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EPILOGUE

LANSING BARTLETT BLOOM

Here follows a transcription of family notes of biographical data of Lansing Bartlett Bloom:

“**T**HERE WAS a deep fire in Lansing Bloom’s soul: his pride of birth, even though he was shy about it. Among his ancestry on his mother’s side, there were many distinguished family names, which included the New England Porters, Lansings, Websters and Brewsters. Daniel Webster of dictionary fame, was a bachelor uncle. The family line originated in one of the first marriages in the new colony, the son of Elder Brewster having married Governor Bradford’s daughter.

“Lansing was enrolled in the California branch of the Society of the Children of the Mayflower although he did not often wear his little pink Mayflower button having early put on the Masonic emblem which seemed to mean more in daily contacts. He did wear it however after a visit by his cousin Harold Bell Wright and again when chided by his second cousin ‘Uncle Benny Hyde’. Too, he wore it on lecture tours and abroad where it was noticed and ‘meant something’.

“On his father’s side there were also distinguished ancestors living in the New York area—teachers, doctors and scientific men. Both founders of his family were refugee Huguenots. Madame Jauques, famous French noblewoman, a Huguenot, who kept a private boat waiting under a bluff as near Paris as possible, so that when forewarned on the 23d of August 1572, the Eve of the St. Bartholomew Massacre, fled in coaches with all her household to the boat and landed in America. In middle life, she met and married another Huguenot from Holland, Jan von Blum. From this union one daughter married a Hyde, distinguished in New York State and beyond. Mr. Bloom’s father, Richard Hutchinson Bloom, orphaned early in life, was reared in Auburn, N. Y., by an uncle, although he spent much time with the Bloomfield, New Jersey, relatives.

"It was growing up together in Auburn, that the parents met and married. The father was a Presbyterian elder, so his bride became of that faith, although her father had been a missionary of the Congregational church at Rockford, Illinois, where the bride was born. Her father, Captain Lansing Porter, had a distinguished career in the Civil War. On his last assignment, he was on the Mississippi blockade which, by choking of supplies to the Confederates, hastened the end of the War. Captain Porter's sword, hat and the very long, handwoven blanket 'shawl' worn by Captain Porter, are cherished heirlooms in the family.

"At State College, Bloom became interested in a history of the Mesilla Valley which Mrs. Bloom was writing for her graduating thesis. Mrs. Bloom's cousin, Professor John Oliver Miller, of the College commercial department, and herself were making long trips on horseback to interview old friends of her childhood at Dona Ana, old Mesilla, Juarez and down the El Paso valley to talk to old Piro Indian scouts which Sam Bean, who had been the Mesilla Valley's first sheriff after the war with Mexico, and Major Van Patten had urged her to see. Years later, John P. Harrington, of the School of American Research and the Smithsonian Institution, was led by Bloom to the only surviving Piro to record the material for Harrington's linguistic study of the Piro language. Professor Miller would take down the answers in shorthand as Mrs. Bloom questioned the old scouts in Spanish, filling three note-books with source material for the Mesilla Valley history and the background for three proposed historical novels covering the periods before, during and immediately after the War with Mexico. There were also long afternoon talks with Sam Bean, Horace Stephenson (of mining fame and owner of the property on which Fort Fillmore is situated), Tom Bull, the Fountains, Numa Raymond, the Lohman brothers and many, many other old men who had helped to make history. It was Professor Bloom's plan, to expand, fill out and bring up to date this history of the Mesilla Valley written by Mrs. Bloom.

"It was in Saltillo, Coahuila, Mexico, in the summer of 1907, that the Blooms met a former U. S. Vice-Consul, John

Silliman, a native of Texas, a graduate of Princeton in the class with Woodrow Wilson. Silliman was steeped in the history of the Southwest and collected old papers and archives which his widow bequeathed to the University of Texas. He took Bloom to the old Jesuit monastery where Sonora wagon trains loaded in olden days. There were on record the names of Franciscans in addition to those that Mrs. Bloom had found in northern Chihuahua. It was then that Bloom began accumulating the data for a book he later planned, on the Franciscan missionaries in the Southwest, having indexed some 700 names of Franciscans who had been located in this region.

"A break in health due to the unfavorable climate of Saltillo sent Bloom back to the Mesilla where Professor Vaughn was writing a school history of New Mexico. In collaboration with Vaughn, a larger history was planned, but the untimely death of Vaughn terminated the project. Bloom took charge of a little Presbyterian church, and Vaughn, although a Baptist, became an elder in the church. The sum of \$500 was raised towards a church building which is still in use. Bloom accepted a call to Jemez because he was at heart a missionary rather than a preacher. There he had determined to write history, finding at Jemez in some boxes in the garret of the mission house, old records, letters and other papers appertaining to the Jemez region. In this collection were references to old wagon trails in the hills, old ruins in the mountains and letters from Sheldon Jackson's days. These were supplemented by Mrs. Miller, the first teacher at Jemez Springs, the sons of Mariano Otero and others, who reminisced about the olden days. Commissioned by Dr. Edgar L. Hewett, director of the School of American Research, to conduct excavations on the mesa just behind and above the Springs, Bloom for three years, with the aid of Indian youths from the pueblo, roamed the mountains locating ruins, archaeological sites and making maps of ancient places and trails.

"Those were three happy, interesting years in which Bloom regained his health. It was the simple life, in rooms with dirt floors and no modern equipment amidst primi-

tive surroundings and experiences. Then it was that Dr. Gass and Rev. Cooper of the Presbyterian church in Albuquerque, persuaded Bloom to venture in training in theology a group of five graduates of the Menaul Presbyterian Mission School, but the boys were unable to grasp Greek or remember Hebrew verbs and the project was abandoned. The charge of the Presbyterian church at Magdalena came next and from there, in 1918, Bloom came to Santa Fé, to take his place with the School of American Research and the Historical Society of New Mexico.

"Bloom's mother came to New Mexico to live with him at Jemez. Her brother, the Rev. Lansing Porter, was a science teacher in the Christian college of Beyrout, Syria. Her sister was the wife of the Rev. Payne, well known missionary, head for 30 years of the Congregational School for Negroes in Mississippi. The father, Captain Rev. Lansing Porter, died in his own pulpit while offering prayer. All the men on the mother's side were preachers, teachers or diplomats.

"On the father's side, the men have been scientists or preachers. However, Bloom never boasted of these intimate family facts even though he treasured his background. *Noblesse oblige* was the law of his life, and, whenever he felt he should 'speak' to his children, he would mention that *their people* would think anything but the best of conduct very unbecoming, that they had behind them some of the best blood and mind and heart of American life which they must live up to. Fortunately, his children lived disciplined lives."