

March 15, 1941.

Mr. Walter Frese,
HASTINGS HOUSE
135 Front Street,
New York City.

Dear Mr. Frese:-

At long last the manuscript and pictures, or rather the pictures and manuscript, of "The Story of The Southwest in Pictures" is ready for you and is being sent with this mail to you. I have mounted the prints on a moderately heavy card for the binders so as to protect the corners which makes the whole seem more voluminous than it really is.

Mr. Nusbaum was unable to re-check this ms. as he is in Washington and extremely busy on a large project. He turned this over to his assistant Erick Reed, of the National Park Service archaeological division, and I had several interesting comments from him. I was glad to have a perfectly fresh angle on this as Mr. Nusbaum already knows the material. One was the title. To the scientist this title appears too inclusive, whereas I cover only the San Juan and Rio Grande River drainages. I see his point, but at the same time, it does cover either by word or by picture the general comprehensive history. He suggests "Pictures of Prehistoric and Present Pueblos" or "The Story of the Pueblos", but adds that in this event of the use of either of these titles, the group of Spanish American village pictures should be taken out. As I see the Southwest a touch of the Spanish American is essential in the "Story of the Southwest". So, in the event that you should consider this as a publication I leave it to you.

Also Mr. Reed feels certain omissions particularly of the Developmental Pueblo and Regressive Pueblo. Well, the truth of the matter is that these remains are so fragmentary that there is little PICTURE material of interest, and I feel that as long as they are explained and referred to in the text it is all that is necessary. One last comment from him is the use of the end piece. The Indian I had pose for me for this was a Navaho. Of course the archaeologist or anthropologist would spot this. Even so, the Navaho is a part of the Southwest though not touched upon in this series. However, he failed to criticize the use of other Navaho models in the pictures with figures in the early Mesa Verde series. They were

used symbolically and in making this end piece the entire thought was symbolical. However to give you an alternative I have included my Acoma Old Woman. She is, of-course, the pure Pueblo, and though Acoma is not included, she is typical PUEBLO Indian. I shall be interested to know which appeals to you. The average reader would never question the Navaho, and I believe that he is my preference as the picture somehow is more symbolic of the race and not so individual. Also I should like to save the Acoma Woman for a little book on the Acoma Pueblo which I hope may be something to follow. I already have about eight or ten good things for such a series, but more of this at a later time.

I sincerely hope that the whole will appeal to you and that it is not too late for the coming season which promises to be a big tourist year in this part of the country. The possibility of seeing these photographs reproduced with your fine photogravure is a pleasant one.

Very sincerely yours,