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Evolving Interpretation at the Magoffin Home State Historic Site in El Paso, Texas

LESLIE BERGLOFF



The house was as interesting as any I had ever visited. My guide was friendly, but as the tour began, it became evident that she knew some facts about the family that had lived there, but little about history in general. She pointed to objects and told me to whom they belonged, but I did not really care. I wanted to hear a story, something that would grab my attention, something I could identify with and learn from. As I said goodbye, I felt cheated, not because I had paid for the tour but, because I left without any idea of why the place was important. It was a disappointing afternoon that I have not forgotten.

Interpretation at house museums can range from inspiring to just plain boring. Today, visitors are not just interested in celebratory facts about rich and famous men; they want to understand the past in personal and relevant ways. They want to know about what women did, how children were raised, and what kind of hired help there was. They want to understand how the story we tell is like or unlike their own family story and they trust that the museum guides are giving them the most accurate information.

For those of us who work in museums and historic sites, providing a great experience for our guests is our main goal. We know that great interpretation

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is imaginative and must inform, entertain, and enlighten our visitors. People love good stories, strange facts, inspiring thoughts, and things that evoke an emotional response.¹ People want to hear about the things that are important to them, and what they value most changes a bit with every generation. One of the biggest challenges in a house museum is tying family history to bigger and broader themes in the history of a city, state, or country. It is easy to focus on just one family's experience and forget that people do not live in a box. Local, national, and international events and trends influenced their experiences.² This is why research is so important. Without it, historic sites would just repeat stereotypical representations of the past.

Good research is the first step in constructing a historical narrative that is interesting and inspiring to the general public. Museum interpreters make research come alive for people who may rarely pick up an article or book. We can talk all day about how people did laundry in 1890 and few visitors will engage in the discussion. It is an entirely different matter when we have them *doing* the laundry. We can no longer expect visitors to read or listen to long academic discourses. They expect a whole lot more.

At the Magoffin Home State Historic Site, the staff takes the expectations of its visitors very seriously. Their expectations have guided our work to update the research on the home and the family in an effort to provide better answers to the questions visitors ask about the past. This article focuses on the re-interpretation of the Magoffin Home and the way recent research has changed how the staff tells the story of this southwestern treasure. The two other articles in this issue of the *New Mexico Historical Review* introduce and discuss family members who lived long before the Magoffin Home was built but whose stories help provide historical and genealogical context for researchers and interpreters. Additionally, a photo essay featuring some of the Magoffin family members mentioned in these articles concludes the issue.

Civic leader Joseph Magoffin (1837–1923) built the Magoffin Home just east of downtown El Paso around 1875. This large adobe home is one of the best examples of Territorial style architecture in the American Southwest. The Texas Historical Commission (THC), the state's preservation office, operates the Magoffin Home, which is El Paso's only house museum. The museum is open six days a week and provides tours to visitors who come from all over the world.

The Magoffin Home is a state historic site, a State Antiquities Landmark, and is listed on the National Register of Historic Places. It received these designations not only because of its architecture but also because of the influence of Joseph Magoffin and his family had on the development of El Paso. Magoffin family members lived in the home for 109 years; the last of these family members died there ten years after it became a historic site. Because the family

occupied the home for such a long time, many of the original belongings remain and are the basis of the museum's collections. The holdings include furniture, art, books, personal belongings, old papers, photographs, and keepsakes—the sorts of things one might find in any home. These materials give insight into the Magoffin family and their history from 1850 to the 1970s.

The family's history in the El Paso area began more than forty years before Joseph Magoffin built his home. James Wiley Magoffin (1799–1868), Joseph's father, was a merchant and trader on the Chihuahua and Santa Fe Trails, first residing in Mexico in the 1830s. Joseph and his ten siblings were born in Mexico and lived there until late 1844 when the family moved to Independence, Missouri. After the U.S.-Mexico War, James Wiley Magoffin acquired more than twelve hundred acres of land along the Rio Grande, created an early settlement east of modern-day El Paso, and called it Magoffinsville.³ Joseph and his brother Samuel attended schools in Kentucky and Missouri, and after graduation went to work in their father's mercantile in Magoffinsville in the mid to late 1850s.⁴

When the American Civil War broke out, Joseph and Samuel joined the Confederate Army. After the Confederate Army of New Mexico was defeated in the Battle of Glorieta Pass in northern New Mexico and retreated to Texas in spring 1862, the Magoffin family left for San Antonio, Texas, leaving Magoffinsville and the rest of the family property in the region unattended. Late in the war, Unionists seized and sold lands owned by the Magoffins and other Confederates. James Wiley Magoffin died in 1868 before he could regain his land. It fell to Joseph, as the only male heir, to return to El Paso and file lawsuits for the return of the land they had lost.⁵ Over time, Joseph was able to regain clear title to nearly all the properties, and this land became the basis of his future wealth. Joseph used a portion of the land for his personal homestead.⁶

Joseph went on to serve in many public offices. He was a judge, justice of the peace, city alderman, and four-time mayor of El Paso. He was federal collector of customs and a cofounder and vice-president of the State National Bank, one of the earliest banks in El Paso. He became an advocate for the development of the little village of El Paso and used his extensive land holdings to help bring railroads, utilities, and new businesses to town. Joseph's wife, Octavia, also became influential in the community, was very active socially, and helped establish the Catholic Charities. Before the arrival of railroads and hotels in the early 1880s, travelers and even a few settlers often stayed at the Magoffin home. In this way, the Magoffins were well known for their hospitality. The couple loved to entertain, and they hosted many prominent public events, making their home a social center for the community.⁷

The Magoffins had two children, Jim and Josephine, both of whom grew up in El Paso. Jim followed in the footsteps of his father as a local businessman

and politician. He fathered four children. Josephine married an officer of the U.S. Army, William Glasgow, and had five children. She inherited the Magoffin home after Joseph's death. All these children and grandchildren, in addition to a number of great-grandchildren, lived in or visited the Magoffin home over the decades.⁸ The site is fortunate to have several descendants who continue to volunteer today and share their family's legacy.

After Joseph Magoffin's death in 1923, the homestead was periodically threatened with demolition. Family and community members, led initially by Josephine Magoffin Glasgow, banded together to keep the building from being torn down. In 1976, the year of the American Bicentennial, many communities looked for ways to preserve significant places in their cities. In El Paso, a group of community leaders facilitated the purchase of the Magoffin Home by the State of Texas and the City of El Paso. The property was established as a state historic site under the management of the Texas Parks and Wildlife Department (TPWD). The purchase included a life tenancy so that Joseph Magoffin's granddaughter, Octavia Glasgow, who was still living in the home at the time of purchase, could continue to occupy part of the home until her death. She passed away in 1986.⁹

With the change of ownership, TPWD developed a preservation plan for the building and established the initial interpretation for the site. The findings were assembled in a booklet that included both the historical research that the department had completed and the preservation plan for the structure.¹⁰ For the first thirty years, this document provided most of the research on the Magoffins and was the only source of synthesized interpretation available to site managers and docents. The historical research, limited in scope, focused mainly on the public accomplishments of the two Magoffin patriarchs, James Wiley and Joseph Magoffin. Although other family members were mentioned in the research, the incomplete nature of the information made it difficult to tell their stories or the stories of anyone else who lived or worked in the home. Recognizing some of these deficiencies, a few of the site managers conducted their own investigations and began a set of research files that we continue to augment today. They also began communicating with Magoffin and Glasgow descendants and conducted some oral-history interviews. They documented a few important events and activities, but little was done to change the overall interpretive focus.

Although the Magoffin Home had a century-long history, TPWD chose to interpret the home in a specific time period, the 1890s, or the late Victorian period that was so popular in much of Texas.¹¹ Through this lens, the home was interpreted as a Victorian mansion, despite the fact that its architecture represented a very different cultural tradition, a southwestern, Territorial style adobe hacienda. In El Paso, this Victorian emphasis was unrepresentative of the bor-

derland community and of family and community history. It was also during this time that the home was promoted as a haunted house, and local films and other publications emphasized the paranormal.¹² For example, the story of Charles “Uncle Charlie” Richardson, who died in the home in 1911, blossomed into its own mythology about his ghost roaming the halls. Few local residents knew that Octavia Glasgow continued to live in the home for ten years and often watered the gardens at night in her pajamas, so stories about the “lady ghost in the garden” became entrenched in the public memory. Many El Pasoans still embrace this spooky concept. Some visitors are still reluctant to enter the building, and children are frightened by the possibility that spirits are waiting to scare them.

Other misconceptions emerged in the public mind, fueled by misunderstandings of local history and, to a lesser degree, the inherent weaknesses of the original interpretive storyline. Many locals believe that the Magoffin Home originally belonged to James Wiley Magoffin and that it is the last vestige of the early settlement of Magoffinsville.¹³ In fact, Joseph built this home seven years after his father’s death on a new site about one mile west of Magoffinsville, which was destroyed by a flood in 1868.¹⁴ Since there are no remnants of the settlement, it is easy to understand the mistake—particularly when the interpretation at the Magoffin Home emphasized both men.

Outside El Paso, the most well-known Magoffin in history is Susan Shelby Magoffin. Many people believe that she visited and lived in the home during her journey down the Santa Fe Trail in 1846, which she recorded in a personal diary.¹⁵ In truth when Susan traveled down the Santa Fe and Chihuahua Trails, there was little on the northern bank of the Rio Grande. She stayed instead in El Paso del Norte, today’s Ciudad Juárez, then a village of a few thousand residents on the south bank of the Rio Grande.¹⁶ Her famous journey took place nearly thirty years before her nephew built the Magoffin home, but her prominence today leads many to assume this structure must have been her house. The lack of interpretation or explanation of any of the Magoffin women at the home did not help dispel this notion.¹⁷

Another common misconception is that Joseph Magoffin was little more than a rich politician and civic leader who imposed his Anglo cultural traditions on the Hispanic people living in El Paso. The original research avoided discussing Joseph’s Mexican roots, his mother’s side of the family, or their connections to Mexico. The fact that Joseph was born in Mexico and came to the United States as a child with his family makes his experiences similar to that of other families living along the border. For example, Spanish was his first language, and he had to learn to speak English and to adjust to a society in which he had not grown up. When Joseph returned to El Paso after the Civil War, he

was almost penniless and worked at a local mercantile. Members of his mother's family lived in El Paso del Norte and Joseph and his family often traveled across the border to visit them.¹⁸ The adobe home built by Joseph was likely similar to the one he had lived in as a child in Chihuahua and very typical of pre-railroad-era construction in El Paso—albeit with a larger interior than most. Additionally, Joseph and both his children spoke Spanish fluently. The Magoffins were a multicultural family that learned to appreciate and embrace their cultural diversity just as those living along the border do today.

TPWD operated the Magoffin Home State Historic Site until 2007 when the Texas Legislature transferred it and more than a dozen other properties to the Texas Historical Commission. Attendance at the Magoffin Home had dwindled to less than three thousand people a year—the site was nearly closed in the 1990s—and it was losing its relevance to the El Paso community.¹⁹ To survive, the staff had to figure out what the real story was and how it could be presented in the most effective way.

I first came to the Magoffin Home in 2008, shortly after this transition. As the new site manager, I was challenged to turn things around, yet I was inundated with all the historical misconceptions and a myriad of other problems. In the first few days there, after getting phone calls about ghosts, mistresses, and Magoffinsville, I realized that the historical research on the site was outdated and inadequate. Docents were telling a story that visitors did not connect with and that did not tie the family's life to broader themes in local and regional history. Nor did they understand the significance of the architecture. The site was doing a poor job of attracting its local audience, much less heritage tourists. The only people beating down the doors to visit were the ghost hunters who wanted to do overnight paranormal investigations—which neither I nor THC wanted to encourage!

At that point I enlisted my good friends Cameron L. Saffell and Rick Hendricks, among others, to help me identify the issues that needed the most attention—both the myths and misconceptions that needed clearing up and the interpretive areas that had never been fully developed. The THC supported this effort with research funding, and Cameron and I spent many nights working on the research and writing—creating and updating family narratives on each member in the Magoffin story. We kept a list of questions about every aspect of the Magoffins' lives, and we worked to find the answers. We are still researching these questions. I do not think we will ever be finished; as we answer one question we always come up with several more.

One of the most important things we needed to understand was the Mexican side of Joseph's family, particularly to dispel the myth about Joseph being an elite Anglo. Rick was already interested in James Wiley Magoffin and had

written an article several years before about his two wives.²⁰ Rick agreed to gather more information in Mexico on the family in civil and church records. For the first time, we were introduced to the Valdés family and the details of their early family history in Coahuila y Tejas, and to other family members who settled in El Paso del Norte. Rick's findings became the basis of another family-history narrative and his article in this issue.

I was very concerned about the overemphasis on the Victorian era at the Magoffin Home. El Paso lies in far West Texas, an area that has much more in common culturally and historically with New Mexico and Mexico. Historians have found little documentary evidence showing that the late-nineteenth-century Victorian traditions practiced in other parts of the United States were particularly common or even existed in El Paso in the same manner, although this area still requires more research.

El Paso is home to Fort Bliss, one of the U.S. Army's oldest and largest military installations, so a large part of the local population is military families or retirees. This represents a large audience potentially interested in the Magoffins' military activities. Other than a few tidbits about James Wiley's role in the "bloodless conquest" of Santa Fe and Joseph's service in the Confederate Army, little was said about the Magoffins' military connections, and much less was known about their wartime experiences. Expanding our research in this area made our interpretation more attractive to this local audience. From James Wiley Magoffin through his great-great-grandchildren, Magoffin family members have been involved in every U.S. military conflict from the U.S.-Mexico War through the Cold War in the mid-to late twentieth century. Magoffinsville was the second site of Fort Bliss, and Joseph Magoffin played an important role in securing the property on La Noria Mesa in the 1890s as a permanent home for the fort.²¹ In his final years, Josephine Magoffin Glasgow's husband, William (1866–1967), was the oldest living graduate of the U.S. Military Academy, a distinction not overlooked by the commanders at Fort Bliss, who visited him every year on his birthday.²² Much research and writing has opened this new front in our interpretation.

We knew the Magoffins had many landholdings in Texas and New Mexico, but no one had ever compiled them into a list. We launched a project to search property records and create a database of their land transactions and, for the first time, established a history of their property holdings. Although we knew James Wiley Magoffin had more than twelve-hundred acres in his original purchases, there were few details about his properties. We were able to trace the boundaries of these lands and others on maps. Instead of simply saying the Magoffins owned the land "in this area of town," the staff can now make connections to local landmarks such as hospitals and the international bridges that give

visitors a much better idea of the extent of their holdings and of how important those lands became in establishing the El Paso of today.²³

Because Josephine Magoffin Glasgow inherited the home, her brother Jim Magoffin's side of the family had largely been neglected in the interpretation of the home, despite the fact he, his wife, Anne Magoffin, and their children had lived in it for many years prior to Joseph's death. Anne had cared for Joseph in his old age, and Joseph had a close relationship with his grandchildren who had also grown up in the home.²⁴ After Joseph's passing, William and Josephine Magoffin Glasgow moved into the Magoffin Home, and Anne and her remaining children moved to California. We contacted a descendent there, Mary Anne Carter Cosgrove, who shared stories from Jim's side of the family and was thrilled to see that their history is a part of the new interpretation.²⁵ We have also been in touch with other family members, most recently some of the descendants of Joseph's cousins, the Valdéses from Juárez, to gather and document their stories. Publicity about these efforts and the incorporation of the Borderlands story has contributed to increased attendance specifically by residents of Juárez, whose history directly relates to this part of the story.²⁶

The staff has also re-investigated the history of the home's architecture and of the site itself. We still want to know if the back part of the home was actually part of the original home and blacksmith shop of William Skillicorn, a structure built in the 1850s—the suggestion is strong, but the evidence is weak. The new research included looking at TPWD's 1977 restoration work and other documentary evidence to prepare for the major preservation project that THC completed in 2012. There is much more work to be done on the evolution of the building.

Each of these areas of research began to change what we knew and the way we thought about the building and the family members who had lived in it. This new knowledge in turn influenced the direction of the interpretation of the home. Instead of emphasizing one historical era, the staff embraced the family story as told over time. Pursuant to THC's objectives for all its newly acquired historic sites, THC hired a company to help us develop a Master Interpretive Plan. Utilizing the new research, we were able to identify the interpretive goals and the key interpretive themes that we now emphasize in our programs. A simple statement of our interpretive goals for our visitors is to "encourage their exploration of life in the late nineteenth and early twentieth centuries in the Southwest Borderlands."²⁷ In addition, the museum's interpretive goals are to:

- Create memorable experiences that touch visitors' hearts and minds.
- Give visitors a distinct learning experience by immersing them in another place and time, enhancing the site's unique sense of place.
- Help visitors create personal meaning by making connections between the past and the issues they face today.

- Place the Magoffin story within the context of local and regional history.
- Use the Magoffin story as a lens to introduce broader historical themes.
- Create a variety of interpretive opportunities using various platforms such as the Internet, audio, exhibitions, and living history.
- Provide innovative interpretation that is grounded in sound scholarship and presented in a balanced and objective manner.

Interpretive goals and new research led us to our key interpretive themes which include:

The Magoffin family history can help us understand daily life in the past.

The way Magoffin family members lived—individually and as families—gives us examples of the values and experiences common to families throughout history. From daily activities to annual celebrations, the Magoffins' stories gives us a better understanding of life in the past and greater insight into our lives today.

The Magoffins were active and influential participants in the community.

Family members witnessed and were instrumental in significant changes in El Paso during their respective lifetimes. They also influenced these changes through their personal decisions and actions. This thematic approach touches upon economic development, social organization, community involvement, and political activism. The Magoffin Home was also an important gathering place for business and social interaction.

The Magoffin story reflects the experiences of a multicultural family and community.

The family members combined different cultural backgrounds effectively and their personal experiences are representative of the cultural diversity of this Borderlands community where they lived and worked. Stories of the people who worked for the Magoffins and who came to the home for social and business activities expand the focus to include the various ethnic communities that lived and worked in El Paso.

The Magoffins were witnesses to important historic events.

The Magoffins can provide a lens through which to present information about important historical events. The Magoffins were personally touched by the military conflicts that swirled around El Paso during their lifetimes including the U.S.-Mexico War, the American Civil War, the Mexican Revolution, and both World Wars, as well as key historic events such as the first settlements of El Paso, establishment of city and county government, and the arrival of railroads.

The architecture, design, and décor of the Magoffin Home and the Magoffin Historic District transport people back through time.²⁸

The home and its furnishings provide authentic examples of different architectural styles and innovation in home design, decoration, and modern conve-

niences. Likewise, the historic neighborhood around the Magoffin Home offers opportunities to interpret the evolution of the community with all the different ethnic and social groups the Magoffin family interacted with from the late nineteenth to the mid-twentieth centuries.²⁹

With better and broader research and these new interpretive themes, the staff implemented changes in our programs. In addition to creating an interpreter's guide for our tour guides, we train our volunteers to understand not just the history of the site but the broader historical contexts of our community history as well as the techniques they can use to engage our visitors more effectively. The Magoffin Home tours are now much more dynamic and engaging, taking advantage of each visitor's interests to create a more-personal experience.

Additionally, the staff began a living-history program and used the research to identify significant time periods and events in the Magoffin story that we can portray. This program has been especially popular with our community. Each year we focus on a different time period and theme. We have also changed our marketing approach to promote our interpretive programs, events, and tours. We now actively advertise and court our El Paso and Juárez communities, and the families from Fort Bliss who are interested in learning about the military connections to the site.

These changes help our visitors more readily identify with the Magoffin story. Many local residents tell us that it is like their family's story—a border story. Visitors from other states and countries tell us that they have a much better understanding of the region after coming to the Magoffin Home. Some have been inspired to save their own family history and homes, while others have been challenged to think about historic preservation in a more-personal way.

The new research has transformed how our staff approaches the history of the site. It has encouraged the community to see the Magoffin Home as representative of El Paso and its rich cultural heritage. We could not have moved ahead without taking the time to examine our conceptions about its past and to challenge the misconceptions. In the last few years, our annual visitation and outreach has ranged from 16,000–18,500 visitors. This remarkable increase has been largely generated by visitors who return often to the Magoffin Home and who promote the site to friends and family through websites and social media.

Periodically historians must revisit and revise their understanding of the past. Museums and historic sites have a responsibility to constantly question their interpretations, both to reflect new research and to appeal to the changing interests of visitors. The staff at historic sites are compelled to be as honest, fair, and accurate as we can be. We will never know everything about the past, but we should always be open to the challenges that come as we discover new infor-

mation. Our visitors expect an experience they will not forget. At the Magoffin Home State Historic Site, we are rising to the occasion.

Notes

1. Lisa Brochu and Tim Merriman, *Certified Interpretive Guide Training Workbook* (Fort Collins, Colo.: National Association for Interpretation, 2012), 30.

2. These issues are discussed at greater length with examples by the contributors to Jessica Foy Donnelly, ed., *Interpreting Historic House Museums* (Walnut Creek, Calif.: Alta Mira Press, 2002).

3. Cameron L. Saffell and Leslie Bergloff, "James Wiley Magoffin Family," *Magoffin Home State Historic Site Family History Narratives* [hereafter, *Magoffin Narratives*], (2015), 8–11. These Magoffin family history narratives are unpublished research papers produced for informational purposes for the Magoffin Home State Historic Site.

4. *Ibid.* The Magoffin daughters attended a convent school in St. Louis and moved to Magoffinsville after they graduated. One daughter married a cousin, Charles Richardson, who also moved to Magoffinsville and joined James Wiley Magoffin's mercantile business in the mid-1850s.

5. Samuel Magoffin died from a fall from his horse while fleeing Union troops in Louisiana in 1863. Neither of James Wiley's surviving (and married) daughters received any inheritance because, until the land seizures could be overturned, James Wiley was essentially broke. He did designate his widow to receive a small homestead, but Joseph Magoffin was the primary inheritor of James Wiley's lands and claims, conveyed through a deed of trust a couple of weeks before his father's death.

6. Cameron L. Saffell and Leslie Bergloff, "Joseph Magoffin Family," *Magoffin Narratives* (2015), 2–4. In addition to the illegal seizure of Confederate landholdings, there were subsequent lawsuits to clear the title and define the boundaries of overlapping land claims in the entire El Paso area. These issues were not completely resolved until the mid-1880s. For a discussion of these issues, see J. J. Bowden, *The Ponce de Leon Grant*, Southwestern Studies Monograph No. 24 (El Paso: Texas Western Press, 1969); and J. J. Bowden, *Spanish and Mexican Land Grants in the Chihuahua Acquisition* (El Paso: Texas Western Press, 1971).

7. Saffell and Bergloff, "Joseph Magoffin Family," 9–14.

8. Cameron L. Saffell and Leslie Bergloff, "Jim Magoffin Family," *Magoffin Narratives* (2015), 1–4; and Cameron L. Saffell and Leslie Bergloff, "William Jefferson Glasgow Family," *Magoffin Narratives* (2015), 1–11.

9. Saffell and Bergloff, "Joseph Magoffin Family," 17; and Saffell and Bergloff, "William Jefferson Glasgow Family," 8.

10. Texas Parks and Wildlife Department, *Preservation Plan and Program for the Magoffin Home State Historic Site* (Austin, Tex.: Agency publication, 1977).

11. *Ibid.*, 14.

12. For example, see *Ghost Stories of El Paso*, vol. 1, produced and directed by Jackson Polk (Raleigh, N.C.: Capstone Productions, 2008), DVD; and Clinton "Bud" Dehrkoop, *Magoffin Home: A House Where Spirits Dwell* (El Paso, Tex.: Casa Magoffin Compañeros, 2000).

13. For example, see Tom Lea, "1848-James Magoffin," *Calendar of Twelve Travelers through the Pass of the North* (El Paso, Tex.: Carl Hertzog, 1947).

14. Saffell and Bergloff, "James Wiley Magoffin Family," 18-19.

15. Susan Shelby Magoffin was a sister-in-law of James Wiley Magoffin, the first wife of his Santa Fe Trail trading partner and brother, Samuel Magoffin. Her diary, published under the title *Down the Santa Fe Trail and Into Mexico: The Diary of Susan Shelby Magoffin, 1846-1847*, first became known to most historians after Stella Drumm transcribed and edited it in 1926. The book remains in print, most recently in 1982 by University of Nebraska Press, see *Down the Santa Fe Trail and Into Mexico: The Diary of Susan Shelby Magoffin, 1846-1847*, transcribed and edited by Stella Drumm (New Haven, Conn.: Yale University Press, 1926), 205-23.

16. Drumm, 205-23.

17. Since Susan Magoffin's travels are so distant in time from much of the Magoffin story in El Paso, the Magoffin Home Historic Site hardly mentions her in interpretive tours other than to explain she was Joseph's aunt. In fact, Susan barely knew Joseph himself and probably only met him a couple of times at family gatherings in Kentucky between her marriage in 1845 and her death in 1855.

18. Saffell and Bergloff, "James Wiley Magoffin Family," 11, 19-20; and Saffell and Bergloff, "Joseph Magoffin Family," 4-5.

19. "Panel Recommends Transfer of 18 Historic Sites," *El Paso (Tex.) Times*, 9 April 2007; and "Historic House Draws Little Interest: Backers of El Paso's Magoffin Home Start Promotion Effort in Wake of Funds Cuts," *Dallas (Tex.) Morning News*, 28 January 1993.

20. Rick Hendricks, "The Marriages of James Wiley Magoffin," *Password* 50 (summer 2005): 64-79.

21. Cameron L. Saffell, "The Military Service and Involvement of the Magoffins and Glasgows," *Magoffin Narratives* (2011), 1, 13-14.

22. *Ibid.*, 21-22. West Point graduates refer to this as the "honorary command of the Long Grey Line."

23. Cameron L. Saffell, "Historical Evolution of Land Ownership from James Wiley Magoffin to Joseph Magoffin and the Glasgows," *Magoffin Narratives* (2010), 3-9, 13-24.

24. Jim died unexpectedly of complications from appendicitis in 1913 at age forty-nine; his four children were ages eight to sixteen, so his wife Anne and the kids moved into the Magoffin Home, where they had previously lived for a few years after she and Jim married in 1897.

25. Saffell and Bergloff, "Jim Magoffin Family," 1-7.

26. This increase in attendance by Juárez residents and other Spanish speakers has led to the Site providing Spanish-language tours on a regular basis.

27. CB Services & LLC Informal Learning Experiences Inc., *Master Interpretive Plan, Magoffin Home State Historic Site* (El Paso: Texas Historical Commission, 2009) [hereafter *Magoffin Home Master Interpretive Plan*].

28. In 1985 the City of El Paso established a historic district in a twenty-eight-square block area around the Magoffin Home for the purpose of stopping incompatible commercial and industrial use, ending blight, revitalizing the neighborhood, and preserving the remaining significant historic buildings. Dover, Kohl and Partners, "Magoffin District," in *Plan El Paso*, vol. 2 (El Paso, Tex.: The City, 2012), 8. In early 2016 the City and

the Texas Historical Commission completed a successful effort to identify and list the Magoffin Historic District on the National Register of Historic Places. Diana Washington Valdez, "Magoffin Up For Prestigious Honor," *El Paso (Tex.) Times*, 12 January 2016.

29. *Magoffin Home Master Interpretive Plan*.

