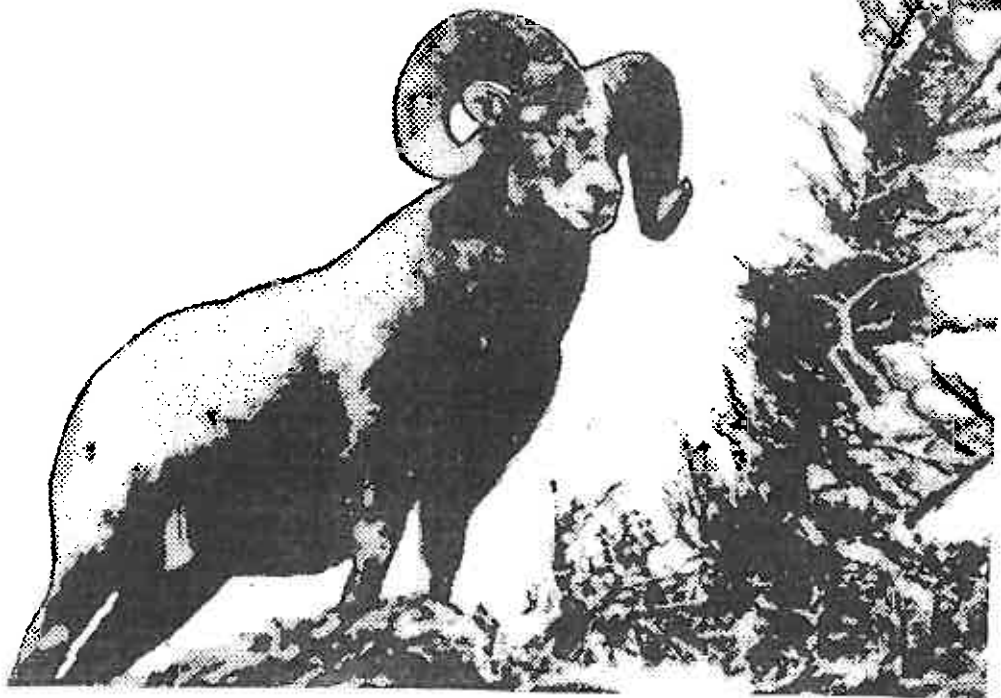


# Tucson, Then and Now with José

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The Colonial Dames of America  
In The State of Arizona  
September 1996



*This Calendar-Book is given to the  
Children of Tucson by*  
THE NATIONAL SOCIETY OF  
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# **A HISTORY OF TUCSON**

**by Mary Stewart Welch**

**under the auspices of**

**The National Society of the Colonial Dames of America  
in Arizona**

**for the use of**

**fourth graders of the**

**Tucson Unified School District**

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## TUCSON HISTORY

### JOSÉ Introducing Himself

*Hello! Hello down there! I'm up here. I'm a Big Horn Sheep and I live here on 'A' Mountain. I look down over the valley and I watch what happens.*

*I've been here a long time, since prehistoric days. Prehistoric means before history, a time when nobody in this place wrote about what happened here.*

*Of course there wasn't any 'A' on the mountain then. There wasn't any hole on the north side of the mountain then either but I'll tell you about that later.*

*For now, I'll tell you stories of Tucson and YOU will draw the pictures.*

### PREHISTORIC TUCSON

About 10,000 years ago, in prehistoric times, bands of people first came here to the Tucson Basin. They lived by hunting wild animals, and gathering wild plant food. Probably none of these groups stayed very long in any one place.

Later, other bands of people came who did stay. These Indians were also hunter-gatherers. They lived near water, beside springs or near the Santa Cruz River. They build pit houses for shelter. The bottom of a pit, dug about two feet below ground level became the floor of the house. The walls and roof were made of tree branches which were covered with brush, and the brush was plastered with mud.

Hunting was always an important part of the life of these people. After a while, though, the descendants of the early comers began to spend less time and energy on hunting and more on gathering wild plant food and preparing it to be eaten. For instance, they could grind dried mesquite bean pods between two stones until the pods became meal. Then the meal, mixed with a little water and patted flat, could be cooked on a stone that had been heated in a fire.

In time they began to prepare the ground first and then grow the seeds of plants especially important to them. One plant of great importance was corn. When corn was ripe, it could be harvested, dried and stored in holes dug in the floor of a pit house. Then when the dried corn was needed, it could be ground, cooked and eaten.

Archeologists have found grinding stones and traces of pit houses in many places around Tucson. They have also found clay figurines. Figurines are little statues and these may have had some religious meaning, probably having to do with food.

Nearly 2,000 years ago, people with a different culture came here. This different way of life is called the Hohokam culture. It lasted about 1,000 years.

Where Tucson is now was a Hohokam village. It was made up of many widely separated small groups of pit houses. Each group had two or three houses, a ramada, a storage building and a trash pile. This kind of village is called a "rancheria."

When the trash pile got too big and the houses began to wear out, the people simply abandoned their homes. They took their special possessions with them and moved to a new spot where they built new houses and started a new trash pile.

They made pottery out of clay. They made jars to store corn in and they made plates and bowls. They built dams and dug ditches to lead water from the river to fields where it could irrigate crops. They built "trincheras," high flat look-out posts. There was one on Tumamoc Hill, the flat topped hill next to 'A Mountain.

And then the Hohokam culture faded. We don't know why.

The Indians living here and some of those who lived to the south in Sonora and those to the north where Phoenix is now, were Pima Indians. The Pima Tribe was divided into several groups. The Pimas who lived by the Santa Cruz River were called Subáipuri. Another groups of the Subáipuri lived in the San Pedro River Valley on the other side of the Santa Rita and Rincon Mountains. The Tohono O'odham lived on the other side of the Tucson Mountains in the Avra Valley, and farther west.

Maybe the Pimas are descended from the Hohokam, or maybe, over time, the two peoples became one.

After the Hohokam culture disappeared an entirely different sort of Indian came to Arizona, the Navajo and Apache. For them it was the end of a long journey. They were Athabaskan hunter-gatherers who had lived in the woodlands in



Western Canada. It must have taken them many years and lifetimes of many generations for them to come so far. The Navajo now live in northern Arizona and a part of New Mexico. Today the Western Apache have a reservation in the White Mountains north of Tucson.

In olden times, small bands of Western Apache wandered around southern Arizona. They built wickiups for shelter. They made a framework of young tree trunks stuck in the ground and covered it with grass and brush. It was a good temporary home for people who constantly roamed the countryside in search of wild animals and plant food.

Once the Apaches acquired horses though, their way of life changed. They became skilled riders and were able to make raids on other Indians. They wanted food, horses, cattle, and women and children who would then become slaves. They made surprise attacks, killing anyone who got in their way. They took what they could get and quickly escaped, scattering as they went. They would meet later and divide the booty.

The ideal of every young Apache male was to become a brave warrior. The warriors were very good at what they did. For many years, Apache warriors were feared wherever they went.

### HISTORY BEGINS FOR TUCSON

About three hundred years ago there was a Pima rancheria called "Schookson" or "Stjukson" which means "at the foot of the black hill." The hill was probably 'A' Mountain. 'A' Mountain had a fine spring at its base to supply water

for the villagers and to irrigate their crops. The hill was a good place to watch out for dangerous Apaches.

It was a time of change. The Spaniards had gained control over most of Mexico. They wanted the Indians to be Christian subjects of the Spanish king. They also wanted to protect Spanish settlements from raiding tribes.

The king sent soldiers to ward off the Apaches and to suppress any Indian rebellion. The Catholic Church sent missionaries to start missions and to teach the Indians about Christianity. One of the missionaries was a Jesuit named Father Eusebio Francisco Kino. In 1687, at the age of 43, he arrived in Sonora. He worked in the Pimeria Alta for 24 years. First and foremost he was a missionary, but also he was an explorer, a geographer, an historian, and a rancher.

Father Kino, with his companion, Lieutenant Juan Mateo Manje, and a handful of soldiers, went places no European had been before. He visited villages and told the people about Christianity. He baptized babies and grown-ups. He drew maps of where he had been. He wrote a record of what he had seen and what he had done, and in that way, this region entered history.

When Father Kino first saw the Pimas, they were already good farmers. Their chief crops were corn and beans. They grew cotton which they spun and wove for blankets and clothing. But Father Kino wanted to increase the food supply and to make the villages prosperous and independent.

When he began his work in Sonora, the missions had given him small herds of horses, cattle, sheep, and goats. These animals were cared for on the ranch

that belonged to the mission at Dolores, which was Father Kino's headquarters. As the herds at Dolores increased, the young animals were sent to new missions where the Pimas learned how to care for them and to make use of them. That is when ranching began in the Santa Cruz Valley.

### DON HUGO O'CONOR

We will fast forward from the time of Father Kino to 1775, to the time of Don Hugo O'Conor.

A line of missions stretched from Arizona into Texas. A military post called a presidio had been built near each one. Soldiers were stationed in the presidios to protect the missions, the priests, and the people living nearby.

As the years passed, some of the Indian settlements by the missions grew larger and some grew very small, some were abandoned. Most of them were easy targets for Apache raids.

Don Hugo O'Conor, an Irishman who had joined the Spanish army, was appointed the Commandant Inspector of the Interior Provinces of New Spain. His duty was to oversee the repair and reconstruction of the presidios. If he thought it would strengthen the line of forts he could order an old presidio abandoned and choose an appropriate place for a new one. That is what happened to Tucson.

There had been a presidio at Tubac, about 45 miles south of Tucson, for 23 years. It was in poor condition and besides, it was too far away to be much protection for Tucson and San Xavier del Bac.

Don Hugo chose a place for a new presidio. It was in Tucson. It was not far from 'A' Mountain but on the other side of the Santa Cruz River. In obedience to the Royal Regulations, the new presidio was built with a wall 10 to 12 feet thick. Inside the wall there were a chapel, a guardhouse, a commandant's home, and barracks for the soldiers and their families. These buildings stood along the walls. Their roofs made a platform where soldiers could stand and fire their guns over the walls at attackers.

The new presidio made people feel safer. More and more of them wanted to live near it. A village grew up outside the presidio wall.

### LA CASA CORDOVA

Nowadays in the Cordova House on Meyer Avenue next to the Tucson Art Museum there is a diorama, a model, of the Tucson Presidio. You can see what life was like then, inside the Presidio wall.

The first two rooms of Casa Cordova were built in 1848 by Manuel Carillo. The other rooms were added in 1849.

You can see into the older rooms from the patio. One is furnished as a family room might have looked in 1850. The other is furnished as a bedroom might have looked in 1880. In thirty years there was a great change in life style.

Read on and find out what happened.

## MEXICAN WAR AND MORMON BATTALION

For many years Tucson was a very small town at the northern tip of a trail that began in Mexico City. To get to Tucson, people walked or rode horses or mules. Sometimes mules carried things to be traded in Tucson.

Even farther away in Europe, Spain, which had been a very powerful country, grew weak. She could no longer keep her colonies in North and South America. There was a revolution and in 1821 Mexico became independent.

Mexico claimed vast lands in the western part of North America. They stretched from Texas to the Pacific coast and from Tucson north to Oregon and Wyoming. The Mexicans paid little attention to most of this land. But along the Rio Grande River, there was a border dispute between Mexico and the United States. The United States considered the Rio Grande River to be the border between Texas, U.S.A and Mexico. One day in 1846, Mexican soldiers attacked American troops on the Texas side of the Rio Grande River. For that reason, the United States went to war with Mexico.

During the Mexican War, as it is called in the United States, several hundred young Mormon men, who were in the state of Iowa, joined the American army to fight in California which belonged to Mexico. Brigham Young was the leader of the Mormon people and the Head of the Church of Jesus Christ of Latter-day Saints. He wanted the young men to enlist in the army. He planned to move all his followers to a new home in the west. This seemed a good way to get some of them out there. They were called the Mormon Battalion. The commander of the Battalion was Lieutenant Colonel Philip St. George Cooke.

Also in his charge were 24 supply wagons. The Battalion's orders were to make a wagon road. No one had ever been able to take wagons across Arizona over the usual east-west route. That way followed the swift, twisting, and in some places rock-walled, Gila River. This time Cooke and his men tried another way. They went farther south than the Gila route would have taken them. They went into old Mexico and then turned north into Arizona. They followed the San Pedro River. All the time as they went along, they were making the road for the supply wagons. The new road was not easy to travel on. It was still a hard way for wagons and for men, but it was possible. They mapped the new trail and marked it so other people could follow.

As the Mormons trudged along the San Pedro, they found wild cattle in the river. The cattle were abandoned years before by Spanish ranchers driven from the valley by Indians. A few soldiers tried to shoot the animals for food. When they did so, angry wounded bulls charged the soldiers and several men were hurt in the scramble. This is known as the Battle of the Bulls. It was the only battle fought in Arizona in the Mexican War.

Meanwhile some Apaches told Captain Antonio Comadurán that many American soldiers were coming towards Tucson. Comadurán was the commander of the Tucson Presidio. He was responsible for the safety of the town. The people of Tucson must have been frightened to have a foreign military force so close. Soldiers of a country that was at war with Mexico!

Comadurán and Cooke exchanged messages

Comadurán asked Cooke not to march through the town.

Cooke refused to agree and asked that the Mexican soldiers would not fire on the Americans. He said they came as friends, not enemies. Captain Comaduràn had orders from his superiors not to surrender the fort without a fight. He had few soldiers. Cooke had several hundred. If there were to be a battle, the Americans would win. Because of the battle, the town and the people would suffer.

It was a very difficult problem, but Captain Comaduràn solved it. He and his men took all official records and government property with them. They left the Presidio and went to San Xavier.

Soon afterward, just as the Mormon Battalion arrived in Tucson, Colonel Cooke reminded his men that they did indeed come as friends. They were not at war with the people of Sonora. Then the Battalion marched straight through Tucson and out the other side and camped by the Santa Cruz River.

The next day some of the Americans walked back to Tucson to look around and see the people and maybe do a little trading for fruit and salt and such things.

According to journals and letters written by the Americans, this first meeting of Tucsonans and Yankee soldiers was a pleasant experience for all concerned. They may have been shy at first, but their interest in each other was shown by kindness and courtesy all around.

In the morning, the Battalion was on its way to California, the men still building the wagon road as they went.

The Mexican War lasted a year and a half. On February 2, 1848, the Treaty of Guadalupe Hidalgo was signed, ending the war. Much of the land Mexico claimed was ceded to the United States for \$15 million. All of Arizona north of the Gila River became American. Tucson was still in Mexico.

Less than two weeks before the treaty was signed, a man named Marshall found gold in the American River in California. For the west, that changed everything.

## THE GOLD RUSH

JOSÉ Speaking

*Once the news was out that gold had been discovered in California, a gold rush began. That means that thousands of people wanted to go to California as fast as they could to mine for gold. Many of them used the new wagon road built by the Mormon Battalion. Lots of their wagons came right past 'A' Mountain.*

*There was a land rush, too. Farmers wanted good fertile land in the valleys of California. I saw whole families go by. Sometimes Texas cowboys went by driving herds of cattle. They were taking the cattle to California to feed the miners. I was busy watching all these people for a couple of years.*

## THE GADSDEN PURCHASE

JOSÉ Speaking

*Well, not long after the gold rush excitement, the border between Mexico and the United States changed again. In 1854, the United States bought nearly*



*30,000 square miles of Mexico for \$10 million. Mexico could use the money and the United States wanted the land.*

*Both the business deal and the land itself are called the Gadsden Purchase after James Gadsden who made the deal for the United States. The land he purchased stretched from the Gila River in the north to Nogales, Arizona in the south. Some of New Mexico is in it. We live in it. The Purchase is how Tucson became an American town.*

*And why did the United States want this land? Because it is an easier place to build a railroad than other places farther north.*

*And why is that?*

*Well, picture this. Far north of us the Rocky Mountains start in Canada and go all the way south into New Mexico. They are like a high wall of rock. If you want to get from the east side of them to the west side, you have to climb over or dig a tunnel through them.*

*In southern Arizona, on the other hand, our mountain ranges are like islands that stick up out of the desert, and the desert is like the sea. It's easy for a train to run along a track laid on the desert between our mountain ranges.*

*That's why southern Arizona is a good place to build a railroad.*

## THE STAGE COACH

The Post Office Department of the United States wanted to start mail delivery for the people who had moved to the far west. The Department advertised for someone to organize a stage coach company that would carry mail on a regular schedule between St. Louis, Missouri and San Francisco, California. On September 18, 1857. John Butterfield signed a contract with the Department agreeing to do it within one year.

It was a tremendous job. More than 100 wagons were built. Many more than 1,000 horses and mules were bought. Men were hired to drive the stage coaches and to work at the stations.

The first Butterfield Overland Mail Company coach trip from St. Louis to San Francisco began on September 16, 1858 at 8 o'clock in the morning. It was one year to the day from the signing of the contract with the Post Office Department. John Butterfield had kept his promise.

The only passenger on the first trip was a newspaper man. His name was Waterman L. Ormsby. He worked for the New York Herald and he sent reports back to be published in the paper.

One type of stage coach Ormsby rode was called a Celerity Wagon. The coach was well named. Celerity means swiftness and lightness. These coaches were used on the western, rougher and more dangerous part of the route.

There was room inside for nine persons. There were three rows of seats. The seats had backs which could be let down to form a bed. Ormsby found it "a very agreeable bed for one." When the stage was full, the passengers took turns lying down.. Ormsby thought the jolting of the coach on the rough road might keep people awake at first, but "after a few nights without sleeping they would rest well enough."

As for eating, Ormsby advised future passengers to take with them as much "durable" food as possible. Most of the stations provided food such as dried beef, corncake, raw onions, a bit of bacon, venison or antelope, and coffee. The meals were eaten quickly while the teams of horses were being changed.

John Butterfield told the stage drivers: "Remember boys, nothing on God's earth must stop the United States mail." To guard the mail a conductor rode on each stage coach. When the stage approached a station, the conductor blew a bugle to alert the station hands. The hands lost no time in setting out the passengers' meal. Even more important, they made sure the relay team of four horses or mules was harnessed and ready to be hitched to the coach as soon as it arrived. Then in a matter of minutes, the stage coach could be on its way again.

Hiram Rumford, a station agent or boss, wrote in a letter: "The horses are of the most powerful description to be found, and once thoroughly trained to the service, perform the laborious run with apparent pleasure and delight."

The Apache were a problem all the way from west Texas across Arizona to the Colorado River. There was not enough military force to patrol every mile of the route, so the Company supplied the station personnel with guns and ammunition to protect themselves.

To discourage attacks in Indian country, mules were used instead of horses to pull the wagons. The Indians would rather raid for horses. This strategy did cut down on the raids but there was still danger.

Ormsby's stage coach arrived in Tucson at 9:30 p.m. and left again about 10:00 p.m. It was October 2, 1858.

The Butterfield Overland Mail Company station in Tucson was the Buckley House. Three families had made their homes in the big building. William Buckley bought it from them for the Company. He was the superintendent of the division of the line from El Paso to Tucson. The location of Buckley House was perfect. It was in the center of town. It was directly across Calle de Correo (Post Office Street) from the Post Master's office. It was about where Tucson City Hall is now.

After he purchased the house, Buckley had two months before the first scheduled stage coach arrived. He had to convert the building into a travelers' hotel and to provide for the care of the teams and the maintenance of the coaches. There was plenty of room behind the house for corrals, work space and storage buildings. Wheelwrights and harness makers had been hired. Ramon Pacheco, one of the former owners of the house, had a blacksmith shop nearby. Several veterinarians were employed who would patrol the route and see to the health of the animals.

Since Ormsby wrote nothing unpleasant about the accommodations, perhaps we can assume Buckley House was ready and open for business when the first stage pulled in. With only a half hour stop, there could have been no time for Ormsby to explore Tucson himself. He could though, as a good newspaper report-

er would, have talked to someone at the hotel about the town, perhaps Mr. Buckley. Anyway, Ormsby wrote:

"Tucson is a small place, consisting of a few adobe houses. The inhabitants are mainly Mexicans. There are but few Americans, though they keep two or three stores and are elected to town offices. . . . The Indians are somewhat troublesome in the vicinity."

### THE RAILROAD TRAIN

11 a.m. March 20, 1880

JOSÉ Speaking

*You should have been here the day the train came! It was the biggest celebration this town had ever seen. Planning and preparation had been going on for weeks. At last, everything was set for the big day.*

*I could see it all from 'A' Mountain. The railroad track came into Tucson from the west. It curved around toward the brand new depot (depot is an old fashioned work for station). From there it went to the east edge of town, about where Campbell Avenue is now.*

*Downtown there were decorations everywhere. Welcoming banners were stretched across streets and hung on buildings. A platform covered with bunting stood next to the track in front of the depot. Later people would go up on the platform and make speeches.*

*Crowds were everywhere. Men and women, boys, girls and little kids. The Sixth Cavalry band came from Fort Lowell. Other soldiers were there, too. They brought cannons.*

*From 'A' Mountain I could see a puff of smoke in the distance. Then there was a strange noise. The train had reached the west side of town and the engineer blew the warning whistle. "AHOOOOOEEEEEEEEEE!!!" it called, "the train is coming!" Then we heard the train clickety-clacking on the track, and we could see it!*

*The band began to play and the soldiers fired the cannons. Everybody shouted and cheered. Kids jumped up and down. And the train stopped right in front of the depot.*

*There were important people on the train. They got off the train and went up the steps onto the platform with our mayor and other important Tucson people. They made speeches about how wonderful the train was and how wonderful Tucson was and how with the train, it would be even more wonderful.*

*Then they all went to Levin's banquet hall down on Pennington Street. During the banquet and afterward there were more speeches. Remember they didn't have TV and radio and movies for amusement. They had speeches. Fortunately they liked speeches.*

*Later after the sun went down I heard music from Levin's. People were dancing there. They danced until midnight.*

*What a day!*

## THE SONORAN HOUSE

The train changed everyday life in Tucson. Almost everything that people needed here came from somewhere else. Now the train would bring these necessities and much more. It would bring lots of people, too. They would bring new ideas. The railroad was quicker than a mule train, cheaper and safer. Besides these advantages, the railroad gave a smoother ride.

One of the results of the coming of all these new things, people, and ideas was that the town began to look different. For instance, for years, Sonoran style houses had been built the same way. They had thick walls of sun dried adobe bricks. The front wall was plain except for a door and some narrow windows. The house stood right on the property line so a person coming out the front door stepped directly on the road.

Even a small Sonoran house had an enclosed outdoor space called a patio or courtyard. One large house, or several small ones built together, might form a U shape or a square with a courtyard in the center. Probably there was a well in the courtyard. Perhaps there were trees or maybe a ramada for shade. The courtyard was the center of activities for the family and their friends.

In those early times there were no air conditioners or swamp coolers. Thick adobe walls protected people from the very hot and very cold weather. During the day, rooms in thick walled house still held the cool feeling of the night before. The outside wall slowly warmed in the sunshine. After nightfall, as the evening grew chilly, the walls cooled again **but** so slowly that the air inside the house felt comfortable warm for hours.

## THE ANGLO HOUSE

After 1880, when Anglo newcomers to Tucson needed homes, they did not copy the ones that were already here. They wanted houses that were like the ones they were used to back home where they came from. Thanks to the railroad, they were able to build them. Wooden boards already cut to standard sizes, window and door frames and doors, sheet metal for roofs, everything that was necessary to build and furnish an Anglo style house came to Tucson on the train.

The new Tucsonans built their wooden houses right in the middle of the lot, or at least ten feet back from the street. That way they had a yard all the way around the house. In the yard they planted grass and trees and flowers. Most of the things they planted came from somewhere else, California or back home.

Sometimes in summer it was hotter at night inside these houses than it was outdoors. Then people slept in their yards. It must have been nice falling asleep under the stars.

## THE BUNGALOW

Around 1900 another style of house appeared, the bungalow. It is usually small, one story, with a slanted roof. The roof might slant to the sides or front and back. The front slant kind sometimes has two stories and one or more dormer windows sticking out of the roof.



All bungalows have front porches with low walls around them. On the wall at the corners, and often beside the front steps too, are pillars holding up the porch roof.

Many of the early bungalows in Tucson have foundations made of black lava rock. Sometimes the walls and pillars are lava rock as well. The rock came from the north side of 'A' mountain.

There are whole neighborhoods of bungalows in Tucson especially between downtown and the university. There were some large and elaborate bungalows on North Main Avenue.

#### JOSÉ Speaking

*I've been meaning to talk to you about this. Of course the rock came from 'A' mountain. Rocks aren't easy to move. Mine were the closest ones they could find. Taking them was very sensible and it made the town look nice.*

*If you want to see some beautiful rock work walk along Park Avenue by the university and see the wall and the main gate. I've always been very proud of that.*

*One day in 1915 a lot of university boys came up on my mountain (I high tailed it over to Tumamoc Hill). The young men moved a lot of lava rocks around and made the 'A'. Then they painted it white. They were having great fun even though it was hard work.*

*Ever since then, at the beginning of the fall semester, freshmen come up here. They have a party and paint the 'A' so it is gleaming white again..*

## ETHNIC GROUPS

JOSÉ Speaking

*Have you ever heard of ethnic groups? Everybody is in one. Some are in two, but few people can lay claim to three.*

*Ethnic groups are made up of people with the same history, and beliefs, and behavior based on those beliefs. But that's not all. They eat the same food. They know the same stories. They sing the same songs. They tell the same jokes and they laugh at them. Some of the time. In short, they share the same culture, the same lifestyle.*

*This doesn't mean that all members of an ethnic group are exactly the same. Every human is different, in his or her own way, from every other human being. Remember that. Every person is special.*

## SOME ETHNIC GROUPS IN TUCSON

The Indians, who long ago made the Santa Cruz Valley their home, were members of an ethnic group. Some of them lived in the little village at the foot of 'A' Mountain. That's where they welcomed Father Kino, when Spanish missionaries and soldiers first came to Tucson.

Later, a different ethnic group came up from the south, Mexicans. Some of them settled in Tucson where they could live in safety close to the presidio.

The earliest Anglo ethnics who came to Tucson were single men. They were rough and ready prospectors and explorers and didn't intend to stay. But some of them did stay. They married Mexican women and settled down. Their descendants may be here today in a Mexican-American ethnic group.

Well, time passed. Then, after the Gadsden Purchase in 1854, and especially after the train came in 1880, members of many other ethnic groups moved to Tucson. There was a regular population explosion!

The newcomers were not just from America, but from Africa, Asia and Europe, too. They came to escape poverty and oppression in their old homelands. They came in the hope of making a better life for themselves and their children in this new homeland.

There is not enough time nor space for stories of all the ethnic groups who live in Tucson today. Here are stories of what happened to some people in few of the bigger groups.

## AFRICAN AMERICANS

### HARVEY MERCHANT

We do not know how old Harvey Merchant, African-American, was when he left Texas in 1868. He came to Arizona with two ten year old Anglo boys and three Anglo men.

When they got to Arizona they were captured by Indians. The white men were killed. About four months after the capture, Harvey and the white boys were rescued near Tucson by American soldiers. That was in 1870.

Harvey got a dishwashing job in Tucson. Probably the place where he worked fed him. Maybe he slept there at night. He was paid \$10 a month.

After a while he got a job as a cook on a ranch for \$30 a month. There he decided on his great ambition. He wanted to be a really good cowboy.

The ranch boss gave him his chance and Harvey's dream came true. He became a highly skilled cowboy. He was paid \$85 a month plus room and board.

### MRS. LEE

Some time around 1895, Mrs. Lee came to Tucson from Phoenix. In Phoenix she worked for a rich family. There she learned fine cooking and how to serve a meal in an elegant way.

In Tucson she rented the dining room and kitchen in the Orndorf Hotel. The hotel was downtown at the corner of North Main Avenue and Pennington Street. The owner of the hotel had closed the dining room because it did not make enough money.

Mrs. Lee fixed it up. She hired African-American women as waitresses. They wore uniforms. She hired an African-American man as the *maitre d'hotel*. That is French for "the man in charge of the dining room."

The restaurant was a success. Before long Mrs. Lee could say with pride -- "the best people in Tucson" were her customers.

Think of all the people, besides Mrs. Lee, who contributed to and benefited from, the success of the restaurant. There were all Mrs. Lee's employees. They received wages. The hotel owner got the rent money. There were suppliers of food and other necessities. Probably the Chinese vegetable gardeners were among the suppliers (more about them later). Lastly, there were the customers who enjoyed very good meals, well served, in pleasant surroundings.

## SCHOOLS

Segregate = to separate/Integrate = to unify

When Arizona was a territory the legislature mandated (that means ordered) public schools to be racially segregated. When Arizona became a state in 1912 the law was reviewed. The legislature dropped the word "mandated" and wrote "permissible" instead.

The schools were still segregated, if not by mandate, then by neighborhood. African-Americans lived in their neighborhoods. Mexican-Americans lived in their neighborhoods, and Anglos lived in theirs. The Anglo neighborhoods were Gerrymandered together into Anglo-only school districts.

To Gerrymander means to divide an area into units so that special advantages are given to one group of people. In 1814, the governor of the state of Massachusetts, Elbridge Gerry, created a voting district made up of a string of towns. He did it to help his own political party.

On a map Gerry's district looked like a salamander. A salamander is a small creature that looks like a lizard. A newspaper artist made a cartoon of Gerry's map and called it a Gerrymander. The name stuck.

In 1954 the Supreme Court of the United States declared racial segregation of public schools illegal. But the schools in Gerrymandered Tucson stayed segregated by neighborhoods.

Rubin Salter is a lawyer. He graduated from the University of Arizona and from the University College of Law. He practices law in Tucson.

He was asked by a former president of the National Association for the Advancement of Colored People (NAACP) to be the Lead Attorney in the biggest school segregation trial in Arizona. The NAACP's complaint was that Tucson school districts were drawn on purpose to keep schools segregated.

The case dragged on for years. Finally in 1968 the court decided that the system of school districting in Tucson made integregation impossible and must stop.

Schools in Tucson are still far from perfect, but there is some improvement. Nowadays in the TUSD, there is a Black Studies Department. There is a better racial mix of teachers. There is a lower drop-out rate, though, alas, it is still too high.

### SOME JEWISH MERCHANTS

In the distant past few Jews came to Tucson. After 1850 lots of them did. They were a new ethnic group for Tucson. Most of them were born in central or eastern Europe. They spoke languages other than Spanish or English. They had a different religion from Christianity. It is called Judaism.

Some of the newcomers were store keepers. One of them, young Albert Steinfeld, came to Tucson to work for his uncles. They were the Zechendorf brothers. The Zechendorfs owned two stores, one in Tucson and one in Santa Fe, New Mexico. These were general stores. A general store sells just about everything people need to buy.

In time Albert owned the Tucson Zechendorf's. He renamed it Steinfeld's. Steinfeld's was in business in Tucson for more than one hundred years.

Philip Drachman also worked at Zechendorf's for a while. Then he opened a shoe store of his own. There is a street in Tucson named Drachman and a primary school named Drachman on Convent Avenue.

Jacob Mansfeld, born in Germany, came to Tucson in 1870. He founded the Pioneer News Depot and Book Store. He probably sold newspapers in his store, the same papers we read today. Our evening newspaper, The Tucson Citizen, was started in 1871. Our morning paper, The Arizona Daily Star, was first published in 1877.

He must have really liked books. In 1871 he started the first public library in the Arizona Territory. He was also interested in education. He served on the school board and he was one of the first regents of the University of Arizona. There is a Middle School named for Jacob Mansfeld on East 6<sup>th</sup> Street.

Life wasn't easy for these early merchants. Mail was unreliable. Their merchandise (that means the things they sold) came by wagon train from San Francisco. Even if all went well, even if the weather was good, if there were no Indian raids and no bad accidents, it was a long, hard and dangerous journey.

Therese Marx and Joseph Ferrin were born in Germany. They met and married in 1878 in San Francisco. Later that same year they arrived in Tucson on the stage coach. They raised three children in a house that still stands on the corner of South Meyer and Cushing Street. Nowadays the Tucson Community Center is across the street.

Their daughter, Clara, married David Bloom. He came to Tucson from Lithuania in Europe. He worked at Steinfeld's for a while. Then he and his partner opened a men's clothing store called "Meyers and Bloom."



After five years Meyers and Bloom went out of business. Mr. Bloom opened a store of his own. He called it "Dave Bloom's Men's Shop." Before long he changed it to "Dave Bloom's Men's Store."

In 1936 Mr. Bloom's three sons, Herb, Dave, and Ted, were working in the store and the store's sign said "Dave Bloom and Sons, Inc." (Inc. means incorporated.) Finally they changed it to "Dave Bloom and Sons Clothing Company, Inc." That was the end of the name changes.

The 1930s were the years of the Great Depression. Business was bad all over the world. Jobs were scarce and wages were low. It stayed that way until the big countries began to arm themselves and World War II broke out in 1939.

After the Japanese bombed Pearl Harbor in 1941 America entered the war and the Bloom sons went to fight. When the war was over they all came home again. Ted had been wounded.

After the war their father retired and the sons took over the store. They ran it until 1991 when they too wanted to retire. Their children, however, had other plans for their own lives that did not include the store. So there was a big sale. When the sale was over the Blooms closed the door for the last time. The family had been in business for 85 years.

#### THERESE FERRIN AND TEMPLE EMANU-EL

Now we will flash back many years to the days when Therese Ferrin was a wife and mother in the house on Cushing Street.

She was a kind and friendly woman and she was a healer. She had many home remedies for treating illnesses. Some of them she had brought with her from Germany.

She was always ready to help the sick and those in need. Dr. Handy was the most highly respected physician in Tucson at the time. He often took her with him on calls to treat his patients.

Mrs. Ferrin was also energetic and a good organizer. She founded the Hebrew Ladies Aid Society in Tucson. She served as its first president. One purpose of the Society was to help not only Jews, but all people in trouble whatever their religion.

The Society had a second purpose, to provide for the religious needs of the Jewish people in Tucson. They had no meeting place of their own. They worshipped in private homes or in rented rooms. They needed a temple.

Therese Ferrin and her daughter Clara Bloom and the other ladies, but especially Mrs. Ferrin, put in untold hours of hard work planning and organizing and raising money to build the temple.

Their labors were rewarded in 1910. On the eve of Rosh Hoshanah, the Jewish New Year, the first services were to be held in the new Temple Emanu-El at 560 South Stone Avenue.

But things don't always turn out as expected. In spite of all the organizing and all the planning the pews did not arrive in time.

What to do? Cancel the service? Of course not. The solution was simple. The people brought their own chairs from home and the service was held on schedule.

## TWO TEMPLES EMANU-EL OLD AND NEW

### JOSÉ Speaking

*My mountain is a magical place. When I'm up here I can see anything in Tucson I want to see. For almost forty years I had been watching little old Temple Emanu-El. I was fond of the temple. Its foundation was made of black lava rock that came from the hole on the north side of 'A' mountain. On the Sabbath I watched so many people go into that small building I wondered how they found enough room to breathe.*

*One day in 1949 I noticed curious activity. People were going in and out carrying things. Then it dawned on me what was up. They were moving to a new temple! That's why so many of them had spent all that time up on Country Club Road. They had been watching a building grow from nothing into a big beautiful brand new Temple Emanu-El*

*I saw some of the men bring Torahs out of the little temple and very carefully put them in cars.*

## TORAHs

Torahs are scrolls. The Temple Emanu-El scrolls are long rolls of parchment pieces sewed together. Parchment is made of sheep or goat skin treated so it can be written on.

To read these scrolls one unrolls a length of parchment the size of a page in a very large regular book. When that "page" has been read it is rolled up on itself and the scroll is further unrolled to reveal another "page" of writing.

The writing is done in ink with a special kind of quill. The language is Hebrew. The words go across the "page" from right to left. The Hebrew alphabet is very different from other alphabets used to write languages like Spanish and English.

Torahs lie on a table to be written or read. The rest of the time they stand upright behind a curtain in a special place in the temple, a sort of cupboard called the Ark.

Torahs come in various sizes. Temple Emanu-El has several of them. When not in use they are wrapped in beautiful heavy cloth. They may be ornamented and perhaps have silver knobs or spirals on top.

Despite all their beauty, it is what's inside that's the most important. The first five books of the Hebrew Bible are in Torahs. The wisdom and traditions that are at the very heart of Judaism are in the Torahs, too.

JOSÉ Speaking

*That's why the men were so careful. They all got in the cars and drove off. But they couldn't go straight from 560 South Stone Avenue to 255 North Country Club Road. The railroad track was in the way. They had to go round about.*

*When they were almost there the cars stopped. The Torahs were lifted out and carried the last few blocks. In ancient times the Torahs would have been carried from the old temple to the new one. Back then there were no railroad tracks in the way and it wasn't necessary to cross any wide streets where cars were whizzing by.*

*At the temple, the doors were opened and the Torahs were carried into their new home and placed in the Ark. They are there to this day.*

## CHINESE

Chinese people came to California during the Gold Rush. They left China because they were poor and life there was very hard for the poor. At first they did well mining gold in California but after a while the gold grew scarce. When they tried to find other ways to make a living they were badly discriminated against.

They first came to Tucson in 1863. At that time Anglos were becoming the majority population in Arizona. There were lots of Hispanics in the town, of course, and Indians lived nearby.

The earliest Chinese came to Tucson at a few at a time. The people who were already here did not think they were a threat either culturally or economically.

The new arrivals remained separate from other people but they did begin to learn western ways, to adopt American dress and eating habits, some of the time.

The Southern Pacific Railroad reached Tucson in 1880 thanks to Mexican and Chinese laborers. They leveled the route and laid the track. Most of these workers continued building the railroad past Tucson and on toward the east.

But many Chinese workers decided to stay in Tucson. A few still worked for the railroad as cooks and waiters on the trains. Some became section hands who maintained the track.

Others entered the Tucson business world. They did not compete with Anglo businesses. Instead, they added new kinds of businesses that filled a definite need. They started restaurants and laundries. They opened small neighborhood stores. Some of them became servants.

One of their most successful businesses was vegetable gardening. Chinese men cultivated more than 100 acres of rented land along the Santa Cruz River. They grew a great variety of vegetables never before seen in Tucson. No doubt they improved the health of their customers.

Remember Clara Ferrin Bloom? She was the daughter of Joseph and Therese Ferrin who came to Tucson on the stage coach. She married Dave Bloom. He and his sons ran the clothing store.

In 1897 when Clara was 16 she wrote an essay. She called it "The Vegetable Chinamen." The essay is in the library at the Arizona Historical Society here in Tucson. If you go there and ask a librarian to show it to you, you can see it for yourself.

Clara wrote:

"When everything is green and the trees in blossom the Chinaman may well be proud of his beautiful garden. Two or three men worked together. They may have been related or they may have just been from the same village in China. They called each other 'Cousin.' They lived in an adobe hut beside the garden.

"The man who did the selling went into town as early as five o'clock so the vegetables will not be withered by the sun . . . . All that morning he goes from house to house selling vegetables from a wagon. The horse is fat and sleepy and goes down the street at a jogging pace. They have their special customers and keep accounts by marking down on the casement of the door the amount bought each day and at the end of the month they have not the trouble of making out bills. After selling nearly all their vegetables they breakfast with one of their city 'cousins' in a grocery store."

Most of that happened more than 100 years ago. Chinese people continued to come to Tucson. Often they were relatives of those already here. Many more

were born here. According to the United States Constitution they were American citizens at birth.

Since those early days, in spite of discrimination and, often, poor working conditions, these Americans of Chinese ancestry have become valuable members of our community. Some hold highly respected positions in law, medicine and other sciences, in education, and the arts. Some have small neighborhood stores. At least one of the many Chinese American restaurant owners in Tucson serves vegetables he grows in his own garden.

### THE CHINESE SCHOOL

Chinese American parents in Tucson were afraid that their families, after several generations in America, would lose touch with Chinese culture. They started a Chinese school. It meets on Sunday afternoons in the Roskrige Elementary School on 6<sup>th</sup> Street. There are the usual classes from kindergarten through high school.

The students are taught among other things to speak, read and write Mandarin Chinese. That is the official standard language. It is spoken in the capital city of China, Beijing, and by educated Chinese people everywhere.

The use of language is one way culture is spread among people. Culture includes beliefs, attitudes, behavior, lifestyle. Learning its language is the key to truly understanding a culture. Knowing one's own culture well and having pride in it gives one self confidence. It is important to have that confidence in a multicultural community like Tucson.



## DON ESTEVAN OCHOA

This is not the story of a whole ethnic group. It is the story of one remarkable Mexican man.

We don't know exactly when Estevan Ochoa arrived in Tucson. Probably it was about 1860. He was born in 1831 in Chihuahua in Mexico. His family was rich.

When he was a very young man he went to the town of Independence, Missouri. There he learned the freighting business and to speak English.

By 1862 he was living in Tucson. He was doing well as a merchant. He was highly respected in the community.

The American Civil War between the Union (the North) and the Confederacy (the South) had begun in April 1861. Mr. Ochoa was known for his loyal support of the Union cause.

Things weren't going well for the North. Soldiers in western places like Tucson were called back east to help in the fighting.

Without soldiers for protection the Apache raids were worse than ever. Because of the raids the stage coach did not come anymore. Farms and ranches were deserted. Mines were abandoned and the miners murdered.

Nearly a year after the Union soldiers left, a company of Confederate soldiers, under the command of Captain Sherod Hunter, took possession of Tucson. They raised the Confederate flag over the Presidio.

Tucsonans were glad to have the soldiers' protection. But the presence of a Confederate armed force created a problem for some people.

Captain Hunter demanded that citizens, known to be loyal to the Union, take an oath of allegiance to the Confederacy. If they refused their property was seized and they were compelled to leave Tucson.

Estevan Ochoa was summoned by Captain Hunter to take the oath. He is said to have replied to the Captain's demand by saying he could not swear allegiance to any "power hostile to the United States government; for to that government I owe all my prosperity and happiness. When, Sir, do you want me to leave?"

The answer was "Immediately!"

Mr. Ochoa was allowed to take with him a horse, arms and ammunition, and what food he could collect in a hurry. He rode unharmed through Indian country three hundred miles to Mesilla on the Rio Grande. He had relatives there and friends.

A few months later the Confederate soldiers were gone. Mr. Ochoa came back to Tucson with returning Union soldiers.

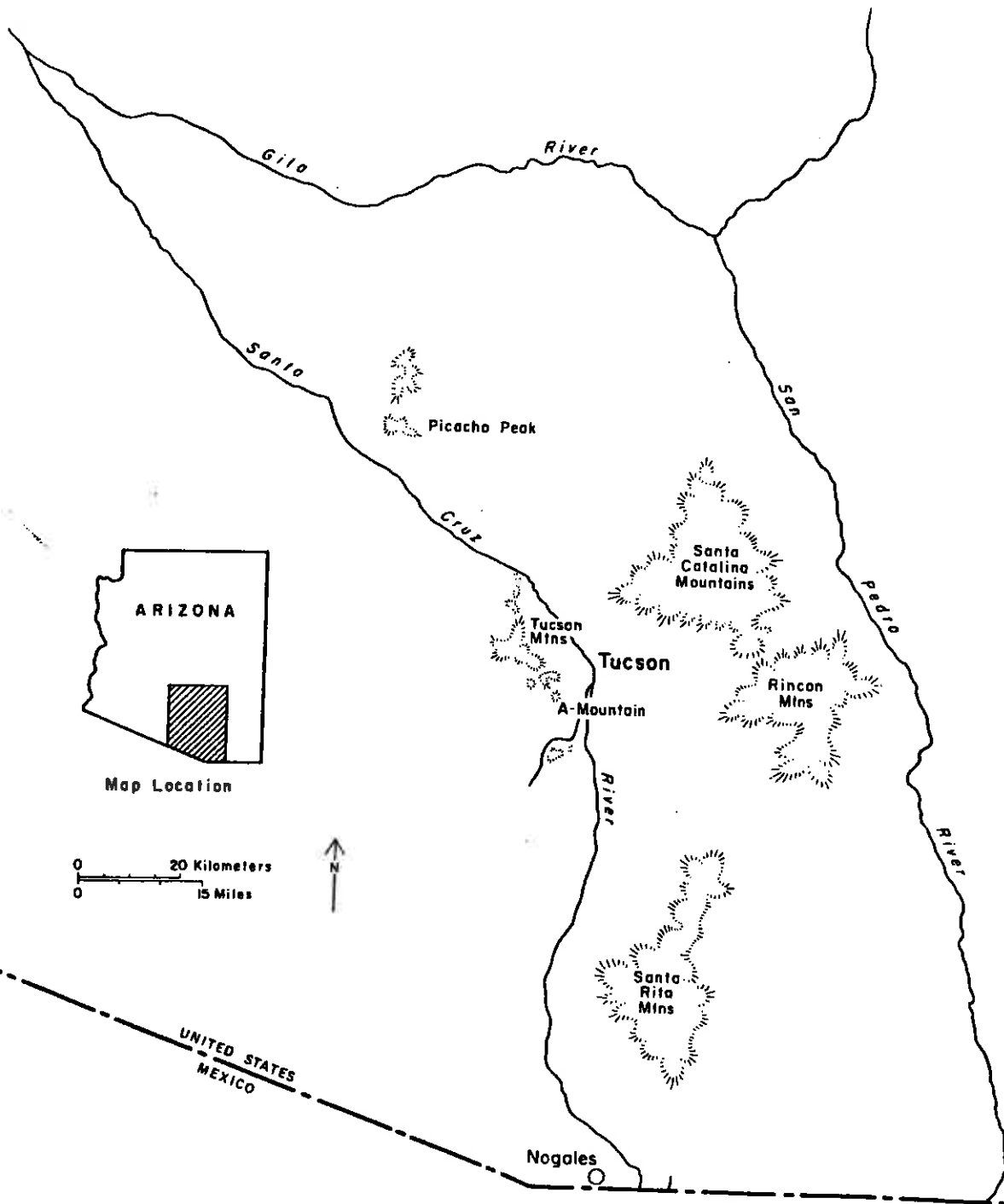
Once home again in Tucson, Don Estevan formed a partnership with another merchant freighter, P.R. (Pinkney Randolph) Tully. The firm of Tully, Ochoa and Company was prosperous from the start. They opened a store in Tucson and branch stores in Arizona and New Mexico. Merchandise for the stores was brought from Kansas City in the company's own wagons. They also carried freight for the government. They employed hundreds of men. The routes their wagon trains followed went from Tucson to Missouri and down into Mexico. Like the Butterfield Stage Company Tully and Ochoa had relay stations along the way.

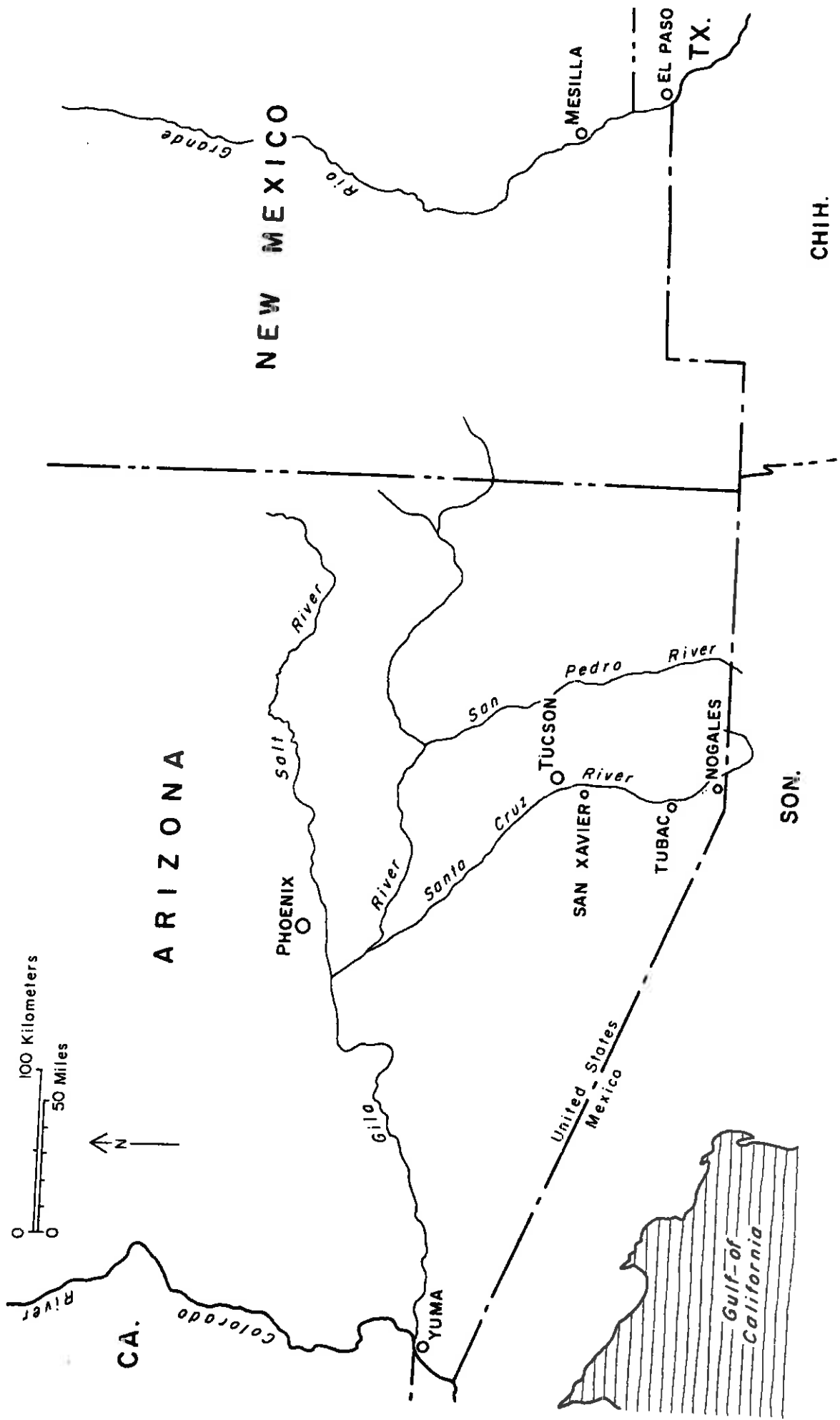
But it wasn't all good. There were still Apaches eager to raid. One of the company's worst fights was in Cañada del Oro just north of Tucson. The train that left town that morning was made up of nine wagons and eighty mules. It carried government freight to supply the army at Camp Grant.

The wagon master, Santa Cruz Casteñeda, was an experienced Indian fighter. When he saw a large band of Indians approaching he ordered the wagons to form a circle. The mules were put in the middle. The men stayed in there, too, all fourteen of them.

An Apache, speaking Spanish, managed to tell the wagon master that because there were so many Indians they could easily kill all the freighters. But if the white men would leave the wagons behind they were free to go.

Casteñeda is said to have answered "you can have the train when we are no longer able to hold it."





Then the bullets and the arrows flew. There may have been 200 Indians surrounding the wagons. After hours of fighting three freighters were dead and the ammunition was getting low.

Suddenly seven cavalymen, on their way to Tucson from Camp Grant, appeared and charged the Apaches. All the same, even with their help, it was clear that the Indians were going to win.

So the freighters and the cavalymen withdrew from the fight. They abandoned the wagons. True to their word, the Indians did not follow. When the freighters looked back they saw the wagons burning.

## PUBLIC SCHOOLS

### JOSÉ Speaking

*In 1870 there were one thousand nine hundred and twenty three children of school age in Arizona and no public schools.*

*The territorial legislature decided there should be a school district wherever 100 people lived in a space four miles square. That was the beginning of Tucson School District Number One.*

*There was a three man school board. For the first time in Arizona history a school board spent tax money to rent a school room and to hire a teacher.*

*The teacher was Augustus Brichta. He taught 55 Mexican boys for six months. Then the money ran out and the school closed.*

*A year or so later Bishop Salpointe invited seven Catholic nuns, Sisters of Saint Joseph, to come to Tucson. They started a school for young girls. The Sister's school lasted years longer than Brichta's did, but it wasn't public and it wasn't free.*

*Don Estevan Ochoa is one of my favorite people. He wasn't just a good business man. He was a good citizen too. He was mayor of Tucson and president of the school board. He represented Pima County in the Territorial Legislature twice. He believed in an orderly government run for the good of the people. He was especially interested in starting public schools.*

*Remember, just a few years earlier, in 1854, people in the Gadsden Purchase woke up one day to discover their old familiar Spanish speaking government was changed to a strange English speaking one.*

*It seemed to Don Estevan that Tucson's young people, born American citizens since then, would have a better chance in life if they knew the language and the ways of the United States. For that they needed schools.*

*The governor of Arizona was Mr. A.P.K. Safford. (There's a school named for him in Tucson and a town named for him in Graham County.) He too was eager to have a public school system. He asked Representative Ochoa to submit a bill to the legislature establishing public schools.*

*The members of the legislature had their own ideas about schools. They were an over-worked hard pressed lot of pioneers. They believed Arizonans were*

*so bedeviled by Apache raids they couldn't afford to pay taxes to support schools. "Besides," they said, "schools had been tried before and they didn't work."*

*Governor Safford appealed to the voters. He went from town to town and talked to people everywhere. The voters listened and agreed. In the end the members passed the bill but without providing very much money.*

*Only one school opened that first year. It was a long and narrow one made of adobe. It had a dirt floor and a dirt roof.*

*The teacher was a young man named John Spring. There were 138 boys of all ages. Most of them just spoke Spanish. Mr. Spring taught them penmanship, arithmetic, geography, drawing and English.*

*A few years later Don Estevan gave some land of his own on Congress Street for the first "modern" school. The ladies of Tucson raised money to help with the cost of building. Even so it wasn't enough. When the money ran out Don Estevan finished paying for the school himself. He also paid Jacob Mansfeld's book store to give books to students who couldn't afford them.*

*I hate to end this story on an unhappy note but I must because it's history.*

*The coming of the railroad train made life better for many people but not for all. The wealthy men whose fortunes came from freighting could not compete with the railroad. One by one their companies failed. Tully and Ochoa and Company sold everything, then paid the bills as best they could and went out of business.*



*Don Estevan Ochoa was a man to be proud of.*

## YAQUI HISTORY AND EASTER CEREMONIES

Long ago Yaqui Indians lived and farmed along the Yaqui River in southern Sonora in Mexico. They were pleased at the arrival of the Spanish missionaries who taught them to be better farmers than they already were, and taught them to be Christians.

The Yaquis' relationship with other Spaniards was not friendly. Their first meeting with Spanish soldiers turned into a battle. From then on Yaquis thought they were badly treated and that they might be driven off their land. For years there were Yaqui revolts followed by period of oppression, first by the Spanish and later by Mexicans.

Finally many Yaquis fled for their lives to the north. They crossed the border into Arizona. By 1905 some of them were settled in Tucson.

These Indians were very poor. They were in a strange country. They did not feel safe. In order not to be noticed they stopped performing their special religious ceremonies.

Catholic missionaries brought Christianity to the Yaquis more than 300 years ago. They did not make the Indians give up their own dances and other religious rituals. Instead the priests let them combine their own ancient traditions with Spanish traditions in the expression of Christian belief.

The Yaquis have many ceremonies and fiestas during the year. The ceremonies at Easter time are the most important.

In every village there are ceremonial societies. Each society has certain responsibilities. Each member of a society has his or her own responsibilities in preparing for a ceremony and in taking part in it.

The Easter ceremonies start on the first Friday in Lent, almost six weeks before Easter Sunday. The most dramatic ceremonies occur on the day before Easter, Holy Saturday.

On that day while the customary Catholic ritual is taking place, a traditional Yaqui interpretation of the same events is acted out. The Yaqui actors wear masks and costumes. Some of them carry wooden swords.

The parts of Jesus and Mary and their friends are acted by members of one ceremonial society. The evil men who killed Jesus are played by men of other societies. In the ceremony the evil ones capture and pretend to kill Jesus. The good men fight with the evil ones, defeat them, and pretend to kill them.

The final ceremony is on Easter Sunday. It celebrates the return of Jesus.

These ceremonies are not performed as a show for visitors. They are religious events. Visitors who come in a spirit of reverence are welcome. The ceremonies can be seen in Old Pasqua near West Grant and Oracle Roads.

## JOSÉ Speaking

*The village has been there since 1921. In those early days it was on the far northwest edge of Tucson. The Yaquis were given 40 acres of land there. They built small houses and set aside space for ceremonies.*

*Of course Old Pasqua Village is not the only place where Yaquis live. Nowadays they live in New Pasqua, in other parts of Tucson, in other towns and some live on ranches.*

*Back around 1960 the Pasqua Yaquis wanted to get an empty piece of ground for a new village way outside Tucson. The city of Tucson had grown so much it completely surrounded Pasqua Village and seemed about to swallow it.*

*A Yaqui Indian named Anselmo Valencia worked for Morris Udall during Udall's 1962 campaign to be elected a member of the United States Congress. Mr. Valencia asked Mr. Udall for help in getting land for a new village. Udall suggested the Yaquis form a committee as Step One. They organized the Pasqua Association.*

*At that time the United States government didn't think the Yaquis were American Indians because they came from another country. That meant they did not receive any of the benefits granted to American Indians.*

*Step Two would be to have the United States government recognize the Yaquis as an American Indian Tribe.*

*Soon after his election Congressman Udall submitted a bill to the House of Representatives. (That means he proposed a law.) At the same time Senator Carl Hayden of Arizona submitted a similar bill to the Senate. Passage of both bills (a majority yes vote on each one) could mean the United States government recognized the Yaquis as members of an American Indian Tribe.*

*But the bills didn't pass so nothing happened. Congressman Udall and the senator kept on submitting bills, unsuccessfully, for 15 years. Finally in 1978 the bills passed. Then President Carter signed Public Law 95-375 and suddenly the Yaquis were an American Indian Tribe.*

*According to the new law Yaqui land became an Indian reservation. Only then did the Bureau of Indian Affairs and other federal agencies provide help in house building, health care, education and other social services.*

*Now I'll tell you the real secret of the Yaquis' success. First, they had strong leadership in Mr. Valencia and the Pasqua Association. Second they learned from experience how to deal with the Federal government. Then they learned how to raise money. They learned to use the help of experts like congressman and senators, anthropologists and historians.*

*But most important of all, they kept on trying until they succeeded.*

Once the tribe was recognized Congressman Udall was able to help it get land outside of Tucson for a new reservation and village. It is southwest of Tucson on Camino de Oeste near Valencia Road. All the tribal government activities are based there.

One activity is building houses. The Department of Housing and Urban Development (HUD) in Washington, D.C., makes grants of money for house building. The Yaqui tribe received HUD grants. In addition to that the tribe contributes money.

The result of having this money is that Yaqui men get building jobs. The houses they build belong to the tribe. Today there are Yaqui families living in nice new houses in both Old and New Pascua.

Another tribal activity is the Casino of the Sun, a gambling house. Gambling is legal on Indian Reservations.

So far the profits from the casino paid for the new Tribal Government Administration Building and for a clinic. About 700 Yaquis have jobs at the casino and more than 200 are employed in tribal administration and by the clinic.

### SCHOOL DAYS

JOSÉ Speaking

*When Old Pasqua was new Miss Thalmar Richey started the first school for Yaqui children. Today a modern elementary school in Old Pasqua is named for her.*

*The same things are taught in the Richey School as are taught in other schools in Tucson. But in the Richey School something extra is added.*

*That something is Yaqui culture. Families want their children to know the Yaqui language and history and the traditions that Yaquis live by. They believe*

*that a person who knows his own roots can live a good life with confidence and pride anywhere.*

*Does that sound familiar? It ought to. Chinese families started the Chinese School in Tucson with the very same goals in mind. It's what all people want for their children.*

Education for Yaquis need not stop at the end of grade school or even high school. Pima Community College holds classes on the reservation. Yaqui employees are excused from work to attend. In fact they are urged to take advantage of the opportunity. Young people, well prepared with new knowledge and skills, are apt to be interested in jobs off the reservation.

Whatever they do, modern Yaquis do not neglect their ancient rituals. Support for the old customs remains strong throughout the tribe.

In a sense this is a sort of gift to Tucson. Over time the Yaqui special ceremonies have enriched the culture and religious life of our city.

### TOHONO O'ODHAM

The Tohono O'odham are Pima Indians. Tohono means Desert. O'odham means People. Spanish missionaries called them Papagos because they ate beans. It means Bean People. They were called Papagos for a long time. A few years ago they decided they wanted to be called by their real name, Tohono O'odham, Desert People.

In olden times all Tohono O'odham children were home schooled. They lived with their parents and other relatives in clusters of little houses.

From the time the children were babies they watched grown-ups do their daily work. Before long the young ones were big enough to help with simple jobs. They learned to do things by watching, listening, helping, and practicing.

The boys learned to shoot rabbits with small bows and arrows. They went with their fathers to the fields where they planted corn and beans.

The girls stirred cooking pots. When they were old enough they helped carry water from the spring. They went with their mothers and grandmothers to gather seeds. They learned where to find good things to eat and to avoid the bad ones.

They all, children and adults too, listened to songs and stories. Usually the songs and stories were sung and told by old people who had memorized them. The songs and stories had knowledge in them about history and why things were the way they were. They told people what to do and what not to do.

Some story tellers had calendar sticks. The sticks were about three feet long and had marks on them.

The story teller made a mark on his stick with a knife to remind him of an important thing. When the story teller looked at or touched a mark, he remembered that particular important thing. Then he could tell the story just the way it ought to be told.

Family groups moved twice a year from one village to another. When the summer rains began they went to places near washes where water ran out and soaked the earth. They planted seeds in the wet dirt. This is called *ak-chin*, or flood water farming.

In the fall the water dried up. The families moved back to villages where there were springs. They stayed there until the summer rains began again.

The Tohono O'odham traded with other Indians. A few of the things they traded were baskets, ornaments, deer skins and red and yellow pigment to make paint. The pigment was made by crushing a certain kind of rock they found at Ajo.

JOSÉ Speaking

*Land is a key to history! Who owns the land? That is the question!*

*The Tohono O'odham never thought of owning land personally. They thought it belonged to the group of people who lived on it.*

*The Tohono O'odham lived in harmony with the land. They took from it only what they needed. For instance, they grew enough corn to eat at the time, plus some to store for later, and some to use for seeds next year, and perhaps some to trade.*

*Families used the same ak-chin places every year because they had always used those same places. It was the "always used" and the "need to use" that gave a family the "right to use" a particular ak-chin.*

*Not so the Spanish.*



*When Cortez stepped on Mexican soil for the first time in 1519 he claimed all the land for the King of Spain. Under Spanish law the King could grant pieces of land to individuals for their private use.*

*Under the law a group of people, who had lived together in the same place for many years, had a joint right to the land. Under Spanish law the O'odham had become citizens of New Spain. Therefore, together, they owned the land they lived on.*

*After Mexican independence from Spain in 1821 the Mexican government kept the Spanish land laws. The O'odham, now Mexican citizens, continued to live on their own land.*

*Most of the land in the Gadsden Purchase of 1854 was Tohono O'odham land. After the Purchase about half the Tohono O'odham people were in Mexico and half were in the United States.*

*In the Purchase agreement the United States promised to protect Mexican land rights. But the Indians were not considered citizens of the United States, so the promise did not apply to them. They had become wards of the government. They were treated like children. They had no rights. The United States claimed control over their lives and their property.*

*The United States did reserve some land for their use. These areas are called reservations. All the rest of their homeland was declared "in the public domain" and therefore open to anyone for mining, ranching, and homesteading.*

*Nearly 100 years later in 1948 the federal government set up an Indian Claims Commission. It considered "the claims of Indian groups with whom the United States had not acted fairly or honorably."*

*The Commission decided the Tohono O'odham had aboriginal title to their land. (Title means evidence of ownership. Aboriginal means from the beginning.) This is rather like the Spanish view of Indian land ownership.*

*After so many years the Commission could not give the land back. It could only give money. In 1976 the Tohono O'odham nation agreed to accept \$26 million for their lost land.*

#### THE CHANGES FROM MANY VILLAGES TO A NATION

Many years ago the basic Tohono O'odham unit was a village. People who were related to one another lived and worked together in the village. They shared a common culture with all the other O'odhams. But there was no central government and no single leader.

Each village had a council of older men. They usually met every night to discuss the day's events. They made decisions about the dates of ceremonies, where to hunt, when to plant and harvest, when to raid and when to trade with other Indians, and who could come to live with them. They talked until everyone agreed.

The council chose a headman. He had no power to decide anything on his own. What he had were duties such as the care of sacred objects, acting as the

priest in ceremonies, organizing and starting the council meetings, and giving advice.

There were other jobs for other people. Each had its own duties. The Crier needed a strong voice to wake people in the mornings and call the men to council meetings. The Song Leader needed a strong voice too and a good memory. The War Leader had to know the war ceremonies, and how to raid and how to defend the village. The Hunt Leader needed to know where and when to hunt and the proper words to say to bring success.

The Spanish wanted to deal with one man in each village, not the whole council. They asked each council who was the headman. Then they called that man Governor and gave him a stick two and a half feet long. They said it was the Cane of Justice.

Sometimes the Governor was not the real headman. The council just said he was because he was good at talking to the Spanish and later the Mexicans.

Maybe the name and the stick did have some effect. Gradually as time went on, the Governor, not the council, came to represent the village.

Soon after the Gadsden Purchase all the village Governors met with American officials in Tucson. The officials demanded that one man be made Governor of all the Tohono O'odham.

The Americans may have thought having only one Governor to deal with would be more efficient. The Tohono O'odham thought having only one Governor would be disrespectful to the other village councils.

From the time of the Gadsden Purchase the American government had regarded O'odham land as something that could be given or sold to non-Indians. When, in 1866, without consulting the Tohono O'odham, the government opened O'odham land to non-Indian miners, the O'odham protested. The protests were ignored.

The act of protesting brought the Tohono O'odham leaders together. Some of them were educated. They had been to the Indian Training School in Tucson. They understood something of American ways. They were asked to speak for the O'odham to the officials. Their experiences in doing so were further steps on the road to tribal government.

A number of groups or committees were organized. Each had a definite purpose. The Good Government League wanted to improve O'odham conditions and to keep an eye on land rights. The Papago Farmers Association was concerned with water rights.

In 1916 the Papago Reservation was established. Two years later, with government money and O'odham labor, a fence was built all along the borders of the Reservation. The fence itself made the people more conscious of being a single unit.

Soon there was a League of Papago Chiefs and then a General Papago Council with elected officers was organized.

Not all the O'odham approved. There was much controversy about abandoning the old ways. But these efforts toward tribal wide government prepared for the recognition by the United States of the Tohono O'odham Nation as a political unit.

The Indian Training School opened in Tucson in 1888. It was a "contract school" supported by the federal government. The first directors were Presbyterian ministers. The school lasted until 1960 when money troubles and changing times forced it to close.

It was a boarding school. Some students came from far away but most were Tohono O'odham.

They called the school *Escuela*. Its purpose was not to teach Indian culture but to teach the students American culture in practical ways. It was hoped that would make life better for them when they went home to their villages.

The school day was spent half in the classroom and half working. The boys were kept busy on the school farm and in the bakery and the blacksmith and wood working shops. They did all the maintenance at the school.

The girls learned homemaking and household arts. For fun they had football and track and reading good books plus the fun kids can have just being together.

JOSÉ Speaking

*Well things have changed. Nowadays lots more people live on the Reservation than ever before and there are schools.*

*School begins with Head Start. Head Start teaches little ones the things they need to know before they can do well in regular classes.*

*Each year people from the Tohono O'odham Education Department go from door to door in the Nation, talking to parents of very young children about Head Start. The parents think it's a good idea. In 1996 there were 350 three, four and five year olds in Head Start.*

*Head Start teaching is done entirely in the O'odham language. The grade school and high schools are bilingual and bicultural.*

*Students are taught the usual subjects along with something extra. Just as in the Richey School and in the Chinese School, Tohono O'odham students study their own history and traditions. They do it because their families want them to be sure of themselves both at home and in the wider world outside the Reservation.*

*All through grade school, attendance is up and student interest is high. But some teenagers lose interest in high school and attendance drops.*

*Some continue their education beyond high school. There are students in college and in trade schools now thanks to the profits from the Desert Diamond Casino. The Casino also provides a good many jobs.*

*Some young people like to live in an urban area, in the city. They take jobs in Tucson, but after a while they usually return to the Nation. There's no place like home.*

## STATEHOOD

### JOSÉ Speaking

*The first really big event of the twentieth century for Tucson and the rest of Arizona was statehood.*

*The territory of Arizona had tried for 30 years to convince Congress it deserved to be a state. Congress had two reasons for saying "No." People in the east thought Arizona was a remote backward place where few people spoke English. The population was thought to be a mix of Indians, Mexicans and not very nice Anglos. Congress thought we were unfit for self-government.*

*There was a political reason too. The Republican majority in the Senate did not want two more Democratic Senators, which is what Arizona would have elected.*

*Another problem was that President Teddy Roosevelt wanted Arizona and New Mexico to become one state. New Mexico thought that was a fine idea. Santa Fe would be the capital. Arizona thought it was a terrible idea for the same reason. President Roosevelt changed his mind.*

*Finally, on Valentine's Day, February 14, 1912, New Mexico and Arizona,*

*separately, joined the United States of America as states. Arizona was proud to be the 48<sup>th</sup> state.*

## WORLD WAR ONE (WW I)

The first World War, WW I, started in Europe in 1914. The United States declared war on Germany in 1917 when the allies, France and Great Britain, were in danger of defeat.

Tucsonans joined the rest of the country in an all out effort for victory. The country needed men to fight, money to pay for the tools of war, food for ourselves and our allies, and the confidence of the people in our cause. The townspeople worked together for these goals as they had never worked together before.

The war ended in victory for the allies at 11 in the morning on the 11<sup>th</sup> day of the 11<sup>th</sup> month, November 1918.

## CARS

In the early 1920s people were wild about automobiles. Tucsonans were among the most enthusiastic of all. They crowded into the annual Tucson Auto Show.

They lined the streets for the annual auto race from El Paso to Phoenix. Tucson was on the route and the cars raced through town. They stopped only to gas up and put water in the radiators. Then they were off again in a cloud of dust.



Some young Tucson men liked to race against each other. They raced on a straight stretch of road east of town. It is still called Speedway.

JOSÉ Speaking

*On an April morning in 1919, for the first time ever, a car drove up to the top of my mountain. It had a flat tire on the way, but otherwise it was all right. It stayed two days. At night they left the head lights on to prove the car was there. Lots of people climbed up to see it. I stayed out of sight.*

### CATCHING THE SNOW BIRDS

The question facing business men was how to lure tourists and their dollars to Tucson. They believed good roads would bring automobiles with tourists in them. A road building program began. They knew climate was really the only thing Tucson had to offer tourists. (The winter climate of course.) The Sunshine Climate Club was organized. It began raising money. The money was used to advertise all over the country the delights of southern Arizona.

Before long the tourists came. More and more of these winter visitors came back again and again. Some of them bought property. Some stayed all year and became Tucsonans instead of snow birds.

### EL CON

At first boarding houses and tourist courts took care of the winter visitors. But people with money wanted something fancier. So the El Conquistador Hotel was built.

It was "Arizona Mission" in style. It was going to be elegant with a palm tree lined drive way and lawns and flowers. There would be a swimming pool and horses and stables.

But the depression caught up with it. The hotel never did pay its way. So it disappeared. There is a shopping mall there now. Nothing is left of the hotel but its name, El Con, and a beautiful "Arizona Mission" style water tower on the south side of Broadway.

### LINDBERGH

The 23<sup>rd</sup> of December, 1927, was a big day for Tucson. Davis-Monthan Field was the largest city owned airport in the country. It was named for two young Tucson men who joined the Army Air Corps during World War I. (That's what the Air Force was called then.) After the war was over, they stayed in the Air Corps. They were both killed in the line of duty.

The dedication of the field was to be done by none other than Charles Augustus Lindbergh. It was not long after his flight alone across the Atlantic Ocean to Paris. He was touring the United States in his plane The Spirit of St. Louis.

There was an enormous crowd at the airport when he arrived. Special trains brought people from Phoenix, Nogales and Douglas. Schools and offices were closed. Everyone who could get there was there.

He arrived on time at 2 o'clock in the afternoon. He circled the field a few times before making a perfect landing. Then he taxied his plane into a hangar where the reception committee waited.

On the motor ride down town he stopped to visit some patients at the veterans hospital. That night there was a banquet. The next morning he flew away.

Davis-Monthan Field was getting busier and busier. Regularly scheduled flights through Tucson began in 1928. Air mail service began in 1930. There was a civilian flying school at Davis-Monthan and the Air Corps was using the field more than ever.

Something had to be done. The land where our airport is now was bought by the city and the new Tucson Airport opened in 1948. The Air Force took over Davis-Monthan.

## DUDES AND SCHOOLS

Some cattle ranches in the neighborhood of Tucson became dude ranches when they began taking in paying guests. In 1924 the Dude Ranchers Association said its members had to have real ranches with cattle and cowboys. That rule didn't last long. Some of the working ranches let their dudes help with the cattle.

Others went fancy with polo games and swimming pools and dance floors along with the horses and the trail rides.

The dude ranch business did well even during the Depression in the 1930s. By the '60s it was fading. Nowadays there are only a few dude ranches left near Tucson.

There were ranch schools too. In 1930 there were 10 of them in and around Tucson. Some of them gave the students good experience in riding and the care of horses. Others just held classes outdoors in the fresh air.

There was a need for these schools, especially the boarding ones. Some of the students lived in Tucson. Some were children of winter visitors. Some were children of parents who were sick. There were diseases then that we seldom hear of now. Small pox, scarlet fever, polio and others were real threats. People came to the southwest to escape them or to recover after suffering from them.

### TUBERCULOSIS (TB)

The warm dry climate in Arizona was thought to be especially helpful for people with tuberculosis, or TB, a disease of the lungs. Modern medicines like penicillin did not exist then. Fresh air and rest and good food were the best doctors could offer.

Patients with TB, or "lungers," as they were called, flocked to Tucson. Often the whole family came if one member was sick.

There was money to be made caring for the sick, if they had money. If they were poor there were several tent towns where they might find shelter.

In 1910 a young man named Dick Hall came with his mother who was sick, and a brother and sister. They lived in a tent on Park Avenue three blocks north of Speedway. The tent had wooden walls and floor and a steel roof. There was an open space between the walls and the roof. It could be covered with canvas to keep out the cold and rain. There were two cottonwood trees so they had shade.

The tent was 30 feet long. There was a small room for the sick mother. The rest of the tent was kitchen, bed, and living room for the other three. The street was dusty. There were no street lights at night. The sounds of coughing could be heard from nearby tents.

There were doctors who did what they could for their patients. Most of the doctors suffered from TB themselves or had a family member with the disease. Organized charities like the Red Cross tried to help. There was the Barfield Sanitarium at Plumer Street and Speedway where a Post Office is now. There was the Desert Sand Sanitarium that grew and changed into the Tucson Medical Center.

There are people today who have tuberculosis but now there are modern methods of controlling the disease. The tent towns of Tucson, full of sick and frightened people, are a thing of the past.

## THE GREAT DEPRESSION

The Great Depression was a world wide disaster. The value of everything dropped. Businesses failed and there were no jobs. Banks failed and people's savings were gone. People who had worked all their lives to support their families and save their money lost their jobs and had nothing.

In Tucson there were organized charities all working together to make things better. There were hundreds of volunteers helping out. There was constant fund raising to keep the charities going so they could provide for those in desperate need.

After Franklin Delano Roosevelt became president of the United States in 1933 he set up a lot of new government agencies. "Alphabet Soup Agencies" they were called because they were known by their initials, the PWA, the WPA, the RFC, *etc.*

The agencies were supposed to create jobs through private businesses and local governments. The wages paid for these jobs would get money into circulation in return for useful work.

For instance, through the PWA, Public Works Administration, the government paid people to build new post offices all over the country. It paid artists to paint murals on the walls inside the post offices. After all, artists have to eat too.

It paid writers to write guide books for each of the states. They were very good guide books. Today those books are too out of date to be much use as guides. Now they are valuable historical records of things as they were in the 1930s.

## THE CCC

One of the best of the alphabet agencies was the Civilian Conservation Corps, the CCC. It was under the direction of the army. The Corps had a double purpose, to make young men into productive citizens and to preserve the environment.

Members of the CCC were between 17 and 24 years old. They had no jobs and their parents were on relief. (Relief was money given to unemployed people to live on.) Members were paid \$30 a month. \$25 of it was sent to their families.

Tucsonans who joined the CCC worked on projects in the Coronado National Forest. Almost all the mountains around Tucson are in the Coronado National Forest.

For years these mountains had been open range for cattle ranchers. There were no fences so the cattle grazed where they pleased. They ate all the grass. They trampled on stream banks. They killed whatever grew there and eroded the banks.

The CCC fenced pastures on grazing land. Cattle could be moved from one pasture to another. That gave grass in empty pastures a chance to grow.

The Corps built roads that opened up isolated parts of Pima County. They strung miles of telephone wire connecting Tucson with remote areas of the National Forest. They built dams to stop erosion. They made hiking trails and cleared camp grounds. They fought forest fires.

There was a CCC on the Tohono O'odham, then called Papago, Reservation. It was directed by the Office of Indian Affairs (OIA). All adult males could join. They worked only on the reservation.

Tribal elders did not trust the CCC. They were afraid that working for wages would weaken traditional ties to family and farms.

And so it did to some extent. In the CCC young men learned new technologies (that means scientific ways to do things) from Anglo engineers.

The Anglo supervisors tried to lessen the elders' fears by consulting with them on all projects. It didn't help much.

The elders were right. CCC job training and wages meant money in the pocket. Once out of the Corps some young men began looking for skilled jobs off the reservation.

Others turned to politics (the art of governing.) They went around the reservation talking to people and holding meetings. They tried to persuade the Tohono O'odham to set up a modern tribal government with a constitution and district councils. These men were working in a new, non-traditional, way to strengthen tribal bonds.

Years later that's what happened. Now the Tohono O'odham have a modern tribal government with a constitution and nine district councils.



## GOING TO THE MOVIES IN 1933

Let's go to the movies this afternoon. There's a matinee. We'll walk. There's plenty of time. It isn't far.

Where to go? There's lots of choice. There are about eight theaters in town. Three of them are drive-ins on Miracle Mile and Speedway. The rest are all close together downtown. Downtown isn't very big. Everything is close together.

We'll go to the Fox! It's a first run theater so we know we haven't already seen the show.

So we walk down 6<sup>th</sup> Avenue, then over to Stone, south on Stone to Congress. The Fox Theater is just three doors from the corner of Congress and Stone.

We buy our tickets from the cashier in the booth out front. We get regular seats. These cost 40¢ each.

Inside the ticket taker takes our tickets. He looks splendid in his uniform. It's red with brass buttons. He smiles and says he hopes we enjoy the picture.

The lobby is very nice with a lovely thick carpet. There are stairs at one end. The cheap seats are up in the balcony. They cost 30¢. Oddly enough the most expensive seats are up there as well, the first two rows in the balcony. They are called loges ("lözhes"). They are more comfortable than any of the other seats. They cost 50¢. Downstairs there is a lounge and rest rooms.

An usher shows us to our seats. The ushers wear red uniforms too. They are high school and university students. If they do very well they can be promoted to ticket taker or even assistant manager.

If the picture had already started, as we followed the usher down the aisle, he would have shone a flashlight where we were stepping so we wouldn't stumble in the dark.

We sit in our seats and look up at the beautiful chandelier hanging from the ceiling, it's lights sparkling. The walls are brick colored. There's a lovely design on the wall. It's modernistic. It looks like tall buildings about a block away.

Down front there is an organ. That's Mr. Herbert Nixon playing a little concert. He plays during the intermissions between shows too.

The big silky grey curtain parts. The lights dim and Fox Movietone News appears on the screen. Then there's a travelogue and then a short comedy and finally the picture we came to see.

When it is all over we say good-bye to Mr. Roy Drachman. He's the manager. He is in the lobby making sure everything is all right.

While we are walking back to Annie's house in the hot afternoon we talk about how cool it was at the matinee. Annie says that is because on the roof of the Fox Theater there is an enormous swamp cooler. A big fan draws hot air across the wet cooler and down into the theater. It feels wonderful.

## RAFFLES AND PRIZES

During the Depression businessmen were always thinking up ways to get customers into their stores, or theaters. Theaters gave things away. They had raffles and contests with prizes. The prizes came from the merchants. In return the merchants were given free ads on the movie screen.

For a few summers the Fox Theater gave away a car a month for three months. More than 1,000 people came on those raffle nights.

By 1940 or 1941 the raffles and giveaways ended. People had more money to spend. They were willing to go to the movies even when there was no prize to win.

## THE MICKEY MOUSE CLUB

If you were lucky enough to be under 12 years old you could join the Mickey Mouse Club. You got a membership card and a pin to wear.

The club met at the Fox Theater at 9 o'clock on Saturday mornings. It cost 10¢ each week. At the beginning Mr. Nixon played the national anthem and everyone stood up.

There would be a program on stage, something from one of the schools. Perhaps a play they were doing, or a scene from a play, or maybe skits. Skits are very short plays.

Then there were cartoons and a feature film, usually a western.

Each week there were lots of drawings and prizes. During Rodeo Week there was a costume contest with prizes.

On the Saturday of Rodeo Week Monty Montana, a trick rider with the Rodeo, rode his horse right onto the stage of the Fox Theater and waved his hat at the crowd. They returned his greeting with cheers and shouts and whistles and screams!

## WORLD WAR TWO (WW II)

Tucson and the rest of the United States made an all out effort to win the war. Arizona's climate and miles of empty space made this an ideal place to train troops, to teach pilots to fly, and to test equipment.

Several air bases were built in the state. Two near Tucson. Davis-Monthan was expanded to take care of the largest bombers. Consolidated Aircraft built a huge factory here that hired hundreds of people. They worked three shifts. There was a demand for copper so the mines were busy. Wages were high.

People swarmed into Tucson to take jobs in the war industries. They came from rural areas and small towns. Some of them were family members of military men stationed here. Schools were crowded.

Housing was a problem. The soldiers and airmen, of course, were provided for. The civilian new comers might have a hard time finding a place to live. But

the town did the best it could. Old buildings were remodeled into apartments. People rented out their spare bedrooms.

There were millions of men and women in the armed forces. Millions more did war work. That didn't leave many to do the ordinary everyday jobs. So there was a shortage of people as well as goods.

There was rationing of some goods. Everyone had a ration book with coupons for such foods as meat and butter. Gasoline was rationed and so were shoes.

Somewhere along the line, as the country cranked up for war, the Depression faded away. Instead of having no money to buy anything, during the war people had money but there wasn't much of anything to buy with it.

In Tucson every year on December 7, Pearl Harbor day, there is a ceremony at the University of Arizona. The special guests are men who were serving on the battleship USS Arizona when the Japanese sank her in Pearl Harbor.

Today the USS Arizona's ship's bell hangs in the tower of the Student Union Building. During the ceremony the bell is tolled eight times for the eight Arizona men who died in the ship that morning in 1941. In the second part of the ceremony the bell is tolled at intervals during a reading. At the end there is one last stroke for "absent shipmates."

JOSÉ Speaking

*When the war ended, Tucson kept right on growing. It never stopped. Now it is a city with all the good and bad things that go with being a city. There is crime. There's snarled traffic and urban sprawl. There's even smog.*

*But there are good things too. Here are a few of them. The first two aren't exactly in Tucson but if Tucson weren't a city they wouldn't be there at all.*

*Mount Lemmon, of course, would be there even if Tucson didn't exist, but that nice road wouldn't. The fourth thing is about what happened to downtown just because Tucson is a city.*

*There are lots of wonderful things to like about Tucson. There's a main library with 16 branches spread around the city. There are special programs for children at some of the branches.*

*There are festivals: La Fiesta de San Agustín at the Arizona Historical Society in August; the Tucson Heritage Experience (it used to be called "Tucson Meet Yourself") in Presidio Park in October. And there's the Rodeo Parade. Lots of horses and it's free.*

ASDM

JOSÉ Speaking

*The Arizona-Sonora Desert Museum, or ASDM for short, is on the west side of town in the Tucson Mountains. It is a living museum about plants, animals,*

*birds, fish, snakes, everything that lives here. It is also about a few things that are not actually living, like dirt, and rocks, and water.*

*Part of the Sonoran Desert is in Arizona, part is in Sonora, Mexico, and part is in Baja California. Our section is called the Arizona Upland. We are cooler than the rest of it. We have more rain and more trees.*

*One of the founders of the ASDM, William Carr, came to Tucson for his health. He fell in love with the desert. He was surprised that most Tucsonans he met ignored the desert or just plain didn't like it. He thought that maybe, if they could have close personal experiences with the desert, they might change their attitudes.*

*Before coming to Tucson he worked at the Natural History Museum in New York. He developed Bear Mountain State Park on the Hudson River north of New York City.*

*Mr. Carr met a man named Arthur Pack. Mr. Pack was a conservationist and the editor of Nature magazine. He was also a philanthropist (that means he gave money away to worthy causes). Together they founded the Desert Museum. It was years before the museum charged admission.*

*The summer before the museum opened, William Woodin, a young man with a new graduate degree and nothing to do, volunteered to help build cages. When the Director, Mr. Carr, went to the hospital, Woodin became the Director. He held the job for 17 years. He had grown up here and knew the desert well.*

*So, there they are, three perfect people to run the museum. The philanthropist, the successful park creator, and the man who understands the desert.*

*When Mr. Pack and Mr. Carr were looking for a place to put the museum, they found a bunch of old rundown houses in the Tucson Mountains. The CCC built them in the 1930s. Together they were called Tucson Mountain House. Parts of them are still there. One is on each side of the museum entrance. They frame a wonderful view of desert, mountains, and sky.*

*Some things at the museum have changed since the old days. Instead of half a dozen workers there are more than 100 now. About 600,000 visitors come every year. There is a bigger parking lot and new restaurants. On summer Saturdays the museum and a restaurant are open in the evenings.*

*One thing that has not changed and never will is the emphasis. It is not on individual plants and animals. It is on the relationships of living things with each other and with the environment.*

*School classes can come to the museum, free of charge. About 22,000 students come each year. Sometimes docents, who are trained guides, go to schools to tell about the desert.*

*In 1953 when the museum was one year old, Mr. Carr hired Mr. Larson. Mr. Larson had developed a way to make rocks, fake rocks. He started with a metal framework and sprayed it with cement. Then he shaped it a bit, gave it texture, and painted it to look like a rock. Now he has a better way. He makes a latex*



*mold of a real rock and then sprays cement into the mold. He paints it and there it is. You think it's a rock.*

*By the way, when you go to the Desert Museum, be sure to see the big horned sheep exhibit. Those guys are relatives of mine. Say "Hello." Mention my name.*

## KITT PEAK

Kitt Peak National Observatory (KPNO) is on a mountain top in the Quinlan Range 60 miles west of Tucson. The observatory is managed by AURA, the Association of Universities for Research in Astronomy. The headquarters of KPNO are in Tucson near the University.

Astronomers come from all over the world to use the observatory. There are about 16 telescopes on the mountain. One is to observe the sun. One is a radio telescope to study radio waves emitted from stars. The rest are for stars and planets and the moon. Not all of them are used all the time.

The Quinlan Mountains are in the Tohono O'odham reservation in the Schuk Toak District. There are places in the mountains that are sacred to the Tohono O'odham. Kitt Peak is one of them. Another, 13 miles away, is Baboquivari. It is the most sacred place of all. It is believed by the Tohono O'odham to be the center of the universe.

The astronomers who chose Kitt Peak wanted to be sure it was the best possible place for the observatory. To find out they needed to take some instruments to the summit to test the "seeing" conditions.

They were nervous about asking the Tohono O'odham for permission to climb their sacred mountain. They asked a famous anthropologist, Dr. Edward H. Spicer, for advice. With Dr. Spicer's help they invited the Tribal Council to the Steward Observatory at the university. There the council looked at the moon through a telescope. After that the Indians agreed to allow the "men with the long eyes" to climb to the top of Kitt Peak and make the tests. The tests were successful.

The Tribal Council and AURA agreed that the mountain would be leased to AURA for as long as the property is "used for scientific purposes," to study in the modern way the nature of the universe.

There is a visitors center on the mountain. The displays explain what astronomy is all about and how telescopes work. The displays also tell some of the history and culture of the people whose land it is. There is a small shop in the center. It sells only Tohono O'odham crafts, especially their beautiful and well made baskets.

There is a very nice picnic ground. Of course from so high up there are wonderful views of the reservation.

## MOUNT LEMMON

Mount Lemmon is the highest mountain in the Santa Catalinas. Almost 100 years ago, when there were no roads up there, a man named Webber built a log cabin on the top of Mount Lemmon. We don't know any more about him than that. What did he take up with him? How long did he stay? What did he do?

In 1909 Jim Westfall and his wife Lita Camacho built a lodge 40 feet by 40 feet with a balcony all around. It was a boarding house. Mrs. Westfall cooked and the guests sat on the balcony enjoying the cool air and the pine trees.

John Knagge was a plumber and sheet metal worker by trade. On the side he ran a burro train up the mountain from time to time. He used an old Indian trail up Sabino Canyon. It had been improved so Mr. Knagge's burros could carry up there just about anything anybody wanted.

In 1920 the day of the burro was over and the day of the automobile had come. The Forest Service and the U.S. Bureau of Public Roads built a road. It started in Oracle, a town north of the mountain. It went up trails made by miners to the Stratton mine.

From there it was seven miles to the top. The whole trip by car from Tucson, via Oracle, was 75 miles. If all went well it took three and a half hours. If not? The last part of the road was so narrow there was a gate at Stratton to control traffic. Cars could go up at 8:00 a.m., 11:00, 2:00, and 5:00. They went down at 9:30 a.m., 12:30, 3:30, and 6:00.

That road may seem horrendous to us but to souls stewing away the summer in Tucson (no air conditioning or swamp coolers then) it must have seemed a road to paradise.

Right away people began building cabins in the pines and spending time there. A man named Elmer Staggs owned a vehicle called a Reo Speedwagon and a business named the Mount Lemmon Stage and Freight Line. He made two round trips a week and kept the vacationers supplied.

From 1915 on there were demands for a good road up the mountain from Tucson. But other than a little bit of surveying nothing actually happened until 1928. At that time the government agreed to pay for a road that would be built by federal prisoners. There was a prison camp on Mount Lemmon. The CCC worked on the road, too. As soon as part of it was finished picnickers drove up. They obediently stopped to eat at the labeled recreation areas.

In 1948 the Mount Lemmon Realty Company was busy selling lots in Summerhaven to eager buyers. In time the road was improved and, at last, paved. There were more cars than ever. Now there are ski slopes and the road is in use summer and winter.

## URBAN RENEWAL

After World War II there were more and more people in Tucson. They kept coming. There were never enough houses. Builders kept building them. They did it on less expensive land out on the edge of town. Of course the edge kept moving outward as the town grew.

Meanwhile downtown withered. The stores either closed or moved out to new neighborhoods. They went to shopping centers and malls. The movie theaters went too. Downtown and the nearby old neighborhoods turned shabby from neglect.

The government made a plan for urban renewal. That means to make the dead center of a city come alive again. It was a popular plan. Lots of cities did it. But not everyone thought it was a good idea. After much argument Tucson went along with the plan to re-do the center of the city.

They cleared out part of the downtown area and an old Mexican American neighborhood, the Barrio Historico. A few of the Barrio houses were saved and remodeled as shops and offices, and homes that the old timers could not afford. The rest were swept away.

The plan had two parts. Building low rent housing was one of them. Whether multi-family apartments or single family houses were built they were not satisfactory. They weren't in a real neighborhood. They weren't home like.

The second part of the plan was to build a community center. They put up handsome buildings. There is one with an arena, an exhibition hall and ball rooms and meeting rooms. They have rock concerts and the circus, and conventions. Besides all that there's a beautiful Music Hall for our symphony orchestra and a theater for plays.

Across the street is a big hotel. Beyond that are city, county, state, and federal office buildings and a court house. And right in there among them all is Presidio Park where the old Presidio used to be.

**JOSÉ Speaking**

*I've enjoyed going through the history of Tucson with you. I like thinking about old times and what happened here. I like the people, from the very first ones, who were already here before I was, right down to the latest arrivals. I like to think of them all being here, living here, being at home.*

*Well friends, it's time to say goodbye. I hate to leave you all. I'd love to see everyone of you again. If you'd like to see me, I'll be at the Arizona-Sonora Desert Museum. After all these years I'm going to retire. I'm going to live at the Desert Museum with my family.*

*So -- Goodbye dear friends.*

*¡Hasta la Vista!*

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