Fall Exhibit Focuses on Maps and Religion

BY BEN HUSEMAN

Today one would rarely associate belief and religion with maps and mapmakers, but this was not the case for hundreds of years. Whereas religion attempts to define the spiritual world, cartography attempts to define the shape of the physical world. Humans in the past tended to see less of a separation between the spiritual and physical worlds, and this strongly influenced their representations of both. In preparing an exhibition in conjunction with the topic “Mapping the Sacred: Belief and Religion in the History of Cartography” for the 2006 Virginia Garrett Lectures on the History of Cartography, we began to think of map collections in ways we had not been accustomed to in the past.

Although belief and religion have influenced cartography and mapmaking in many cultures around the world, this exhibit, drawn primarily from the Virginia Garrett Cartographic History Library at The University of Texas at Arlington, is based on the western European cartographic tradition. Since the collection is particularly strong in Euro-American maps of the American Southwest, the area of the Gulf of Mexico, the United States and Mexico in the 19th century, and school geographies and atlases of the 19th century, the exhibit emphasizes these directions as well.

Nevertheless, even within these limits and just a bit beyond them—including some rare maps and books borrowed from the DeGolyer Library at Southern Methodist University—the exhibit contains an incredible diversity of maps and mapmakers that are related to spiritual and religious cartography.

Obviously, numerous old maps clearly reflect a religious world view. An example in the exhibit is Hartmann Schedel’s map of 1493 [fig. 1] that shows the known world of the ancients divided between the sons of Noah: Shem, Ham, and Japheth, seen in three of the map’s corners. Europeans divided and classified the races and geography of the earth based upon the ancient Near Eastern story of the Great Flood related in the Jewish Torah and the Christian Bible, believing that all human beings on the earth descended from Noah’s three sons. The map also shows at left many human or semi-human oddities related in medieval and Renaissance travelers’ tales; these characters challenge belief now and must have then as well. Travelers’ accounts of new discoveries often raised thorny religious questions, such as: if the other beings encountered are human, what are our responsibilities toward them?

Celestial charts or celestial globes—which usually show how the ancients divided the night sky into constellations named for gods in the Greco-Roman pantheon—were originally based upon a religious world view. It was a way the ancients brought understanding to the
Update from the Coordinator

BY ANN E. HODGES

W e are proud to present in this issue of the Compass Rose a variety of articles authored by several of our staff members. The cover article was written by Ben Huseman about his exhibit complementing the theme of this year’s Virginia Garrett Lectures in the History of Cartography, “Mapping the Sacred: Belief and Religion in Cartography.” Special Collections Exhibits and Outreach Assistant, Christian Clark, is assisting Ben by fabricating and installing the exhibit. We hope as many of you as possible will join us on October 6th for the Virginia Garrett Lectures and that you will also find time to view the exhibit.

Stalwart Compass Rose contributor, Brenda McClurkin, has provided articles about the A. C. Greene Papers and the Jessie Maye Smith Fort Worth Star-Telegram Birding Columns. Gary Spurr has furnished an article commemorating the 25th anniversary of the Professional Air Traffic Controllers Strike. I think you will find all of the articles to be informative reading.

Carolyn Kadri spent a busy spring and summer coordinating logistics for the Virginia Garrett Lectures and working as a member of the American Library Association’s Maps and Geography Roundtable to organize their annual meeting and to make preparations for the inclusion at the 2007 ALA annual conference of a workshop on the cataloging of historical maps. Our Graduate Research Assistant for the spring semester, Emily Galpin, was quite productive working under the supervision of Brenda McClurkin. Emily’s accomplishments included separating deteriorating acetate and nitrate negatives from the Fort Worth Star-Telegram Collection; matching reformatted negatives to the original Fort Worth StarTelegram glass plates and putting them in numerical order; finishing the preservation photocopying of the Al Heiken Papers; and completing the processing of and creation of finding aids for the Lee R. Davis Estate Papers, Southwestern Mechanical Co. photo album, Ruth Dearmin Cooke photo album, Elizabeth Kimmell Papers, Houston Post album, and Dixie Franklin Co. Records. We look forward to Emily rejoining us as our GRA during the fall semester, when we also will be joined by Tomás Gonzales, a UT Arlington graduate student in history, who will perform an internship to process the Augustín Valdes Papers.

Brenda was appointed Annual Meeting Site Selection Committee Chair at the May annual meeting in El Paso of the Society of Southwest Archivists. She already has made great strides in accomplishing her mandate. My two-year elected term as an SSA Executive Board member ended with the conference. I made a session presentation in El Paso on the topic of making the UT Arlington Library’s Cartographic Connections web site a part of the Texas Heritage Digitization Initiative.

After more than a month of disruption in May and June because of renovations to the Central Library 6th-floor atrium and installation of new furniture in Special Collections staff offices, we are delighted to be back in our quarters and enjoying our efficiently-configured workspaces. Unfortunately, Cathy Spitzenger had only a few days to enjoy her new office before leaving us on June 27th for a position at the University of North Texas Health Sciences Center. Cathy had been with Special Collections for three-and-a-half years, during the last two of which she held the professional position of Public Services Librarian. Blanca Smith resigned in August to take up a new career as a high school Spanish teacher. She worked in Special Collections for nearly three years as our photographs specialist. Both Cathy and Blanca are greatly missed.

Though there are always such challenges to overcome, we continue to strive to serve our researchers. We appreciate your support and welcome you to visit us.

The purpose of the Compass Rose is to raise awareness of Special Collections’ resources and to foster the use of these resources. The newsletter also reports significant new programs, initiatives, and acquisitions of Special Collections.

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Special Collections and other staff members who helped produce this issue are: Ann Hodges (editor), Maggie Dwyer, Ben Huseman, Brenda McClurkin, and Gary Spurr.

The Compass Rose • The University of Texas at Arlington Central Library

Mapping the Sacred

Belief and Religion in the History of Cartography

Exhibit opens October 6, 2006
Hours: 9 a.m. - 5 p.m. (Tues. - Sat.)
9 a.m. - 7 p.m. (Mon.)
Religion and Cartography

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immense universe beyond the earth, and astronomy became highly important for early travelers to understand their own position on the earth itself. With the rise of printmaking in the late 15th century, celestial globes and charts depicting the figures and objects of constellations soon became popular, and although Europeans no longer believed in the Greco-Roman gods, they nevertheless continued to refer to the stars and constellations by their old names. The exhibit includes, among other items in this category, a celestial chart from 1533 showing the sun and planets revolving around the earth and a celestial globe produced in London in 1818 with the figures of the ancient Greco-Roman constellations. Chronological charts are also represented in the exhibit; these are closely related to mapping and are sometimes even referred to as maps, and they, too, often reflected a religious worldview. This kind of chart grew out of attempts to understand sacred texts, to compute calendars for holy days, and to relate one's own time on earth to that of the ancients mentioned in sacred texts.

Religious imagery adorned many European printed maps of the 16th through early 19th centuries. Many of the stylistic conventions found in the art of these times carried over to maps, especially since mapmakers were often the same printers and engravers that reproduced much of the art of their time. From the Renaissance onward through the Mannerist, Baroque, Rococo, Neo-classical, and Romantic stylistic periods defined by art historians, artists and mapmakers relied heavily upon imagery from both the Greco-Roman Classical tradition and the Judeo-Christian faith, with very few images confined strictly to one tradition or the other. Although the Greco-Roman religions no longer counted many devout believers by the time of the Renaissance, their symbols and icons continued to have powerful meaning for Christian viewers educated in the classics.

There are hundreds of examples of religious imagery on maps and dozens are included in the exhibit. For instance, Cologne engraver, cartographer, author, and school master Matthias Quad’s world map from 1596-1624 has a portrait of Jesus Christ along with a quotation from Cicero. Dutch engraver and map-seller Frederick de Wit’s map of the Americas from the 1670s has a finely rendered Baroque cartouche borne above by a winged angel and an allegorical figure of a beautiful woman clothed in swirling drapery carrying a small cross. She apparently represents true religion which, by her position above, overpowers other, less appealing allegorical figures representing America (at left with a feathered headdress) and particularly heresy or false religion (at right with demon-like claws on feet and hands). The upper left cartouche in Augsburg cartographer and engraver Matthäus Seutter’s map of the New World from about 1730 is more overtly Christian and Catholic. Between palm trees sits an enthroned Virgin Mary. She shoulders a large cross and holds an open Bible and a chalice with the Host (consecrated wafer) symbolic of the Eucharist. Just to the right, swarthily-complexioned natives in feathered headdresses and grass skirts surrender gifts of gold and silver and kneel before a communion table set with crucifix, chalice with the Host above it, bread (here mistakenly painted gold and resembling coins), and wine flagon or pitcher.

Interestingly, at left in the same cartoure, secular figures representing explorer Christopher Columbus and other late 15th or early 16th century Europeans appear totally ignorant of the dramatic religious significance of the moment. By employing such icons, symbols, and stylistic devices, mapmakers—either intentionally or not—associated religious concepts and ideas with geography and place.

Maps depicting sacred places also form a large genre within the history of cartography. With the rise of printing in the 15th century and the Protestant Reformation of the 16th century, printed Bibles constituted a large portion of the books produced in Europe. Since many Protestant Bibles alone contained at least one map, the number of maps depicting the Judeo-Christian-Muslim Holy Land amounts to a very large group indeed.1 Maps within Bibles or specialized biblical atlases often include maps of the division of Canaan among the Twelve Tribes of Israel, the Kingdom of Israel and the city of Jerusalem around the time of Kings David and Solomon, the Holy Land at the time of Christ, the eastern Mediterranean as visited by Paul and the Apostles, and other subjects. For example, John Senex’s Map of the Sacred Geography Taken from...
the Old and New Testament was probably originally part of an English Protestant Bible published at Oxford in 1717. In addition to showing the Middle East and the lands surrounding the eastern Mediterranean, it also includes an inset map showing the “Incampments [sic] of the Israelites in the Desart [sic]” intended to illustrate the Israelite exodus from Egypt in the time of Moses and Joshua. By depicting places that really existed, such maps helped religious publishing authorities explain, convince, and demonstrate to their readers the history and/or literal “truth” of the sacred text.

Some maps show missions established to spread religion. Missions usually spread many other things as well, from ideas to culture, from political influence to economic trade, from military power to disease, and the maps may allude to these aspects as well as to the missions. Certainly the spread of French influence and the attempt of the Spanish colonial government to counter it may be seen in such works as Guillaume de L’Isle’s famous 1718 *Carte de la Louisiane*, which depicted the Spanish missions in east Texas and noted a form of the word Texas for the first time with the phrase “Mission de los Tejas etablie en 1716.” The exhibit includes this example as well as others, such as a wall map of China published in London in 1898 by the China Inland Mission.

Many mapmakers throughout the centuries have been trained clergymen, missionaries, or religious leaders of some variety. This should not be surprising, since for centuries in Europe, the Christian Church controlled nearly all learning, and since schools and universities were primarily institutions in which to train religious leaders. For example, Sebastian Münster (1488-1552) was a German Catholic Franciscan theologian and priest (ordained in 1512) as well as cartographer, cosmographer, humanist, mathematician, and scholar. The Venetian cartographer Vincenzo Coronelli (1650-1718), renowned as perhaps the world’s greatest globemaker and founder of the world’s first geographical society, held a doctorate in theology and rose in rank to become the “Minister General” of the Catholic Franciscan Order of Conventual Friars Minor (Minorites). In the 19th century, priests, preachers, ministers, theologians, and church leaders from various denominations compiled and produced school atlases and biblical atlases with maps of all types, not necessarily just maps with religious subjects.

Missionaries, in their zeal to spread religion, became explorers, and explorers usually draw maps. Missionaries from Catholic religious orders such as the Jesuits produced fine maps that added greatly to world knowledge. Jesuit Missionary Father Eusebius Kino (1687-1702), for example, traveled extensively from his mission post in northern Sonora (present Arizona), crossing the Colorado River and reaching California by land. Kino’s widely reproduced map helped dispel the myth that California was an island. Another Jesuit priest and missionary, Father José Gumilla (1705-1750), explored the Orinoco River and its tributaries in present Venezuela and Colombia. He too produced a valuable map of his travels.

Of course religion has profoundly...
affected many a cartographer who was not necessarily a religious leader. Often there is little documentation about a cartographer’s religious beliefs, but it can be interesting, and quite important politically and economically particularly during the 16th through 19th centuries. The famous Flemish cartographer Gerard Mercator (1512-1594) studied theology and Latin at a monastic school run by the Pietistic Brethren of the Common Life. In 1544 he was arrested and imprisoned for suspected heresy by the Inquisition. Although he moved to the Protestant town of Duisburg, he continued on good terms with Catholic patrons and customers. Cartographer and atlas publisher Abraham Ortelius (1527-1598) was outwardly Catholic, but secretly involved in a radical, clandestine Antwerp religious sect known as the Family of Love or Charity, which had ties to the Protestant Reformation. Dutch cartographer Jan Jansson (1588-1664) was buried in the Protestant Westerkerk in Amsterdam where the famous painter Rembrandt was also buried. Although Dutch engraver and map-seller Frederick de Wit was a Catholic residing in Protestant Amsterdam, the rolls of the city council for 1694-1704 nevertheless listed him among the “goede mannen” (excellent citizens). German cartographer, map publisher, and engraver Johann Baptist Homann (1664-1724) was born in the village of Kammlach bei Mindelheim (a few miles southwest of Augsburg), and embarked upon a Catholic monastic education under the Dominican order, but in 1687 converted to the Evangelical or Lutheran faith.

Thematic maps showing distribution of religions and related statistical charts constitute one final category included in this exhibit. These maps and charts began to appear regularly in geographic atlases in the late 19th century. Their rise in popularity seems to have coincided with the growth of missionary societies, and the rise of thematic maps, quantitative statistical charts, census-taking, and quantitative analysis in general. A fine example from the many items of this category included in the exhibit is the chromolithographed map Prevailing Religions of the World and Progress of Evangelization, published in Philadelphia in 1894 [fig. 6]. The map divides the world’s religions into the oversimplified categories of “Greek and Oriental,” “Roman Catholic,” “Mohameden,” [sic] “Pagan,” “Jew,” and “Protestant.”

The connections between religion and the history of cartography in the western world alone are manifold. For centuries, sacred beliefs shaped geographical knowledge and vice-versa. Whether describing the world and heavens according to religious beliefs, depicting holy lands, recording missionary activities, showing distribution of religions, or simply utilizing styles based upon age-old religious traditions, cartographers have created thousands of maps that reflect the influence of religion upon themselves and their societies. Religion deeply affected many cartographers, many of whom were also religious leaders. Viewing the history of cartography from this angle produces new insights into mapping, mapmakers, and religion.

For more information about the exhibit and maps in it, please contact Ben Huseman at (817) 272-0663 or at huseman@uta.edu.

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Endnotes

1 It is interesting to note that Catherine Delano Smith, in her article “Maps as Art and Science: Maps in Sixteenth Century Bibles” Imago Mundi 42 (1990): 65-83, found that in her survey of over 500 sixteenth century printed bible editions, involving over 700 books, about a quarter contained maps. She found the maps “almost exclusively in printed, vernacular, Protestant, bibles, very rare indeed in Latin bibles or bibles printed in Paris-dominated France, and never in bibles printed in Catholic countries such as Italy, Spain or Portugal.” She came to the conclusion that “maps in sixteenth century bibles were associated with the Reformation” and that “Their presence in bibles was a function, at least initially, of Protestant thinking, not Catholic.” It is also important to note that the first regional map ever printed was a woodcut of Palestine, according to Nicholas Crane, Mercator, the Man Who Mapped the Planet (London: Phoenix, 2003; first published in 2002), p. 94.

2 Scholars debate Mercator’s religious persuasion, with some arguing he was Lutheran, others arguing he remained Catholic, and still others deciding there is not enough documentation to know for sure. See Mark Monmonier, Rhumb Lines and Map Wars: A Social History of the Mercator Projection (University of Chicago Press, 2004), p. 37.


7 There were earlier examples. The earliest example I have learned of so far is Homann Heirs’ Americae Mappa Generalis of 1746, which shows the western hemisphere with a color key set to show the distribution of religions.
In April 2002, Texas lost one of its literary luminaries—historian and storyteller extraordinaire, A. C. Greene. His legacy and his voice live on in the A. C. Greene Papers at The University of Texas at Arlington Library Special Collections. The initial accession of the Greene Papers arrived in the mid-1970s and was greatly enhanced between 1993 and 1998. Because Greene had retained his current files and those documents dearest to his heart, the materials then at UT Arlington did not represent the whole of his work. As his days were waning, Greene began preparations for the final component of his papers to come to The University of Texas at Arlington, a wish that his estate fulfilled in September 2003.

The 2003 accession is comprised of some 90 boxes of correspondence, photographs, scrapbooks, genealogical materials, research files, editorials, manuscripts, screenplays and film scripts, keepsakes, artifacts, and art work ranging in date from the 1870s to 2002. Although this latest Greene acquisition is unprocessed, access to its contents is facilitated by a detailed box inventory.

A. C. Greene was born in Abilene in 1923, the son of Alvin Carl Greene and Marie Cole Greene. He was educated in local schools and served in the Navy during World War II. Following the war, he returned to Abilene where he worked as entertainment editor and sports writer for the Abilene News-Reporter. In 1950, he married fellow Abilene journalist Betty Dozier. Greene left his journalism career in 1953 to buy a local bookstore. By 1960, Greene and his growing family had relocated to Dallas, where he became book editor and later editorial page editor for the Dallas Times-Herald.

In 1968, Greene enrolled in the American Civilization program at The University of Texas in Austin. He won the prestigious Dobie-Paisano fellowship which resulted in the publication of his first book, A Personal Country. Greene became recognized as an authority on Dallas and Texas history and ultimately authored more than 27 books. In 1983, Greene began to write a column, “Texas Sketches,” for the Dallas Morning News. He later hosted a Dallas radio program and served as an essayist and book reviewer for the Public Broadcasting System’s McNeil/Lehrer Report. Greene received a life-saving heart transplant in 1988 and lost his Betty to cancer the following year. In 1990, he married Judy Dalton Hyland and in 1991 relinquished his position of professor and co-director of the University of North Texas’ Center for Texas Studies, a post he had held since 1986. The couple moved to Salado in 1992 where he continued to write until his death in 2002.

Greene’s Abilene roots are evident in his papers. Personal memorabilia such as school mementos, his high school diploma, and college scrapbooks are included. Greene also maintained research files on Abilene, kept selected copies of local newspapers, and collected original Abilene and Taylor county tax receipts and land abstracts. His military service is also documented beginning with a 1941 naval class photo, continuing with letters written home to his mother during World War II, and concluding with his Navy discharge.

As a small boy, Greene spent countless hours at the Abilene Carnegie Library under the care of his grandmother, head of the library. In this 1943 Christmas greeting to his mother, Greene expressed relief that his days at the U.S. Naval Training Station in Great Lakes, Illinois, were numbered. A.C. Greene Papers.
The largest component of A. C. Greene's personal papers naturally revolves around his writing career. His years at the Dallas Times-Herald during the 1960s are well represented. As editor of the editorial page, Greene was the recipient of letters to the editor, letters from children, other correspondence, and poetry, all part of this collection. These materials came from across the nation and will be of particular interest to those researching public sentiment following the assassination of President Kennedy in 1963. Greene also saved his editorials, including those that never ran.

Greene's original manuscript materials encompass drafts, outtakes, and rewrites of works such as Brandy Miracle, Chance Encounters, Divine Discontent, Elusive Lives, The Goy Boy, Heaven's Net, Kinfolks, Messiah, Purifoy, Taking Heart, Texas Sketches, and 900 Miles on the Butterfield Trail. The Greene writings also include short stories; poetry; the film script, Cloudwalker; and screenplays, Last Captive and Santa Claus Bank Robbery. The balance of Greene's writings is comprised of his Dallas Morning News newspaper columns and published magazine and journal articles.

Works of other authors are represented in Greene's papers. Among them are manuscripts written by Bill Wittliff and Ned Blessing, and screenplays penned by John Graves and J. L. Hancock. Greene's favorite book—the poetry of T. S. Eliot—is also present in his papers.

Greene's research files of clippings and journal articles are extensive and cover wide-ranging topics, primarily Texas subjects and locales. Original historical materials represent the oldest items in the collection—issues of Harper's Weekly dating from the 1870s and 1880s, and militia rules and rosters from the 1880s and 1890s. His correspondence files range in date from the 1940s through 1998 and are generally arranged by name or topic. In addition to family correspondence and the World War II letters mentioned above, the papers include letters from Ann Richards, Benjamin Capps and Jim Lehrer, among others. Insight into the commercial side of Greene's writing career can be gained through business files that include publishers' book contracts. The papers contain family portraits, promotional photographs, and a 1950 panoramic view of Abilene, as well as such other artwork as Ancel Nunn paintings and drawings and Ben Stahl's cover art for Greene's work, Santa Claus Bank Robbery. The balance of the papers is comprised of Greene's numerous awards and a variety of artifacts, including Greene's branding iron and a Paisano Ranch sign.

A. C. Greene's living voice was silenced in 2002. His writings will continue to speak to the ages. Let us listen, learn, and enjoy.

For more information on the A. C. Greene Papers, contact Brenda McClurkin at (817) 272-7512 or at mcclurkin@uta.edu.
Over the years, Jessie Maye Smith became known as “The Bird Lady of Tarrant County.” A self-taught ornithologist, this petite, gracious woman channeled her love of birds to the benefit of her Fort Worth community—whether leading bird walks for children, penning nearly 1,000 newspaper columns and magazine articles, offering leadership to local ornithological and conservation organizations, or working to preserve natural areas and bird habitat.

Born in Wilbarger County on April 8, 1907, Jessie Maye was the daughter of Robert Fair and Alta Jean Lay Cooke. She grew up in Chillicothe, Hardeman County, and studied English at West Texas State in Canyon circa 1923-1924. In the 1920s, her family moved to Fort Worth where she met Wade Austin Smith. The couple married on May 19, 1928.

How did her interest in birds come about? That question is best answered by Jessie Maye herself:

...Maybe it began with the scissor-tailed flycatcher caper some three-quarters of a century ago. The nest I discovered contained baby birds and it was a sight that had to be shared with my toddler-aged brother. The mother bird attacked him as he balanced precariously on a support several feet above ground. We were able to retreat without falling, but the vicious pecks of the enraged bird drew blood from his tender face and for many years I believed she was truly armed with scissors.

Or the involvement could have begun on a spring morning when our father left his work and came to take me and my siblings to marvel with him at a great flock of sandhill cranes that had alighted to feed in a field within sight of our house... Then there was the row of bluebirds perched of a fence that caught my attention as I walked home from school one day.

The event that set me firmly on the path... came immediately after I had made a decision that I would never again spend a day with a can of worms and a bucket of minnows for company while my recently acquired husband waded down a stream happily engaged in his favorite sport of fly-fishing. A red bird flashed across the creek and into the trees. I followed, but the only thing I was able to ascertain as to its identity was negative—it was not a cardinal, with which I was familiar. By the time I had satisfied myself that the bird was a summer tanager through studying the bird books at the public library I was hooked—I became a hard-core birder, and eventually, a card-carrying conservationist. And my husband always had an enthusiastic companion, albeit a non-fishing one, on his junkets...

_Jessie Maye Smith is pictured in her Fort Worth back yard—one of her favorite birding sites._ Fort Worth Star-Telegram Collection.
mother would also regale Doris' beaus with stories of recent bird arrivals and offer an invitation to join her next scheduled bird outing. Those youthful memories now bring a smile. Doris is very proud of all that her mother achieved and has become a birder in her own right.

Jessie Maye was instrumental in organizing the Fort Worth Audubon Society in 1941. The group initiated its annual Fort Worth Christmas count the same year. She was a charter member of the Texas Ornithological Society in 1953. In the 1960s, an informal group from the Audubon Society became concerned about the protection of Fort Worth's wildlife habitat. Their efforts resulted in the Fort Worth City Council setting aside 380 acres on Lake Worth, including Greer Island and the surrounding wetlands, as the Fort Worth Nature Center and Refuge. By 1970, the Nature Center had expanded to 3,400 acres. Jessie Maye and other members of the Fort Worth Conservation Council collaborated with other conservation groups to prevent several federal and state projects that threatened natural habitat.

One effort in 1969 and 1970 succeeded in blocking the Lakeview Recreation Association's plans to build a golf course at Meridian State Park that threatened the breeding habitat of the rare golden-cheeked warbler.

Jessie Maye's interests in birding, conservation, and natural habitats fostered friendships with individuals such as authors/naturalists Roy Bedichek and John Graves. Bedichek wrote Jessie Maye on December 15, 1947, obviously responding to a recent letter from her seeking his autograph on copies of his recently published book. Her letter to him must have described her work with children as he wrote, "Your girl scout work thrills me, really." He continued by suggesting additional nature lessons for children and closed by complimenting her, "You write so well that you might offer a short feature each Sunday to one of the Ft. Worth papers...". Perhaps this comment influenced her later journalistic pursuits, for in March 1949 her article entitled "Number of Feathered Visitors Enjoy Texas" was published in the Fort Worth Press. Two birding stories soon followed in 1951 issues of Texas Game & Fish.

It was not until 1953 that she approached James R. Record at the Fort Worth Star-Telegram with a sample column. He bought it for the Sunday paper for $5, initiating her career as a Fort Worth Star-Telegram columnist. She had a Thursday deadline and typed the one and a half page column on her Underwood typewriter sometime earlier in the week, depending on scheduled family, social, or church activities. Her weekly "Birds and Watchers" column was a regular feature in the Sunday edition of the Star-Telegram for over 21 years, beginning October 4, 1953, and continuing through October 13, 1974. One last column appeared on March 9, 1975.

Although Texas birding was usually the topic of her columns, Jessie Maye used them to discuss birds from all over the United States, Central America and the Caribbean. Her first column was titled "Migratory Birds Now in Passage." A sampling of headlines includes "Goldfinch Presents Yule Significance" (December 23, 1954); "Society Spots 150 Kinds of Birds" (May 2, 1965); "Tipsiness Purely Coincidental in Fermented Berry Feastings" (September 20, 1970); and "Traveler Follows Gray Whales to Baja California, Sees Wandering Tattler" (February 17, 1974). The newspaper gave her free rein in selecting the subject of each column. Over the years, Jessie Maye negotiated higher payment for writing her column, and was being paid $20 per article at the time she retired.

Charlie Cooke, Jessie Maye's nephew, recognized the significance of the information embodied in his aunt's journalistic efforts and obtained her permission to take her Star-Telegram tear sheets to his home in Washington, D.C. He scanned each column individually and in the context of its original newspaper page to standards recommended by the Library of Congress. Having suggested that the birding columns would make a wonderful digital resource, Cooke deeded his digital files to Special Collections in the fall of 2005. At the same time, the estate of Jessie Maye Smith gave her collected Star-Telegram tear sheets to Special Collections. Significantly advanced by Cooke's scanning efforts, creation of a web site featuring Jessie Maye Smith's birding columns has become part of the UT Arlington Library's strategic plan.

Just three days shy of her 98th birthday, Jessie Maye Smith passed away in Fort Worth. The city lost a grand lady, but its citizens will continue to enjoy the fruits of her labors for generations to come. ☺

For more information about the Fort Worth Star-Telegram Birding Columns, contact Brenda McClurkin at (817) 272-7512 or at mcclurkin@uta.edu.
Among the collections that make up the Texas Labor Archives, the records of the Professional Air Traffic Controllers Organization (PATCO) form one of the largest groups of accessions. Nearly 30 different accessions total more than 125 linear feet. These PATCO collections are one of the two largest holdings of PATCO material in the nation. (The other large PATCO collection is at the Southern Labor Archives at Georgia State University in Atlanta, Georgia.) Complementing Special Collections’ PATCO archival collections are negatives from the Fort Worth Star-Telegram Collection and oral history interviews. These materials document one of the most controversial strikes in recent history.

This year marks the 25th anniversary of the 1981 Professional Air Traffic Controllers Organization strike. At 7:00 a.m. on August 3, 1981, 12,500 PATCO members walked off their jobs. PATCO had at that time been in negotiations with the Federal Aviation Administration (FAA) for several months. Four hours after the walkout, President Ronald Reagan announced that the controllers had 48 hours to return to work or they would be fired, as it was illegal for federal workers to strike. On August 5, 1981, President Reagan fired 11,345 PATCO strikers who had not returned to work. The fired workers constituted about 75 percent of the controllers employed by the FAA. President Reagan also announced that the fired controllers would be ineligible for employment with any part of the federal government. Federal marshals began arresting PATCO leaders from the national level down to the grass roots level. (PATCO issued instructions to the wives of its members on what to do if marshals came to arrest their spouses.) The strike lasted for 17 months, during which time the union was fined millions of dollars, its 3.5 million dollar strike fund was frozen, and the union finally was decertified to represent air traffic controllers.

The actions of the strikers, their union, other labor unions, and the President of the United States raise questions that are important to us today.

Robert Poli, PATCO president, received a standing ovation at the national AFL-CIO convention, yet delegates failed to call a one-day sympathy strike.

Why did a strike by a union that had prepared for it for more than two years have such drastic results, produce so little, and have such a stark outcome? PATCO had done studies to support its claims about working conditions, and the federal government had conducted studies that supported the strikers’ arguments and had made recommendations to the FAA for actions to correct the problems. However, the FAA implemented few of the recommendations made by the various commissions and studies. Also, the controllers failed to make clear to the public and Congress that they were protesting the conditions they worked under and their inability to change them.

And, finally, why did President Reagan fire the air traffic controllers? Other federal government employees such as postal workers, Government Printing Office workers, and employees of the Library of Congress had staged prior strikes and none of those workers were fired. Between 1968 and 1978 PATCO had staged nationwide slowdowns and sickouts to improve pay, training, staffing,
and retirement benefits; to reduce hours; and to respond to actions by the FAA such as the involuntary transfer of union activists. There were no firings for these actions. While the 1935 Wagner Act had been interpreted as allowing the permanent replacement of striking workers, few employers had done so prior to 1981. President Reagan by his response to PATCO broke this American industrial relations taboo. While flagrant union-busting had been seen as unethical and un-American, President Reagan changed all that.

The questions posed above illustrate that something went terribly wrong with the negotiation process in the 1981 PATCO strike. To understand what happened one needs to understand the characteristics typical of air traffic controllers and the relationship the controllers had with the FAA. First, air traffic controllers are very proud of the work they do and are aware of the importance of each decision they make while guiding aircraft though the skies. Controllers have stated that they always had to be at the top of their game. They could never admit that they had limitations. Being a good controller means thinking in four dimensions at once. Some have described it as being inside a video game. Others have described controllers as a breed apart: giants, macho, crazy, eager, proud, dedicated, and loving the job that made life exciting, dangerous, and real. A five-year (1973-1978) $2.8 million study found that air traffic controllers suffered hypertension and cardiac problems at two to three times the average. Alcohol abuse and family problems were recognized as other problems caused by the stress of controlling aircraft. This stress was brought on by increased traffic levels, failing equipment, inadequate staffing levels, mandatory overtime, and an “us vs. them” attitude between PATCO and the FAA. Studies commissioned in the 1970s by the Secretary of Transportation and the FAA indicated that employee-management relations were in “extensive disarray.” The reports recommended sharp reductions in hours worked, upgrade of facilities and equipment, reduction of required overtime, pay revisions, and elimination of an autocratic management system that yielded little reward for employees and resulted in a fear by controllers of burnout. The FAA ignored the warnings in the reports and implemented few of their recommendations.

While air traffic loads were increasing, the FAA demanded that the controllers handle the increased load with staffing that was below the agency’s own standards. When PATCO pointed out this problem, the FAA revised its facility staffing level standards to bring itself into compliance1. Historians have observed that the FAA had a virtual monopoly on the employment of air traffic controllers and this monopoly gave it little incentive to change its management style or improve worker conditions. Also, the FAA has a dual mandate to enforce and monitor air safety and to promote air travel. Thus, while airlines wanted more flights, controllers were protesting increased traffic loads relative to the level of staffing. The FAA reacted quickly to stifle PATCO demands to regulate flight schedules in order to even out the volume of air traffic throughout the day, fearing that scheduling changes would slow traffic. The tension between these dual

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Echoing PATCO’s concern over health issues, an air traffic controller’s son holds a strike placard while on the picket line, August 5, 1981. Fort Worth Star-Telegram Collection.

Striking air traffic controllers form a picket line around the Fort Worth Air Route Traffic Control Center on August 5, 1981. Fort Worth Star-Telegram Collection.

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purposes led the FAA to blame problems in air traffic control on the individual controllers rather than on the system or employment practices.

By 1981, relations between labor and management were at an all time low. Controllers complained of low staffing levels, obsolete equipment, limited transfer opportunities, and a harsh authoritarian leadership. Contract negotiations between PATCO and the FAA began in February of 1981. In March of 1981, PATCO completed the fifth and final survey of contract and strike preparation attitudes of its members. Nearly 80 percent of the PATCO membership said they would support a strike. In June, the FAA presented its final offer and 95 percent of the members of PATCO rejected it. Negotiations broke down on August 3, 1981, and 85 percent of PATCO’s members went on strike. On August 5, President Reagan fired 11,345 PATCO strikers, vowing they would never work for the federal government again. The FAA immediately implemented flow control (distributing the number of flights evenly throughout the day), something PATCO had asked for but the FAA had refused to do before the strike. On December 9, 1981, President Reagan issued a directive that allowed the fired controllers to apply for federal employment in any agency except the FAA. The ban on FAA employment of fired controllers remained in effect until August 12, 1993, when it was lifted by President Clinton.

With the decertification of PATCO a new union arose to represent the controllers: the United States Air Traffic Controllers Organization (USTACO). This union lasted two years and was followed by PATCO LIVES, which became defunct in the 1990s. Today, the National Air Traffic Controllers Association (NATCA) represents air traffic controllers.

The PATCO collections in the Texas Labor Archives document the history of PATCO, the history of the strike and its effect on the fired controllers, and the aftermath of the strike. The collections include records of PATCO National Headquarters, PATCO Southwest Region, DFW Tower Group, Washington D.C. Air Route Traffic Control Center (ARTCC), other ARTCCs from around the country, various control towers, and personal records of PATCO officers and members. Of special note are the Arthur B. Shostak papers. Shostak authored one of the seminal works on the PATCO strike, *The Air Controllers’ Controversy: Lessons from the PATCO Strike*. His papers include his research notes, correspondence, newspaper clippings, interviews with fired controllers, government reports, and PATCO newsletters.

Other PATCO collections at UT Arlington contain material dealing with the founding of PATCO and its history, grievances, and safety and health studies conducted by the government. Reports filed by tower personnel regarding unsafe air traffic conditions and systems failures are included as are termination files; negotiation diaries; pre-strike questionnaires to PATCO members (including tabulated results and some raw data); air traffic controller training manuals; minutes of national and local executive boards; videotapes of PATCO news conferences and television reports about PATCO; and newsletters from PATCO (at both the national and local levels), USTACO, and PATCO LIVES.

The PATCO collections housed at The University of Texas Arlington have been used by students, scholars writing histories of PATCO and the strike, a documentary filmmaker producing a film about the strike, and other researchers. For more information about the PATCO collections, contact Gary Spurr at (817) 272-3393 or at spurr@uta.edu.

Endnote