East Mountain LIVING

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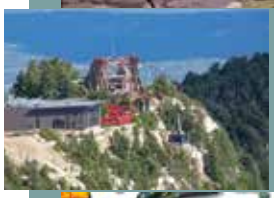




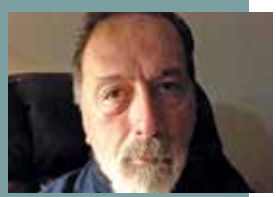


ON OUR COVER

A fall picture of the Fourth of July Canyon, by Michael Meyer. See related article, "Manzano Mountain Respite," on page 28.

LETTER FROM THE EDITOR

The first house my husband and I bought together was an unfinished earth ship constructed from wood, glass, and poured concrete, located on a remote ten acres just off Juan Tomas Road in Tijeras. It was like living at camp, and we spent six happy years there among the tall ponderosas and the close-knit community of people who we were lucky to have as neighbors.

Even though we sold the house 17 years ago and moved to Sedillo, when Mike Smith, our longtime Turquoise Tales columnist, proposed a story on the pack rats that played tricks on the children at the Juan Tomas schoolhouse, the memories of our time there came flooding back. A part of me will always consider Juan Tomas home. In my opinion, it is one of the most beautiful spots in the East Mountains, with a rich history that remains largely unsung. So I'm thrilled that Mike has brought to light just a little bit of it.

In fact, I'm continually surprised by the stories we uncover. Beth Meyer, always interested in our region's natural history, brings us yet another great article on a collaboration between the Sandia Mountain Bear Collaborative and students at Sandia High School. The SMBC collects bear scat and then brings it to the students to analyze for vital information on the animals' habits and habitat. An omnivorous species, our area's black bear have by now filled their bellies with everything from berries to small animals as fuel for their long winter's sleep.

Speaking of winter, it's difficult to say at this point how much of one we're going to have this year. Wet, dry, cold, snow, or rain—all the forecasts seem to say something different. What we do know for sure is that as the seasons shift and the holidays approach, many of us suffer with allergies and other stressors. Jeanne Drennan, who writes our health and wellness column, talks to Dr. Ann Losee from Edgewood Acupuncture Wellness about the ways in which acupuncture can help alleviate some of those wintertime stressors, seasonal allergies, and other ailments.

Shorter, colder days can also mean more time spent in front of a cozy fire with your favorite libation and a good read. If you're looking for something unusual, consider picking up a book or two by Antonio Garcez, an award-winning writer of true-story paranormal experiences, profiled in this issue. The stories he has collected over the years will make you wonder whether those bumps you hear in the night are in fact just the house settling or something else. Like they say, sometimes truth is stranger than fiction.

Although, fiction can be pretty strange, especially when created by a mind as imaginative as painter Santiago Pérez. Pérez, who has been making art since he was a child, spoke at length with writer Megan Kamerick about his work and what compels him to spin art historical, mythological, and pop cultural references into such fantastical visual tales.

If you, too, have a tale to tell—or know someone worth telling about—please drop us a line. We're always looking for good stories that bring to life the people, places, and events that make the East Mountains such a fascinating and rewarding place to live, work, and do business.

Until next issue, Happy Holidays and all the best in the New Year.

Rena Distasio

Do you have an East Mountain story to tell?
***East Mountain Living* is looking for writers and story ideas.**
Call Rena at (505) 281-4864.

About Our Contributors:

Dixie Boyle, a retired history teacher, now works as a freelance writer and fire lookout, and she also presents historical lectures and reenactments. Her latest books are *True Stories of Frontier Women Parts I and II*. In 2017, she won a Heritage Preservation Individual Achievement award from the New Mexico Preservation office for her book *A History of Highway 60 & the Railroad Towns on the Belen, New Mexico Cutoff*.

Jeanne Drennan has lived in the East Mountains with her family since 2004. She is an occupational therapist, women's health counselor, freelance writer, and author of the book, *Live Well. Be Well, 14 Healing Habits to Extraordinary Wellness*. She loves blogging about health and wellness and making organic herbal remedies whenever she can. Visit her at jeannedrennan.com

Megan Kamerick, a journalist for 23 years, has worked at business weeklies in San Antonio, New Orleans, and Albuquerque, and has produced and hosted shows and stories for New Mexico PBS, KUNM-FM in Albuquerque, National Public Radio, and Latino USA. She is the former president of the Journalism & Women Symposium and her TED talk on women and media has more than 272,000 views.

Chris Mayo relocated to the East Mountains from Prescott, Arizona, in 2006. He started as a freelance writer with Navy publications when he was in the service and has continued writing for a variety of trade magazines since leaving the Navy in 2002. He and his wife are the parents of two young boys.

Beth Meyer is a former teacher, private tutor, and certified Reading Specialist. She has taught creative and analytical writing in both public and private schools. She moved to the East Mountains in June of 2010 to join her husband, Mike Meyer, owner and publisher of the *East Mountain Directory* and *East Mountain Living magazine*.

Mike Smith is the author of *Towns of the Sandia Mountains*, a writer for the *Weekly Alibi*, and is at work on a genre-expanding memoir, *Shadows of Clouds on the Mountains*. His essays have appeared in *Tin House, Booth, Eunoia Review, The Florida Review, The Baltimore Review,* and elsewhere.

Brian Tillery was born in Albuquerque in 1957 and has lived in New Mexico most of his life. He has been in the adult beverage industry for 41 years in many different capacities and now works at the Triangle Grocery, managing the liquor department.

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Carl "Spider" Webb opened Carnuel's Webb Indian Trading Post in the early 1950s. L-R: Carl, his wife Emma, sister-in-law Mariah, and brother Sidney.

Founding Father

Carl Webb's lasting East Mountain legacy

by Michael Farrell Smith

If you're someone who cares about the history of the mountains and plains east of Albuquerque, you may already know about Carl Webb. You might know that he was born in Mississippi circa 1900, came west coughing blood from tuberculosis to try to heal in central New Mexico's 300-plus days of sunshine a year, stayed at the Well Country Camp—the Sandias' first tuberculosis camp, at the end of what's now Penny Lane, between Tijeras and Cedar Crest—and acquired some land in 1921, around Mile Marker 2 on the west side of North-14. You might know that he somehow healed, that he built on his land cabin after cabin and promoted what he had built as the Cedar Crest Resort, a tuberculosis retreat and campground that, after it got a post office, became the village of Cedar Crest, a community that is still growing to this day.

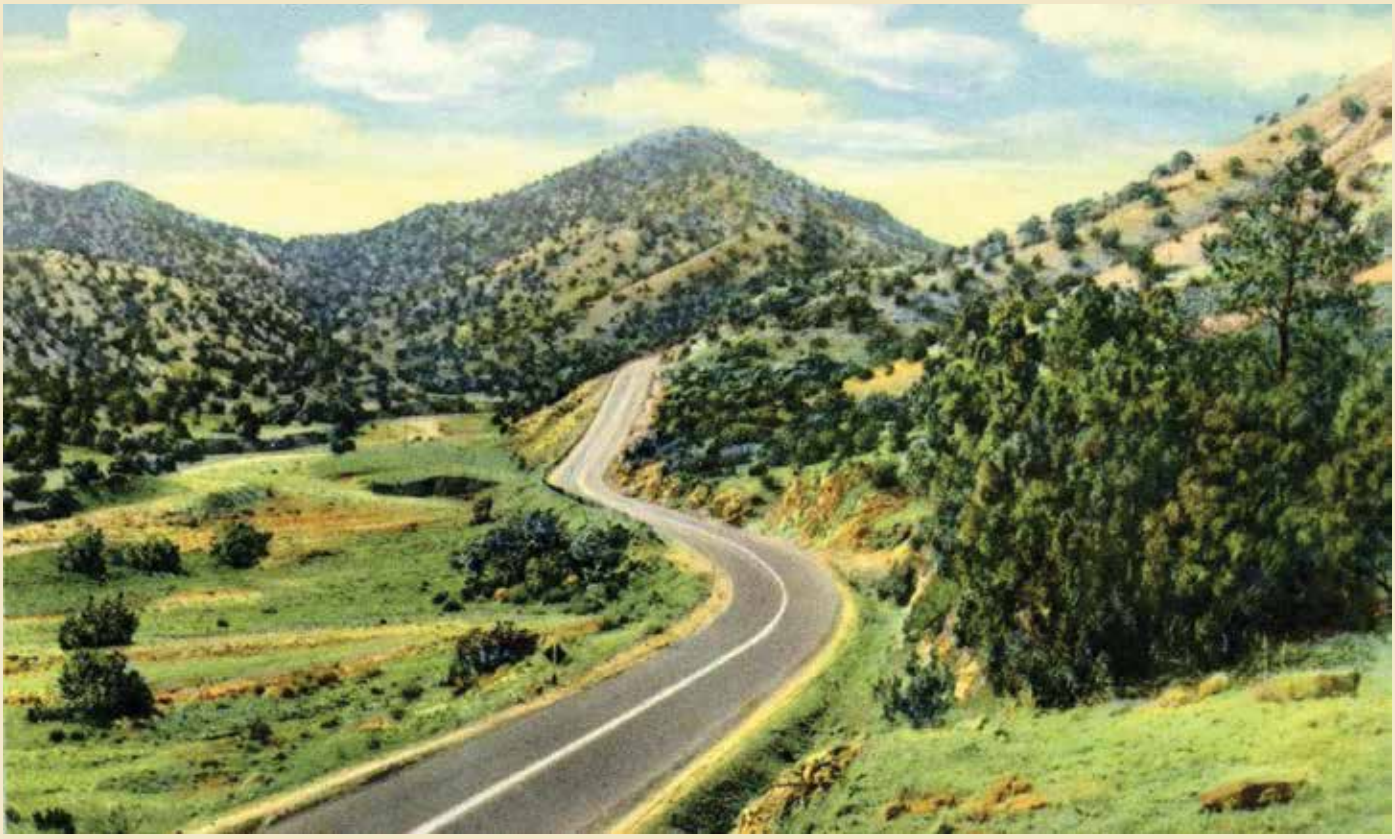
And, if you know all that, you might also know what an eccentric person Webb could be, riding a cow down to the post office in Tijeras with his pet rooster behind him—a rooster he had made a pet door for in his first little Cedar Crest home, when Webb was at his sickest—dressing up the resort's animals with his wife, Emma Webb, a schoolteacher, to take amusing photos, and renting out his services as a palm reader. Webb was eccentric, yes, but also ambitious and resourceful: the current owners of what was once the Cedar Crest Resort have noted countless clever innovations of Webb's all over their property, including drainpipes made of old

cans bolted together. And, apparently, in the early decades of the Cedar Crest Resort, you couldn't drive anywhere in the area or read a magazine without encountering a billboard or an ad that Webb had paid for.

However, even if you know all that, you might not know Carl Webb left a *second* legacy in the area, this one in Tijeras Canyon—in Carnuel—beside old Route 66.

Tijeras Canyon, of course, is that bouldery V between the jumbled granite slopes of the Sandia and Manzanita Mountains—Tijeras Creek winds west through it, carrying the waters of mountain springs down to the Rio Grande. For many centuries, Native Americans lived along this creek, planting corn in wide bands, and the ruins of their extensive communities are still being studied by archeologists. Tijeras Canyon was also a place through which countless would-be goldminers passed on their way to the California gold fields circa 1849 and through which armed soldiers marched hundreds of Navajo people in 1868 on their way home after their long and cruel imprisonment near Fort Sumner, what's known as the Second Long Walk.

Tijeras, Spanish for "scissors," was so named because it is located where the roads and/or canyons cross each other, much like the blades of scissors. Carnuel, also a Tijeras Canyon village, takes its name from a Tewa word for badger. Carnuel was founded by the Spanish way back in 1763 and first appeared on a map by now-legendary cartographer Bernardo Miera y Pacheco in 1779. After its residents petitioned the Crown to abandon the place, following many raids by Apaches and other nomadic Native Americans, it was re-founded in 1819. There is no community quite like Carnuel, a village once featured in a book about cliffside ecosystems, as the village sprawls all over and around the mountains' cliffs, foothills, and boulders. Even today, with Interstate-40 bisecting it, Carnuel is a unique, picturesque place, but its charm was arguably even more immediate before that, before the



Old postcard showing Route 66 snaking through Tijeras Canyon

popularity of Route 66 destroyed Route 66 by overwhelming it with traffic.

Route 66, you probably know: that famous early highway running from Chicago, Illinois, to Santa Monica, California, "the Mother Road," "America's Main Street," the route west for so many Dust Bowl refugees and early automotive tourists, celebrated in songs, movies, TV shows, and books, a route that replaced a much-more-complicated drive west on smaller roads, and that brought tourist money into almost every community it passed through.

As far as I know, there are only two books that mention Carl Webb's time in Carnuel—a photo-history book I researched and wrote back in 2006, *Towns of the Sandia Mountains* (it's alright, though I'd definitely make some changes if I wrote it today) and *Route 66 Across New Mexico: A Wanderer's Guide*, a 1991 book by Jill Schneider, a must-read for any history-minded New Mexican. The latter book provides an invaluable portrait of Carl Webb's place in Carnuel, on the north side of Route 66, where Tijeras Canyon meets the picturesque Echo Canyon, an area of Carnuel featured on at least one colorized 1950s postcard.

In Echo Canyon, after having sold the Cedar Crest Resort to author Neil M. Clark and adventuring out-of-state a while, Carl Webb re-branded himself as "Spider" Webb, and ran a curio shop there with Emma, in a longish white building, catering to the drivers of Route 66, after its dramatic re-routing through Tijeras Canyon—which is another story worth exploring another time.

In *Route 66 Across New Mexico*, The Peddler, a perhaps-fictionalized composite of many real people, relays the following to the book's author:

> *Echo Canyon, home of old Spider Webb. I remember that man. He had the most unusual tattoo, but it fit him just right. He had a spider tattooed on his left forearm, a red spider in a black web. It looked exactly like the neon sign hanging in front of his curio stand. He drew hundreds of tourists to his place with that flashing sign, it was a little unusual, a little macabre, but not threatening. He had the prettiest jewelry in that shop. He got most of it from Mexico.*

I was once lucky enough to meet Webb's adult daughter, and though she didn't recall her dad having this tattoo, as we walked among the sites of his life, glimpsing its remaining connections and patterns, I was a happy fly, trembling in the fragile silken strands of the web still in place.

The Rats Who Went to School

An East Mountain teacher and the unlikely inspiration for her first children's book

by Michael Farrell Smith

I remember attending a half-day kindergarten class at Curry Elementary, in Tempe, Arizona, in 1986, with Mrs. Falconer, our teacher, her in a plastic-backed chair in our colorfully decorated classroom holding a book, looking down at perhaps 20 cross-legged children looking up, including me—skinny, unkempt, brown-haired, crooked-teethed, a kid who already liked to read and explore. Almost every day, Mrs. Falconer would read us all a book before leading a related art project or activity, and that day's book was *Pack Rat School*, then 30 years old, a picture book by Laura Atkinson that was inspired by events that had happened in a little stone school beside a little stone church, 439 miles northeast, in Juan Tomás, New Mexico.

Juan Tomás, a hamlet in the East Mountains that lies roughly between NM highways 337 and 217, was founded long after the 1819 resettlement of Carnuel, in Tijeras Canyon, likely after the 1868 founding of nearby Cedro. Circa 1870, Juan Tomás was a bean-farming community, named for ranch-owner John Thomas, probably by Mexican-American workers and/or neighbors. Juan Tomás—an English name in Spanish—reveals a history crossed with racial, national, cultural, gender, and class lines, making Juan Tomás, in a way, someplace central, a microcosm.

If a huge clock were superimposed over a portion of the East Mountains, with the I-40 Zuzax Exit sitting at roughly 12 o'clock, Sedillo would sit at about 1 o'clock, Juan Tomás at about 5 o'clock, Cedro at about 6 o'clock, and Tijeras would be up around 9 o'clock. All four were once "buffer" communities, offering the Middle Rio Grande Valley's Spanish-and-then-Mexican residents the thought of protection against the Navajo, Mescarlero Apache, and other Native Americans unhappy about being displaced from their ancestral lands. Anthropologist Linda S. Cordell writes in her 1980 book, *Tijeras Canyon: Analyses of the Past*:

> *Once the nomadic [Native Americans] had been forced onto reservations, the Tijeras Canyon communities [including Juan Tomás] lost their character as buffer outposts. Because of poor roads through the canyon they continued to be a rather isolated network of villages and hamlets, unified by their common heritage of the land grant and by the dense network of kinship that prevailed among most families.*

The Juan Tomás schoolhouse, circa 1970. Photo courtesy Sara Cummings.

This unity, Cordell continues, began to erode in the 1890s as a result of two factors: the loss of land-grant lands, including to Cibola National Forest, in which locals continued to graze livestock until the end of World War II; and a declining local economy brought about by the end of a mining boom and area railroad construction.

Still, the residents of Juan Tomás farmed, ranched, logged. They worked, they celebrated. By 1955, when children from the mountain schools created the treasured book *Fiestas in Our Mountain Villages*, Juan Tomás had for decades had its own roughhewn stone Catholic church—complete with bell

tower—and little stone school just to the south of it. A young Lucy Nieto attended the school, and she writes in the book about the fiestas held in Juan Tomás on June 19 and 20 of that year that San Juan Nepomuseno was the patron saint, that the new mayordomos, Carlos and Carmelita Jaramillo took over from former mayordomos Benito and Anita Martìnez, and that, "The church was painted blue inside and had new flowers."

While teaching at Juan Tomás, Laura Atkinson, who graduated from the University of New Mexico with degrees in art and education, had helped the area's students create *Fiestas in Our Mountain Villages,* and she also wrote the afterword for a 1971 reprint. While there, she and her grade-school and middle-school students had also enjoyed some amusing experiences, thanks to the antics of the wood rats who lived in and around the schoolhouse. Apparently, the wood rats were in the habit of stealing the children's pencils and crayons, and their thievery forms the basis of the story Atkinson tells in *Pack Rat School*. Published March 12, 1956 by Steck Co. of Austin, Texas, the story revolves around Tug and Lug, twin pack rat brothers who receive their early education in the schoolhouse. Atkinson also provided the black and white illustrations for the book.

The University of Chicago Press's *Bulletin of the Center for Children's Books* dismissed the 71-page $2 book, writing "[The rats'] adventures are too long-drawn and are never very funny," but the ten schoolkids of Juan Tomás, according to a December 20, 1956 *Albuquerque Journal* article about the book, liked it enough to capture a pack rat and give it to Atkinson in a handmade glass-and-wood cage, in a special presentation in Tijeras. "Mrs. Atkinson said she was very pleased with the gift and said she'd show him around to the other schools after the holidays," the article concluded.

But, of course, the story never concluded. Laura Atkinson continued writing, including a children's book about Albuquerque's Old Town. *Pack Rat School* went out of print. The church sold and the school fell into disrepair. The village became a hamlet, a "bedroom community," somewhere to live while working elsewhere. People moved away. That little kid delighted by *Pack Rat School* in Arizona grew older and moved nearby—with teenage friends, I would climb the abandoned church and descend through the belfry into a no-longer-blue-painted space that would soon enough become private property and be beautifully restored as a private home (be respectful and leave the residents alone) but whose walls in 1996 were then painted with upside-down crosses and pentagrams and other classic-rock-inspired graffiti.

In corners and under benches, pack rats and field mice nested, but I didn't know then that two parts of my life were being stitched together by a common past, childhood to adolescence—three parts actually, as I'm writing about this story now, as an adult. And of course everything is connected, and you live in a world that contains Juan Tomás just as much as I do, and the stories that led to it led to us all, and everything that is now leads us all to something else.

A Peak Experience

The new Ten 3 restaurant atop the Sandia Mountains offers great food and spectacular views

By Chris Mayo • Photos courtesy of Jessica Fox

If you've lived in the East Mountains for a while, you likely have a few "go to" places to show visitors from out of state: Madrid, Santa Fe, and certainly the top of the Sandias, which is accessible either by driving up the Sandia Crest Byway and then walking two miles south to the Peak, or by heading to the front of the mountain and taking the tram.

For years, visitors who made the trek either way were rewarded not only with fresh mountain air and spectacular views but also the opportunity to enjoy lunch, dinner, and drinks at the High Finance restaurant. That is, until a few years ago, when the Abruzzo family, the principle owners for over 60 years of the tram, Sandia Peak Ski area, and all associated operations, shut it down.

"We knew the building was in dire need of rehab," says Benny Abruzzo, president of Ten 3, "and that's what we considered first. But when we started digging into what it would take to truly bring the building up to standard, it was obvious that tearing it down and replacing it with a state-of-the-art structure was the right way to go."

About three years and $7.5 million after that decision, Ten 3, a nod to the Sandia Mountains' nearly two-mile-high elevation (10,300 feet), opened for business in mid-August. The Abruzzos and their partners were looking to create more than just a place to get something to eat and drink—their goal was to wow visitors with high-quality food, magnificent 360-degree views, and an atmosphere unrivaled anywhere else in New Mexico.

The building is an angular modern structure of wood and glass that mimics the sharp angles of the craggy west face of the Sandia's. Its west side, comprised of floor-to-ceiling windows, butts right up to the edge of the cliff, giving diners a sense that they are floating in space high above the city.

The restaurant is divided into three main spaces—a bar serving wine, craft beers, and specialty cocktails, a casual dining area, and a formal dining section, open evenings only for dinner by reservation. Unlike High Finance, one need not wait for a table next to a window to experience the majesty of the mountain—every seat is a seat with a view.

The menu offers an eclectic array of regional and national specialties, with the goal of making the food as unique and high quality as the surroundings. Lunch includes bar-food staples like burgers, sandwiches, and salads as well as unexpected items like Puget Sound oysters on the half shell with red-chile cocktail sauce. Dinner ranges from the classic (grilled rib eye, king salmon, lamb loin) to the creative (New Mexican-style paella) to several vegetarian options (crispy cauliflower steak with coconut curried lentils, Yukon Gold potato and tomato tart with spinach and wild mushrooms).

"From start to finish, our vision was to create something really special," says Abruzzo. "Of course, we had great professionals working with us, but we also stayed completely involved throughout the project."

Abruzzo's wife, Sandra, chose all the art from Ventana art gallery in Santa Fe. She also chose the furniture with an eye toward simplicity and durability. The combination creates an artsy-but-casual vibe in the bar area and one of understated elegance in

the formal dining space. Abruzzo sought to use the highest quality hardwoods and other finishes. He did most of the finish work himself.

Whether one rides the tram or drives to the top and hikes over to the restaurant, Ten 3 is a great place to hang out and relax—and, just like High Finance, it is also situated close to the main ski lift, so skiers can enjoy the atmosphere, too.

As the longest aerial tram in North America, the Sandia Peak Tramway takes visitors on a 2.7-mile ride through four different life zones, starting in the high desert and ending in an Alpine environment. Since 1966, when it first went into service, the tram has been a part of the Abruzzo family legacy of showcasing the best our state has to offer. Now Ten 3 can be added to that legacy, a destination for visitors and locals alike for years to come.

For menus and hours of operation, go to www.ten3tram.com.

Worlds of Wonder

Santiago Pérez mines the riches of high and low culture to create his surrealist tableaux

By Megan Kamerick

Photos courtesy of Santiago Perez

Santiago Pérez did not have a lot of toys growing up.

"So I played with nails," he says, laughing.

That may be one reason so many of his fantastical paintings feature toys, or at least creatures that could be toys.

Santiago Pérez in his studio

"Maybe painting is a wish fulfillment," Pérez says. "You have to think as a child in some types of paintings in order to bring out as much as possible unfiltered, or raw or pure feeling."

Now 69 and a fulltime painter since retiring in 2000, Pérez, who lives in the mountains south of Tijeras, has become a fixture on the New Mexico art scene. His influences range from Hieronymus Bosch to Robert Crumb and even include pre-Colombian designs. There is also a hefty dose of popular culture and music in his work.

A Good Place to Read (Above the Madding Crowd)

Pérez was born in San Antonio and grew up on ranches and farms in South Texas. He learned to draw from watching cartoons and Westerns on TV, as well as the actual cowboys and horses in his surroundings. He drew on paper grocery sacks, feedbags, pieces of wood, and even sheetrock his father brought home.

His parents encouraged him, he says. "They said it was a gift from God."

He went to college in San Antonio at what is now Our Lady of the Lake University and became a teacher before joining the Air Force. His plan was to use the education benefits to attend art school. Instead, he stayed in the Air Force for 24 years, but he continued to do art.

Pérez was stationed in West Berlin for three years, which gave him access to European masters and contemporary artists, as well as the surreal experience of living in a city divided down the middle during the Cold War. This brought out his darker, expressionistic side, he recalls.

While stationed in Colorado, he became part of the former Sandy Carson Gallery in Denver in the 1990s, a big boost to his career. Carson brought him to the attention of corporate collectors and he

Eggman

created large-scale installations of his paintings for companies throughout the U.S., including the Hyatt Regency in Denver and Microsoft in Seattle.

He moved to Albuquerque in 1994—and eventually into his fantastical surrealism phase, creating paintings of imaginary worlds populated by characters that are both wondrous and absurd. "You can't remain that crazy for very long," he says about why he moved away from expressionism. "You will blow your head off or start taking mind-altering chemicals. Although I think painting is mind altering in itself."

Settling in the East Mountains may have been an unconscious choice, he says, born of his childhood in the country. "It's just a lot of trees, less noise, less urban despair."

He says of his studio, which is a short walk down the hill from his house, "This is kind of my brain here." Shelves crammed with hundreds of volumes about artists that run the gamut from Caravaggio to Frida Kahlo to Andy Warhol share space with tomes on baseball and books by authors like Anne Sexton, fantasy novelist Italo Calvino, and poet Amiri Baraka.

Here also are the raw materials for the fantastical characters that populate the intricate universe Pérez has developed over the years. Those include egg men, giant heads, endless variations on Diego Velasquez's La Infanta (the subject of many of his works, including the famous *Las Meninas)* and Pérez's signature "mergatroids," mysterious creatures sporting long beaks and wrapped in cloaks. The name was inspired by cartoon character Snagglepuss, who often exclaimed "Heavens to mergatroid!", and the beaks were inspired by the masks doctors sometimes wore during plague outbreaks in the Middle Ages. They often contained herbs or spices to filter out contagion.

"In a way these characters move through the world with that kind of attitude, not wanting to be infected

by the world," Pérez says. "But they're part of it, you know? They're fools."

There is a sly humor to them as well, he says, pointing out that long noses connote lying or fabrication. "It's an oblique commentary on art [which is] not completely truthful. And every painting has a bit of a lie in it in what it purports to say it's doing or depicting or exposing. That's just the nature of the medium."

Pérez loves to delve into artists and artistic movements, but he is just as likely to eschew in-depth analysis. "Does art have to be deep?" he asks. "It can be easy. You don't have to have a PhD and have 20 critics explain it to you."

The Battle of the Mergatroids and the Hubots

Horn of Gondar

While music is a major creative catalyst—his egg men were inspired by the Beatles's "I Am the Walrus"—so too is literature, including fairytales and fantasy fiction, as his 2004 work, *Horn of Gondor*, a nod to *The Lord of the Rings*, attests. It features a child dressed as an altar boy standing on an alligator, while behind him a toad in a tuxedo holds a hoop aloft as a dog sporting a fancy circus hat jumps through. A doll-like figure pops out of an armadillo to hold the horn. A tiny prairie dog creature plays accordion in the foreground.

And that is only a small sample of what is going on in the painting. Are the toys really alive or is the scene a manifestation of the boy's imagination? Pérez does not offer a definitive answer. The carnival atmosphere is a recurring motif. It's fun, but it can also be a little disconcerting or downright bizarre.

Mary Martin only sees the whimsy. She owns a gallery in Charleston, S.C. and has carried Pérez's work for years. She says his paintings make her smile. "It is a world of make believe where the characters and inhabitants of the paintings are just like the people in my childhood showing an innocence and imagination most of us leave behind as we 'grow up,'" she writes on her gallery webpage.

Even his earlier work, which focused on Western imagery like cowboys and bucking horses, feels like fantasy. Of course, as Pérez points out, much of iconic Western art *is* fantasy.

"That is our American myth, the myth of the American West and cowboys are part of that." He goes on to talk at length about the mythology inherent in everything from Clint Eastwood movies to the monumental paintings of Thomas Moran and Albert Bierstadt that helped fuel romantic notions of the West.

Then there are Pérez's landscapes, of which Roy Sumner Johnson, owner of Sumner & Dene gallery in Albuquerque, is a big fan (he featured

a few in an October show of New Mexico churches). Johnson says that while Pérez can be childlike he is also deeply intellectual. And he is extremely supportive of other artists. When Sumner & Dene did an art showcase in August at the Albuquerque Convention Center, Pérez was happy to share a booth with other artists.

"That's not what most artists do," Johnson says. "They usually fill the booth with their work." He will also do things like rent the Fine Arts Gallery at EXPO New Mexico and invite a bunch of artists to create a show with him.

Pérez could have created a whole series of books based on the surreal universe he has developed over the years, Johnson adds, but the artist says he's actually beginning to move out of his fantastical phase. Or maybe he's moving into a new iteration. He recently performed an original poem as part of his installation called J. Robert Oppenheimer's Nuclear Pancake House for the show Black Hole/Atomic City (State of Decay) at the Sanitary Tortilla Factory in Albuquerque in August.

"Maybe I'm trying to make the fantastical real in my own activities—no longer leaving it on the canvas," Pérez muses. "Artists sometimes just stay quietly behind their artwork but sometimes you have to act out."

Santiago Pérez shows locally at Nüart Gallery in Santa Fe. He will also be part of a January show of American and Haitian artists, which looks at Haiti ten years after the devastating earthquake, at the African American Performing Arts Center in Albuquerque. To learn more about his work, log onto santiago-perez.com.

Ella Foley Clayton

Story of a woman homesteader

By Dixie Boyle

Photos courtesy of Dixie Boyle

Ella Foley Clayton left the comforts of city life behind in 1916 to homestead land on a section of New Mexico's barren, treeless plains near Lucy, a short-lived railroad town east of Willard along present-day Highway 60.

Since Ella was considered frail and sickly, her family thought New Mexico's dry climate would improve her health. Her husband, Herbert, would remain behind in Topeka, Kansas. America was in the middle of World War I, and he was required to remain on his army post. He was also taking classes toward a law degree. Bidding her husband farewell, Ella and her four children rode the train to New Mexico. They would live on their isolated homestead for the next three years.

We can only guess at why a woman described as sickly would be sent off to shoulder the burdens necessary for survival in what was essentially the Wild West. Perhaps Ella had more help than she let on—or perhaps what was considered frailty was actually the lassitude that overtakes spirited personalities when life becomes too comfortable, and New Mexico's climate quickly sparked a renewed interest in life. Certainly, her letters home to Herbert outline her travails, but her tone is more matter-of-fact than despairing:

Ella Foley Clayton, circa 1920, a year after leaving her homestead and Lucy and returning back to Kansas

I have learned to hitch up my team for the first time. The horses would not allow me to get close to them and bolted each time I attempted harnessing them to the wagon. I chased them all over the country for hours before catching them. I have been learning how to milk the cow, although she tries to make it as hard as possible for me by knocking over the bucket and refusing to stand still.

Water was another problem. It was not always readily available for the homesteaders, and many had to wait until they could drill a well. Others hauled water from adjacent homesteads. Ella relayed her own troubles in another letter to her husband: "Have had a time getting water lately—Austin's well broke down—we hunted water all day yesterday." She constantly worried about the livestock and even stayed

awake at night considering how she could find water for the animals.

The rainy season caused a new set of problems. The country was open range, so before the homesteaders fenced their land, horses and livestock roamed freely in search of water in arroyos and dirt tanks. Ella's horses were becoming semi-wild as a result. "I have been trying to catch the horses," she wrote of her frustration. "There has been water in the draws and they don't always come up—and run like deer when they see me coming. We need a few supplies, but I haven't been able to get close to the horses for over a week."

Firewood was also scarce. The AT&SF Railroad Company, which ran through Lucy, used coal and water to operate their steam engines and often left discarded coal near the railroad tracks. Homesteaders in the area gathered this coal to supplement their wood supplies. Yet, while coal kept the railroad running and benefitted the homesteaders as a result, it could also be dangerous, as Ella soon learned. "There was a terrible train accident this afternoon when the boiler exploded, killing the foreman and engineer," she explained in another letter. "There were pieces of the train scattered for miles as the force of the explosion tore the coaches lose, but none of the passengers were hurt."

Homesteaders near Lucy often found it difficult to adjust to the weather, especially the blowing dust storms that were frequent during the spring. Of one dust storm that kept her and the children inside for the day, Ella wrote that it, "Just blew like a blizzard all day long . . . It was not cold however. We made some candy and listened to the gramophone and had a fair time anyway."

The Lucy schoolhouse, circa 1910.

Lucy may have reached a population of 200 people during its heyday years between 1915 and 1930. Ella described for her husband the make-up of the town during the time she lived there:

> *The people living in and around Lucy were the John MacGillivrays, the Mattinglys, the Santa Fe track crews, a family or two across the tracks to the north, including the station agent and his family. The Peal family lived nearby, and others not far away. Austin's Store and the post office were located south of the tracks across from the railway station.*

And life wasn't all toil and trouble. The locals living in those small homestead communities sponsored singings, dances, literary meetings, and more to fill what little free time they had. An accomplished pianist, Ella found her niche playing at church services, literary meetings, lectures, and parties. When she was not avoiding the wind, chasing her horses, looking for water, or trying to milk a cantankerous cow, she was active in the Missionary Society and Ladies Aid Society, served as chair for the community Christmas party in 1917, and, as a member of the local school board, worked hard to provide books and educational opportunities for the homestead children living in the area.

The move to Lucy did indeed improve Ella's health. After three years in New Mexico, she and Herbert decided to make their home in Topeka. She sold the homestead to her Baptist neighbors, who converted her house into a church. In the early hours of the morning on November 1, 1919, Ella and her children boarded an eastbound train at the depot in Lucy for Topeka, Kansas, leaving homestead life behind forever.

Ella both liked and disliked her homestead experience but in later years wrote about it with affection. Certainly, when President Abraham Lincoln enacted the Homestead Act of 1862, which gave perspective homesteaders the opportunity to own 160 acres of land, the idea was to improve the lives of many Americans who might not otherwise have had a chance at homeownership. And it was good for the country in other ways. Homesteaders were required to build a home and make improvements and live on the land for five years. In later years, the land available for homesteaders was increased

to 320 acres, and the time of occupancy was decreased to three years. This caused an exodus of farmers to migrate to unsettled sections of land throughout the American West, helping to settle the last of America's frontier.

Single women made up approximately 15 percent of the overall homestead population. Many remained on their homesteads forever, while others stayed a few years or months and then returned to more settled sections of the country. While the life of a homesteader was not easy, especially for women like Ella living alone in an isolated setting for the first time, the Act not only allowed single women to own land for the first time in American history but also provided them with a means of support and independence they had not experienced before.

Janet Mitrovich and Stephanie Long display bear scat samples at the Bear Fair. Photo courtesy of SMBC

Lessons from the Sandias

A unique collaboration between high school students and a local wildlife education group pick out vital information from a seemingly lowly source

By Beth Meyer • Photos by Beth Meyer

On a beautiful Sunday afternoon in late September, a group of citizen scientists, community groups, and representatives from several city, county, and state wildlife organizations gathered to host the Sandia Mountain Bear Fair at the Doc Long Picnic Area. These groups are all partners in the Sandia Mountain Bear Collaborative (SMBC), whose mission is to educate the public about peacefully coexisting with bears and other wildlife in the area. Samples of animal scat, seeds and fragments recovered from the scat, molds of animal footprints, and other wildlife displays were laid out across the picnic tables.

Stephanie Long, a co-founder of SMBC, spoke at the Bear Fair about how the organization came about and why she believes it is crucial to educate the public about wildlife in our area. "Everything in wildlife is interconnected," Long said to the attendees. "The Sandias are like an island for wildlife surrounded by people on all sides." Long and Elaine Sweeney, another SMBC member, also discussed the need for more research and outreach to the community.

"Since animals are always in search of a source for food and water and as their habitats keep shrinking, their interactions with humans keeps rising," says Rick Winslow, a bear biologist with New Mexico Game and Fish. "This ends up becoming a higher mortality rate for bears, especially during drought years."

The experiences that would eventually lead to the establishment of SMBC go back to 2010. That year, Long, who has always had a passionate interest in wildlife, jumped at the opportunity to take a national course in the Master Naturalist Program, which was offered for the first time by Bernalillo County. The three-month-long course included classes in "all the 'ologies," including biology and geology, and combined exploratory hikes in the mountains with classroom training and education. In exchange, students agree to complete a 40-hour community service project of their choice and commit themselves to lifelong nature education thereafter.

Because she had recently moved from Albuquerque to the East Mountains, Long chose black bears as her project. As an herbalist, she was particularly interested in the plant seeds and fragments she discovered in bear scat and wanted to track the bears' footprints to learn more about their diet, habitat, and how far they ranged in search of food. "I became so involved in my project that I went bear crazy!" she says, laughing. She continued to study and research on her own for the next three years but wanted to learn more and do real science-based research.

She also wanted to branch out further and involve more wildlife organizations and like-minded people. In 2013, the U.S. Forest Service, New Mexico Game and Fish, Sandia Mountain Natural History Center, Bernalillo County Open Space, and ABQ Open Space agreed to

coordinate resources, and the Sandia Mountain Bear Collaborative was officially established. The idea was to become more inclusive and to combine resources, research, and information, rather than to represent a particular point of view. The SMBC currently has 15 participating organizations as partners.

From the early stages of her own project, Long's secondary goal has been education and sharing what she has learned with others. When SMBC was formed, the members agreed on the importance of providing accurate, researched-based education. They learned early on that it's easier to educate young students and encourage them to teach their parents, rather than try to convince adults to change old, sometimes unsafe habits. To that end, in 2017, SMBC contacted Jason Roback, science teacher at Sandia High School, to propose a research project in collaboration with his AP Environmental Science students, (otherwise known as the "Sandia Apes") in which the students would analyze bear scat found in the Sandia Mountains in order to learn about the animals' diet, habitat, range, and behavior.

Three times during each school year, Long, Winslow, and other SMBC members bring frozen bear scat samples into the Sandia classroom. The students are divided into groups to analyze each sample for identifiable food items following a scientific method that includes noting the condition and appearance of each sample, weighing it with a digital scale, rinsing the scat through sieves, measuring the volume, and completing a scat analysis form. The seeds are saved for a seed library, later research, or emptied into compost buckets for planting in the school greenhouse. The long-range goal is to learn how the germinated

Rick Windslow and Jason Roback identify food particles in bear scat

Stephanie Long helps students separate bear scat

Roback's students sift and sort food particles

seedlings can be used to restore burned areas of forest.

Roback, an East Mountain resident, says, "We cover this material in the class anyway, and instead of just doing paperwork, the kids have a chance to do actual science." The students have become very involved in the class and some have encouraged friends and siblings to take it as well. One measure of the success of the class has been a poster assignment depicting native animal and plant food webs. "Before the scat analysis project started, we would only have one or two posters about a bear's diet," Roback says. "The very next year, there were at least 20."

Students were surprised at the wide variance in appearance from sample to sample, depending on the time of year, where the scat was found, and what the bear had eaten. During one two-hour class, the groups discovered a wildflower called, fittingly, bear corn, along with grasses, sumac berries, prickly pear cactus, and insect fragments. "Once you get past the idea of digging through bear poop, it's really

interesting," says one of Roback's students.

The students learned that bears are omnivores and will also feed on rodents and small mammals whose bones are not well developed. One group found fawn hooves, bone fragments, and hair in their sample, which caused one student to whisper about the discovery, "Aahh, poor baby."

The class was also shown one scat sample that was mostly plastic and candy wrappers, even more proof that a hungry bear will eat almost anything. "This example was very impactful for the students," Sweeney says. "It showed them just how desperate a hungry bear can become and the affect human behavior has on wildlife."

The students have additional opportunities to gain firsthand knowledge about the habitat, food sources, and behavior of bears and other wildlife by participating in volunteer afterschool outings in the Sandia Mountains with SMBC members and bear biologists. "It becomes less abstract when they can hunt for the scat, discover the food sources, and find it in the animals' natural habitat," says Winslow.

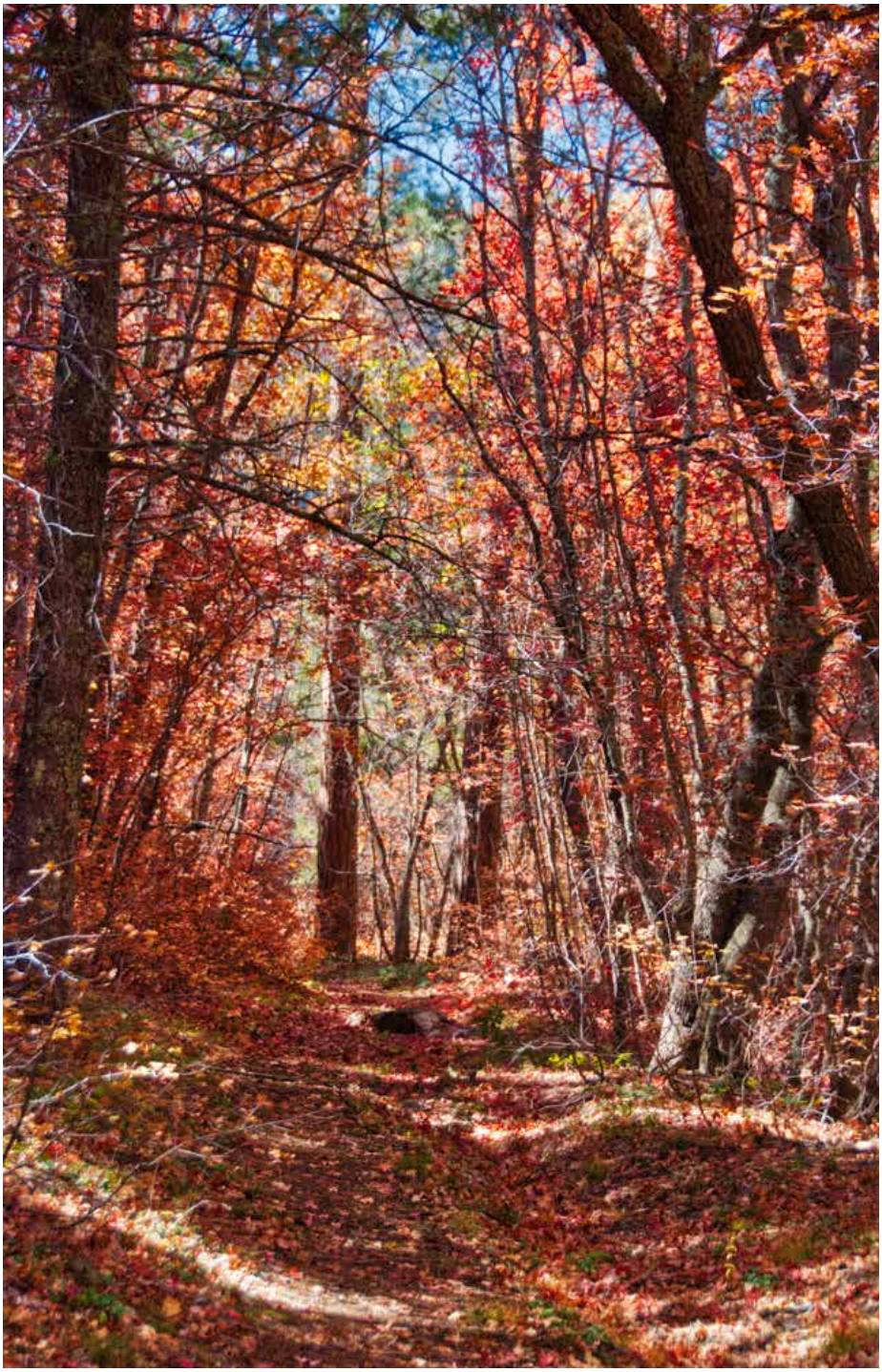
The dedicated citizen scientists and wildlife professionals of SMBC believe that offering students this unique opportunity will ensure a better future for human-wildlife interaction and peaceful co-existence. And, says Roback, "It will hopefully inspire some future research scientists, environmentalists, and wildlife professionals to choose this important work as a career."

For more information see Sandianountainbearcollaborative.org, check out their Facebook page, or contact Stephanie Long at 505-286-0574.

Manzano Mountain Respite

The history of Fourth of July Canyon

By Dixie Boyle • Photos by Michael Meyer



Fall scene at forth of July campground

Fourth of July Canyon, located in the Cibola National Forest on the east side of the Manzano Mountains just west of the village of Tajique, is one of the most popular destinations for hikers and campers in the state of New Mexico. Maintained by the U.S. Forest Service, this scenic spot includes 24 camping spaces, barbecue grills, restrooms, and plenty of parking for day visitors and picnickers.

Hikers can either take the easy, one-mile trek up to the head of the canyon or continue along the moderate-to-steep 6.5-mile loop that ends back at the campground. Those who merely want to enjoy a scenic Sunday afternoon drive can take the 55 Loop Road, which circles through Fourth of July Canyon between Tajique and Torreon—although it's best to do this with a high-clearance or four-wheel drive vehicle. As home to the largest stands of big-toothed maples in the region, Fourth of July Canyon is particularly busy during the fall months, when the leaves of the trees change from green to gold to vibrant red, creating an explosion of color along the area's roadways and mountainsides.

The canyon was discovered by Torrance County pioneer A.B. McKinley on the Fourth of July in 1906. McKinley had arrived in the Estancia Valley a year earlier from Arkansas during a fierce snowstorm. He worked as a short-order cook and butcher in Estancia before moving closer to the Manzano Mountains. A.B. was married four times and had eleven children—seven sons and daughters. He outlived all his wives except for the last one. He built their family home and a sawmill outside the village of Manzano, which lies about eight miles south

of Tajique. He also planted a large apple orchard there.

In one of the many articles he published in the *Mountainair Independent,* McKinley wrote of his discovery: "I was in the mountains alone, except for my good trail dog." A buck the pair was tracking led them to a flat, scenic spot among the trees, where it began to drink from a spring. "Then being so tired," McKinley continues, "I lay down and dropped off to sleep for about two hours."

When he awoke, McKinley decided to bring his family back to the spot to celebrate the holiday. He was a man at home in the wilderness, and he headed an adventuresome family. They extensively explored the canyons and peaks that made up their backyard, and McKinley and his sons loved to rope the wild horses that roamed the Manzanos and ride until they were bucked off. Naturally, the unsettled geography and solitude of the canyon appealed to the McKinleys, and a family tradition was born.

McKinley is also credited with building the first wagon road to the canyon. "I was the pilot to this place and cut the road where we could get wagons into the spring," he continued in his article. "So many happy times were spent in the place I adore above all else in the Manzano Range."

For over half a century, the large McKinley family met at Fourth of July Spring for family gatherings and picnics. In an interview with the compliers of the *Torrance County History* book published in 1979, McKinley's daughter Lela Mathews shared her memories of these family excursions:

View from the top at forth of July Canyon

We'd load wagons with mattresses, quilts and food and head for the spring for picnics that lasted days. The women drove the wagons because the men usually went on a day or two ahead to hunt. There would be four or five wagons from our family and 15 or so kids. We'd splash through the streams, race the wagons and sing. When we'd arrive, the men would ask what had taken us so long and then ask what we had to eat. We'd spread tablecloths on the ground, and the kids would gather firewood and wildflowers.

For dessert on these camping expeditions, the women made pinto bean pie with molasses and vinegar pies said to taste like lemon. Mathews remembers that there was always plenty of coffee and cake as well. Since growing fruit other than apples was a difficulty, the children spent some of their time during the get-togethers gathering *algerita* berries (a kind of barberry) and mountain chokecherries, both of which would be used later to make jelly. Although A.B. McKinley passed away in 1946, when he was 86 years old, his large family would continue to meet at the Fourth of July Canyon for at least another ten years.

The U.S. Forest Service had assumed management of the Manzano Mountains in 1906, prompting the organization of the Manzano Forest Reserve. By 1909, they had established the Tajique Ranger Station and constructed a log cabin for the forest rangers that would follow. Later, they improved and widened McKinley's wagon road, established a campground and trail system for visitors to enjoy, and constructed roads that to this day traverse Fourth of July Canyon, as well as the foothills of the Manzano Mountains. Most locals still call the spot Fourth of July Spring, but over the years it has become known officially as Fourth of July Canyon.

Inlow Baptist Camp also has a history tied to the canyon. In 1941, a Baptist missionary named Eva Inlow purchased the home of the Ellis family, who moved to New Mexico in 1887. Upon the father's death, the family decided to sell out and move elsewhere. Inlow turned the home, which was built in Fourth of July Canyon just east of the existing campground, into a summer camp for children.

The first year the camp opened, Inlow and her staff were expecting around 100 campers. They were not prepared for the 225 that registered. They had to quickly put together extra bunks and camping locations for the overflow of young people. Soon, the camp boasted a dorm that would hold 65 girls and another with enough room for 45 boys. Inlow also had a large courtyard and playground constructed for the children when they were not involved in other group activities, some of which included hiking in the Fourth of July Canyon.

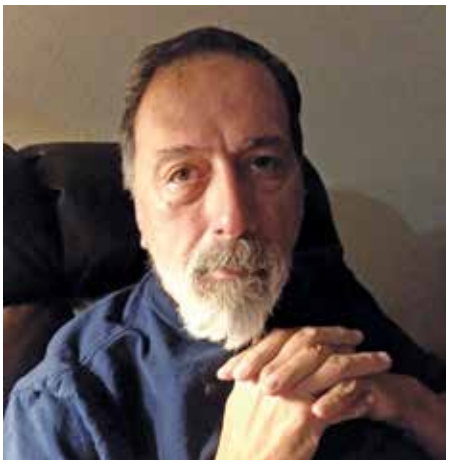
Those first campers were asked to pay a $2.50 fee and donate the following food items: a bottle of milk, one box of spaghetti noodles, one pound of bacon, five pounds of potatoes, one box of oatmeal, two loaves of bread, and two cans each of corn, tomatoes, and peas. Anyone who brought ten or more boys and girls were given a free meal ticket and free tuition.

The camp is still thriving, in the shadows of Fourth of July Canyon, 78 years later.

One hundred and thirteen years have passed since A.B. McKinley discovered the spring he named the Fourth of July. Those waters still flow, and the Mountainair District of the U.S. Forest Service has developed

the canyon site into an enchanting location in which to recreate and enjoy the outdoors. People from all over the state, the country, and the world continue to come here, just as A.B. McKinley and his family did close to a century earlier.

To get to Fourth of July Canyon, take I-40 east out of Albuquerque to the junction with NM 337 (Tijeras exit). Follow NM 337 for about 28 miles until it junctions with NM 55. Take NM 55 west to Forest Road 55 in Tajique and follow the road west to the campground.



Ghost Writer

Local paranormal expert Antonio Garcez chronicles everyday encounters with the supernatural

By Rena Distasio

Photos courtesy of Hank Estrada

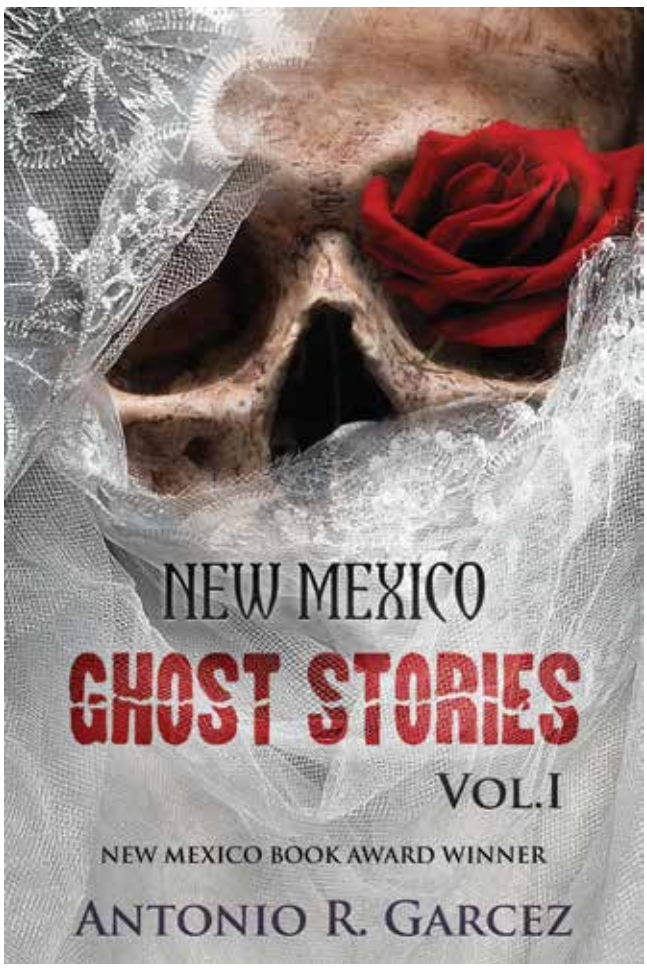
Antonio Garcez still remembers his first paranormal experience. He was learning to walk, holding his father's hand for support, when a small dog ran up to him and then . . . disappeared. The family did not own a dog. Only eight months old at the time, Garcez, now 64, says the event wasn't at all scary. "It made me feel good," he says. "Happy."

Most people would chalk his experience up to the vivid imagination typical of young children, but Garcez comes from a family for whom interactions with the spiritual world have always been commonplace. His maternal grandfather, a Mescalero Apache from southern New Mexico, passed his sensitivity to the spiritual world, as well as his healing abilities, on to his daughter. Her work, which included cleansing homes and people of unwelcome visitations, was accepted as a matter of course by her husband and children.

"My childhood experiences taught me to be sensitive to the unexplainable, yet real examples of a life beyond the tangible," Garcez writes on his website. "In my family, we did not make fun of such subjects as ghosts, hauntings, or brushes with the supernatural."

Born and raised in Los Angeles, Garcez studied psychology at Cal State Northridge and the University of Wisconsin. He came to New Mexico in 1989 with his life partner, Hank Estrada, whom he had met while the two were working as counselors at the American Cancer Society. When the real estate market started to tank in Los Angeles (they also flipped houses), they moved to Santa Fe. Garcez's grandfather had also attended St. Catherine Indian School there, so he felt a connection to the area. Once there, they ran a bed and breakfast while also flipping homes.

But something else called to Garcez. He had inherited his mother's healing abilities and sensitivity to the spiritual world—he has seen many spirits in his lifetime, and at one time even performed cleanses (he now limits them to himself and his home environs). This instilled in him an interest in telling the stories of New Mexicans who had had similar first-hand experiences with the paranormal. "But all I found was books on ghost towns and on folklore and legends," he says, "nothing about direct experiences."



A chance encounter with a local bookstore cashier put him in contact with someone who did have a personal encounter. That person led him to others, until Garcez had enough material for his first book, *New Mexico Ghost Stories Volume I*, which he self-published in 2003. The book was such a success that it paid for his first home and in 2007 earned him a Turquoise Award for Best Nonfiction Book by the New Mexico Book Co-op Association.

More books followed, 21 so far, including a second volume of New Mexico ghost stories, books covering Arizona, Colorado, and California, and what has become a top seller, *American Indian Ghost Stories of the West*. All are published by Red Rabbit Press, which Estrada founded and runs from the couple's home in Moriarty, where they have lived since 2010.

In 2015, Garcez's pace slowed when he was diagnosed with Parkinson's disease. State-of-the-art deep-brain stimulation surgery has helped tremendously, and he has maintained his sense of humor about it, often quipping to people who meet him for the first time, "I'm not shaking because I'm scared of ghosts. I'm shaking because I have Parkinson's."

Even though the couple has pared down their once-frequent public presentations, Garcez remains dedicated to continuing his writing.

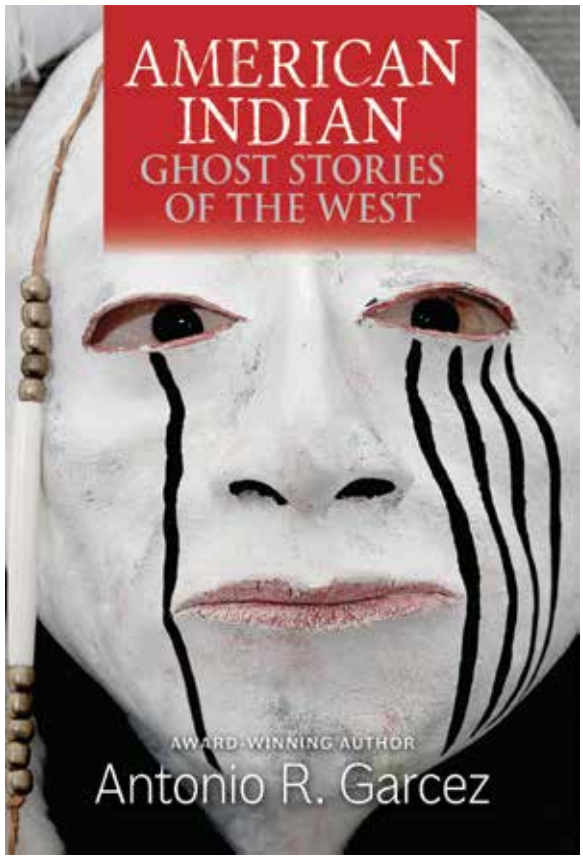
His two newest books cover stories told by gay and lesbians and those who work in the medical profession. Stories by real estate agents and war veterans are forthcoming.

What makes these books unique is that not only do they feature firsthand stories directly transcribed from interviews, they are also written by someone whose background in the paranormal has made him extremely respectful of his subjects. "We don't refer to ourselves as ghost hunters," Estrada says, "because that [spirit] was a human being . . . someone's relative. You don't 'hunt down and destroy' your grandparents, right?"

The stories run the gamut from the scary to the bittersweet to the touching. There are tales of ghosts who haunt houses and hospitals, restaurants and hotels, cemeteries and old military forts. Of spirits who send objects flying, flush toilets in empty bathrooms, and make random phone calls asking strange questions.

Perhaps Garcez's most affecting interview was of an old man, sound in mind and body, who lived alone in the long-abandoned village of his childhood in a remote area north of Las Vegas, New Mexico. Everyone had long died except for him and his cat and two dogs, yet he reported regular interactions with the spirits of his relatives and former neighbors. "That was very satisfying, to see how humans can interact with spirits on a common, daily basis," Garcez says. "Nothing demonic or terrifying, just a relationship between two planes of existence."

Garcez no longer has to go looking for his subjects. He is now considered one of the foremost paranormal experts in New Mexico, so people find him by word of mouth. Even though his voice can be slurred due to the Parkinson's, his warmth, intelligence, and sensitivity always shine through, making him an easy man to trust with such emotionally fraught subject matter.



He also requires each potential interviewee to fill out a lengthy questionnaire, which clues Garcez in to whether or not they are telling the truth. "Everyone wants to tell a story, right?" he says. "I ask some very pointed questions that tell me whether or not they are on the level." Then there are his own instincts. "I can tell by looking at their faces and in their eyes."

While the books are certainly entertaining as straightforward ghost stories, Garcez's primary aim is not to spook but to encourage consideration of a world beyond that which we call "reality." A skillful and thoughtful writer, he prefaces each ghost story with fascinating histories of the places and times in which they occur. Preserved for posterity in this way, they are more than just anecdotes—they are vital parts of a region's historical record.

Skeptics would say there are rational explanations for these experiences, but 21 books and counting—not to mention basic physics—tells us we shouldn't be so quick to dismiss them. After all, energy and matter can neither be created nor destroyed, so perhaps it eventually just changes shape and moves into a realm between the real and surreal. Some of us might be more attuned to that realm than others, like people who are born with a preternatural ability to write music or do advanced mathematics.

As one of Garcez's interviewees, school teacher Harold Rooney, whose students encountered a ghost on a field trip to Bent's Old Fort in La Junta, Colorado, puts it, "No one can prove the existence of ghosts, but can anyone disprove them?"

Antonio Garcez's books are available online at Amazon.com, in Albuquerque at Barns & Noble and Old Town bookstore in the Plaza, in Santa Fe at Sissel's Jewelry, and for direct purchase at the website, ghost-books.biz.

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Needlework

Acupuncture is an increasingly popular—and effective—way to deal with a host of medical conditions

By Jeanne Drennan

Whether from a toothache, a broken bone, an infection, or a major surgery, it is likely that each of us has experienced—or will experience—pain in one form or another. If we are lucky, it will be temporary. However, according a 2018 report released by the CDC, 50 million people in the United States, about 20 percent of the entire adult population, report experiencing chronic pain. As such, pain management is a billion-dollar-a-year-industry, comprising everything from non-steroidal anti-inflammatory drugs (NSAIDs) like aspirin and Advil, to analgesics like Tylenol, to opioids like Vicodin and oxycodone.

Unfortunately, these therapies are not a cure. They only relieve the pain, and many have troublesome side effects. Aspirin and other NSAIDs can cause gastrointestinal and liver problems and opioids are highly addictive. No wonder then, that more and more patients turn to alternative medicines to help them manage pain, the most popular being acupuncture.

"I have seen so many people who have tried everything for their pain have success with acupuncture," says Dr. Ann Losee, a Doctor of Oriental Medicine (DOM) who offers patients acupuncture and

other forms of Traditional Chinese Medicine (TCM) and holistic health services at her practice, Edgewood Acupuncture Wellness. She mentions in particular some of the veterans that she's treated over the years: "They've been through so much and come in pretty broken. They don't have a lot of faith that they'll get better or see any improvement, but they do improve with acupuncture."

Dr. Losee believes that acupuncture can offer relief where more traditional therapies cannot because, "TCM has always looked at the root cause of disease. It's the original *functional medicine.*" While Western medicine tends to treat the body more like a machine, isolating and "fixing" the part that's sick or broken, TCM sees the patient as a whole. "I like to think of the human body as a garden," Dr. Losee says, and she considers all the factors that come into play to keep it healthy and flourishing.

TCM practitioners tap into the body's innate self-healing abilities using modalities based on Qi (chi)—the life force that connects everyone and everything—to recharge that self-healing function. Acupuncture is one such modality. Doctors of Oriental Medicine believe that Qi flows through the body through invisible energy pathways called "meridians." By inserting tiny needles into key "acupoints" along the body (our

bodies supposedly have 2,000 of these points) acupuncturists relieve energy blockages along the meridians and encourage free-flowing Qi, which in turn balances the body's yin and yang energies. This balance, say practitioners, is crucial to a healthy body, mind, and spirit.

Dr. Losee, who has been practicing in the East Mountains for 16 years, personally experienced the healing benefits of acupuncture after a bout of severe sciatica while living in Connecticut. Her first session yielded a 60 percent reduction in pain symptoms, she recalls, and after her second treatment, her pain was completely gone. This life-changing experience, coupled with her interest in nutrition and herbology, facilitated her decision to pursue an education in Traditional Chinese Medicine (TCM) and acupuncture. Originally from Pennsylvania, Dr. Losee relocated to New Mexico to attend the International Institute for Chinese Medicine in Albuquerque, where she studied with a number of extraordinary teachers from Mainland China. Although no longer in existence, the school provided her with a great education in Traditional Chinese Medicine. Doctors of Oriental Medicine like Dr. Losee are considered primary-care practitioners in the state of New Mexico and receive over 3,000 hours of training. Her practice is also home to two part-time chiropractors and two licensed massage therapists.

While many traditional doctors are skeptical of the benefits of some TCM modalities, there is much in the medical record to support the efficacy of acupuncture. Acupuncture has been used in China for thousands of years, and, according to the Acupuncture Massage College in Miami, Florida, it has been used in the West since the 17th century, recorded first in Europe in 1810. Former President Nixon may be responsible for acupuncture arriving on the scene in America, following his 1972 visit to China where he learned about the modality. In 1997, the National Institute of Health (NIH) acknowledged acupuncture as an effective therapy for a wide range of health conditions, and while it's most commonly used to treat pain, it's increasingly being used to enhance overall wellness and stress management according to the Mayo Clinic.

"Working with pain is very rewarding to me," Dr. Losee says. She has treated patients suffering from a variety of ailments, including tension headaches and migraines, tendonitis, arthritis, and neck and back pain. While she says that neurological conditions, like MS and various neuropathies, cannot be cured with acupuncture, she can help mitigate their symptoms.

Dr. Losee also routinely treats patients with anxiety and depression and even the flu and the dreaded seasonal allergies that plague a lot of East Mountain residents.

Additionally, she says, acupuncture is proving to be highly effective in patients suffering with opioid addiction by assisting them in the weaning process. In 1996, the World Health Organization (WHO) deemed acupuncture suitable for the treatment of drug abuse, listing three major advantages: it's inexpensive and has no side effects, it can be used to prevent opiate relapse, and it is safe for pregnant women and women in labor. "Acupuncture helps with that transition and helps with their pain," says Dr. Losee, who offers a form of ear acupuncture that has been proven effective for drug and alcohol addictions as well as stress and trauma.

A particularly interesting form of acupuncture offered by Dr. Losee, facial rejuvenation acupuncture, is used cosmetically to restore skin vibrancy, but this modality has also been successful in treating medical conditions such as facial paralysis, bells palsy, trigeminal neuralgia, ptosis (drooping eyelids), post-stroke recovery, and even painful TMJ (temporomandibular joint) disorders. Additionally, Nambudripad's Allergy Elimination Technique (NAET), a non-invasive, drug free, natural protocol used to alleviate allergies of all types, is another powerful therapy offered by Dr. Losee that works beautifully along side traditional acupuncture.

Many people who seek out acupuncture in an emergency or as a last resort do find relief, but Dr. Losee asserts that preventative treatments are ideal—say, once a month to "maintain balance and keep everything working smoothly." For preexisting pain conditions, she reports that her patients usually experience relief in four to five sessions. While Dr. Losee does not accept insurance, her rates are very reasonable and she is happy to provide what's known as a superbill, which itemizes services in detail, so her patients can seek reimbursement from their individual insurance plans. She is also credentialed with the VA Choice Program, which allows eligible Veterans to receive health care from a community provider rather than waiting for an appointment with the VA or traveling to a VA facility.

Given that therapies once considered alternative are now becoming more mainstream, Dr. Losee would

love to see a healthcare system that is more integrative, while allowing TCM practitioners to remain autonomous as a profession. She says that having acupuncturists on staff in hospitals, pain clinics, and urgent care facilities could offer patients an alternative to traditional prescriptions, and the kind of long-term solutions that truly "do no harm."

Clairault Cabernet Sauvignon, Tenuta di Arceno, Gota de Arena (not covered in article), Chianti Classico Veraz Garnacha, Obalo Rioja Crianza

In Great Spirits

Enjoy these top picks to drink and give

By Brian Tillery

I have been in the adult beverage business for 41 years, and with Triangle Grocery as its liquor department manager since April 2015. I would love to help you select the perfect gift or meal pairing for your holiday gatherings—and any celebrations you'll have in the upcoming New Year as well.

I have made a few suggestions here; however, please come visit me at the store, as we have an extensive selection of beer, wine, and spirits. I think our selection is already one of the best in New Mexico but let me know if there is anything you would like us to carry. If it is available, we will bring it in.

RED WINES

Jamieson Ranch Vineyards Double Lariat Cabernet Sauvignon (Napa Valley, California)

An elegant and bold wine, hinting of mocha, black cherry, plum, and a bit of spice. A soft mouth feel and mild tannins. Pair this with a nice juicy rib eye steak.

Murphy-Goode Liar's Dice Zinfandel , Jamieson Ranch Vineyards Double Lariat Cabernet Sauvignon, Benton-Lane Pinot Noir, Marietta Christo

Veraz Garnacha (Spain)

A very well-balanced wine, dark cherry in color, with lots of raspberry and blackberry. Really soft on the palate. This is a very good-quality "everyday" wine, as it is priced under $10.

Clairault Cabernet Sauvignon (Margaret River, Australia)

Lots of red and black fruit and a nice touch of oak, with a berry and licorice finish. An excellent wine for the price. This cabernet and beef is what's for dinner.

Obalo Rioja Crianza (Spain)

This 100 percent Tempranillo is aged 12 months in oak. Bright red in color, with fruity aromas and the taste of ripe blackberries. Floral, spicy, and a touch earthy, it features a velvety mouth feel and a long finish. Try it with cheddar cheese or game dishes.

Benton-Lane Pinot Noir (Willamette Valley, Oregon)

Spicy plum flavors and smooth tannins mark this very well-balanced and light-bodied red wine. Pairs with many foods, including fish and roast lamb or pork.

Marietta Christo (North Coast, California)

This red blend is 64 percent syrah, 23 percent grenache, 7 percent petite syrah, and 6 percent viogner. This blend results in a medium-to-full-bodied, semi-sweet wine with plumb, blackberry, spice, and herbal notes.

Murphy-Goode Liar's Dice Zinfandel (Sonoma, California)

Juicy, with soft tannins and raspberry and blackberry. Try this with barbeque, burgers, or chocolate.

Sineann Gruner Veltliner, Matanzas Creek Sauvignon Blanc, Chehalem Inox Chardonnay, Les Aumones Vouvray Chenin Blanc (France), Spy Valley Sauvignon Blanc, Lagar da Condesa Albarino, Cantina di Casteggio Pinot Grigio, Clairault Chardonnay

Tenuta di Arceno Chianti Classico (Italy)

Grapes are 90 percent sangiovese and 10 percent cabernet sauvignon of Tuscany. Floral, spicy, and acidic, with balanced tannins, ripe plums, and tart berries. Pairs well with Italian red sauce dishes, pizza, and ham.

WHITE WINES

Chehalem Inox Chardonnay (Oregon)

This chardonnay is aged in stainless steel tanks, not oak. A full-fruited wine that will pair with foods that oaked chardonnays will not, like fish, chicken, and salads.

Clairault Chardonnay (Margaret River, Australia)

Aged in French oak. Buttery, slightly herbal, with nice acidity—very well-balanced. Pairs best with a glass.

Sineann Gruner Veltliner (Oregon/Washington)

This wine is very earthy, citric, crisp, and herbal. Gruner is one of the most versatile white wines, but probably pairs best with delicate white meats and poultry. Fantastic with turkey.

Matanzas Creek Sauvignon Blanc (Alexander Valley, Sonoma, California)

Lots of crisp fruits—grapefruit, pear, pineapple, and nectarines—with a long finish. A great aperitif.

Spy Valley Sauvignon Blanc (Marlborough, New Zealand)

As typical of many New Zealand sauvignon blancs, this is a grapefruit bomb. Also slightly floral, with hints of tropical fruit. This is the wine for seafood or dishes with a heavy cream sauce.

Cantina di Casteggio Pinot Grigio (Italy)

Another "every day" wine, thanks to its reasonable price. Lemon, lime, peach, and pear. Fresh and crisp. Pairs well with shellfish, light cream sauces, salads, or as an aperitif.

Les Aumones Vouvray Chenin Blanc (France)

This semi-sweet wine is another one of the most versatile white wines available, along with Gruner Veltliner, sauvignon blanc, and Riesling. Not only is it great for food pairing it's a great sipper, as it will please a variety of palates. From oaked chardonnay to moscato drinkers, most will enjoy it.

Lagar da Condesa Albarino (Spain)

Regarded by many in the wine community as Spain's greatest white wine. Though very few people know this varietal, more should give it a try. Crisp and citrusy. Pairs well with any kind of fish, whether fresh or seawater.

BEER AND CIDER

We have a very extensive selection of beer and cider here at the Triangle and have recently started carrying quite a few "adult sparkling" seltzers as well. Many of them are award-winning brews from right here in New Mexico. And, remember, at Triangle, *we have the meads*!

But no matter what you prefer, as always, please have a safe and festive Holiday Season.

Salud!

Triangle Grocery's vast selection of domestic and craft beers (left), and ciders (right)

YEAR ROUND:

Amigos de Cerrillos Hills State Park

Cerrillos Hills State Park

Enjoy a variety of recreational, educational, and nature-based programs at this 1,110-acre NM state park located off the Turquoise Trail outside Cerrillos. Also open daily from sunrise to sunset for hiking, mountain biking, horseback riding, and picnicking. cerrilloshills.org

East Mountain Chamber of Commerce Meetings

Los Vecinos Community Center
Tijeras

General meetings held the first Thursday of every month from 11:30am to 1pm, followed by the board meeting from 1pm to 2pm. For more information, contact president Gail Rossi at 505-281-1999 or email her at Info@EastMountainChamber.com

Edgewood Chamber of Commerce Meetings

Edgewood Sandia Lab Credit Union

Monthly networking meetings held the 3rd Thursday of each month. Lunch and Learn meetings held during odd months and caual evening mixers during even months. Lunch meetings 11:45am-1pm ($10) include lunch, and speakers at Sandia Labortory Federal Credit Union. For more information contact Director, Linda burke at 505 956-0566.

Man Alive 365 Food Drive

Cedar Crest

Cedar Crest Tire accepts contributions year round to benefit the East Mountain Pantry, but individuals and families in need can feel the crunch especially hard during the holidays. Drop your non-perishable food items off at their office at 1212 N Hwy 14 and they will transport to the Pantry.

For more info call 505-281-9100.

Saturdays at the Johnsons

Johnsons of Madrid Gallery • Madrid

Enjoy a variety of performances every Saturday from 1–3pm and gallery receptions for new exhibitions the first Saturday of every month from 3–5pm.

505-471-1054

Manzano Mountain Art Council

Mountainair

Sponsors a variety of programs and events year round. manzanomountainartcouncil.org

Vista Grande Community Center

Sandia Park

Workout in a gym with views, take a yoga or other exercise class, join a garden club, or sign your kids up for any number of after-school programs—everything from sports to drama. The community center's calendar is full of programs for adults, teens, and seniors. Check it out here: bernco.gov/community-services/vista-grande-programs.aspx

DECEMBER:

Madrid Christmas Parade

Saturday, December 7 • starts at 4pm
Madrid

Madrid's annual holiday celebration kicks off with a parade and lighting of the town Christmas lights, and continues with weekend events until the New Year. The parade travels along Highway 14 from the Mine Shaft Tavern to Oscar Huber Memorial Ballpark north of town. Shops

remain open for extended hours with refreshments. Arrive early to find parking and a good spot to watch. Parking is limited in town but is also available north of the ballpark.
turquoisetrail.org/events

Christmas in Madrid

Every weekend December 7–22
Madrid

Bring the entire family to visit Santa, listen to strolling carolers, and marvel at the beauty of the entire town lit up with holiday lights and decorations. This is also a great time for visitors to do their holiday shopping, as stores stay open late on Saturdays until right before Christmas and serve hot beverages, cookies, and other snacks.
turquoisetrail.org/events

Fred Harvey's Southwest Couriers

Saturday, December 14 • 2 pm
Cerrillos Hills State Park Visitor Center
Cerrillos

Wearing period costume, guest presenter VanAnn Moore will share the stories of the Harvey Girls, the unmarried young women who in the late 19th and early 20th centuries were encouraged by the Fred Harvey company to head west and take jobs in hotels, restaurants, and as tour guides. Cost is free, although donations are welcome. Cerrillos Hills State Park Visitor Center is located at 37 Main Street, Cerrillos.

Hibernation Hike

Sunday, December 22 • 11am
Cerrillos

Wildlife have made many adaptations to get through the lean months of winter. On this guided hike, learn and discuss strategies different animals follow to conserve energy. Meet at 11am in the main parking lot a half mile north of Cerrillos Village on County Road 59. Cost is $5 exact change, cash, or check per vehicle. Cost is free for those who show a valid New Mexico State Parks pass.

COMMUNITY DIRECTORY

EMERGENCY Call 911

— Fire Departments —

Bernalillo 314-0100
Edgewood 281-4697
Estancia 384-4338
La Madera 286-5468
Mcintosh 384-2810
Moriarty 832-4301
Mountainair 847-2201
Stanley 832-2664
Tijeras 281-3511
Willard 384-0048

— Fire Alert Registration —

www.nixle.com/register.

— Police —

General Police Emergency..... **911**
Bernalillo EM Area Cmd 281-3377
48 Public School Rd.,Tijeras..... 468-7420
Dispatch..... 798-7000
Estancia Police Department 384-4282
Moriarty Police Department 832-6060
Mountainair Police Department 847-2806
Santa Fe Police Department..... 428-3710
Santa Fe County Sheriff 986-2455
Tijeras Sheriff Department. 281-1400
Court House EST..... 246-4773
Road Advisory: 800-432-4269

— Health Services —

Care Net Pregnancy Center..... 281-5408
Catholic Health Initiative 286-8931
First Community Healthcare 281-3406
Moriarty Public Health Office..... 832-6782
NM Primary Care Midwife Services...286-3100
Torrance Domestic Violence 832-6567

— Senior Centers —

Edgewood 281-2515
Estancia 384-5010
Mcintosh 384-3064
Moriarty 832-4425
Mountainair 847-2885
Willard 384-4097

— Community Centers —

Edgewood..... 281-3921
Los Vecinos, Tijeras..... 314-0240
Moriarty Civic Center 832-1719
Tijeras Senior Center..... 286-4220
Torreon..... 384-2331
Town of Estancia Youth Center: 384-1092
Vista Grande: 468-7500

— Youth Services —

Child Care Food Program 384-3053
Edgewood Pediatric Clinic 281-4620
Estancia Youth Center..... 384-1092
Inlow Youth Camp..... 384-2410

EDGEWOOD, TOWN OF 286-4518
ESTANCIA, TOWN OF..... 384-2709
MORIARTY, CITY OF..... 832-4406
MOUNTAINAIR, TOWN OF 847-2321
TIJERAS, VILLAGE OF 281-1220

— Museums —

Lewis Antique Auto Toy..... 832-6131
Moriarty Historical Museum..... 832-2513
Moriarty Visitors Center..... 832-0839
Mountainair Heritage Center..... 847-0032
Museum Of Archeology 281-2005
Natural History Science 281-5259
Sandia Natural History Center..... 281-5259
Soaring Museum Inc 832-9222
Tijeras Historic Church 286-7222
Tinkertown Museum..... 281-5233

— Chambers of Commerce —

East Mountain..... 281-1999
Edgewood..... 596-0566

— Post Offices —

Cedar Crest..... 281-5668
Edgewood..... 281-3535
Estancia 384-2721
Mcintosh 384-2879
Moriarty 832-4914
Mountainair..... 847-2206
Sandia Park..... 281-5916
Stanley..... 832-4596
Tijeras..... 281-5656
Torreon..... 384-3122
Willard..... 384-3217

— Schools —

Cedar Crest
Prince Of Peace Lutheran School ... 281-6833
Edgewood
Edgewood Christian Preschool & K . 281-5091
Edgewood Middle School 832-5880
Edgewood...577 Hwy 344 832-5700
Loving Arms Day Care..... 281-8992
Route 66 Elementary..... 832-5760
Route 66 Elementary School 832-5760
Sky Dance Montessori..... 286-4077
South Mountain Elementary 832-5700
Estancia
Estancia Elementary School 384-2004
Estancia High School 384-2002
Estancia Middle School 384-2003
Estancia School District..... 384-2001
Moriarty
Calvary Estancia Christian School .. 832-6995
Early Childhood Center..... 832-6827
Estancia Valley Classical Academy . 832-2223
Moriarty Elementary School 832-4927
Moriarty High School 832-4254
Moriarty Library Read-Write 832-9286
Moriarty Middle School 832-5900
Moriarty-Edgewood School District . 832-4471
Mountainair
Mountainair - 903 W 3rd 847-2333
Mountainair Grade School 847-2231
Mountainair High School 847-2211
New Beginnings Christian Academy 847-2773
Sandia Park
East Mountain High School 281-7400
San Antonito Elementary School 281-3931
Tijeras
A. Montoya Elementary Tijeras 281-0880
A. Montoya Elementary 281-0880
East Mountain Christian Academy... 286-1482
Forgery School Of Blacksmithing ... 281-8080
Holy Child Children's School 281-3077
Roosevelt Middle Elementary 281-3316

— Libraries —

East Mountain..... 281-8508
Edgewood Community..... 281-0138
Estancia Town Public Library..... 384-9655
Moriarty 832-2513
Mountainair..... 847-9676

— Animal Services —

Animal Control..... 832-2043
Animal Kingdom Healthcare..... 281-2345
Dr. Carol Joyce-Loyd 286-2608
Canyon Crossroads 281-1515
East Mountain Equine..... 281-2368
High Plains Veterinary..... 281-9290
Mobil Veterinary Services..... 263-3555
Santa Sofia Equine LLC. 363-5063
Vista Larga Animal Hospital 281-7100
Western Trails Veterinary Hospital... 286-4604

— Economic Associations —

Estancia Valley Eco. Dev. Assoc. 832-5428
Greater Moriarty Eco. Dev. Assoc.... 832-4087
Torrance Works Career Center..... 832-9451

— Social Services 211 —

- Basic Needs (Food, Shelter, Clothing)
- Childcare Services
- Crisis Intervention
- Elderly Care Services
- Financial Assistance
- Government Programs
- Health Care Referrals
- Volunteer Information and more

— Call 811 Before Digging —

Protect yourself — Know what's below
811 or 800-321-2537
www.call811.com

Church Directory

Cedar Crest
Mountain Christian Church..... 281-3313
Prince Of Peace Lutheran Church . 281-2430
Vista Grande Church 228-7890

Edgewood
Church Of Latter-Day Saints..... 281-5384
Church Of Latter-Day Saints..... 286-3197
Church Of Latter-Day Saints..... 281-3684
Covenant Of Grace Bible Church . 281-3500
Edgewood Church Of Christ..... 281-3477
Good Shepherd Lutheran Church . 281-2013
Mountain Valley Church..... 281-5566
Western Region Church Of God ... 286-0995
Woods End Church..... 286-2826
Woods End Church..... 286-8344

Estancia
Church Of Latter-Day Saints..... 384-5451
Church Of Latter-Day Saints..... 384-2956
Estancia United Methodist Church. 384-5215
First Assembly Of God 384-2968
First Baptist Church Of Estancia 384-2286
Liberty Ranch School & Church..... 384-2530
Valley View Christian Church..... 281-8373

Moriarty
Bethel United Methodist Church.... 832-4200
Calvary Chapel Of The Estancia Val 832-6995
East Mountain Assembly Of God .. 832-6320
Estancia Valley Catholic Parish..... 832-6655
First Baptist Church Of Moriarty.... 832-6385
First Moriarty Baptist..... 832-4704
Jehovah's Witnesses..... 832-1377
Moriarty Church Of Christ 832-4304
Moriarty Church Of The Nazarene 832-4390

Mountainair
Assembly Of God Church..... 847-2498
Assembly Of God Church Parsonage847-0616
Mountainair Christian Center..... 847-2773

Sandia Park
Community Church Of The Sandias281-3833

Stanley
Stanley Union Church 832-4325

Tijeras
First Baptist Church 281-3342
Forest Meadow Baptist Church..... 281-4105
Holy Child Parish 281-2297
Village Of Tijeras Historic Church . 286-7222

My mission with The Raver Team is to provide you with the finest possible source of professional real estate services in New Mexico.

I've lived in the East Mountains for 38 years, and a full time real estate agent for 34.

The Raver Team exemplifies integrity, energy, and hard work in every detail of your real estate transaction. We want to make you so satisfied that you listed or bought a home with us, that you will gladly refer us to your friends and family.

— Buying or Selling —

I Look Forward to Assisting You with all Your Real Estate Needs!!

Raver TEAM
REALTY ONE OF NEW MEXICO

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