
New Mexico on the Eve of Statehood, 1910-1912

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As New Mexicans celebrate their state's centennial with justifiable pride and fanfare, it is well to pause to consider how far the state has come from its years just prior to statehood. The purpose of this essay is to provide snapshots of New Mexico in the era 1910 to 1912, using words to describe various parts or characteristics of life at the end of one era (the territorial) and the beginning of another (the statehood years). In all, twenty different "snapshots," from war and peace to transportation and communication, are offered to create an "album" of memories to learn from, admire, and appreciate as we build on the past and begin the next hundred years of New Mexico's treasured history.¹ [*Unless otherwise indicated all photographs are courtesy of the New Mexico State University Library, Archives and Special Collections Department.*]

Population

New Mexico has participated in U.S. census counts every decade since 1850, New Mexico's first year as a U.S. territory. The process did not always go well. As early as 1850 enumerators encountered problems in finding many residents, especially in isolated rural locations. Anglo enumerators with little experience in speaking no less spelling the Spanish language often spelled names phonetically, so that Jaramillo became Heremillo, Gutierrez became Guterres, Padilla became Padia, and Chavez became Charvis, to cite just four examples.² In addition, there was the problem of many New Mexicans who simply did not want to be counted. The United States had just conquered the Southwest, including New Mexico, in the U.S.-Mexican War (1846-48) and, while many New Mexicans trusted the new American regime, others did not. The latter suspected that if they were officially identified by name and location, they might be subject to unwanted new taxes, laws, and cultural intrusions; "better uncounted and safe than counted and sorry" might well have been their maxim. As a result, some New Mexicans made themselves scarce or obstructed census tak-

ers in subtle and unsubtle ways. The census of 1850 showed 61,547 men, women, and children residing in New Mexico. The census of 1860 showed a total of 93,516 residents, reflecting improved census taking procedures and greater trust in the new territorial government ten years after it had been established.

Although census taking methods and trust in the territorial government had improved with time, many of these early problems persisted while new ones developed over time. By 1910 some new problems seemed quite trivial: a "census man" in Albuquerque said that his only "real difficulty" was when he asked "the lady of the house her age." Stating that he would have to estimate their ages if they did not provide it, the enumerator found that the average woman would rather give up the information than allow a male to guess it.³

On a far more serious level, some New Mexicans continued to resist "government questioners" for many of the same reasons as their ancestors had in 1850. At least one newspaper reported that some residents had "enormous apprehension" that the census would "cause increased taxation, legal entanglements, or injurious consequences to their personal property."⁴ Such apprehension led to stiff resistance to the census of 1910 at the Sandia and San Felipe pueblos in the Rio Grande Valley. While the cause of resistance in Sandia was not stated, in San Felipe a murder case reportedly led to a "fear that the white man with the census badge may try to make an investigation of the killing," thereby compromising the pueblo's autonomous handling of the crime with their own authority and customs. Resistance to census takers was so strong at Sandia that pueblo leaders "posted guards at the entrances to their village" and refused entry to anyone "except the residents of the town." Frustrated officials threatened to call in the U.S. Marshal or even army troops from Fort Wingate if census takers were not allowed to do their work. Only negotiations by territorial governor George Curry finally settled the issue, allowing U.S. officials to finally gain access and complete their counts on the two reservations.⁵

Paul A.F. Walter, head of the census operation in New Mexico, reported that census taking was otherwise “progressing in excellent shape,” especially in Albuquerque neighborhoods where the Commercial Club had helped in securing capable workers and the *Albuquerque Morning Journal* had provided favorable publicity.⁶ Other newspapers were equally helpful.⁷ Letters and posters throughout the territory helped alert New Mexicans of the procedure and the need to cooperate with the mostly young men who would be visiting their homes. Most important, an accurate count was needed to assist in New Mexico’s statehood goal.⁸ In fact, to impress decision makers in Washington that the territory had an increasingly educated population, New Mexicans were reminded that they could assert that they were literate if they could read in any language, not just English.⁹

A total of 330 “inquisitive enumerators” surveyed the territory in April 1910 at a cost of \$100,000; each enumerator had been required to pass a government test before he was hired and became eligible for the considerable compensation of \$3 to \$4 a day.¹⁰ On October 1, when the official results were released, New Mexico was said to have experienced a “marvelous gain in population” since 1900. While New Mexico’s total had equaled 195,310 in 1900, the number had risen to 327,396, or by 68 percent. Bernalillo County remained the largest of the territory’s twenty-six counties, with 28,606 residents; San Miguel County was second with 22,930 citizens.¹¹ Albuquerque remained the largest city, with 11,020, or more than twice the population of the second largest community, Santa Fe, with 5,072.¹² Las Vegas, Roswell, and Raton rounded out the top five communities in population.¹³ Ninety-three percent of New Mexico’s population was “white” (a broad category that included both Anglos and Hispanics), while six percent were Native Americans, and barely half of one percent were African- and Asian-Americans. Eighty-six percent of New Mexico’s population lived in rural settings, compared to just 14 percent who lived in urban communities.¹⁴

Pleased with the outcome of their last census as a U.S. territory, New Mexicans optimistically predicted that their numbers would grow even greater with the achievement of statehood. Twenty families from Oklahoma were said to be ready to move to New Mexico in early 1911, “anticipat[ing] growth in New Mexico in the next year or two similar to that in Oklahoma when that state was admitted to the Union” in 1907.¹⁵ Perhaps in-

spired by New Mexico’s new status, eight immigrants became U.S. citizens, eight new citizenship applications were filed, and nineteen men and women took out their first papers toward citizenship during a single week in Gallup.¹⁶ New Mexico’s Bureau of Immigration received 14,000 inquiries in 1911, a huge increase over the previous year.¹⁷ A Las Vegas physician predicted that New Mexico’s population would double with new arrivals from other parts of the United States and Europe within five years.¹⁸

Famous New Mexicans born in 1910-12:

- Charley Tsosie Begay: May 12, 1912
Navajo Code Talker during World War II.
- Alexander “Sandy” Bonnyman, Jr.: May 2, 1910
Recipient of the Medal of Honor during World War II.
- Fray Angélico Chávez: April 10, 1910
Poet, author, artist, and esteemed New Mexico historian.
- Tibo J. Chavez, Sr.: June 12, 1912
State Senator, Lieutenant Governor, and State District Judge.
- Klaus Fuchs: December 29, 1911 Spy convicted for stealing the secret to the atomic bomb from Los Alamos during World War II.
- Bill Hanna: July 14, 1910 Creator, with Joseph Barbera, of such cartoon characters as Yogi Bear, Tom and Jerry, the Flintstones, and the Jetsons; winner of eight Academy Awards.
- Edwin “Big Ed” Mechem: July 2, 1912
FBI agent; State Governor of New Mexico, 1951-55, 1957-59, and 1961-62; U.S. Senator, 1962-65; U.S. District Court Judge, 1982-2002.
- John Paul Stapp: July 11, 1910
Known as the “fastest man on earth” after he set the world record for ground speed, 632 MPH, on a rocket-propelled sled at Holloman Air Force Base, 1954.
- Pablita Velarde: (month and day unknown) 1912
Santa Clara Pueblo artist; recipient of more than fifty honors and awards at the state and national levels.
- Elver “Johnny” Walker: June 18, 1911
U.S. Congressman, 1965-67; won approval for the establishment of the Pecos National Monument;

instrumental in the passage of the Medicare Act, 1965.

Annie Dodge Wauneka: April 10, 1910

Navajo public health advocate; served twenty-seven years on the Navajo Tribal Council; first Native American to receive the Presidential Medal of Freedom, 1963.

Famous New Mexicans who died in 1910-12:

W.W.H. Davis: December 26, 1910

U.S. Attorney General of New Mexico, 1853-56; interim Territorial Governor, 1856-57; most famous for his culturally biased book, *El Gringo, or New Mexico and Her People* (1857).

Nathan Dudley: April 29, 1910

Civil War and Indian wars Army officer; present at the Battle of Lincoln (1878) during the Lincoln County War (1878-81).

Stephen B. Elkins: January 4, 1911

New Mexico Congressional Delegate (1873-77) and suspected member of the famed Santa Fe Ring.

Antonio Joseph: April 19, 1910

New Mexico Congressional Delegate, 1885-95

Solomon Luna: August 30, 1912

Largest sheep rancher in New Mexico; most powerful leader at the state constitutional convention of 1910.

William Tight: January 15, 1910

President of the University of New Mexico (1901-09); introduced controversial pueblo revival style architecture to the campus.

Charles Walsh: October 3, 1912

Pilot who flew one of the first airplanes in New Mexico at the Territorial Fair, 1911.

Richard Wetherill: June 22, 1910

Indian trader killed in one of the most famous murders in New Mexico history.

Health

New Mexico has long been known for the beneficial effects of its healthy climate and clean, dry air, especially for those afflicted by tuberculosis (TB). TB, also known as the White Plague or consumption, had become the number one killer among diseases in the United States by the early twentieth century. Eastern

doctors often encouraged men and women with TB to recover in the Southwest. According to a widely accepted medical theory, patients who spent the most hours breathing such beneficial air were the most likely to beat the disease and return to normal, healthy lives.¹⁹

Thousands flocked to New Mexico where they were welcomed as part of a profitable new industry with profits garnered from TB hospitals (better known as sanitariums or “sans”), medical personnel, pharmacies, real estate firms, clothing stores, and countless other local establishments.²⁰ By 1912 New Mexico had no less than 429 physicians, compared to just 166 doctors a decade earlier.²¹ The territory promoted itself as the “wellness country,” while many cities and towns like Albuquerque called themselves “health resorts.”²²



Porch of State Tuberculosis Sanitarium in Socorro, NM

Healthseekers responded to such promotions, usually traveling by train and quickly increasing the size and number of facilities that specialized in their care. The Southwest Presbyterian Sanitarium, which opened in Albuquerque in 1908, had twenty-seven patients living in tent cottages and in its main building, according to a 1910 report.²³ A new Methodist san, which opened in Albuquerque in September 1912, grew so quickly that new cottages and equipment were needed within a year. Eight new sans were opened in the territory from 1910 to 1912 alone.²⁴ In 1910 the U.S. Army spent a quarter of a million dollars for additions and improvement at its military san in Fort Bayard. Similar improvements were made at the merchant marine san at Fort Stanton in Lincoln County.²⁵ Other sans, including St. Joseph’s

in Albuquerque, Sunmount in Santa Fe, and the Carlsbad Tuberculosis Sanitarium, thrived, often with long waiting lists of anxious patients.²⁶ Even the possibility of a new sanitarium's opening was announced with enthusiasm in the press.²⁷

Two of New Mexico's most celebrated citizens of the twentieth century were among the many TB patients (nicknamed "lungers") who entered the territory on the eve of statehood. In 1911 33-year-old Carrie Wooster showed symptoms of TB in her hometown of Bowling Green, Ohio. As the only child in an affluent family whose father had succumbed to TB, Carrie made plans to travel by train to Phoenix, Arizona, to "chase the cure" and eventually return to Ohio. Accompanied by her mother, Carrie became so ill en route that she and her mother had to stop in Albuquerque. Carrie vowed to go no further. Fortunately, Carrie recovered rather quickly with private care and the arrival of her fiancée, Clyde Tingley, also from Ohio. The couple married in April 1911 and never left the Southwest. Carrie became the First Lady of Albuquerque when Clyde later served as the city's long-term city commission leader (or "mayor") and as the First Lady of New Mexico when Clyde served as the state's governor during four years of the Great Depression, 1935 to 1939. Carrie remained so devoted to the ill that she often brought presents to hospitals, especially the Carrie Tingley Hospital for Crippled Children. The latter facility was named in her honor when it was built in Hot Springs (now Truth or Consequences) and dedicated in 1937.²⁸

Another pair of relatives arrived in Santa Fe just prior to Carrie Tingley and her mother's arrival in Albuquerque. Also diagnosed with TB, 22-year-old Bronson Cutting traveled in a private railroad car with his sister, Justine Ward, from their home in New York. The Cuttings were so wealthy that they soon built a large house which included two sleeping porches where Bronson spent much of his time recuperating. Served by private doctors, nurses, and servants, Cutting soon began to recover and take notice of local politics. By mid 1912 he had purchased the *Santa Fe New Mexican*, the most influential newspaper in the new state. He later became a major force in New Mexico politics, serving as the state's U.S. senator from 1927 until his tragic death in an airplane crash in 1935.²⁹

Although many lungers like Carrie Tingley and Bronson Cutting recovered from TB in New Mexico's

salubrious climate, hundreds of others were less fortunate, sometimes succumbing to the disease even while traveling to the Southwest. The mortuary business became so brisk by 1911 that Oren Strong expanded his furniture store (where he built caskets) to include a new mortuary in Albuquerque. Strong's ambulance was also called into service for funerals.³⁰ Obituaries often mentioned the passing of lungers.³¹ Local cemeteries like Albuquerque's Fairview grew with victims of this devastating disease.

An adverse reaction to lungers and their highly contagious disease set in as more TB patients arrived and "departed" daily. Rather than the "high class" health-seekers that civic leaders had hoped for, many lungers arrived with few assets to support themselves and their families. As in every other lungers' haven in the West, New Mexicans began to urge the destitute to stay at home rather than venture to the territory where little aid was available and lungers often resorted to living in tent colonies. Many New Mexicans correctly suspected that Eastern doctors urged lungers to move west to free their hometowns of these contagious, often indigent residents, making New Mexico a leper colony of sorts. Concerned that their own citizens might contract the disease, many communities passed strict ordinances limiting lunger behavior, starting with spitting in public places. Doctors suggested the placement of cuspidors in all public buildings, from centers of amusement to places of worship.³² Some boarding houses specified "no healthseekers" in their classified ads.³³ Despite such precautions, many native New Mexicans, especially Native Americans, caught the disease with often disastrous results; one government official estimated that TB represented 50 percent of all medical problems on the Navajo Reservation by 1910.³⁴ The tension that existed between those who welcomed lungers and those who feared them would only increase in the decades after statehood.

New Mexicans were plagued by other dangerous diseases in the period 1910 to 1912. Seasonal illnesses like influenza hit communities, but not in epidemic proportions, as would happen with the so-called Spanish flu epidemic six years after statehood. Nearly a hundred workers in a work camp near French, New Mexico, were stricken with smallpox in April 1910.³⁵ An estimated 30 percent of all Navajo suffered from trachoma, a disease often caught at Indian boarding

schools.³⁶ Although only a few cases of scarlet fever were reported in Tucumcari in May 1910 (and in Gallup later that year), the city physician in Tucumcari closed all schools and forbade all children under the age of fifteen from attending church events or theaters.³⁷ Newspapers ran regular articles about how to avoid certain diseases, including typhoid fever.³⁸ Otherwise, the best that most communities could do in such medical emergencies was to quarantine those affected, as happened to the Peter Kitchen family for two weeks in Gallup, or confine the ill to a designated “pest house” often located on the outskirts of town.³⁹ While a state Public Health Department would not be created until after World War I in the wake of the Spanish flu disaster, at least Albuquerque established a Committee on Public Health to create “a model of civic health and cleanliness” in November 1910.⁴⁰ In short, the territory was ill prepared for a public health emergency. Fortunately, one did not occur at this critical juncture on the eve of statehood.

Communication: Newspapers and Books

With New Mexico’s first newspaper, *El Crepusculo de la Libertad* (*The Dawn of Liberty*), published in 1834, the history of journalism in the territory was less than a hundred years old by 1910.⁴¹ Over 975 hundred newspapers were published in the period 1834 to 1910, most (86 percent) appearing after 1880 and the arrival of the railroad, with its capacity to transport more presses, more paper, more ink, and more literate residents to New Mexico. One hundred and eighty newspapers were published in the period 1910 to 1912 alone, with a third established in that single two-year period. A majority (93 percent) of newspapers was printed weekly and many (47 percent) appeared in both Spanish and English.⁴²

Thirty-four towns had two or more newspapers in direct and not always friendly competition based on political party lines. Las Vegas had the most newspapers with eight, while Albuquerque had the second most with six.⁴³ Although fewer in number, Spanish language newspapers served as a major venue for creative Hispanic literature, especially poetry, and a major defender of Hispanic culture, especially when Hispanic culture seemed threatened in a future Anglo-dominated state.⁴⁴ But of the 180 newspapers published in the last two years before statehood, the vast majority of editors favored statehood status. A publisher in Dayton, New Mexico, ex-

pressed his enthusiasm for statehood by going so far as to name his newspaper *The New State Informer*.⁴⁵

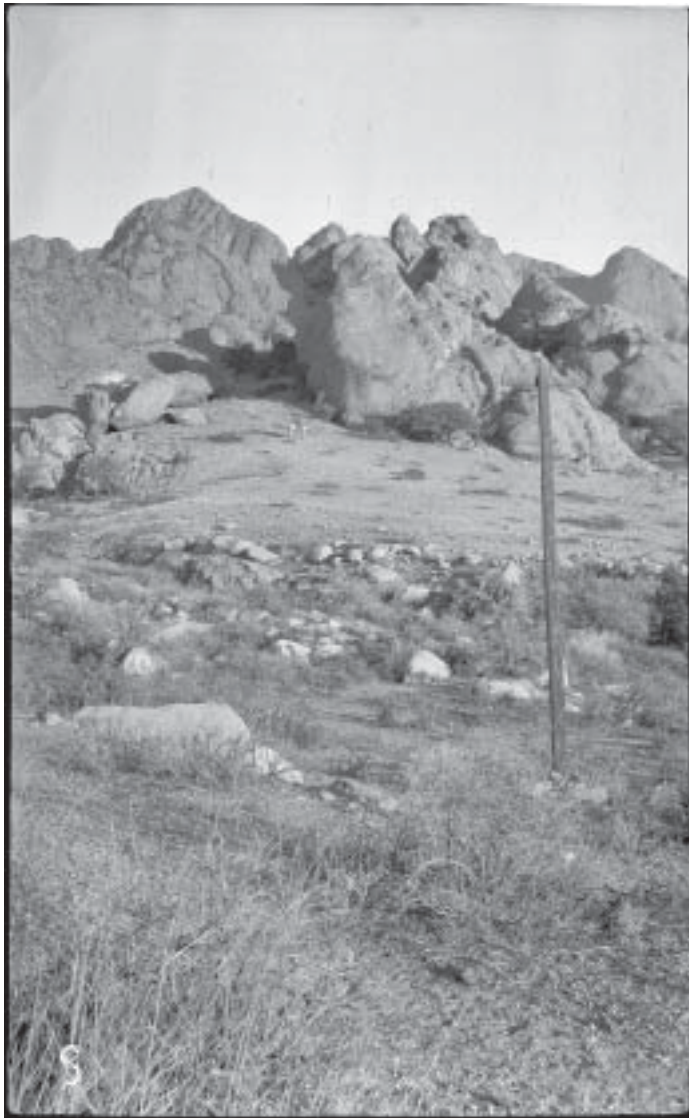
New Mexicans also expressed pride in their new state and its colorful past by writing some of the first book-length histories of the region. Benjamin M. Read thus published *Historia Ilustrada de Nuevo Mexico*, which appeared both in Spanish and in English.⁴⁶ Former territorial governor L. Bradford Prince wrote *A Concise History of New Mexico*.⁴⁷ In the most ambitious project of this kind, Ralph Emerson Twitchell wrote a monumental, five-volume history of New Mexico entitled *the Leading Facts of New Mexico History*. Twitchell’s first volume, printed in 1911, received “high praise” in newspapers across the country.⁴⁸

Communication: Telephones

Communication was vastly improved with the use of trains and automobiles in New Mexico. Mail trains brought letters, newspapers, and packages from distant parts of the country in days rather than months. Postcards were at the peak of their popularity, connecting friends and relatives with images and short messages much as Facebook does today.⁴⁹ Railroad passengers delivered information by word of mouth when they arrived to visit, to live, or to simply pass through. Automobile mail routes were introduced, with the first such route in the entire country established between Roswell and Torrance in 1905.

But telephones represented the newest, most significant improvement in communication in the territory. New Mexico’s first phone system was installed by Charles Blanchard in Las Vegas, just three years after Alexander Graham Bell invented the phone in 1876. Miguel Otero, Sr., created the territory’s first phone company, also in Las Vegas.⁵⁰ Larger towns and cities like Raton, Albuquerque, Santa Fe, and Socorro received telephone service by 1881, 1882, 1894, and 1902, respectively.⁵¹ Smaller communities often had small, private lines, as when John Becker had a phone service installed to connect his home to his mercantile store and flour mill in Belen. New phones connected the main administrative office with each department on campus at New Mexico A&M in 1910.⁵² Using instructions available in an article entitled “A Cheap Telephone System for Farmers” published in the *Scientific American*, some rural residents installed lines from one farm to the next using

barbed wire strung on already built fence posts.⁵³



Telephone pole and lines of Bentley-Hayner Telephone Company in Organ Mountains

Advocates for expanded telephone service asserted that the new form of communication had many advantages. Farm and ranch families would feel less socially isolated. Farmers and ranchers could order supplies and replacement parts for their machinery a lot faster and easier than having to make frequent trips to town. Valuable news, from crop prices to the weather, could be learned with less effort and more accuracy. Doctors and other emergency personnel could reach patients more quickly in life-or-death situations. The list of benefits went on and on.⁵⁴

Of course there were skeptics who considered telephones just another newfangled modern invention.

Some questioned the phones' true practical value, only half factiously asking if it could milk a cow, sow grain, or make crops grow. Many Hispanics complained that telephones could "not speak Spanish," meaning that some operators could not speak the predominant language in much of the territory. Other New Mexicans were upset when they tried to use their phones for business purposes, but had to wait for long social conversations to end on party lines.⁵⁵

But most New Mexicans were satisfied with their new phones, soon making what had once seemed like a frivolous distraction into a near necessity. As anticipated, the phones' value was especially evident during emergencies, as when telephone operator Sarah Rooke alerted at least forty families of an impending flood near Folsom on August 27, 1908. The 68-year-old Rooke is credited with saving dozens of lives, although she lost her own life when she stayed at her station too long and was swept away in the devastating flood. Her remains were later found sixteen miles downstream from her home which she used as her operator office.⁵⁶

Information, including news about inclement weather, fires, railroad wrecks, and even local murders, was shared over the phone to groups of subscribers; ten short rings alerted phone owners to answer their phones and hear the urgent news. Even concerts were "broadcast" via party lines in the region near Raton; singers and musicians participated in a form of entertainment that predated the radio by about a dozen years.⁵⁷

By 1910 the Mountain States Telephone Company had bought up more and more of the small, independent phone systems in New Mexico. The large company hired increasing numbers of workers to install new phones and provide service to existing customers; a crew of nine men and women was needed to install, maintain, and handle all the calls made in Socorro in 1910.⁵⁸

Operating old wall phones was quite simple. To place a call, a subscriber simply turned his phone's small crank to ring for the local operator and gave her the number he wanted to call. With few phones in operation, most phone numbers were only one or two digits; operators like Nellie Cummings in Las Vegas and Quirina Lovato in Belen knew most local numbers if callers did not. Phone companies often printed helpful suggestions for callers, urging them to "not shout" and "speak in a low voice, but distinctly with lips close to the transmitter." Apparently, some callers still thought that the phone re-

quired voice volume in proportion to the distance called, with long-distance calls requiring nothing less than shouting into their phones.⁵⁹

Of course not all New Mexicans had phones by the time of statehood. Widespread poverty and limited access to electricity remained obstacles for most families in the territory. People often used a neighbor's phone in emergencies. Having a phone remained a luxury of the affluent and large businesses for many decades.

Entertainment: Sports

New Mexicans worked hard in their daily lives, but found time to enjoy themselves in various old and new forms of entertainment. Foot races, horse races, cock fights, and chicken pulls remained as popular as they had been for generations. Cowboy tournaments, or rodeos, became increasingly popular with annual rodeos held at events like the territorial fair in Albuquerque. The 1910 fair included roping competition, but with goats and burros rather than steers. A ban on steer roping had been passed by the territorial legislature in 1905 after fifty women and at least one cattleman objected to the sport, calling it “brutal” torture for animals that were sometimes injured and mistreated when chased to the point of exhaustion.⁶⁰



Rodeo, Dexter, NM

Foot racing was always popular, with Native Americans consistently among the finalists in races held at the territorial fair held each October. Long distance running had been an integral part of many pueblo cultures and religions for centuries; in a Zuni ceremonial race men tested their stamina by running barefoot over rough terrain in excess of twenty-five miles. By the early

twentieth century several pueblo runners had successfully used their running skills in more secular races. Zuni resident Lanatl often won such races after he was first discovered at a trading post in his home pueblo. The story goes that a government official at the trading post had had to send an urgent message to Gallup. Asking who could deliver the message as quickly as possible, Lanatl stepped forward and volunteered. The government official was surprised when Lanatl turned his clearly fit horse loose to graze and took off running the forty-five mile distance on foot. The marathon runner ran to Gallup and returned with a reply to the government official's message by late afternoon. Saddling his horse, Lanatl rode home, but soon entered—and won—many races, including first prize (worth \$100) at the territorial fair in 1909.⁶¹

Modern sports, like baseball and football, drew more and more attention both on the sports pages of the press and at local games across New Mexico. In the amateur ranks, baseball teams like the Albuquerque Indian School Braves enjoyed considerable success. In one instance, the Braves won two games, beating the Albuquerque High School team and the Menaul Mission School on a single spring day in 1910.⁶² Ironically, while baseball was considered an “essential tool” in the process of assimilating Native American children into white society, Indian players often beat white players at their own game.⁶³

Professional baseball was so popular that team scores were reported daily, especially at World Series time.⁶⁴ Crowds gathered outside the *Albuquerque Morning Journal* newspaper office to learn news of each game, as phoned in from wherever the series was being played.⁶⁵



Baseball teams, Cloudcroft and Mayhill, NM

While many New Mexicans liked baseball, some suggested ways to improve the sport by late 1910. One observer argued that the game would be more interesting if batters were awarded first base after three called balls were thrown, rather than four. Another fan believed that hitting would vastly improve if spitballs were banned, as they finally were ten years later.⁶⁶

Football was equally popular in New Mexico on the eve of statehood. College teams included the Farmers (later the Aggies) from New Mexico A&M (later New Mexico State University), led by the famous Quesenberry brothers, Richard, Fred, and Joe.⁶⁷ Although some teams were closely matched, others were not, as reflected in several lopsided scores. When the University of New Mexico (UNM) played the Normal School team from Las Vegas in November 1911, the press reported that the average “Normalite” weighed just 140 pounds. The larger, faster UNM squad won the uneven contest, 56-0. Fortunately, the game was played using new rules that sharply curtailed previous roughness and even deaths.⁶⁸



New Mexico College of Agriculture and Mechanic Arts Football Team, 1911

Boxing was so heavily criticized as excessively violent that many states had outlawed the sport by the early twentieth century; a record-breaking sixteen boxers were killed in 1910 alone.⁶⁹ Others objected to boxing when Jack Johnson, a formidable black fighter, beat Tommy Burns for the world heavy weight championship in 1908. Racists across the United States feared that Johnson’s victory would instigate black violence and in-

crease black demands for equal rights.⁷⁰ Roswell and many other communities across the country even banned the showing of a film that featured Johnson defeating a white opponent.⁷¹ A fight between white Dick Givens and “a colored man” was cancelled after it had been scheduled in Cimarron in early 1911.⁷²

Fight fans nevertheless followed Jack Johnson’s career closely as he toured in Europe and returned to the U.S. in late 1911.⁷³ Whites searched for a “great white hope” who might defeat and humble Johnson—and all blacks in the country. Little did New Mexicans know that Johnson would fight such a white contender in Las Vegas, New Mexico, just seven months after statehood was achieved. The match was announced on the very day that New Mexico became a state, although a fight location was not yet identified.⁷⁴ Johnson’s easy victory over Jim Flynn of Colorado is remembered as the most controversial boxing match in New Mexico history, ending when Captain Fred Fornoff of the New Mexico Mounted Police jumped into the ring to stop the fiasco in the ninth round.⁷⁵

Entertainment: Movies, Vaudevilles, Chautauquas, Circuses, and Fairs

Nearly every community of moderate size boasted at least one movie house by the time of New Mexico’s statehood. While its first movie house opened in 1906, Las Vegas had as many as four such establishments between 1908 and 1912.⁷⁶ Newspaper advertisements promoted new shows at local theaters, with three shows shown at each Albuquerque theater each week.⁷⁷ Movies varied from “A Tale of Two Cities,” a “masterpiece” that ran for an hour (the second longest film made till that time), to “Roosevelt in Africa,” which showed the extremely popular ex-president roughing it on safari.⁷⁸ Theaters vied with one another to attract crowds. In 1910, for example, Deming’s Dime Theater promised movie goers a four-piece orchestra to accompany its silent films on Saturday evenings; a single piano was available during the rest of the week.⁷⁹ The Orpheum in Albuquerque guaranteed that it was “fireproof in its entirety.”⁸⁰ Albuquerque’s Gem offered “talking pictures” at no extra cost, although this innovation was not de-

scribed and was not continued.⁸¹ The Crystal provided short films of Paris fashion shows and current events.⁸²

But not all New Mexicans were pleased with the content of movies “thrown upon the screen” in the territory. Enough complaints against vulgarity in films were made in Roswell that the local mayor banned all “suggestive or near-obscene” movies even if it meant “closing up a show in the midst of a performance.”⁸³ In Albuquerque a group of women formed a Social Purity League to urge that all movies shown in the city be censored to eliminate not only “all grossly immoral scenes,” but also “demoralizing and decidedly dangerous” scenes that might adversely affect impressionable young minds.⁸⁴

New Mexico served as the setting of some of the earliest movies made in the United States. Thomas Edison’s film company made the first movie ever produced in the territory, in October 1897. Lasting only fifty seconds, *Isleta Day School* featured pueblo children marching in and out of their day school.⁸⁵ Film makers who visited New Mexico in 1911 told reporters that they were so optimistic about the territory’s potential that they expected “they will be here often.”⁸⁶ New Mexico’s first full-length motion picture, filmed in 1912, starred Mary Pickford, the highest paid, most popular female movie star of her time. Pickford starred as an Indian princess in *The Pueblo Legend*, a silent movie produced by D.W. Griffith and filmed—again—at Isleta Pueblo. When pueblo leaders objected to offensive depictions of their culture, Griffith is said to have hurried production of the twenty minute film to avoid further confrontation. As in most Western movies, Native Americans were conspicuously absent from the “Indian” cast, including the starring role.⁸⁷

Live shows were also popular, but, in some cases, also questionable in racial terms. Railroad towns like Gallup and Albuquerque had the most stage productions, as acting and musical troupes toured the country by train. Plays in Gallup included “Uncle Tom’s Cabin,” the most frequently performed play in the country, and “The Clansman,” a racist portrayal of Reconstruction later made into the equally racist movie, *The Birth of a Nation*.⁸⁸ Vaudeville shows drew large crowds, whether they were produced by traveling companies or by local talent. Racist minstrel shows were particularly popular with many white audiences. Professional minstrels were well received in towns like Gallup and Albuquerque, where one reviewer reported that a company of minstrels gave

its audience the “time of its life.”⁸⁹ Amateur thespians also staged minstrel shows, using “black face comedy,” “snappy music,” and racial slurs to amuse crowds and, intentionally or not, belittle blacks.⁹⁰

Less offensive live entertainment was provided by “caravans of culture” known as Chautauquas. First staged in Chautauqua, New York, in 1874, Chautauquas presented cultural acts ranging from popular lectures and light shows to musical performances. Emulated across the country, 158 annual Chautauquas were performed in the United States by 1904. Two were performed in New Mexico, at Cloudcroft and Mountainair. Cloudcroft’s enjoyed success in 1910, its inaugural year, but closed thereafter.⁹¹ Mountainair launched its maiden Chautauqua in 1907, with its most successful ten-day programs presented in 1910 and 1911. Whole days were devoted to special themes, including women, farmers, temperance, and veterans of the Civil and Spanish-American wars.⁹² Traveling Chautauquas, transporting mainstream American culture, were equally popular in New Mexico after 1910. Large crowds attended tent shows in towns like Deming, Farmington, Raton, Portales, Clovis, Roswell, and Carlsbad. William Jennings Bryan, the most popular inspirational speaker on the Chautauqua circuit, appeared in New Mexico at least twice, in Clovis and Raton.⁹³



Clovis Chautauqua, Clovis, NM

Traveling circuses also drew large appreciative audiences, especially among children. In a typical circus ad, the Great Dode Fisk Show announced that it would arrive in Carlsbad on October 12, 1910. The ad listed such “startling, superb, sensational, and stupendous” acts as the “Beautiful Loretta Twins,” the “Flying Earnests,” “Mercury, the Wonderful Airship Horse,” “Ding, the Greatest Trained Elephant in the World,” “clowns ga-

lore,” and a “grand, gratuitous parade” at noon each day the circus was in town.⁹⁴ Two years later Kit Carson’s Buffalo Ranch Wild West and Trained Wild Animal Exhibition” visited Deming, claiming to be the “largest wild West shown on earth.” Shows included a reenactment of the Battle of Wounded Knee. Performers included cowboys, “señoritas,” Pony Express riders, “daring athletes,” bands of Comanche Indians, and even Russian Cossacks.⁹⁵

Women

The vast majority of women in New Mexico lived conventional, “respectable” lives in traditional, male-dominated households. Many married at an early age and bore multiple children, especially in Catholic families that required women to bear children throughout their child-bearing years. In 1910 a special women’s section of the *Albuquerque Morning Journal* focused on the challenges of housekeeping as well as the “glories and responsibilities” of motherhood.⁹⁶ Single women were rare and divorced women suffered social stigma. In fact, divorced women were often considered to be witches in Hispanic culture. Given this stigma, women like Nina Otero-Warren claimed that she was a widow and kept her husband’s surname long after her divorce from Rawson Warren in 1910.⁹⁷ As one historian has pointed out, a widow “had the freedom to manage her own affairs, engage in business, and even homestead,”⁹⁸ but a female divorcee was often frowned upon and had only limited opportunities in life.



**Women doing laundry, 26 January 1910 (postmark)

Despite these social restrictions, an impressive number of women homesteaded on their own or opened and operated their own businesses.⁹⁹ Sarah Pope thus

opened “an attractive little store” next to the McKinley County Bank in Gallup in late 1911. A local newspaper described Pope’s store, reporting that a “variety of useful and necessary articles are carried in stock [and] are well displayed.”¹⁰⁰ Other women engaged in far less reputable enterprises. As perhaps the most famous madam in Albuquerque history, 48-year-old Lizzie McGrath owned and operated a “female boarding house” with six “boarders” at 227 West Copper Avenue.¹⁰¹ “Painted ladies” were also seen on Albuquerque streets, although a local ordinance prohibited their walking together in pairs, requiring them to keep a distance of at least four paces between them.¹⁰² Police action led to the cleanup of Albuquerque’s red light district in mid 1911, causing many “denizens” of the disreputable neighborhood to leave “for other fields,” including El Paso. Lizzie McGrath was among those who remained, but faced closure as New Mexicans attempted to put their moral house in order in preparation for statehood.¹⁰³

Independent young women pursued many new interests in the early twentieth century. Bowling was “a very popular game [that] ladies and gentlemen both play,” especially at “clean and orderly” amusement houses.¹⁰⁴ Some women also rode bicycles, but the “greatest fad” among women (at least in Gallup) was horseback riding. Women equestrians were seen riding “in every direction” and, as “Western girls,” they did not require “a guide or chaperon to take a jaunt across the country.”¹⁰⁵ While most ladies rode side-saddle, more adventurous women rode the same saddles as their male companions.

Increasing numbers of young women finished high school, attended business schools and colleges, and entered occupations, if only of the pink collar variety.

While most female students were admired for their educational



Katherine Lohman and Sophie Christie in Las Cruces High School basketball uniforms

achievements, many males still criticized their “advanced intellectuality” that supposedly compromised their traditional roles as wives and mothers. According to a discussion in the *Santa Fe New Mexican*, “much controversy has been aroused by the question [of] whether women’s invasion of the professions and occupations has rendered them less willing to become mothers.”¹⁰⁶ Conservative males like the politically powerful Thomas Catron also opposed women’s entry into traditionally male realms, particularly politics. Women who lobbied Catron for women’s suffrage usually left his office in Santa Fe feeling that their main purpose in life was to stay home, have children, and cook.¹⁰⁷ Men often focused on traditional feminine attributes rather than stress women’s intellectual skills or business acumen. When Eastern newspapers suggested that there might not be enough women for all the “menfolk” in Gallup, a reporter for the *McKinley County Republican* declared, “Shucks! Gallup has more pretty girls to the square inch than any town in the Mississippi valley, and the beauty and wisdom, and housewifely accomplishments of New Mexican women are a byword all over the West.”¹⁰⁸

Despite prevalent male attitudes, many New Mexico women strove to win the right to vote, emulating women who had achieved these goals in nine states by 1912.¹⁰⁹ Organizations like the New Mexico Federation of Women’s Clubs lobbied for women’s suffrage, as did tireless leaders like Nina Otero-Warren. The right to vote was soon a main topic of debates held at colleges and schools, including the University of New Mexico and New Mexico A&M.¹¹⁰ Those who argued in the affirmative usually won these often-heated exchanges as both sides “went into it for all it was worth,” according to a student reporter who witnessed such a contest held at New Mexico A&M in early 1910.¹¹¹

Suffragettes appeared to enjoy an early advantage at the state constitutional convention in the fall of 1910, if only because their main advocate, Nina Otero-Warren, was related to the most powerful leader at the all-male convention. Otero-Warren’s uncle, Solomon Luna, dominated the proceedings on every other issue, including Hispanic voting rights, but could not muster a majority of the delegates to favor the franchise for women. One must wonder if Luna may have agreed to a political compromise to ensure Hispanic rights at the cost of the women’s rights that his niece so heavily favored. Women were granted the right to vote in the original

state constitution, but only in local school board elections, and not if a majority of the male electorate in a school district opposed their participation.¹¹² Suffragettes in New Mexico would be forced to wait till the passage of the 19th amendment to the U.S. Constitution before their right to vote in all elections was guaranteed in 1920. A 1921 amendment to the state constitution allowed women to run for all political offices, although women were denied the right to serve on juries in New Mexico until the early 1950s.

Crime

Unfortunately, New Mexico is famous as the home of such infamous criminals as Billy the Kid, Clay Allison, Vicente Silva, and “Black Jack” Ketchum.¹¹³ Fortunately, the territory’s most notorious outlaws, including these four, had passed from the scene by 1910, reducing, if not yet expunging, New Mexico’s reputation as one of the last havens for bad men in the West. The territory still experienced its share of crime on the eve of statehood, but more criminals were apprehended and justice was served more regularly. Crime, a major obstacle to statehood, had been reduced, if not completely controlled, by 1912.

Robberies are a good example. Train robberies, once the elite crime in the West, had subsided in New Mexico, especially after the offense became a capital crime and “Black Jack” Ketchum was hanged for such activity in 1901.¹¹⁴ M.B. Smith thus attempted to rob passengers of their cash and jewelry on a train near Carrizozo in 1910, but was easily apprehended by the New Mexico Mounted Police. Smith offered an alibi, but two passengers and a porter served as witnesses in the pursuing trial. The perpetrator was found guilty, but somehow managed to escape the gallows for his misdeed.¹¹⁵

Two masked outlaws were more successful when they robbed the stage outside the gold mining town of Mogollon not once, but twice in 1910. The robbers stole \$645 from three female passengers in the first incident and eight bars of gold (valued at \$20,000) two weeks later at almost the exact same spot on the narrow road into town. Tragically, the thieves shot and killed stage driver José Dominguez in the second hold-up.¹¹⁶

Robbers were also known to break into places of business, especially late at night. Thieves broke into two stores on one night in Deming, although the press

reported that “the articles selected [for theft] indicate decided good taste on the part of the cracksmen.” In addition to cash, the “latest style shoes seemed to suit their fancy,” as did “socks of approved patterns, watches, razors to shave with, and cigars to smoke.”¹¹⁷

C.M. O’Donel, manager of the huge Bell Ranch, wrote to Governor William J. Mills that ranchers in eastern New Mexico were “much exercised about the prevalence of cattle-stealing.”¹¹⁸ The governor quickly dispatched an officer to investigate, although Mills cautioned O’Donel to “keep his identity a secret” to all but the local district attorney while the policeman did his work.¹¹⁹ Cattle rustling was increasingly rare, but was still taken very seriously by ranchers and lawmen alike.

At least two kidnappings were attempted in the period 1910 to 1912. In August 1910 13 year-old Mariano Sena, Jr., the nephew of Santa Fe’s former mayor José D. Sena, was kidnapped by a man who had befriended the boy at a carnival held in the capital city. After taking Mariano to several tent shows, the stranger forced the youth to accompany him by train to Lamy, “or I’ll kill you.” Held beneath a bridge through the night, Mariano was finally able to escape and telephone his parents from the El Ortiz hotel, telling them, “I am at Lamy and I have been kidnapped, but I have broken away from my captor as he seems too drunk to know what is going on.” Mariano returned safely to Santa Fe by noon, although his kidnapper had not yet been identified or captured by that time.¹²⁰

A year later, in a far bolder scheme, two masked men entered the Las Vegas home of attorney A.T. Rogers, Jr., and kidnapped Rogers’ three-year-old son, Waldo. Awakened by the home invasion, Waldo’s mother pleaded with the kidnappers, offering them all of her jewelry and money if they would not take her child. Tearing the child from his mother’s arms, the outlaws fled, leaving a ransom note that demanded \$12,000 to be delivered at a lonely spot outside Las Vegas. A.T. Rogers delivered the cash while his brother, Will, recovered the boy at the designated location on a road. The Rogers were thrilled to have recovered their child, but were horrified to later learn that brother Will was in league with the kidnappers. Will and convicted murderer Joseph Wiggins confessed to the crime. The police recovered the \$12,000 ransom money in the chimney of the Rogers’ home.¹²¹

Tragic murders occurred as well. In August 1910

Hispanic sheepherders and Anglo ranchers argued over water rights on the range outside Deming. The two sides resorted to gun play at a watering place, leaving Pedro Benavidez dead from shots fired by Terrance Hall’s Winchester rifle. Hall wired the sheriff, who arrived by train to take Hall into custody. Hall pleaded self-defense and was released.¹²²

Days later another murder occurred when C.W. Merchant, Jr., a wealthy stockman, was attacked with an axe on a ranch outside Carlsbad. Merchant’s skull was broken in five places; he died shortly after he was transported into town in search of medical assistance. Four men were soon arrested, including a “Negro” who reportedly confessed to the murder.¹²³ Newspaper coverage of the crime was telling. While Terrance Hall’s killing of Pedro Benavidez was reported in a short column at the bottom of a page in the *Santa Fe New Mexican*, the story of Merchant’s killing was placed at the top of page one with the sensational headline, “Negro Fractures Stockman’s Skull”; other headlines in the *Carlsbad Argus* referred to the accused as a “Worthless Negro.”¹²⁴ The press made far less of the killing of a Hispanic sheepherder by an Anglo rancher than the killing of an Anglo stockman by a “Negro.” Such coverage was not unusual.¹²⁵ According to historian Pablo Mitchell, press coverage was so skewed against blacks in the early twentieth century that “African Americans supposedly committed the majority of crimes, ranging from rape and murder to public intoxication and vagrancy, in both New Mexico and the nation.”¹²⁶ Much the same can be said of press coverage of “renegade” Navajos accused of a wide range of criminal activities near their reservation in the vicinity of Gallup.¹²⁷

The most famous murder of the 1910-12 era involved a Navajo, Chis-chilling-begay, who shot Richard Wetherill near Wetherill’s well-known trading post at Pueblo Bonito on June 22, 1910. Chis-chilling-begay’s guilt was never in doubt and by all accounts he received a fair trial in June 1912. The press nevertheless resorted to racially charged terms, including “ambush” and “massacre,” in referring to the defendant and his crime.¹²⁸ Despite the use of these terms, newspapers may have shown more restraint in this instance if only to prevent more bloodshed at this tense moment in race relations between whites and Native Americans.

The apprehension of criminals of all races had vastly improved by the early twentieth century. The New

Mexico Mounted Police, organized in 1905, served as the first territory-wide police force. Led by such effective, tireless leaders as Captain Fred Fornoff, the Mounted Police assisted local lawmen and U.S. Marshal Creighton M. Foraker in cases across New Mexico.¹²⁹ Despite this exemplary work, five lawmen were killed in the line of duty in 1911, the highest for any single year in the territorial period. The record setting number of deaths in the line of duty was not the result of a recent crime wave; three of the five who lost their lives in 1911 did so while dealing with escapees or already confined prisoners.¹³⁰



Interior of old territorial prison

While some new law enforcement techniques were implemented, the collection and use of evidence remained primitive in New Mexico.¹³¹ The *Albuquerque Morning Journal* thus reported that the old Chinese system of identification by “thumb marks” was being used by certain banks in lieu of signatures on checks for the many foreigners who could not sign their names. The *Journal* article never suggested that such identification might prove useful in criminal investigations, although fingerprinting became an invaluable investigative method by the 1920s and 1930s.¹³²

Justice was often prompt; a jury found a defendant in Las Vegas guilty in just four minutes.¹³³ If found guilty, criminals faced punishments ranging from small fines to execution by hanging.¹³⁴ Chain gangs were still used in towns like Gallup, where town officials used a crew of nine prisoners to work cleaning streets in May 1911. Although one prisoner escaped for an hour, the remaining eight were said to have “greatly improved the

looks” of downtown Gallup.¹³⁵ Crews of up to forty prisoners from the territorial prison had been used to help build roads since 1903.¹³⁶ Assigning prisoners to road building projects helped alleviate overcrowded conditions at the prison, but only temporarily. By 1910 the twenty-five-year-old facility housed 360 convicts.¹³⁷ Overcrowded conditions and other prison problems led to the escape of several inmates in 1911, including the notorious train robber, William “Bronco Bill” Walters (prisoner #1282). Walters and his fellow escapees were all returned, thanks to the good work of lawmen led by Captain Fornoff.¹³⁸ Order was similarly restored at the reform school in Springer after more than two dozen boys attempted to escape, “inflicting serious injuries” to the assistant superintendent. Four boys implicated in the attack were pardoned by Governor William J. Mills so that they could be tried as adults and “graduate” to the penitentiary as punishment for their violent crime.¹³⁹

No criminals were executed in New Mexico during the two years prior to statehood. Of the fifty-one prisoners executed in the territorial period, the last, Martín Amador, was hanged for a double murder in Deming in early 1908. Although the next hanging would not take place until a year after statehood, there is no evidence that a movement against capital punishment had gathered strength. In fact, Governor George Curry, who had expressed his isolated opposition to capital punishment in his message to the territorial legislature in 1909, had signed Martín Amador’s death warrant the previous year.¹⁴⁰

Prohibition

Few issues divided New Mexicans as did prohibition on the eve of statehood. On one side, liquor interests defended the consumption of alcohol, stressing its social value and alleged health benefits. An illustrated ad in the *Albuquerque Tribune Citizen* pictured a healthy young woman embracing a large bottle of whiskey with the advice to “hold tight to a whiskey of the grade and purity of our own. You’ll find it a great friend when your nerves need toning up or your system is running down.”¹⁴¹ A Pabst Blue Ribbon ad even stated that physicians were “daily *proving*” that beer was “the most wholesome and refreshing table beverage.”¹⁴² New Mexico’s four breweries made abundant quantities of beer for local consumption.¹⁴³ New saloons promoted their “pleasing

surroundings” and friendly staffs.¹⁴⁴ Hispanic and European drinkers stressed the importance of wine in their cultures and, in the case of the Catholic Church, their religion.

Anti-liquor forces made equally convincing arguments against the consumption of alcohol. Employers noted the adverse effect of excessive drinking on the punctuality, safety, and productivity of their workers. Countless workers across the country lost their jobs, victims of Demon Rum. Preachers like the Rev. C.F. Lucas “spoke from stump and pulpit against the whisky evil.”¹⁴⁵ The Rev. Hermon P. Williams used a funeral eulogy to deliver a “ringing denunciation” of the violent death of the deceased caused by alcohol, causing “every person in the audience [to] sit up and take notice.”¹⁴⁶ Women told of spousal abuse fueled by excessive drinking. Margaret Young, for example, filed for a divorce from her husband John, stating that “for six months he had been under the influence of liquor after his day’s work and was abusive and accustomed to the use of violent language.” John Young was also accused of threatening to murder his wife, once with a pistol and once with a chair, while intoxicated.¹⁴⁷

Saloons were often the scenes of bloody confrontations when customers drank too much and resorted to violent means to resolve even minor disputes. In a typical confrontation, after drinking for several hours at Gallup’s Arcade Saloon, Charley Jones suddenly “produced a knife” and launched an “abusive onslaught” of expletives against the establishment’s owner, John Schwartz, in November 1910. Threatening to kill Schwartz, Jones left the saloon briefly before returning with a gun. Jones shot his weapon, causing Schwartz to

shoot back with fatal results. Although acquitted of murder based on self-defense, John Schwartz apparently had had enough of the volatile liquor business. He sold his interests in the Arcade Saloon within a month of his tragic shootout with Charley Jones. Three months later Schwartz left on an extended trip to Europe.¹⁴⁸

Many New Mexicans expressed their disgust with liquor and its adverse impact in other ways. Some joined the Women’s Christian Temperance Union (WCTU), the most powerful anti-liquor organization in the country, with chapters in large towns like Albuquerque and Santa Fe and smaller communities like Belen and Carlsbad.¹⁴⁹ The WCTU’s Santa Fe chapter ran a regular column in the *Santa Fe New Mexican*, arguing against alcohol on moral, psychological, safety, and financial grounds. In a typical column of August 1910, the WCTU asked, “Is it not an absurd proposition to sell men stuff which makes them crazy and then pay other men to...cart them off to jail when they are in a condition that they cannot take care of themselves and may injure others?”¹⁵⁰

The WCTU ran a generally peaceful anti-liquor campaign in New Mexico, seldom following the lead of radical figures like Carry A. Nation, who was known to carry a hatchet into saloons to destroy everything in her path. Rather than emulate Carry Nation (who died in 1911), prohibitionists in New Mexico preferred to appeal to reason, praising residents who limited or completely banned saloons within their town boundaries. When Dexter joined Carlsbad and other communities in the Pecos River Valley as a “no saloon” town, the press exclaimed that such towns were “populated by an extremely high class of people who are alive to all the good things of life, ambitious, intelligent, and thrifty.”¹⁵¹ Prohibitionists even implied that New Mexico’s statehood chances would improve greatly if the territory abolished all saloons and alcohol because President William Howard Taft had declared that he considered a liquorless state to be an “ideal state.”¹⁵²

Despite their impressive arguments and considerable support, prohibitionists fared poorly in their attempt to include dry provisions in New Mexico’s new state constitution. The press reported that dry forces made a “sturdy but useless fight” against far stronger liquor interests represented at the constitutional convention in 1910.¹⁵³ Local victories, as with the enforcement of a “drastic” new saloon ordinance in Santa Fe in 1911, were all prohibitionists could hope for until the passage



Men on the porch of the Mountain Queen Saloon, Socorro, NM

of the 18th amendment and enforcement of nationwide prohibition starting in 1920.¹⁵⁴

War and Peace

As with all Americans, New Mexicans were fortunate to live in peace in the years 1910 to 1912. It had been over a decade since 351 New Mexicans had won fame and glory as members of the famous Rough Riders in the Spanish-American War of 1898. Another 439 New Mexicans served under Major Page B. Otero in the less known and less appreciated First Territorial Regiment in the same conflict. The so-called “splendid little war” against Spain helped elevate the United States into the ranks of world powers and helped alleviate concerns regarding New Mexico’s loyalty to the United States, rather than to its former mother country, Spain.¹⁵⁵

It had also been nearly two decades since the end of the Indian wars in New Mexico. With Geronimo’s surrender and the end of hostilities in 1886, the U.S. government had closed most of its army forts in the territory by the 1890s. Only Fort Wingate remained, although it too was closed in March 1911, much to the dismay of Gallup residents who had long enjoyed the security, camaraderie, and economic benefits of the nearby fort.¹⁵⁶

The New Mexico National Guard nevertheless remained active and prepared in the event of conflict. The unit trained regularly, including at various camp locations in the territory (usually Las Vegas, New Mexico) and at Camp Atacadero, some two hundred miles north of Los Angeles in California.¹⁵⁷ Joining four thousand regular and National Guard soldiers at Camp Atacadero in September 1910, the men from New Mexico had “little idle time” with field maneuvers and marching occupying most of their day from 5:30 a.m. to 7:00 p.m. New Mexicans engaged in war games between “red” and “blue” sides and witnessed “the effect of shrapnel by firing over a range of 3,500 yards at silhouette targets representing men in trenches and in kneeling and standing positions.” Although unusually cold weather caused New Mexicans to “swear in three languages,” camp commanders praised New Mexicans for their marching skills, undoubtedly perfected in their effort to stay warm.¹⁵⁸



Company A, New Mexico National Guard, Columbus, NM

Although World War I did not begin until 1914 and the United States remained neutral in the fray until 1917, the territorial press closely covered news of European tensions and tragic violence. Far closer to home, events in Mexico drew increased newspaper coverage with the fall of long-time dictator Porfirio Díaz and the spread of revolutionary violence across the country, including the north. Headlines warned New Mexicans of “Conditions in Mexico Becoming Serious” in November 1910 and “Mexico Aflame with Rebellion” a year later.¹⁵⁹ Revolutionaries even appeared in Las Cruces to recruit Mexican expatriates who might help overthrow Díaz with the promise of \$500 as compensation. According to newspaper reports, “There was much enthusiasm shown among the natives and many signed up to



Leaders of the Mexican Revolution, including General Fierro, General Francisco Pancho Villa, General Ortega, Colonel Medina, c. 1910

go.”¹⁶⁰ Enticed by adventure rather than by cash, Paul Hill of Alamogordo volunteered to fight in Pancho Villa’s army camped near Juarez, Mexico. At thirteen, Hill was said to be the “youngest insurrecto.” When his family finally found him in Mexico, Hill was armed with a Mauser rifle, a six-shooter, and two cartridge belts worn bandito style. The youngster was granted an honorable discharge for demonstrating “good conduct and discipline” during his five days of military service.¹⁶¹

In 1912 revolutionaries attacked Mormon colonies in northern Mexico, forcing many colonists to seek refuge in already-established Mormon communities in New Mexico.¹⁶² New Mexicans grew particularly concerned with turmoil in Juarez and the ominous spread of violence across the border into El Paso, Texas.¹⁶³ The U.S. army responded by performing war maneuvers in Texas and by dispatching regular troops to border towns like Columbus, New Mexico. In early 1911 a false alarm was sounded by a “practical joker” who said that the National Guard in Tucumcari had been called up to help guard the border.¹⁶⁴ Despite these preparations and false alarms, revolutionary violence spilled over the U.S.-Mexican international border seventy times from 1911 to 1915. The most devastating of these incidents occurred when Pancho Villa’s forces launched their infamous raid on Columbus, New Mexico, and its neighboring Camp Furlong on March 9, 1916.¹⁶⁵

Transportation: Railroads

The extension of the Atchison, Topeka and Santa Fe Railroad into New Mexico in 1880 ranks as one of the major turning points in New Mexico history. By 1900



Atchison, Topeka and Santa Fe train crossing high wooden bridge in NM, c. 1910



Construction of a railroad bridge across Rio Grande at Elephant Butte, NM, c. 1910



Atchison, Topeka and Santa Fe Railway Station, Las Cruces, NM

the Southern Pacific Railroad joined the Santa Fe as a transcontinental railroad built through New Mexico. Without exaggeration, the railroad affected New Mexico’s political, economic, social, and cultural landscape like few other events in the territory’s history, before or since. A modern infrastructure produced modern changes, often at the expense of native land ownership and culture. As one historian has put it, the railroad represented “the ultimate agent of American modernity and imperialism.”¹⁶⁶

Starting with just 643 miles of track laid in 1880, railroad companies had built nearly 1,300 miles of track by 1890 and 3,002 miles of track, owned by fourteen railroad companies, by New Mexico’s statehood year.¹⁶⁷ Many of these miles extended north and south, along the Santa Fe Railway’s original route, but many main lines and spurs extended to the territory’s increasingly rich mining, timber, sheep, and cattle regions. Mileage ranged from the New Mexico & Midland Railroad’s ten miles to the Santa Fe’s 1,330 miles, representing 44 percent of all track in the territory by 1912.¹⁶⁸ The largest extension of railroad miles came with the building of what became known as the Belen Cut-off, stretching from Clo-

vis in the east to Gallup in the west and forging a far more direct route to and from California.¹⁶⁹ With its growing importance as a railroad town, Belen experienced a building boom of new houses, stores, and other businesses.¹⁷⁰

Train traffic was brisk in every direction. In mid 1910 a newspaper in Gallup reported that “Nearly every [passenger] train which passes through this city is full.”¹⁷¹ Headlines in the *Albuquerque Morning Journal* announced that “Trains Arrive by the Half Dozen” and “Yards Congested by Many Freight Cars.”¹⁷² The Santa Fe paid a record-setting \$100,000 in wages for its Albuquerque workers alone in early 1912.¹⁷³ The Santa Fe was so busy in Willard, along the Belen Cut-off, that two shifts of workers were needed to operate the company’s coal chutes and plants. The Santa Fe also built new Harvey Houses along the cut-off in Vaughn (1910), Belen (1910), and Clovis (1912) to accommodate not only its many passengers, but also the railroad workers who ate at these famed establishments with much-appreciated employee discounts.¹⁷⁴

Trains were faster, stronger, and much improved. The Santa Fe’s California Limited, advertised as one of the fastest trains in the world, sped through New Mexico at such high speeds that it reduced the travel time from Chicago to Los Angeles by seven and a half hours in early 1910.¹⁷⁵ A “monster engine” broke a world record by pulling the heavy California Limited over a three percent grade without assistance in April 1910.¹⁷⁶ By 1912 the California De Luxe exceeded eighty miles an hour on one obviously flat section of the Santa Fe route.¹⁷⁷

But such progress came at great cost. In the worst train wreck till that time in the territory’s history, thirty-six freight cars “left the track and were piled up in a huge pyramid” east of Carrizozo in November 1910. Fortunately, no lives were lost, but damages reached \$25,000.¹⁷⁸ Other wrecks cost lives. In one tragic accident, two firemen were killed and seven other crew members were “frightfully” injured when two freight trains collided east of Mountainair in November 1911. Only one crewman walked away without medical assistance.¹⁷⁹ Fireman Frank Miller lost both his legs when he fell between the locomotive and the train he was working on in eastern New Mexico. Undaunted, Miller married Lillian McKnight in Roswell just two months later, “the ceremony taking place in front of the residence of a minister as the couple sat in a buggy.”¹⁸⁰ Nationally,

10,396 persons were killed in railroad accidents, while 150,159 were injured from June 1910 to June 1911. This meant that one out of every five hundred railroad workers was killed on the job and one out of every thirteen was injured.¹⁸¹ Only coal mining equaled railroad employment as the most dangerous occupation in the United States.¹⁸²

Transportation: Automobiles

Despite its many hazards, the railroad remained the dominant form of modern transportation in New Mexico in the era 1910 to 1912. But railroads were about to be challenged by the introduction of a new, initially strange and controversial form of transportation, the automobile.

R.L. Dodson is credited with transporting the first automobile into the territory when he purchased a vehicle in Denver, Colorado, and drove it to Albuquerque, taking five days to complete the trip in November 1897.¹⁸³ Initially few in number and too expensive for the average New Mexican to purchase no less maintain, the number of cars on urban and rural roads gradually increased in the first decade of the twentieth century. By 1910 Carlsbad reported fifty car owners, including a dozen new ones in one month alone.¹⁸⁴ By 1912 even more residents of Carlsbad owned cars and it was said that “nearly everybody that moves here brings a car with them.”¹⁸⁵ Albuquerque was said to have thirty-two cars, many of which participated in parades and special events like the territorial fair.¹⁸⁶ In October 1910 a “large number of machines” gathered at Robinson Park on Railroad Avenue (later Central) proceeded to the fairgrounds (near Railroad Avenue and Rio Grande Boulevard), and circled the fair’s half-mile track to “round after round of applause from the packed grand stand and bleachers.” With each car a “marvel of color and decorative [floral] design,” the convoy was said to be nothing less than “dazzling.”¹⁸⁷ Spectators no doubt applauded the display not only for its beauty, but also for its symbolism of modern progress on the eve of statehood.

Cars were applauded for their practical as well as for their symbolic value. New Mexicans marveled at the vehicles’ speed, reducing the time of trips in the huge territory by whole days. A 1909 ad for Model T Fords, in their second year of availability, claimed that the vehicle could get from Santa Fe to Las Vegas in just four hours and forty minutes, while “carrying two hundred pounds

of luggage.” The same ad claimed that a trip from the capital to Cerrillos took only two hours and thirty minutes.¹⁸⁸ A car owner in Roswell was so pleased with the speed of his vehicle that he didn’t see the need to build “flying machines” to compete with autos “just yet.”¹⁸⁹

Automobiles were put to many practical uses. An article in the *Carlsbad Current* reported that “the automobile is rapidly becoming the most useful and popular farm hand that can be employed by the enterprising agriculturist.” A man with a large farm could, for example, “get around much more swiftly and comfortably in an auto runabout than by horse [or] buggy.” Some farmers also used their vehicles to bring produce to market, peddle chickens “about town,” and “deliver milk door to door.” Cars were especially useful “when the children have a considerable distance to go to reach the country schoolhouse.”¹⁹⁰ Cars became so important to the farmers and ranchers of southeastern New Mexico that some families grouped together to build their own roads, furnishing labor and teams of horses free of charge.¹⁹¹



Cars in downtown Las Cruces, NM, c. 1910

New Mexicans made good use of new automobiles, gaining quicker access to commercial centers and opening whole new opportunities in businesses and services. Auto “stages” (taxis) transported passengers around town or between towns to connect with railroad lines; a one-way fare from Roswell to Torrance equaled \$10 in 1905, a considerable sum for those days. Like stagecoaches, auto stages could also be used to carry the U.S. Mail, leading to the first auto mail route in the entire country in 1905. The initial mail route went from Roswell to Torrance, but was changed to Roswell to Vaughn in 1910 and, later, from Roswell to Carrizozo.¹⁹² Many liv-

ery stations expanded their services to include autos as well as horses. Businesses like the Auto Company in Gallup not only sold new cars, but also serviced them to make it “much easier for the boys to keep [their] machines in repair.”¹⁹³

Despite their value to many New Mexicans, cars suffered a seemingly endless list of problems in their early years. Gas stations were few and far between. When Dr. J.O. Schwentker and a lady friend went for an evening drive in June 1910 they ran out of gas and were left stranded north of Albuquerque at about 10:00 p.m. The couple walked three miles to get a quart of gasoline only to find that the quart “barely moistened the inside of the tank and wouldn’t start a wheel.” The doctor and his female companion walked another six miles to get to a telephone where they called R.L. Dodson, now Albuquerque’s premier mechanic, about 1:00 a.m. Using this cautionary tale, drivers were warned that they should check everything on a car, from front to rear, before venturing far from home.¹⁹⁴

Mechanical failures also plagued early drivers. A newlywed couple in Santa Fe had planned to flee from their mischief-loving friends by dashing off in a borrowed car in December 1911. The winter night trip went well until the car’s headlights failed and the gas tank began to leak; attempting to plug the leak with mud only made the situation worse. According to the *Santa Fe New Mexican*, “The bridal party alighted and built a fire by the roadside to warm their hands and feet and furnish illumination while repairs to their motor were being made.”¹⁹⁵ Flats occurred so often that prudent drivers packed a well-stocked repair kit and a box lunch on any trip of any distance.

Poor roads were an added headache. Roads built for wagon traffic made car travel rough and uncomfortable. The road from Cerrillos to Santa Fe was so bad that it “would terrify a...government mule,” according to one observer. Not even a new forty-eight horse power touring car could “climb up a sand bar placed by nature.”¹⁹⁶ New Mexico A&M’s president Winfred E. Garrison’s “big touring car” was unable to scale the mountains en route to a meeting of educators in Roswell in early 1910. His disabled vehicle was shipped to El Paso for repairs; Garrison was said to be so frustrated by the “ill-fated trip” that he vowed not to attempt similar “overland trips” in the future.¹⁹⁷ Cars often got stuck in sand, mud, or snow. In ironic scenes repeated throughout the

West, horses were usually the only “towing service” available to extract modern cars from such natural barriers.

Many roads were steep and narrow. La Bajada, or “the descent,” remained the most treacherous byway in the territory. Located eleven miles south of Santa Fe, this escarpment was so steep that it contained twenty-three hairpin turns, much to the terror of travelers new to New Mexico. Some drivers opted to travel up the steep hill backwards because reverse was their most powerful gear. Others saw the dangerous road and simply turned around and drove the other way.



La Bajada Hill between Santa Fe and Albuquerque

Ironically, La Bajada had just recently been improved as part of a growing Good Roads movement in New Mexico. The poor state of regional roads can be measured by territorial governor William J. Mills’ 1911 appraisal that after the improvement, La Bajada was “one of the most beautiful pieces of engineering in the territory.”¹⁹⁸ Work nevertheless proceeded on roads, including one from Silver City to the gold mining camp of Mogollon high in the Mogollon Mountains. As with many road projects, convicts from the territorial prison provided labor for this ambitious project. Forty convicts, usually sentenced to terms of less than five years, worked under the supervision of a single prison guard.¹⁹⁹ Local residents, including farmers, ranchers, businessmen, and Apache Indians on the Mescalero Reservation, pitched in to assist in other road building projects sure to improve access to and from their communities.²⁰⁰ Of course paved roads remained rare even in larger towns and cities. The city council in Santa Fe voted to improve the capital by paving Palace Avenue at a cost of \$1.50 per square yard, a cost that Mayor Arthur Seligman was certain would be less than keeping weeds out of the street

over ten years.²⁰¹ Editorial after editorial and meeting after meeting agreed that good roads were key to New Mexico’s future development as a new state in the Union.²⁰²

Despite these assertions, New Mexicans appeared to have a love/hate relationship with this newest form of transportation. While many recognized automobiles as a key to progress, others considered it a major nuisance. Called “buzz wagons” or “devil wagons” by their harshest critics, early cars often frightened horses, cattle, and other livestock in the countryside. With their disturbing speed, noise, and smells, cars were even less welcome in towns than they were in rural surroundings. Albuquerque seriously considered banning cars from its streets shortly after D.L. Dodson brought the first auto to New Mexico’s largest city in 1897; Dodson claimed that “he spent most of his time training [urban] horses not to run at the sight of [his car].”²⁰³ Silver City posted a long list of “strictly enforced” ordinances so motorists would know exactly what was expected of them when they ventured into town. Anticipating future problems, Las Vegas city leaders passed an ordinance that anyone caught driving while intoxicated “shall face forfeiture of the license of the machine.”²⁰⁴ Ignoring the twenty-five miles per hour speed limit set in Albuquerque, drivers were known to race at rates of fifty to sixty miles per hour near Old Town. When the “peaceable inhabitants of the suburban *placita*” refused to tolerate further threats to their “life, liberty, and happiness,” local law officials banned “joy riding” and vowed to send all “speed fiends” to a night in jail as punishment for their upsetting behavior.²⁰⁵

Terrible accidents occurred even when car drivers obeyed local ordinances, especially when cars startled horses on urban streets. In Santa Fe two women were driving a fine black trotter when the animal, which is full of life, became frightened...as an automobile passed by. The animal whirled around three or four times, overturning the buggy and throwing [its female passengers to the ground]. With great good fortune they escaped the horse’s hoofs. The infuriated animal then tore down Don Gaspar Avenue, the buggy dangling behind. Colliding with a telephone pole, the buggy was left near the Montezuma hotel. The steed continued at a maddening pace toward San Francisco Street.

Fortunately, the horse was eventually restrained and the two women suffered only minor injuries.²⁰⁶ Only an increase in the number of cars and the eventual dis-

appearance of horses from city streets would finally preclude such disasters in the future.

Transportation: Aviation

Historians have long believed that the first airplane flight in New Mexico occurred when California barnstormer Charles F. Walsh took off in his Curtiss Model “D” plane at 4:00 p.m. on October 11, 1911, during that year’s territorial fair.²⁰⁷ Such an assertion is understandable when headlines in the *Albuquerque Morning Journal* declared, “For the First Time in History Aeroplane Soars Above Valley of Rio Grande.”²⁰⁸ New evidence suggests that this headline was at least eight months too late. On February 5, 1911, the *Albuquerque Tribune Citizen* reported that two flights had occurred at the fairgrounds’ Traction Park the previous day. Although high winds had threatened to cancel the flights, a “bold birdman” named George Thompson had bravely defied the elements on two afternoon flights in what was described as “a beautiful demonstration of man conquering air.”²⁰⁹ A crowd of over a thousand, mostly school children, inspected the plane at close range to “study aeroplane construction first hand.”²¹⁰

But Walsh’s flights in October 1911 should not be minimized. The 33-year-old aviator from San Diego had learned to fly just a year earlier; he was, in fact, the first person to earn a flier’s license in the state of California. Flying exhibitions for less than a year, Walsh had had his Curtiss Model “D” shipped to Albuquerque by train and had helped in its assembly at the fairgrounds. An estimated crowd of seven thousand watched in awe as Walsh started his engine, glided his wheels half way across the baseball diamond and rose gracefully into the air. Reaching a considerable height (about a thousand feet above ground), he struck southward and followed the river [before circling back,] then repeated his trip, being in the air altogether ten minutes before he swept [sic] over the trees on the east side of the fairgrounds and alighted like a feather. . . .²¹¹

An *Albuquerque Morning Journal* reporter wrote that the packed grandstand “cheered him ecstatically.” The aviator flew another, thirteen-minute flight that same day plus several more flights over the next few days. On one such flight Roy Stamm became the first New Mexican to travel as a passenger in the new flying machine. Leaving Albuquerque, Walsh performed at the Colfax

County fair in Raton later that same month.²¹²

Tragically, Walsh was killed almost exactly one year after leaving New Mexico, crashing from an altitude of two thousand feet as a shocked crowd of 65,000 looked on at the state fairgrounds in Trenton, New Jersey. A doctor at the scene confirmed that every bone in Walsh’s body had been broken in the fall. The train that carried the young aviator’s body home to San Diego stopped in Albuquerque for a brief, poignant moment. Tragically, Walsh was hardly the only aviator to lose his life in these early years of air travel.²¹³

Education

New Mexicans were long criticized for their lack of schools and low rate of literacy. In 1857 one of the territory’s harshest critics wrote that New Mexico “exhibits a fearful amount of ignorance.” W.W.H. Davis added that “The standard of education in New Mexico is at a very low ebb, and there is a larger number of persons who cannot read or write than in any other Territory in the Union.”²¹⁴ Conditions had hardly improved by 1890 when Governor Edmund G. Ross reported that only 57,000 of New Mexico’s 109,000 residents could read and only 12,000 of 44,000 school-age children attended school.²¹⁵ Most Hispanic students of the late nineteenth century attended Catholic parochial schools as parents feared the loss of language, culture, and religion if their children went to Anglo-dominated public schools. Public school bills were often defeated not because parents did not want their children to learn, but because



Organ School class picture, Organ, NM, c. 1910

they did not want their children to lose their Hispanic identity. Hispanic cultural resistance was often misinterpreted to mean that a majority of New Mexicans opposed education and were, therefore, not prepared to assume the responsibilities of American citizens in a new state of the United States.²¹⁶

Educational opportunities improved considerably in the last thirty years before statehood. By 1910 New Mexico's first three colleges, the University of New Mexico in Albuquerque, New Mexico A&M in Las Cruces, and the New Mexico School of Mines in Socorro (all created in 1889) had been joined by three normal schools, at Las Vegas (in 1893), Silver City (in 1893), and El Rito (in 1909), with the latter specifically designated to train Hispanic teachers.²¹⁷ In Roswell, the New Mexico Military Institute (NMMI), known as "The West Point of the Southwest," was rated as a "distinguished institution" by the U.S. War Department.²¹⁸ Despite this designation, two dozen cadets were accused of participating in a "mutiny" in early 1911, which included the explosion of "some powder" in a bathtub in the barracks. Not taken lightly, school officials placed all twenty-four "mutineers" in the guard house, later expelling them from the school.²¹⁹ Despite other infractions, from "lackadaisical attitudes" to smoking on the streets of Roswell, the vast majority of cadets behaved in a "gentlemanly manner" and dutifully respected the institute's high standards of behavior.²²⁰

Additional schools had been created for the deaf (in Santa Fe in 1887) and for the blind (in Alamogordo in 1903).²²¹ Indian boarding schools operated in Albuquerque (as of 1881) and in Santa Fe (as of 1890).²²² The African American community of Blackdom applied for and received funding to open its own school in 1910.²²³ Protestant missionaries ran schools in many isolated Hispanic villages, filling an educational void and sometimes making new converts.²²⁴ The Presbyterian Church established the Menaul boarding school for boys in Albuquerque as well as the Allison school for girls in Santa Fe. A private Methodist college was opened in Artesia in January 1910.²²⁵ Catholic schools continued to function, especially in larger communities, including Las Vegas, Santa Fe, Albuquerque, and Las Cruces, under the tutelage of dedicated orders like the Sisters of Charity and the Sisters of Loretto.

Some of the greatest strides took place in public education. Numbers help show the considerable progress



New Mexico School for the Deaf, Santa Fe, NM

in the decade preceding statehood:

	<u>1901</u>	<u>1911</u>
Number of public schools	599	1,007
Public school enrollment	31,500	61,02
Total school enrollment	53,008	100,045
Average attendance	19,451	40,018
Teachers	713	1,598
Expenditures	\$258,226	\$954,407
Average length of school term	87 days	125 days ²²⁶

On a whole other level of education, some of the leading archeologists in the country held annual summer schools in or near Santa Fe. Edger Lee Hewett and Kenneth M. Chapman were among the distinguished lecturers at the newly opened Museum of Archeology in the old Palace of the Governors in 1911.²²⁷ In other years these prestigious summer sessions met at Frijoles Canyon, now Bandelier National Monument.²²⁸

Despite this progress, education suffered several setbacks in the two years prior to statehood. Fires destroyed important buildings at the New Mexico Military Institute, New Mexico A&M, and the University of New Mexico, including Hadley Hall, with its many valuable scientific collections, just three days after UNM's graduation ceremonies in 1910. Albuquerque fire trucks arrived too late to save the structure, having been delayed by sandy roads on Railroad (later Central) Avenue.²²⁹ A fire on the New Mexico A&M campus destroyed Old Main (McFie Hall) five months later.²³⁰ The A&M campus experienced a minor crime wave of thefts and enough problems regarding coed relations in the fall of 1910 that President Winfred E. Garrison called a meeting of all male students to "condemn the practice of boys in spending a large part of their waking time in the company of girls." The dean of women delivered a similar address at a mass meeting of coeds.²³¹

Meanwhile, faculty and students at the University of New Mexico received news of the sudden death of former president William Tight in January 1910. Eight months earlier the university's board of regents had requested Tight's resignation, largely as a result of the controversy stirred by Tight's use of Pueblo Revival Style architecture on campus. While Tight had his supporters, he also suffered criticism from those who only half-facetiously wondered if professors would be expected to wear Indian blankets when they lectured in pueblo Indian style buildings. Despite such conjecture, Pueblo Revival Style architecture has dominated the campus ever since.²³²

While enrollment increased at the primary school level in New Mexico, few of the territory's students graduated from high school and fewer still were adequately prepared for college study. Most students at UNM and New Mexico A&M took preparatory courses for several years before attempting the college curriculum; UNM awarded its first undergraduate degree in 1905, sixteen years after the school's opening.²³³ UNM awarded six bachelor degrees in 1910, while New Mexico A&M awarded nine.²³⁴

And Hispanic fears of loss of language and culture in public schools were, unfortunately, justified. One hundred percent of all public school books were published in English, and most teachers punished students who spoke anything but English in class. The state constitution of 1910 guaranteed Hispanic access to public education, but did not prevent a campaign to suppress Hispanic culture once students arrived at school each day.

Native American students faced an even more determined campaign to destroy their cultures in government-run boarding schools. In an effort to "kill the Indian and save the man," school employees suppressed native cultures not only in the classroom, but also in the dorms, in the dining halls, and on the playing fields of each institution. Unlike most Hispanic students who were able to return home each day, Indian students were forced to remain at school far from the cultural influence of their families and native communities for years at a time.²³⁵

Public Libraries

Public education is enhanced by public libraries. But while schools and affluent individuals accumulated

collections of books, public libraries in New Mexico were rare on the eve of statehood. While Santa Fe opened the territory's first public library in 1896 and Albuquerque opened one a year later, most communities could not afford much more than reading rooms, much to the chagrin of readers of modest means.²³⁶ Recognizing this problem on a national level, steel magnate Andrew Carnegie offered assistance to towns in need of funds to open local libraries. From 1889 to 1923 the philanthropist helped finance the opening of 1,681 public libraries, with at least one Carnegie library in all but three states and territories.²³⁷

Two towns in New Mexico, Las Vegas and Roswell, had accepted Carnegie's generous offer to build public libraries in 1904 and 1906, respectively.²³⁸ Raton became the third (and last) town to benefit from the steelmaker's largess by meeting his three minimal requirements: obtaining title-free land, matching Carnegie's \$12,000 grant with \$3,000 in local funds, and guaranteeing continued local support via a tax fund. Mayor J.J. Shuler signed the agreement with a Carnegie representative in January 1911. Raton's structure was built by June 1912 and was opened three months later with 1,141 books on the shelves and seven daily newspapers made regularly available.²³⁹

Carnegie libraries were major sources of information and education. But they were also a source of civic pride equal to the opening of a new high school or large courthouse. In fact, the Commercial Club and civil leaders of Raton were so proud of their Carnegie library that they placed it in a new town park where it could be readily seen by passengers (potential investors) passing through town on the Santa Fe Railroad. Unfortunately, this meant that the library was built facing passing train riders, rather than the very residents it was built to serve.²⁴⁰

Historians have yet to consider the cultural impact of public libraries in territorial New Mexico. With a high percentage of their books, magazines, and newspapers in English, Anglo-dominated libraries may well have been undesirable public spaces where non-English readers were uncomfortable, absent, or simply not welcome. It is understandable why communities like Las Cruces opted not to apply for Carnegie funds or otherwise designate public funds for public library use by the time of statehood.²⁴¹

Religion

As it had for centuries, the Roman Catholic Church dominated religion in nearly every part of New Mexico on the eve of statehood. A survey of church membership revealed that at least 90 percent of New Mexicans who belonged to an organized church belonged to the Catholic Church in 1910. The church was especially strong in traditional Hispanic families, many of which took great pride in sending their many children to parochial schools and having at least one child enter the priesthood or nunnery. Devout communities celebrated religious holidays with long-established customs, including processions, rosaries, pilgrimages, and high masses. Many men and women attended mass daily. Saints played important roles in Catholic lives, with special devotions ranging from farming (San Ysidro) to healing (various saints, including Santa Rita de Casia for hopeless cases).²⁴² Fiestas were held to celebrate the patron saints of local parishes. Catholics celebrated the stages of their lives with sacraments from birth (baptism) to coming of age (communion, confirmation, and marriage) and death (last rites).

Although New Mexico's first archbishop, Jean Baptiste Lamy, had died in 1888, French influence in the New Mexico church remained strong, with many French priests and nuns still serving in the diocese's churches, schools, hospitals, and orphanages.²⁴³ Father Jean Baptiste Ralli re thus served the parishioners of Our Lady of the Immaculate Conception Church in Tom  from 1858 until his retirement in 1913, for a total of almost fifty-five years. Known as "El Padre Eterno" (The Eternal Priest), he was the longest serving French priest recruited by Lamy from the archbishop's home district.²⁴⁴ Jean Baptiste Pitaval, the fifth and last French archbishop of New Mexico, had been ordained in 1909. Two years later Pitaval made an eight month trip to Europe where he visited Pope Pius X in several audiences. Although the 77-year-old pontiff had been suffering from poor health, Pitaval reported that the pope was feeling better during their visits. Pius X gave Archbishop Pitaval a "magnificent amethyst cross and ring" before Pitaval returned to New Mexico in late 1911. Catholics and non-Catholics alike welcomed Pitaval home. According to the press, "The bells of the old cathedral rang out merrily as the news was received that the archbishop had reached [Santa Fe safely]."²⁴⁵

Although not recognized by the official church until years later, the Brotherhood of Our Father Jesus the Nazarene, better known as the Penitentes, remained active, especially in neglected small rural communities that lacked the regular services of an assigned priest. The Penitentes remained a highly secretive organization, filled with private rituals, hymns, artifacts, and prayers culminating during Holy Week, with special rituals on Good Friday.²⁴⁶

Native Americans practiced their own form of Catholicism, often in conjunction with ancient religious beliefs dating back long before the arrival of the Spanish and the introduction of the Catholic faith after 1540. Previously forbidden by intolerant Franciscan missionaries, Native Americans worshiped their spirits and danced in ceremonies attended by both native tribes and non-native tourists by the early twentieth century.²⁴⁷ Non-Indians were often banned from certain religious dances, especially when Protestant observers began to condemn these rituals as pagan and immoral.²⁴⁸

Protestant missionaries, active in New Mexico since the 1850s, enjoyed little success on Indian reservations, but showed somewhat better results in small Hispanic villages. The number of Hispanic Methodist and Presbyterian mission churches peaked in 1910, with both male and female missionaries entering the field.²⁴⁹ Most missionaries opened local schools, attended by children whose parents hoped for a good education for their youngsters, if not the loss of their Catholic religion. Some children nevertheless converted and more than fifty Hispanic boys grew up to become Protestant pastors, including Tom s Atencio, who was ordained in the Presbyterian church in 1911 and served in both the Las Vegas and Dixon mission fields.²⁵⁰

Despite their spiritual dedication and perseverance, Protestant missionaries were not nearly as successful as they had hoped to be in New Mexico. Hispanic membership in Methodist and Presbyterian congregations never reached more than 2,100 at any one time in the territorial period.²⁵¹ Most Protestants residing in New Mexico were Anglos, born into Protestant families elsewhere in the nation rather than converted by missionaries in the territory.

Protestant churches were nevertheless active, especially in larger communities like Albuquerque and in southeastern New Mexico, an area known as Little Texas because so many of its residents had migrated

there from neighboring Texas. In addition to weekly services, well-attended revivals were held, as at Albuquerque's First Methodist Church in early 1910. On that occasion the Rev. F.W. Otto "lambasted" his audience, telling them that the "American people are money mad and [only] want to be entertained, even in church." Organ, piano, and cornet music followed Otto's sermon, as did singing by talented church members. The revival continued for two additional nights before Otto moved on to his next revival, no doubt reiterating much the same message as he delivered in Albuquerque.²⁵²

Mormon settlers had evangelized among the native tribes in New Mexico as early as the 1860s and had created settlements in the territory by the 1870s. By 1910 the Church of Jesus Christ of the Latter-Day Saints had established communities in various parts of New Mexico, particularly in the northwestern and southwestern regions. New Mexico's first Mormon stake, roughly equivalent to a diocese, was created in May 1912, with headquarters in Fruitland.²⁵³

Not all religious groups could be counted as evangelical. Several German merchants, including John Becker of Belen, belonged to a small Lutheran sect whose members dealt well with the local population in business, but had no interest in social relations or religious conversion. The sect was so closed that males like Becker traveled to the group's headquarters in Ripon, Wisconsin, to meet potential wives who might marry them and return to establish their families in New Mexico.²⁵⁴ Small Jewish communities also grew in Las Vegas, Santa Fe, and Albuquerque, with the territory's first synagogue, Temple Albert, founded in Albuquerque in 1897.²⁵⁵

Modern Conveniences

New Mexicans living in 1910 enjoyed many new modern conveniences, especially if they lived in urban settings. Electricity was available in most towns and cities, as public utility companies often reminded consumers in convincing newspaper ads. As one such ad put it:

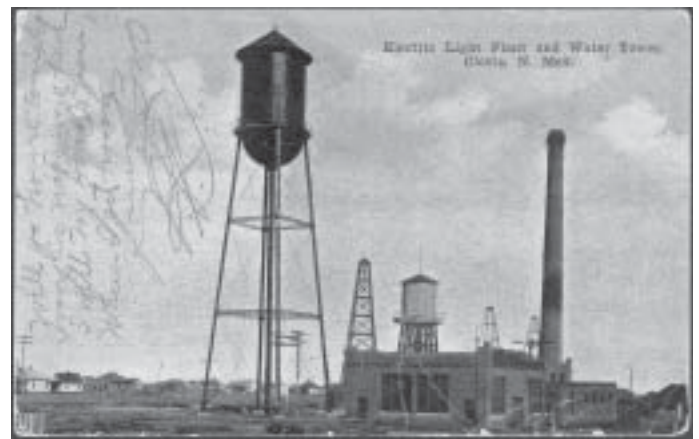
You are missing half of the comforts of modern life if you are not taking advantage of the benefits offered in the use of electricity. The saving of time and expense is enormous.... Why be a century behind the times when it costs no more and is a great deal easier to be up-to-date?... All you have to do is pay for the juice.²⁵⁶

Another ad listed the modern home convenienc-

es that could only be run with electricity. These items included vacuum cleaners, ceiling fans, lamps, curling irons, washing machines, "ironing machines," and coffee percolators.²⁵⁷ Using electricity for these and other household items was even suggested as the "best solution of the servant girl question" since with these conveniences families required fewer, if any, "servant girls" with their apparently bothersome human needs.²⁵⁸

Whole towns enjoyed the convenience of electricity, with electric street lights replacing dangerous gas lights in many communities. Las Vegas had installed electric lights on its streets as early as 1891.²⁵⁹ Roswell claimed that its Main Street resembled the "great white way" of New York City after the southeast New Mexico town added attractive new street lights.²⁶⁰ Santa Fe's poor lighting system was vastly improved with ninety new electric street lights installed in time for the state constitutional convention in 1910. The new lighting cost the city an additional \$600 a year, but, as the *Santa Fe New Mexican* noted, people could no longer complain that "It is dark as a pocket here."²⁶¹

Modern plumbing was also available in many New Mexico communities. In Silver City, for example,



Electric Light Plant and Water Tower, Clovis, NM,
21 December 1911

Dr. S.A. Miliken, the town's diligent health officer, reported that in 1912, "The city has a very good sewer system, which provides for about two-thirds of the population, and for the proper operation of which an adequate water supply is said to be available."²⁶² While only more affluent New Mexicans enjoyed the luxury of modern bathtubs, more and more middle class families enjoyed indoor "water closets," as toilets were most commonly called in the early twentieth century.²⁶³

Other modern inventions included telephones and cameras. Armed with increasingly accessible Kodak cameras, photographers took pictures of both everyday scenes and important events. "Amateur Kodak fiends" were said to have taken photos of the speakers stand and every well-decorated float in the large Fourth of July parade held in Las Vegas in 1910. According to the local press, "The day was ideal for taking snap shots and the kodakers got excellent results."²⁶⁴

But the availability of modern conveniences should not be exaggerated. Most rural residents lacked electricity; as late as 1935 only 3.3 percent of all farms received electrical service.²⁶⁵ And most New Mexicans still used outhouses, or "privies," even in growing, increasingly modern towns. Dr. Miliken in Silver City hastened to add that despite much progress, "only 120 connections have been made in the two years during which the sewer has been in commission, leaving 911 homes and business places without connections."²⁶⁶ Indeed a survey conducted in Taos in the mid 1960s found that despite a 1949 ordinance that banned them there were still about a hundred outhouses within Taos city limits.²⁶⁷ New Mexico had taken great strides in modern conveniences by the time of statehood, but as a largely poor, rural state it still had great distances to traverse.

Economy

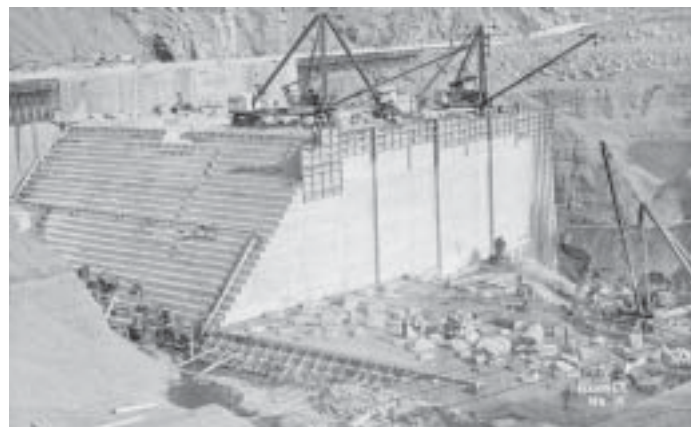
As reflected in the census of 1910, New Mexico remained a largely rural population engaged in rural economic activities. Most of the more than 280,000 New Mexicans who lived in rural communities were engaged in subsistence farming, often producing barely enough for their families to survive from year to year. Most farmers living in river valleys, especially the Rio Grande valley, relied on traditional agricultural techniques, such as the *acequia* system of irrigation. Hispanic farmers in particular often lived and worked on community land grant property, although many Hispanic families had lost their land grants, despite solemn promises to respect land grant rights written into the Treaty of Guadalupe Hidalgo signed at the conclusion of the U.S.-Mexican War in 1848.

A wave of new farmers had entered New Mexico in the first decade of the twentieth century, attracted by 52 million acres of empty public land in the eastern portion of the territory. Thousands of homesteaders were attracted to this region based on unusually high

levels of rainfall in an otherwise arid climate. Farmers near Roy reported as much as two inches of rain during a single downpour in June 1910.²⁶⁸ Dry farming, or dependence on rain for crops and livestock, suddenly seemed viable and lucrative, especially when certain land companies and newspapers encouraged these exaggerated expectations.²⁶⁹ The editor of the *Roosevelt County Herald* described the eastern plains as a "veritable Eden" where millions of acres were waiting to be transformed into valuable, profitable farm land.²⁷⁰ As a result of such hyperbole, the population of eastern New Mexico exploded; Roosevelt County's population alone increased from 350 in 1900 to over 12,000 in 1910. The total number of homestead patents filed in New Mexico skyrocketed from less than 500 in 1900 to over 7,000 in 1910.

Dry farming in New Mexico was also encouraged by the annual convention of the National Irrigation Congress, which met in Albuquerque for twelve days, from September 29 to October 10, 1908. Despite its name, the organization was dedicated to the development of water resources for arid regions in particular. Governor George Curry worked with leaders from across the territory to impress the hundreds of visitors who attended the convention from every state of the country and various countries of the world. As one Santa Fe Railway official put it, "The Irrigation Congress in Albuquerque should remove from the minds of Easterners the last false impressions about New Mexico as a land of cactus, lizards, and badmen."²⁷¹ The convention was judged to be a huge success in attracting interest to New Mexico agriculture and, in political terms, its eligibility for statehood.

Irrigation was vastly improved for farmers in the southern Rio Grande Valley with the construction of



Construction of Elephant Butte Dam, Elephant Butte, NM, c. 1910

the Elephant Butte dam. Construction on the dam started in 1911 and took five years to complete, but upon completion it was reportedly the largest dam in the Western Hemisphere.²⁷²

The National Irrigation Congress and Elephant Butte dam had large impacts on farming, but no group or individual had a larger impact on agriculture and every other business in the territory than the railroad. With railroads able to reach many more farm regions and transport far greater quantities of farm goods, cash crop production climbed higher and higher. Alfalfa from the Rio Grande Valley, apples from the Pecos River Valley, pinto beans from the Estancia Valley, fruit from the San Juan River Valley, and cotton from the lower Rio Grande Valley were five of many examples. And what was true of farming was equally true of ranching. In 1910 the value of cattle raised in New Mexico surpassed \$815 million; the value of sheep surpassed \$13 million. Railheads shortened sheep and cattle drives, increasing the speed and improving the health of cattle en route to stockyards for slaughter. Trains from terminals like Belen could carry many more tons of wool to far more distant destinations than was possible in primitive wagons.

The timber industry in New Mexico had also exploded with the use of trains. Specially built logging railroads brought heavy equipment to logging sites, while facilitating the transport of forest products from these same sites both on public land, like the Santa Fe National Forest, and on private land, as in the Zuni Mountains. Large lumber mills were kept active, employing hundreds of workers in cities and towns like Albuquerque and Bernalillo.

The railroad itself was a major consumer of tim-



Lumbering in the Sacramento Mountains Near Cloudcroft, NM in Cox Canyon

ber both while lines were constructed and while they were maintained. Wood was essential to the building of trestles, water tanks, depots, and of course railroad ties. Track required an average of 2,900 cross ties per mile, with each cross tie having a life expectancy of only three to five years before it had to be replaced.

Mines had a similarly symbiotic relation with the railroad. As with the timber industry, modern mining operations relied on railroads to transport heavy equipment and supplies to isolated mining districts. Once mined, ores were transported to distant markets in long freight trains. While the territory's gold and silver continued to be mined, along with copper, zinc, and turquoise, coal mining became the most important mining enterprise in New Mexico.²⁷³ Lucrative mines in McKinley County, Colfax County, and, on a smaller scale, in Santa Fe and Lincoln counties, produced coal for much of the region's fuel and heat—and for the railroads themselves. New Mexico's total coal production jumped from 1,086,546 tons in 1901 to 3,148,158 tons in 1911.²⁷⁴ Italian and Eastern European immigrants were increasingly drawn to expanding coal camps like Gamerao near Gallup, Madrid near Santa Fe, and Dawson near Raton. Optimistic about its wealth based on coal, the *Raton Daily Range* asserted “to the world” that Colfax County was nothing less than “the richest county in the world.”²⁷⁵

As reflected in the vast number of advertisements they ran in territorial newspapers, groceries, dry



Tularosa Mining and Milling Company, Bent, NM, c. 1910

goods stores, tailors, cleaners, builders, restaurants, opera houses, saloons, doctors, lawyers, and business operations of all kinds opened in towns across New Mexico. Nearly every issue of papers like the *McKinley County*

Republican announced the opening of one or more businesses. On May 26, 1911, for example, the *Republican* reported that A.T. Hannett, a young attorney from Syracuse, New York, had arrived “and has concluded to open up an office in the Caledonia Building where he will practice law.”

While many of these ventures succeeded (Hannett became the mayor of Gallup in eight years and the governor of New Mexico by 1925), others failed quickly. Great interest was stirred when Tom Talle, who was digging for water, struck a “large gusher of oil” in July 1911.²⁷⁶ The oil field outside Gallup was soon “the liveliest place” in the territory. By year’s end observers remained optimistic, predicting that “this field will be one of the largest in the West.”²⁷⁷ But hopes were soon dashed; by early 1913 interest was said to be “not as keen as a year ago.”²⁷⁸ New Mexico would not experience a true oil rush for another decade.

As often happens, the largest, most established businesses were the most likely to survive, be it the Charles Ifeld Mercantile Company (and its branches) based in Las Vegas or the Santa Fe Railway with local headquarters in Albuquerque. The federal government had also become a major force in New Mexico’s economy, especially with new developments in the years just prior to statehood. Given their purchase of needed supplies and foodstuffs, army forts of the nineteenth century had had a considerable impact on the territory’s economy.²⁷⁹ Although all military forts had closed by the 1890s, at least two, Fort Stanton and Fort Bayard, remained open as government-operated tuberculosis sanitariums and still purchased at least some of their supplies from local sources.

In addition, the federal government affected New Mexico with various laws and policies. American monetary policy, long debated in the halls of congress and across the nation, had a direct impact on the price and demand for New Mexico gold and silver. Equally controversial tariff policies affected the price and demand from other New Mexico products, including wool.

Most significantly, the federal government had gained control over large portions of the territory with the establishment of national forests by the early twentieth century. When the conservation of forests became an important goal throughout the United States, forest resources could no longer be used without obtaining permits or paying fees, a great imposition for thousands

of New Mexicans who had long hunted, fished, gathered wood, and grazed their livestock without interference, no less government control. In fact, much national forest had been land grants belonging to residents that were now denied access to resources freely used by their ancestors since the Spanish colonial era. American courts had already caused the loss of as much as eighty percent of all Hispanic land grants by 1900. The federal government now added severe insult to grievous injury by denying many Hispanic residents access to the remaining resources needed for their rural survival.

Although still in its early stage of development, the Taos art colony had become an increasingly important new sector of the territory’s economy by 1910. Ernest Blumenschein and Bert Geer Phillips had first arrived in Taos in 1898. Both eventually moved to the northern village, praising its beauty to fellow artists who soon followed to help create New Mexico’s first art colony. By 1912 Joseph Henry Sharp and E. Irving Couse were among the world class artists who had joined the colony. Three years after statehood Blumenschein, Phillips, Sharp, and Couse helped found the Taos Society of Artists to market their paintings across the United States and overseas. Taos and its famed artists captured the beauty of northern New Mexico and, in the process, opened an often lucrative business for themselves and, eventually, many native New Mexicans.²⁸⁰

Despite considerable progress, New Mexico still suffered from a generally poor, colonial economy. While large corporations like the Santa Fe Railway and certain individuals like merchant Charles Ifeld prospered, the vast majority of New Mexicans lived in poverty as farmers and manual laborers. And, as a colonial economy, the territory was still producing and exporting mostly raw materials, including coal and cattle, and still importing much more expensive manufactured goods, including mining equipment and farming machinery. Powerful out-of-territory forces, including the Santa Fe Railway, the Phelps Dodge Corporation, and, increasingly, the federal government, made many of the largest, most important economic decisions, thereby controlling the direction and economic fate of New Mexico on the eve of statehood.

Natural and Manmade Disasters

New Mexico was spared major natural and man-

made disasters on the eve of statehood, but the territory was hardly free of tragedy from 1910 to 1912. Fire was the greatest danger during this two year period. Wood frame structures, typical in many new communities, were especially vulnerable. In January 1910 “flames raged unabated” for four hours in Farmington’s business district, causing damage to such “prominent business establishments” as a furniture store, a jewelry store, a barber shop, a bakery, a lawyer’s office, and two banks.²⁸¹ Seven months later, fire destroyed a large part of Estancia’s business section. The fire had barely been extinguished when a second, larger blaze destroyed city hall, a restaurant, a boarding house, a bakery, a mercantile store, a pool hall, and Mayor George Van Stone’s residence. With no water supply except from wells, “no water was available to fight the flames.”²⁸² So little water was available to put out fires in the coal mining camp of Madrid that residents resorted to extinguishing fires with the use of dynamite.²⁸³ As previously mentioned, flames also destroyed important buildings at the University of New Mexico, New Mexico A&M, and the New Mexico Military Institute in Roswell.

Most fires were accidental. Some were caused by lightning. The large fires in Farmington and Estancia



Explosion during construction of Elephant Butte Dam, c. 1910

broke out in bakeries. But other blazes were set intentionally by arsonists and pyromaniacs. In one tragic case, the 15-year-old-son of “well-to-do parents” was arrested for starting fires in several local buildings in Roswell. Howard Howell told authorities that he simply “liked to see fires.”²⁸⁴

Able fire departments were needed to extinguish fires, regardless of their cause. Cities like Albuquerque

were immensely proud of their volunteer fire departments, often organizing competitions to display their firemen’s skills and, in the process, allay public fears. Firemen had to be in excellent condition to pull hose carts or drive horse-drawn wagons; Albuquerque’s first motorized fire vehicle was not purchased until 1911.²⁸⁵ Some of the greatest local heroes of the late nineteenth and early twentieth centuries were firemen, admired by young and old for their skills in competition and in true emergencies.²⁸⁶

Albuquerque made additional improvements in its firefighting methods when the city installed fire alarm boxes in 1909 and, two years later, painted these boxes bright red so they could easily be seen in emergencies.²⁸⁷ Alamogordo required all volunteer firemen to pass a physical examination and hold insurance policies with benefits in case of injury, illness, or death. Widows of fire fighters who died in service received \$8.00 a month “as long as she remains a widow.”²⁸⁸ Realizing that a well-equipped fire department “is one of the essential things in the advancement and growth of the city,” Gallup proudly announced that its fire department had purchased 1,500 feet of additional fire hose in March 1911.²⁸⁹ Santa Fe and the territory as a whole declared Fire Prevention Day on October 9, 1911, to help educate the public and reduce the number of disastrous fires.²⁹⁰

With precautions and good fortune, New Mexico was spared the fire disasters that plagued much of the nation from 1910 to 1912. Indeed, the country, and the West in particular, faced so many terrible fires in 1910 that one historian has call it the “year of the fires.”²⁹¹ A year later the country experienced the worst industrial fire in American history when an estimated 186 men and women perished in New York’s Triangle Shirtwaist Fire of March 25, 1911.²⁹² New Mexico was also spared major earthquakes, although the Socorro area had experienced a series of quakes that measured as high as 5.8 on the Richter scale just four years earlier, from July to November 1906.²⁹³

As always, New Mexico experienced its share of heavy winds and storms in the era 1910 to 1912. In November 1911 the *Las Vegas Optic* reported that residents of Las Vegas faced the “most severe wind storm of the fall season,” causing many people to lose their hats. According to the *Optic*, “A conservative estimate places the number of hats which are lodged this evening along the banks of the Arroyo Pecos at 327.”²⁹⁴ Light-

ning storms could cause far more serious consequences. Two brothers were killed by lightning near Clayton in mid 1910. The “popular young cowboys” had taken shelter under a tree during the storm. Their horses were soon found on the range, but it took hours before a shepherd discovered the siblings’ bodies at the tragic scene.²⁹⁵

Much of the country—and the world—prepared for the worst in fire and destruction with the much anticipated passing of Halley’s Comet in 1910. Many believed that the comet might well crash, causing the end of the world. Millions panicked; others enjoyed themselves while still able.²⁹⁶ No such overreaction occurred in New Mexico where most observers watched the comet’s passing with seemingly detached interest and even amusement, if we are to believe press reports.²⁹⁷ Once the event had occurred headlines in the *Albuquerque Morning Journal* declared, “Comet is Come, Comet Is Gone; Old World Still Wags Merrily Along.”²⁹⁸

Celebrations

January 6, 1912, is correctly celebrated as the day New Mexico achieved its statehood goal after sixty-two years of seemingly endless false hopes and devastating setbacks. But as important as January 6, 1912, is in New Mexico history, several dates in the two years prior to statehood were nearly as significant and perhaps even more celebrated at the time. If this series of events are compared to fireworks, then January 6 is a spectacular, colorful flare, but only one in a succession of awe-inspiring, patriotic explosions that lit the clear New Mexico night sky between 1910 and 1912.

The fireworks on June 20, 1910, may well have been the brightest, most spectacular of them all. On that date President William Howard Taft signed the Enabling Act that allowed New Mexicans to organize a convention whose hundred delegates would draft a state constitution, a huge last step required for statehood. Hearing this news, residents across the territory took to the streets to hold spontaneous celebrations. Santa Fe “witnessed a demonstration of the people’s joy” with a mass rally and “many well-known speakers” in the plaza. “Every orator was greeted with shouts from the large crowd which...cheered itself hoarse over the victory.”²⁹⁹ Front page headlines in the *Columbus News* declared President Taft to be the “Greatest Man New Mexico Has Ever Known.”³⁰⁰

Delegates to the constitutional convention met in Santa Fe from October 3 to November 21, 1910. The prod-

uct of their intensive labor was offered to the citizens of New Mexico who approved the state constitution by an overwhelming majority, 31,742 to 13,309, on January 21, 1911. New Mexicans celebrated with wild enthusiasm, just as they had done on the previous June 20.³⁰¹ In Las Vegas, for example, the blare of fire whistles was so loud and continuous that “many persons imagined a tremendous conflagration had broken out.” American flags adorned private homes and businesses as the “scene on the streets was of jollification.”³⁰²

Independence Day had special meaning to New Mexicans in 1910 and 1911. Anticipating final statehood soon, patriotic New Mexicans celebrated the Fourth of July in 1910 with even more fervor than they had in previous years. Headlines in the *Las Vegas Optic* announced plans for the “Biggest 4th in the History of Vegas.”³⁰³ Three months later the territorial fair celebrated Statehood Day with huge crowds, races, balloon ascensions, baseball games, band concerts, a masquerade ball, and “stunts of all kinds.”³⁰⁴ New Mexicans had more reason than ever to be grateful on Thanksgiving in 1910 and 1911.³⁰⁵

Not to be left out of the excitement, city leaders in El Paso, Texas, organized a jubilee to celebrate both New Mexico’s and Arizona’s impending statehoods. Gala events were organized and train discounts were offered, although few New Mexicans apparently joined in the festivities held in mid October 1911.³⁰⁶

Although news from Washington, D.C., was not promising as late as December 1911, New Mexico’s territorial governor William J. Mills finally received official notification that President Taft had signed the statehood bill at 1:35 p.m. EST on January 6, 1912. Accompanied by former governor Otero, Mills insisted that his 16-year-old daughter Madeline raise the first forty-seven star American flag to fly above the territorial capitol. As Madeline recalled years later, “We just stood there a minute. The men shook hands; father hugged me.” Each knew that a new era had begun.³⁰⁷ This stirring, quiet moment was followed by pandemonium when the news spread through the capital and the rest of New Mexico.³⁰⁸

More fireworks brightened New Mexico’s night sky when Democrat William C. McDonald was inaugurated as the new state’s first governor at 12:29 p.m. on January 15, 1912. Fittingly, “magnificent sunshine” shown on over seven thousand cheering New Mexicans who witnessed the dawning of a bright, new, long-awaited era in New Mexico history.³⁰⁹

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Endnotes

- ¹ Only politics, well covered in other texts, will not be described. See, for example, Robert W. Larson, *New Mexico's Quest for Statehood, 1846-1912* (Albuquerque: University of New Mexico Press, 1968); Howard R. Lamar, *The Far Southwest, 1846-1912* (New York: W.W. Norton, 1970).
- ² Margaret Leonard Windham, ed., *New Mexico 1850 Territorial Census, Volume 1: Valencia County* (Albuquerque: New Mexico Genealogical Society, 1976): 57, 61, 64, and 126.
- ³ *Albuquerque Morning Journal*, April 20, 1910.
- ⁴ *The [New Mexico A&M] Round-Up*, March 17, 1910.
- ⁵ *Albuquerque Morning Journal*, April 18, 1910. Laguna was found to have the largest pueblo population. Over four thousand Native Americans were found to live in Albuquerque. *Albuquerque Morning Journal*, November 27, 1910.
- ⁶ Quoted in the *Albuquerque Morning Journal*, April 18, 1910. See, for example, "Census Men Have Started on Rounds," *Albuquerque Morning Journal*, April 16, 1910. The *Morning Journal* even published a whimsical poem, "The Census Man," on April 22, 1910. Also see the *Albuquerque Morning Journal*, May 22, 1910.
- ⁷ See, for example, "Census Talk," *Otero County Advertiser*, April 2, 1910.
- ⁸ While New Mexico had the minimum 60,000 population as early as 1850, some in Congress argued that this figure had been set early in the nation's history and later applicants for statehood should have far higher populations. Larson, *New Mexico's Quest for Statehood*, 215.
- ⁹ *Otero County Advertiser*, April 2, 1910.
- ¹⁰ *Alamogordo News*, January 27, 1910; *Albuquerque Morning Journal*, April 16 and November 2, 1910. \$3 and \$4 a day in 1910 equals about \$70 and \$90 a day today.
- ¹¹ *Santa Fe New Mexican*, October 1 and 5, 1910.
- ¹² *Santa Fe New Mexican*, January 26, 1911.
- ¹³ Charles F. Coan, *A History of New Mexico* (Chicago: American Historical Society, 1925): vol. 1: 461.
- ¹⁴ U.S. Census Bureau, 1910 Census. New Mexico's census takers were praised by E. Dana Durand, the director of the census, in Washington, D.C. *Albuquerque Morning Journal*, November 2, 1910.
- ¹⁵ *Albuquerque Tribune Citizen*, February 10, 1911.
- ¹⁶ *McKinley County Republican*, May 19, 1911.
- ¹⁷ *Albuquerque Morning Journal*, January 12, 1912.
- ¹⁸ *Albuquerque Morning Journal*, October 21, 1910.
- ¹⁹ Barbara Bates, *Bargaining for Life: A Social History of Tuberculosis, 1876-1938* (Philadelphia: University of Pennsylvania Press, 1992). Western doctors had similar beliefs. See, for example, opinions expressed by Dr. S.A. Miliken in the *Silver City Enterprise*, September 27, 1912.
- ²⁰ *Albuquerque Morning Journal*, January 6, 1910; *Albuquerque Tribune Citizen*, February 10, 1911.
- ²¹ Jake W. Spidle, Jr., *Doctors of Medicine in New Mexico: A History of Health and Medical Practice, 1886-1986* (Albuquerque: University of New Mexico Press, 1986): 33.
- ²² Stephen D. Fox, "Healing, Imagination, and New Mexico," *New Mexico Historical Review*, vol. 58 (July 1983).
- ²³ Judith R. Johnson, "Health Seekers to Albuquerque, 1880-1914" (Unpublished Master's thesis, University of New Mexico, 1983): 24-5.
- ²⁴ Spidle, *Doctors of Medicine in New Mexico*, 148.
- ²⁵ James McBride, *Fort Stanton Marine Hospital: Public Health Service, 1899-1953* (Santa Fe: n.p., 2005).
- ²⁶ *Albuquerque Evening Herald*, January 8, 1912; *Carlsbad Argus*, February 7, 1908.
- ²⁷ See, for example, the *Albuquerque Morning Journal*, May 22, 1910, *Albuquerque Evening Herald*, August 19, 1911, and January 4, 1912; *Santa Fe New Mexican*, November 17, 1911. A list of sans in New Mexico from 1865 to 1937 appears in Spidle, *Doctors of Medicine in New Mexico*, Table 6, 147-49.
- ²⁸ Eunice Kalloch and Ruth K. Hall, *The First Ladies of New Mexico* (Santa Fe: Lightning Tree Press, 1982): 84-89; Kathy Flynn, "Three Governors and Their Ladies of the Great Depression" in Richard Melzer, ed., *Sunshine and Shadows in New Mexico's Past: The Statehood Period, 1912-2012* (Albuquerque: Rio Grande Books, 2012).
- ²⁹ Richard Lowitt, *Bronson M. Cutting: Progressive Politician* (Albuquerque: University of New Mexico Press, 1992): 19-41. Famous individuals who recovered from TB and remained to

- make major contributions to New Mexico are listed in Richard Melzer, *Buried Treasures: Famous and Unusual Gravesites in New Mexico History* (Santa Fe: Sunstone Press, 2007): appendix D, 375-77.
- ³⁰ Johnson, "Health Seekers to Albuquerque," 41.
- ³¹ See, for example, the obituary for Alice Irene Wallace in the *Carlsbad Argus*, March 18, 1910.
- ³² Pablo Mitchell, *Coyote Nation: Sexuality, Race, and Conquest in Modernizing New Mexico* (Chicago: University of Chicago Press, 2005): 131.
- ³³ See, for example, classified ads in the *Roswell Daily Record*, April 21, 1910.
- ³⁴ Robert A. Trennert, *White Man's Medicine: Government Doctors and the Navajo, 1863-1955* (Albuquerque: University of New Mexico Press, 1998): 95-100, 109.
- ³⁵ *Albuquerque Morning Journal*, April 2, 1910.
- ³⁶ Trennert, *White Man's Medicine*, 109.
- ³⁷ *McKinley County Republican*, October 6 and November 11, 1910; *Albuquerque Morning Journal*, May 16, 1910.
- ³⁸ See, for example, "How to Prevent Typhoid Fever," *Santa Fe New Mexican*, January 3, 1912. While many of these articles merely advertised questionable patent medicines, others were legitimate and often helpful.
- ³⁹ *McKinley County Republican*, November 11 and December 2, 1910.
- ⁴⁰ *Albuquerque Tribune-Citizen*, November 25, 1910. On the Spanish flu epidemic, see Trennert, *White Man's Medicine*, 122-27; Richard Melzer, "A Dark and Terrible Moment: The Spanish Flu Epidemic of 1918," *New Mexico Historical Review*, vol. 57 (July 1982): 213-36.
- ⁴¹ Porter A. Stratton, *The Territorial Press of New Mexico, 1834-1912* (Albuquerque: University of New Mexico Press, 1969). *El Crepusculo de la Libertad* was published by Padre Antonio José Martínez in Taos; it lasted only four weeks in late 1834.
- ⁴² Twenty-nine percent of newspapers were published in English only; 24 percent were published in Spanish only. All numbers and percentile calculations are based on information in Pearce S. Grove, Becky J. Barnett, and Sandra J. Hansen, eds., *New Mexico Newspapers: A Comprehensive Guide to Bibliographical Entries and Locations* (Albuquerque: University of New Mexico Press, 1975).
- ⁴³ On newspaper rivalries in this era of Albuquerque history see William A. Keleher, *Memoirs: Episodes in New Mexico History, 1892-1969* (Santa Fe: Rydal Press, 1969): 68-76. Five of Las Vegas' newspapers were in Spanish or in Spanish and English, but none of Albuquerque's newspapers were in Spanish and only one appeared in both Spanish and English. Grove, Barnett, and Hansen, *New Mexico Newspapers*.
- ⁴⁴ Doris Meyer, *Speaking for Themselves: Neomexicano Cultural Identity and the Spanish-Language Press, 1880-1920* (Albuquerque: University of New Mexico Press, 1996); A. Gabriel Melendez, *Spanish-Language Newspapers in New Mexico, 1834-1958* (Tucson: University of Arizona Press, 2005).
- ⁴⁵ Unfortunately, *The New State Informer*, first published in November 1911, survived less than four months after statehood was achieved. Grove, Barnett, and Hansen, *New Mexico Newspapers*, 183.
- ⁴⁶ Benjamin M. Read, *Historia Ilustrada de Nuevo Mexico* (Santa Fe: Compañía Impresora del Nuevo Mexico, 1911); Benjamin M. Read, *Illustrated History of New Mexico* (Santa Fe: New Mexico Print Co., 1912).
- ⁴⁷ L. Bradford Prince, *A Concise History of New Mexico* (Cedar Rapids, IA: Torch Press, 1912).
- ⁴⁸ *Santa Fe New Mexican*, November 15, 1911; Ralph Emerson Twitchell, *The Leading Facts of New Mexico History* (Cedar Rapids, IA: Torch Press, 1911-17).
- ⁴⁹ On the popularity of postcards, see the *Deming Headlight*, July 13, 1911. For examples of early postcards in New Mexico, see Mary L. Martin and Ginny Parfitt, *Santa Fe and Taos: A History in Postcards* (Atglen, PA: Schiffer Publishing Company, 2006); Mary L. Martin and Nathaniel Wolfgang-Price, *Greetings from Albuquerque* (Atglen, PA: Schiffer Publishing Company, 2007).
- ⁵⁰ Lynn Perrigo, *Gateway to Glorieta: A History of Las Vegas, New Mexico* (Boulder, Colorado: Pruett Publishing Company, 1982): 30-31; Miguel Antonio Otero, *My Life on the Frontier, 1864-1882* (New York: Press of the Pioneers, 1935): 273. Blanchard's phone line connected his store and his home.
- ⁵¹ Michael L. Olsen, "But It Won't Milk the Cows: Farmers in Colfax County Debate the Merits of the Telephone," *New Mexico Historical Review*, vol. 61 (January 1986): 4; *Santa Fe New Mexican*, May 15 and 18, 1894; Bruce Ashcroft, *The Territorial History of Socorro, New Mexico* (El Paso: Texas Western Press, 1988): 47.
- ⁵² *Albuquerque Morning Journal*, January 7, 1910.
- ⁵³ Olsen, "But It Won't Milk the Cows," 7-8.
- ⁵⁴ *Ibid.*, 4-8. Telephone advocates, such as Edmund Burch who wrote for the *Raton Range*, appeared in many communities.
- ⁵⁵ *Ibid.*, 3, 5.
- ⁵⁶ In 1926 4,334 workers of the Mountain States Telephone Company contributed at least a dime each to help create a granite monument in Rooke's honor. The monument was dedicated and installed in the Folsom cemetery with many of the residents whose lives she helped save in attendance. Jacqueline Meketa, *From Martyrs to Murderers* (Las Cruces: Yucca Tree Press, 1993): 196-202.
- ⁵⁷ Olsen, "But It Won't Milk the Cows," 13.
- ⁵⁸ *Ibid.*; Ashcroft, *Territorial History of Socorro*, 47. On Roswell's expansion of phone service, see the *Albuquerque Morning Journal*, May 22, 1910.
- ⁵⁹ Richard Melzer, "Two Long and One Short," *Valencia County News-Bulletin*, May 17, 2003. Nellie Cummings is thought to be the first "hello girl" or operator in New Mexico, serving in Las Vegas from 1880 to 1884. Otero, *My Life on the Frontier*, 273.

- ⁶⁰ John O. Baxter, "Sport on the Rio Grande: Cowboy Tournaments at New Mexico's Territorial Fair, 1885-1905," *New Mexico Historical Review*, vol. 78 (Summer 2003): 258-60. Similar laws were passed in Arizona, Colorado, and Texas.
- ⁶¹ *Albuquerque Morning Journal*, September 23, 1910. \$100 in 1909 equals about \$2,400 today.
- ⁶² *Albuquerque Morning Journal*, April 18, 1910.
- ⁶³ L.M. Sutter, *New Mexico Baseball: Miners, Outlaws, Indians, and Isotopes, 1880 to the Present* (Jefferson, NC: McFarland and Company, 2010).
- ⁶⁴ See, for example, coverage of the Chicago Cubs and Philadelphia Athletics series on the front page of the *Raton Daily Range*, October 18, 1910, and the New York Giants and Philadelphia Athletics series on the front page of the *Santa Fe New Mexican*, October 14, 1911.
- ⁶⁵ See, for example, the *Albuquerque Morning Journal*, October 22, 1910. Fans who could not go to the *Journal's* office could call for the scores by phone.
- ⁶⁶ *Albuquerque Tribune-Citizen*, December 22, 1910. Spit balls may have been officially banned as of 1920, but many pitchers continued to use this technique for their own great advantage against batters. See Glen Waggoner, Kathleen Moloney, and Hugh Howard, *Spitters, Beanballs, and the Incredible Shrinking Strike Zone: The Stories Behind the Rules of Baseball* (Chicago: Triumph Books, 2000).
- ⁶⁷ Simon F. Knopp, *That All May Learn: New Mexico State University, 1888-1964* (Las Cruces: New Mexico State University, 1972): 121. The Farmers became known as the Aggies in 1912.
- ⁶⁸ *Santa Fe New Mexican*, November 17, 1911. Eighteen football related deaths were reported in 1905 alone. The most dangerous plays, involving "interlocking interference," were banned in 1910. *Albuquerque Morning Journal*, September 25, 1910.
- ⁶⁹ *Las Vegas Optic*, December 7, 1910.
- ⁷⁰ Randy Roberts, *Papa Jack: Jack Johnson and the Era of White Hopes* (New York: Free Press, 1985); Geoffrey C. Ward, *Unforgivable Blackness: The Rise and Fall of Jack Johnson* (New York: Knopf, 2004).
- ⁷¹ *Las Vegas Optic*, July 5 and 7, 1910. A town in Pennsylvania allowed the film to be shown, but only to separate black and white audiences, for fear of racial violence at the theater.
- ⁷² *McKinley County Republican*, February 4, 1911.
- ⁷³ *Santa Fe New Mexican*, July 29, 1910; December 22, 1911.
- ⁷⁴ *Albuquerque Morning Journal*, January 7, 1912.
- ⁷⁵ *Las Vegas Optic*, July 5, 1912. Arrangements for the fight had begun on the same day that New Mexico achieved statehood, although it was originally planned for a location "somewhere in Nevada." *Albuquerque Morning Journal*, January 7, 1912; *Albuquerque Evening Herald*, January 16, 1912. The best history of the match is Raymond Wilson, "Another White Hope Bites the Dust: The Jack Johnson-Jim Flynn Heavyweight Fight in 1912," *Montana: The Magazine of History*, vol. 29 (Winter 1979): 30-39; Perrigo, *Gateway to Glorieta*, 46-48. Governor William C. McDonald had ordered Fornoff to stop the fight in the ninth round rather than have the new state's reputation suffer from needless bloodshed, especially between white and black men. New Mexico was not the only state to experience controversy when Jack Johnson fought. See, for example, Ricard Ian Kimball, "'The Right Sort to Bring to the City': Jack Johnson, Boxing, and Boosterism in Salt Lake City," *Utah Historical Quarterly*, vol. 75 (Fall 2007): 300-21.
- ⁷⁶ Perrigo, *Gateway to Glorieta*, 179.
- ⁷⁷ *Albuquerque Evening Herald*, July 4, 1911.
- ⁷⁸ *McKinley County Republican*, May 20, 1910, and June 9, 1911.
- ⁷⁹ *Deming Headlight*, August 18, 1910.
- ⁸⁰ *Albuquerque Evening Herald*, October 21, 1911.
- ⁸¹ *Albuquerque Evening Herald*, November 2, 1911.
- ⁸² *Albuquerque Evening Herald*, January 4, 1912.
- ⁸³ *Albuquerque Evening Herald*, August 1, 1911.
- ⁸⁴ *Albuquerque Evening Herald*, July 4, 1911.
- ⁸⁵ Charles Musser, *Edison Motion Pictures, 1890-1900: An Annotated Filmography* (Washington, D.C.: Smithsonian Institution Press, 1997): 358.
- ⁸⁶ *Albuquerque Evening-Herald*, October 12, 1911.
- ⁸⁷ *Albuquerque Evening Herald*, January 15, 1912; Theodore S. Jojola, "On Revision and Revisionism: American Indian Representation in New Mexico," *American Indian Quarterly*, vol. 20 (Winter 1996): 41-47; Neva J. Kilpatrick, *Celluloid Indians: Native Americans and Film* (Lincoln: University of Nebraska, 1999); Michelle H. Raheja, *Reservation Reelism: Redfacing, Visual Sovereignty, and Representations of Native Americans in Film* (Lincoln: University of Nebraska Press, 2010); Jon Bowman et al, *A Hundred Years of Filmmaking in New Mexico* (Santa Fe: New Mexico Magazine, 1998): 10-13; "Indian Life Not Represented in True Manner," *Albuquerque Evening Herald*, January 15, 1912.
- ⁸⁸ *McKinley County Republican*, October 6 and December 22, 1911. *The Birth of a Nation* was shown to audiences in many towns of New Mexico. See, for example, the *Albuquerque Morning Journal*, November 20 and 26, 1916; *Deming Headlight*, December 15, 1916; *Carlsbad Argus*, October 26, 1917; *Santa Fe New Mexican*, September 28, 1917. Also see Arthur Lennig, "Myth and Fact: The Reception of *The Birth of a Nation*," *Film History*, vol. 16 (2004): 117-41. *The Birth of a Nation* has been linked to the new rise of the KKK in the United States, including parts of New Mexico, in the 1920s. See Elvis E. Fleming, "The Ku Klux Klan in Roswell: Pioneer Klan No. 15, 1924-1934" in Melzer, *Sunshine and Shadows in New Mexico's Past: The Statehood Period*.
- ⁸⁹ *Albuquerque Morning Journal*, November 27, 1910. Also see, *McKinley County Republican*, November 17, 1911.
- ⁹⁰ *Albuquerque Tribune Citizen*, November 25, 1910; *McKinley County Republican*, May 5, 1911; *Santa Fe New Mexican*, November 14, 24, 29, 1911, and December 1, 1911. At least one comic strip contained similarly racist images. See the *Albuquerque Evening*

- Herald*, August 21, 1911.
- ⁹¹ *Santa Fe New Mexican*, August 15, 1910.
- ⁹² *Albuquerque Evening Herald*, August 1 and 4, 1911. Given its popularity in Mountainair, the editor of the *Santa Fe New Mexican* posed the question “why not a Chautauqua [for Santa Fe]?” Editorial, *Santa Fe New Mexican*, August 13, 1910. Interestingly, years later a similar suggestion met with strong opposition from Santa Fe residents who feared the loss of local culture to mainstream American institutions. *Santa Fe New Mexican*, April 24, 28, 29, May 17, and June 5, 1926.
- ⁹³ Richard Melzer, “Chautauquas: Caravans of Culture,” *New Mexico Magazine*, vol. 72 (September 1994): 56-63.
- ⁹⁴ *Carlsbad Argus*, October 7, 1910.
- ⁹⁵ *Deming Headlight*, October 4, 1912.
- ⁹⁶ *Albuquerque Morning Journal*, March 27, 1910.
- ⁹⁷ The Catholic Church granted Otero-Warren a divorce when it was discovered that Rawson Warren had a common law wife and children living in the Philippines. Charlotte Whaley, *Nina Otero-Warren of Santa Fe* (Albuquerque: University of New Mexico Press, 1994): 65.
- ⁹⁸ Elizabeth Salas, “Ethnicity, Gender, and Divorce: Issues in the 1922 Campaign by Adelina Otero-Warren in the U.S. House of Representatives,” *New Mexico Historical Review*, vol. 70 (October 1995).
- ⁹⁹ Joan M. Jensen, *With Their Own Hands: Women Working on the Land* (New York: Feminist Press, 1993).
- ¹⁰⁰ *McKinley County Republican*, December 29, 1911.
- ¹⁰¹ Bryon A. Johnson and Sharon P. Johnson, *Gilded Palace of Shame: Albuquerque's Redlight Districts, 1880-1914* (Albuquerque: Gilded Age Press, 1983): 64-65, 80-81.
- ¹⁰² The *Albuquerque Morning Journal*, May 20, 1910, reported the arrest of two prostitutes found walking together, although the night marshal had given them frequent warnings against such scandalous behavior.
- ¹⁰³ Johnson and Johnson, *Gilded Palace of Shame*, 65-66, 72.
- ¹⁰⁴ *McKinley County Republican*, June 23, 1911.
- ¹⁰⁵ *McKinley County Republican*, June 23, 1911. Agnes Morley Cleaveland wrote of her childhood days on horseback in her classic, *No Life for a Lady* (Boston: Houghton Mifflin, 1941). Also see Darlis A. Miller, *Open Range: The Life of Agnes Morley Cleaveland* (Norman: University of Oklahoma Press, 2010): 34-5.
- ¹⁰⁶ *Santa Fe New Mexican*, November 24, 1911.
- ¹⁰⁷ Charlotte Whaley, *Nina Otero-Warren of Santa Fe* (Albuquerque: University of New Mexico Press, 1994): 82. Such beliefs are reflected in “Motherhood,” *Albuquerque Morning Journal*, March 27, 1910.
- ¹⁰⁸ *McKinley County Republican*, May 26, 1911. Similar observations were made in the *Santa Fe New Mexican*, October 29, 1910.
- ¹⁰⁹ Except for Michigan, all nine states with women's suffrage were located west of the Mississippi River.
- ¹¹⁰ See, for example, *The [New Mexico A&M] Round-Up*, December 22, 1911, and March 8, 1912.
- ¹¹¹ *The [New Mexico A&M] Round-Up*, January 20, 1910. For a woman's opposition to suffrage in New Mexico, see Mrs. Robert Smart, “Shall Women Vote?” *Albuquerque Morning Journal*, March 27, 1910.
- ¹¹² *Santa Fe New Mexican*, November 9 and 15, 1910.
- ¹¹³ For summaries of these four outlaws' lives, see Marc Simmons, *When Six-Guns Ruled: Outlaw Tales of the Southwest* (Santa Fe: Ancient City Press, 1990): 16-19, 30-34, 43-46, 60-64.
- ¹¹⁴ Larry D. Ball, “Black Jack Ketchum in Life and Legend,” *Panhandle Plains Historical Review*, vol. 64 (1991); F. Stanley, *No Tears for Black Jack Ketchum* (Denver: World Press, 1958); *Santa Fe New Mexican*, April 26 and 27, 1901. Actually, Ketchum's hanging went so wrong that he was decapitated when the hangman released the gallows' trapdoor.
- ¹¹⁵ *Raton Daily Range*, June 10, 1910; *Albuquerque Morning Journal*, June 26, 1910.
- ¹¹⁶ *Santa Fe New Mexican*, July 29 and August 6, 1910; *Las Vegas Optic*, August 6, 1910. For the rest of this complicated plot, see Chuck Hornung, “The New Mexico Mounted Police” in Richard Melzer, ed., *Sunshine and Shadows in New Mexico's Past: The U.S. Territorial Period, 1850-1912* (Albuquerque: Rio Grande Books, 2011): 175. \$645 in 1910 equals about \$15,000 today. \$20,000 in 1910 equals about \$462,000 today.
- ¹¹⁷ *Albuquerque Evening Herald*, July 22, 1911.
- ¹¹⁸ C.M. O'Donel to William J. Mills, Bell Ranch, New Mexico, October 30, 1910, Governor William J. Mills Papers, New Mexico State Records Center and Archives (NMSRCA), Santa Fe, New Mexico.
- ¹¹⁹ William J. Mills to C.M. O'Donel, Santa Fe, New Mexico, November 9, 1910, NMSRCA.
- ¹²⁰ *Santa Fe New Mexican*, August 19, 1910.
- ¹²¹ *Santa Fe New Mexican*, March 31 and April 12, 1911. \$12,000 in 1911 equals about \$277,000 today.
- ¹²² *Santa Fe New Mexican*, August 9, 1910.
- ¹²³ *Carlsbad Argus*, August 26 and September 2, 1910.
- ¹²⁴ *Carlsbad Argus*, September 2, 1910.
- ¹²⁵ See, for example, the *Santa Fe New Mexican*, October 9, 1911.
- ¹²⁶ Mitchell, *Coyote Nation*, 162. As elsewhere in the United States, crimes involving blacks in New Mexico were often announced with terms such as “Negro fiend.” See, for example, the *Las Vegas Optic*, July 28, 1910. Hanging was used as the method of execution in New Mexico until 1933 when Thomas Johnson, a black laborer, became the first person executed in the electric chair. Johnson was accused of murder, although his guilt is questioned in Ralph Melnick, *Justice Betrayed: A Double Killing in Old Santa Fe* (Albuquerque: University of New Mexico, 2002).
- ¹²⁷ See, for example, the *Santa Fe New Mexican*, October 29 and

- November 14, 1910.
- ¹²⁸ See, for example, the *McKinley County Republican*, July 1, 1910. Chis-chilling-begay was found guilty of manslaughter on June 8, 1912, and was sentenced to five to ten years in the state penitentiary in Santa Fe. He served less than three years of his sentence. Released on June 11, 1915, he lived until 1950. Frank McNitt, *Richard Wetherill: Anasazi* (Albuquerque: University of New Mexico Press, 1966): 269-308, 310-12.
- ¹²⁹ Chuck Hornung, *New Mexico's Rangers: The Mounted Police* (Charleston: Arcadia Press, 2010); Chuck Hornung, *The Thin Gray Line: The New Mexico Mounted Police* (Ft. Worth: Western Heritage Press, 1971); Larry D. Ball, *The United States Marshals of New Mexico and Arizona Territories, 1846-1912* (Albuquerque: University of New Mexico Press, 1978): 189-213.
- ¹³⁰ Forty-six lawmen were killed in the territorial period. The five who lost their lives in 1911 were Thomas H. Hall, Tranquilino Lopez, J.A. McClure, A.L. Smithers, and Roy Woolfer. Don Bullis, *New Mexico's Finest: Peace Officers Killed in the Line of Duty, 1847-2010* (Albuquerque: Rio Grande Books, 2010): 123, 187, 201, 293, 330, 338.
- ¹³¹ Ball, *United States Marshals*, 209.
- ¹³² *Albuquerque Morning Journal*, January 6, 1910. See Simon A. Cole, *Suspect Identities: A History of Fingerprinting and Criminal Identification* (Cambridge: Harvard University Press, 2002): 159-67. Congress established the Identification Division of the FBI in 1924.
- ¹³³ *Las Vegas Optic*, November 21, 1911.
- ¹³⁴ In a rare case of vigilante justice after the turn of the century, the "leading citizens" of Amistad resorted to tarring a man accused of a heinous crime. *Santa Fe New Mexican*, December 1, 1911.
- ¹³⁵ *McKinley County Republican*, May 12, 1911.
- ¹³⁶ Judith R. Johnson, *The Penitentiaries in Arizona, Nevada, New Mexico, and Utah from 1900 to 1980* (Lewiston, New York: Edwin Mellen Press, 1997): 56-7, 66.
- ¹³⁷ *Albuquerque Morning Journal*, June 16, 1910.
- ¹³⁸ *Santa Fe New Mexican*, November 23, 1911; Howard Bryan, *Robbers, Rogues, and Ruffians: True Tales of the Wild West in New Mexico* (Santa Fe: Clear Light Publishers, 1991): 199-204.
- ¹³⁹ *Santa Fe New Mexican*, September 17 and October 21, 1910.
- ¹⁴⁰ Robert J. Tórréz, *Myth of the Hanging Tree: Stories of Crime and Punishment in Territorial New Mexico* (Albuquerque: University of New Mexico Press, 2008): 47-48, 50, 157.
- ¹⁴¹ *Albuquerque Tribune Citizen*, February 10, 1911.
- ¹⁴² *Albuquerque Morning Journal*, October 6, 1910. Emphasis in the original.
- ¹⁴³ Donald Bull, Manfred Friedrich, and Robert Gottschalk, *American Breweries* (Trumbull, Connecticut: Bullworks, 1984): 181.
- ¹⁴⁴ See, for example, the *McKinley County Republican*, January 6, 1911.
- ¹⁴⁵ *Santa Fe New Mexican*, September 13, 1910. Lucas had learned of the whiskey evil from his "thrilling" days as a missionary among moonshiners in Kentucky. He shared his experiences with several churches in New Mexico, including in Alamogordo, Albuquerque, Roswell, Santa Fe, Springer, and Tucumcari.
- ¹⁴⁶ *Albuquerque Morning Journal*, January 17, 1912.
- ¹⁴⁷ *McKinley County Republican*, May 6, 1911. The impact of alcohol on families was summarized in "The Old, Old Story of a Drunkard," *Belen Tribune*, August 14, 1909.
- ¹⁴⁸ *McKinley County Republican*, November 11, 1910, December 2, 1910, and March 31, 1911. Such altercations were not unusual. See, for example, the barroom brawl and death reported in the *Albuquerque Morning Journal*, January 14, 1912; *Albuquerque Evening Herald*, January 15, 1912.
- ¹⁴⁹ *Belen Tribune*, March 2, 1912. The Carlsbad chapter was founded in March 1910. *Carlsbad Argus*, March 11, 1910.
- ¹⁵⁰ *Santa Fe New Mexican*, August 20, 1910. Also see Sadie E. Netter, President of the New Mexico WCTU, "The WCTU and Temperance Reform," *Albuquerque Morning Journal*, March 27, 1910. Ironically, news of WCTU activities sometimes appeared on the same page as liquor ads, as in the *Carlsbad Argus*, August 23, 1910. The Anti-Saloon League, another powerful prohibition organization, was also active in New Mexico. See, for example, the *Belen News*, May 1, 1913.
- ¹⁵¹ *Santa Fe New Mexican*, October 26, 1911, and August 1, 1912.
- ¹⁵² *Santa Fe New Mexican*, August 13, 1910.
- ¹⁵³ *Las Vegas Optic*, November 1 and 18, 1910; December 3, 1910; *Santa Fe New Mexican*, November 18, 1910; Larson, *New Mexico's Quest for Statehood*, 280-81; Richard Melzer, "'Safe and Sane' for Statehood: The Making of the New Mexico State Constitution, 1910" in Melzer, *Sunshine and Shadows in New Mexico's Past: The Statehood Period*.
- ¹⁵⁴ Santa Fe's "drastic" new saloon ordinance required local saloons to close by 2:00 a.m. on weekdays and by midnight on Saturdays. *Santa Fe New Mexican*, August 2, 1911.
- ¹⁵⁵ Richard Melzer and Phyllis Ann Mingus, "Wild to Fight: The New Mexico Rough Riders in the Spanish-American War," *New Mexico Historical Review*, vol. 59 (April 1984): 109-36; Richard Melzer, "Governor Miguel Otero's War: Statehood and New Mexican Loyalty in the Spanish-American War" in Melzer, *Sunshine and Shadows in New Mexico's Past: The U.S. Territorial Period, 1850-1912*; John Pershing Jolly, *History of the National Guard of New Mexico, 1606-1963* (Santa Fe: New Mexico National Guard, 1964): 13-14.
- ¹⁵⁶ *McKinley County Republican*, March 3, 1911; Daniel C.B. Rathbun and David V. Alexander, *New Mexico Frontier Military Place Names* (Las Cruces: Yucca Tree Press, 2003): 192. Troops from Fort Wingate were transferred to Fort Sam Houston, Texas, the second largest army post in the country. The fort was briefly reopened to house over three thousand refugees from the Mexican Revolution and to assist in General "Black Jack" Pershing's Punitive Expedition of 1916-17. Gerald G. Raun,

- “Refugees or Prisoners of War?: The Internment of a Mexican Federal Army after the Battle of Ojinaga,” *Journal of Big Bend Studies*, vol. 12 (2000): 133-65.
- ¹⁵⁷ *Albuquerque Morning Journal*, March 27, 1910; *Carlsbad Argus*, September 16, 1910; April 14, 1911; *Albuquerque Evening Herald*, July 20 and 29, 1911; Dorothy Lowe, *Camp Atacadero: First Joint Maneuvers, U.S. Army and California's National Guard, 1904-1919* (n.c.: self-published, 2004). National Guard sharp shooter scores were listed in the *Santa Fe New Mexican*, August 20, 1910.
- ¹⁵⁸ *Santa Fe New Mexican*, September 19 and 23, 1910; Perrigo, *Gateway to Glorieta*, 52-3.
- ¹⁵⁹ *Albuquerque Tribune Citizen*, November 22, 1910, and October 20, 1911. Similar headlines appeared almost daily. See, for examples, the *Raton Daily Range*, June 20, 1910; *Santa Fe New Mexican*, December 10, 1910, and January 24, 1911
- ¹⁶⁰ *Albuquerque Morning Journal*, February 1, 1911. \$500 in 1911 equals about \$11,500 today.
- ¹⁶¹ *Alamogordo News*, May 4, 1911.
- ¹⁶² *Albuquerque Evening Herald*, August 14, 1911; Elizabeth H. Mills, “The Mormon Colonies in Chihuahua after the 1912 Exodus,” *New Mexico Historical Review*, vol. 29 (July 1954 and October 1954).
- ¹⁶³ *Albuquerque Tribune-Citizen*, February 6, 1911; *Santa Fe New Mexican*, November 22, 1911; Charles H. Harris III and Louis R. Sadler, “The ‘Underside’ of the Mexican Revolution: El Paso, 1912” in Charles H. Harris III and Louis R. Sadler, eds., *The Border and the Revolution: Clandestine Activities of the Mexican Revolution, 1910-1920* (Silver City: High-Lonesome Books, 1988): 53-67.
- ¹⁶⁴ *Albuquerque Morning Journal*, February 11, 1911.
- ¹⁶⁵ John L. Deuble, Jr., “Camp Furlong, Columbus, New Mexico, 1912-1926” (Unpublished manuscript, 2009): 5, 13-14, 29-52. The New Mexico National Guard played an important role in Columbus during the Punitive Expedition, from May 1916 to early 1917. Jolly, *History of the National Guard of New Mexico*, 15-17.
- ¹⁶⁶ Mitchell, *Coyote Nation*, 3. For a compelling story of native resistance to the coming of the railroad, see Thomas A. Janvier, *Stories of Old New Spain* (New York: D. Appleton & Company, 1891): 35-58.
- ¹⁶⁷ Jerry L. Williams, ed., *New Mexico in Maps* (Albuquerque: University of New Mexico Press, 1986): 125; David F. Myrick, *New Mexico's Railroads: An Historical Survey* (Albuquerque: University of New Mexico Press, 1990); Coan, *A History of New Mexico*, vol. 1: 445-51; Glen O. Ream, *Out of New Mexico's Past* (Santa Fe: Sundial Books, 1980): 131. 1914 represented the peak level of mileage in New Mexico: 3,124 miles of track.
- ¹⁶⁸ Ream, *Out of New Mexico's Past*, 131.
- ¹⁶⁹ Margaret Espinosa McDonald, “Vamos Todos a Belen’: Cultural Transformations of the Hispanic Community in the Rio Abajo Community of Belen, New Mexico, 1850-1950” (Unpublished Ph.D. dissertation, University of New Mexico, 1997): 66-78.
- ¹⁷⁰ *Albuquerque Evening-Herald*, September 30, 1911.
- ¹⁷¹ *McKinley County Republican*, August 5, 1910.
- ¹⁷² *Albuquerque Morning Journal*, January 7, 1910. Some of this heavy traffic was caused by train delays due to bad weather that January. Other examples include headlines in the *Albuquerque Evening Herald*, January 5, 1912.
- ¹⁷³ *Albuquerque Evening Herald*, January 16, 1912.
- ¹⁷⁴ Richard Melzer, *Fred Harvey Houses of the Southwest* (Charleston: Arcadia Press, 2008): 63-6.
- ¹⁷⁵ *McKinley County Republican*, February 2, 1910.
- ¹⁷⁶ *Albuquerque Morning Journal*, April 17, 1910.
- ¹⁷⁷ *Albuquerque Evening Herald*, January 5, 1912.
- ¹⁷⁸ *Las Vegas Optic*, November 8, 1910. \$25,000 in 1910 equals about \$577,000 today.
- ¹⁷⁹ *Santa Fe New Mexican*, November 21, 1911.
- ¹⁸⁰ *McKinley County Republican*, April 29, 1910.
- ¹⁸¹ *Santa Fe New Mexican*, November 6, 1911. Casualties included about four hundred passengers and many caught “trespassing or stealing rides on trains.” The latter group is best described in Mark Wyman, *Hoboes: Bindlestiffs, Fruit Tramps, and the Harvesting of the West* (New York: Hill and Wang, 2010).
- ¹⁸² For early, but similar, dangers for railroad workers, see James H. Ducker, *Men of the Steel Rails: Workers on the Atchison, Topeka, and Santa Fe Railroad, 1869-1900* (Lincoln: University of Nebraska Press, 1983): 6-9, 20. For the dangers of coal mining, see Thomas G. Andrews, *Killing for Coal* (Cambridge: Harvard University Press, 2008): 122-56.
- ¹⁸³ Erna Fergusson, “Old Albuquerque: Do You Remember the First Automobile?” *Albuquerque Herald*, February 5, 1923.
- ¹⁸⁴ *Albuquerque Morning Journal*, June 14, 1910.
- ¹⁸⁵ *Albuquerque Evening-Herald*, January 2, 1912.
- ¹⁸⁶ Richard Melzer, Robert J. Tórrrez, and Sandra K. Mathews, *A History of New Mexico Since Statehood* (Albuquerque: University of New Mexico Press, 2011): 87.
- ¹⁸⁷ *Albuquerque Morning Journal*, October 7, 1910.
- ¹⁸⁸ Quoted in Ream, *Out of New Mexico's Past*, 129.
- ¹⁸⁹ Quoted in the *Albuquerque Morning Journal*, April 20, 1910.
- ¹⁹⁰ *Carlsbad Current*, July 1, 1910.
- ¹⁹¹ *Santa Fe New Mexican*, November 18, 1911.
- ¹⁹² Elvis E. Fleming, “New Mexico Was First in an Auto Mail System,” *Roswell Daily Record*, January 11, 1993. Also see the *Albuquerque Morning Journal*, January 20, 1910.
- ¹⁹³ *McKinley County Republican*, February 24, 1911.
- ¹⁹⁴ *Albuquerque Morning Journal*, June 24, 1910.
- ¹⁹⁵ *Santa Fe New Mexican*, December 8, 1911. Motorcycles, also new to the territory, were known to breakdown, often causing

- injuries. Stewart Brown's "motor cycle" threw him about fifty feet when a tire exploded on an outing from Gallup to Heaton, New Mexico. Brown was "quite severely bruised and shaken up," but soon recovered and was able to return to work at a Gallup grocery store. *McKinley County Republican*, November 4, 1910.
- ¹⁹⁶ *Santa Fe New Mexican*, October 10, 1910.
- ¹⁹⁷ *Albuquerque Morning Journal*, January 10, 1910; Knopp, *That All May Learn*, 114.
- ¹⁹⁸ Quoted in Ream, *Out of New Mexico's Past*, 129.
- ¹⁹⁹ *Albuquerque Morning Journal*, January 13, 1910.
- ²⁰⁰ *Albuquerque Morning Journal*, January 20, 1910.
- ²⁰¹ *Santa Fe New Mexican*, August 2, 1911.
- ²⁰² See, for example, "Good Roads Mean Progress," *Carlsbad Current*, June 10, 1910, and "A Great Need," *Santa Fe New Mexican*, November 21, 1911.
- ²⁰³ Fergusson, "First Automobile."
- ²⁰⁴ *Las Vegas Optic*, July 14, 1910.
- ²⁰⁵ *Albuquerque Morning Journal*, April 21, 1910. Ironically, similar complaints were heard in Santa Fe in 1868 regarding horse racing, rather than car racing, down "our principle streets." *Santa Fe New Mexican* quoted in *Celebrating New Mexico's First Century, 1912-2012* (Santa Fe: n.p., 2011): 63. A similar complaint was made in Albuquerque twenty-four years later. *Albuquerque Daily Citizen*, August 16, 1892.
- ²⁰⁶ *Santa Fe New Mexican*, November 20, 1911. Of course horses were known to panic and cause injury and damage without cars to spook them. See, for example, "Runaway Tears Up Two Wagons," *Albuquerque Tribune Citizen*, February 6, 1911.
- ²⁰⁷ See Melzer, *Buried Treasures*, 147-48; Marc Simmons, *Albuquerque: A Narrative History* (Albuquerque: University of New Mexico Press, 1982): 323-24; Howard Bryan, *Albuquerque Remembered* (Albuquerque: University of New Mexico Press, 2006): 184-87; Don E. Alberts, *Balloons to Bombers: Aviation in Albuquerque, 1882-1945* (Albuquerque: Albuquerque Museum, 1987): 11-12. Promoters of the fair called it New Mexico's first state fair, although statehood was three months in the future. Of course balloonists had flown over Albuquerque as early as July 4, 1882, and as recently as October 1909. *Albuquerque Morning Journal*, October 15, 1909.
- ²⁰⁸ *Albuquerque Morning Journal*, October 12, 1911. The *Albuquerque Evening Herald*, October 11, 1911, made the same claim.
- ²⁰⁹ *Albuquerque Tribune Citizen*, February 6, 1911; *Albuquerque Morning Journal*, February 5, 6, and 7, 1911. A flight scheduled for the 1910 territorial fair had been canceled. Alberts, *Balloons to Bombers*, 11.
- ²¹⁰ *Albuquerque Morning Journal*, February 4, 1911.
- ²¹¹ *Albuquerque Morning Journal*, October 12, 1911.
- ²¹² *Albuquerque Morning Journal*, October 13 and 15, 1911; James S. and Ann L. Carson, eds., *For Me, The Sun: The Autobiography of Roy A. Stamm* (Albuquerque: Museum of Albuquerque, n.d.): 189-91.
- ²¹³ For an airplane tragedy in Denver, see the *Albuquerque Morning Journal*, November 18, 1910; *Santa Fe New Mexican*, November 18, 1910.
- ²¹⁴ W.W.H. Davis, *El Gringo, New Mexico and Her People* (Lincoln: University of Nebraska Press, 1982): 193. Education in the Spanish colonial period is described in Bernardo P. Gallegos, *Literacy, Education, and Society in New Mexico, 1693-1821* (Albuquerque: University of New Mexico Press, 1992).
- ²¹⁵ Edmund G. Ross, *Public Schools and Statehood for New Mexico* (Santa Fe: n.p., 1890).
- ²¹⁶ Erlinda Gonzales-Berry, "Which Language Will Our Children Speak: The Spanish Language and Public Education Policy in New Mexico, 1890-1930" in Erlinda Gonzales-Berry and David R. Maciel, eds., *The Contested Homeland: A Chicano History of New Mexico* (Albuquerque: University of New Mexico Press, 2000): 169-89.
- ²¹⁷ *Albuquerque Morning Journal*, April 30, 1940; William E. Davis, *Miracle on the Mesa: A History of the University of New Mexico, 1889-2003* (Albuquerque: University of New Mexico Press, 2006); Knopp, *That All May Learn*; Paige W. Christiansen, *Of Earth and Sky: A History of New Mexico Institute of Mining and Technology, 1889-1964* (Socorro: New Mexico Institute of Mining and Technology, 1964); Maurilio E. Vigil, *Defining Our Destiny: The History of New Mexico Highlands University* (Las Vegas: New Mexico Highlands University, 1993); *Las Vegas Optic*, September 9, 1910; Cecilia Jensen Bell et al., *A Centennial History: Western New Mexico University, 1893-1993* (Silver City: Western New Mexico University, 1993); Guillermo Lux, *Politics and Education in Hispanic New Mexico: From the Spanish American Normal School to the Northern New Mexico Community College* (El Rito: Northern New Mexico Community College 1984); Robert J. Tórrrez and Robert Trapp, *Rio Arriba: A New Mexico County* (Albuquerque: Rio Grande Books, 2010): 186-92.
- ²¹⁸ *Santa Fe New Mexican*, August 23, 1910; *Las Vegas Optic*, September 9, 1910; *Albuquerque Evening Herald*, July 4, 1911; *Albuquerque Morning Journal*, April 30, 1940; William E. Gibbs and Eugene T. Jackman, *New Mexico Military Institute: A Centennial History* (Roswell: New Mexico Military Institute, 1991). The Institute ran advertisements in each issue of the *Santa Fe New Mexican* for years, including from 1910 to 1912. See, for example, *Santa Fe New Mexican*, February 4, 1910, and October 16, 1911. Other schools, including New Mexico A&M, also advertised regularly. See, for example, the *Carlsbad Argus*, August 19, 1910.
- ²¹⁹ *Albuquerque Morning Journal*, February 10, 1911. NMMI's frequent newspaper ads were undoubtedly used to recruit new cadets, replace the twenty-four who were expelled, and counteract whatever poor publicity the school received as a result of this incident.
- ²²⁰ Gibbs and Jackman, *New Mexico Military Institute*, 99-100.
- ²²¹ Brief articles about the schools for the deaf and the blind

- appeared in the *Santa Fe New Mexican*, August 9, 1910, and September 23, 1910.
- ²²² Hundreds of other Indian children attended day schools on their reservations or at more distant boarding schools, including at Haskell, Kansas. See Adrea Lawrence, *Lessons From an Indian Day School: Negotiating Colonization in Northern New Mexico, 1902-1907* (Lawrence: University Press of Kansas, 1911); Myriam Vuckovic, *Voices from Haskell: Indian Students Between Two Worlds, 1884-1928* (Lawrence: University Press of Kansas, 2008).
- ²²³ *Santa Fe New Mexican*, October 3, 1910.
- ²²⁴ Randi Jones Walker, *Protestantism in the Sangre de Cristos* (Albuquerque: University of New Mexico Press, 1991): 53-63.
- ²²⁵ *Albuquerque Morning Journal*, January 11, 1910.
- ²²⁶ John B. Mondragón and Ernest S. Stapleton, *Public Education in New Mexico* (Albuquerque: University of New Mexico Press, 2005): 21.
- ²²⁷ *Albuquerque Evening-Herald*, August 1, 1911. On the museum's opening, see the *Santa Fe New Mexican*, August 18, 20, and 22, 1910.
- ²²⁸ See, for example, the *Santa Fe New Mexican*, August 29, 1910. Also see Beatrice Chauvenet, *Hewett and Friends: A Biography of Santa Fe's Vibrant Era* (Santa Fe: Museum of New Mexico Press, 1983); Janet Chapman and Karren Barrie, *Kenneth Milton Chapman* (Albuquerque: University of New Mexico Press, 2008).
- ²²⁹ *Albuquerque Morning Journal*, May 21 and 23, 1910; Van Dorn Hooker, *Only in New Mexico: An Architectural History of the University of New Mexico, 1889-1989* (Albuquerque: University of New Mexico Press, 2000): 24-25.
- ²³⁰ Ream, *Out of New Mexico's Past*, 131; Knopp, *That All May Learn*, 116; *The [New Mexico A&M] Round-Up*, October 6, 1910. New Mexico A&M students were disappointed to learn that the space left by Old Main was to be filled in with bricks rather than be used to make a swimming pool. *The [New Mexico A&M] Round-Up*, October 13, 1910.
- ²³¹ *The [New Mexico A&M] Round-Up*, October 6, 1910.
- ²³² Hooker, *Only in New Mexico*, 15-24. Southwest author Charles Lummis was among those who supported the university's use of Pueblo Revival Style architecture. *Albuquerque Morning Journal*, June 28, 1910. A plaque in memory of Tigh was placed on Hodgkin Hall, UNM's original building, which was remodeled in Pueblo Revival Style architecture. The plaque reads: "His monument stands before you." *Ibid.*, 24.
- ²³³ Thomas Bell had received UNM's first four-year degree in 1905. Terry Gugliotta (University of New Mexico archivist) email to the author, September 17, 2010; *Albuquerque Morning Journal*, May 23, 1910. New high schools were constructed to help deal with this academic problem. For the new high school in Deming, see the *Deming Headlight*, August 18, 1910.
- ²³⁴ *Albuquerque Morning Journal*, May 21 and 23, 1910.
- ²³⁵ Sally Hyer, *One House, One Voice, One Heart: Native American Education at the Santa Fe Indian School* (Santa Fe: Museum of New Mexico Press, 1990); David W. Adams, *Education for Extinction: American Indians and The Boarding School Experience* (Lawrence: University Press of Kansas, 1997); Michael Coleman, *American Indian Children at School, 1850-1930* (Jackson: University Press of Mississippi, 2007).
- ²³⁶ Linda G. Harris, *One Book at a Time: The History of the Library in New Mexico* (Albuquerque: New Mexico Library Foundation, 1998): 125.
- ²³⁷ Abigail A. Van Slyck, *Free to All: Carnegie Libraries and American Culture* (Chicago: University of Chicago Press, 1995). The three states or territories without Carnegie libraries were Alaska, Delaware, and Rhode Island.
- ²³⁸ Harris, *One Book at a Time*, 39-41; *Roswell Daily Record*, June 2 and 18, 1905.
- ²³⁹ *Raton Range*, June 25, 28, July 2, 12, 16, 19, 1912; *Raton Daily Range*, February 9, September 9, 1974; Harris, *One Book at a Time*, 41-43; F. Stanley, *Raton Chronicle* (Denver: World Press Publishing Co., 1948): 107-11.
- ²⁴⁰ Van Slyck, *Free to All*, 139-40. Raton's Carnegie library remained open until 1969 when the public library, now known as the Arthur Johnson Memorial Library, was moved to larger quarters in the old post office building. Sadly, the Carnegie library building was demolished.
- ²⁴¹ Robert Sidney Martin, ed., *Carnegie Denied: Communities Rejecting Carnegie Library Construction Grants, 1898-1925* (Westport, Connecticut: Greenwood Press, 1993).
- ²⁴² Thomas J. Steele, *Santos and Saints: The Religious Folk Art of Hispanic New Mexico* (Santa Fe: Ancient City Press, 1994).
- ²⁴³ Phyllis Burch Rapagnani, "A Tradition of Service: Roman Catholic Sisters in New Mexico, 1852-1927" (Unpublished Master's thesis, University of New Mexico, 1988).
- ²⁴⁴ Lamy recruited 114 French priests to serve in New Mexico. Other European priests served in the territory, including Italian Jesuits in Albuquerque and German priests like Peter Kuppers, who arrived in New Mexico in 1912. Thomas J. Steele, *Works and Days: A History of San Felipe Neri Church* (Albuquerque: Albuquerque Museum, 1983); Tomas Jaehn, "The Priest Who Made Schools Bloom in the Desert: Peter Kuppers, 1911-1957" in Thomas J. Steele, Paul Rhetts, and Barbe Awalt, eds., *Seeds of Struggle, Harvest of Faith: The Papers of the Archdiocese of Santa Fe Cuarto Centennial Conference on the History of the Catholic Church in New Mexico* (Albuquerque: LPD Press, 1998): 291-310.
- ²⁴⁵ *Albuquerque Evening Herald*, August 14, 1911; *Santa Fe New Mexican*, December 6, 1911.
- ²⁴⁶ Thomas J. Steele, and Rowena A. Rivera, *Penitente Self-Government: Brotherhoods and Councils, 1797-1947* (Santa Fe: Ancient City Press, 1985).
- ²⁴⁷ See, for example, the *Santa Fe New Mexican*, July 27, 1909, and August 5, 1910.
- ²⁴⁸ See, for example, the *Santa Fe New Mexican*, July 26, 1897.
- ²⁴⁹ Walker, *Protestantism in the Sangre de Cristos*, 65; Mark Banker,

- Presbyterian Missions and Cultural Interaction in the Far Southwest, 1850-1950* (Urbana: University of New Mexico, 1954). On Baptist efforts, see Ernest Stapleton, "The History of Baptist Missions in New Mexico, 1849-1866" (Unpublished Master's thesis, University of New Mexico, 1954).
- ²⁵⁰ Walker, *Protestantism in the Sangre de Cristos*, 71.
- ²⁵¹ *Ibid.*, 76-77.
- ²⁵² *Albuquerque Morning Journal*, January 6, 1910. Movie theaters sometimes closed during revival services. See, for example, the *Carlsbad Argus*, August 19, 1910.
- ²⁵³ Leonard J. Arrington, "Mormons in Twentieth-Century New Mexico" in Frenenc M. Szasz and Richard W. Etulain, eds., *Religion in Modern New Mexico* (Albuquerque: University of New Mexico Press, 1997): 101-23.
- ²⁵⁴ McDonald, "Vamos Todos a Belen," 41.
- ²⁵⁵ Henry J. Tobias, *A History of the Jews in New Mexico* (Albuquerque: University of New Mexico Press, 1990); Henry J. Tobias, "The Religious Culture of the Jews in Modern New Mexico" in Szasz and Etulain, *Religion in Modern New Mexico*, 63-79. Although anti-Semitism seemed rare, it did surface in a speech delivered at the Women's Club of Albuquerque in March 1910. The speech, "Shylock the Jew," was printed in the *Albuquerque Morning Journal*, March 27, 1910.
- ²⁵⁶ *Santa Fe New Mexican*, December 16, 1911.
- ²⁵⁷ *Carlsbad Argus*, September 23, 1910.
- ²⁵⁸ *Santa Fe New Mexican*, December 16, 1911.
- ²⁵⁹ Perrigo, *Gateway to Glorieta*, 30.
- ²⁶⁰ *Albuquerque Evening Herald*, August 5, 1911.
- ²⁶¹ *Santa Fe New Mexican*, September 22, 1910. \$600 in 1910 equals about \$13,800 today.
- ²⁶² *Silver City Enterprise*, September 27, 1912.
- ²⁶³ Merritt Ierley, "The Bathroom: An Epic," *American Heritage*, vol. 50 (May/June 1999): 76-84.
- ²⁶⁴ *Las Vegas Optic*, July 7, 1910.
- ²⁶⁵ Jerry L. Anderson, ed., *Rural Electric Fact Book* (Washington, D.C.: National Rural Electric Cooperative Association, 1955): 84.
- ²⁶⁶ *Silver City Enterprise*, September 27, 1912.
- ²⁶⁷ *Taos News*, December 18, 1969.
- ²⁶⁸ *Albuquerque Morning Journal*, June 20, 1910.
- ²⁶⁹ For an optimistic history of dry farming in New Mexico, see the *Albuquerque Morning Journal*, June 15, 1910. For a less optimistic appraisal, see the *Santa Fe New Mexican*, December 26, 1911.
- ²⁷⁰ (Portales) *Roosevelt County Herald*, September 18 and December 27, 1907, quoted in Stratton, *Territorial Press of New Mexico*, 171. Stratton reported that such optimism was shared throughout the territory, from Aztec in the north to Alamogordo and beyond in the south. Stratton, *Territorial Press of New Mexico*, 171.
- ²⁷¹ Quoted in Marc Simmons, "New Mexico Used Irrigation Spectacle of 1908 to Advance Statehood," *Santa Fe New Mexican*, April 23, 2005. Albuquerque had previously hosted the congress in 1895. *New York Times*, September 30, 1895.
- ²⁷² John L. Gregg, *The Elephant Butte Irrigation District: A Brief History* (n.c.: n.p., 1996).
- ²⁷³ *Albuquerque Morning Journal*, February 1, 1911; Coan, *A History of New Mexico*, vol. 1: 451-60.
- ²⁷⁴ *Ibid.*, vol. 1: 460.
- ²⁷⁵ *Raton Daily Range*, October 4, 1910.
- ²⁷⁶ *McKinley County Republican*, July 28 1911.
- ²⁷⁷ *McKinley County Republican*, December 22, 1911.
- ²⁷⁸ *McKinley County Republican*, January 10, 1913.
- ²⁷⁹ Darlis A. Miller, *Soldiers and Settlers: Military Supply in the Southwest, 1861-1885* (Albuquerque: University of New Mexico Press, 1989).
- ²⁸⁰ Helen Greene Blumenschein, *Recuerdos: Early Days of the Blumenschein Family* (Silver City: Tecolote Press, 1979); Julie Schimmel and Robert R. White, *Bert Geer Phillips and the Taos Art Colony* (Albuquerque: University of New Mexico Press, 1994); Forrest Fenn, *The Beat of the Drum and the Whoop of the Dance: A Study of the Life and Work of Joseph Henry Sharp* (Santa Fe: Fenning Publishing Co., 1983); Virginia Couse Leavitt, *Eanger Irving Couse: Image Maker for America* (Albuquerque: Albuquerque Museum, 1991); Robert R. White, ed., *The Taos Society of Artists* (Albuquerque: University of New Mexico Press, 1983); David L. Witt, *The Taos Artists: A Historical Narrative and Biographical Dictionary* (Colorado Springs: Ewell Fine Art Publications, 1984); Patricia Janis Broder, *Taos: A Painter's Dream* (Boston: New York Graphic Society, 1980); Mary Carroll Nelson, *Legendary Artists of Taos* (New York: Watson-Guptill, 1980). The founding of the Santa Fe art colony awaited the end of World War I. One of Santa Fe's first artists, Gerald Cassidy, arrived in 1912, less to pursue his art career than to recover from tuberculosis.
- ²⁸¹ *Albuquerque Morning Journal*, January 15, 1910.
- ²⁸² *Santa Fe New Mexican*, July 29, 1910. El Paso mayor W.F. Robinson was killed as he attempted to save others in a fire just days after the fire in Estancia. *Santa Fe New Mexican*, August 15, 1910.
- ²⁸³ Richard Melzer, *Madrid Revisited* (Santa Fe: Lightning Tree Press, 1976): 27.
- ²⁸⁴ *Santa Fe New Mexican*, August 3, 1910.
- ²⁸⁵ *Albuquerque Evening-Herald*, November 10, 1911. Albuquerque's fire chief went so far as to compare the annual cost of maintaining a motored fire vehicle (\$142) to a horse-drawn vehicle (\$874, including \$10 a ton for hay). Herman Bishop, "The History of the Albuquerque Fire Department," presented to the Albuquerque Historical Society, April 10, 2011.
- ²⁸⁶ Having saved bystanders from a runaway fireworks wagon

- during the territorial fair of 1896, John Braden is deservedly the most memorialized fire fighter in New Mexico history. *Albuquerque Daily Citizen*, October 20 and 26, 1896; Bryan, *Albuquerque Remembered*, 160-63; Simmons, *Albuquerque*, 296-97; Marc Simmons, "There Was a Time When Heroism Was Respected," *Socorro Defensor Chieftain*, February 9, 2002. Braden was memorialized in verse, in the dedication of a park, and in a 1910 article, "In Memory of a Hero," *Albuquerque Morning Journal*, March 27, 1910.
- ²⁸⁷ *Albuquerque Morning Journal*, June 14, 1910; Bishop, "History of the Albuquerque Fire Department."
- ²⁸⁸ *Alamogordo News*, February 27, 1909.
- ²⁸⁹ *McKinley County Republican*, March 10, 1911.
- ²⁹⁰ *Santa Fe New Mexican*, October 7, 1911.
- ²⁹¹ Stephen J. Pyne, *Year of the Fires: The Story of the Great Fires of 1910* (New York: Viking Press, 2001).
- ²⁹² David Von Drehle, *Triangle: The Fire That Changed America* (New York: Grove Press, 2003).
- ²⁹³ Paul Harden, "The 1906 San Francisco and Socorro Earthquakes," *Socorro Defensor Chieftain*, May 6, 2006.
- ²⁹⁴ *Las Vegas Optic*, November 11, 1911.
- ²⁹⁵ *Raton Daily Range*, July 9, 1910.
- ²⁹⁶ Roberta Etter and Stuart Schneider, *Halley's Comet: Memories of 1910* (New York: Abbeville Press, 1985).
- ²⁹⁷ *McKinley County Republican*, April 1, 1910; *Albuquerque Morning Journal*, April 19 and 21 and May 17 and 18, 1910.
- ²⁹⁸ *Albuquerque Morning Journal*, May 19, 1910.
- ²⁹⁹ *Santa Fe New Mexican*, June 20, 1910; *Las Vegas Optic*, June 20, 1910; *Alamogordo News*, June 23, 1910; *Carlsbad Argus*, June 24, 1910; *Socorro Chieftain*, June 25, 1910. The Enabling Act of 1910 was printed in *The New Mexico Blue Book, 1913* (Santa Fe: Secretary of State, 1913): 44-58; Richard N. Ellis, ed., *New Mexico Historic Documents* (Albuquerque: University of New Mexico Press, 1975): 74-85.
- ³⁰⁰ *Columbus News*, July 8, 1910.
- ³⁰¹ *Santa Fe New Mexican*, January 23 and 26, 1911; *La Revista de Taos*, January 27, 1911; *Albuquerque Morning Journal*, February 6, 1911; *Alamogordo News*, February 9, 1911.
- ³⁰² *Las Vegas Optic*, January 6, 1912.
- ³⁰³ *Las Vegas Optic*, June 22, 1910.
- ³⁰⁴ *Albuquerque Morning Journal*, October 2, 5, 7, and 8, 1910.
- ³⁰⁵ Editorial, *Albuquerque Morning Journal*, November 24, 1910; *Albuquerque Tribune Citizen*, November 23, 1910.
- ³⁰⁶ Plans for the jubilee were announced in the *El Paso Herald*, August 25, 1911; *Alamogordo News*, August 24, 1911.
- ³⁰⁷ Jean Burroughs, "A Memorable Moment in New Mexico: Raising the First 47-Star Flag," *Impact Magazine* (January 4, 1983).
- ³⁰⁸ *McKinley County Republican*, January 6, 1912.
- ³⁰⁹ *Santa Fe New Mexican*, January 15 and 16, 1912; *Albuquerque Evening Herald*, January 15, 1912; *Farmington Enterprise*, January 19, 1912; *Socorro Chieftain*, January 20, 1912; Melzer, Tórréz, Mathews, *A History of New Mexico Since Statehood*, 30-31. Members of McDonald's first state administration were listed in *The New Mexico Blue Book, 1913*, 97.

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