leadership were involved in Ute warfare and in Ute country.

Increased violence, combined with the settlement of the area by Mormons, worked to push New Mexicans out of the Ute area. The region's new legislature enacted laws that tended to favor Mormons in trade with the Indians. By the 1850s Utah was constantly seeking ways to eliminate New Mexico traffic through Utah for fear of the effects it had on Indian relations. After the war, New Mexico traders were repeatedly refused rights to trade with Ute Indians in Utah. By 1853, Brigham Young made clear proclamation that New Mexican, or "Spanish" traders were no longer welcome in Utah.

This fear of New Mexican activity, as small as it was, existed across the Trail. In California, where the American authorities placed such heavy burdens on the Vigil/Martínez caravan, the Gold Rush had sparked an explosion of emigration to the area. Hispanics across the frontier, in both the U.S. and Mexico, were swept into the rush to California, but there was a rapid spread of anti-Mexican sentiment that spread across California in the wake of the

War and the ensuing gold rush. Initially many Mexicans swarmed to California in search of opportunities in gold fields, but vicious racist reaction to Mexican presence led to many Mexicans fleeing California. This environment undoubtedly contributed to the decline of New Mexican trade activity across the southwest.

Also, as mentioned above, the U.S. Army and the expanding white population became much better equipped to enforce crackdown on illegal trade practices and in stopping raiding in California ranches. Also, the new authorities were more adept, and put tougher obstacles on slaving practices among New Mexican merchants in Ute and Paiute country. Whites were more able to manipulate regulations to their advantages.

A final factor that deserves more study into explaining the lack of durability of the Old Spanish Trail trade after 1848 is the very low level of capitalization of the trade before the war, which seemed to disappear entirely after the war. ■



PNTS Update



by Kenn Carpenter

OSTA has now been accepted as a full member of the Partnership for the National Trails System (PNTS). The prerequisite for our acceptance was designation of the OST as a National Historic Trail, which did occur when President Bush signed the legislation on December 4, 2002. PNTS now represents 23 national scenic and historic trails, and is our prestigious advocate of America's trails to the legislative committees in Congress.

In April, PNTS submitted a statement to the U.S. Senate Committee on Appropriations, Subcommittee on Interior & Related Agencies, requesting that they continue their progress in fostering annual operations funding for America's trails. The funds would be budgeted to NPS, BLM, and USFS. A very definitive list was submitted by PNTS consisting of 53 specific items totaling \$159 million.

As of this date, the Secretary of the Interior has not yet assigned primary management responsibilities of the Old Spanish National Historic Trail, but it is due momentarily. Nevertheless, both NPS and BLM will likely have merging responsibilities, and so included in PNTS's funding request was \$507,000 for administration purposes by the two agencies. Once funding is approved then the Comprehensive Management Plan work can begin in earnest.

In its statement to the Subcommittee, PNTS also described in detail the value of private sector support for the National Trails System. Contributions of 24 support groups was documented for totals of 662,429 volunteer hours estimated at a value of \$10,631,985. Additionally there were \$6,858,214 of financial contributions. Total value of these volunteer contributions was in excess of \$17.4 million. The intent of presenting the volunteer contribution value to the Subcommittee was to show the commitment and dedication of the support groups to their trails.

Our small OSTA group accounted for 5,697 volunteer hours valued at \$91,726, and \$23,222 in volunteer contributions, for a total value of \$114,948 and 0.7% of the PNTS total. OSTA's contributions were small in comparison, but there were 9 smaller and 14 much greater. But this is not a fair means of comparison for many reasons; we all do the best we can with what we have. For this year we plan to do a better effort of documenting our personal efforts and expenses.

This year, the 9th Conference on National Scenic and Historic Trails will be held in Washington State, at the new casino in the small town of Bow, located on I-5 about 70 miles north of Seattle. The dates are August 21–25. We hope to have full details of the presentations, workshops, and field trips available at the OSTA Durango conference. Last year's conference at Fort Smith in Arkansas was attended by over 150 representatives of trail support groups and government agencies, and OSTA was represented by Liz Warren and Doug Knudson.

Field trips for this year's conference

have not been announced yet, but the possibilities are numerous in this area of the Pacific Crest Trail, the Cascade Range, and inner-mountains Lake Chelan. One very popular local hike is up to Cascade Pass, where a descent on the east side drops to the Pacific Crest Trail, which at that point is heading south to Lake Chelan.



photo by KnL Carpenter

The trail to Cascade Pass lies across the valley from Mt. Johannesburg's north face. Access from I-5 is east on SR-20 via Burlington to Marblemount, where you will continue straight across the Skagit River bridge and onto the Cascade Road.



photo by KnL Carpenter

Another popular hike is to Hannegan Pass for views of Mt. Shuksan's north side, and its Nooksack Tower. From I-5 at Bellingham go east on SR-542 to the village of Shuksan, and then Forest Road 32 to the trail head.

Book Reviews

Ute Indian Arts and Culture: From Prehistory to the New Millennium. Edited by William Wroth. (Colorado Springs: Taylor Museum of the Colorado Springs Fine Arts Center, 2000, viii + 248 pp., illustrations, map, graphs, index. Soft cover, \$45.00.)

William Wroth's book, lavishly illustrated, was born from a larger project that resulted in the production of an exhibit for the Taylor Museum dealing with art and culture of Southern Ute and Ute Mountain Ute tribes. The project began in 1993 and eventually involved more than 20 museums in the United States. Over 2,000 objects of Ute origin were inventoried, a significant portion of which are featured in this book. Wroth and his colleagues, along with their Ute consultants, hoped to produce a book and exhibit which would identify the characteristics of Ute art forms and make their images available to the world, especially the younger generation of Utes. A product of seven years of research and project development, the book accomplishes the telling of the story of the Utes and their artistic traditions as well as serves as a catalogue for the exhibit.

Located on three reservations in Colorado and Utah, the Southern Utes (with headquarters in Ignacio, Colorado), the Ute Mountain Ute tribe (with headquarters at Towaoc, Colorado, including a group in White Mesa, Utah), and the Northern Utes (with headquarters at

Fort Duchesne, Utah) are featured in this volume. The beautiful objects represented in this volume, moreover, reflect on all of the Ute tribes whose cultures have spanned from prehistoric times through the Spanish-Mexican and early Anglo American periods to the modern day. The last two periods are crucial toward understanding the impact of rapid change on these tribes. Despite the trauma of having most of their lands wrested from them, the Utes were, in the latter half of the nineteenth century, reduced to their present reservation lands. Still, their language, culture, family ties, and ceremonial lives remained intact. Therein lies the marvel of their struggle to survive. Their indomitable spirit is expressed in an art that emanates from a cultural depth that is often difficult for outsiders to understand.

This book, written by several subject-matter experts, is divided into two parts, the first of which presents a narrative explanation, some of which is expressed through oral tradition, as well as through the medium of interviews and the crafts of the historian and ethnographer. The topics deal with genesis or the creation of the Utes, cosmology, traditions, language, history, biography of past Ute leaders, prehistory, and ethnography. The second part is a series of three catalog sections dealing with historic material culture, historic crafts, and contemporary artistic expressions.

The first essay sets the tempo for the rest of the book. From the oral tradition, Alden B. Naranjo and Monica Lujan tell of the days before

the ancient times when only Sinawav, the creator, and Coyote inhabited the earth. Sinawav gave Coyote a bag of sticks with specific instructions that the bag must not be opened until he reached the sacred grounds. En route, Coyote consumed with curiosity opened the bag—just for a peek. Instead, like Pandora of Greek mythology, he let out its contents—in this case people who escaped in all directions, yelling in different languages. Coyote tried to get them back in, but to no avail. Only a few remained in the bag, they were the exceptional people; they were the Utes. The story tells of the creation of the Utes in the mythical sacred valley where Coyote took them and set them free. The other people became their enemies. As for Coyote, Sinawav doomed him to wander the earth for eternity as a night crawler. It is a story that explains not so much the origins of a people but their traditions which were passed from one generation to the next, as was this story. Indeed, their art speaks in clarion tones about the pre-historical experiences of an exceptional people.

Slowly, the prehistoric Utes passed into historical times, where they became more visible through the lenses of the archeologists, anthropologists, and historians. William Wroth, former curator of the Taylor Museum, traces the first views of the Utes as seen through Spanish colonial eyes; and the renowned historian Richard N. Ellis threads the history of Ute-Anglo-American relations beyond 1850. His essay begins with the harrowing admission of a U.S.-Indian policy which began “as a program of

cultural genocide that sought the eradication of traditional Indian cultures and their replacement with the culture of white America” (p. 73). It was a policy that nearly wiped out the Ute tribes, among others. By the mid-1950s, the times had changed, along with certain anti-Indian attitudes. The Utes increasingly took control of their own affairs, and as the twentieth century came to a close, their stands on tribal sovereignty became their strength for a more equitable future. Ellis brings their story to 1999, with a new degree of economic and political independence spurred by Indian gaming, a phenomenon that has spread among the Utes as it has among other tribes throughout the United States.

The catalog portion of the book is remarkable in its content and presentation. Interwoven with colorful representations of material culture and artistically crafted objects are black and white photographs of nineteenth century Utes taken in posed group or individual shots. Basketry, feathered war shields and bonnet headdresses, robes, leggings, knives and sheathes, cradleboards, beaded bags, moccasins, bracelets and rings and other priceless objects adorn the catalog sections. The essence of Ute art and culture is captured in these catalog pages.

For students of the Old Spanish Trail, this book represents a window through which another dimension of the route between New Mexico and California via Colorado and Utah can be glimpsed. The book fills a gap in the history of the Old Spanish Trail for it tells of the Ute tribes,

El Pueblo: The Historic Heart of Los Angeles, by Jean Bruce Poole and Tevvy Ball. (Los Angeles: The Getty Conservation Institute and the J. Paul Getty Museum, 2002, 132 pp., illustrations, map, bibliography, index. Soft cover, \$24.95.)

Few books reach the exalted status of “classic.” Literary critic Lawrence Clark Powell defines a classic as a book that stands the test of time, written with style, vision, and mastery of the subject presented. Jean Bruce Poole’s magnificent new work approaches this lofty category and is destined, in this reviewer’s opinion, to become a classic. Simply stated, it is one of the dozen or so best books on Los Angeles history.

OSTA member Jean Bruce Poole was senior curator and then historic museum director of El Pueblo de Los Angeles Historical Monument from 1977 until her retirement last year. No one is better qualified to write this history of the heart of old Los Angeles, the western terminus of the Old Spanish Trail. Jean’s

their cultures, and their land — significant elements often overlooked by researchers of history, archeology, and lore.

This well-written and colorfully illustrated book is recommended to both the general reader and students of Native American culture.

Reviewed by
Joseph P. Sanchez, Ph.D.
Superintendent
Spanish Colonial Research Center
National Park Service ■

efforts were largely responsible for the beautiful bronze plaque that commemorates the historic pathway, placed in the central plaza in 1999.

The book begins with the founding, by order of Carlos III, King of Spain, of *El Pueblo de la Reina de Los Angeles, sobre el Rio de la Porciuncula* — The Town of the Queen of Angels, on the River Porciuncula — by forty-eight *pobladores* from Sinaloa and Sonora in 1781. The story of the growing community is richly detailed, from a small adobe pueblo to a dusty cow town after the coming of the *norteamericanos*, to a city of several thousand in which lumber and brick was fast surpassing adobe, and finally into the leading metropolis south of San Francisco. Los Angeles became a multi-cultural community with a Spanish-speaking majority joined by a growing number of Anglo-Americans, Frenchmen, Blacks, and Chinese who did not live always in harmony. Lynchings were common occurrences, and the “Chinese Massacre” of 1871 represents one of the darkest episodes in the city’s history.

The author describes the buildings, some restored, others in the process of restoration, which make up this historic center of old Los Angeles. The Avila Adobe on Olvera Street, the oldest surviving structure in the city, and *La Iglesia de Nuestra Senora La Reina de Los Angeles*, the Church of Our Lady the Queen of Angels, represent the Mexican Californio era. The Pico House, the city’s first grand hotel, the Merced Theater, and the Masonic Hall date from the 1860s and early ‘70s. >>>

Book Reviews

Continued

Firehouse #1, the city's first fire station dating to 1884, has been restored as a museum. The Garnier Block, built by Frenchman Philippe Garnier in 1890, will someday house a Chinese-American cultural center. A more recent addition to the historic district is the Biscailuz Building, constructed in 1925–26, which now houses *Instituto Cultural Mexicano*. Across Alameda Street is Union Station, built in the years 1933 to 1939 and designed in a unique combination of Streamline Moderne and Mission Revival styles, and occupying the site of old Chinatown. The most visited part of El Pueblo historic district is Olvera Street, catering to tourists with a rich sampling of Los Angeles's Hispanic heritage.

Jean Bruce Poole recounts the story of all these places and the people of many cultures who lived and worked here. She describes the efforts to preserve and restore this heart of old Los Angeles, begun in the 1920s by Christine Sterling and continued in recent years by the Los Angeles Conservancy.

One of the most fascinating chapters deals with murals depicting social protest painted by left-wing Mexican artists in the depressed 1930s. One of the Mexican mural painters was David Alfaro Siqueiros who, with the help of several American artists, created an 18 by 80 foot painting entitled "American Tropical" on the upper south wall of the Italian Hall between Olvera Street and Main. The center piece of the mural

depicts an Indian peon being crucified on a double cross, with what Siqueiros termed an "American Imperialist Eagle" hovering above – a denunciation of the numerous U.S. interventions in Latin America during the early decades of the 20th century. The huge mural was lauded by some, but it shocked and displeased conservative civic leaders and the LASPD "Red Squad." Christine Sterling herself found the mural "anti-American." Siqueiros's stunning artwork was whitewashed during the Red scare. Ironically, the whitewashing, meant to hide the mural from public view, wound up protecting it from exposure to sun, wind, and rain. Years of weathering have gradually eroded the white over-paint, once again exposing parts of the mural to public view.

This superb volume, greatly enhanced with more than one hundred photographs and paintings in both full color and black and white, belongs on the shelf of every aficionado of El Pueblo de Los Angeles and the Old Spanish Trail. In the words of Jean Bruce Poole, "El Pueblo today is much more than a historical site. It is also very much a place of living culture, whose heritage is remembered in the rituals of daily life and celebrated in festivals held throughout the year."

Reviewed by John Robinson
Fullerton, California ■

A River Running West: The Life of John Wesley Powell, by Donald Worster. (Oxford University Press, 688 pages, 55 halftones, line drawings & line illustrations. Cloth, \$37.50.)

John Wesley Powell undeniably occupies a prominent place in the pantheon of national heroes. Powell (1834-1902) is known to this day for one of the nation's great feats of exploration: he led the first expedition to successfully navigate the Colorado River through the Grand Canyon. Actually he led two expeditions through the Grand Canyon, in 1869 and 1871. In so doing he helped to whet a nation's appetite for more information on what was perceived at the time as the last hidden part of the American West, and a region of questionable value. But the manifestations of his career as a conservationist and government agency head transcend even his acts of heroism and in a large way are still present today.

Powell began life as the eldest son of a Methodist circuit rider who moved his family around the Midwest with frequency. When he was a teenager he was accepted as a student by a self-taught naturalist who introduced him to elementary natural science. This seemingly set the stage for a lifetime of autodidacticism as Powell would teach himself basic school subjects, the natural sciences, highly specialized knowledge on mollusks, becoming recognized as one the leading scientists of Illinois before the Civil War. After a 4 year stint as a volunteer officer in the Union army during which he taught himself

military tactics and engineering after mastering manuals on the subjects and losing an arm at the Battle of Shiloh, he returned to Illinois to teach college science courses. These facets of Powell's life are detailed in section one of the book.

In the decades following the Civil War Powell became one of the country's leading experts on the West. This story is appropriately the central part of Worster's book. Ascribing to the exhortations of William Gilpin and others who advocated the settling of the West and a reaping of its ample natural resources, Powell signed on willingly, but from the perspective of a scientist using the study of the climate, topography, geology, and indigenous cultures to justify full scale, rational movement into the intermountain West. He made his first trips West in 1867 and 1868, establishing baseline knowledge that would help to secure governmental support for his subsequent explorations of the Colorado River.

The third part of the book addresses Powell's career as a Washington bureaucrat. Following his field work culminating in the Powell Survey, capturing the imagination of an American public hungry for more information on the West, the government established the Bureau of Ethnology (1879) followed by the U.S. Geological Survey (1881). Powell was put in charge of both agencies, and spent the duration of his life extolling the virtues of government-funded scientific investigation as a precursor to an orderly settlement of the West. The many reports issued under his watch,

beginning with his earlier *Report on the Lands of the Arid Region of the United States* (1878), sparked spirited and controversial dialogue on the future of the West. Upon his death he was recognized by the nation as a soldier, teacher, explorer, geologist and anthropologist, but his greatest contribution, the author advises, was as leader of two federally-funded scientific agencies. In urging the use of scientific data on the West in a rational approach to its settlement and the harvesting of natural resources he is recognized today as one of the country's first conservationists.

The years 1884-1893 were Powell's most productive, when over half of his publications appeared. A few were geological but most were anthropological. He advocated the reinvention of history, in favor of a more scientific approach, in the examination of the growth of all aspects of culture to include the full diversity of humans living across the full geological record. This idea was pretty radical at the time, when everyone was reading Henry Adams *History of the United States of America*, in which Adams presented the history of the country as shaped by presidential politics from 1801-1817. Powell thought that history should begin at the beginning, with the native peoples. At the time most Americans did not make a distinction between native groups, thinking that they were all the same people.

Worster's book is a tour de force and will be undoubtedly acknowledged for years to come as the definitive biography on Powell, with all due

respect to William C. Darrah's *Powell of the Colorado* (1951) which begged to be updated, and Wallace Stegner's *Beyond the Hundredth Meridian: John Wesley Powell and the Second Opening of the West* (1992). Several other works focusing primarily on Powell's 99-day, 1,000 mile, 500 rapids voyage down the Colorado have been published in the last several years as well: *The River is Mine: John Wesley Powell's 1869 Exploration of the Green and Colorado Rivers and the Grand Canyon* by Ardian Gill (2002), Edward Dolnick's *Down the Great Unknown: John Wesley Powell's 1869 Journey of Discovery and Tragedy through the Grand Canyon* (2001), and New Mexico writer William deBuy's *Seeing Things Whole: The Essential John Wesley Powell* (2001), presenting a selection of Powell's writings. Worster uses the vogue technique of presenting the pulse and mood of the nation for perspective in discussing and helping to justify Powell's activities at every stage of his life. The result is a serious scholarly work that reads like a novel. The book has won several prestigious awards, including the *Library Journal* Best Book of 2001 and the 2002 Mountains & Plains Booksellers Association Regional Book Award for Nonfiction. The author is Hall Distinguished Professor of History at the University of Kansas.

Reviewed by Charles Bennett
*Assistant Director of the
Palace of the Governors
state history museum in
Santa Fe, New Mexico* ■

Chapter Reports

Salida del Sol Chapter

The Salida del Sol Chapter is completing its Spring 2003 program series on April 26 with a presentation by Willard Lewis on common characteristics of New Mexico's national historic trails. The Chapter will also hold its annual membership meeting on that date.

The Spring program series began in February with an illustrated talk by Tee Loftin, a former writer-researcher for National Geographic Society, entitled "Westward Go! Frémont, Randy and Kit Carson Open Wide the Oregon Trail," based on her book about Frémont's First Expedition.

In March, the Chapter met with the End of the Trail Chapter of the Santa Fe Trail Association, and the Palace of the Governors State History Museum docents for the traditional joint program meeting. Harry Myers, National Park Service, spoke on trade interrelationships among El Camino Real de Tierra Adentro, the Santa Fe Trail, and the Old Spanish Trail.

While program meetings are now concluded until Fall, the Chapter is working on one or more field trips for late Spring and early Summer.

Chapter members worked on behalf of a state appropriation for recognition of national historic trails. The appropriation was passed by both houses of the State Legislature, but was unexpectedly vetoed by the Governor.

La Vereda del Norte Chapter

The La Vereda del Norte chapter has arisen from somnolence. Its Southern Colorado members elected Max Lara (of La Jara) as chapter president, Gus DeHerrera as vice-president, Pat Richmond as secretary, Suzanne Off as Treasurer, plus Stuart Bryan and Ken Frye as board members. They have planned several events:

Early May: Field trip to segments of the trail.

May 24: OSTA reception at 3 P.M. for New Mexico State Historian Dr. Estévan Rael-Gálvez at the Rio Grande County Museum in Del Norte, followed by his 4:30 P.M. museum talk on "American Indian Slave Trade and the Old Spanish Trail" nearby.

June 7 and late July: National Trails Day events on the OST, the first in Rio Grande County and the second near La Jara, to introduce the public to the OST.

June 21–22: Active participation in the

Members of the Chapter also participated in the organizational meeting of the new El Camino Real Trail Association, which drew more than 100 people to Socorro in early March.

Submitted by Willard Lewis
Chapter Program Director
Santa Fe, New Mexico ■

National Symposium & Convention in Durango, CO. There is one suggestion to organize a caravan to travel home from Durango via the auto route through Dulce and the Jicarilla Apache Nation.

One of our current jobs is to identify other collaborators/partners who will work with us in making the heritage of this trail known to all Americans. We will be the key citizen partner of the federal administrators, providing research, publications, interpretive ideas, and connections with local museums, libraries, schools and colleges.

In the next few years, while the federal agencies do organizing and planning work, we will be very active in garnering financial support, providing public information, and letting people know of the values of this trail.

Interest continues among chapter members to research the trail routes through the San Luis Valley.

The chapter appreciates the invitations by the North Branch Chapter to attend their designation celebration in Grand Junction on April 19, and some of us did make it!

Submitted by Doug Knudson
Colorado Director
South Fork, Colorado ■



North Branch Chapter

It took 11 years to get NHT designation for the Trail, and in recognition of the achievement we held a local celebration on April 18-19, sponsored by the Riverfront Commission and our North Branch Chapter.

We had 19 celebrants for dinner on Friday evening, including Senator Ben Campbell, Steve Elkinton of NPS, Judge Robb, and representatives of other agencies who participated in the push for NHT designation. Present for the OSTA national were Doug Knudson (CO Director) and Steve Heath (upcoming president).

On Saturday we held a picnic at the at Eagle Rim Park overlooking the

Crossing of the Grand, with over 150 well-wishers in attendance. Judge Robb presided over the festivities and several people were specially recognized for their efforts on behalf of the Old Spanish Trail. Although the day was cold and windy, the atmosphere was joyous. Hot dogs were accompanied with music from a local school band and choral group.

The North Branch will conduct its next semi-annual highway cleanup on May 18 from 8:00 a.m. to Noon. Anyone wishing to help should meet at the Historical Marker in Mack. Bring water and a pointed stick.

Jack Nelson, President
Grand Junction, Colorado ■



photo courtesy of Earl Heusser

The Grand Junction local Ad Hoc Committee meets here for good reason; mission accomplished, and the April 19 festivities emphasizes the designation of the Old Spanish National Historic Trail. Pictured left to right are Bill Hill, Earl Heusser, Jack Nelson, Katherine Nelson, Judge Jim Robb, George Rossman, and Bill Chenowith. The boulder and plaque are at the historic Crossing of the Grand in Grand Junction at 28¼ Unaweep Avenue (C Road).

Chapter Reports *continued >>>>*

Chapter Contacts

North Branch Chapter

Jack Nelson – Pres.
2276 Windwood Court
Grand Junction, CO 81503
970-241-8143
c/o edheusser@ATTBI.com

Las Vegas Chapter

Nick Saines
1587 Figueroa Dr.
Las Vegas, NV 89123-1405
702-896-4049
greatunc@aol.com

La Vereda del Norte Chapter

Max Lara – Pres
P.O. Box 161
La Jara, CO 81140
719-274-5469
c/o creede@my.amigo.net

Southern California Chapter

Nick Cataldo
6804 N Ventura Court
San Bernardino, CA 92407
909-887-0567
yankeenut@excite.com

Salida del Sol Chapter

Peter Mackaness – Pres.
P.O. Box AA
Valdez, NM 87580
505-776-1831
c/o ramverde@newmex.com

William Workman Chapter – UK

William Ramsay – Pres.
83A Urswick Rd
Ulverston
Cumbria, LA 12 9LJ England
c/o david.fallowfield@btinternet.co

So. California Chap. + So. California Chap. Mojave Desert Field Trip

The Southern California chapter is planning a field trip on Saturday, May 17, 2003 to the Agua Mansa Cemetery and Yorba-Slaughter Adobe. This field trip will be co-hosted by Rick Whitaker and Ann Deegan.

The Old Spanish Trail went through San Bernardino Valley before reaching Mission San Gabriel and El Pueblo de Los Angeles. During the 1840s Abiquiu anchored its eastern end in New Mexico while Agua Mansa and La Placita were the first Hispanic towns encountered at its western end. Today, all that remains of Agua Mansa and La Placita is their cemetery founded in the early 1850s. **Come join us for a special guided tour** by Bruce Harley, Ann Deegan, and Rick Whitaker, of Politana (the area where herds were kept for the trek back to New Mexico over the OST), Agua Mansa Cemetery for a view of where these villages once existed and the history of how their founders trekked over the OST from Abiquiu to California in the early 1840s, and a tour of Yorba-Slaughter Adobe Historic Site in Chino which was built in the 1850s and had ties to the Agua Mansa area.

Meet at the San Bernardino County Museum (SBCM), 2024 Orange Tree Lane, Redlands. Call or e-mail for details between May 10–16 to: Ann Deegan at 909-307-2669 x236, or Rick Whitaker at 909-395-2454.

This is our chapter's last field trip for Spring 2003; future trips to be announced. If you have ideas for future field trips please contact Ann Deegan at the above number.

This exciting field trip was organized by Jane Stewart and Cliff Walker, and is the only field trip in this series that went out into the desert to view remnants of the Trail. Cliff is also Curator of the Mojave River Valley Museum in Barstow. Saturday morning started out chilly and windy with a chance of intermittent showers. The intermittent showers quickly developed and were with us all of Saturday and on Sunday morning. Despite the rain, everyone remained in good cheer. Thankfully we started the field trip indoors at the museum. There were 25 people on the trip from the OSTA, the Mojave River Museum, and the 4 Wheel Drive Club associated with the Museum.

Cliff started us off at the museum with a brief talk on the history of the Trail in the Barstow area. But more interestingly he told us about *atole* and *pinole*. He then mixed up a batch of *pinole* and we all partook of it (or tried to). *Pinole* is an aromatic powder mix with finely ground corn meal, to mix with chocolate, plus a little sugar and cinnamon, and perhaps with an orange flavoring. *Atole* is finely ground corn meal, usually sweetened with brown sugar, fruit and/or cinnamon, is mixed with water or milk, then boiled, is somewhat like today's cream of wheat, and served with sugar if desired. Nowadays it comes in all kinds and may be bought in Mexican stores. Both *atole* and *pinole* were mainstays of the people from New Mexico on the OST.

By mid-morning we were on the road with a convoy of 12 vehicles heading

for our first stop east of Barstow and Yermo, and near the Mojave River. Here we observed the remnants of mule trails and wagon ruts and walked a short distance in the rain just as the pioneers of yesteryear would have done at this time of year.

We then drove to the north side of I-15 and headed for Spanish Canyon, parked, and walked up to Impassable Pass. Here we saw the eroded 4-foot deep wagon tracks of the '49ers and later the Mormons, especially for their 1851 trip of over 400 people to settle the San Bernardino area. Much discussion was held about how the wagon trains found the pass, sometimes traveling at night. Scouts went ahead, found the pass, then built beacon fires for the wagon train to sight on. How exciting it was to find the two beacon fire pits, one on each side of the pass. We then drove to an old Jasper mine



At the south beacon fire pit, Cliff, on the right, telling us the history of the beacon fires.



Looking south from the beacon one can easily see the difficulty of heading up the correct canyon, and finding the right pass!



The north beacon fire pit was pointed out to us by Emmett and Ruth Harder, who may be the first to “discover” it. The wagon trail can be seen coming in from the east and Bitter Springs.

wire. Took a lunch stop here, found an opening in the razor wire and so could walk in to the Springs where there was much lush foliage.



The monument at Bitter Springs.

used by the early Indians for weapon making. Perhaps of most interest here was their nearby camping area where there were numerous sleeping rings still visible from over a hundred years ago, judging by some creosote brush growing inside one of the rings. At each ring, all of the stones had carefully been cleared to the edge of the sleeping area. Then we continued east on the powerline road, left it and found our way to Bitter Springs, a vital water source on the OST. The gate was open onto Fort Irwin, but we were soon stopped by a barricade of coiled razor

Those of us who were staying overnight went to Cliff’s home for a potluck dinner. Then the rain increased to a hard and steady downpour and the evening campout ended up also being at Cliff’s house. Those who stayed were rewarded with live bluegrass/folk music by Ira and Lisa Gwin.

Sunday morning started off with a breakfast of Cliff’s world famous sourdough flapjacks. We then visited

Workman Chapter

Four members of our chapter in England will be visiting the USA this spring touring parts of the Trail: Bruce Alderson and Donald Harrison in early May, and Bill Ramsay and David Fallowfield in mid May. We will be making contact with a couple of local Trail members as we travel the west. This is the fourth consecutive year that UK members have visited the “colonies.” Our annual general membership meeting will be held in June when we are back and can get together, and there should be lots to talk about.

David Fallowfield, Secretary
Penrith, Cumbria, England

the historic Harvey House with its associated railroad and Route 66 museums. The restored Harvey House was the Barstow Railroad Depot built in the early 1900s. The museum contains historic photographs, memorabilia, and historic equipment used in the rail yard and on the highway.

Contributed by:

Ann Deegan Jane Stewart
Cliff Walker Rick Whitaker
Photos by KnL Carpenter



Our caravan at the Jasper mines. The sleeping circles are about 100 yards above and left of the group standing. Mines are behind the camera.



Several of the sleeping circles. Note the aged creosote bush now growing from within the left circle; would be interesting to know its true age. ■

Las Vegas Chapter

The Las Vegas chapter was invited to participate in a field trip along the OST near Barstow, CA.

Thanks in part to the efforts of the Las Vegas chapter, Clark County Parks and Recreation has obtained a ten-acre parcel near Tara and Cimarron through which the OST passed. With our help they plan to establish a walking path along the trace of the OST with historical kiosks to explain the history, including the Mexican caravans of the 1830s, Frémont and Kit Carson in 1844, and the Mormon Battalion in 1847. It is hoped that the park will be ready by 2005. The Las Vegas chapter is also working towards playing an important role in the city's centennial celebrations in 2005.

The Las Vegas chapter is planning a field trip for Saturday, May 10 to visit proposed kiosk sites along the Old Spanish Trail in Southern Nevada. Since the OST has been declared a National Historic Trail, Liz Warren and Hal Steiner of OSTA, and Terri McBride of the State Historical Preservation Office and Suzanne Rowe of the BLM have chosen several sites for historical kiosks. We will visit some of these sites and discuss the history that unfolded there that will be described in the kiosks. More details, such as meeting place, time, etc. can be obtained by e-mail to Nick at greatunc@aol.com or call after 6:00 P.M. at 702-896-4049.

Submitted by Nick Saines
Las Vegas, Nevada

OSTA Conference Tour #2

Heading east from Durango, this tour will certainly get to the Anasazi Heritage Center, and will be well worth whatever time can be afforded. Continuing northerly and crossing into Utah, it is hoped to get to Piute Spring. You can't miss the big boulder landmark with the bronze plaque (see *Spanish Traces*, vol. 8, no. 1, p. 5) .



photo by KnL Carpenter

It is an easy walk up to the ruins, first documented by Dominguez and Escalante. Pictured is only a part of the ruins.



photo by KnL Carpenter

Immediately following the Trail days, homesteads were staked. This very large log palace (a palace in its day) lies abandoned west of Piute Springs.



OSNHT Logo Proposed by OSTA

Wanted

Volunteers with Expertise

Grants – A person to research grant opportunities for projects specified by the Board, and to help the grant writer meet the criteria required by the grantor.

Legal – A person to advise the Board on specific situations, such as field trip liabilities and bonding.

Sign Making – A person with facilities to “silk-screen” OST trail signs on aluminum discs.

Education – An educator to prepare curriculum material for use in elementary school K–8.

Publications – Editor and publisher for Spanish Traces, brochures, conference packets, etc. Send resumé. Write for details. Must have equipment in-house, time, and do bulk-mailing. Train now for Mar '04 start.

All replies to OSTA via e-mail at knlcarp@earthlink.net

Business Plan, continued from page 1



photo by Carol Corbett

Board members at the retreat seem pleased with their effort. Present were (l to r) Richard Greene, Joanne Hinchliff, President Liz Warren, Willard Lewis, Jane Stewart, Doug Knudson, Carol Corbett, Lorraine Carpenter, and Kenn Carpenter.

the retreat was endless: website, brochure, maps, *Spanish Traces* on CD-R, government working relationships, broaden membership, chapter growth, financial support, fund raising, achieve grants, trail marking, in-house communications, and more. Oh what busy and interesting years we have ahead of us. What we ask most of members is to work with and support your board of directors, committees, and chapter activities!

And lastly we discussed the duties of officers and directors, as well as committee chairs. We soon agreed that duties were not well defined, but that will soon change as we rework job descriptions and more clearly define committee assignments.

Hopefully the decisions to be made will let us write a workable

Strategic Business Plan

that can be upgraded annually. The budget is a key part of a business plan, and therein lies a dilemma; as

a volunteer organization, money other than dues is hard to come by, and yet the majority of what we need to do requires money in some form. Nevertheless, try we will!

Prepared by Kenn Carpenter

OST Musical a Theater Hit

In Mesquite Nevada, on April 26th, we hear that the Myron Heaton Chorale presented a musical on the Old Spanish Trail story. Along with the choral music were dance and instruments from the major cultures indigenous to the region, such as Native American, early Spanish, early Mormon and others. There was no modern-day music in the production; all of the music was chosen from that brought to the region by groups who used the Old Spanish Trail. Sounds like a fun and unique way to enjoy and learn local history. ■

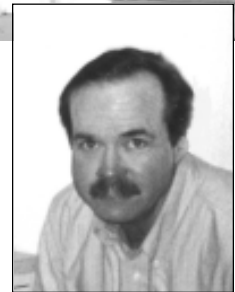
See you at the conference !



**Center of Southwest Studies
Fort Lewis College
Durango, Colorado**



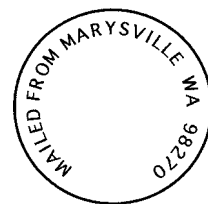
The OSTA Board Meeting on Friday will be at the Durango Community Recreation Center.



Our host will be
Dr. Andrew Guilliford, Director
Center of Southwest Studies



**P.O. Box 7
Marysville, WA 98270**



*Still not too late to register for the
2003 OSTA National Conference
June 20–23, Fort Lewis College
Durango, Colorado*