THE Cochise Corral County WESTERNERS

The Border Vidette

Fall 2024 Volume 4, Number 3

Ink Slinger (editor)
Doug Hocking
doug@doughocking.com or inkslinger@cochisecountycorral.org
Printer's Devil
Deborah Leah Lawson

COCHISE COUNTY CORRAL

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The *Border Vidette* is published quarterly by the Cochise County Corral of the Westerners. The Corral meets at 7 p.m. the first Thursday of each month at Schieffelin Hall, Tombstone. Schieffelin Hall was built in 1881 as a theater and lodge of the Freemasons. King Solomon Lodge Number 5 still meets upstairs. The Corral is dedicated to preserving Western Frontier History and Legend and to having a good time while doing so. Membership in the Corral is $20 and entitles the Ranch Hand to attend talks on the Old West, join us on Trail Rides (by automobile) to sites of historic interest, and to our publications*: The Fremont Street Mail*, a monthly newsletter, and the *Border Vidette*, our journal. More information about the Corral can be found at **www.CochiseCountyCorral.org** and about Westerners International at **http://www.westerners-international.org/**

The *Border Vidette* accepts **interesting** articles about Western Frontier History no matter how short. Articles should be sourced and accompanied by endnotes. An unlimited number of photos (JPG preferred) may accompany the article. If the author has the rights to the article, the *Border Vidette* is willing to republish it. The journal is only published on-line and may be distributed as a PDF via email. Please contact us if you think you have something interesting to share. Contact us at **InkSlinger@CochiseCountyCorral.org**

A vidette is the term used in the 19th century for a mounted (cavalry) lookout.

Cover: The painting came from the internet. I can't read the painter's name. Seems to be a 5th Cavalryman from First Squadron, and a true vidette.

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Book Reviews

Editor's Note

As you'll see, our articles are a little short this time around. Length and number of photos is not an issue as long as the article is about something "interesting from the Old West, the American Frontier, that might otherwise be lost." We strongly encourage you to submit articles.

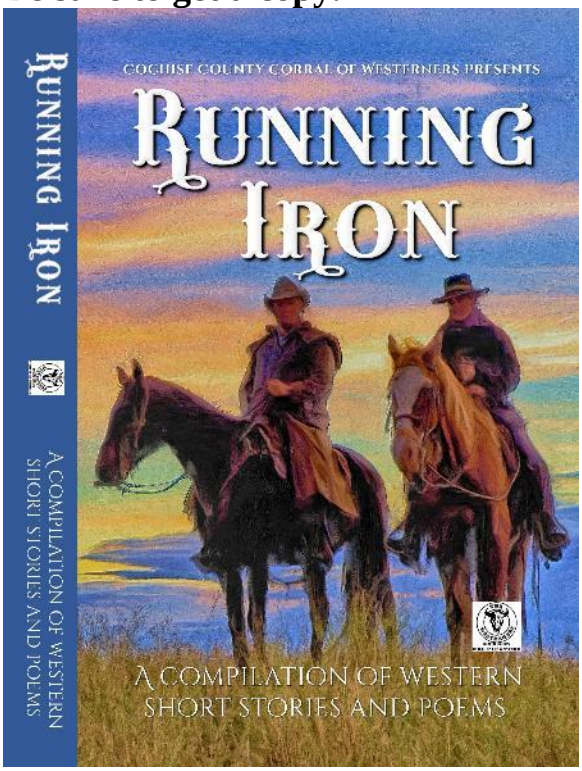
It is best if photos are .jpg. Word is the easiest program to work with, in 12-point, Times New Roman, with minimum formatting. You should double space between paragraphs and use no indention. We'll have to reformat and this makes it easier for us. Articles should not be handwritten, sent as .jpg or other photos, or pdf. PDF is virtually impossible to reformat. Microsoft Word, 12-point, Times New Roman is the standard.

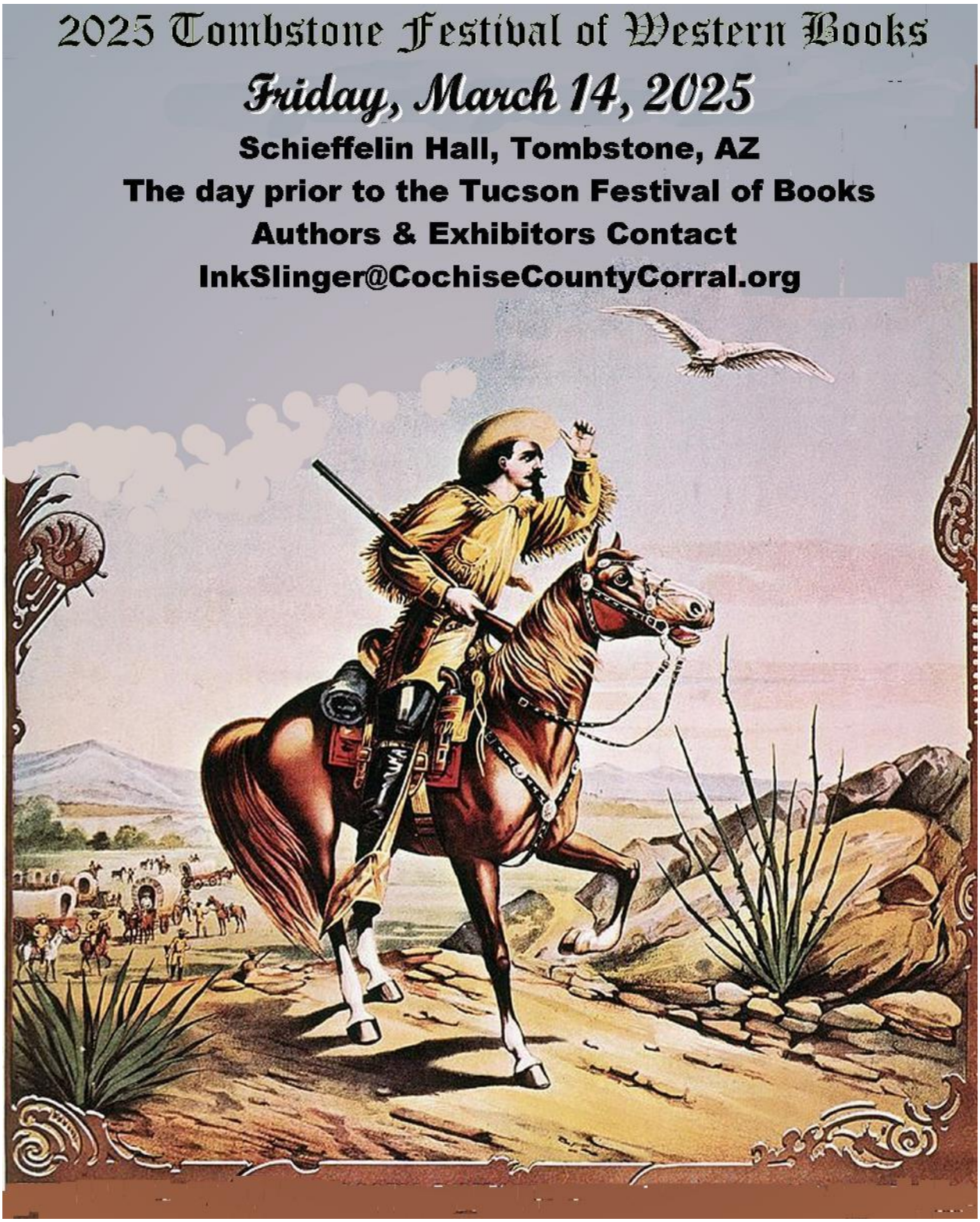
We would love to have someone step up and start doing book reviews!

More than anything, we need articles. Submit one yourself. I think we've captured something very special in Johnny Davenport's *The "Wreck" with Rusty*. It is the story of a 1950s cowboy, gosh that's 70 years ago, told in his own words. 1880 was 70 years before I was born, two years after the birth of my grandparents who had vivid memories of Jack the Ripper – they lived in Plymouth, England and Cornwall just across the Tamar River and of the sinking of the Titanic. My grandfather lost a brother. Dan Judkins and Gerald Ahnert have provided us with short articles about the projects they are working on. Michael Farmer has provided us with another great article about the Chiricahua Apache. And Debbie has provided us with some Frontier recipes. Thank you to all of these authors. **But, we need more articles!**

The Tombstone Festival of Western Books is coming Friday, March 14, 2025. Craig Johnson, author of *Longmire*, is coming.

The Corral has published a book. Thanks to Debora Lewis. The Running Iron will soon be available. Be sure to get a copy.




2023 Tombstone Festival of Western Books
Friday, March 14, 2025
Schieffelin Hall, Tombstone, AZ
The day prior to the Tucson Festival of Books
Authors & Exhibitors Contact
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The "Wreck" with Rusty
By Johnny Davenport

The story is told in Johnny's words. It's a cowboy's story of his life and what was important in it. Johnny, now in his 80s, lives near Animas, New Mexico, a tiny town that is near no other, somewhere between Tombstone, Arizona, and Silver City, New Mexico. It was once home to Curly Bill Brosius, Johnny Ringo, and Ike Clanton as well as being on the Apache highway used by Geronimo. The weather is mild, there are mountains on either side, and green grass in between. It's a good place for a cowboy.

I worked for the Twenty-five (25) Ranch out of Battle Mountain, Nevada, for three or four years – late 70's to early 80's. One morning, in the winter, we were working a small batch of cattle in the feed lot at headquarters. We had a Freese that morning, but the ground was dry, except a coupla small low places where water would run thru as some snow would melt in the day. As the morning warmed up, these low places would begin to thaw out – as this would happen, they would become really slick!

We were holding the cattle on the north end of the pen and cutting out to the south. I was cutting and, on this occasion, these small low places were just beginning to thaw out. My horse, "Rusty," was a really good horse, but like most horses, back then, was not the gentlest, if something went wrong.

Rusty was a pretty good cutting horse. He was twelve years old. We were working a cow out of the herd, and she was ducking and diving some. Rusty jumped to his right to head her, and she turned back just after she had crossed this small low place that was beginning to thaw. Rusty tried to come back with her, but he had just hit this slick spot. His front-end went down, and he fell on his left side, with me still in the saddle. I grabbed the saddle horn, to hold him down. I got my left leg out from under him. I thought I was free of him. Now, what happened next is my fault – I did not look up to see if my right foot was free of everything! I let go of the saddle horn, and as Rusty was getting up, I looked up, and saw that my right leg was across the saddle and my foot was still in the stirrup!!

I thought, "Oh, Hell!!"

Rusty got up with my foot still in the stirrup and there I was, hung to him. I was hanging down on his side. Rusty took off towards the fence at an angle all the while trying to kick me loose. By my being hung up close to him, he couldn't get a good lick at me!

Thank God!

About the fourth, or so, jump he made, I came loose from Rusty, and hit the ground. I lay there and watched Rusty as he had neared the fence at an angle and was running next to the fence. If I was still hung to him, he would have been banging my head off on the fence posts!

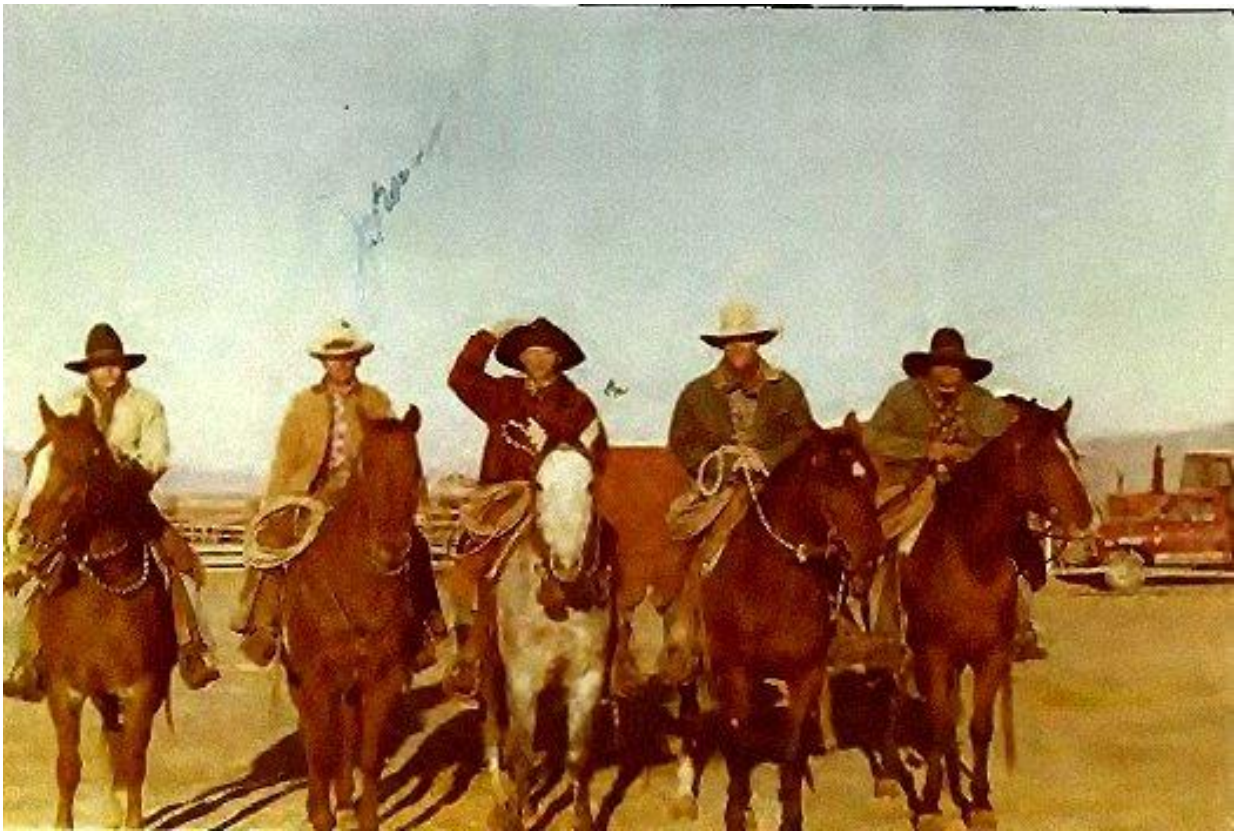
Then I noticed that my foot had no boot on it! It was lying about thirty feet from me. Thank God my foot had come out of the Boot!!
I got up and I was pretty well shook up! I walked over to get my boot – boy!! I saw that my boot was ripped from below my instep up to the throat of the boot! That is why I was able to come free from Rusty!

If my boot had not ripped, I would not be here to tell you about this wreck. I would have been one dead cowpoke!!

Johnny Davenport

P.S. I did get kicked once on my elbow which still bothers me a little to this day.

Editor: I'm not sure if I should ask Johnny the name of the boot maker so that I can write him a strongly worded letter decrying the low quality of his manufacture or a letter of thanks.



Johnny Davenport, 2nd from left, mounted on Rusty about 1980 at the 25 Ranch in Nevada. Photo from the Johnny Davenport Collection

The Mining Camps of Cookes Peak in New Mexico Where Mineral Riches Once Thrived

By Gary Seiss

"You know I ain't ever been beat, bashed and throwed as bad by an ol' bronc colt as I have by this here pickup!"

For those that went on the Hachita and Cooke Canyon field trip or Doug's Rocky Rocky Road Adventure (illustrated by the above cartoon), besides old ghost towns and a fort, stage station, spring house, and various gravesites and petroglyphs, the area WAS once a flourishing ~~industrial~~ mining center. Miners in the late 1800s established three major camps in the area: Cook's Town, Hadley Town, and Jose Town. These communities expanded and declined with the price of silver until the area was largely abandoned in the mid-twentieth century. Traces of the camps are evident on the mountainside today and their legacy remains an important part of history to the region area.

During the 1870's and 1880's, a fair amount of prospecting was occurring in the vicinity of Cooke's Peak. Significant amounts of both silver and lead were found in the area, but the Apaches did not like miners.

The Southern Pacific Railroad line had reached Deming, and the Atchison, Topeka, and Santa Fe arrived there shortly thereafter. The railroads enabled the shipping of heavy ore to El Paso. In 1882, a wagon road was constructed up Hadley Draw on Cooke's peak to the mining town of Cooks. Soldiers from Ft. Cummings stood guard while the road was constructed. Ore mined on the mountain was 30 percent lead and contained 80 ounces of silver a ton. Three towns sprang up on the mountain: Cooks on the east slope, Jose on the west slope, and Hadley part way up the mountain at the Hadley mine. By the spring of 1890, the mines at Cooke's peak were some of the most productive lead mines in the west. Cooks and Hadley were both significant enough to have a post office. The post office at Cooks is shown in the photograph immediately below and on the map from 1891.

The Cookes Range is dominated by a single large peak, known as Cookes Peak. This peak is named after General Cooke, who led the Mormon Battalion during the Mexican-American War, and rises 8,408 feet above sea level.

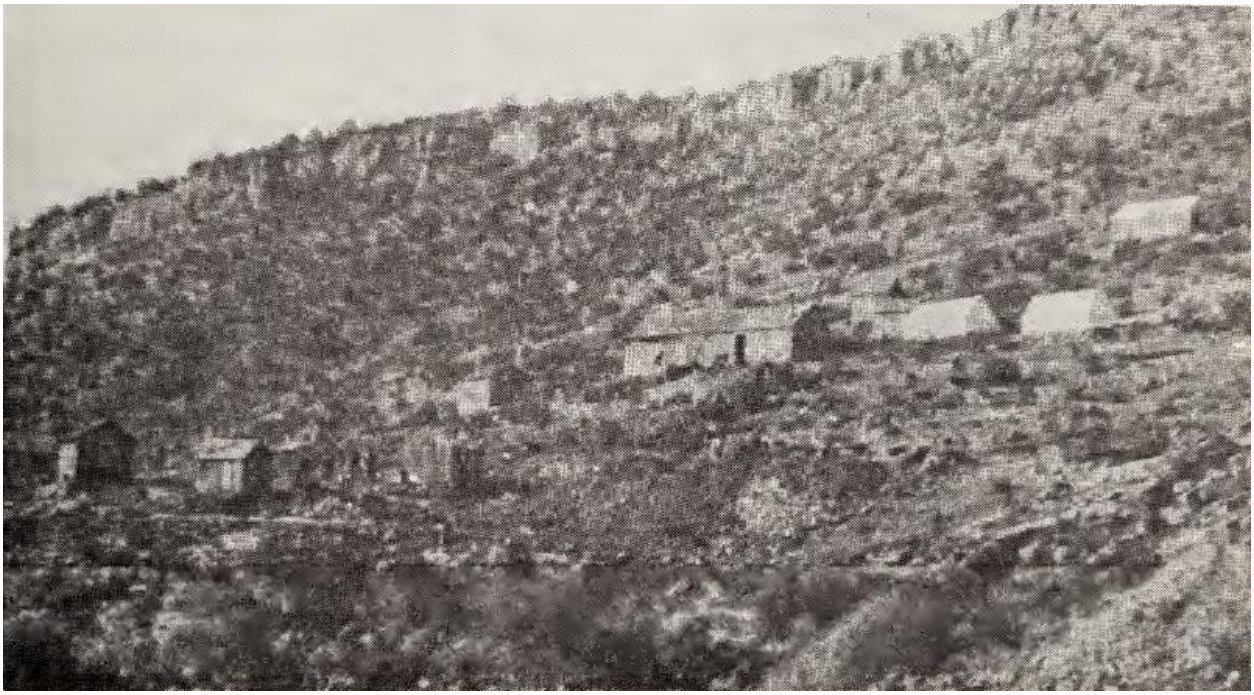
Precious minerals in the Cookes Range include copper, fluorite, lead, gold, silver and zinc. Mines in the Cookes Range have been the most productive in Luna County, with more than $4 million in lead, zinc, copper, silver and gold recovered.

Precious minerals were discovered in the Cookes Range in 1876 by rancher and prospector Edward G. Orr. The range and surrounding area was collectively known as the Cookes Peak Mining District by 1890. This district was divided into multiple sub-districts and included three major mining camps: Cooks Town, Hadley Town, and Jose Town.

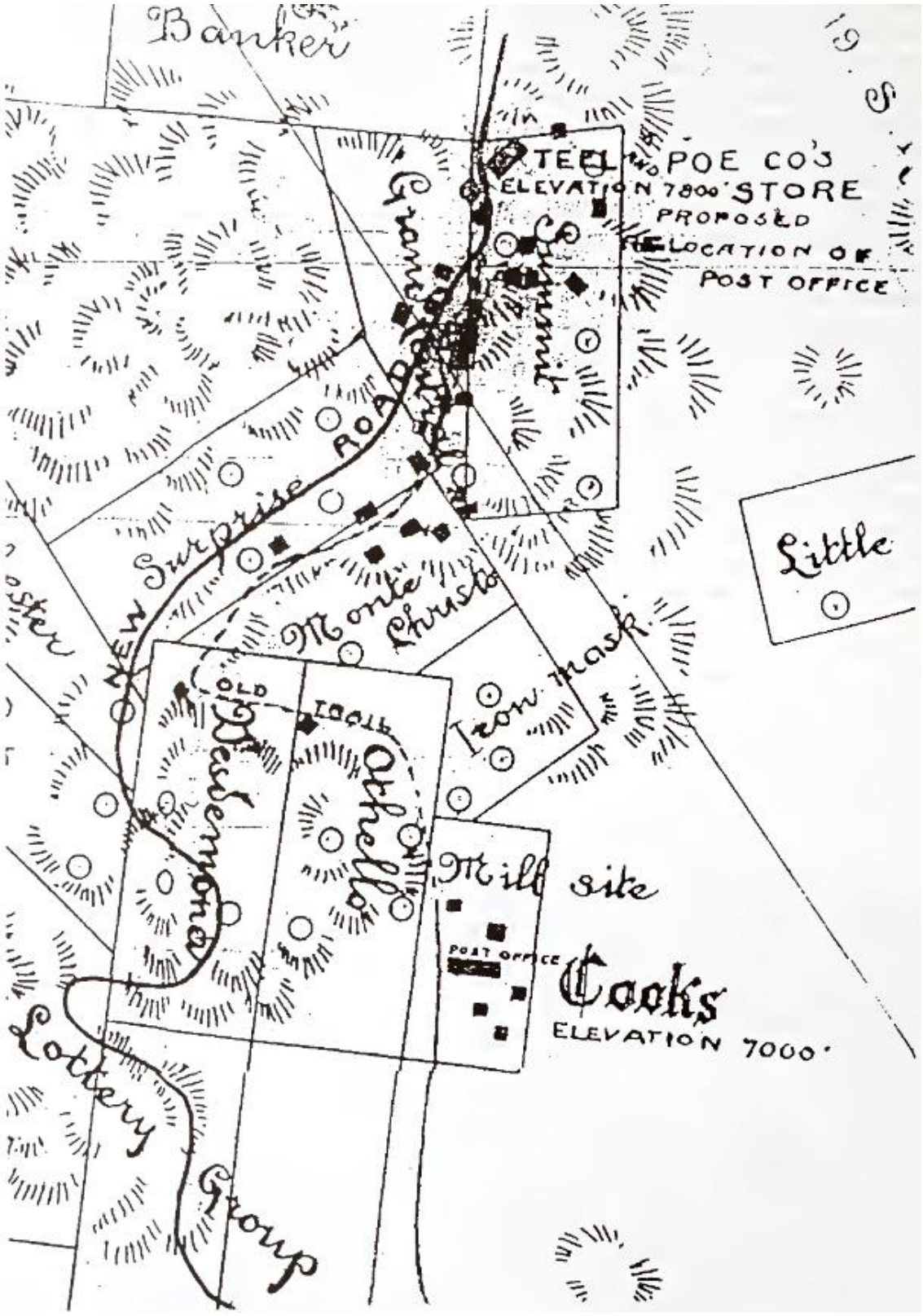
- The most productive mine in the district was the Graphic Mine, located near Hadley Town. It produced silver and lead ore worth more than $3 million between 1880 and 1917. The mine was operated by the Graphic Mining Company, which also built a smelter, a mill, and a railroad to transport the ore.

- The mining activity in the Cookes Peak Mining District declined after World War I, due to the drop in metal prices, the depletion of ore reserves, and the competition from other mining regions. The last major operation in the district was the Faywood Lead Company, which mined the Gladys Mine near Jose Town until 1942.

The largest of the three camps was **Cooks Town**. Located in the northeast corner of the Cookes Range, the camp flourished between about 1882 and 1927. Cooks Town may have contained as many as 30 permanent structures, in addition to hundreds of tents which typically characterize mining camps in the west. These structures comprised of numerous commercial business, including a reported 16 saloons. Interestingly, the camp possessed a schoolhouse, but no church.



View of Cooks, from the Deming-Luna Mimbres Museum (reprinted in "Pasarons por Aqui").



Partial map of Cooks in 1891, from the Deming-Luna Mimbres Museum (reprinted in "Pasarons por Aqui").

Approaching Cooke's Town.

The former mining boom town sits in an isolated valley at 6200 feet. Although it looks rustic today, there are more than 40 mine shifts and at least two audits in the hills above the town. Established in 1876, it was only after George L. Brooks blazed a road up Hadley Draw in 1882 that it became possible to capitalize on the area's mineral resources.

Remains of an audit at the edge of town.

Ruins of a very substantial structure. Possible "mill site" ?

Cooke’s Townsite

Little remains of what was once purportedly the wildest and lawless of western boomtowns. Cooke's Town is also known as "Cooke's Peak", "Cookstown" or simply "Cooks." James McKenna's "Black Range Tales" paints a hair-raising portrait of a lawless boomtown where he served as justice of the peace. Was there something in the water?

Hadley Town was named after Walter C. Hadley, a miner and prospector which helped found nearby Lake Valley. It was the earliest of mining camps, located just north of Fort Cummings. Hadley was occupied from ca. 1880 to 1929. The community was centered on the Graphic Mine, one of the most productive silver and lead mines in the Cookes Range. The camp included a post office, five saloons, two brothels, and a general store.

Some of the famous landmarks in Hadley Town were:

- The **Graphic Mine** and its associated structures, such as the **Graphic Smelter**, the **Graphic Mill**, and the **Graphic Railroad**. produced silver and lead ore worth more than $3 million.

- The **Hadley Post Office**, which was established in 1882 and operated until 1927. Post Office in the district, and served as a hub of communication and commerce for the miners and residents.

- The **Hadley Schoolhouse**, which was built in 1898 and provided education for the children of the town. It was a one-room adobe building with a bell tower and a flagpole. Served as a dance hall on Saturda night and a church on Sundays.

Hadley Town centered around the Graphic Mine

Hadley Town today with the Graphic Mine in the distance and in the upper left are waste tailings.

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Derelict car. Notice the small retaining wall flattening out a space for a tent pad. The majority of people live in tents and as such when the miners in the Cooks Range left, you only see the evidence of their one-time living on the site - tent pad retaining walls.

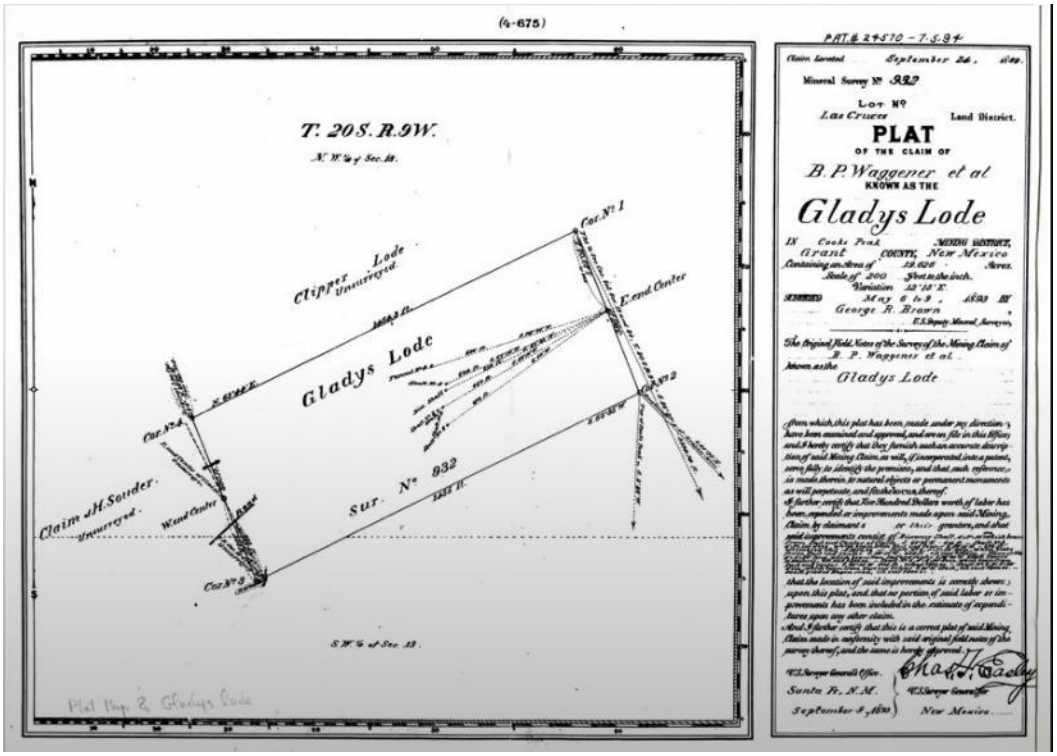
Stone structure out in Hadley town today

One of the main shafts into the Graphic Mine

The exact founding of **Jose Town** remains unclear. The camp was originally named Rafael and only named Jose, in 1902, after the name Alma was already taken. Very little about the camp is known other than it consisted of a "few old shacks," one of which served as post office for about three years (1902-1905). However, the camp included many prosperous mines, such as the Gladys Mine owned by the Faywood Lead Company. Based upon the mining operations at these claims, most historians date the camp between ca. 1880 and 1937.

Jose Town site of the town in the Cooke's Range. Mostly occupied by tents with no standing structures.

Tent foundation ruins at Jose Town



Major shaft of the Gladys Lode hidden in some bushes today.

One of three structures which was blown over at Jose Town

Jose Town was located literally on the side of a canyon mountain dropping off below.
Remnants of an ore cart track

Life in the Mining Camps

Over 20 tons of ore were removed from the Cookes Peak Mining District between 1904 and 1943. While operations in the district were wide-spread, mines were typically speculative and small-scale. The majority of mines were relatively shallow, less than 12 feet in depth, and there was only limited use of cribbing (wood supports) and rail systems. Moreover, the layout of both the mines and camps demonstrates a lack of formal planning, made apparent by the small number of legally patented mining claims.

Longtime resident, Mertie McDaniel Moore (daughter of Upton McDaniel and half-sister of Riley George), described the mining thus was reported in the Deming Headlight October 21, 1968, ”there were as many as 1,000 men working in the mines at one time. Most of the workers before the turn of the century were from a tribe of Indians in Mexico. These Indians were employed mostly as ore carriers. A bag with a 50-pound capacity was held on their backs by a strap across their forehead. Carrying this load in such an awkward way, the men would walk through the tunnels and up the primitive ladders at the mine entrance, deposit their burden, and go back for another load. A few years later tracks were laid through the mine and one man could push a car containing 200 pounds of ore.”

Miner owners operating in the Cookes Peak Mining District can be identified through the limited number of homestead and mining claim patents filed. Prominent mine owners included Eleazon Orr, Upton McDaniel, Riley George, Charles Poe, Edwin Hyatt and A. P. Taylor. Most of these men had no formal background in mining. McDaniel initially served as the postmaster at nearby Fort Cummings; Riley George controlled the only drinkable spring at the north end of the range; Charles Poe owned the Cooks Town general store; and Edwin Hyatt was a rancher.

The population at the camps appears to have fluctuated quite heavily, based upon the season and the price of silver. Unfortunately, the 1880 U.S. Census does not document those living in the Cookes Peak Mining District and the 1890 U.S. Census was lost to a warehouse fire. The loss of this latter census is most unfortunate, as this would have provided numbers at the height of mining operations.

The 1900 U.S. Census records 343 people living at Cooks Town. This sizeable population was in fact larger than that which was recorded for the more well-known town of Lake Valley. Over half of the population listed for Cooks Town in the census were either born in Mexico or born in the US to Mexican Nationals, not native born New Mexican Hispanics. The most common surnames were Rodrigues(z), Gardia, Delgado, Jaso, and Guttirez (Gutierrez). Hence, while the mine owners were primarily Anglo, the mining camps of the Cookes Peak Mining District were largely Mexican in their ethnic composition.

By all accounts life within these camps was particularly brutal. While there were seven brothels and as many as 25 saloons, there were no churches and only a single source of drinkable water. Cattle rustling was common, as was claim jumping. Disputes were settled without the aid of law enforcement, often with violent and horrific consequences. Blizzards could occur in winter and dust storms were not uncommon in the summer months. Making matters worse, there is circumstantial evidence that many of residents suffered from the effects of lead poisoning (not from gunshots).

The decline of the Cookes Peak Mining District was slow. As the ore bodies were played out and the price of silver declined, families began to move into nearby Deming. Major mining operations in the range ceased by 1943, but limited gold and silver prospecting continues to this day.

Private land was consolidated into the hands of a few ranching families. Ranching in the Cookes Range had existed before — and continued to exist after — the mining boom. However, ranching changed from sheep, goat, and cattle to simply cattle by the mid-20th century. This was due in large part to a late season blizzard in April 1905 that killed much of the already sheered goats and sheep grazing in the range.

Today, the remnants of Cooks Town, Hadley Town, and Jose Town, as well as the thousands of mines which once operated in the Cookes Peak Mining District, are still visible upon the landscape. However, visitation to the range is strongly discouraged. Much of the land remains privately owned and the abandoned mines are extremely dangerous - open mines, poisonous waste piles and springs, abandoned explosives, and failing roads. Be that as it may, the landscape of the Cookes Range remains an important piece of history to Luna County.


DANGER
OPEN MINE
SHAFTS

Geronimo, Man of Many Faces

By W. Michael Farmer

(Art and Photographs of Geronimo During His Years of Captivity Courtesy National Archives. Beginning in the Top-Left Corner of the Montage and Viewing L-R, His Faces Are for the Years 1886, 1890, 1898, and 1908)

This story, the second in a series about the Chiricahua Apaches and Geronimo prisoner of war years and events leading up to it summarizes what happened to the Chiricahua Apaches after Geronimo surrendered to General Miles, September 4, 1886, under terms that were false.

During Geronimo's twenty-three years as a prisoner of war he went from nearly being hung by white settlers in Arizona, to an astute businessman, to a national "superstar". He was invited to three world's fair expositions, numerous parades and fairs in Oklahoma, and rode with five other famous old warriors in Theodore Roosevelt's 1905 Inaugural Parade in which his popularity was second only to the President's. During his time in captivity Geronimo became a justice of the peace and a village chief earning pay as an army scout. He publicly debated General Nelson Miles at the 1898 Omaha exposition on the lies Miles told to get him to surrender. During his captivity, Geronimo fathered two children, lost three wives, and married two more. When he died from pneumonia after sleeping drunk all night either in the rain or an acequia (depending on whose version who believe), he had over $10,000 (about $346,000 in today's coin) in the bank from selling his autographed pictures, headdresses, and bows and arrows. He was hated by some of his own people, loved by others, but respected by all.

It is easy to see from the oral history of those who knew Geronimo personally and from those who have synthesized his historical record from many pages of government reports and his own autobiography, that Geronimo was a man of many faces. This story considers some of his more obvious characteristics and how they probably came to be.

Geronimo was first and foremost an Apache. From the day he was off his tsach (cradleboard) he trained to survive and live off a hard land where one mistake could mean death, to fight with all the weapons at his disposal—knives, bows and arrows, spears, war clubs, slings, and White Eye firearms—using them like an expert, and to suffer long and stoically to win any battle. He lived in a matriarchal society where men became members of the their wives bands, if wealthy enough they might have several wives, and they did everything in their power to protect and preserve their families. By the time Geronimo was about fourteen he was looking after his widowed mother by himself. By the time he was seventeen Geronimo had taken his first wife, Alope and they had three children in ten years of marriage. If a person was not family or lived outside the band (Geronimo was born a Bedonkohe band Apache), then they were fair game for raiding or war even if they were also Apaches. Apaches believed in the great creator god, Ussen, and that gifts of supernatural power that might come to a person from Ussen to help his People. Apaches were phenomenal athletes who could easily run forty miles in a day, day after day. The training for developing their running skills made them look more like refugees from a marathon than from a Mr. World contest. White Eye generals like Nelson Miles fighting and chasing Apaches quickly discovered that the best of their soldiers couldn't keep up with even Apache children in the rugged deserts and mountains of what is now the American southwest and northern Chihuahua and Sonora in Mexico.

Geronimo was an Apache warrior. He came to the council of warriors when he was seventeen in the time of the man who was perhaps the Apache's greatest organizer and leader, Mangas Coloradas. After the Santa Rita copper mine massacre by James Johnson in 1837, Mangas made unrelenting war against the Mexicans who had owned the mine and by 1838 it had closed, supplies from Mexico and ore deliveries down into Mexico, choked off by Mangas's Apaches. By the time Geronimo was in his mid twenties he and warriors like Victorio were leading large raids involving fifty or more warriors in raids against Mexican wagon trains, villages, and mines.

Geronimo was an Apache war leader. By about 1850 Geronimo was one of Mangas Coloradas' major war leaders, but was not a chief. After Mexican soldiers near the town the Apaches knew as Kas-ki-yeh (probably Janos) massacred Geronimo's family and about twenty others, Mangas retreated back across the border and made ready for a revenge confrontation the next year. When the Apaches returned to Mexico the next year, they seemed to know where the commander and his soldiers, who had attacked their families in Kas-ki-yeh, were and rode to face them head on in a pitched battle that, because of his family loss, Geronimo was given to lead. At the end of the day, only a few Apaches, Geronimo among them, still stood on the field, but there were no Mexican soldiers left. It was the first time, but not the last, that Geronimo was the war leader in a great battle. He became recognized among his people for his tactical brilliance and warriors readily followed him. In the years that followed Geronimo married several new wives and at one time had as many as three (suggesting he was a wealthy man). During those years he still led raids into Mexico, his thirst for vengeance against the Mexicans for the murder of his first family was never slaked. Geronimo joined Cochise after he went to war for the "cut through the tent" affair with the Lieutenant Bascom and Americans in 1861. After Cochise settled down on the reservation he wanted, he let Geronimo and his brother-in-law (second cousin), Juh, occupy a part of it that had a side against the Mexican border, which allowed easy access for raiding into Mexico. After John Clum talked Cochise's sons Taza and Naiche into moving their people from Cochise's reservation to San Carlos, Geronimo told Clum he and Juh would go back to their camp and bring in their People, but instead they disappeared into Mexico.

Geronimo was paranoid. A year after failing to go to San Carlos with John Clum, Geronimo and his people were camped on Victorio's Ojo Caliente Reservation when John Clum and his tribal police captured him and carried him back to the San Carlos guardhouse in the expectation that he would be put on trial and hung. Fortune freed Geronimo from the guardhouse but made him paranoid (perhaps in many cases justifiably so) in his all his dealings with the Anglos and some Apaches. His paranoia drove him to three more reservation breakouts, and to breaking his pledge to General Crook to return to Fort Bowie in March 1886, which unintentionally led to all the Chiricahuas being shipped to Florida after Crook resigned his position in Arizona.

Geronimo was a devoted family man. A major reason for his surrender in 1886 was so his warriors and he could be reunited with his wives and children. When he was finally reunited with his wives Zi-yeh, She-gha, and Ih-tedda, and two children at Fort Pickens in Pensacola, Florida, visitors reported seeing him holding his baby daughter Lenna in his arms and feeding her. Fearing disease or the blue coats executing them, he divorced his Mescalero wife, Ih-tedda so she and Lenna as Mescaleros could be freed from the prisoner of war camp. Sixteen years later, after Eva's womanhood ceremony, he would not let her marry for fear childbirth would kill her as it had nearly done with his "sister" Ishton, wife of Juh, when she had their first child, Daklugie.

Geronimo was an astute businessman. After his surrender, Geronimo soon learned that there was money to be made from Anglos anxious to see the notorious figure that had killed so many and had to be talked into surrender after being chased but not caught by a quarter of the US Army (about 5,000

soldiers), 3,000 Mexican soldiers, and numerous Anglo posses. At train stops Geronimo sold buttons off his shirt and then sewed more back on to sell upon arrival at the next train stop. George Wratten helped him get photographs to sell to the gawkers and taught him to write his name for the photos and on paper for sale. Geronimo made bows and arrows to sell to the tourists and so sold them for a fine price (about $340 in today's money). He got his autobiography published by dictating it to an Anglo friend and taking half the profits, and he sold his artifacts at world expositions, local fairs, and parades. By the time he died, he had about $346,000 in today's coin in a Lawton bank.

Geronimo was a di-yen, a medicine man. Despite what Barrett wrote in Geronimo's autobiography, Geronimo was never a chief. But Geronimo had supernatural power. He believed Ussen had given him his power and had told him that no bullet would kill him and he would die in bed. There are historical records that show Geronimo could see the future or events happening far away. The artist, Edward Ayer Burbank reported he had counted over fifty bullet wound scars on Geronimo's body, some so deep they would hold a pebble. Geronimo also had the ability to determine the direction from which enemies came, and he had ceremonies to heal certain physical ailments.

Geronimo was a Christian. As more and more Chiricahuas joined the Dutch Reformed Church, Geronimo seemed to lose his powers with them until in 1902 he went to a summer Camp Meeting and became convinced Christianity, the Jesus Road, would help him gain back some of his influence. Missionaries encouraged Geronimo to study the teachings of Christianity but didn't let him join the church that year. The next year, after being badly hurt from a fall off Zi-yeh's pony, Geronimo made a confession of faith the missionaries believed, baptized him, and admitted him to the church. He led an exemplary life for about three years, but decided the rules were too strict and he would return to Ussen. He was suspended from church membership in 1907.

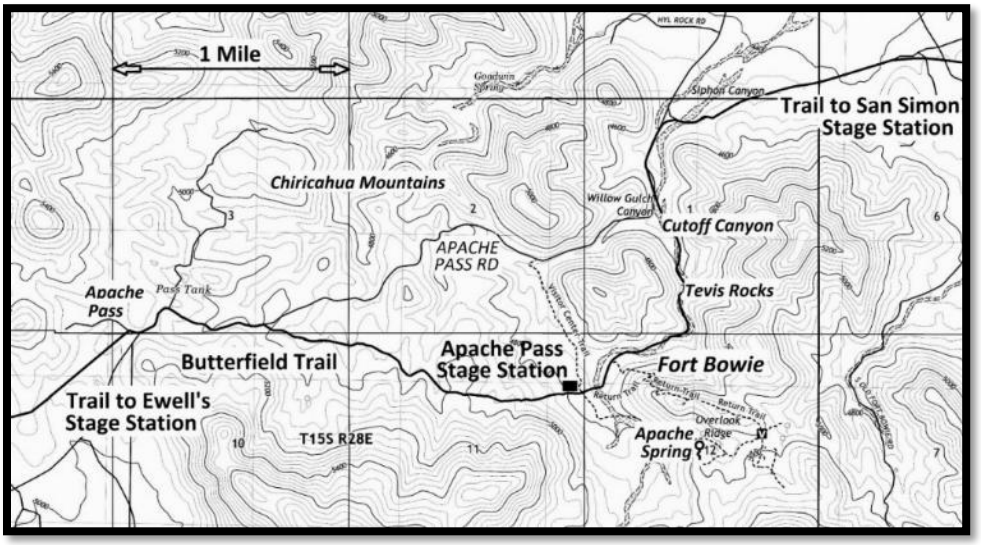
Geronimo was Naiche's counselor. Supernatural power was needed to be a successful chief, but Naiche, who at age nineteen became chief of the Chokonen Apaches, had no supernatural power and no training to lead. Naiche was wise enough to realize he needed a counselor and by about 1880 Geronimo served as his counselor and Naiche had given Geronimo his power as chief to make war. Although the whites were often confused about who was in charge, Geronimo was always deferential to Naiche as his chief.

Next: Geronimo's Contemporaries—The Great Chiefs

Information for this post is from *Geronimo* by Angie Debo; *Burbank Among the Indians* by E. A. Burbank and Ernest Royce; *Indeh* by Eve Ball, Nora Henn, and Lynda Sánchez; *Fort Marion to Fort Sill* by Alicia Delgadillo and Miram A. Perrett; *Geronimo's Story of His Life* by Geronimo and S. M. Barrett; *The Chiricahua Apache Prisoners of War* by John Anthony Turcheneske, Jr.; and from *The Apache Rock Crumbles* by Woodward B. Skinner.

Butterfield's Apache Pass Stage Station—September 1858 to March 1861

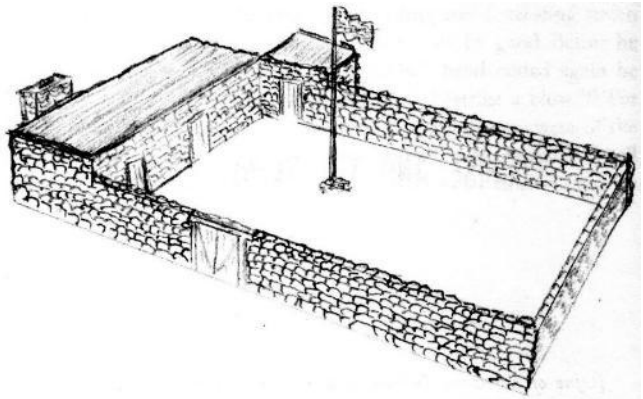
by Gerald T. Ahnert
Historian: Arizona Chapter, Butterfield National Historic Trail Association



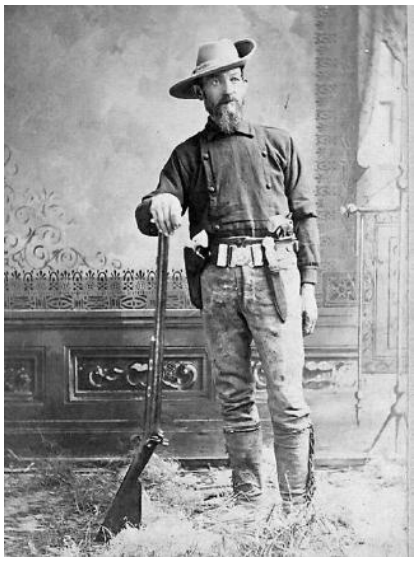
Apache Pass Stage Station. Elevation: 4,781 Ft.

Before Butterfield, the pass was known as "*El Puerto Del Dado*" which translates to "Pass of Chance." The location of the trail through the pass and station site is on the Fort Bowie National Monument. The presence of a nearby spring made it necessary to build the station in the pass. This was one of the ten Butterfield stone fortified stage stations.

In September 1858, James Henry Tevis was Butterfield's station keeper at Apache Pass Stage Station. In his memoirs he describes the station: "A stone corral was built with portholes in every stall. Inside, on the southwest corner, were built, in 'L' shape, the kitchen and sleeping rooms. At the west end, on the inside of the corral, space about ten feet wide was apportioned for grain room and storeroom, and here were kept the firearms and ammunition."



The Overland Mail Station at Apache Pass as it may have appeared in 1861.
ARTWORK BY DOUG HOCKING



James Henry Tevis.

Tevis claims in his memoirs to have been away from his duties for about 150 of the 300 days that he was employed. Butterfield's *Special Instructions* issued to all his employees stated: "It is expected that all employés of the Company will be at their posts at all times." Butterfield was a strict disciplinarian and being away from the station for half of the time would have been grounds for dismissal. At the time of Tevis's employment, he was writing a column for the *Weekly Arizonian.* His newspaper articles contradict much of what he wrote in his memoirs.

Tevis also violated the *Special Instructions* order that stated, "The time of the employés is expected to be at the disposal of the Company's Agents…Their time belongs *exclusively* to the company; they will therefore be always ready for duty." He violated this instruction by starting a cattle ranch with Mervin G. Gay at Tres Alamos about twenty-five miles northwest of Apache Pass. Tres Alamos was on the banks of the San Pedro River about seven miles north of present-day Benson, Arizona. Tevis's ranching days were short-lived as on October 28, 1859, his ranch partner Gay dissolved the partnership by publishing a notice that stated Tevis was "on his OWN HOOK."

After 300 days, Tevis would no longer be employed by the Overland Mail Company: "By recent arrival of the Overland Mail we have the *Arizonian* of August 25th [1859]. Arrested. —Jas. H. Tivis [Tevis], who had charge of the Apache Pass Station of the Overland Mail Company, has been arrested on charges preferred against him by the company for disposing of their property to emigrants. The accused is confident of being able to establish his innocence." He was arrested by Sam Bean, the brother of the notorious Judge Roy Bean, "The Hanging Judge" and "The Only Law West of the Pecos."

In the late 1850s and early 1860s, Phantly Roy Bean, Jr. (c. 1825-March 16, 1903), with his brother Sam, conducted a mercantile store and saloon at Pinos Altos, New Mexico Territory, about six miles north of modern Silver City. Sam was "elected" marshal of the provisional territory of Arizona, which included both modern southern Arizona and New Mexico. He was also the first elected sheriff of Doña Ana County, Territory of

New Mexico, which included much of the same territory as provisional Arizona. As the Justice of the Peace of Val Verde County, Texas, Roy Bean styled himself "The Only Law West of the Pecos," and grandly exceeded his limited judicial powers. Although fiction has made him the "Hanging Judge," he is only known to have hanged two men. During the Civil War, legend has it that Sam and Roy operated a Confederate ranger company known to the Mesilla Valley Mexican population as "The Forty Thieves."

In a September 1859 newspaper article was "We are pleased to learn, that on settlement of his accounts, with the Superintendent at Mesilla [Giles Hawley], the charges against him were dismissed, having settled them in a manner honorable to himself and to the company. Mr. Tivis [Tevis] is now engaged in ranching having taken up a fine ranch, near the above station."

From 1858 to 1861, during the Overland Mail Company's service in Arizona, there were four Apache bands—Chihenne, Nednhi, Chokonen, and Bedonkohe. "Cochise headed the third [Chokonen] and most militant group (also largest in number). Their favorite camping sites [were at] Apache Pass, Steins Peak, and [in the] Dragoon Mountains. The band totaled between six and seven hundred individuals."

Between the Mexicans and the Chiricahua "[r]elations turned bitterly hostile after the Chiricahuas were issued poisoned rations at Janos in 1857, they were trapped and slaughtered in a premeditated massacre at Fronteras in July 1858. By the fall of 1858, most Chiricahua bands had moved north of the border, including Cochise's group, which returned to Apache Pass."

In 1859, they were camped in Cochise Canyon (now Goodwin Canyon) about a mile north of Apache Pass Stage Station. They continued their raids into Mexico but "declared that the Indians 'would not molest the whites' as long as they did 'not interfere with their incursions into Sonora.'"

In late 1858, Cochise first met Michael Steck at Apache Pass. Steck was a contract surgeon for the army and in 1854 was appointed agent for the Southern Apache. On December 30, 1858, Steck arrived at Apache Pass. He believed that Cochise's band had been no danger to emigrants on the Southern Overland Trail for the past two years. To ensure this good behavior "he issued them rations. Among the presents distributed were cattle, 20 fanegas of corn, 211 blankets, 100 yards of manta, and 200 brass kettles." His band would cause no trouble, but Cochise continued his raids into Mexico because the "Americans were not yet formidable enough. . .." to prevent the raids as the nearest military post of Fort Buchanan was one hundred miles away.

The Overland Mail Company did not ask Cochise's permission to establish the Apache Pass Stage Station. Because of the continued supply of rations, he allowed the Overland Mail Company safe passage through Apache Pass but some of his band would pile rocks across the trail to impede passage of the stages. There is no record of Cochise having a "contract" with Apache Pass Stage Station to supply them with wood and hay as some writers have suggested without a source "but the station had to obtain hay and wood somewhere, and it would be routine for Cochise's women to bring it in as was done in similar circumstance elsewhere—with no record of such an agreement being preserved."

On November 6, 1859, Steck distributed his semi-annual load of rations to the Chokonen. He stated they were "very friendly and were

gratified for their presents." and "promised to watch over the interest of the Overland Mail and travelers upon the great thoroughfare to California that passed directly through his country."

In 1860, the relations between Cochise and the Americans deteriorated because Cochise did not consider the rations and presents as adequate. In April 1860, they stole the Dragoon Springs Stage Station stock. In mid-May, the station keeper at Apache Pass Stage Station was told by a "friendly Apache that… it was the intention of the Indians to clean out the station." Although at that time, it was an empty threat, their raids continued elsewhere such as at Tubac where they stole mules. On June 17, 1860 "a large number of Chokonen appeared at the Apache Pass station, well-armed and painted, to notify the men at the station to quit under threat of being cleaned out."

In the summer and fall of 1860, Cochise and his band were encamped at Apache Pass. On March 31, 1860, they were to receive the government rations and presents but they never arrived. The danger of the Apache attacks along the Butterfield Trail and the safety of the Butterfield employees at Apache Pass Stage Station was increasing.

In October 1858, Farwell was on his way to Apache Pass after leaving San Pedro River Stage Station. The conductor asked "how many of us were armed? Guns and pistols were produced, and we rode all night with them in our hands." They arrived at Apache Pass and found 400 Apache encamped. Mangas Coloradas said that "they had come here to winter, and that they knew better than to attack the mail train." After arriving at the station, Farwell wrote "Here we took breakfast, dinner and supper, as we got no more on that day. In this pass, eighteen months since, the Curatero [Coyotero] Apaches attacked an emigrant train, took the men and hung them, destroyed the teams, and carried the women away captives."

The final blow and collapse of the uneasy peace between Cochise and the Overland Mail Company would end February 4, 1861, with what was to become known as the "Bascom Affair."

In June 1860, Wallace, correspondent for the *Daily Alta California* and Butterfield passenger, reported that the Apache had come to the station to give a "notice to quit" under threats of being "cleaned out." The threat was not fulfilled.

An incident in January 1861 changed the uneasy peace and led to the interruption of the mail delivery for the first time. John Ward, a rancher near Fort Buchanan, reported to the commander of the fort that Cochise had stolen his cattle and abducted his twelve-year-old step son, Felix, from his ranch. Lieutenant George Nicholas Bascom of the Seventh Infantry and a company of soldiers were sent to Apache Pass to recover the boy and the cattle from Cochise. Although the trail led towards Apache Pass, Cochise did not have the boy, although Bascom's commander and everyone else involved believed that evidence pointed to the Chokonen leader. Aravaipa Apaches circled wide on their raids avoiding the companies of First US Dragoons stationed at Fort Breckenridge. They had the boy. For the complete story of the "Bascom Affair" see Doug Hockings book *The Black Legend*.

On February 4, 1861, the eastbound stage was entering Apache Pass with Superintendent William Buckley on board. His stage left Tucson with six passengers, a driver and conductor. About two miles from Apache Pass Stage Station, they were attacked by the Apache and "The driver was

severely wounded, one mule killed and another wounded." The passengers disembarked and discovered "bodies of men lying on the road." The Apache had attacked a Mexican wagon train and tortured to death some of the Mexicans. The passengers put the wounded driver on the stage and started for the station. The Apache "had filled the road in places with heavy rocks." The passengers removed the rocks and successfully reached the station. After arriving, they took the mules to the spring. At the spring, the Apache took fourteen of the company's mules and ran off the rest. Buckley decided to wait for the next stage from the west, as there were no mules left to pull the stage. After the stage's arrival, they continued to El Paso. This was the only time that a Butterfield stage was attacked during regular mail service by Indians in Arizona—and the mail was only slowed down for a few days.

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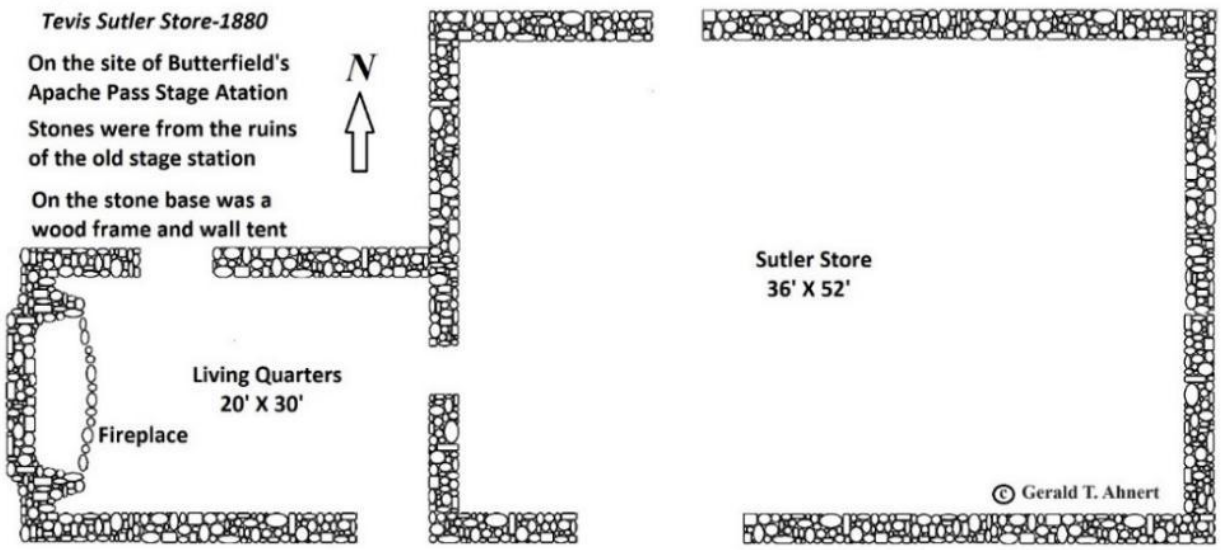
In 1862, Tevis joined Confederate Captain Sherod Hunter's forces occupying Tucson. General James H. Carleton and the California Volunteers may have used the abandoned station as a temporary camp until Fort Bowie was established in Apache Pass July 28, 1862, one mile southeast of the station.

James H. Tevis, returned to the station site on January 1, 1880. From his memoirs is the following: "Once again, he occupied a portion of the old stage station and erected a two-foot-high stone foundation [from the stage station rocks], on which he built a two-room, boarded tent house, using one room for living quarters and the other as a 'sutler store.'" He was the founder of Tevisville which shortly after became Bowie, Arizona. The folly of his youth was forgotten as he became a respected member of the community

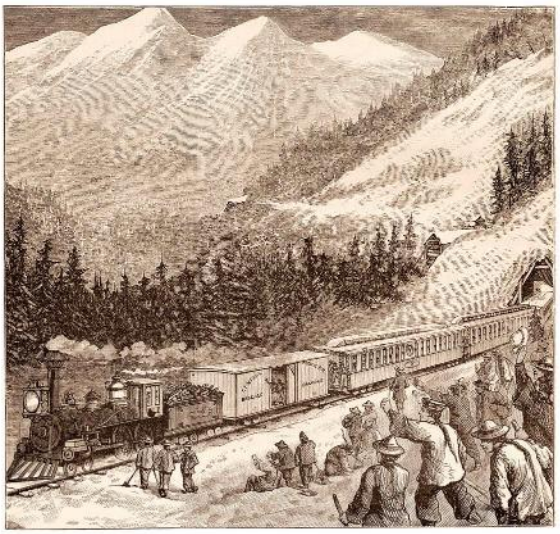


Tevis's sutler store built from ruins of original stage station.

Workin' on the Railroad

By Doug Hocking

In 1881 and '82, the *New Mexico and Arizona Railroad*, from Benson through Fairbank, Huachuca Siding, Crittenden, and Calabasas to Nogales was under construction. When complete, the *Atkinson, Topeka & Santa Fe* (AT&SF), locked out of California ports by the *Southern Pacific*, would have a Pacific port at Guaymas, Sonora. The line ran from Benson, Arizona, to Nogales, on the Sonora, Mexico, border. It never made it to New Mexico although that territory was included in the name. The planned, but never completed, *Arizona and Mexico Railroad* would have run from near Benson through Fairbank to Tombstone and New Mexico without ever visiting Mexico.



Many will recall the story of the Alvord-Stiles train robbery at Fairbank after which the mortally wounded and abandoned Three-finger Jack gave up the whole gang. Fewer will know of the thwarted robbery at Huachuca Siding. The outlaws were spotted digging up the track and the train backed away as four gamblers returning from a great run in Nogales, convinced the outlaws were after them, hid their winnings under seats, in stoves, and talk about filthy lucre, in the toilets. In 1896 and '97, the High Five Gang, Black Jack's Gang, sacked most of the train stations along the route without going after a train.

The aforementioned *New Mexico and Arizona Railroad*, while under construction, gave rise to a number of stories both real and fanciful. Dividing one from the other can be as difficult as distinguishing the NM&A from the A&M. The *New Mexico and Arizona Railroad*, which went to Mexico, but not to New Mexico, was built largely with Chinese labor known as *Gandy dancers*. We'll soon look at a newspaper story which may shed light on why they were known as dancers. In the meantime, we have a story concerning their superintendent's dancing. On May 17, 1882, in the *Arizona Daily Star* published the following article:

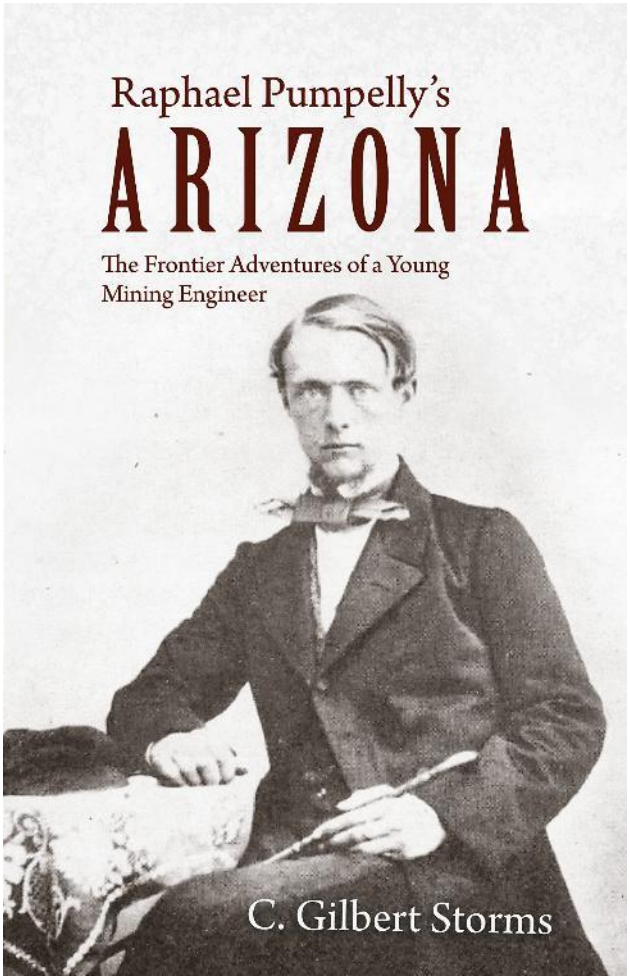
> "New York, May 16. - A special from Laredo, Texas, says: Information has been received that a railroad mob has taken forcible possession of the railroad at Crittenden, New Mexico, the cause of the riot being the presence of Chinese laborers. They drove the Chinamen from the camp and then seizing Scott, the superintendent of construction, they hanged him to a telegraph pole until he promised to hire no more Chinamen."[1]

Leaving the light-footed superintendent dancing on air, we will consider the peculiarities with this story. The rail line was built almost exclusively with Chinese labor. Labor in the West was in short supply and with short supply comes high wages which is one of the reasons the railroads used Chinese who worked for less. The story comes from New York by way of Laredo, Texas, which is strange. Whoever wrote this story, didn't realize the Crittenden, about three miles north of modern Patagonia, was in Arizona. For some reason, the newspapers in Nogales, Tombstone, and Bisbee didn't notice or report on the riot and the Tucson papers had to learn the story from New York newspapers. Since without the Chinese workmen the railroad would never have been completed, it is highly unlikely the riot ever occurred. Apparently, the New York papers cared no more for the truth in the 1880s than they do today. Let the superintendent down. He's in no danger.

In 1860, an educated man and mining engineer, Raphael Pumpelly arrived in Arizona by stagecoach. He would later write about his experiences. Upon arrival in Tucson, after sleepless weeks on the stage, he collapsed on the floor of a saloon where he slept for the next day and a half. He experienced numerous harrowing adventures watching friends and acquaintances being slain by Apaches. In company with Charles Poston, he escaped over the aptly named *Camino del Diablo*, the Devil's Highway. As a result, he suffered for the rest of his life what today we would call PTSD.[2] In 1884, he had occasion to return to Arizona and ride on the newly built *New Mexico and Arizona Railroad*:

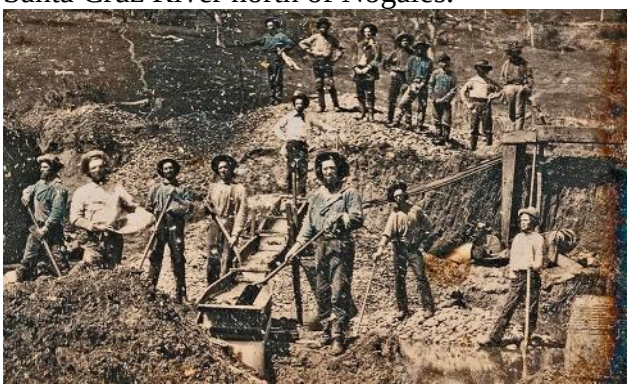
> "In the night between Benson and Magdalena, we were sitting together in the center of the car. When the conductor called out "Crittenden" I turned to my companion, saying: 'Gooch, we're only twenty miles from my old stamping ground. I never thought to come so near and get away again.' In the same instant there rang out the sound of a rifle, and the ball, entering the window just ahead on the other side of the car, passed in front of Gooch's nose and just back of my head, scattering glass on us on its way. The only other passengers were some officers and their wives at the end of the car. One of the ladies, by the light of the flash, saw a man fire the shot."[3]

We don't know who fired the shot or why although Pumpelly seemed to think it was deliberately aimed at him. It might have been a railroad worker still upset at being underbid by the Chinese, a drunken Cow Boy, an Apache out for some fun, or an assassin who had waited patiently for over twenty years for Raphael to return to his old haunts.



This writer cannot vouch for the veracity of the following story. On May 12, 1882, the story appeared in the *Arizona Weekly Miner*[4], the Prescott newspaper. Famed historian, Paul

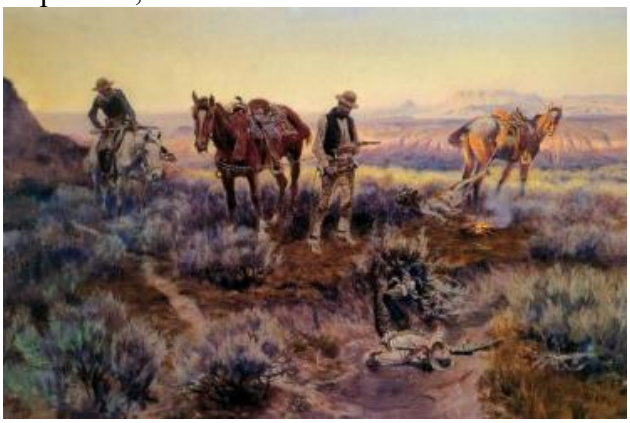
Hutton, once said of a dubious story concerning a flying stagecoach, "The physicists say it couldn't happen, but it just too good a story to give up." Although the denizens of Prescott may have invented the story to embarrass rival communities in southern Arizona, it's just too good a story to ignore. In 1864, Prescott was the center of mining and attention in the newly created Territory of Arizona. For a while was the capitol. Economic gravitas was shifting to Bisbee and Tombstone and the *Southern Pacific Railroad* was opening economic opportunities that would never make it over the mountains to Prescott. If the story was true, the rowdy behavior of prospectors and railroad workers accidentally chased away willing professionals from Calabasas, located where Sonoita Creek joins the Santa Cruz River north of Nogales.



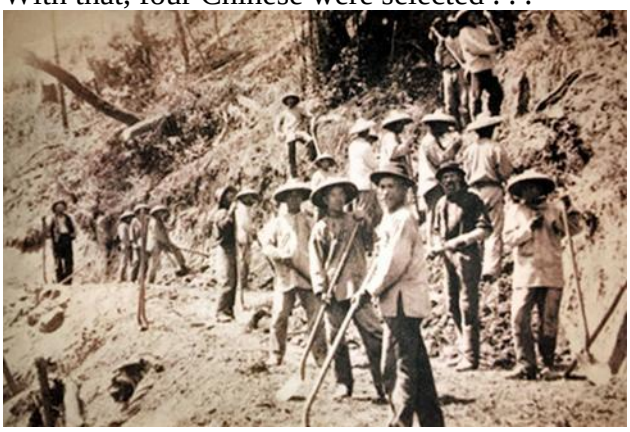
"Calabasas, the proposed junction of the Arizona and New Mexico railroad and the Sonora railroad is, from all accounts, a pretty lively town, and the jolly railroaders, when their day's work is done, are inclined to become merry," wrote the *Miner*.[5] On the day the paper spoke of, four ladies had arrived from Tucson on a business trip taking position in the newly constructed two-story hotel where they contemplated the opportunities available to reasonably attractive young women. Calabasas was a merry town where miners, prospectors, and railroad workers gathered to compete in games of chance, feats of horsemanship, and other devilish tricks while consuming fermented and distilled beverages without regard to liver, price, or quantity.

Chinese gandy dancers stood nearby observing the riotous proceedings. Perhaps they engaged in their own quiet tippling or noisy gambling games. Perhaps the noise of the clicking tiles of mahjong called unwanted attention, or perhaps the participants in the formerly referred to riotous proceedings noticed that they were being observed. Someone cried out, "Behold, the gandy dancers!"

Another may have heard "dancers" and responded, "Let's see 'em dance."



With that, four Chinese were selected . . .



The newspaper wrote Chinamen, which we understand is found offensive by some folks. This writer finds it roughly equivalent to such other hideous insults as Dutchmen, Irishmen, Frenchmen, and Scotsmen.

"I didn't point and laugh! It wasn't me!"

So, four Chinese men were selected and forced to strip naked. They were ordered to perform a dance on the green lawn fronting the big, new hotel. Fiddles, guitars, and banjos struck up a fine dance tune. They weren't professional dancers, nor were the musicians pros, but no one seemed to care. The merry dance was on when one of the ladies stuck her head out the second-floor window to observe. She was soon joined by the others of her party.

> "They appeared at the window and a glance taught them not as much through the force of knowledge as the intuition of genius, that a genuine frontier "circus" was in progress beneath them. They smiled approval, and with many nods, winks and other peculiarities calculated to establish feminine pleasantry, gave the weight of their influence to the performance."[6]

In short, they pointed and laughed. Ladies, be warned. When a man is dancing naked, no matter who he is or who has forced him to this extreme, do not point and laugh. It makes everyone nervous and shy.

Immediately, one of the merry crowd suggested that the "celestials" ought to have dance partners. The ladies were invited to take part. "The speech was received with cheers, and on motion of a miner, seconded by a railroader, a committee was appointed to enter the hotel." The motion carried and soon the ladies appeared on the lawns, "beauteous with paint, and sparkling with jewelry."

A motion was made by a railroad man and seconded by a miner. The ladies should be ordered to disrobe before they joined the merry dance. It carried unanimously and the drunkest man present was appointed to a committee to help the ladies divest themselves of unnecessary garments. It was done. Whips cracked and pistols fired in the air as the dance resume. It may not have been a Dance Macabre but it certainly was one worthy of Hieronymus Bosch, although no paint or photographic record survives.

> "[F]estivities adjourned, and the dancers were ordered to dress. This being done, it was moved by a miner, and seconded by a railroader, that a collection be taken up and the dancers rewarded. One hundred and thirteen dollars was collected, of which twenty-five dollars was given to the Chinamen and the rest given to the girls."[7]

It was presumed that the ladies had come to Calabasas to stay. However, the next morning, after having consulted among themselves, they concluded that the town was a bit too rough for them. They hitched a ride in a farm wagon for the return trip to the more civilized Tucson.

Did the Prescott *Miner* make this story up out of whole cloth? Is there some grain of truth, some less spectacular incident behind it? Taking Hutton's lead, we conclude that whatever the veracity behind it, it's just too good a story to give up. And the moral remains memorable: Ladies, when men are dancing naked, don't point and laugh.

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[1] "Riot at Crittenden." *Arizona Daily Star*. 17 May 1882.
[2] Pumpelly, Raphael. *Across America and Asia*. New York: Leypoldt & Holt, 1870. *A Journey by Stage Coach to Arizona*. New York: Henry Holt & Company, 1918.
[3] Myrick, *Railroads of Arizona*, p 286.
[4] "A Frontier Pleasantry." *Weekly Arizona Miner*, 12 May 1882
[5] Ibid.
[6] Ibid.
[7] Ibid.

Old West Recipes
By Debbie Hocking

Oyster Salad

Oysters	1 lg	Can
Eggs, hard boiled	5	
Eggs	2	
Crackers	8	
Vinegar	1	Cup
Cucumber Pickle	5	
Salt	1	tsp
Pepper	1	tsp
Mustard powder	1	tsp

Boil 5 eggs. When cool, peel and chop. Roll crackers to crush them. Chop pickles. Heat vinegar to boiling and set aside. Combine hard boiled eggs, crackers, and pickles. Pour oyster liquid over this mixture. Cut oysters in half and add to mixture of cracker, pickle and egg. In a separate container, beat 2 eggs. Add beaten eggs, salt, pepper, and mustard to vinegar and stir until thick, returning to heat, if necessary. When thick, pour over "salad" of pickle, cracker, and hard boiled egg.

All of the ingredients, evidence shows, would have been common and available along the trails

Book Reviews

Californio Lancers: The 1st Battalion of Native Cavalry in the Far West, 1863-1866.

By Tom Prezelski,
Norman: The Arthur H. Clark Company/University of Oklahoma Press, 2015. Maps, illus., appendixes, table, notes, biblio., index, 248 pages. ISBN 978-0-87062-436-0. $32.95.

This is a detailed, well-researched and readable account of a forgotten unit. *Californio Lancers* delves into an important but often overlooked part of the Civil War. Lucid and well-written the book provides a complete account of the unit, its men and challenges. Our sense of that war tends to focus on the divisions between North and South, slave and free and miss the many other divisions that tore at the nation. Union leaders struggled to keep northern slave states in the Union and to keep Illinois and Indiana Butternuts from going south. In the West, the Union had gained huge territories populated by Mormons who had fought an 1857 war against the country and former Mexican citizens who hadn't completely assimilated. To the south in January 1862, the French, taking advantage of U.S. distraction landed an expeditionary force in Mexico. They posed a threat not only to Mexico but to the newly acquired lands of the southwest. California was difficult to tie into the Union because of its distance from the east coast. It also faced threats from outlaws, Confederate sympathizers, and native population not yet assimilated.

On May 5, 1862, a set back to the French was celebrated in distant California where Cinco de Mayo remains a source of pride. Local leaders recognizing both the French threat and native Californian dislike for colonial French, decided in 1863, to raise a mounted battalion of native Californios, fabled horsemen. They would be lancers because that was the weapon of choice of their ancestors. To many the weapon seems archaic, but at the time it was a source of pride.

Each of the four companies was recruited in a different city at in 1863 and 1864, and had a different initial experience. The companies raised in the north did not attract native Californios, instead drawing immigrants from France, South America and Germany. They suffered from slow enlistment and desertion rates in the 50% range. They might have ceased to function had not most of the deserters returned to the ranks. They chased bandits and Indians in California and served to quiet tensions where Confederate sympathy ran hot. The battalion suffered from unsuitable officers, rivalries between leaders and irregular keeping of the unit rolls and pay books. The two companies recruited at Santa Barbara and Los Angeles in 1864, attracted natives and had much lower desertion rates. Finally, in late 1865, the battalion consolidated at Drum Barracks under Major John Cremony and marched, a company at a time, across the desert to Fort Mason, Calabasas, Arizona, south of Tubac. There most of the battalion became sick with fever. They guarded against Maximillian and confronted his forces at Magdelena, Sonora, in a small action that may have been significant stalling the French. They fought one campaign against Apaches before returning to California for discharge in 1866.

Former members of the unit took pride in their service and this was significant in

binding California to the Union. They faced prejudice and had officers replaced for indiscretions that might not have been considered so in the Mexican army or in the Hispanic population of the west coast. The Battalion of Native Lancers is something Californios can take pride in.

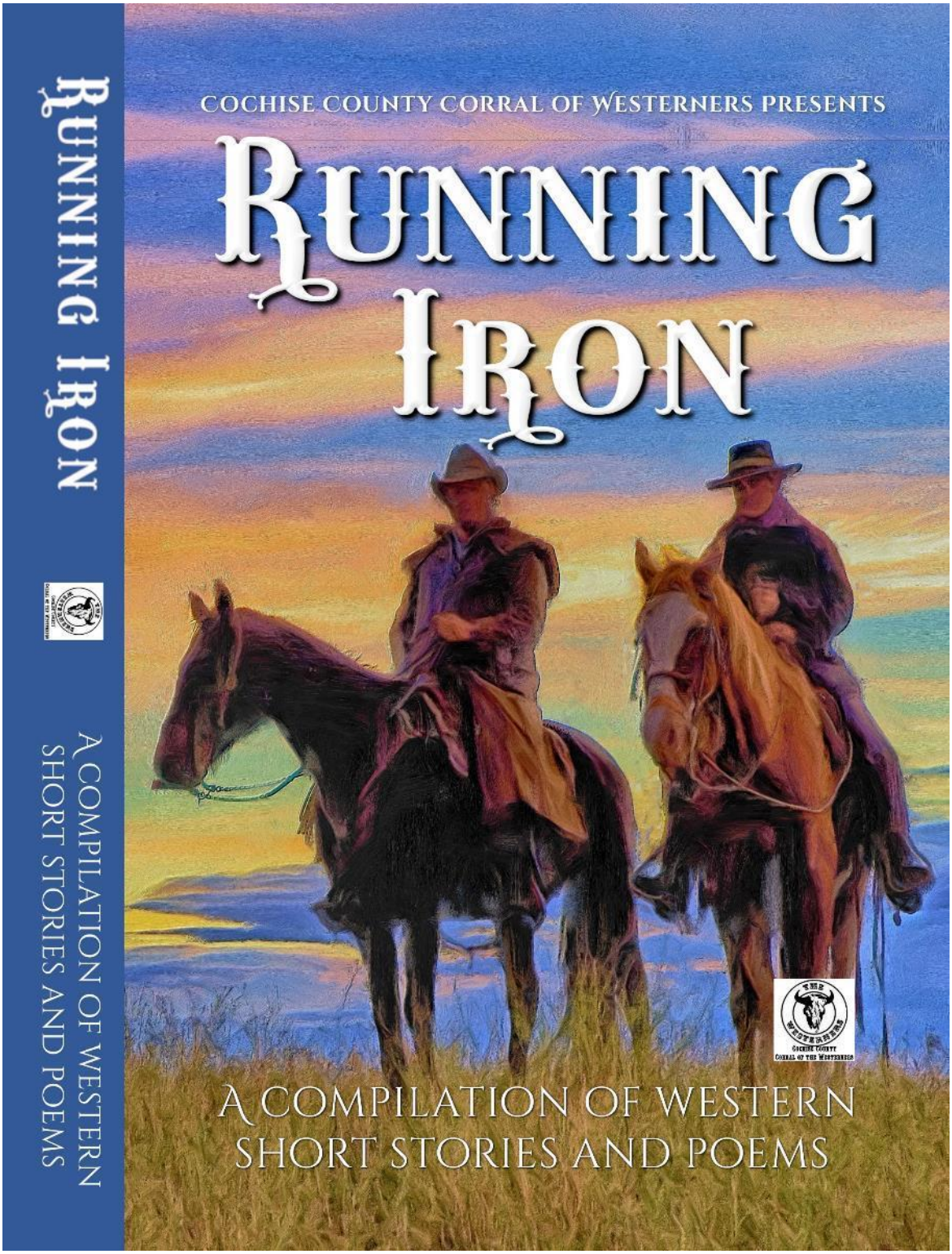
Doug Hocking

Finding the Butterfield: A Journey Through Time in Indian Territory

By Susan Dragoo
Norman: Dragoo Adventures Media, 2024
Paperback, pp. 255, Illus. & Maps B/W
ISBN 979-8-9909097-0-0

Wonderfully written, exciting story of finding the Butterfield Overland Mail Trail through Oklahoma. It is part personal account of her adventures and part local history. From 1858 to 1861, the Overland Mail carried the first transcontinental mail from the United States to California running day and night to make the trip in under 25 days stopping only to change horses or mules and occasionally to allow passengers a quick, rough meal. From Fort Smith, Arkansas, westwards the stage ran through wilderness. The only relief from the wild in Oklahoma was at stations run by the Five Civilized Tribes. Dragoo provides an insightful explanation of how the United States left the tribes little choice but to join the Confederacy. This is an enjoyable and enlightening read. Highly recommended.

Doug Hocking



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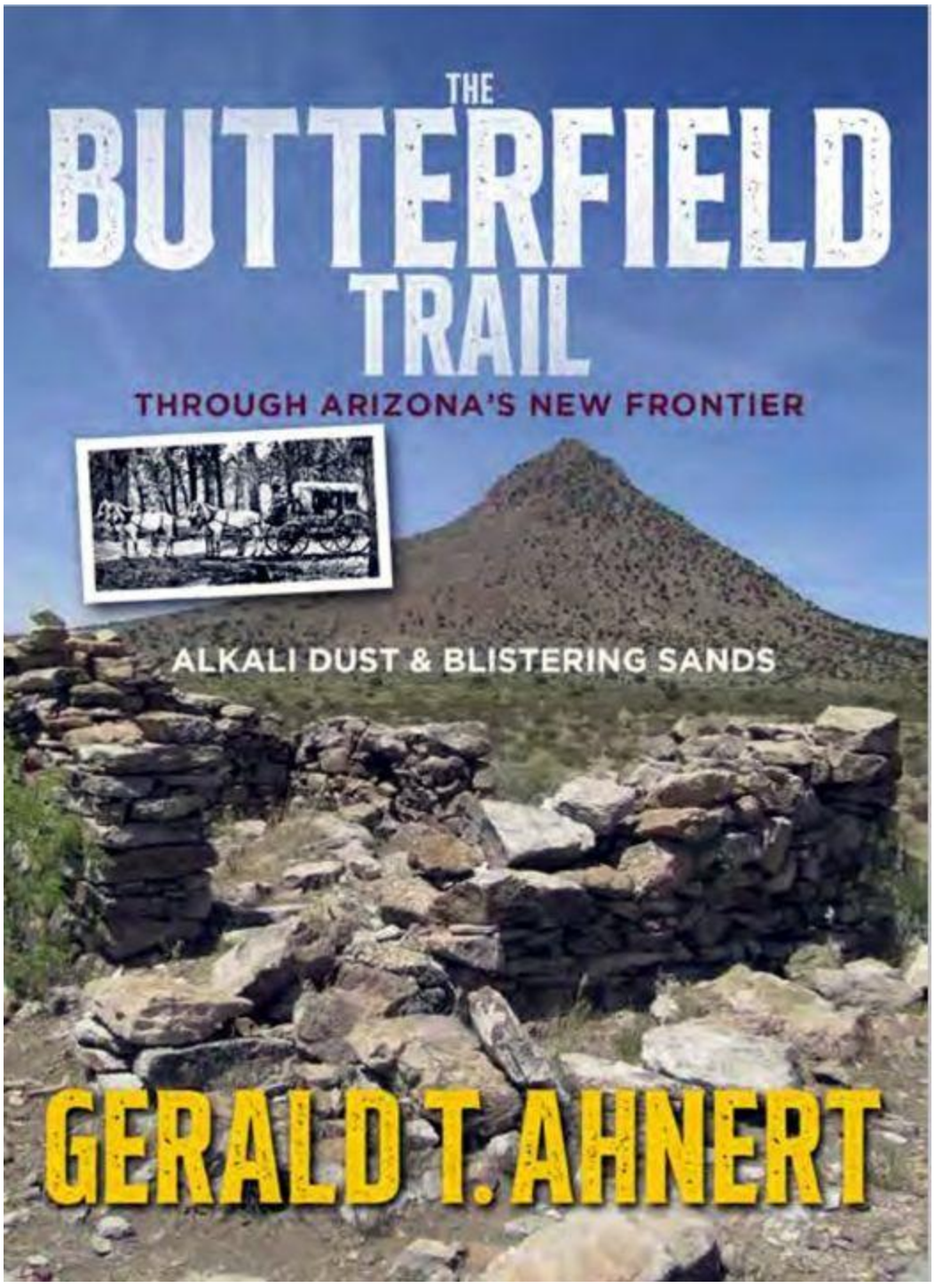

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