

AYER Y HOY en TAOS

Yesterday and Today in Taos County and Northern New Mexico

WINTER 2000

Issue 30



El Camino Real, Picuris Saddle, looking northeast, Carson National Forest in the foreground, Serna Grant and the descent to Miranda Canyon beyond the fence. 1989 Photo by Jon Young, photo courtesy of Carson National Forest.

EL CAMINO REAL DE TAOS
THE TAOS "REVOLT" OF 1910
MINUTES OF THE FIRST MEETING OF THE TCHS

AYER Y HOY en TAOS

Yesterday and Today in Taos County
and Northern New Mexico
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The Taos County Historical Society's publication, *AYER Y HOY en Taos County and Northern New Mexico*, is published semi-annually by the Historical Society.

We invite articles of a scholarly nature, as well as book reviews of recent publications pertinent to the Taos and northern New Mexico area. We are open to publishing occasional reminiscences, folklore, oral history and poetry that are of lasting historical interest.

The Taos County Historical Society endeavors to maintain high standards of quality in *AYER Y HOY*, and we seek to make improvements as we go along. Readers' comments and suggestions are welcome.

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AYER Y HOY is mailed to all members of the Taos County Historical Society as a benefit of membership. Memberships are \$15 for individuals, \$20 for families, and \$30 for sustaining Memberships.

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The Taos County Historical Society is a New Mexico nonprofit organization dedicated to the study and preservation of the historical resources of Taos County and northern New Mexico. Membership is open to any interested person, regardless of residence.

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Guadalupe Tafoya, Secretary-Treasurer

P.O. Box 2447 -- Taos, New Mexico 87571

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Letter from the President

This is to bring you up to date concerning the status of our Ayer y Hoy publication . Due to unforeseen circumstances, we were unable to get our Winter 2000 Issue out on time. Fortunately, Father Tim Martinez of the San Francisco de Asís Church in Ranchos has been able to step in to get our issue No. 30 out, and here it is. Thank you Father Tim for helping us!

Thanks also to those who contributed material for this issue. A lot of research goes into locating fresh stories about the Northern New Mexico area, that are interesting to our readers, acceptable to the varied communities affected, truthful to the events and people portrayed, and ready to stand the scrutiny of future aficionados of Taos History. Once again, we invite you to become involved with story ideas, your own stories and research, or leads that we can follow up on . We are looking for photos, newspaper clippings, maps, documents, historical data, personalities, events, and more. Call us to talk about your ideas!

Andy Lindquist

The Taos "Revolt" of 1910

by Robert Tórréz, New Mexico State Historian,
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The people of *El Norte*, as we often refer to northern New Mexico, have long been an independent, defiant group. On several occasions, these *norteros* have been at the forefront in resisting real or perceived oppression by the governments that have ruled New Mexico. The 1837 revolt against the Mexican government and the insurrection against the American occupation in 1847 are but two examples of *nortero* uprisings. Maybe it is this perception that led to one so-called northern rebellion, a strange affair that was to set in motion by a series of bizarre events that took place in May of 1910. Except for the possibility that the events that will be described here might have had serious consequences, this comedy of errors that has become known as "The Taos Revolt of 1910", may have in fact been funny, at least from the perspective of 90 more years having passed.

This odd and little known incident of northern New Mexico history began to unfold the morning of May 13, 1910. when governor William I. Mills received an urgent telegram from Taos signed by District Court Judge John McFie. The telegram noted:

Taos Pueblo Indians fifty strong under War Captain raided settlers, tearing down fences, drove off stock, threatened women and children and intimidated worse violence...Conditions serious and aid

of troops or militia imperative immediately. This is the second raid. Arrests cannot be made without military support.....I believe the situation serious enough to [warrant] military action to prevent more serious conditions involving life of citizens.

Two hours later, Governor Mills received a second telegram from Taos, this one from the Taos County Sheriff Elizardo Quintana. Quintana felt the situation was too serious for him to handle by himself and requested "immediate aid of troops to suppress disorder of Pueblo Indians here."

Quintana's telegram seemed to confirm that an alarming state of affairs was developing in Taos. That afternoon, a worried Governor Mills felt he could no longer delay action and issued an executive order to New Mexico Adjutant General A. S. Brooks to activate whatever National Guard troops were in Santa Fe, "not to exceed fifty in number," and to proceed to Taos and...."preserve order and to prevent any breach of the peace." Mills order noted that he had received information "...that tumult, riot, or breach of peace, or imminent danger thereof," existed in Taos County and that order could not be maintained "...without the presence of troops in this territory."



Sensational headlines such as these in the Santa Fe and Albuquerque newspapers helped contribute to the hysterical reaction to events in Taos.

That same afternoon, the *Santa Fe New Mexican* which was then an evening newspaper, opened its report on the situation under the sensational headline PUEBLO INDIANS ON THE RAM-

PAGE. The paper reported that groups of "intoxicated Indians" from the Pueblo of Taos had raided homes and ranches adjacent to the Pueblo, cut fences, and that the women and children had been attacked by "drunken men." The situation indeed seemed serious.

Shortly after midnight the 14th of May, General Brooks and a contingent of five officers and fifty men of National Guard Companies "E" and "F" boarded a special train at Santa Fe. General Brooks had telegraphed ahead to arrange for fifty horses and some wagons to meet at Barranca, north of Española. When the troop train arrived at Barranca at 4:30 that morning and disembarked from the train they unfortunately found that no arrangements had been made for the horses, so the troops prepared for the thirty mile march to Taos. In the meantime, General Brooks managed to find one horse and sent a rider to Taos to obtain an update on the situation. While waiting for the rider to return, Brooks and his troops began their march to the embattled town of Taos.

The column had advanced about five miles towards their destination when they were met by a messenger who brought a surprising letter from Sheriff Quintana. Quintana's letter reported that after his initial telegram to Governor Mills; he had received more information that led him to conclude the situation was "very much exaggerated," and that he and local judicial officers could maintain the peace without the aid of troops. General Brooks proceeded to Taos without the troops to see if he could determine what was going on. At Taos he spoke to a number of several prominent citizens and met with Donaciano Cordova, the Taos Pueblo War Captain. Cordova was surprised and shocked when he heard that troops had been sent to Taos and expressed his disgust that "this trivial matter should have been so exaggerated" in the telegrams sent to Santa Fe and the published newspaper reports. General Brooks subsequent report to Governor Mills concluded that "...taken as a whole, there appears to be the friendliest feeling between the Taos Indians and the people of Taos County."

In the meantime, Governor Mills had also re-

ceived telegrams from Quintana and other Taos residents, assuring him that the situation was not nearly as serious as had been previously reported. Mills quickly recalled Brooks and the troops, who marched back to Barranca and camped there for the night. The following day, May 15th, the National Guard contingent boarded the Denver and Rio Grande and returned to Santa Fe. The "Taos Revolt of 1910", an event which never happened except on paper, was over.

However, while all this was happening in New Mexico, news reports about the alleged uprising had spread throughout the country. Governor Mills had informed the Secretary of Interior in Washington, D.C. of the situation when he mobilized the National Guard on May the 13th. Subsequently a report reached President William H. Taft, who immediately ordered federal troops from Fort Wingate to proceed to Taos where they were to "...take charge of the situation and prevent disorder without bloodshed unless absolutely necessary." By the morning of the 14th, while the New Mexico National Guard troops were beginning their march to Taos from Barranca, the federal troops at Fort Wingate were finalizing their own preparations to depart for the war zone in Taos. Fortunately, by late afternoon Governor Mills had managed to telegraph the Secretary of Interior and informed him that all was quiet in Taos. That same night, the orders to Fort Wingate were countermanded and the troops that had been preparing to leave for Taos were instead ordered to stand down but remain "...in readiness."

Subsequent reports show that the decision to send troops to Taos had been prompted by a group of men from the Pueblo of Taos when they tore down a fence that was obstructing a road they had used for many years. Earlier, several families, including some persons of prominence in the Taos region, had filed homestead claims and purchased land that was apparently claimed by the Pueblo. On advice of their attorney, a number of men from the Pueblo had torn down a portion of a fence built by one of these "homesteaders" and which blocked the road in question. The Pueblo men then went to a nearby home to advise the owner of what they

had done. However, the owners wife and children were alone in the house, and the sight of Indians at her doorstep seems to have sent the lady into hysteria. When the owner returned, his wife apparently reported a vastly exaggerated account of the Indian's visit. By the time the incident was reported to Sheriff Quintana, the story had blown completely out of proportion. These included reports of houses being burned, armed Indians roaming the streets of Taos, and lives being threatened. *The Taos Valley News* even reported that rumors had been spread that the Apache were on their way to join the Pueblos in "an old fashioned scalping expedition."

Sheriff Quintana and Judge McFie apparently reacted to these reports and intense pressure from prominent citizens such as A.B. Renehan and Bert Phillips without taking the time to confirm what had actually happened before they sent off the telegrams to Santa Fe. It was several days before the national media got the story right, and there were some accounts of New Mexicans receiving worried telegrams from relatives in other parts of the country, wondering if they had escaped the ravages of the reported "revolt". A revolt, however, that existed only in the outlandish reaction of a few uninformed persons to a minor, but infinitely interesting incident in the history of northern New Mexico.

Author's Note: The sources for this article are all found at the New Mexico State Records Center and Archives in Santa Fe. These include the Official Papers of Governor William J. Mills, the Records of the New Mexico Adjutant General, the Miscellaneous Indian Collections, as well as the microfilm of historic newspapers at the New Mexico State Library.



Time Capsule: 1910

WE ARE SURROUNDED BY A THICK CLOUD OF SMOKE

Aún aquí en Nuevo Mexico y en el mismo Valle de Taos, nos hallamos rodeados de una neblina de espeso humo que prohíbe divisar aún nuestras más cercanas sierras. A primeras horas de ayer se creía que no era más que una neblina que estaba a media región del aire pero en vista de que ésta continuaba y que a pesar del aire y del sol, más espesa y oscura se hacía, nos dimos cuenta que la dicha neblina no era una cosa sino que humo de los grandes incendios que actualmente tienen pasmado a toda la nación americana y que actualmente alligen de los moradores de Idaho, Montana, y Wyoming, en donde los grandes incendios están destruyendo actualmente las grandes reservas florestales de esos lugares, bosques maderales, etc.

Los telegramas que de esos lugares están llegando á donde quiera son horribles y alarmantes, hasta el extremo de creer que estos grandes incendios pueden llegar á nuestras cercanías.

El fuego comenzó tres semanas pasadas en las montañas del noroeste y hoy abarca ya el fuego un área de más que mil millas de esos estados, causando millones de millones de pérdidas en madera y propiedades y cienos de muertes.

El pueblo de Wallace, Idaho con todo y sus habitantes siendo pasto de las horribles llamas y se cuentan a cienos los muertos por la lumbre.

Otros pueblos de esos estados han quedado convertido en cenizas, sus habitantes y sus fincas y el fuego está arrasando como si fuera el fin del mundo y de la humanidad viviente, tomando cada momento mayor incremento y sin posibilidades de sofocarlo, aún cuando se han mandados allí miles de soldados y policías de reservas de todos partes de la nación. Los repostes que van llegando a cada momento horribles y espantosas y fuera de toda duda causará una crisis terrible a esta nación y la ruina de miles de personas y familias.....

Seguiremos dando cuenta á nuestros lectores.....

La Revista de Taos, Jueves, Agosto 8, 1910

**MINUTES OF THE FIRST MEETING
OF THE
TAOS COUNTY HISTORICAL SOCIETY,
THORNE HOUSE, OCTOBER 21, 1952**

Following the informal meeting of a small group interested in the organization of a County Historical Society, cards were sent to a large number of residents of Taos and vicinity, and a general invitation was issued in *El Crepusculo* announcing a meeting at Thorne House on Thursday, October 21, 1953.

Present at the meeting were Jack Boyer, Mrs. Sarah Etzold, Miss Helen Williams, Mrs. Maggie Gusdorf, Dr. and Mrs. A. F. Wasson, Mrs. Josephine Cameron, Mr. and Mrs. Paul Albright, Mrs. Elsie Weimer, Felix Valdez, and Tom Lujan of Taos Pueblo, also Ruth G. Fish, acting Secretary.

Major Boyer requested Mrs. Fish to preside, and then outlined the current plans of the State Park Commission to establish an historical museum in Taos, in connection with the Kit Carson Memorial State Park. Mr. Boyer said that he felt that an immediate effort should be made to collect and preserve all possible information and as many material objects of historical value as possible. He cited the experience of the group in Williamsburg, Virginia, who had great difficulty in restoring the town, pointing out that Taos is already a bit late and has lost many treasures, but there is still time to preserve and restore many of her buildings, and collect all manner of material which should be placed in a museum, or properly marked and set apart as of historic value. He spoke of the hope of the Masonic Lodge to have one room of the Carson home refurnished very soon. He also mentioned Ex-Mayor John B. Sanchez' gift of the old millstones to the town, the schools, and the Carson home and Park, adding that Mr. Sanchez was interested in having an old *molino*, which is in good condition, removed to the Carson Park.

Mrs. Weimer cited the *sala* of the Scheurich home and the old *torreon* at Talpa as being of especial historical interest.

A motion was made by Major Boyer, seconded by Miss Helen Williams, and unanimously carried, to have this group begin the organization of the Taos County Historical Society. Since regrets had been received from a number of people interested in the plan, requesting that they be advised of future meetings, it was decided to postpone indefinitely a permanent organization and election of officers. Major Boyer consented to continue as temporary coordinator and Ruth G. Fish as temporary secretary. She was instructed to write the New Mexico Historical Society in Santa Fe for information about their regulations, and the possibility of becoming a Taos County Chapter of their society.

In the discussion that followed, ideas for projects and individual contributions came from everyone present, and it was agreed that everything regarding the historic events occurring in Taos County since 1541 should be studied, and biographical sketches of all possible Spanish-colonial families, the early church authorities, the Anglo pioneers, the artists and writers, service men and women, civic and patriotic organizations, courts, schools and folklore should be collected from every possible source, also any information obtainable from the Taos Indians regarding their history. Along with the evaluation and placement of all such material, all possible material objects of historic import should be listed and given to the museum or loaned for public exhibition.

Ruth G. Fish, Acting Secretary



El Camino Real de Taos:

The East Fork of the North Branch of the Old Spanish Trail

By Peter Mackaness

Interest in this historic trail, from Santa Fe to Taos, brings to mind contrasting studies for the new millennium. The first recognizes ancient patterns of restless migration movements common to animals and the humans who followed them which give rise to pathways and eventually trails and then roads. The second deals with the struggle to recognize the actual historic importance such routes have in the development of our nation. Various trails and segments of trails in the Taos area have been in use since prehistoric times, and in continual use into recent times by explorers, settlers, traders, missionaries, Spanish and American military and other officials. Such trails can be confusing, with names tied to the final destination of the traveler, whether it is a short journey, say to Taos from Santa Fe, or to a long range destination such as California. This is the case with the Camino Real to Taos, and the East Branch of the North Fork of the Old Spanish Trail. Exploring trail segments of these trails is the focus of this article.

The Camino Real was a designation given by the colonial Spanish authorities to several very old Indian trails that ran from Mexico to Taos, some of which were later widened to wagon roads. These trails had their origins in late Pleistocene times when large herds of megafauna mammals created the trackways through their seasonal movements along the major north-south route through New Mexico along the Rio Grande rift, and along the western slope of the Sangre de Cristo Range. During and after the Ice Age, archaic hunters simply followed in the footsteps of these animals. Still later, Indians adopted these trails since they were the easiest ones to use, conveniently located near water, wood, forage and game.

Early in the 19th century, during Mexican administration, travel was opened toward California toward the west, and this was the beginning of what became known as the Old Spanish Trail.

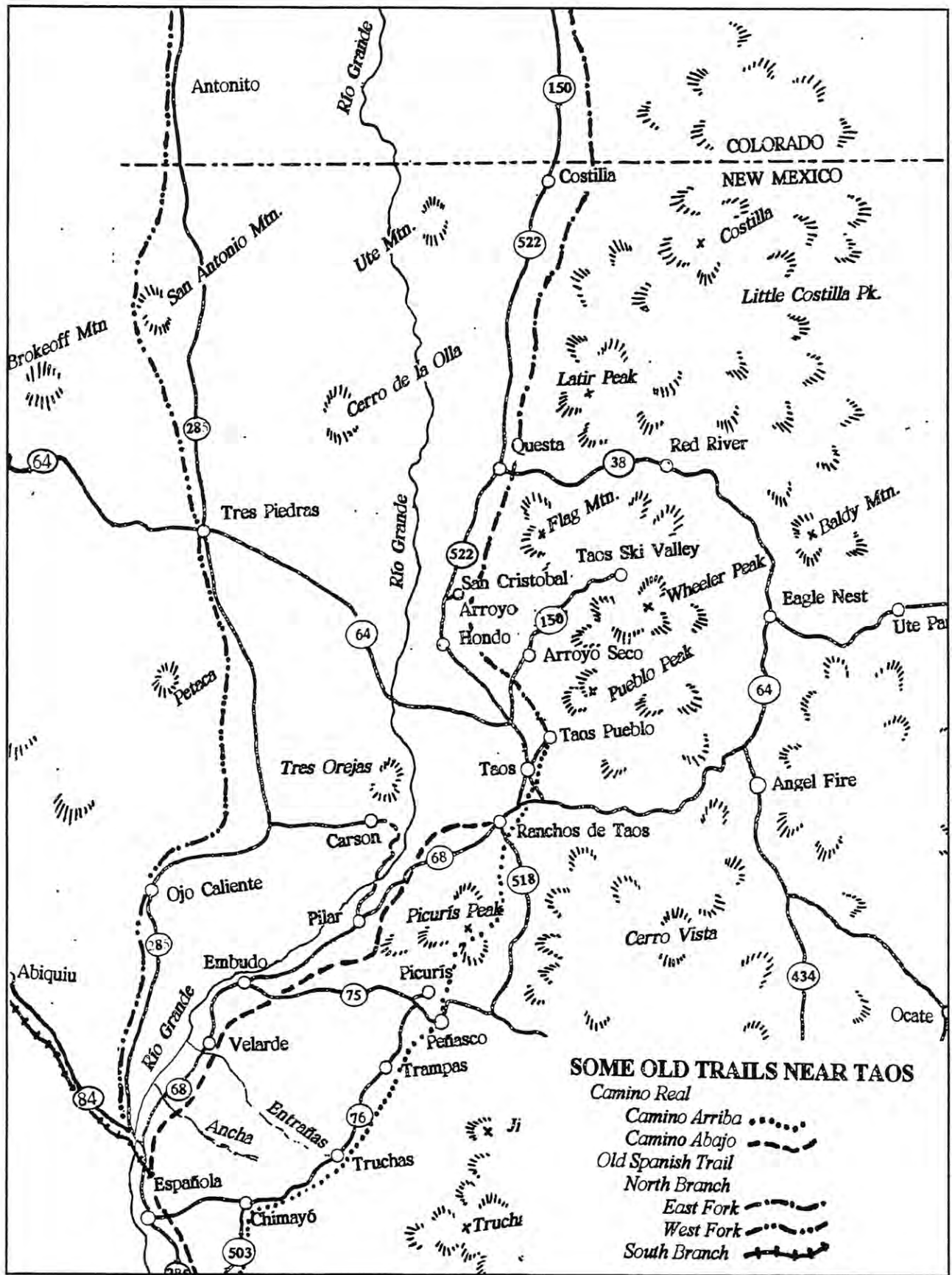
Once again, it was not a single trail, but evolved in northern New Mexico into a South Branch, going west from Abiquiu, as well as a north branch with forks traveling north on both the east and west sides of the Rio Grande (see map page 8). This east fork traveled through Taos, and its alignments coincided with the northern end of the Camino Real. Some heavily traveled roads and streets in the Santa Fe and Taos areas, as well as miles of rugged trails in the mountains are remnants of the Camino Real as well as the Old Spanish Trail.

The early travelers usually used two of these routes in heading for the valley of Taos from the south. One route, the high road, for summer, and another, the low road, at a lower elevation near the river where travel was possible for most of the winter. The Indians as well as the Spanish colonists located their fields and settlements along these prehistoric trails. Initially this 10,000 year old trade trail led from the southern tip of South America to the Canadian Arctic of North America, up the backbone of the continent. Thus, this prehistoric track is but a part of a long network of North-South trails.

In 1540 and 1541, two of Coronado's captains, Alvarado and Barrionuevo, with Indian guides most likely followed trails along the banks of the Rio Grande from the San Juan area to the Rio Pueblo, and then followed trails along this river up to Taos Pueblo. This was a rocky road, but accessible to men on foot and horseback. They were the first European visitors to Taos.

In 1590 Pedro Castaño de Sosa took a variant path, from San Juan Pueblo he followed up the river through the future sites of Alcalde, La Villita, Los Luceros, La Joya (now Velarde), then up the Cañada del Agua to Embudo (now Dixon), up the Cañada de los Apodacas over the pass to Picuris Pueblo, then following the future alignment of the Camino Real toward Miranda Canyon and the Pueblo of Taos. In 1598, Oñate apparently took the same route to Picuris and Taos. After the Pueblo Revolt of 1680, de Vargas in his 1692 expedition most certainly used this time-worn track. In his second expedition in 1694, however, de Vargas

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chose to take the high road, or summer route, via Chimayó, Truchas and Trampas to Picuris and then over the pass to Taos.

In 1730, Bishop Crespo, in his visitation to New Mexico, apparently utilized the tried and true winter route of Sosa, Oñate, and de Vargas before him. Bishop Tamarón, who made his visitation in 1750 used the summer route. One of the most detailed descriptions of the two branches of the East Fork of the Camino Real was recorded by Father Dominguez in his inspection of 1776. It is fairly clear from his report that he traveled on both the high and low roads between Santa Fe and Taos.

From Santa Fe to Taos (and beyond), and back again, de Anza, in his campaign against the Comanche Chieftain *Cuerno Verde*, went up the West Fork of the North Branch from Ojo Caliente, past the *Tres Piedras* and into Colorado following the West Bank of the *Río del Norte*, and he returned after the defeating the Comanches by following the East bank of the river. Heading south, he reported that he "set out from Taos on the Camino Real", traveling thru Picuris, Ojo Sarco, Embudo (Dixon), through La Joya (Velarde), to San Juan, and on to Santa Fe.

Until the middle of the 18th century, the most popular route was the low road, because it was usually employed to supply the mission churches at the various pueblos in the *Río Arriba* country. Throughout the same century, and, in fact, until about 1850, the Camino Real was known as the Chihuahua Trail, a popular route for trade in both directions.

As Spanish settlements gradually increased in the latter half of the 1700's, nomadic Apaches, Comanches and Navajo and Utes began raiding and trading in Northern New Mexico, and many secondary and lateral routes developed, often linking the *Camino Abajo* and the *Camino Arriba*. De Anza, it would seem, on his return journey in 1779 employed just such a link that ran from Ojo Sarco west to Cañoncito, then to Embudo (Dixon) La Joya, and Los Luceros. At that time there were trails that followed the Cañada de las Entrañas, and the Cañada Ancha. Governor De Anza, it would seem, on his return journey, employed just such a link route that ran from Ojo Sarco, through Cañon-

cito, Dixon and Velarde. There were other trails that traversed the Cañada Ancha and the Cañada de las Entrañas, accommodating east-west travel between the Camino Alto and the Camino Bajo. After years of heavy use and major erosion, some of these routes were hardly passable by wagon or cart. One of these was the track northeast from Velarde that traversed the Cañada del Agua to Dixon. When American Colonel Price and his troops went north from Santa Fe during the Taos Rebellion in 1847, they found that the river route from Velarde toward Pilar was preferable.

Between 1860 and 1875 two U.S. military wagon roads were planned and built to improve transportation between Santa Fe and the north, and to connect Ft. Burgwin near Taos with Ft. Union on the Santa Fe Trail a days ride to the east. Both of these roads have been known in local communities as *El Camino Militar*. The first paralleled US 84 and US 85 from Santa Fe through Tesuque, Pojoaque, Rio Arriba, to San Juan. It then continued up the river following NM 68 through Velarde, Rinconada, Embudo, Pilar, and into Taos. East of Ft. Burgwin, the other *Camino Militar* followed NM518 over a pass that was called US Hill, through Tres Ritos to Mora and Las Vegas. At La Placita it also branched west to Vadito and Peñasco and joined the High Road to Santa Fe (NM76), near Picuris. This road replaced the Picuris Mountain section of the Camino Real.

Over the last 450 years, many journals, diaries, military reports and maps record the passage up and down the historic *Camino Real* of nomadic and Pueblo Indians, mountain men, priests, bishops, traders, trappers, explorer, soldiers, merchants, surveyors, and immigrants. The *Camino Real* is practically unmarked, and often paved streets, paved highways, and gravel roads are laid directly over the old trail. Thus, establishing the exact location of the Royal Road requires detective work.

The Old Spanish Trail has many stalwart advocates who have tried to obtain National Historic Trail designation for the two branches and forks of the braided Old Spanish Trail. In 2000 such designation was successfully granted the *Camino Real*, or the Chihuahua Trail, the portion

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that runs from Chihuahua, Mexico to San Juan Pueblo, New Mexico. But the Camino Real project financed by the National Park Service, the Bureau of Land Management, and the New Mexico Historic Preservation Office in its investigations in the 1980's and 1990's, spent a lot of money to prove that the *Camino Real* ended on the Santa Fe Plaza, just like the Santa Fe Trail, or at the San Juan Pueblo. The simple fact is that this historic road went north to Taos Pueblo.

Since the 1950's there have been numerous attempts to have the Santa Fe to Taos portion of the *Camino Real* declared an historic trail by the State of New Mexico and the Federal Government. At long last, all these efforts have paid off. The designation of the Old Spanish Trail brings with it the recognition of the Santa Fe to Taos routes of the *Camino Real*. They should now be marked and preserved on the ground as evidence of the great struggles to connect these communities.



Book Review



*Celebrating the Coyote,
A Memoir*
By Barbara Waters

Published by Divine, a division of MacMurray and Beck. (Denver, 1988). 319 pages, foreword by John Nichols, bibliography, cloth, \$20.00

If ever two people were better suited for union in marriage than Barbara and Frank Waters, it would be difficult to imagine them. Perhaps because of his part Indian heritage, or at least from his boyhood association with Southwest Indians,

Frank's psyche was attuned to what could well be termed mysticism. Barbara's intuition plays a strong role in her interpretation of events, even minor ones, that reflect a common ground for their mental and spiritual reunion.

This book reflects Barbara's period of grieving and recovery in the period following Frank's death. Mythology, symbolism, intuitive moments all combine to aid in her healing as she travels to California, to the Grand Canyon, on to her home in Taos. She writes sympathetically of Frank's earlier wives and their married life.

Of special interest to Taoseños, she relates of many other Taos characters, such as Dorothy Brett, John Manchester, who attended to Brett in her late years and probably took advantage of her, of Tony and Mabel Luhan and others. She tells of ghosts and witches in the Taos area, and of her Hispanic neighbors in Arroyo Seco, of the town itself, of homey chores of chopping wood, of an experience with a psychic that forecast Frank's death.

Naturally there are many glimpses of Frank and his friends and events that he revealed to Barbara, and much that Barbara learned from her research following his death. Barbara recognizes Frank's genius and was responsible for his long and productive life. She also recognized his faults and his essential humanness.

Barbara writes with understanding and love of her animal friends, especially of her part coyote dog, Trickster. She writes of Frieda and D.H. Lawrence. There is a great deal of interest in this book, but we cannot describe all of its poetry, beauty and wisdom.

A review shouldn't overlook John Nichol's wise words in the foreword, of which the last paragraph concludes, "Her journey through grief and the past is full of insight and compassion. 'To encounter death,' writes Barbara, 'is to wake up, to live more inwardly, to live more keenly.' That's what this courageous book is all about, and it should be read with joy and gratitude for generations."

---T. N. Luther

Time Capsule: 1910

DEVOURED BY A BEAR?

Se nos reporta por conducto del teléfono que en Cerro existe un gran exitamiento con motivo de haber desaparecido el lunes de esta semana, el Sr. Nicolás Martínez se hallaba paciando su ganado lanar en el lugar conocido por el cañon del Látil y de modo misterioso desapareció de ese lugar durante el domingo ó lunes ultimo. Fue hallado su ganado lanar, su rifle y sus provisiones, en regular órden, pero el Sr. Martínez no había sido hallado ni vivo ni muerto, todavia ayer tarde, a pesar de numerosos quadrillas de hombres por el dondequiera lo buscaron y por los rastros que se hallaron de un oso que estos dias anduvo por los alrededores donde andaba paciando su ganado el Sr. M, se sospecha pudo haber sido pasto del feroz animal.

.....como carecemos de momento de más detalles, en el proximo número ampliaremos la noticia que resulte.

La Revista de Taos, 17 de Junio, 1910

NOT DEVOURED BY A BEAR

Noticias de Cerro, este condado, indican que Nicolás Martínez no fue devorado por oso alguno ni asesinado. El sabado pasado regresó a su casa en estado de demencia, segun se nos comunica. Parece que el Sr. Martínez se perdió en el cañon del Látil y debido á la debilidad y lo caliente de la temperatura le afectó en los sesos causándole algo de la demencia.

La Revista de Taos, 24 de Junio, 1910

Time Capsule: 1958

JAIL GETS MONEY FOR A NEW FACE

The Jail Improvement Group has received \$7,000 from the County and Budget Commissioners for remodeling and modernizing the Court House jail. The funds will go for a more adequate sanitation system, larger quarters, bedding, and a women's section.

"A committee is needed to follow through on this project, and give it a little push" Mary Martinez, probation officer, is quoted as saying....

The Taos News, October 1, 1959

Time Capsule: 1970

A MANAGER NOW!

The Taos Town Council appears to be nearing a monumental decision.

At the meeting last week the council agreed to discuss the possibility of hiring a town business manager with the chief of the local government division of the New Mexico Department of Finance and Administration.

.....We feel a town administrator is a must for Taos if anything lasting is to be accomplished.

The Taos News, January 22, 1970

Time Capsule: 1970

DATE SET FOR HOLY CROSS TRANSFER

A firm date of July 1 has been established for the transfer of Holy Cross Hospital in Taos from the Sisters of the Holy Family of Nazareth to Presbyterian Medical Services. The sisters have operated the hospital here since January 1937.....

The sisters announced their intention to transfer the hospital to some other organization in a meeting here December 24. "Vocations to the Congregation are decreasing each year, making replacements very difficult", according to Sister Reginella. "For this reason the sisters are compelled to withdraw from Taos."

The Taos News, February 12, 1970



TAOS COUNTY HISTORICAL SOCIETY
PO BOX 2447
TAOS, NM 87571

TO: