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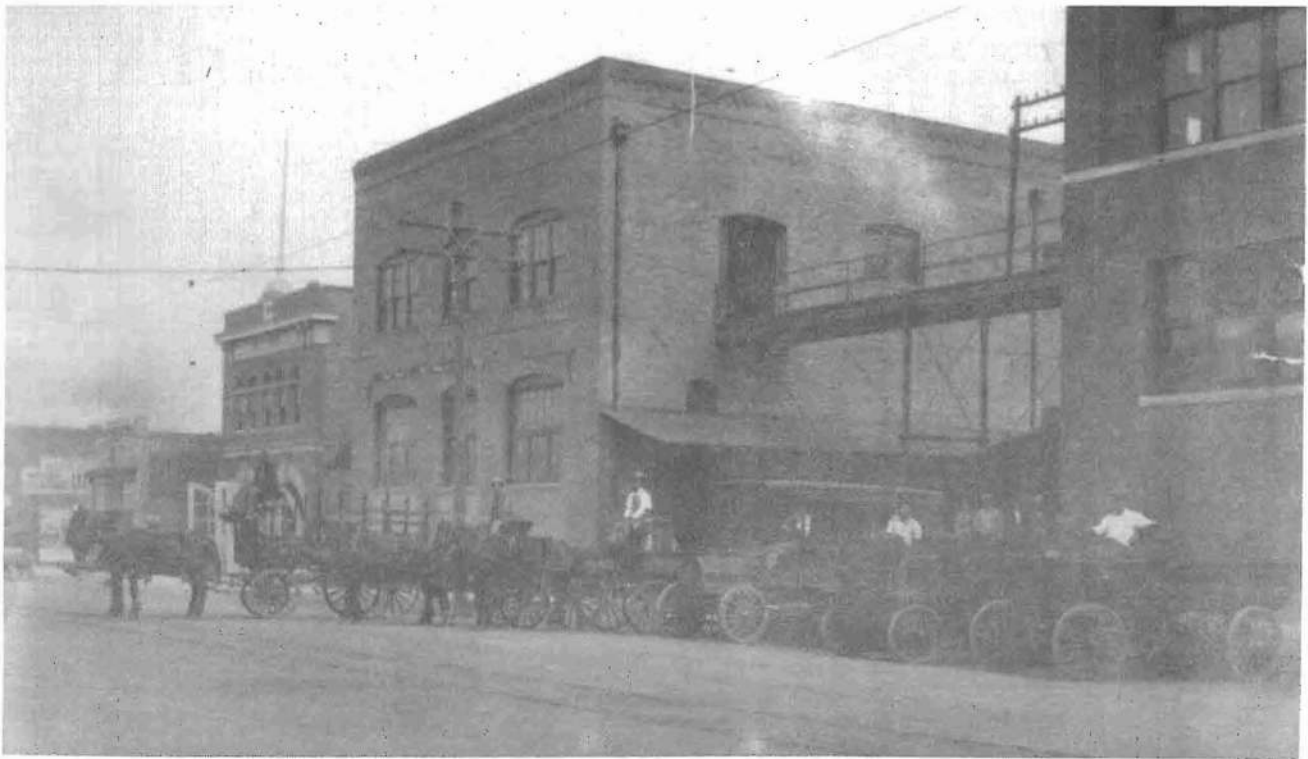
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ABOUT THE COVER: Members of the Webb Mothers Club posed in front of the Webb School House for this 1920s photo. The women included Elizabeth Whitehead, a guest Mrs. Higgins, Alice McPherson, Ella Grizzle, Nora Davis, Mildred Magill, May Cade, Lizzie Nelson, Ellen Scheerer. Olive Jewel, Mrs. E.D. Harris, Cora Olson, Eunice Bouldin and Eula Mayfield. (Photo courtesy of Mabel Brown)

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A last look

Both horse drawn and automotive delivery wagons lined up on 10th Street next to the Phelps Dodge Mercantile store and warehouse. The two buildings were connected by a metal walkway. Douglas' City Hall is to the left of the warehouse. Note the street railroad tracks on 10th Street. This photo was taken about 1910. (CCHAS Photo)

MAJOR GRAHAM'S ROAD

By Larry D. Christiansen

During the Mexican War, Lt. Col. Philip St. George Cooke and the Mormon Battalion blazed the first wagon road across the southwest to the Pacific coast. It became an important thoroughfare for thousands of travelers going west and some returning to the east.

A few variations were made during the course of the road's use. The most obscure change in Cooke's Wagon Road, and the first in time, came at the western leg of the southern loop. Once Cooke struck the San Pedro River, he followed it northward to near present day Benson before turning west to Tucson.

All students of the southwestern trail acknowledge a change of the emigrant road in this area, but almost all have placed it in the wrong location. They have the travelers continuing due west from the point where Cooke's route struck the San Pedro River or sweeping southward around the Huachuca Mountains to the village of Santa Cruz. The first option was impossible due to the mountains, while the latter choice is not borne out by a close reading of the journals and diaries of the overland travelers who gave sufficient detail to follow their route.

In the summer of 1848, several companies of United States troops were ordered out of Mexico after the ratification of the peace treaty with Mexico. Among them was the cavalry unit under the command of Maj. Lawrence P. Graham. Graham's company, with a few wagons, moved on to Janos, Chihuahua and then crossed the Sierra de San Luis and on through the roughest terrain of Guadalupe Pass. They picked up Cooke's trail in early October of 1848 and followed it west to the San Pedro River.¹

Graham turned north and went down the river to "Tierranate" or where the Babocomari River joined the San Pedro and the old site of the Spanish presidio of Santa Cruz de Terranate. Here he left Cooke's Road and turned sharp west for whatever reason. Lt. Cave Johnson Coutts, an officer in his command, thought the motive was strictly ego in scorning Cooke's trail and thinking the commanding officer must have a "Major Graham's wagon route."² Perhaps there were other considerations such as needing supplies and his guides or others knowing of Santa Cruz.

Graham's command moved up the Babocomari River, passed the old deserted Babocomari Ranch and on into a canyon. After traveling an estimated 12 miles following the Babocomari River and some of its dry branches, they were forced to a halt by an impassable "he mountain." They turned about and retraced their tracks out of the canyon and returned to the first water five miles back and camped near the ranch ruins. (See map1.) Maj. Graham chewed out his guides for failing to find the way and then dispatched a messenger to Santa Cruz to obtain a pilot to lead the company there.³

The Santa Cruz guides arrived early the next morning and directed

the American soldiers to their town in two days along a meandering course. Lt. Coutts drew a map of their route and entered this note in his journal, "My map of the march describes the windings better than I can do it here."

Graham's company moved north from their encampment and then arced eastward and back to the northwest. Then a turn to the left put them on a westward course with this change of direction coming almost due north of the ranch ruins some five or six miles. Continuing west for several miles, they looped north again and then back to the west where another sharp turn put them on a southern course. They traveled south several miles before reaching Santa Cruz. Coutts' maps show beyond dispute that Graham's company circled north of the Babocomari and then turned south to reach Santa Cruz.⁴ (See map 2.)

If we add present day names to the prominent landmarks, the route followed by Graham went as follows: It left the Babocomari River and took a north and east course back towards the San Pedro River. It then turned north and was to pass between the Mustang and Whetstone mountains. The furthest northern penetration was up to the southern portion of present day Pima County. Turning south, Graham's road crossed the Canelo Hills at their lower point approximately midway in the range. Dropping into the San Rafael Valley, they paralleled the headwaters of the Santa Cruz River and on south to the town of Santa Cruz.

The course from the Babocomari Ranch ruins to Santa Cruz was, to say the least, a circuitous one and appeared to be the least promising way to the Mexican town as frequently the travel was in the opposite direction from the objective. The Indians had long used a trail between the San Pedro Valley and the Santa Cruz Valley which ascended Babocomari River, went up over the Canelo Hills and over to the Santa Cruz Valley. The Spaniards and Mexicans used the trail in their travels to and from the San Pedro Valley. Those riding horses with pack animals could take the shorter, more direct route across Canelo Pass.⁵

With the establishment of the Babocomari Ranch in the late 1820s, there arose a need for wagons and carts to carry supplies and materials. So a road was blazed from Santa Cruz to the Babocomari Ranch, probably on to the San Pedro River. This old road was the route followed by Major Graham and his men. To finish off his change to Cooke's Wagon Road, Graham followed the Santa Cruz River south then looped around to the north and traveled on to Tucson where he once again intersected Cooke's trail.⁶ (See map 3.)

With Graham's Road the freshest, this increased the probability of the next travelers taking it. It really doesn't matter for this paper who and when the next party took this route instead of Cooke's, but a few examples will be cited to verify the correct road to Santa Cruz from the San Pedro.

In May of 1849, one of the earliest emigrant companies, with John E. Durivage as correspondent for a New Orleans newspaper, passed through the area en route to the California gold fields. They arrived at the

point on the San Pedro River which Durivage identified as "Bull Run" and originally named by Col. Cooke in reference to the small stream joining the river near where the Mormon Battalion had their fight with the wild bulls.

Durivage's company left the San Pedro and followed what he called a "wagon trail" along the Babocomari River and continued until they were stopped by a mountain. Durivage, in his published newspaper articles, informed his readers that this was the point where "Major Graham has turned back." This company likewise backtracked until they struck the "true trail." The wrong tracks had been followed beyond the old ranch because that portion of the trail had been covered at least twice – going and returning by Graham – and were therefore the most prominent, plus they were headed in the right direction.⁷

However, the correct way for wagons was the much roundabout course that Coutts drew a map of rather than try to describe with words. The newspaper correspondent using words to describe their course had his party traveling in a "semicircle" for eight miles with additional circling to put them headed south to travel on to Santa Cruz. Durivage's semicircle, circling, directions and mileage fit Coutts' map as this company followed Graham's tracks.⁸

In August of 1849, Dr. J. G. Candee accompanied a party which knew the location of the San Pedro River where they "left Col. Cooke's route and followed the train of . . . Graham" to Santa Cruz.⁹

In October of 1849, an overland company, of which Lorenzo D. Aldrich was a member, arrived at the San Pedro River at which point Aldrich stated the road ran north to Tucson. Two days later they learned from the second of three companies they met between the river and Santa Cruz that they were off Cooke's route and on the road to Santa Cruz. They too had turned to the left at the Babocomari River and traveled over a road along that stream.¹⁰ Whether they realized it or not, Cooke's Road continued north and unused below the junction of the Babocomari River with the San Pedro River. Another group passing the same ground later the same year observed, "We are satisfied that we are on a new route, when made we know not, probably by the emigrants in this year."¹¹ They were both right and wrong, correct only on the first part of their observation as Maj. Graham had done later in 1848.

In late September of 1849, the Illinois Company of Forty-Niners came to the San Pedro. The artist, H.M.T. Powell, with his compass and a copy of Cooke's map, quickly noted when they took the left fork of the river that they were no longer on Cooke's route. Puzzled, he wrote in his journal, "Why this new road runs here I do not know as, of course, it makes the road so much longer."

Six miles to the south-southwest lay the Huachuca Mountains and immediately before them lay a range of hills blocking their approach to the village of Santa Cruz. A party from their company explored the way over this height and reported it worse than Guadalupe Pass. Vexed and com-

30'



Thursday, Oct. 13'



Route, tolerable - arrived at A, meeting an impassable mountain, had to return to B.

Grazing very good - wood do, & water do - in pools
Mountains very abrupt before us, & covered with
timber

Map 1. This map covers the area immediately west of the San Pedro River and along the course of the Babocomari River. The reference point of "Tierrante" is near the present day Fairbank where Graham's company left Cooke's route. While the dotted line of the company's travels shows an also due west course, Cout's journal text states that they went along a southwesterly course passing from one branch to another of the San Pedro tributaries. (Courtesy of Henry E. Huntington Library)

plaining about this new longer road to Tucson, they moved westward and passed the ruins of a deserted rancho and camped to examine the road.¹²

They found a road that led to Santa Cruz by a "circuitous route" starting in a northeast direction. The course took them back towards the San Pedro before turning left and the moving west-northwest. On the second day from the deserted rancho they finally "turned short round to the left" to travel almost due south until they reached Santa Cruz on the third day after leaving the old rancho.

The extra travel had Powell and his comrades thoroughly annoyed; they judged their present route would take them four days longer than Cooke's road. Five different times in as many days Powell complained in his journal about this new longer road.¹³ Still this company took the course even knowing immediately that it was not Cooke's way and would be much longer. Perhaps the urge to follow tracks was stronger than information from a map and compass.

The southwestern overland roads experienced much traffic, including Graham's portion, well into the 1860s. In September of 1854 a Texas trail herd, of which James G. Bell belonged and who kept a record, passed over the road. They moved with their cattle and some wagons along Cooke's Road using the latter's report as their guide.

They reached the San Pedro River and turned north down it and noted the ancient ruins along the river that were mentioned in Cooke's record. The road turned to the left and, after going west a few miles, encountered the ruins of the Babocomari Ranch. Later the same day, they commenced crossing a mountain of "tolerable difficult" ascent which took them completely by surprise and put them in a bind. They had to encamp in this ascending portion of the trail all night as well as having to leave one cart on the other side of the mountain. Bell thought it was strange that Cooke had not mentioned this mountain in his journal. Of course they were no longer on Cooke's route but the trail to Santa Cruz.¹⁴

Interesting is the fact that this company arrived at the crossing of this mountain the same day as they passed the deserted ranch, while most of the groups hit an easier mountain crossing after two or three days of travel. This suggests that by 1845 a few changes in the course of Graham's route had taken place. The suggestion turns to fact when another company of Texans driving cattle to California is considered.

The group was actually a week ahead of the herd that Bell accompanied and Michael H. Erskine kept a journal of their adventures. These Texans arrived at the San Pedro River and traveled six miles down the river valley before camping. A rain storm during the night stampeded some of their animals, and they spent a couple of days trying to round them up.

Finally on Aug. 30, 1845, the herd and wagons started for Santa Cruz near some old ruins along the San Pedro. They traveled along the Babocomari and passed the ranch ruins. The next day they too experienced the crossing of a "very rough" mountain which required much double



Map 2. This map enlarges upon Coutts' first sketch map and focuses on the area the company traveled from the deserted Babocomari Ranch as they looped back east and north before turning south to reach the village of Santa Cruz. The biggest error on this map is the placement of Santa Cruz River too far north; both the village and the headwaters of the Santa Cruz should be placed south, which would place them off the area covered by this map. But the map clearly showed that Graham approached Santa Cruz from the north. (Courtesy of Henry E. Huntington Library.)

teaming and hard work to get over. The following day they made it to the Santa Cruz vicinity as they camped two miles above the town.¹⁵

Erskine evaluated their route, but the Mexicans in Santa Cruz told them that a better road could have been taken by turning to the right near the old ruins on the San Pedro and following a road which ran around the mountains to Santa Cruz.¹⁶ The old winding road of Maj. Graham's had been modified and shortened by taking a more direct and tortuous course that perhaps went on from where he turned around at the old "the mountain." The emigrants were now using Canelo Pass to cross the range of hills in their path.

The mountain shortcut to Graham's road was not new in 1845 when the several Texas trail herd companies crossed it. Boundary Commissioner John R. Bartlett observed the change as early as 1852 when he took the easier, longer route and advised others to do the same if they wanted to avoid "one of the worst mountain passes" on the way to California.

Bartlett knew of this course from the previous year (1851) when he went to Santa Cruz for supplies. He and his party came from the Santa Rita Copper Mine through Apache Pass to reach the San Pedro near Tres Alamos. Striking out for Santa Cruz, they ventured too far west and got hung up in the canyons, chasms and valleys of the eastern slope of the Santa Rita Mountains. Confused and all but lost, they decided to move back to the San Pedro. When they reached the Babocomari River near the ranch ruins, some Mexicans fortunately came along and led them to the Mexican town over what Bartlett described as a "wellmarked trail but no wagon road".¹⁷

This trail in 1851 was apparently no longer the used emigrant route from the Babocomari Ranch to the San Rafael Valley but had a counterpart nearby that ascended the steep pass. While wheeled vehicles no longer used this winding trail, Bartlett deliberately chose it the following year (1852) as he moved eastward along this section of the overland trail after being informed in Santa Cruz that the emigrant trail from the town to the San Pedro was bad for loaded wagons. As he followed his winding trail by passing the roughest terrain in the northern end of the San Rafael Valley, he observed a long train of emigrant wagons on the "other road" winding their way toward Santa Cruz. The Boundary Commissioner rejoined the used emigrant trail along the Babocomari River and followed this "western tributary" of the San Pedro to its junction with the main river. Bartlett included a map in his written narrative which also shows the road to the west with a northern approach to Santa Cruz from the San Pedro turnoff.¹⁸

A mystery remains as to why Maj. Graham's route had been chosen over Cooke's Wagon Road in the emigration westward. It certainly was not a shortcut in either distance or time. It was many miles longer and the regular winding of the Graham Road make numerical comparisons hazardous.

It took Cooke and his infantry battalion with a few wagons pulled by very poor mules five days to go from the mouth of the Babocomari to

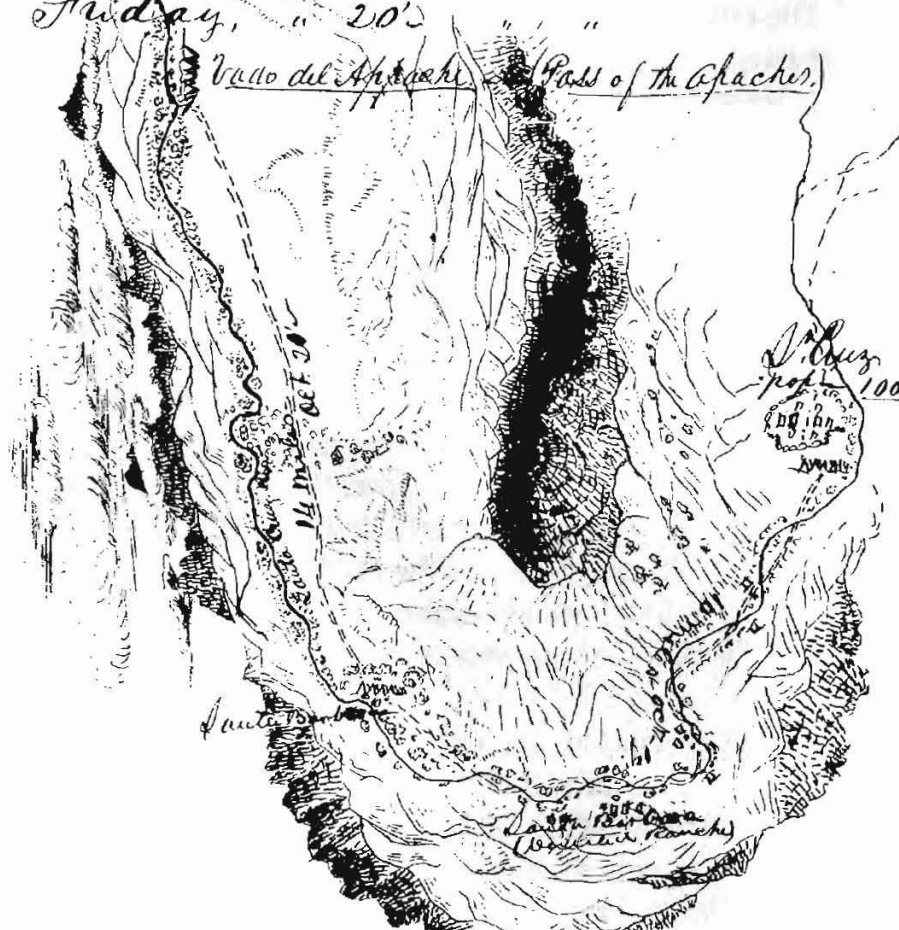
33.36

Thursday, Oct: 19th San Carlos.

Friday, " 20th " "

Vado del Apache Pass of the Apaches

Rained



Oct. 19 Route tolerable - wood & water fine.

Grazing, not good - too dry - fine. Camping ground.

Oct. 20 Route excellent - wood & water, fine - also, fine Camping ground - grazing, too dry.

Map 3. Cout's last map is most helpful in placing the previous two in the proper perspective. His depiction of the Santa Cruz River flowing southward around the Patagonia Mountains and then turning northward is so good as to be impossible to mislocate by modern viewers. (Courtesy of Henry E. Huntington Library.)

Tucson. Maj. Graham's company of mounted men with a few wagons took between Oct. 11-25, 1848, to travel between the same two points via Santa Cruz. Graham spent four days in Santa Cruz so the travel time reduces to 10 days but still is double the time for Cooke's foot soldiers. The shortcut over the rough pass only cut off some miles and a couple of days of travel. Nor was it over a better road with superior water; if anything, its mountain crossing should have made it less desirable.¹⁹

The small village of Santa Cruz was not a supply center as it was barely holding its own. Bartlett thought it had suffered more from inroads of the Apaches than any other community on the frontier,²⁰ and a Forty-Niner called it the "poorest of the poor."²¹ Tucson, while not a supply mecca, was bigger and better off than Santa Cruz.

Fear of Indian attacks is a consideration offered by some, but any advantage of changing the route from Cooke's to Graham's road is strictly imaginary. There were more and better places for ambush along Graham's road, and even Santa Cruz was attacked by the Apaches and was in a semi-state of siege more often than not. The Indians became a real threat in 1845 when they killed a few Americans in the area and drove off cattle from the Texas trail herds. However, this "playing the very devil," as one traveler called the Indian activities,²² came after the establishment of Graham's Road, and no change to the road of a few miles could have resolved this situation.

So back to the original question of why Graham's Road became the emigrant road from the San Pedro through Santa Cruz and on to Tucson. This much can be surmised. Graham took the course he did due to either incompetence, ego or hope of supplies at Santa Cruz. Thereafter, other travelers followed the last tracks with some minor modifications. So while the direction of this change in the road is made clear, the reasons for it are still speculative. It was the way for every known emigrant company traveling the far southern loop of Cooke's Wagon Road.

NOTES

1. Samuel E. Chamberlain, My Confession (New York, 1956), 237-256. Henry F. Dobyns (ed.), Hepah, California! The Journal of Cave Johnson Coutts (Tucson, 1961), 49-52 and maps. Hereafter cited as Coutts' Journal.

2. Coutts' Journal, 53. The San Pedro River had earlier been called Rio de San Joseph de Terrenate, but the "Tierranate" in Cout's records refer to a specific site on the river associated with the Spanish presidio.

3. Ibid.

4. Ibid.

5. Herbert E. Bolton, Rim of Christendom (New York, 1936), 355-361.

6. Couts' Journal, 55-62.

7. John E. Durivage, "Though Mexico to California: Letters and Journals of John E. Durivage," in Ralph P. Bieber and Averam B. Bender (eds.), Southern Trails to California in 1849 (Glendale, Calif., 1937), 206.

8. Ibid., 206-207

9. Letter from Dr. J.G. Candee to Anson Hungerford, May 17, 1850 printed in the Hartford Daily Courant (Hartford, Conn.), Sept. 3, 1850.

10. Lorenzo D. Aldrich, A Journal of the Overland Route to California (Ann Arbor, Mich., 1966), 28-29.

11. Pioneer Notes From the Diaries of Judge Benjamin Hayes (Los Angeles, 1929), 42.

12. H.M.T. Powell, The Santa Fe Trail to California 1849-1852: The Journal and Drawings of H.M.T. Powell (San Francisco, 1931), 130-132.

13. Ibid., 133-135.

14. J. Evetts Haley (ed.), "A log of the Texas-California Cattle Trail James G. Bell, " Southwestern Historical Quarterly, XXXV (April, 1932), 306-307.

15. Ibid., 307.

16. Walter S. Sanderlin (ed.), "A Cattle Drive from Texas to California: The Diary of M.H. Erskine," 1854, Southwestern Historical Quarterly, LXVII (Jan., 1954), 406-407.

17. John R. Bartlett, Personal Narrative of Exploration and Incidents in Texas, New Mexico, California, Sonora and Chihuahua (New York, 1854 and reprint, 2 vol.), II, 324-327; I, 357-402.

18. Ibid., and map at front of first volume.

19. Philip St. George Cooke, "Cooke's Journal of the March of the Mormon Battalion 1846-1847," in Ralph P. Bieber and Averam B. Bender

(eds.), Exploring Southwestern Trails 1846-54 (Glendale Calif.,1938), 143-153. Couts' Journal, 111.

20. Bartlett, Personal Narrative., II, 409.

21. Durivage, "Through Mexico to California" 306-308.

22. Haley, "A Log of the Texas-California Cattle Trail.," 306-308.

ABOUT THE AUTHOR: Larry D. Christiansen is a native of the West and was a history instructor at Cochise College for six years. He now resides in North Carolina where he pursues his hobbies of reading, writing and researching the history of the American West.

A SHORT, TRAGIC LIFE

By Lester L. Lawson

When I first started researching this biography of Ivy McGarty (my grandmother's niece), I planned only a paragraph or two for the family history. As I cleared the cobwebs of family myth, I saw Ivy's story as a tribute to all of our ancestors who always kept going, no matter what burden they had to bear, to make the most of their lives. If this biography lacks the warmth and depth it deserves, it is the fault of the compiler and not the individuals involved.

* * *

Iva June Taber was born June 23, 1883 in her grandmother's home at Woodlawn, Neb. She was to die at age 28 in Douglas, Ariz.

Ivy (as she preferred to be called) was the second child of Henry B. Taber and Hannah Estelle Weston, who married Feb. 10, 1880 in Lancaster County, Neb.

Very little is known of Henry's family. Henry's oldest brother, Daniel was in the 4th Iowa Calvary and killed April 2, 1865 at Selma, Ala. Another brother, John, married Estelle's sister Louisa Jane Weston.

The Weston family has been traced to John Wesson (later Weston), who stowed away on a ship from England to Salem, Mass., in 1641 at the age of 13.

Henry and Estelle moved to near Cambridge, Neb., where they obtained title to 160 acres of land. On Aug. 8, 1881, Emily Rachel was born and all seemed well for the young couple.

During the winter of 1882-3, the first of several tragedies that were to mark Ivy's life occurred. Her father received a blow to the head in an accident. No details are known about the accident but apparently the blow was so severe that Henry suffered brain damage and began experiencing unexpected violent spells. During one of these spells, he tried to strangle his pregnant wife and infant daughter.

Following these unfortunate occurrences, Henry either committed himself or was committed to the hospital for the insane in Lincoln, Neb. During his lucid periods he worked on the grounds and dug graves for the institution. On Jan. 6, 1886, he collapsed and died while digging a grave and was interred in that same grave the next day.

Ivy was born three months after her father was committed. He was never allowed to see her.

Estelle moved back with her parents and lived with them until April 26, 1888 when she married Edward Densberger in Lincoln. To this

union were born six children.

Rachel and Ivy spent a great deal of time with their grandmother in Woodlawn. Perhaps this was due to economics or perhaps because of circumstances surrounding their stepfather.

As a child, Ivy had measles which weakened her eyes, but this was the least of her troubles. Both she and Emily were consumptive. Tuberculosis was prevalent in the Weston family. Two of Estelle's sisters' children were to be victims of the disease.

On Dec. 24, 1903, 19-year-old Ivy married Frank L. Allen, a fireman for the Burlington railroad. They rented a house in Lincoln and settled down to a new life. But Ivy's happiness was to be short-lived.

On Dec. 15, 1904 Frank was crushed to death at Oreopolis, Neb. While performing maintenance work on a freight train, a full carload of coal turned over on him. Services were held in the home and he was buried in Wyuka Cemetery.

Strain and grief weakened Ivy and brought her tuberculosis to the surface. She took what was left of insurance money and moved to Pueblo, Col., apparently to find a better climate.

In Pueblo, she met and married Thomas L. McGarty, nine years her senior. Thomas was working as circulation manager for the Pueblo Journal. He moved to Pueblo from New York presumably for the same reason as Ivy.

In April, 1906, Ivy's sister, Rachel, and her infant daughter died of tuberculosis. Family stories maintain Ivy never really recovered from their deaths.



Frank and Ivy Allen

Their stable was in the 400 block of Ninth St. and Thomas' brother, John, came from New York apparently to manage it and to work in the undertaking business too.

For Ivy, this period of prosperity and happiness was again short-lived. By the summer of 1910, Thomas was desperately ill with tuberculosis.

On Aug. 18, 1910, he signed all his property over to Ivy in a document remarkable for its frank declaration. He willed her the property to be held by her alone no matter who she married in the future "in consideration of the love and affection" that he felt for her.

On Sept. 28, 1910, Thomas died of tuberculosis. The Elks Lodge took care of funeral expenses and paid for the marker on his grave in the Douglas cemetery.

Ivy was again alone except for her brother-in-law. John may have felt under an obligation to Thomas to take care of Ivy or perhaps he was fond of her for he stayed in Douglas and helped run the businesses. Apparently Ivy sold the house she and Thomas lived in for Ivy and John report the same address, 510 Eighth St., during this time.

Early in 1911, Henry Densberger, Ivy's 17-year-old half brother, came to Douglas to help out. He too had the beginnings of tuberculosis as well as Bright's disease and heart trouble. Ivy undoubtedly was not in good health either for on Oct. 25, 1911, she sold the two businesses to John.

Early in 1912, smallpox broke out in Douglas. City health officer, Dr. William A. Greene, undoubtedly expressed the belief that dis-



Thomas and Ivy McGarty

ease had probably come to Douglas among refugees of the Mexican Revolution.

On Feb. 26, John and Henry were taken to the quarantine hospital. Ivy remained at the undertaking parlor for a day or two under quarantine before she too was sent to the hospital.

On March 2, Ivy, described in the Daily Dispatch death notice as "morbid," succumbed to a combination of smallpox, tuberculosis and grief. Perhaps after so much heartache, she just gave up. She was buried the same day.

After three weeks in the hospital, John was released, thin and weakened but alive. Henry was not so lucky. After he was almost over smallpox, he died suddenly of heart failure and was buried immediately. John had lost his brother, sister-in-law and her brother. Arizona had no hold on him any more and he sold the livery stable and funeral parlor to one of the men who had recommended Thomas for Elks membership — James Wood. John undoubtedly left for his New York home with good and bad memories of Arizona Territory.

Ivy too received a marker from the Elks and she and Thomas lie side by side. Henry is buried nearby in an unmarked grave.

About the Author: Lester Lawson lives in Lincoln, Neb., and works for the state of Nebraska. His hobby is genealogy and he has researched many lines of his family.

THE HISTORY OF EXTENSION HOMEMAKERS IN COCHISE COUNTY, ARIZONA

By Annette M. Firth

As a southeastern Arizona county, Cochise County has had Extension Homemakers clubs in existence since 1914. Several of the initial clubs are still in existence today. Among these are the Stewart Homemakers of Willcox and the Webb Mothers Club of Elfrida. These clubs are the basis for this study.

In 1924, a woman at McNeal walked five miles to a homemakers meeting.

Katie Dearing, a charter member of the Stewart Homemakers Club, rode horseback 5 $\frac{1}{2}$ – miles to attend a homemakers club meeting in the early 1930s. She opened five gates and carried a kettle of noodles and a hooked rug she had been working on. She left the rug at Mrs. Ruth Pregenzer's home, where they were meeting, as it began to snow and she had to ride home in a snow storm.

Bertha J. Virmond, extension agent from 1929 to 1946, recalled a trip she made to the Kansas Settlement and Sulphur Springs communities with a new car one afternoon. Seven gates were opened as she visited the McHenrys, Arzbergers, Chambers, Cundiffs, Parkers, Gibbons and the George Anderson Farm. The paint on her car showed the marks of many a mesquite that she brushed along the way.

There was competition in communities those days on who got to keep the home demonstration agent overnight. This was perhaps encouraged by payment of \$1 for supper, \$1 for a place to sleep and 25 cents for breakfast. While visiting during the evening she might make a baby's cap or prove her worth by helping start or complete some other piece of clothing or household item.

That rural women were willing to go to such lengths to attend meetings is one indication of their desire to obtain information to better their lives as well as that of their families and communities. They were lucky that dedicated women such as Miss Virmond were there to provide the information.

The Cooperative Extension Service began work on a full-time basis in Arizona on March 16, 1915, just 10 days after a state law passed authorizing its creation. The extension service is a cooperative partnership between the U.S. Department of Agriculture, land grants colleges, local governments and the public. The service was designed to supply information on a variety of topics to people in rural communities.

The earliest home demonstration work was done by agents working out of the University of Arizona. Work was conducted in several counties in southeastern Arizona in 1919.

This early work is credited to Miss Louise Spoerleder. Miss Laura Mae Seward was the first home demonstration agent located in Willcox starting June 1, 1924. Miss Helen Church was the first home economics specialist to visit Cochise County on a regular basis.

Her first trips to the county were by stage coach. Following one trip, she told some of her demonstration club members: "On one of my trips down here from Tucson we stopped at Benson to pick up passengers. Three overly dressed women got on the stage coach and the driver asked me to ride up front with him. I was puzzled until he said that he didn't want me exposed to those dance hall girls!"

In the decade after World War I, demands on home economics extension grew and became more diverse as American families experienced a higher level of living than ever before. Work simplification and efficient design of homes were topics of interest to homemakers. Labor-saving devices freed the homemaker to participate in community activities, education, paid employment and leisure activities.

The major thrusts of Arizona Extension Home Economics programs in the early 1920s focused upon nutrition and health, pressure cooker testing, millinery and home improvement. The home demonstration agent also supplied menus and recipes to school lunch programs.

Before then, home demonstration agents offered programs to existing organizations such as women's clubs, Farm Bureau, relief societies, parent groups at schools and neighborhood groups. In the 1920s, efforts were made to organize home demonstration clubs as the extension-sponsored group through which information would be disseminated and leadership developed.

The first home demonstration clubs in Arizona were organized in Cochise County in 1921. The Sulphur Springs Home Demonstration Club was organized in the Kansas Settlement area with Mrs. Margaret Anderson and Mrs. Mamie Kimsey among the charter members.

Topics of demonstrations and workshops included beds and bedding, mattress making, construction of wooden boxes, doorsteps and shelves, and repair and refinishing of chairs without springs.

The original terms used in organization of women's groups seems to be home bureau. In 1934 it was home demonstration club or groups and since then homemaker groups or clubs.

Home demonstration clubs had been a natural outgrowth of rural women's thinking in many areas. For some years, before any organization of farm women was set up, individual women were chosen by the home demonstration agent to carry on special pieces of work in their own homes. Such "demonstrations," as they were called, were very simple. For example, if the subject was gardening, the grower might agree to use the cultural method recommended by the home demonstration agent and to keep a record of products she sold or used at home. As the garden grew, neighbors were invited to see how the new methods worked. Likewise,

demonstrations were set up in poultry management, labor saving equipment, home canning and many other subjects. The selection of the demonstration projects depended on what the farm woman felt she needed to know as well as the agent's own judgment about the needs of the family and community.

The influence of these early demonstrations was widespread. But individual demonstrators began to see that, valuable as their work had been, their agent might help many more women if they banded together in a group. The need for additional social contacts with their neighbors also entered into the thinking of these demonstrators.

Informal groups, meeting for the most part in the homes of members, began to extend better homemaking practices over a wide area. In less than 35 years, local home demonstration club membership of farm and village women all over the U.S. grew to 1,408, 717 and the number of different home demonstration clubs was 60,361.

Ordinarily, home demonstration clubs met once each month. One member was in charge of their devotions; another had the responsibility for leading a discussion or reporting for a committee. Officers would preside, but the meeting was informal. The number of meetings at which the home demonstration agent was present varied.

Home demonstration clubs assumed responsibility for many social action programs for their entire community. This may have been obtaining health services for all families studying legislation that had a bearing on community life or supporting plans for county and community libraries and library trucks.

These and many other similar programs were part of every home demonstration club. The influence of the work these clubs did extended far beyond their membership.

Extension home economists were concerned with the defense effort during World War II as well as the needs of the employed homemaker. Popular topics of the period included foods and nutrition, elimination of waste and "victory gardens." Work simplification principles of industry were adapted to the home.

World War II had a heavy impact on extension home economics programs in Arizona. Homemaker clubs in rural areas were affected by field and defense work loads and the lack of gasoline and tires needed for transportation.

County personnel promoted programs for defense by emphasizing food production and conservation of farm and household goods. Women and children worked in the fields, picked cotton, drove tractors and irrigated crops after most farm laborers left to pursue more financially rewarding endeavors in defense construction.

Home economics programs placed a heavy emphasis upon health of family members since medical help was in short supply. Women turned to extension for information to help families stay healthy and to the Red

Cross to learn to care for the sick.

Home demonstration agents emphasized programs related to victory gardens and food preservation. The selection, preparation and use of food substitutes for rationed foods was taught. The first known instruction by home demonstration agents about textiles and fibers occurred in the early 1940s as a response to the need to extend the life of fabrics and to introduce new synthetic fabrics.

Home demonstration agents trained volunteers to provide useful community services. Block and neighborhood volunteers were trained to encourage them to join in the "Share the Meat" Program.

In 1943-44, many home economics courses were revised to meet war needs. The emergence of the home freezer and commercial locker facilities prompted extension home demonstration agents to teach home freezer use.

By 1946-47, home demonstration agents were assigned to all counties carrying the county extension service program. Eleven home demonstration agents were serving 12 Arizona counties.

By then, rural women and girls had come to expect that the home demonstration program would include not only the findings of research as it applied to homemaking, but assistance with many other problems. They saw that the study of foods and nutrition, clothing, home management, child care and family life, and housing was basic to their work. They were also concerned with broad problems such as health, citizenship, economics, government and rural cultural arts.

County extension agents responded to these needs by developing a voluntary rural leadership. It is the single greatest achievement of extension agents. It was not an easy task then nor is it now. Teaching skills and seeing them put into practice in individual homes is one thing, finding and training voluntary leaders and inspiring them to give time and effort to help others is quite another.

Fortunately, the growth of voluntary leadership in the home demonstration program came about gradually and logically. Home demonstration agents soon learned that every rural group, large or small, rich or poor, could be counted upon to have a leader to guide that particular group. Leaders came out of the group's work not by springing into full being all at once but by demonstrating their leadership when something happened to show them what they could do.

Voluntary leaders served in many capacities from the beginning of the home demonstration program. Some remained quietly behind the scenes giving a suggestion here, a prod there, a lift yonder and stood behind the recommendations of the home demonstration agent. Some became teachers themselves, passing on to their neighbors and their families the information they acquired. Others, with special ability to organize, actively promoted new activities and assumed leadership positions as home demonstration club officers. Still others served as leaders of 4-H Clubs and

worked with older youth.

As the years passed and increasing numbers of women and girls asked for help, agents turned to local leaders for assistance in home demonstration club work. As a result, leader-training conferences or schools came into being.

Through such training, the leader acquired not only a new confidence in her ability to pass on instructions but gained the prestige she needed if her neighbors were to accept her leadership.

Women who served their communities as either club officers or teachers of subject matter were often singled out for positions of leadership in other community affairs. Thus the women who developed leadership and public-speaking abilities through work in local home demonstration clubs became more effective citizens. They were often found representing the interests of homemakers in state, national and even international meetings. This suggests that although the development of vigorous voluntary leadership is often viewed chiefly as a means to an end, it is also a worthy end in itself.

Interviews With Club Members

Mabel (Magill) Brown was born in El Paso, Texas in 1911. When she was three years old, she moved with her family to Douglas, where her father worked for the railroad.

She has many memories of living during that time. She remembers her mother holding her during the Mexican Revolution Battle when Pancho Villa attacked Agua Prieta.

She loved to run down the street where a feed and grain store was located and sit and watch the horses and buggies go by. She remembers when Douglas had trolley cars and Camp Harry Jones, east of town.

Her family moved to Elfrida in 1925. She graduated from Pearce High School in 1930. Students rode in a bus, converted from a truck by board seats in back, over an unpaved road to Pearce.

After graduation, Mabel married Tom Brown of Bisbee. She has two children, five grandchildren and four great grandchildren. After her children were grown Mabel attended classes at the University of Arizona, University of Southern Arizona and Cochise College for career advancement with Kennecott and Phelps Dodge Corporations.

Mabel first joined homemakers in 1926 when she was 15 years old. She eventually became president of Webb Mothers Club.

Her first involvement was when her mother hosted homemakers and Bertha Virmond was extension agent. Miss Virmond made a lasting impression on young Mabel with a footstool made from discarded car springs, homemade soap, recipes, canning, sewing, upholstery, mattress

making and tailoring demonstrations. They made the things they couldn't buy.

Mabel has never forgotten when the local women brought their sewing machines to Whitewater School and Miss Madeline Barley, county extension agent, showed the members how to clean and service them.

Homemakers provided entertainment and an opportunity to pass news to each other, said Mabel. The entertainment and educational information received from homemakers programs benefited everyone in Elfrida and left a positive effect on many lives.

Webb Mothers Club members are proud of a quilt made 50 years ago with names embroidered of those who fashioned it, said Mabel. Club members also treasure the fact that Webb Club celebrated its 75th anniversary in 1987.

Homemakers have changed since the days she was younger, said Mabel. She believes we are living faster lives and that changes come quickly, but homemakers continue to provide for our needs. She believes we need to reach out and include those who are less fortunate than we are and to help them improve their life style.

Hazel Wilson was born in 1910 in Grandfalls, Texas, where her family lived before coming to Arizona. She is now married and has four children, eight grandchildren and four great grandchildren.

Hazel joined Stewart Homemakers in 1940.

"The school bus driver was a homemaker and she invited me to come one day to the meeting, so I went, and joined the next meeting day," said Hazel, who has been the club secretary for several years.

When she married she moved to Mesa and lived there seven years. She then moved to Long Valley, Arizona for four years before coming back to Willcox and rejoining Stewart Homemakers. She also has served on the Stewart school board.

Hazel feels that homemakers played an important part in her life, especially in bringing up her children.

Many community efforts were started by the Stewart Homemakers Club. For instance, when a house burned down, it was homemakers that would pull the local community together to help the family out.

Quilting has been a big annual project for the Stewart club, so the club has always had one on hand for a needy family. Sometimes that needy family included a club member.

"Betty Brown had her trailer burned down several years back and we gave her a quilt and other things," recalled Hazel.

When Hazel attended her first homemaker meeting, they were doing pattern alterations. She has sewn all her life and enjoyed learning as well as teaching lessons over the years.

"Miss Virmond would have me help with tailoring classes on a

regular basis," said Hazel. "Making western shirts was a favorite lesson."

"The community used to pull together for homemaker potlucks and it would be a regular family affair. But now that's changed. We're all older now and the younger ones have other interests and groups that go along with their work. A big change came when the university people quit coming out to the counties and just started sending out the lesson booklets."

Pearl Parsons was born in 1916 in Maud, Ok., where her mother and father were homesteaders. Pearl only completed the eighth grade, but later took her GED and passed. She went on to take 14 units of college correspondence.

Pearl married and became the mother of five children and has seven grandchildren. She moved to Willcox in January 1962 and was invited to her first Stewart homemakers meeting by a neighbor. She became a member in February and has been actively involved for more than 25 years. She has been club president and vice-president as well as county president and treasurer.

Pearl's first involvement in homemakers was a tailoring lesson. She was proud to have made a suit. Other lessons she remembers well were canning, drying fruits and vegetables and pattern alterations.

Homemakers has changed over the years, said Pearl. It is geared now for city women; the town and country is gone. The lessons now presented are new and different and still excellent.

There is a definite need for homemakers now and will be in the future for it brings beneficial lessons to women and brings them closer together, said Pearl. She hopes homemakers continues because it has had a positive effect on her life.

Betty Brown was born in Lingle, Wyo. in 1908. She finished high school and then married. She has two children, seven grandchildren and 12 great grandchildren.

Betty first joined homemakers in 1929 in Wyoming when the county agent started a new club in her community. Her family moved to Montana for a short time and then to Tucson, where her husband was a master plumber. In the 1950s they felt a need to begin fresh, so they moved to Willcox to farm.

A Stewart Homemakers Club member encouraged Betty to join. In the first meeting she attended, a lesson was given on sewing/tailoring. Betty was impressed and decided to join. After just two years she became club president. She also has been club vice president and secretary and treasurer along with the county offices of president and vice president. She has been an active member in the Stewart club for 27 years.

Some early lessons Betty remembers were all kinds of cooking, tailoring, foundation garments and the how-tos of tailoring.

Betty feels homemakers benefited her community by bringing people together in a crisis and working together for the needy. The community felt a closeness to each other, she said.

"Homemakers consisted of many young and old before, but now it seems that the older women are the only ones interested in homemakers; the young ones find other interests. There isn't a commitment like there used to be. "

"The social contact is so very important," said Betty. "It makes you aware of what's happening around you and what other people are going through. However, as far as a future, it does seem to have served its purpose and younger folks tend to feel it's time to move on to bigger and better things."

Mamie (Trappman) Grizzle was born in Mesa on Jan. 17, 1908. Her family moved to Cochise when she was little. She finished high school and went to college, where she earned a four-year degree. Her desire was to be a nurse but she became a home economics teacher instead.

In 1934, she married Lewis Grizzle and together they developed the Grizzle Orchard.

Mamie joined Webb Mothers Club in 1934. She was an active member for more than 50 years and held the office of president five times. Other family members in Webb Homemakers were her sister, Lela Dillman, and her mother-in-law, Ellen Grizzle, who joined Webb Mothers soon after it was organized in 1912.

When Mamie joined, meetings were held in members' homes. Because there wasn't enough room for everyone, they divided the group. Those 35 years and younger became the Junior Webb Mothers and those over 35 would be Webb Mothers. The younger group didn't get off to a good start. They enjoyed doing activities together but didn't have programs presented like the Webb Mothers Club, so the junior club was abandoned. Half of those under 35 came back to the regular club meeting, said Mamie.

Some early lessons Mamie remembered were turning old garments into children's clothing and making recipe files and braided rugs. They also learned how to can fruits and vegetables and make patterns for clothes. They would take cardboard boxes and make dressers with drawers out of them.

Webb Mothers Club helped Elfrida residents. The club loaned a hospital bed to those in need and provided food, clothing, bedding and a quilt for families whose houses burned. They also built a club house so that all those in the community who wanted to be in homemakers could without feeling crowded by meeting in individual homes.

Homemakers have changed greatly since 1934, said Mamie. The lessons were on how to make something, fix something or how to make an item for money needed. Now the lessons are on health and legal advice, medicines, new materials, clothing styles, etc.

Mamie remembered Bertha Virmond, the first home extension agent in Cochise County.

"She made homemakers clubs so fulfilling and met our needs so well during that difficult period that clubs sprung up and flourished all over the county," said Mamie "She was always so very helpful in any way she could be. If there was someone having trouble at home with a project, Miss Virmond would always make it a point to go over and help that person out."

Mildred Marrs, extension agent from 1965 to 1976, was also an outstanding person in Mamie's mind. She remembered a meeting Mildred saved at Cochise College. Several men from the University of Arizona spoke on various subjects and people in the audience started talking so much that the speaker could not be heard. Suddenly Mildred, who had also been sitting in the audience, started walking backwards singing "Row Row Row Your Boat" and got everyone started singing in rounds. She brought back unity and organization to the meeting, which went on as planned, said Mamie.

Overall, Mamie said she was glad that she had been a part of homemakers for it had made a wonderful, positive difference in her life.

Docia (Belle) Smith, was born in Rotan, Texas on March 12, 1915. She completed her high school education at Bledsoe High near Lubbock, Texas in 1932.

Docia married R.B. Smith on Dec. 22, 1933. They raised four children and now have 10 grandchildren and five great grandchildren. She considers herself a homemaker and is very proud of that.

When her husband joined the U.S. Armed Forces during World War II, she went to work as a bookkeeper in the J.N. Green Furniture Store in Las Cruces, N.M. After the war was over, the family moved to Willcox and has lived there ever since.

Hazel Wilson invited her to join the Stewart Homemakers and she has enjoyed being a part of that group, learning many new and useful ways of home building. She served as president for three years.

Cooperative Extension Service Personnel
Cochise County
1920-1990

Extension Home Economist

* (County Home Agents)

Miss Helen Church	Prior to 1920, specific dates unknown
Miss Grace Ryan	Sept. 15, 1920 to 1923
Miss Laura Mae Seward	June, 1924 to Dec. 1, 1923
Miss Bertha J. Virmond	Jan. 15, 1929 to Feb. 13, 1946
Miss Madeline M. Barley	Feb. 1, 1946 to Aug. 31, 1947
Mrs. Mae Baldrige	Sept. 1, 1947 to June 10, 1951
Maryetta Shoup	June 11, 1951 to July 31, 1957
Ann C. Wesley	July 1, 1957 to Aug. 15, 1962
Mrs. Helen Goetz	Feb. 12, 1958 to March 20, 1958
Miss Virginia Ellis itinerant home agent	June 23, 1958 to July 9, 1958
Miss Hattie Kabotie assistant home agent (trainee)	June 15 to Aug. 15, 1969
Miss Linda Barter	Jan. 16, 1962 to July 15, 1965
Miss Suzanne C. Guernsey (Trappman) assistant home agent	Jan. 16, 1962 to July 15, 1965
Mrs. Katherine L. Brittingham	Oct. 1, 1962 to Oct. 31, 1964
Mary Kay Simmons	July 1, 1963 to Feb. 25, 1980
Mrs. Mildred S. Marrs	April 1, 1965 to Jan. 28, 1976
Miss Frances M. Romanoski assistant home economist	July 1, 1966 to Aug. 1, 1969

Carolyn (Ewald) Spurgeon assistant agent	Aug. 27, 1979 to Dec. 5, 1980
Dottie Green	July 7, 1980 to June 28, 1985
Annette M. Firth	March 25, 1985 to Jan. 25, 1988
Lynas K. Waun	Jan. 25, 1988 to present

Brief History Of Cochise Homemaker Clubs

The **Apache Homemakers Club** formed in October, 1964 in Benson under the direction of Mrs. Brittingham. Some of the more interesting things they participated in were upholstery class, carry-in meals and project demonstrations.

Bisbee reorganized a club in 1987, the **Bisbee Bees**, which was composed of members who had been in homemaker clubs at previous times.

In the Sunsites area, the **Cactus Wrens** has been the leader in many community improvement projects since 1969. They have been responsible for cancer screening clinics, projects to aid the needy and an annual Christmas community party.

In 1927, 12 women of Cochise Stronghold organized a club and invited the cooperative extension agent to meet with them. The group was named the **Cochise Progressive Pioneers Club**. Members were: Miss Bess Mulkey, Mrs. Hazel Smith, Mrs. Bob Meers, Mrs. W.H. Schofield, Mrs. W.A. Harder, Mrs. Warren Hatch, Mrs. Adah Metler, Mrs. Charley Haven, Mrs. Jack Haven, Mrs. George Schilling and Mrs. D.A. Pennick.

Comer Y Cocer organized in May, 1972 in the Douglas area and has been active there as well as the county. They have been especially active in the organization and continued support of the community food bank.

"The establishment of a permanent club group to meet once a month all year with the women giving programs themselves during the absence of the agent has been suggested by the women in two communities, **Double Adobe** and **Frontier**," reported extension agent Laura Mae Seward in 1928. "This seemed to the agent to be a very good indication of the community spirit developing in these communities."

The **Rancherettes Club** was organized in January 1965 with Helen Moody as the first president. The club planned to interest the Richland community in the center of the Sulphur Springs Valley in the need for a park area and a building for community use.

The **San Pedro Valley Homemakers** was organized Aug. 8, 1953 with 15 members. Membership included people from Bisbee, Hereford and

Palominas. The club established and maintained a rural library with the extension service until bookmobile service was started.

Sew What? Homemakers, named by Mrs. Lillie Darnell, was organized about 1945. The first meeting was at Mrs. Dave Baker's home in Apache. The first home demonstration agent was Miss Bertha Virmond. After several meetings at Mrs. Baker's, Rodeo and Portal ladies decided to start coming. Everyone brought a covered dish, although most women were cooking on a wood stove then. They brought small children and stayed all day.

Stewart Homemakers Club was organized March, 1931 in Willcox with 15 or 20 members. It has been active in all extension, community and educational programs.

The **Sulphur Springs Homemaker Club** was organized in the Kansas Settlement area in 1921. It is one of the oldest continuous clubs in the county. Two charter members were Mrs. Margaret Anderson and Mrs. Mamie Kimsey.

The **Tombstone Homemakers Club** was organized on Jan. 13, 1965. Activities for the first year included raising funds to contribute to the new Tombstone Park Area.

A meeting of six mothers with Miss Lucy Miner, teacher of the Webb School, on Nov. 18, 1912 marked the beginning of **Webb Mothers Club** in Elfrida. Its purpose was to bring parents, children and teachers closer together, to improve the school grounds and to promote social activity in the community. Since the club pre-dated home demonstration service work, homemaker programs were optional, although most programs were completed through the years. The story of the club with its work, struggles, joys and sorrows is the story of the community.

The **Westside Homemakers Club** was organized October 1929 and was a very active club. It was named Westside because members lived west of Douglas.

The **Whitewater LDS Group** was organized in 1925. Seward reported, "Home demonstrations in Cochise were conducted this year in much the same way as last. The Whitewater women, who were interested in having demonstrations, selected a leader and carried on the work as a home demonstration club."

The **"Will Do" Homemakers Club** of Sierra Vista organized Sept. 10, 1964. There were eight present at the first meeting. Of these, only one remains active. Nearly all were lost by moving from the community. No further information was available on these clubs at the time of this report:

Cactus Needles - Douglas
Chaparral - Pearce
Copper Bells - Bisbee
Las Amigas - Willcox

Sierra Vista Club - Sierra Vista
Desert Dwellers - Sierra Vista
Willow Lakes - Benson
World Wide - Fort Huachuca

ABOUT THE AUTHOR: Annette Firth is a native Arizonan and graduate of the University of Arizona. She also holds a masters degree from Western New Mexico University. At the time she wrote this article, she was the county home economist; now she's the extension agent for 4-H Youth Development and lives in Willcox.