Maps and Popular Culture Theme of October
“Cartographic History Extravaganza”

Mention “maps” and most people think of navigation. This is logical, for maps do indeed help us get from one place to another. But maps also serve many other purposes in our popular culture. For example, in films they may help establish a locale or time period; in advertising they are often used as symbols endorsing products or companies; in fiction and fantasy, maps of imaginary places may help the unreal become more believable.

People who are interested in exploring the many creative uses of maps in our culture will want to set aside a couple of days in early October for a real treat billed as UTA’s “Cartographic History Extravaganza.” It will be sponsored by The University of Texas at Arlington Libraries’ Special Collections Division, the Center for Greater Southwestern Studies and the History of Cartography, and the Friends of the UTA Libraries.

On Friday, October 6, the Second Biennial Virginia Garrett Lectures on the History of Cartography explores the theme of Maps and Popular Culture. The program begins at 9:30 a.m. with registration and refreshments, followed by welcome and introductions. From 10:15 to 11:15 a.m., “Cover the Earth: The Role of Maps in Advertising and Promotion” will be presented by Richard Francaviglia, Director of Center for Greater Southwestern Studies and the History of Cartography, The University of Texas at Arlington.

After a break, the next presentation “Riders Wanted: Maps as Promotional Tools in the American Transportation Industry” by James Akerman, Director of the Hermon Dunlap Smith Center for the History of Cartography, Newberry Libra,

ILLUSTRATION: Detail from Sherwin Williams exhibit, Century of Progress World’s Fair, Chicago, 1934. Courtesy Gerald Danzer.

brary, will begin at 11:15 a.m. Lunch (provided) will be from 12:30 p.m. to 1:30 p.m. followed by “Worlds Apart: Maps in Classical Cinema and the Modern Movie” by Tom Conley, Professor of Romance languages and Literature, Harvard University, at 1:30 p.m. After another break, Dennis Reinhardt, Professor of History, The University of Texas at Arlington, will present “Making it Real: the Mapping of the Fictional, Fantastic, and Futuristic.”

The afternoon activities conclude at 4:00 p.m. At 6:00 p.m. to 7:00 p.m., there will be a reception and exhibition opening, followed by dinner in the Atrium from 7:00 p.m. to 8:00 p.m. From 8:00 p.m. to 9:00 p.m., Mark Monmonier, Professor of Geography, Syracuse University, will present the keynote address “Maps in the Media: News, Factoids, Explanations, and Entertainment.”

The second day of the extravaganza (Saturday, October 7th) is also devoted to maps as the Texas Map Society holds its Fall 2000 meeting at UTA. Registration and refreshments are scheduled from 8:30 a.m. to 9:00 a.m., after which Bert Johnson, map collector, Alexandria, Virginia and San Antonio, Texas will speak on “Vintage Cartography: The Art of Maps on Wine Labels.” After a break from 10:00 a.m. to 10:15 a.m. Henry Taliaferro, map dealer and author, New York City, will talk about “The English Map Trade in the Late-Sev-

enteenth Century.”

Following another break, from 11:15 a.m. to 11:30 a.m., Alice Hudson, Map Librarian, New York Public Library will speak on “West is West: Images of the West on Maps for the East.” Lunch (provided) will be served from 12:30 p.m. to 1:30 p.m. followed by the TMS Board Meeting. The regular

(Continued on page 5)
BOOK REVIEWS

Imagining Indians in the Southwest

"Fronteras normally reviews books "hot-off-the-press," but space is limited and sometimes we miss one. We were reminded of this recently when two of our readers (one from El Paso, the other from Dallas) called to ask if we knew about Leah Dilworth's Imagining Indians in the Southwest: Persistent Visions of a Primitive Past. We do indeed know about this book; in fact, we use it in our "Images of the Southwest" course (History/Geography 3371). Imagining Indians in the Southwest provides a wonderful introduction to several subjects.

As might be expected, Indian peoples of the region are the book's main subject. However, Dilworth introduces them in light of America's search for the "primitive" (that is, the supposedly simple and pure past) in our region. The fascination with the primitive helps make the Southwest one of our country's most romanticized regions. Like Chris Wilson's The Myth of Santa Fe (also used in the "Images of the Southwest" course), Imagining Indians opens one's eyes to the processes of regional image-building in our culture. It also helps all students of the Southwest better understand the role of the Santa Fe Railway (and the Fred Harvey Company) in shaping popular images of Native Americans.

This image-building employed elements of the Native Americans' material culture, such as pottery and weaving, as well as their architecture. It also involved many of their ceremonial traditions, such as the snake and corn dances, which intrigued tourists and other "consumers" of Native American culture. Dilworth shows that the Indians did not passively accept this commercialization of their culture, but rather found ways to adjust to it - sometimes with considerable humor.

As one of our readers noted, Dilworth's book is "a bit academic" in that it analyzes the process of portraying southwestern Indians in many contexts. This is good, however, for - as the same reader observed - "it guarantees that you'll learn things you normally wouldn't, and that you'll never look at Indians the same way after you read it."


The Santa Fe Route: Railroads of Arizona Volume 4

"No student of western railroad history can get by far without consulting the published works of David Myrick. His books on the railroads of Arizona, New Mexico, and Nevada are essential to understanding how railroads shaped the West. Given the complexity of railroad history in Arizona, Myrick has had to tackle the subject in several volumes.

Volume One deals with the Southern roads (including the SP and the Copper railroads around Bisbee and Ajo); Volume Two covers with Phoenix and parts of central and eastern Arizona; and Volume Three treats the copper railroads in the vicinity of Clifton-Mohave. The long-awaited Volume Four covers the quintessential southwestern railroad: the Santa Fe.

This is an especially important book for southwestern historians because the Santa Fe railroad helped define and promote the Southwest. Crossed by the Santa Fe's mainline from Chicago to L.A., the varied countryside of northern Arizona was transformed by the railroad's arrival in 1880. By about 1890, Santa Fe began to set the standard in service, creating some of the most memorable passenger trains (and iconography to promote them) in the region. This book covers many topics, including the surveying, building, and subsequent operations of the Santa Fe. The time period is broad, from the late 1870s into the present.

Those who know Myrick's work expect accurate railroad history that is enlivened by historical anecdotes, and they will not be disappointed. Myrick tells the engaging story of the railroad and the communities that it served. Also as expected, the book is beautifully illustrated with historic images, including photos of railroad equipment and facilities, railroaders, and towns along the line. Color photos of recent operations add a special touch to this book.

As an extra bonus, readers will find a section on Santa Fe passenger trains in Arizona. This places those wonderful "name trains" like the Grand Canyon, Scout, El Capitan, Chief, and Super Chief, in context.

Myrick's The Santa Fe Route is a welcome addition to the literature on railroads, towns, and regional development in the Southwest. It is available from Signature Press, 11508 Green Road, Wilton, CA 95693; phone (800) 305-7942."
Putting the U.S.-Mexican Border in Perspective: A Personal Journey

by Kenneth Madsen

This is a story about how I came to study the border that separates the U.S. and Mexico. It begins in 1996 when I began to feel restless. After seven years as an employee at UTA, I had really come to love my adopted state of Texas. At the same time, on another level, I was feeling the need to move on. For some time I had been interested in shifting from student affairs (where I worked with international student and study abroad programs in the UTA International Office) to obtaining a doctorate, with an eye towards teaching. In a class on the American Southwest that I had taken with Dr. Richard Francaviglia, I learned to look at places more carefully and critically than before. I found myself particularly engrossed in something that also meshed with my interest in international issues and contact between cultures: U.S.-Mexico border studies. Dr. Francaviglia was familiar with the geographers at Arizona State University, and suggested I check out ASU’s geography program, which has a strong borderlands focus. I applied, and was accepted.

So it was that I left Texas to pursue my graduate studies in geography at Arizona State University in Tempe. Focusing on the borderlands, I completed my master’s degree in August of 1999 under the direction of Professor Daniel Arreola. My master’s thesis concerned historical and contemporary developments in border fence construction along the Arizona-Sonora section of the international border. It is this topic that I would like to share with readers of Fronteras.

In the national rhetoric of the United States, border fences have become a volatile issue. Many see them as symbolic of recent conservative attempts to restrict migration. But my study explored how this national initiative also follows a longer historical trend, and how it manifests itself on a local level. My focus here is on the historical part of the study. However, I also interviewed current residents of Ambos ("both") Nogales on both sides of the border to uncover their feelings about fence-related issues, mapped fence distribution patterns, and made some comparisons to other international borders.

In investigating the history of political demarcation along borders, it became clear that fences between the U.S. and Mexico are neither unique nor recent phenomena. A modern nation-state is expected to have clearly defined boundaries, and many countries have constructed fences as an expression of their national sovereignty. In this light, shortly after the Arizona-Sonora line was determined by the 1854 Gadsden Treaty, a binational commission surveyed and demarcated the boundary. The construction left behind consisted largely of piles of rocks, but some markers were more refined. Along what eventually became the Arizona-Sonora section of the border, the markers were placed an average of every eleven and one half miles. These markers were sufficient for a newly acquired, largely unpopulated area, but would not stand the test of time. In the 1890s, a second international boundary commission resurveyed the line and constructed more durable markers that continue to delineate the official border today. The new markers were visibly numbered and placed along the Arizona-Sonora stretch of the border about every three miles. Most were cast in iron in the vicinity of El Paso, but several built on the sites of the 1850s monuments were of stone masonry.

The next development along the border was unilateral, and involved clearance rather than construction. But its purpose was still securing national control over every square inch of U.S. territory. In 1897, U.S. President William McKinley ordered all buildings cleared within sixty feet of the border in Nogales. In 1907, President Theodore Roosevelt extended this clearance policy to much of the rest of the border. The intent was to put an end to contraband by making smuggling activities more visible. This concept continues to be used today. On a visit to Douglas Arizona in January 2000, I noted that a substantial area along the border had recently been cleared of low brush outside the city, and that stadium-style lighting was being installed to eliminate hiding places and make the area more easily subject to monitoring. Cameras and electronic sensors have also been placed in high-traffic crossing areas in recent years.

Then, too, there is the issue of fencing the border. The Nogales Border Vidette reported joint survey work between the U.S. and Mexico for the purpose of constructing a fence as early as 1910. However, the first fence appears to have been built unilaterally under the direction of Sonora Governor Mayo tarea in 1915 to contain fighting from the Mexican Revolution. The fence was removed in December of the same year, but a barrier was built by the U.S. several years later for the same purpose. As the two countries came closer to each other in more substantive ways, the fences served to control a variety of undesired international interactions. These initial actions were basic, but set in motion a trend of increasing border demarcation that continues to the present day.

By the 1930s, the border west of the El Paso remained largely unmarked by the federal government. In 1935, an act was passed by Congress authorizing the Secretary of State, through the International Boundary Commission, to conduct "investigations relating to the defining, demarcation, fencing, or monumentation" of the boundary as well as to actually "construct and maintain fences, monuments and other demarcations." Urban fencing was intended as a "people fence." It was
to be constructed of chain-link by the U.S. Boundary Commission in conjunction with the Immigration and Naturalization Service and the U.S. Customs Service. Livestock fences were planned outside of town and were to be constructed in conjunction with the U.S. Department of Agriculture.

Limited construction began in 1939 by the U.S. Section of the International Boundary Commission, but due to the lack of funds and the outbreak of World War II, there was little construction before 1945. By 1947, in fact, only some 91 miles of fence had been constructed west of El Paso. Eventually more fences were built, but by the time funding for the program ceased in the 1950s, a mere 220 miles of fence had been constructed west of El Paso—about one-third of the original proposal. Some 13.5 miles of this was constructed of chain-link fencing near ports of entry. While recognizing that a fence would not provide total protection, the outbreak of hoof-and-mouth and other diseases among cattle in Mexico was the most urgent reason given for fencing. At that time, controlling the migration of people was relatively insignificant.

Border fence construction was revived in the late 1970s and early 1980s under the auspices of the Border Patrol. Remnants of this heavy-duty mesh material (the "Tortilla Curtain") are still seen in some areas alongside the more recent materials. Next came the installation of the majority of urban fencing currently in place along the Arizona-Sonora border: recycled metal air force landing strips (tarmac). In 1992, a Marine unit began construction of a tarmac fence in Arizona (previously it had been utilized in California) south of Yuma. The move was controversial, however, and reaction was swift. Criticism centered on the harshness of the construction, the negative message it sent to Mexico, and its racist (i.e., anti-Mexican) overtones. The Border Patrol defended its plans as enforcing the laws of the U.S. They pointed to positive construction along the border, such as new ports of entry, as proof they were not anti-Mexican.

A common comparison of border fencing to private, backyard fences continues to be made. The reasoning goes sometimes like this: Just because someone puts up a fence, that does not mean that they dislike their neighbor. Throughout the 1990s, such fencing gradually spread to much of the rest of the urbanized Arizona-Sonora border. More recently, recycled railroad ties also provided a vehicle barrier beyond the tarmac in several areas.

As a counterbalance to the harshness of these fences, residents along the border have taken a more active role softening their visual impact, including in sprucing up the fences along highly visible sections of the border. On the U.S. side of the border, this has usually meant lobbying the federal government to replace the tarmac with more aesthetic materials. Nogales and Douglas are the most prominent examples. On the Mexican side, less expensive projects have been implemented to cover the harshness of the fence, over which Mexicans have little control. A program to paint murals in San Luis Río Colorado south of Yuma is the most prominent, but a tourist tianguis (market) in Nogales (a project that now appears to have been abandoned) and other efforts are also visible manifestations of this effort at reducing the harshness of, if not beautifying, border fencing.

I now see that the present border landscape is the result of a trend, over the last century and a half, towards more effective international controls. These efforts have been intensified, but are also somewhat tempered by local and federal initiatives over the last decade. In short, I see that the linear landscapes of border fences and control points reflect the ambivalence of the United States toward its southern neighbor. I now listen very carefully to politicians' (and others') rhetoric along the border. They suggest that economic integration is desired nationally, and that even social and cultural integration is often desirable on a local level. However few people seem ready to accept both the benefits and the less desirable aspects of life that such openness would entail. As a result, two distinct types of border landscapes have emerged in recent years—the "open" landscapes of modern ports of entry (flanked by nice segments of fence) and the harsher closed segments of border designed to restrain people physically and psychologically. Meanwhile, outside of cities and towns, symbolic barbed wire from the mid-1900s has become the new battleground. Until now, its remoteness has been more of a barrier than the fence itself. Only time will tell if this will remain an effective and desirable strategy in the new millennium. But one thing is now certain to me as a geographer: Along the border, the fences that we create—or remove—will speak as loudly as the words we use to describe each other as neighbors.

Editor's Note: Kenneth Madden is currently pursuing his doctoral degree in geography at Arizona State University, and can be contacted at kmadden@asu.edu.
Center News

Linda Pelon Receives Hall-Kohfeldt Scholarship

The Center for Greater Southwestern Studies and the History of Cartography is pleased to announce that Linda Pelon has received the Ida Hall & George Kohfeldt Scholarship for 2000-2001. As noted in the last issue of *Fronteras*, the scholarship awards are based on a number of factors, including a student's experience with Native American culture. Ms. Pelon has a long-standing interest in Native American history, and has been named honorary ambassador of the Comanche Nation. She also serves as the Center's Sandra Myres Graduate Research Assistant.

Center Fellows Update

Center Fellow Chris Conway recently accepted a teaching position at Brown University in Providence, Rhode Island. The unfilled portion of Dr. Conway's Center Fellow position (2000-2001) will be filled by Professor Kenneth Philp. The Center wishes Dr. Conway success in his new position, and welcomes Dr. Philp, who was instrumental in creating the Center in 1990-1991.

The Center Fellows continue their active scholarship on the region. Robert Fairbanks (Professor of History) recently published *For the City as a Whole: Planning, Politics, and the Public Interest in Dallas, Texas*. Other Center Fellows have published books, articles, and presented papers at professional meetings. The next issue of *Fronteras* will provide an update on their activities.

Dennis Reinhartz Elected to AALS

Center Fellow Dennis Reinhartz has been chosen President-Elect of the Association for Arid Lands Studies for 2000-2001. Part of his duties include planning the program of the association's annual meeting in Reno, Nevada on April 18-21, 2001, in conjunction with the 43rd Annual Conference of the Western Social Science Association. He also will be the editor of Volume XVII of the *Forum of the Association for Arid Lands Studies*. Anyone interested in presenting a paper and/or proposing a session on any aspect of arid and semi-arid lands studies for the program for the meeting or submitting an article to the *Forum* should contact:

Professor Dennis Reinhartz  
Department of History  
The University of Texas at Arlington, Box 19529, Arlington, TX 76019-0529  
Phone: (817) 272-2907  Email: dprein@utaarl.uta.edu.

The deadline for submissions for the program is December 1, 2000.

“Cartographic Extravaganza” (continued from page 1)

President, Cartography Associates, San Francisco will demonstrate "Bringing Historic Maps Online" (in Room 315, Library Classroom). Following a brief break, Judith Tyner, Professor, University of California, Long Beach, will speak on "Hidden Cartographers: The Role of Women in the Map Trades." From 4:00 p.m. to 5:00 p.m., attendees will not want to miss “Kit's Cartographic Korner” presented by Kit Goodwin, Cartographic Archivist, The University of Texas at Arlington. This session provides collectors an opportunity to share their interesting maps with attendees.

Registration for the Virginia Garrett lectures on Friday is $35.00 (including lunch and dinner); Saturday's Texas Map Society meeting (including lunch) is $30.00. Those registering for both meetings can do so for a reduced registration fee of $55.00. Space is limited, and registration must be received by October 3, 2000, so do not delay. To register, contact:

Kit Goodwin  
Special Collections Division  
The University of Texas at Arlington, Box 19497, Arlington, TX 76019-0497  
Phone: (817) 272-5329  Fax: (817) 272-3360  Email: goodwin@library.uta.edu
Meet the Center Faculty

Dr. Roberto R. Treviño joined the faculty of UTA's History Department in Fall 1999. He received his doctorate in United States history at Stanford University in 1993, and previously taught at the University of Colorado at Colorado Springs. His research focuses on religion in Mexican American history, particularly its role in ethnic identity formation, community building and social justice issues. Treviño's research has been supported by Yale University's Pew Program in Religion and American History, the Louisville Institute, and Center for the Study of Religion and American Culture at Indiana University-Purdue University at Indianapolis.

Professor Treviño has presented his research at numerous professional conferences and invited lectures, and has published articles in The New Handbook of Texas, The Western Historical Quarterly, and The Latino Studies Journal. He is currently revising his first book manuscript: Faith, Identity and Community: Ethno-Catholicism in Mexican American Houston, 1911-1972, a community study that examines how Catholicism provided Mexican Americans with a means of resistance and accommodation to their marginality in both the Church and society.

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Controversies in Texas History
Focus of November Talks

Armando Villarreal y Talamantes, new chapter President of Phi Alpha Theta, announces that the chapter's 30th anniversary will be on November 8, 2000. As part of the event, Dr. James Crisp of North Carolina State University will show a new film by Brian Huberman on the debate about the death of David Crockett. Dr. Crisp will also give a guest lecture on "Mysterious Voices from the Texas Past."

A reception for alumni and guests will follow. Seating is limited. For more information, contact Mr. Villarreal y Talamantes at the UTA History Department (817) 272-2865, at home: (817) 923-3069, or email: bonetfish34@hotmail.com.

Center Fellows: Stacy Alaimo, Assistant Professor of English; Bob Fairbanks, Professor of History; George Green, Professor of History; Sam Haynes, Associate Professor of History; David Narrett, Associate Professor of History; Elizabeth Ordóñez, Professor of Foreign Languages; Kenneth Philip, Professor of History; Dennis Reinhartz, Professor of History; Doug Richmond, Professor of History; and Ken Roemer, Professor of English.

Associate Center Fellows: David Buisseret, Endowed Chair for Southwestern Studies and the History of Cartography; Manuel García y Griego, Director, Center for Mexican American Studies; Jeff Hanson, Associate Professor of Anthropology; and Jay Henry, Professor of Architecture.