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## Exiled from Isleta Monsignor Frederick Stadtmueller's Expulsion from the Pueblo, 1965

By Richard Melzer

A 42-year-old German priest sat quietly in a rear pew of the St. Augustine Catholic Church in Isleta. Msgr. Frederick A. Stadtmueller had been the parish priest in the Indian community for 10 of his 25 years in the priesthood.

As he watched the 11:00 morning mass on June 27, 1965, Msgr. Stadtmueller reflected on all that he believed he had accomplished over the last decade. Msgr. Stadtmueller recalled that when he arrived in Isleta in July 1955 there was only one Sunday mass, at 8:00 a.m. Now, with many more local residents attending, three masses were scheduled each Sunday. The church had become so active that Msgr. Stadtmueller had required a second priest, Fr. Del Thomas, to help out.

### Remodeling the Church

Work had also progressed in and around the church itself. Built in the early 17th century, largely destroyed in the Pueblo Revolt and rebuilt in the 18th century, St. Augustine's ancient roof and terrone walls were in urgent need of repair. As was done at several churches in the Rio Grande valley, Msgr. Stadtmueller had had the exterior walls covered with tons of Portland cement. His intention was to reinforce the structure and preclude the need to replaster its walls each spring.

Msgr. Stadtmueller had also removed the church's wooden bell towers, replacing them with towers made of concrete bricks. Telling visitors that the church's two old copper bells "sounded terrible," Msgr. Stadtmueller installed a new bell from Cincinnati that operated electronically.

The priest had had a new concrete sidewalk built, extending from the church gate on the pueblo's plaza to the front door of the church. By 1960 he had had a circular 30-ft. concrete slab built where pueblo residents could dance their ancient dances without disturbing the campo santo, or cemetery grounds, in front of the church. He had landscaped the area with cacti.



Governor Andy Abeita attempts to meet with Archbishop James Peter Davis after mass at Isleta, July 4, 1965

There were rumors that Msgr. Stadtmueller had plans to pave part or all of the plaza so that people could park their vehicles more conveniently on pavement rather than on a dirt surface, especially during New Mexico's windy spring season.

Msgr. Stadtmueller had been so eager to proceed with his restoration plans that he had neglected to secure permission from the archdiocese in Santa Fe. Architect Van Dorn Hooker recalls the day he and his partner, John McHugh, were called to an urgent meeting at Archbishop Edwin V. Byrne's office to discuss the situation in Isleta. Msgrs. Francis Reinberg and Stadtmueller were also present, although Stadtmueller never uttered a word. Clearly upset, Archbishop Byrne arranged for Hooker and McHugh to take over the restoration project as soon as possible.

The architects got to work immediately, measuring every part of the church. Inspecting the structure's leaking roof, Hooker discovered 3" to 4" of pigeon droppings on top of the old asphalt roof. A new roof was installed, as were new mahogany pews, florescent lighting, a loud speaker and a modern heating system. McHugh designed a new adobe front, although Stadtmueller was allowed to keep his concrete block bell towers.

Frederick Stadtmueller was proud of all that he had done in Isleta. Promoted to monseigneur by Archbishop Byrne's successor, James Peter Davis, he felt sure that his superiors in the Catholic Church were satisfied with the progress he had made, despite his initial, unapproved haste.

### Bavarian Roots

Msgr. Stadtmueller was in fact pleased with everything he had accomplished since he had first arrived in the United States on April 2, 1928. Born in Bavaria, he had grown up in a large family that faced hard times after Germany's humiliating defeat in World War I. Able to grow little more than weeds on their farm, Stadtmueller and his family eventually lost everything they owned. Their father could only find work milking cows.

Somehow the Stadtmuellers scraped together enough money to migrate to the United States and start a new life. The voyage across the Atlantic took ten days and was so rough that many fell ill, including two of Fred's six brothers and sisters. Like millions of immigrants before them, the Stadtmueller family arrived at Ellis Island in New York Harbor.

Family members took any work they could find in their new country. In one instance, Fred helped a farmer build a barn after the man's original barn had blown up. With Prohibition still enforced, the farmer had tried to make some extra cash by becoming an amateur bootlegger, making illegal whiskey with a still built in his barn. Things went terribly wrong with the still. The barn had burned quickly.

Fred attended high school in Columbus, Ohio, but experienced a lot of bullying from classmates who teased him about his inability to speak English. He forced himself to learn English in three



Msgr. Frederick Stadtmueller being escorted off Isleta Pueblo, June 27, 1965

weeks "for self-defense," in his words.

Despite the Great Depression, Fred attended four years of high school, four years of college, and four years of seminary before he entered the priesthood in mid 1940. Requesting an assignment in New Mexico, the new priest first served in Santa Rosa and then as the assistant pastor in the Sacred Heart Church in Albuquerque's South Valley.

### The Flying Padre

Msgr. Stadtmueller's third parish in New Mexico was far to the northeast, in Harding County. Arriving in November 1943, he discovered that his parish included eleven mission churches spread over 4,000 square miles of desolate ranch land. He tried to travel to his mission churches by car, but soon found that his Model A Ford was too slow and too vulnerable to flat tires to be effective. It was 74 miles to Tucumcari, the nearest large town.

Always impressed by modern aviation and high speed vehicles, Msgr. Stadtmueller was determined to learn how to fly and visit his parishioners by air. For \$8 an hour, a pilot in Las Vegas, New Mexico, taught him how to fly. A friend lent him \$2,200 to purchase a Piper Cub, which he flew and fixed as needed. In his words, he and the plane got to "understand each other."

Perhaps inspired by Charles Lindbergh's "Spirit of St. Louis," the priest called his plane the "Spirit of St. Joseph," the patron saint of his parish church in Mosquero. Msgr. Stadtmueller flew as many as 12,000 miles per year, traveling to say mass, preside at funerals, baptize babies, and counsel his mostly Hispanic parishioners. The priest and his plane were also available for emergencies, especially when people on isolated ranches needed immediate medical attention.

News of the flying priest soon spread, attracting notice from across the country. In 1951 a young producer named Stanley Kubrick made an 8-minute movie, titled "Flying Padre," about two typical days in Msgr. Stadtmueller's life in the air and among his parishioners. It was Kubrick's

only movie to star an airborne priest, although his most famous film, "2001: A Space Odyssey," featured unusual air travel as well.

Msgr. Stadtmueller served St. Joseph's parish for 11½ years. He was content with his life and had no real interest in change. He enjoyed flying, raising canaries, and collecting guns, some of which he used to hunt. His long-time housekeeper, Josephine Haffnet, catered to his cooking and housekeeping needs.

### A Clash of Cultures

But then Archbishop Byrne assigned Msgr. Stadtmueller to a new parish, miles, some might say worlds away from the arid, flat terrain of northeastern New Mexico. Stadtmueller was sent to Isleta in the Rio Grande Valley in July 1955.

Msgr. Stadtmueller knew nothing about Isleta and Isetan culture, no less about Tiwa, the Isetan language. When Archbishop Byrne came for a confirmation ceremony in October 1955 he invited Isleta's governor and the lieutenant governor to socialize with their new priest. The governor asked Msgr. Stadtmueller if he intended to learn Tiwa, as many previous priests had, including the beloved Msgr. Anton Docher, who had served at the pueblo for more than 28 years before his death in 1928.

Msgr. Stadtmueller replied that he might learn the language if he was there 28 years. He said that he had been sent to pastor a Catholic church, not necessarily to learn the local language and culture. It was hardly the answer that the governor and lieutenant governor had wanted to hear.

Msgr. Stadtmueller gradually learned about Isleta culture, in his words, "with good ears and good friends" in the pueblo. But his focus was always on the Catholic Church and its needs, even if it meant offending local residents.

The Catholic Church had lived in relative peace with the pueblo Indians of New Mexico since the Pueblo Revolt of 1680. The revolt, the largest of its kind in all of American history, had been mainly caused by the intolerance of Franciscan

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missionary priests who did not allow the practice of ancient Indian religious ceremonies. Over 400 Spanish settlers, including 31 priests, had been killed in what some pueblos still call the first American war for independence.

The Franciscan priests who returned to New Mexico in the Spanish reconquest of the 1690s seemed to have learned their lesson well. They were far more willing to live side-by-side with the pueblos' religious leaders and their religious practices. The Franciscan goal was to convert the pueblos' residents over time, and not necessarily all at once.

At Isleta, the one Franciscan who still interfered in the pueblo's native customs was asked to leave. He voluntarily moved, "finding himself in such conditions that prevented him from serving the mission" in 1791. A precedent had been established in the pueblo.

If Msgr. Stadtmueller ever read about Isleta history, he did not appear to have learned from it or believed that it was relevant to his work as a priest in the mid 20th century. Behaving more like the Franciscan missionaries (and martyrs) of the 17th century than those of the 18th century and later, Stadtmueller was uncompromising in his stand on many issues. Stadtmueller insisted that he was only doing what was expected of him as a Catholic priest. A clash of cultures was inevitable.

### Objections to the Priest

Much of the "progress" that Msgr. Stadtmueller was so proud of in his decade-long service in Isleta was seen as offensive by many village elders and local residents. Many appreciated most of the physical improvements at the church, but objected to the concrete walk built over the campo santo to the church door. Even more strenuously, they criticized the new cement slab they were told to dance on, saying that their ceremonies were meant to be performed on bare earth, not artificial surfaces. The slab was never used for dancing. At one point a black swastika was painted on its surface as a symbol of protest.

Other Isletans complained about the money Msgr. Stadtmueller raised to pay for all the objectionable changes he had made at St. Augustine's. The priest required each family to make monthly contributions. Rather than require a tithe, or 10 percent of their income as the Bible instructed, Msgr. Stadtmueller asked for 5 percent, a reasonable amount in his estimation.

Many still objected, especially given the pueblo's general poverty. It was said that Msgr. Stadtmueller refused to marry couples or even baptize their babies unless they could "prove" that they were Catholics by regularly attending mass and regularly contributing money to the church. Some suspected that their hard-earned contributions were going to Msgr. Stadtmueller himself, noting that he visited Europe each year and at one point replaced his Volkswagen with a Mercedes Benz.

Some Isletans voiced concerns regarding Msgr. Stadtmueller's comments from the pulpit, especially when he referred to non-religious issues during Sunday mass. He often spoke about the need for increased police protection, a new fire truck, and a public library on the pueblo. By 1959 his sermons became more secular and more intense, boldly preaching the "virtues" of assertiveness and competition, alien values in traditional Indian cultures.

At other times Msgr. Stadtmueller reportedly ridiculed pueblo culture by calling traditional Indian costumes "rags." He called women who wore ceremonial shawls the "black shawl people." He even referred to traditional foods as "slop." He denounced Indian beliefs and rituals as "pagan," "heathen," and "stupid." When called to the homes of grieving families, he was accused of being sarcastic, rude, and impatient with those who could not "control themselves" in their sorrow.

Msgr. Stadtmueller even refused to participate in Isletan traditions tied to the

Catholic Church. The priest would not participate in the important blessing of the fields each spring and objected to religious processions in which women walked barefoot to show their penance. He was particularly opposed to allowing native dances performed in the church nave at Christmas.

When called before the pueblo council in 1962, the priest was asked directly if his ultimate goal was to destroy Isleta's culture and ancient religion. Without hesitation, he answered, "I will spell it out so that you will not misunderstand me: Y-E-S. It is my duty."

One Easter Sunday Isleta police had barricaded all entries to the plaza to prevent traffic from interfering in the traditional dances scheduled that day. Seeing the barricades, Msgr. Stadtmueller rushed to remove them, saying that they prevented his parishioners from parking on the plaza on their way to Easter mass. The priest finally relented, but a similar incident occurred in February 1964 when Stadtmueller threatened to get one of his guns if the barricades were not removed.

Some residents grew concerned about Msgr. Stadtmueller's gun collection, questioning why a man of God would need so many weapons and need to kill animals for sport. When a pueblo governor asked Stadtmueller what he intended to do with all his guns, he laughingly replied, "You never know when there is going to be another Indian uprising."

Msgr. Stadtmueller was also accused of harassing Isleta residents who went to a Baptist missionary church on the reservation. Mormon missionaries said that many residents refused to talk to them for fear of repercussions from their priest.

Disgruntled by these and other affronts, 127 men and women had signed a petition demanding that the priest be replaced in 1964. Others protested in appeals written directly to the archbishop in Santa Fe. Msgr. Stadtmueller's harshest critics claimed that "He thinks he is God and is respectful of no one."

Msgr. Stadtmueller replied to these many accusations by calling them "out-and-out lies" fabricated by his enemies to discredit his work in Isleta. He dismissed the 1964 petition signed by only 127 of the more than 2,200 residents of the pueblo and even suggested that the 127 thought they were signing a petition for the installation of modern sewers. He called accusations that he interfered in the Baptist mission "the biggest lie" of all. He continued to defend his opposition to Indian religious practices, declaring that the people of Isleta "don't know they can't practice two religions."

### Strained Relations and an Ultimatum

Relations between the priest and local political and religious leaders only worsened over the years. The long-smoldering feud finally culminated in 1965 when Msgr. Stadtmueller refused to participate in a procession on St. Augustine's feast day.

Governor Andy Abeita and his lieutenant governor, Louis Lente, met with Msgr. Stadtmueller on Friday, June 11, 1965, to discuss the procession. According to Governor Abeita, Stadtmueller told the pueblo leaders that he did not feel compelled to participate in the procession simply because it had been a tradition. Stadtmueller reportedly said that Isleta's "traditions were nothing, that they can be changed."

Abeita replied that as the governor of Isleta he had the power and duty to protect the religious beliefs of his people, as guaranteed in the *Bill of Rights* of the *U.S. Constitution*. In order to protect this religious freedom, Abeita told Msgr. Stadtmueller that he must leave Isleta voluntarily by 6:00 p.m. on Sunday, June 20, 1965.

Defiant, Msgr. Stadtmueller asked Abeita to officially inform him of this order in writing. The governor obliged the following day, asserting in a letter to the priest, "If you do not leave this Pueblo voluntarily.... I and my officials [of] the



91-Year-old Msgr. Frederick Stadtmueller with a picture of himself as a young priest, May 14, 2005  
(Photograph by Richard Melzer)

Executive Branch will have to take steps in escorting you out of the reservation on June 21." The governor sent copies of his ultimatum to Archbishop Davis, to New Mexico Governor Jack M. Campbell, to high officials of the United Pueblos Agency in Albuquerque, and to the New Mexico Association of Indian Affairs in Santa Fe.

June 20 came and went without any indication that Msgr. Stadtmueller intended to leave Isleta on his own accord. He in fact refused to leave, contending that only Archbishop Davis had the authority to order him or any priest to abandon his church post. Agreeing to leave in response to Governor Abeita's ultimatum would be like a Catholic priest in Albuquerque agreeing to abandon his parish simply because the mayor of Albuquerque ordered him to do so.

June 21 also came and went without Governor Abeita taking more forceful action to evict the parish priest. Each side waited for the other to blink. But nothing happened in a tense standoff that lasted a week.

Finally, Governor Abeita and eight Isleta councilmen were able to discuss their grievances with Archbishop Davis in Santa Fe on Saturday, June 26. The Isleta leaders were encouraged by the cordial session, believing that the archbishop had promised that Msgr. Stadtmueller would be promoted to a new position outside the pueblo within the year.

But later that evening an *Albuquerque Journal* reporter contacted Abeita with the news that Archbishop Davis had publically denied that he planned to transfer or promote Msgr. Stadtmueller. Abeita felt like he had played his last hand and had been bluffed. He met with members of the pueblo council and all agreed that they had only one last course of action.

### Forced into Exile

And so it was on Sunday, June 27, when Msgr. Stadtmueller left St. Augustine's after the 11:00 mass that Governor Abeita, Sheriff Pablo Abeita, and other pueblo officials confronted the priest with orders that he must leave the pueblo immediately and permanently.

Msgr. Stadtmueller responded by entering the rectory, retreating to a bedroom near the kitchen, and locking himself inside. The Indian leaders followed, although they were not sure if Msgr. Stadtmueller had gone to the bedroom to arm himself in preparation for a potentially bloody showdown.

Shouting through the door, a policeman announced that the priest had five minutes to come out. When Msgr. Stadtmueller shouted back that the governor didn't know what he was doing, Governor Abeita answered, "Oh yes I do. I've taken it for nine years, and I'm not taking it anymore."

Msgr. Stadtmueller replied by bursting through the door and shouting, "How dare you. This is brutality. This is totalitarianism," to which Abeita responded, "We have had your

totalitarianism for the past nine years."

Msgr. Stadtmueller was led into the courtyard where handcuffs were snapped onto his wrists and he was escorted to a waiting police vehicle parked in the plaza. Newspaper photographers captured the dramatic moment on film. Dozens of witnesses watched a small scuffle occur as the priest refused to ride in the police vehicle like a common criminal. Given the option, he chose to walk into exile.

With a police vehicle following closely behind, Governor Abeita led Msgr. Stadtmueller to the northern edge of the pueblo. There in the center of Isleta Blvd. with traffic backed up in both directions, the governor bade Msgr. Stadtmueller his official farewell.

### Reaction

News of the unusual event spread across the state, throughout the nation, and around the world. Hearing of his priest's ousting in Isleta, Archbishop Davis responded by closing St. Augustine's and padlocking its large wooden doors. Newspapers, including the *Belen News-Bulletin*, reported the incident with many photos, considerable detail, and lengthy editorials. Within a month *Life* magazine published a large photo of Msgr. Stadtmueller being led away in handcuffs. The magazine's racist headline read, "White Father Is Heap Bad Medicine."

Reaction to the forced exile varied in Isleta. An elderly resident was quoted as saying that "even in Russia I know damn well they don't tie up and handcuff a religious man, and it shouldn't have happened here. I am ashamed."

But other residents applauded Governor Abeita's actions. A crowd of over 300 men and women gave their leader a standing ovation after he delivered a long report on the situation, making his remarks in his Tiwa language. One by one, the tribal elders asserted their support for Abeita's conclusion that he had been left with no other alternative in dealing with the defiant monseigneur.

Meanwhile, almost a hundred letters arrived in Isleta from as far as California in the west and New York in the east. The vast majority were supportive. One letter writer said, "We do not want to see your village reduced to a white man's town." Another wrote, "Do not tolerate further destruction of the soul and religion of the American Indian." Some letter writers enclosed as much as a \$100 "toward your legal expenses, if needed."

Archbishop Davis visited Isleta a week after Msgr. Stadtmueller's expulsion, saying three masses on Sunday morning, July 4. Davis criticized Governor Abeita's actions, asserting from the pulpit that only he had the authority to dismiss priests in his diocese. He proclaimed that St. Augustine's would remain a "dead church" until Msgr. Stadtmueller returned and received a formal apology from the governor.

The archbishop nevertheless announced that he was willing to negotiate all issues as long talks were held "on mutual terms." When Governor Abeita requested a meeting to begin such

a discussion after Davis's third mass of the morning, the archbishop said that he was needed back in Santa Fe and did not have time to talk.

Governor Abeita also attempted to resolve the crisis by writing to Pope Paul VI at the Vatican. Abeita asked the pontiff to suggest a compromise acceptable to all sides. The pope did not reply. Growing increasingly impatient, a dozen Isleta residents went so far as to file a civil suit in federal court, charging that they had been denied their religious freedom by the actions of their tribal government. Judge H. Yearle Payne dismissed the case in early 1969, saying that it was a conflict between tribal factions that did not really involve the freedom to worship.

#### Life in Exile

Years later, Msgr. Stadtmueller remembered the trying days of his early life in exile. The same day he was escorted from Isleta, he was given a "temporary trespass pass" to return that evening and collect his father, who had been staying at the rectory, his housekeeper, Josephine Haffnet, and at least some of his belongings. Three weeks later he sent three trucks to retrieve the balance of his possessions after Governor Abeita gave notice that they would all be confiscated if he did not act by Friday, July 16.

Msgr. Stadtmueller recalled the help he received from several kind people from Isleta and the surrounding communities. Norman "Doc" Phillips, a veterinarian in Los Lunas for 52 years, remained a good friend and provided free care for Stadtmueller and his housekeeper's pet Chihuahua. Others remembered the priest fondly and at least one former pueblo council member made a dying wish that the exiled priest conduct his funeral mass when he died in 1966. The *Albuquerque Journal* reported that the funeral was held "without incident" and the church was "filled to overflowing."

Msgr. Stadtmueller also remembered how the trauma of his exile caused him many sleepless nights and frequent nightmares. Fearing that he was going to be killed, he exhibited symptoms of having suffered a nervous breakdown. He traveled to Germany to stay with a cousin, hoping that long, peaceful walks might help speed his emotional recovery. Eventually, he returned to New Mexico

resumed under Fr. John R. Regold of the Ascension Parish in Albuquerque. Perhaps to save face, Msgr. Stadtmueller conducted one mass on each of three Sunday mornings, although he had now been permanently assigned to the Holy Ghost parish.

Four years later the first full-time priest since 1965 was assigned to Isleta. Msgr. Francis Reinberg had served in New Mexico for 39 years when he was assigned to St. Augustine's. Over the years, Fr. Reinberg had served as a parish pastor and in several capacities within the diocese of Santa Fe, often in troubleshooting roles. He had, in fact, been present at the meeting Archbishop Byrne had called to secure the services of architects Van Dorn Hooker and John McHugh when Msgr. Stadtmueller had begun to restore St. Augustine's without prior permission.

Fr. Reinberg was assigned to Isleta by a young new archbishop, Robert F. Sanchez (ordained in mid 1974) who promised many changes within the diocese. Sanchez would in fact be the first archbishop in the Diocese of Santa Fe to apologize to the pueblo Indians for grievances reaching as far back as the Spanish colonial era.

Changes in attitudes and practices were apparent soon after Fr. Reinberg's arrival in Isleta. As proof that he respected native traditions, Fr. Reinberg approved a request that the hated concrete slab that Msgr. Stadtmueller had installed in the church courtyard be removed. Indian dances on sacred ground in the courtyard resumed. In the words of former Governor Abeita, he was "very happy" that the tradition had been restored.

#### Last Days

Msgr. Stadtmueller finally retired to a home not far from the northeast intersection of I-40 and Isleta Boulevard, the very place where Governor Abeita had left him when he had been escorted from the pueblo in handcuffs in 1965. It would be difficult to be any closer to Isleta without actually living on the pueblo. It was as if the priest still hoped to restore his dignity by defiantly standing his ground so close to where he had been publicly shamed.

I interviewed Msgr. Stadtmueller at his home on May 14, 2005, a week before his 92nd birthday and 40 years after his

clear, firm voice, "There was nothing I would do differently at Isleta because I acted as a Catholic priest in a Catholic parish."

Msgr. Frederick A. Stadtmueller died of cancer at age 95 on August 22, 2008. In his final months he had moved to Rocky

the product of sincere appreciation and cultural cooperation at last.

(The author wishes to thank Isleta historian Ted Jojola and architect Van Dorn Hooker for their assistance in the writing of this article.) ~RM



San Agustín de la Isleta Mission, built of terrones, with wooden Gothic Revival elements  
Photograph taken in 1925.

Mount, Virginia, to be near relatives. His funeral was held at Albuquerque's Holy Ghost Church; his remains were buried in an Albuquerque Catholic cemetery. His obituary in the *Albuquerque Journal* said nothing about the turmoil in Isleta, no less his controversial role at St. Augustine's.

#### New Days

Meanwhile, the Catholic Church in Isleta has thrived with a succession of pastors who have worked well not only as Catholic priests, but also as respected and respectful members of the Isleta community.

Fr. James T. Burke revealed his respect for Isleta's culture and history by collecting, copying, and distributing old photos of the pueblo at each of a hundred Sunday masses. Fr. Burke compiled the photos in a bound volume titled, *100 Sundays at Isleta*, printed in 1979.

A later priest, Fr. Bernard Loughrey, was so admired for his work at Isleta from 1985 to 1999 that his image is preserved in a stained glass window on St. Augustine's west wall.

The church building itself has undergone a comprehensive restoration, planned over a period of five years and completed in 2012 after 16 months of intensive, careful labor. The original church, in all of its historic detail, has been restored as a Cornerstone project with the support of Gov. Frank Lujan, chair of Isleta's Restoration Committee.

Over 375 tons of cement, applied to cover the old terrones in 1959, have been removed. Rather than preserve the original terrones as intended, the cement had actually weakened the old bricks and would have destroyed the entire structure if nothing had been done to rescue the walls. Over 75,000 new adobes, plus thousands of recycled ones, were used in the enormous project.

Symbolically, the rigid concrete that Msgr. Stadtmueller had used to cover the church in 1959 had damaged the traditional adobes, much like the rigid ideas that Msgr. Stadtmueller had tried to implement had harmed Isleta's traditional culture and values. Isleta's church has now been restored to its former beauty,

#### Editorial Note:

In her article "Test of Faith: Maintaining Religious Tradition in Tough Country," published in *La Crónica de Nuevo México* (December 2005) No. 66, Sharon Karpinsky includes Stadtmueller as "The Flying Padre."

In 2012 St. Augustine Church was recognized by the Architectural Heritage Preservation Award from the State of New Mexico, Historic Preservation Division and the New Mexico Heritage Preservation Alliance. The award is given for the preservation, restoration, stabilization or rehabilitation of historically significant buildings, structures and objects or other efforts to protect them. In 2013 St. Augustine Church received an award from The National Trust for Historic Preservation. (See page 5 of this issue.)

Richard Melzer is a past president of the Historical Society of New Mexico. He is a frequent contributor to *La Crónica de Nuevo México* and a prolific writer and speaker. Melzer is a professor at University of New Mexico Valencia Campus. As a New Mexico Statehood Centennial project, Richard wrote *New Mexico: Celebrating the Land of Enchantment*, a 336-page book. To his credit, Melzer has also written several New Mexico history textbooks and many other books on a variety of topics about the state's history. Among his many awards Richard received the 2013 Lansing Bloom Award and the 2012 Dorothy Woodward Award from HSNM.

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St. Augustine Mission Church at Isleta Pueblo, as it looks today. The original church was destroyed in the 1680 Pueblo Revolt and was rebuilt after the reconquest in the early 18th century. The pueblo's name comes from the Spanish language which means "Little Island."  
(Photograph courtesy of the New Mexico Department of Tourism, n.d.)

and served at the Church of the Ascension (about 5 miles from the pueblo) where Isletans were told they could worship until the dispute at St. Augustine's was resolved.

On March 1, 1970, Msgr. Stadtmueller was transferred to the Holy Ghost parish in southeast Albuquerque. He served at the church on San Pedro Boulevard, for ten years until he moved to Blue Water Lake and was assigned to temporary positions at as many as 26 different churches on the Navajo Reservation. Strangely, given his experience at Isleta, he did not receive any special training in Navajo history or culture to help him relate to his new parishioners. Apparently, he did not serve in any one parish long enough to cause friction, as had happened in Isleta.

#### Church Reopened

Finally, after five years of closure (except for special masses), St. Augustine's was officially reopened two weeks before Easter in 1970. Religious services, from masses to weddings and funerals,

dramatic expulsion in 1965. Despite a triple by-pass operation in 1979, a quadruple bypass in 1990, cataracts, and the use of a hearing aid, the former priest's mind was as sharp as ever and he said he "couldn't complain." He lived with his loyal dachshund, "Fritz" (which means Fred in German) and with the help of several able aides. His loyal housekeeper, Josephine Haffnet, had died several years earlier.

Msgr. Stadtmueller still liked speedy vehicles, including a powerful motorcycle that he proudly showed me, but did not attempt to drive that day. Given his experience 40 years earlier, the monsignor may never have wanted to be caught again without a fast means of escape at his disposal.

Msgr. Stadtmueller described the events of his life in remarkable detail. He made no apologies for his attitude or behavior in Isleta, still believing that he had done nothing wrong during his ten-year tenure. When I asked if he would do anything differently, he declared in a

## Los Poblanos Historic Inn & Organic Farm Received a National Preservation Award

"Los Poblanos is a true gem for the community and for visitors from across the globe," said Stephanie Meeks, President of the National Trust for Historic Preservation. "Its natural beauty and comfort, combined with its fascinating history and character, make it one of the most magnificent historic properties in the Southwest."

The National Trust for Historic Preservation presented its Trustees Emeritus Award for Excellence in the Stewardship of Historic Sites to Los Poblanos Historic Inn & Organic Farm. On November 1, 2013 the award was presented to the Rembe family during the Richard H. Driehaus National Preservation Conference in Indianapolis, Indiana. The project is one of 18 award winners honored by the National Trust.

The National Preservation Awards are bestowed on distinguished individuals, nonprofit organizations, public agencies and corporations whose skill and determination have given new meaning to their communities through preservation of architectural and cultural heritage. These efforts include citizens' attempts to save and maintain important landmarks; companies and craftsmen whose work restores the richness of the past; the vision of public officials who support preservation projects and legislation in their communities; and

educators and journalists who help Americans understand the value of preservation.

Los Poblanos Historic Inn & Farm has a dynamic history as a farm and cultural center. Built in 1932, Los Poblanos was the nucleus of an 800-acre ranch and experiential farm owned by Congressman Albert G. Simms and his wife, Congresswoman Ruth Hannah McCormick Simms. Los Poblanos served as the Simms' private home, headquarters for their dairy, farming, and nursery businesses, and as a cultural center. Its treasures include original works by Depression-era craftspeople and artists, as well as the building itself, which was designed by John Gaw Meem, internationally recognized for developing the Pueblo Revival Style of architecture.

Today, the Inn has returned to some of its earliest farming and commercial roots. It operates a thriving lavender-spa product business, a working organic farm, and a variety of cultural programs such as field sketching and botanical painting. These programs bring the community together and showcase the values of traditional agriculture as well as preservation. Los Poblanos has made part of its mission to preserve and maintain its architecture, gardens, and open farmland. See National Preservation Awards online at [www.PreservationNation.org/awards](http://www.PreservationNation.org/awards)



Los Poblanos silos are a landmark in Albuquerque's North Valley  
(Photograph from [www.lospoblanos.com](http://www.lospoblanos.com))



## National Trust for Historic Preservation™

### The 2013 National Preservation Award Winners

- Los Poblanos Historic Inn & Organic Farm, Rembe family, Albuquerque, New Mexico
- Louise du Pont Crowninshield Award: Richard Moe, Washington, D.C.
- National Trust/Advisory Council on Historic Preservation Award for Federal Partnerships in Historic Preservation: Presidio Public Health Service District, San Francisco, California.
- The American Express Aspire Award: Recognizing Emerging Leaders in Historic Preservation: Alison King, Phoenix, Arizona.
- Peter H. Brink Award for Individual Achievement in Historic Preservation: Don Worth – Friends of Miami Marine Stadium, Miami, Florida.
- National Trust/HUD Secretary's Award for Excellence in Historic Preservation: Riverside Plaza, Minneapolis, Minnesota.
- Trustees' Award for Organizational Excellence: Cleveland Restoration Society, Cleveland, Ohio.
- The Tony Goldman Award: The Maritime, New Orleans, Louisiana.
- Trustees Emeritus Award for Excellence in the Stewardship of Historic Sites: Los Poblanos Historic Inn and Organic Farm, Los Ranchos de Albuquerque, New Mexico.

### The 2013 National Preservation Honor Award Winners

- African Meeting House, Boston Massachusetts
- Boyle Hotel, Los Angeles, California
- Fort Sam Houston, Fort Sam Houston, Texas
- Indiana Landmarks Center, Indianapolis, Indiana
- Kelly Cullen Community, San Francisco, California
- NSO Bell Building, Detroit, Michigan
- Ogden High School, Ogden, Utah
- St. Augustine Mission, Los Lunas [Isleta Pueblo], New Mexico (See page 3 of this issue for photographs and more information)
- St. Louis Public Library, St. Louis, Missouri
- Warren Cultural Center, Greenfield, Iowa

The National Trust for Historic Preservation, a privately funded nonprofit organization, works to save America's historic places.  
[PreservationNation.org](http://PreservationNation.org)  
[pr@savingplaces.org](mailto:pr@savingplaces.org) or (202) 588-6141

## Henrietta Christmas Receives Award from Daughters of the American Revolution



Henrietta Martinez Christmas  
received the Historic Preservation Award

Henrietta Martinez Christmas received the Historic Preservation Award from the National Daughters of the American Revolution (DAR). This award honors groups or individuals for their volunteer work at the community level.

Christmas is the daughter of Anna Martinez of El Prado and the late Pl. Martinez. She attended Taos High School. She lives in Corrales with her husband Walt.

Christmas received the award for her numerous articles, books, and lectures on Hispanic and New Mexico genealogy. She was also recognized for her docent training, the education of children, and her volunteer work with numerous historical and genealogical societies.

According to a DAR spokesperson this is the first time the award has been given for preserving New Mexico Hispanic records. Christmas is the first Hispanic and the first New Mexican to receive the award.

The award was presented at the Veterans Memorial Park in Albuquerque by the local DAR Chapter on August 28, 2013.

## ~In Memoriam~

**William Chalmers Agnew**, age 65, passed away at his home in Pojoaque on July 28, 2013. Bill was born in Pasadena, California, but attended Harvard for his B.A. in 1970 and went to graduate school at MIT where he received his Master of Architecture in 1976. In Los Alamos, Agnew designed the Bradbury Science Museum, Oppenheimer Place and Aspen Ridge Lodge. He received a number of awards for his architectural work including the NAHB award for the Ventana de Vida apartments in Santa Fe. He designed his personal home in Pojoaque and restored a nearby adobe farmhouse, which is now on the National Register of Historic Places. He practiced architecture in Northern New Mexico for nearly thirty years.

**Evelyn E. Bradley**, age 88, died on May 21, 2013 at the Fort Defiance Indian Hospital where she was born on March 1, 1925. Bradley graduated in 1947 from the Haskell Institute in Lawrence, Kansas. She was fifty-nine years old when former Navajo Nation President Peterson Zah named her as a district court judge. She was known as the Navajo Nation's "Mother of Justice." Bradley served with the Ramah, Tuba City and Kayenta judicial districts in Arizona. See *Albuquerque Sunday Journal*, "Navajo Nation's 'Mother of Justice' Dies, Age 88" by Jenny Kane, p. B-5.

**David Francis Cargo**, age 84, passed away on July 5, 2013. Please note the following correction to "In Memoriam" page 6, *La Cronica* (July 2014), No. 96. Sentence should read "In his autobiography, *Lonesome Dave: The Story of New Mexico Governor David Francis Cargo...*"

**Grace Jacqueline Bloomfield Herring**, age 102, passed away in Farmington, New Mexico on July 29, 2013, just three days before her 103rd birthday. Grace was born on August 4, 1910 in Shiprock to George and Lucy Bloomfield. She was raised in Toadlena with her seven siblings and many Navajo neighbors. It was there where she learned to crochet, embroider and make prize-winning quilts. In addition, she was an accomplished artist and painted the scenery around Toadlena. After her marriage to Charles Herring, she and her family continued to live on the Navajo Reservation.

**Patricia Hannett Hueter** passed away on August 24, 2013 at her home in Albuquerque. She was born in Gallup, New Mexico to James Wallace Hannett MD and Clare Marie McMullen Hannett. Her father and his brother A.T. Hannett (who became Governor of New Mexico) moved from upstate New York to Gallup in the 1910s to pursue their medical and legal careers. The family relocated to Albuquerque in 1929 when Dr. Hannett became chief surgeon and chief of staff at Presbyterian Hospital. Patricia was raised at the historic Monkbridge Manor which at the time was located on North Fourth Street (a bank is now on that site). The mansion, designed by Trost and Trost, was a landmark during its heyday. She attended Sandia Girls School (now Sandia Preparatory School) and the University of New Mexico where she became president of her Kappa Kappa Gamma sorority. Active in the community, she was president of the Junior League. In addition, Patricia was president of the Girl Scouts of New Mexico and during her tenure she oversaw the creation and construction of Rancho del Chaparral Girl Scout Camp near Cuba, New Mexico. In 1984, Hannett received the Governor's Award for Outstanding Volunteer of the year.

**David "Dave" Moises Santillanes**, age 85, died on September 2, 2013. He was born in Albuquerque on April 13, 1928. Dave grew up in Alameda helping his father homestead the La Cueva area that bordered the Sandia Reservation (the area later became the Sandia Peak Tram). As a boy, he and his brother drove cattle by horseback to the railroad depot in Albuquerque for shipment to Kansas City. Santillanes spent his life as a businessman, community leader and politician, serving several terms as a Bernalillo County Commissioner. During the mid-1980s, Santillanes participated in the North Valley Oral History Project, which collected stories from people about what life was like in Albuquerque's North Valley before 1945. Close to 100 persons were included in this project, which resulted in the book *Shining River Precious Land* by Kathryn Sargeant and Mary Davis (Albuquerque Museum, 1986).

## Book review:

David V. Holtby. *Forty-Seventh Star: New Mexico's Struggle for Statehood*. University of Oklahoma Press, 2012. xix + 362 pages. \$29.95 (cloth), ISBN 978-0-8061-4282-1.

Reviewed by Pen La Farge Published on H-New Mexico (October, 2013)  
Commissioned by Tomas Jaehn

### Our New Mexico – The 47th Star

Many of us may view the prospect of reading a history about the coming of New Mexico statehood to be as exciting as reading a book on the New Mexico tax code. It appears not the sort of book that flies off the table into the hands of the tourist or, even, of the average citizen. Happily, all such expectations are confounded in David V. Holtby's account *Forty-Seventh Star: New Mexico's Struggle for Statehood*.

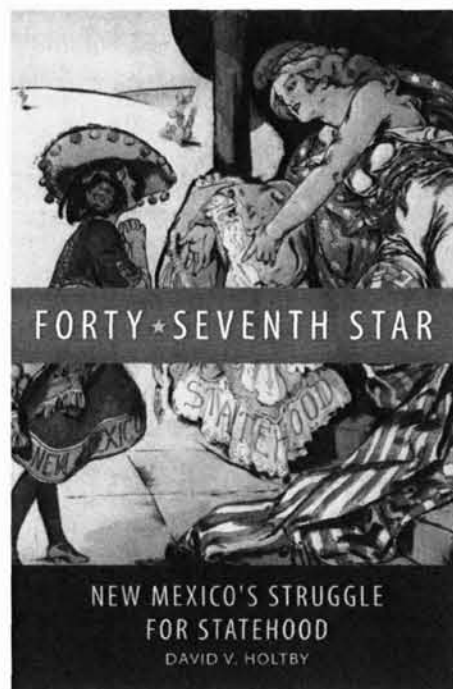
The book is a minutely detailed account of how New Mexico won its statehood over seemingly impossible odds. Some of the odds are well known. They include a poor and undeveloped economy, unstable and often corrupt politics, and the ethnic and religious bigotry of the day. Less known are the machinations in Washington DC that had to do with the balance of power between Republicans and Democrats, Gilded Age laissez-faire capitalists versus reforming Progressives, and two competing theories of government that went back to our founding – that is, Jeffersonian versus Hamiltonian government. All of these elements make the story rich, even fascinating.

That all this could play out in the story of little old New Mexico is captivating; the characters are vivid and many. Holtby tells the events leading up to statehood in such a way that its playing-out never becomes an exercise in minutiae, but the resolution seems always to remain in doubt and suspense, even while we know how the story ends.

The story begins with one of New Mexico's favorite characters, the colorful and forceful Colonel Thomas Benton Catron. Catron had, in concert with the Santa Fe Ring, made himself not merely wealthy but the largest landowner in the United States. The Ring and Catron controlled New Mexico politics for years when he went to Washington DC as territorial delegate. Having controlled New Mexico with unquestioned authority, Catron overestimated his influence and charm in Washington, a city that enjoys frustrating desires. Nor did it help that he predicted openly in the newspapers his ability to bring statehood to New Mexico. Further, his brash, "freewheeling" style did not sit well with the congressmen he dealt with, nor was it of help that he had backed President William McKinley's rival in the Republican convention of 1896, even while the territory voted Democratic. In short, what Holtby describes as Delegate Catron's "boorish behavior," made him ineffective as the pleader for New Mexico, thereby rendering our most powerful citizen incapable of realizing the one truly important item on his agenda.

This episode is a fascinating beginning of a portrait of the United States Congress and how it operated at the time. First, one can see how a man such as Catron might not have been able to translate his heft and influence from a territory, where he had direct control, land, and money, to a distant capital where his sway came up against men of much greater influence, wealth, and experience. Second, one comes to know the characters of the congressmen in Washington, both good and ill. These were men who had power, loved power, knew how to use power, and knew how to misuse power. They were big and visionary. They were small and mean-spirited. They were decent and honorable. They were devious and grasping. That they accomplished anything of worth is, in the end, remarkable and heartening.

The case against admission stood on two legs. The first leg was the purely political question of whether the state would vote Democratic or Republican, thus, whether the state would stand, for instance, behind the gold or silver standard. The second leg was the question of whether the people of New Mexico were worthy of statehood. Today it is this second leg that remains the most interesting.



Book Jacket *Forty-Seventh Star*

The most powerful man in the U.S. Senate, Nelson W. Aldrich of Rhode Island, used Senator Albert J. Beveridge of Indiana to block and frustrate New Mexico's admission to the Union. Aldrich's opposition was based primarily in that New Mexico was likely to vote Democratic, and Democratic power had frustrated and infuriated Aldrich when Grover Cleveland had been president. Beveridge's objection was more visceral: he thought New Mexico unfit, and that, like the Philippines and Arizona, it ought to remain a dependency until it proved otherwise. As Senator Knute Nelson of Minnesota put it, "[i]n respect to language, in respect to education, in respect to intelligence, and all that goes to make up the leading and prominent characteristics of a self-governing American citizen, the people of that Territory were to a large extent deficient" (p. 60).

The next episode began with the emergence of Progressivism, both in Washington and in New Mexico. Progressivism is the name given to the movement to clean up politics after the excesses of the Gilded Age, when raw money and power acted as they saw fit without regard for either seamliness or outcome. The most famous name in Progressivism is, of course, Theodore Roosevelt. His counterpart in New Mexico – though not always his friend – was Miguel A. Otero, who had been appointed territorial governor in 1897 by President McKinley.

The story, thus far, has been fairly straightforward. The Santa Fe Ring, and other inside and outside parties, had wanted New Mexico to become a state because it would further their capital interests and raise the value of their landholdings. Spanish Americans, the people Holtby calls "Nuevomexicanos," and the rest of the population, wanted New Mexico to become a state as a matter of dignity and honor. The Old Guard Republicans in Washington had kept these hopes at bay because of politics and because of the prejudices of the times.

Here, the story becomes more complicated. Roosevelt had a fondness for New Mexico because Otero had recruited a significant number of Rough Riders for Roosevelt during the Spanish-American War. New Mexicans had made up three of the eight Rough Rider companies that fought in Cuba. Roosevelt and Otero both believed in cleaning up politics. Progressivism, if anything, was idealistic. This mutual belief in Progressivism sent Otero, New Mexico, and Roosevelt into unexpected opposition.

Roosevelt, as had McKinley, saw public service as an absolute moral enterprise, that corruption of any sort was not to be tolerated. To Progressives, public service was a sacred trust. In this, Otero concurred. However, Roosevelt believed that the future – and the West and, thereby, statehood – lay with "authentic men," men who showed forth, "right living, personal responsibility, character, obligation, fortitude" (p. 69). The fruits of vigorous manhood would be to prove New Mexico worthy of sovereignty. As Holtby, puts it, statehood was a test.

Because of New Mexico's reputation for chaotic and obscure politics, Roosevelt did not believe this test had yet been passed. This placed him in the odd position of facing off with the reformist Otero, yet agreeing with Beveridge. Beveridge, whose

view was more political, harsher, and oriented toward eastern capital interests, saw Nuevomexicanos as, simply, unfit.

New Mexico's fitness, was, in fact, open to question. The territory was huge, sparsely populated, and economically dependent upon a few wavering industries – farming, lumber, railroad, and the extraction of coal and metals. Roosevelt hoped to encourage eastern farmers to move to the territory to exploit its soil, but even with government-sponsored water projects, little ever came of it. Dry farming, which was pushed, was successful only during wet periods and inevitably came to a bad end. Beyond the economy, men such as Beveridge could point to the "chaotic factionalism" of New Mexican politics, to corruption, and to violence (Arizona and New Mexico had the highest homicide rates in the United States, and four attempts were made either to kill Governor Otero or to kidnap his son).

The next stage in the adventure was played out over the question of "jointure": would New Mexico and Arizona enter the Union as one state or as two? This question revolved around two points. The first was political – would the state(s) be Democratic or Republican and, would all the patronage devolve to one capital, Santa Fe? The second was racial – would Arizonans accept being "Siam esed" with Hispanic New Mexico? They would not. Arizona voted down jointure overwhelmingly in 1906, but not before it gave the forces of intolerance another high-profile swipe at Spanish Americans and their culture.

The larger question of the time was the question of federalism. Until the forces of Progressivism arose, government was seen as a small and abstract entity that took little part in most people's lives. If the federal government had any role to play at all, it was to encourage capital and business and to build infrastructure, although to a limited degree. Certainly, the government was not intended to interfere with people's lives nor to be an active force. In contradistinction, federalism expected government to be active, to grow, to take charge, to develop the nation and its people, and to contribute to the nation's well-being, not merely to watch benignly while others worked.

In New Mexico, federalism took the form of such water-works projects as Elephant Butte Dam and numerous other irrigation projects. One might also argue that aspects of this kind of intervention had begun earlier, in 1887 for instance, when the government undertook the Americanization of Indians and to bring them to full citizenship as farmers.

The federalism argument fascinates especially because the argument goes on – perhaps even rages – today. On one side of the argument stood the Jeffersonians, advocates of personal independence, the yeoman entrepreneur, states' rights, and the right to do with one's possessions as one sees fit. On the other side stood the Hamiltonians, advocates of a collective public interest overseen, protected, and advanced by government and government regulation.

In New Mexico, as nationally, federalism/Progressivism also meant a reforming attitude of absolute rectitude and intolerance for graft or special dealing or, as Governor George Curry said in 1907, "fair treatment for all and special favors for none" (p. 209). Among other targets, this was intended as a rebuke to Albert Bacon Fall, who was later convicted in 1929 in the Teapot Dome scandal. Fall was an advocate of developmental capitalism, within which government fostered opportunities for businesses and corporations to enter markets and to use natural resources, while using public money for such large-scale projects as irrigation and railroads. In other words, Fall supported the use of public money for private development, not unlike President Porfirio Diaz in Mexico, where Fall had interests. On the other side of the equation stood officials like Ormsby McHarg, the federal investigator, who saw corrupt dealing and fraud in land-grabs and in mine and timber leases. The irony of the situation was that the forces that stood against New Mexico becoming a state used the reforming zeal of McHarg to paint New Mexico as hopelessly corrupt, or, as a stenographer on an investigatory mission put it, "uncouth, illiterate, unclean ... morally, mentally, and physically the very lowest type of humanity" (p. 222). After

Roosevelt's failure to create a state of New Mexico, President William Howard Taft, who had broken with his former mentor, took up the cause. Taft had been governor of the Philippines and had a fondness for the people and for the Spanish language. Beveridge (and the damning report he had issued) alienated the president as, ironically, had Catron and Fall by insulting Taft on his visit to New Mexico. Taft, by the time of his election in 1909, was dismayed that, despite the many and serious accusations made, no trials had taken place, let alone convictions.

In 1910, when the U.S. Senate took up railroad rate relief, Republican senators supported statehood for New Mexico and Arizona in return for Democratic support of regulation of railroads, telephones, and telegraphs. Naturally, there was much in the way of negotiations and problems to be resolved, including what their constitutions ought to say, but in the end it was Senator Beveridge who led the Enabling Act legislation to success, at the explicit instructions of President Taft.

New Mexico's constitution, as had many western states' constitutions before, curbed the power of the government and protected the rights of Hispanics in politics, language, voting, and education. The constitution did not include segregation of schools along ethnic or racial lines. It is notable that after Taft signed the proclamation of New Mexico's statehood on January 6, 1912, our first governor was William C. McDonald, a Democrat who had been backed by a coalition of reform Republicans and clean-government Democrats.

The State of New Mexico is a state born of the triumph of the Progressive Era over the Gilded Age, the triumph of conservation over exploitation by private interests, and the triumph of public interest over closed politics and closed systems. As noted, the ironies are many. New Mexico's statehood was promoted by Theodore Roosevelt but also by William H. Taft; opposed by the "stand pat" Republicans, yet passed by them; fought by Progressive forces, such as prohibitionists, and passed over their objections; promoted by Thomas B. Catron and Albert Fall, but passed despite them. The era of our coming of age encapsulated the two great political forces that have always dominated the American discourse – Jeffersonianism and Hamiltonianism – forces that are still in contention, with no signs of resolution.

The story of New Mexico's becoming a state is the story of the era. It is not the story merely of Arizona and New Mexico; it is the story of all the greatness and all the faults of the time, statewide and nationwide. Thus it is that the story is so much more interesting than one would expect. David Holtby has produced a first-rate history, minutely and extensively researched and footnoted. This history, *Forty-Seventh Star*, is not a popular history, it is an academic history, but as with all really good academic works, it may be appreciated by anyone who has an interest in the subject, for it is neither obscure nor pedantic. Rather, it is lively, remarkably free from the contamination of politics, and filled with both fascinating men and interesting events. It is both objective and personal, cool yet involved, and is well worth the reader's time. Citation: Pen La Farge. Review of Holtby, David V. *Forty-Seventh Star: New Mexico's Struggle for Statehood*. H-NewMexico, H-Net Reviews, October, 2013.

URL: <https://www.h-net.org/reviews/showrev.php?id=37431>

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# La Crónica de Nuevo México



Number 97

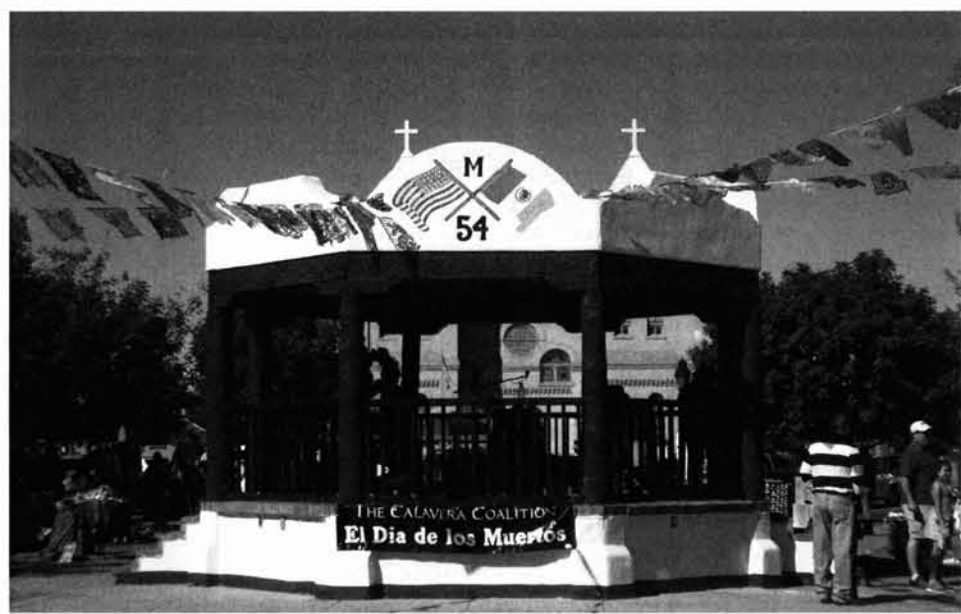
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Mesilla Plaza bandstand was originally constructed in 1930, but was heavily remodeled during the 1970s. The iconic structure is an integral part of the ambiance of the village. The time has arrived for renovation of the structure, which will include refurbishing the historic wood-plank flooring, vigas and latillas, yet will still retain the integrity. In the background is the 1908 San Albino Catholic church.  
(photograph by Carleen Lazzell, November 3, 2013)

## New Books for Your New Mexico History Bookshelves

Compiled by Richard Melzer

Ray John de Aragon. **Lincoln**. Charleston: Arcadia Books, 2013.

Daniel Arreola. **Postcards from the Rio Bravo Border: Picturing the Place, Placing the Picture, 1900s-1950s**. Austin: University of Texas Press, 2013.

Mitch Barker. **Las Vegas**. Charleston: Arcadia Books, 2013.

Margaret Moore Booker. **Southwest Art Defined: An Illustrated Guide**. Tucson: Rio Nuevo Press, 2013.

Don Bullis. **Unsolved: New Mexico's American Valley Ranch Murders and Other Mysteries**. Albuquerque: Rio Grande Books, 2013.

Baldwin G. Burr. **Belen**. Charleston: Arcadia Books, 2013.

Thomas H. Guthrie. **Recognizing Heritage: The Politics of Multiculturalism in New Mexico**. Lincoln: University of Nebraska Press, 2013.

Chuck Hornung, Cipriano Baca. **Frontier Lawman of New Mexico**. Jefferson, North Carolina: McFarland, 2013.

Samuel Holiday and Robert S. McPherson. **Under the Eagle: Samuel Holiday, Navajo Code Talker**. Norman: University of Oklahoma Press, 2013.

Donald Jaramillo and Paul Milan. **Grants/Milan**. Charleston: Arcadia Books, 2013.

Catjerome T. Ortega Klett, ed. **100 Years of Water Wars in New Mexico**. Santa Fe: Sunstone Press, 2012.

Clay Mathers, et. al., eds. **Native and Spanish New Worlds: 16th Century Entradas in the American Southwest and Southeast**. Tucson: University of Arizona Press, 2013.

A Gabriel Meléndez. **Hidden Chicano Cinema: Film Dramas in the Borderlands**. New Brunswick: Rutgers University Press, 2013.

Corinna A. Santistevan and Julia Moore, eds. **Taos: A Topical History**. Santa Fe: Museum of New Mexico Press, 2013.

Linda C. Noel. **Debating American Identity: Southwestern Statehood and Mexican Identity**. Tucson: University of Arizona Press, 2014.

Bill Richardson and Kevin Bleyer. **How to Sweet-Talk a Shark: Strategies and Stories from a Master Negotiator**. Cincinnati: Rodale Books, 2013.

Ronald Taylor. **New Mexico State Police**. Charleston: Arcadia Books, 2013.

Lynn S. Teague and Dorothy K. Washburn. **Sandals of the Basketmaker and Pueblo Peoples**. Albuquerque: University of New Mexico Press, 2013.

Moises Venegas. **In Search of a Day in Paradise: Aztlan**. Bloomington, Indiana: iUniverse, 2013.

Kate Wingert-Playdon. **John Gaw Meem at Acoma**. Albuquerque: University of New Mexico Press, 2012.

## Zimmerman Library Celebrates 75th Anniversary

The College of University Libraries & Learning Sciences (UL&LS) hosted a celebration of Zimmerman Library's 75th anniversary during the University of New Mexico Homecoming week featuring the premiere of an original documentary about Zimmerman Library, a festive anniversary reception and exhibitions of historic photos and documents in all four library branches.

After the new campus library was completed, UNM President James Zimmerman led a ceremonial parade of students, faculty, staff and WPA workers carrying books to the new building, which opened on April 1st, 1938. It actually took several weeks for all the books to be moved to the new building. The collections have greatly expanded since that modest beginning in one room of Hodgkin Hall.

Today Zimmerman Library is considered the heart of the UNM campus, and generations of students have memories of the hours spent studying there. The library has been in continuous use by students, faculty and community members since opening in 1938. Despite



UNM President James Zimmerman leads a ceremonial parade of students, faculty, staff and WPA workers carrying books to the new building, which opened on April 1st, 1938

time to pause and reflect on the part Zimmerman Library has played in the history of New Mexico, and to contemplate its place in the future."

As part of the anniversary celebration UL&LS has established the Zimmerman Library Historic Preservation Fund. This fund is intended to help maintain the



University of New Mexico Zimmerman Library opens onto Smith Plaza  
(A contemporary view of campus)

three additions Zimmerman Library is one of the most recognizable buildings on campus and often the location of choice for photography and filmmaking.

Dean Martha Bedard said, "Zimmerman houses the tangible, the digital and the memories and associations of its many visitors. This anniversary is a

historic structure through the next 75 years and beyond. For more information on giving to the preservation fund visit the Zimmerman Anniversary Page.

UNM Newsroom  
Zimmerman 75th Anniversary  
Sept. 17, 2013

