

C O L O R A D O

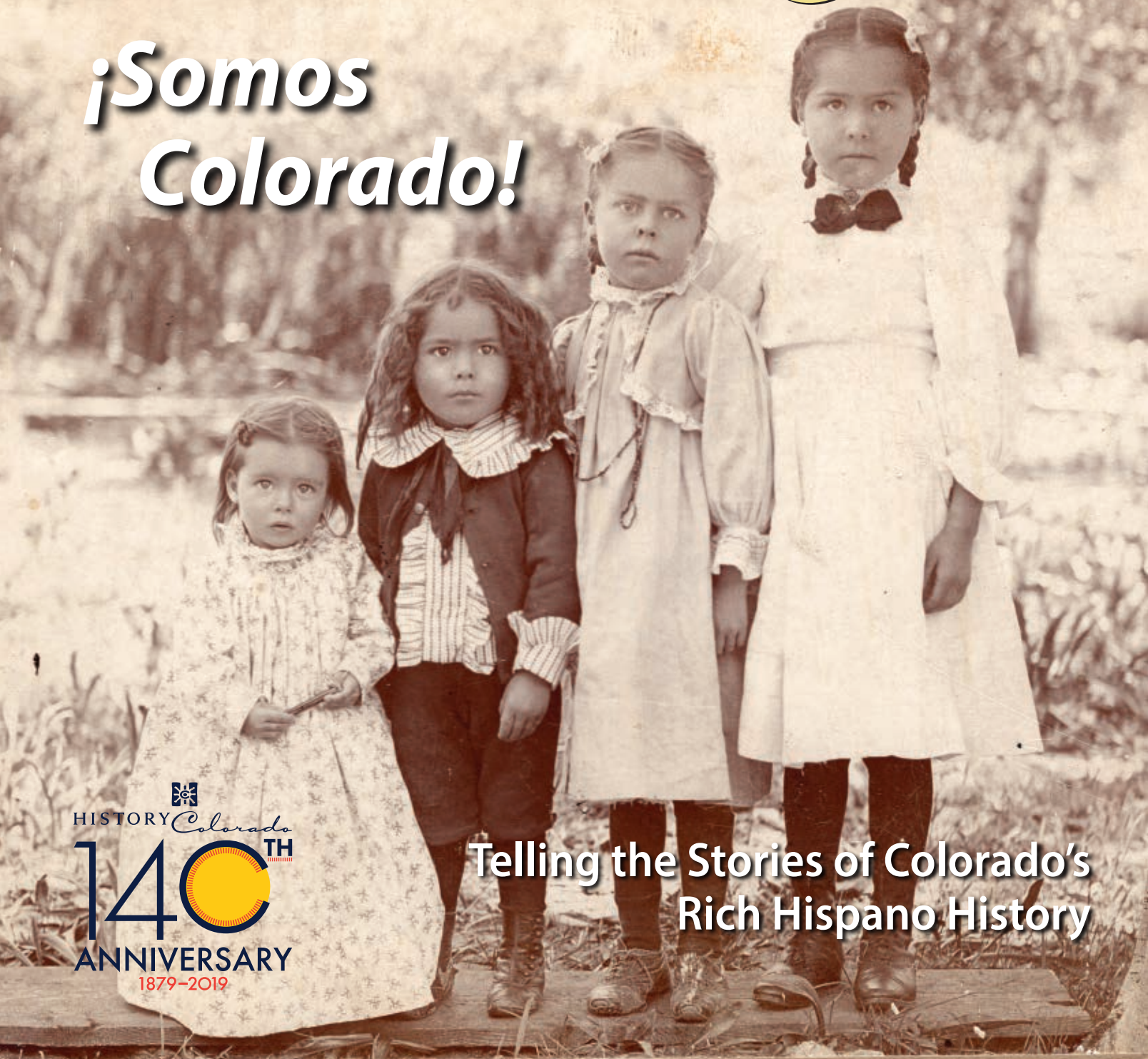
Heritage



The Magazine of History Colorado

Winter 2018/19

¡Somos Colorado!



HISTORY *Colorado*
140TH
ANNIVERSARY
1879-2019

Telling the Stories of Colorado's Rich Hispano History

Colorado and World War I:
Centennial-State Reflections

The Italians of Colorado,
and a Book Is Back in Print

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in LGBTQ History

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ON THE COVER

At our Community Connect to Collections Day last August, Denise Lovato shared family treasures like this photograph of the children of Juan de Jesús Paiz and María Gonzales. We've been reaching out to communities to find their most meaningful mementos—and stories like the ones we share in this issue, starting on page 18. R.130.2018.15

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For additional content, see h-co.org/blogs and medium.com/Colorado-Heritage-Extras

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THE COLORADO ENCYCLOPEDIA

Did you know? More than 100 *Colorado Heritage* articles have been adapted for the *Colorado Encyclopedia*—a new online resource where you can find a wealth of information about Colorado history. What's in this twenty-first-century reference work on the Centennial State? Find out at ColoradoEncyclopedia.org.



89.451.4349

Dan Thornton (later governor of Colorado) with bulls TR Regent the first and TR Regent the second, 1945

Morris A. Engle/Gelatin silver print

In 1945, the two Hereford bulls pictured here and owned by Dan Thornton, governor of Colorado from 1951 to 1955, were sold for a record-breaking \$50,000 each at the National Western Stock Show in Denver.

Established in 1906 to demonstrate better breeding and cattle-raising techniques to area stockmen, the National Western has become a premier livestock, rodeo, and horse show and a nationally recognized western heritage and entertainment event. Held every January for sixteen days, the event draws an audience of over 650,000 as one the country's largest horse shows and Colorado's largest western trade show.



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We—All of Us—Are Colorado

In this issue of *Colorado Heritage*, our cover story is a collection of eight remembrances from Coloradans with strong connections to their Hispano roots, and the desire to share the special bond to the past that those memories represent. These are some of

the very first stories we’ve collected as part of a new initiative, We Are Colorado—or, in this case, *¡Somos Colorado!*

Through We Are Colorado, we’re reaching out to communities across the state who might not have felt that they’ve had a home at History Colorado in the past. It’s just one way we’re demonstrating that *all* of Colorado has a home here.

In his commentary on the *¡Somos Colorado!* project, José Aguayo writes that some within Colorado’s Hispano community can trace their roots to the Spanish colonists, some to those who fled the Mexican Revolution, and still others to migrant workers who came much more recently. “All these groups,” José says, “played important roles in creating the essence of what Colorado is today. Individuals

brought with them a rich cultural heritage that has been passed to us in stories, artifacts, photographs, and documents.”

It’s in that very spirit that we’ve launched We Are Colorado, not just to gather these stories but to collect the artifacts—including more contemporary items—that can connect us all to the past in tangible ways.

Colorado is made up of so many stories, and we want to know yours. So please read on to see how you can contribute.

Steve W. Turner, Executive Director



Photo courtesy Lily Griego. See page 18.

MISSION

History Colorado creates a better future for Colorado by inspiring wonder in our past.

OUR SITES

History Colorado Center

1200 Broadway, Denver
303/HISTORY, HistoryColoradoCenter.org

Center for Colorado Women’s History at the Byers-Evans House Museum

1310 Bannock Street, Denver
303/620-4933, ByersEvansHouseMuseum.org

El Pueblo History Museum

301 North Union, Pueblo
719/583-0453, ElPuebloHistoryMuseum.org

Fort Garland Museum and Cultural Center

East of Alamosa off U.S. 160
719/379-3512, FortGarlandMuseum.org
Open: March 1 to October 31.

Fort Vasquez

13412 U.S. 85, Platteville
970/785-2832, FortVasquezMuseum.org

Georgetown Loop Historic Mining & Railroad Park®

Georgetown/Silver Plume I-70 exits
1-888/456-6777, GeorgetownLoopRR.com

Grant-Humphreys Mansion

770 Pennsylvania Street, Denver
303/894-2505, GrantHumphreysMansion.org

Healy House Museum and Dexter Cabin

912 Harrison Avenue, Leadville
719/486-0487, HealyHouseMuseum.org
Open: May 18 to October 8, or by appointment.

Pike’s Stockade

Six miles east of La Jara, near Sanford,
just off Highway 136
Closed for the season.

Trinidad History Museum

312 East Main Street, Trinidad
719/846-7217, TrinidadHistoryMuseum.org

Ute Indian Museum

17253 Chipeta Road, Montrose
970/249-3098, UteIndianMuseum.org

From the Hart . . .

A Winter 1860 Crossing of South Park

Compiled by the staff of the Hart Research Library at History Colorado

Firsthand accounts give us the most vivid pictures of life in early Colorado, and our Hart Research Library is a trove of those memories. Here, in an undated reminiscence penned in a little notebook (Mss 2170), Lew Wilmot recalls moments from the winter of 1860 as he trekked down from the mining camps toward less snowy conditions in Cañon City.

“. . . and at 5 PM we pulled down onto one of the main Tributaries of the Platte River. That comes down there Fairplay. We found a Place under some Trees where we make a comfortable Place for our oxen and we put up our Tent after cleaning away the snow. There was plenty of good wood handy and by the aid of our little Stove we soon had a very comfortable camp and It was not long before Hary Loof had us a good supper. After which we soon made our Beds and had a good Rest and Sleep only such as the tired and healthy can Enjoy. . . .

In 1860 . . . Father and I mined in Georgia Gulch. Having worked all summer. The most of the time in improving a claim we had leased for 3 years. Father wanted to stay in the Gulch all winter and do what he could towards getting ready for the early run of water in the spring. We had become acquainted with some Michiganders, a couple of Brothers, one of which was married. They Proposed to go down out from the Mountains and winter near Canon City on the Arkansas River. They had been told the Winter down there was so light that cattle did not require feeding. I did not like the Prospect of being shut up in the High Mountains for a long winter. I got fathers consent to my going with our Friends. It was the First of Nov. when we left Georgia Gulch. The snow was about 1 ft deep and over 2 feet where we crossed the Snowy Range to South Park. It was a hard days drive. The 2 yoke of oxen we had seemed to understand we was trying to get out of the Wilderness and traveled fine. It was dark when we got to Jefferson. . . .



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COLORADO AND

Centennial Reflections for the Centennial State

BY DEREK R. EVERETT

In the wee hours of a Monday morning in November 1918, as the guns fell silent thousands of miles away, pandemonium reigned under the nighttime skies of Colorado. Bells rang, whistles blew, fires blazed, pistols popped, and anything that could make noise was put to good use. Residents of the state leapt from their beds at 1 A.M. to celebrate the armistice that took effect at that moment, pausing the bloodiest, most destructive war the world had ever seen. Now, one hundred years removed from the end of World War I, the anniversary justifiably inspires reflection, celebration, and commemoration, especially in the Centennial State.

A young soldier poses for a portrait in the Aultman studio in Trinidad, Colorado, around 1918—the year of the armistice ending World War I. Photo by Oliver E. Aultman.

WORLD WAR I

Known as the Great War in Europe and the World War in the United States, and not numbered until a second one a generation later, World War I had raged for more than four years. A web of treaties negotiated between countries since the late nineteenth century both kept the peace and made a massive conflict almost inevitable. When a Serbian terrorist murdered the heir to the Austrian throne in the summer of 1914, and the latter country declared war on the former, the alliances came into effect and drew most of Europe into a fight.

For nearly three years, the United States avoided direct involvement in World War I. The unprecedented scale of destruction caused by tanks, airplanes, poison gas, machine guns, and more devices of death offered little reason to join the fight. In addition, Americans whose ancestors came from Germany and Britain differed on which side the country should join, if at all. President Woodrow Wilson campaigned for reelection in 1916 with the slogan “He Kept Us Out of War,” even though he advocated supporting the British. Yet, less than a month after his second inauguration in March 1917, Wilson appeared before Congress asking for a declaration of war. German actions including unrestricted submarine warfare and a scheme to support a Mexican invasion of the southwestern United States inspired widespread support for an aggressive response. On April 6, four days after Wilson’s speech, Congress voted overwhelmingly in support of war against Germany.

At the time that the United States joined World War I, Colorado did not rate as a particularly influential state. It ranked 32 out of 48 states in population in 1910, and dropped to 33 in the census a decade later. The Centennial State was known for a sputtering mining industry, bloody

labor disputes, a booming beet sugar industry, and as a destination for tourists both healthy and suffering from lung ailments eased by the high altitude and thin air. But Colorado certainly did not hold a dominant status among the American states, although it would play an often unexpectedly influential role during and after the war.

News of the war declaration was met with enthusiasm across much of Colorado. Editors of newspapers encouraged their readers to display American flags in particular, and the



A group of Coloradans show off their patriotic spirit beside a Denver & Rio Grande Railroad coach during World War I. Courtesy of the author.

Top: In a photo from the US Army Signal Command, Army “doughboys” cheer news of the armistice. Courtesy Library of Congress.



Volunteers for military service gather on the steps of the Logan County Courthouse in Sterling on October 2, 1917. Courtesy of the author.

state responded. According to the *Carbonate Chronicle* of April 9, 1917: “Leadville’s immediate response . . . was the unfurling of many new flags which, added to those which have flown over the city in recent days, left no doubt of the general loyalty of the town to the government and its grave action.” Similar sentiments appeared on the Eastern Plains, as described by the *Cheyenne Record* of Cheyenne Wells on April 12, 1917: “It is not seemly that we go about the streets shouting our Americanism into every ear, but is proper and right that we show our own colors by displaying the national colors.” An aged pioneer of Craig who could not volunteer for service due to his age rallied spirits by marching through the streets of town waving an American flag.

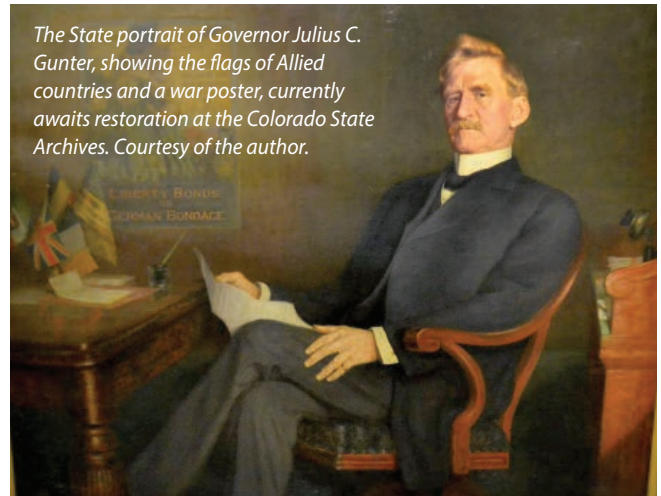
American troops, supplied and trained with the best the country could provide, arrived in Europe in large numbers by early 1918. Colorado provided more than four thousand members of the state’s National Guard, as well as fifteen hundred volunteers later supplemented by draftees. Ranchers in Routt County, led by water rights pioneer Farrington Carpenter, pledged to organize a “troop of cowboy cavalry,” according to the *Steamboat Pilot* on April 11, 1917. The *Alamosa Journal* reported the next day that several local boys had volunteered for military service, including one Fred Stanley who enlisted in the navy. The paper observed: “Fred is a brick and will make a mark of credit while serving his

country or we miss our guess.” Nearly a thousand Coloradans who set out to make the world safe for democracy during the war did not come home, most dying of disease rather than falling victim to the bloodshed of trench warfare.

Demand for agricultural products skyrocketed during World War I, and Colorado’s flourishing beet sugar industry particularly benefited. At its outset in 1914, American farmers and sugar companies worried about securing enough beet seed to keep the boom going. The crisis demanded cooperation, most notably between Francis K. Carey, who owned a refinery in Sugar City, and Will L. Petrikin, vice president of the Great Western Sugar Company that dominated the northeastern plains. Just months after the war broke out, Carey and Petrikin traveled together to European countries on both sides of the lines. They secured eighty thousand sacks of beet seeds and shipped them to the United States on five steamships, one of which lost a propeller to a mine while departing the Netherlands. Carey and Petrikin’s adventure supplied growers for forty factories across the country. In 1916, Colorado farmers produced a third of the nation’s entire sugar supply from the sweet root vegetables, a trend that continued. By the 1920s, sugar beets offered more profit to Coloradans than the state’s gold, silver, copper, zinc, and lead mines combined. For most state growers, World War I proved great for business.

Colorado's politics also felt the impact of war acutely. Julius C. Gunter, a Democrat and former state supreme court justice, took office as governor of Colorado in January 1917. The day after Congress declared war three months later, Gunter issued a proclamation responding to the war entrance. He declared: "As becomes a brave, proud, and patriotic people, the citizenship of Colorado will loyally bear their full part in this struggle, will unhesitatingly give to their country all that is needed of our resources." He called for volunteers to join the armed forces, and called upon Coloradans to establish home gardens to ensure that farm crops would support the military effort. The governor recognized and praised Colorado's ethnic diversity, rallying people from diverse backgrounds and calling upon "every citizen of our state [to] perform—as he will—his full duty. In asking service of our citizenship, the Executive appeals to our citizens of all nationalities and all beliefs with as perfect confidence as to those native to our land."

Colorado's state government and citizens worked with Gunter to prepare the state for war. In July 1917, the governor called the General Assembly into a special session to



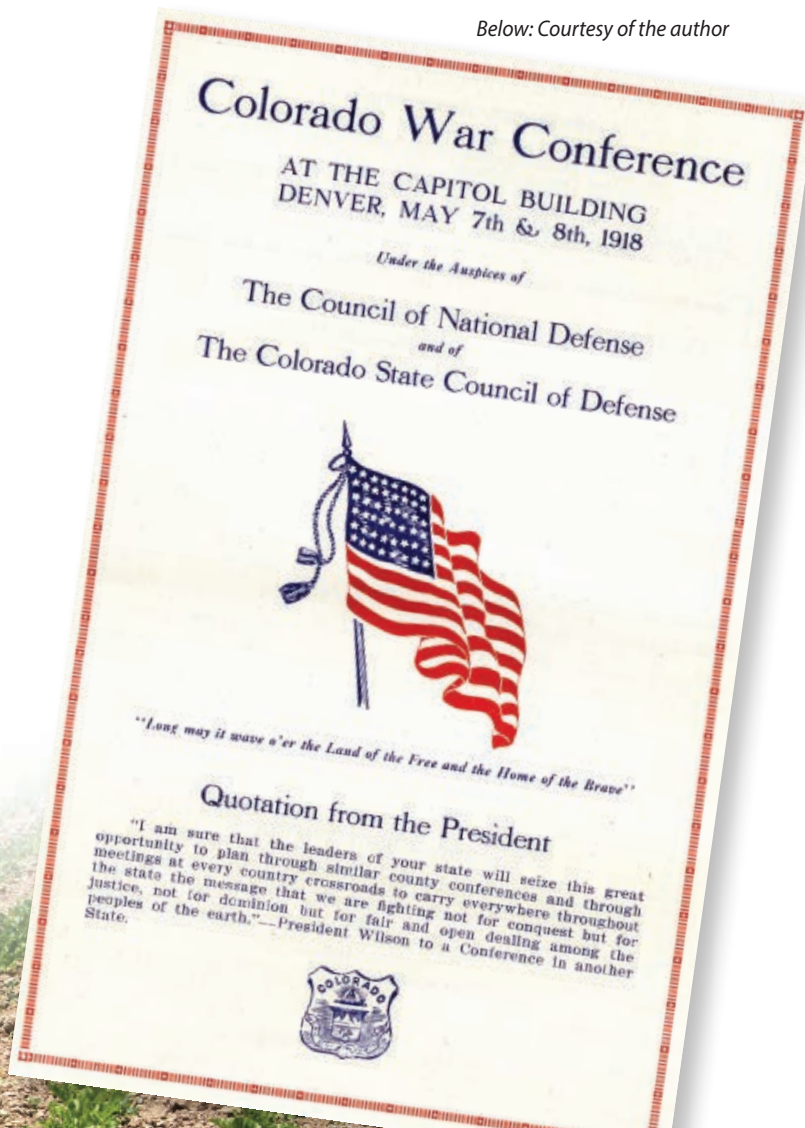
The State portrait of Governor Julius C. Gunter, showing the flags of Allied countries and a war poster, currently awaits restoration at the Colorado State Archives. Courtesy of the author.

provide funding for the Colorado National Guard, which had been mustered into national service. The legislature also passed bills concerning food production and conservation, and even appropriated funds for the state entomologist to control or exterminate the alfalfa weevil to help protect the food and fodder supply. As the *Summit County Journal* encouraged its readers in Breckenridge on April 14, 1917: "If you don't enlist, plant a garden." To conserve needed food for the war effort, Gunter called upon state citizens in

early 1918 to substitute Colorado-grown pinto beans for meat one day a week. He also established two state defense councils, one for men and another for women, to fundraise for the war effort, and their meetings took place in the legislative chambers in the Colorado State Capitol.

Anti-German sentiment swept the state upon the war declaration. As a front-page notice in the *Montrose Daily Press* warned on April 11, 1917: "If you know a German-American resident of your section, don't bear him malice because we are at war with Germany—unless he shows himself out of sympathy with the U.S., treat him as an American. If he shows antipathy to the U.S., report him to the authorities." Schools banned teaching the German language, while symphonies refused to perform music by German composers. After the war declaration that month, two German immigrants in Denver were arrested for plotting to blow up Governor Gunter's house. Even so, the chief executive refused to join the anti-German hysteria sweeping the country. Instead, he argued that patriotic Americans could hail from anywhere, and he noted the vital role immigration had played in American economic and social development. Gunter's advocacy during a speech in Eagle County in the summer of 1918 earned him praise. The *Eagle Valley Enterprise* printed lines from another speaker on June 21, 1918,

Below: Courtesy of the author



who called Gunter’s “just and brave remarks on behalf of us long misjudged citizens of German origin” as “the first kind and encouraging words we have heard for many weary months.”

Gunter’s refusal to join the attacks on German Americans did not sit well with all Coloradans, however. *The Denver Post* lambasted the governor as the 1918 election approached. Gunter had not expected or hoped to run for a second term—at a time when gubernatorial terms were two years long rather than the current four—but did so, facing critiques for his supposed weak patriotism. The Democratic Party turned to a different candidate in the primary that year, who lost to Republican Oliver H. Shoup. Gunter’s tolerance might have cost him politically, but his refusal to join the racism of the moment offers a valuable example to later generations. His stance reminds modern audiences of another Colorado governor, Ralph Carr, who took a similar stand against anti-Japanese sentiment during World War II.

Colorado Governor Julius C. Gunter (far left) and Denver Mayor Robert W. Speer (third from left) march in Denver in 1919 after the war’s end. Despite widespread malice against German Americans, Governor Gunter had steadfastly spoken out against anti-German hysteria in wartime. 10027628

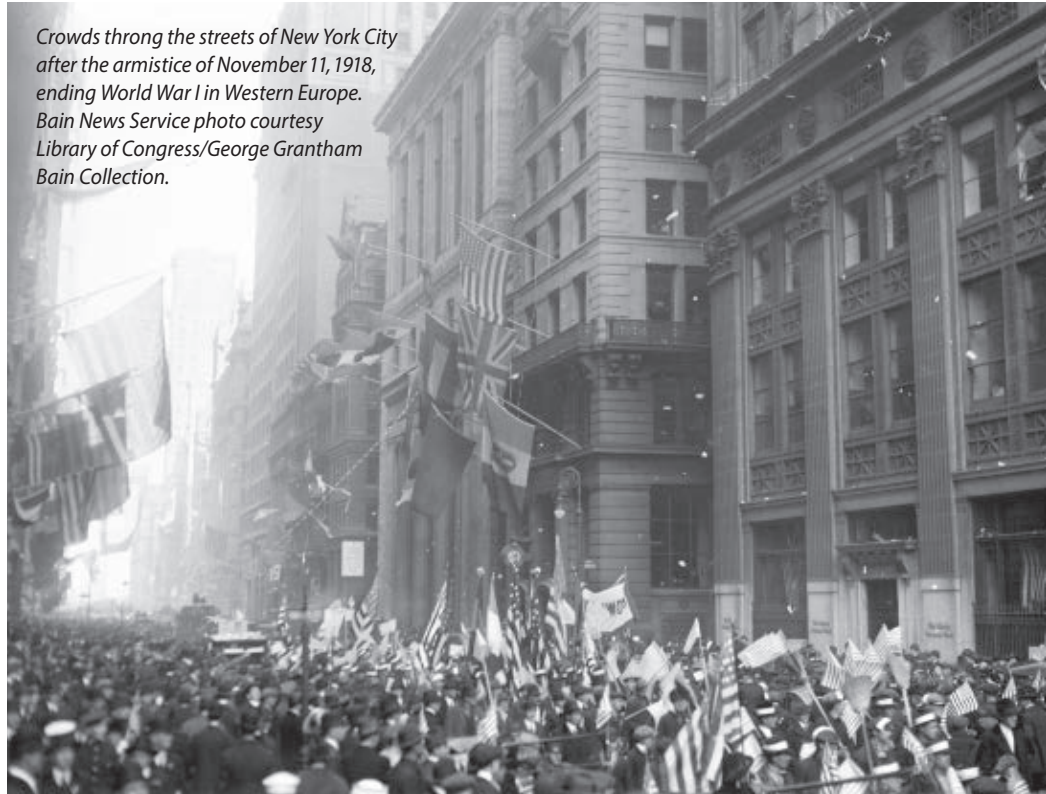
In the fall of 1918, as American troops bolstered their British and French counterparts on the Western Front, an even more dangerous enemy than the German Empire emerged. One of the most destructive epidemic diseases in recorded history hit with the start of flu season that year. A virulent strain of influenza, first diagnosed in Kansas, spread around the world as a result of the global impact of the war. The flu first appeared in Colorado in September 1918 at the University of Colorado, where cadet students contracted the disease from soldiers brought to Boulder to train them. Health officials in Denver demanded that people in regular contact with others—clerks, deliverymen, grocers, and so on—wear surgical masks to limit the contagion. Some colleges, including Colorado A&M in Fort Collins and the School of Mines in Golden, quarantined their campuses and placed themselves under the control of the American Red Cross. Many public schools and even the University of Colorado closed completely for a time.





Students and faculty gather in 1918 outside their school in Cañon City, their faces masked to ward off the Spanish flu. Masks proved largely ineffective in preventing the virus's spread. 10026787

Crowds throng the streets of New York City after the armistice of November 11, 1918, ending World War I in Western Europe. Bain News Service photo courtesy Library of Congress/George Grantham Bain Collection.



The disease raged statewide. Mountain towns with scant medical facilities—including Nederland, Rico, and Sargents—saw particularly high rates of disease. Silverton lost nearly a tenth of the entire town population, one of the highest fatality rates for any community around the globe. A newspaper in Steamboat Springs stopped printing lists of those townspeople affected by influenza, because the numbers were so high they might as well print the entire city directory. Forty people succumbed on the Southern Ute reservation in southwestern Colorado. Gunnison blockaded itself against the outside world, screening railroad passengers and forbidding automobile traffic through town, and thus managed to stave off the worst of the epidemic. Ridgway managed to avoid the worst of the flu, a fact that was credited to a brutally cold winter that discouraged people from going outside and thus interacting with each other.

Influenza affected Colorado's political scene as well. Progressive icon and Democratic US Senator John F. Shafroth ran for his first elected term in November 1918, but restrictions on public gatherings made campaigning difficult. The situation benefited his Republican challenger, steel magnate Lawrence C. Phipps, whose self-funded campaign depended on advertisements in newspapers. Phipps could afford to outspend Shafroth and ridicule his opponent in print. Even though the incumbent Shafroth remained a popular figure, the flu doomed his reelection bid. Real deaths proved more traumatic, of course. All told, Colorado lost 7,783

residents to influenza between the fall of 1918 and the summer of 1919, and tallied nearly 50,000 cases before the crisis abated. Most members of the armed forces from Colorado who died during World War I succumbed to influenza rather than battlefield deaths.

The influenza complicated celebrations for the end of fighting in November 1918. The *Routt County Sentinel* reported on November 15, 1918, about the situation in Mount Harris, a mining town near Hayden:

Notwithstanding the quarantine on account of influenza, there was a rousing celebration here over the signing of the peace armistice. The Victor-American Fuel Company and the Colorado-Utah Coal Company combined in giving a big barbecue for the employees of both companies. Two sheep were roasted, and coffee, mutton sandwiches, and cheese were served to all, cigars also being passed. The celebration lasted well into the night, and was resumed the next day, when fifty Serbians employed here gave another barbecue, to the American residents of the camps. A pig was roasted for this occasion. Regret was general, however, that the happy events could not be concluded with dances, this being the pleasure most indulged, and for which Mt. Harris is noted, but this was deemed unwise, on account of danger of spreading the influenza.

Caution remained the watchword, even at a time of joy.



Men in uniform parade down Sixteenth Street in Denver to commemorate the end of World War I as spectators line the street. Courtesy Denver Public Library, Western History Collection. X-18726



The celebration continues in another view along Denver's Sixteenth Street. Courtesy Denver Public Library, Western History Collection. X-18721

Nonetheless, even the fear of contagion could not keep most Coloradans from celebrating the armistice. Bells roused residents of Loveland from their beds in the early-morning hours of November 11, 1918, while the Fort Collins sugar factory blasted its whistle to awaken the community. The people of Rifle lit a large bonfire in the middle of town, onto which they tossed a cabbage-head effigy of Wilhelm II, the German emperor. Similar scenes unfolded across Colorado, as reported by the *Wray Rattler* of November 14, 1918. That paper described its hometown upon receiving the news:

[I]n a short time Wray was in an uproar in celebration of the event. Guns were dug out and oiled up and soon there was loud banging on every quarter, automobiles loaded with young people whizzed about while the occupants cheered themselves hoarse . . . and for about eleven hours we had one hilarious time. All the loose powder in the community was mustered into service [and] the anvil was fired, and such a commotion was engendered as would have made the Kaiser turn in his grave.

Colorado played an outsized role in the official end of World War I given its generally limited stature among the states in the early twentieth century. Most notably, the fate of the Treaty of Versailles hinged upon what happened in Colorado. Adopted in the summer of 1919 in Europe, the treaty punished Germany for setting up a diplomatic structure that drew the continent into war. It also called for a League of Nations, an international body to prevent another massive conflict through negotiation rather than violence. Upon his return to the United States after the negotiations, President Wilson submitted the treaty to the US Senate for ratification. Partisan and ideological problems put the treaty's future in doubt, however, and Wilson decided that desperate times called for desperate measures.

On September 3, 1919, Wilson departed the nation's capital by rail for a transcontinental speaking tour. He spoke in massive halls and from the back of his train in favor of the treaty and especially his pet project, the League of Nations, to offer realism to his claim of World War I as the "war to end all wars." The president came to Colorado for several speeches on September 25. Before his first in Denver, Wilson rode in a parade through downtown and made brief remarks to thousands of schoolchildren gathered on the State Capitol grounds. At the City Auditorium—now the Ellie Caulkins Opera House in the Denver Center for the Performing Arts—Wilson delivered a long, detailed speech in support of the treaty and the League. Later that evening his train arrived

in Pueblo, where he spoke less formally to a crowd in the city hall's auditorium. There, he railed against "hyphenated Americans," a phrase Wilson used to describe people who attempted to bridge their ancestral heritage and their American citizenship, like "German-Americans" or "Italian-Americans." According to the *Telegram-Reveille* of Rifle on September 26, 1919, Wilson declared: "Any man who carries a hyphen about him carries a dagger and he is ready to plunge it into the vitals of the republic." Woodrow Wilson and Julius Gunter looked at cultural diversity in dramatically different ways.

Crowds in Denver and Pueblo cheered Wilson's bombastic words, and the president basked in their adoration before returning to his train. But a headache he had endured most of the day intensified as his party headed east from Pueblo. His train stopped in eastern Pueblo County to let the president, his wife, and his doctor stroll in the evening air. Wilson accepted some produce from a farmer and spoke to a World War I veteran before proceeding to the town of Rocky Ford, where he greeted a crowd from the train. Farther down the Arkansas River, Wilson's condition worsened, and his aides canceled the remainder of the tour. Upon his return to Washington, D.C., he suffered a major stroke that handicapped his presidency; the Senate rejected the treaty soon afterward. In a sense, Colorado can claim credit, or blame, for the defeat of the Versailles treaty.



A year and a half after the armistice, painful memories of World War I resurfaced in Colorado as the federal government exhumed the remains of many American servicemen who died in Europe during the conflict. The American Legion, a veterans organization created after the war, proposed that these fallen heroes deserved obsequies that befitted their sacrifice. To that end, the Legion secured the support of Colorado officials and Denver Mayor Dewey C. Bailey to conduct a state memorial for every returning

Denver casualty whose family asked for one. This proposal paved the way for potentially several hundred tributes at the capitol, orchestrated by the Legion and scheduled for Saturdays until the demand ended.

American soldiers push through crowds at the Church of the Madeleine in Paris, making their way towards the Place de la Concorde. US Army Signal Corps photo courtesy Library of Congress.

Another Armistice Day crowd parades the streets of Paris, here at the Place de la Concorde. Photo by Guerin. Courtesy Library of Congress.



The first World War I statehouse memorial took place on July 24, 1920, for two soldiers who had contracted influenza en route to France and died shortly after landing at Brest. The coffins of Privates Charles S. Georgia and Frederick C. Trebilcock, draped in the American flags that had covered them since departing France, rested together in the rotunda for four hours that day. This was the only one of the forty-some state memorial services at the capitol since the 1890s to include two honorees at the same time. Yet the first of these weekly honors also proved the last. Eight days after Georgia and Trebilcock lay in state, a chaotic strike of Denver's streetcar workers—one that left trolleys toppled and

torched and six people dead—threw the city into turmoil. Legionnaires volunteered to supplement the police department and remained on hand for several weeks, distracting them from ceremonial duties. Then, a month after the strike began, the Legion broke publicly with Mayor Bailey over various political controversies, which ended their working partnership and stymied further capitol tributes.

Nonetheless, twice more the statehouse sheltered mourners of World War I casualties. In January 1921, the remains of Harry L. Lubers, Jr., a Marine and the son and namesake of a former state House speaker and Denver district attorney, rested in honor in the capitol rotunda, reflecting his father's



President Woodrow Wilson sits surrounded by a group of men at the Denver Press Club on September 25, 1919. Photo by Harry M. Rhoads. Courtesy Denver Public Library/ The Harry M. Rhoads Photograph Collection. Rh-651

powerful connections. Perhaps to make up for the promised and unfulfilled weekly rites for war victims, the last remains to return to Denver received a special hero's tribute. Leo T. Leyden, a US Marine killed when a German shell hit his dugout in June 1918, held the dubious distinction of being the first Denverite to die in the war. Reporter Frances Wayne of *The Denver Post* explained on September 9, 1921, that Leyden's selection for a capitol memorial that day did not reflect greater heroism on his part, nor did it detract from the efforts of the others, but rather it symbolized "a boundless gratitude that enfolds . . . all who have gone before and all who come after as well."

In saying farewell to Leyden at the state's most important and symbolic building, Colorado expressed its gratitude to all those who had sacrificed during the war.

Colorado may not have been among the largest or most influential states in the Union in the early twentieth century, but its efforts on behalf of the country and the world demand respect and recognition. As the centennial of World War I's armistice passes and the conflict fades ever farther into the collective consciousness, it behooves us to think back to the myriad ways in which the conflict touched the lives of those who lived through it. Recalling the sacrifices of the past reminds us of the need to act with similar dedication to our local, national, and global community in the present and future.

For Further Reading

The author's primary resource for this article was the Colorado Historic Newspapers Collection (ColoradoHistoric-

Newspapers.org), one of the greatest archives of state history available. The website offers free online access to a database of more than 700,000 digitized pages of Colorado newspapers, most published between 1859 and 1923. Newspapers are often digitized from microfilm copies owned by History Colorado, which holds the largest collection of Colorado newspapers on microfilm. For broader context about Colorado in the era of World War I, see *A Colorado History* by Carl Ubbelohde, Maxine Benson, and Duane A. Smith, now in its tenth edition (WestWinds Press, 2015), and Carl Abbott, Stephen J. Leonard, and Thomas J. Noel, *Colorado: A History of the Centennial State*, now in its fifth edition (University Press of Colorado, 2013).

DEREK R. EVERETT earned a B.A. in history from Western State College of Colorado and an M.A. in history from Colorado State University. After completing his Ph.D. in history at the University of Arkansas, he returned to his native Colorado, where he teaches in the history departments of Metropolitan State University of Denver and Colorado State University.



Everett's publications include *The Colorado State Capitol* (2005) and *Creating the American West* (2014), and a forthcoming this-day-in-Colorado-history book published jointly by History Colorado and the University Press of Colorado.



U.S. ARMY MODEL 1917 "DOUGHBOY" HELMET, 1917-19. GIFT, MRS. THOMAS WOODWARD WALTEMAYER, H.6617.1. ON VIEW IN ZOOM IN: THE CENTENNIAL STATE IN 100 OBJECTS AT THE HISTORY COLORADO CENTER.



Spotlight On . . .

Italians in Colorado

BY ALISA DIGIACOMO

DIRECTOR OF CURATORIAL SERVICES AND SENIOR CURATOR

It's hard to believe that seventeen years have passed since History Colorado launched its Italian community documentation project. Guided by the History Colorado Collection Plan, the leaders of this initiative collaborated with the Italian American community statewide, aiming to better represent that community in History Colorado's permanent collection. As an early immigrant group in Colorado, Italians brought their culture, traditions, and skills to our state—playing a major role in the businesses that supported a growing population while providing labor needed for the development of the railroad, mining, and agriculture in the place we call home.

Italians started settling in Colorado in the late 1850s, and, by 1922, roughly one in five people living in Colorado was Italian American. Today, Colorado's Italian Americans number over 200,000 and make up about 5 percent of the state's population—a testament to the community's legacy here.

Immigrant groups had little time to spend on

documenting their own histories and experiences.

Instead, they focused on surviving: adjusting to their new lives in America, earning a living, and caring for their families. As a result, the Italian community's history has traditionally been recorded in official documents, such as census records and birth certificates, and in secondary sources like newspapers and magazines. Often, researchers used these materials as the basis of their studies, finding no more than general overviews and a few names and photographs. Historians rarely found a diary or other firsthand account—the sort of finds that can open a window into someone's life and their connection to the larger community.

In 2002, as a new way of looking at history, curatorial staff at History Colorado collaborated with Colorado's Italian American community to actively collect personal

stories that detailed the daily experiences of immigrants and family and community traditions. Through careful study of these individual experiences, the team revealed vital information about the Italian community's social customs, religious beliefs, migration and settlement patterns, interactions with one another, and the mark the early Italian community left on contemporary Italian Americans.

Community involvement and support of the project was vital to its success. That year, History Colorado founded the Colorado Italian American Preservation Association, or CIAPA. A volunteer organization, CIAPA's mission was (and is) to collaborate with History Colorado and other organizations to develop, support, and coordinate projects that preserve, promote, and celebrate Italian American culture and heritage. The organization



Dallapiccola family passport, 1932. CIAPA Collection, courtesy Charles Dalla. PCCL10636



Above: Mildred Cerrone cleans a butcher block in Cerrone's Market at 3617 Osage Street, Denver, in 1986. Photo by Tom Dargen. CIAPA Collection, courtesy Tom Noel. PCCL10875



has carried out its mission by meeting with people from the Colorado Italian American community—recording their stories and creating an archive that now holds more than 200 oral histories, 6,000 photographs, 4,000 research files, and 600 artifacts.

The largest Italian American research archive in the West, the CIAPA collection served as the foundation of the 2007 *Italians of Denver* exhibit and the 2008 book *Italy in Colorado: Family Histories from Denver and Beyond*. The CIAPA research archive is a major resource for both the Italian American community and studies of Italians in the West.

In addition to genealogical research, the archive provides unique content for educational programs, publications, documentaries, and lectures. It supports academic research on immigration, businesses, industries, social customs, and fraternal organizations, as well as the legacies of discrimination, the role of Italian newspapers in the state's Italian enclaves, and the impact of Fascism during and after World War II.

The CIAPA collection has enabled History Colorado to contribute to Colorado's Italian American newspaper—*Andiamo!*—for the last fifteen years while at the same time connecting our community with historians in Modena, Italy. The collection has supported a documentary about the legacy of Italian emigration, facilitated loans for an exhibit at the Archives in Rome, and provided content for an Italian journalist interested in Colorado's Italian American community—its ties to Italy today and the ways relations between Italy and the United States could improve.

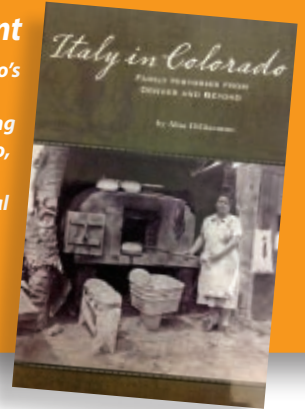
The CIAPA archive is available online at h-co.org/italians and through the Hart Research Library at History Colorado.

A model for preserving other communities in Colorado, the Italian documentation project (along with other efforts by History Colorado staff) naturally led to the development of “We Are Colorado.” This community engagement initiative extends History Colorado's work of connecting with underrepresented communities to foster collaboration, engagement, and opportunity and to fill in gaps in the permanent collection.

Perhaps the greatest legacy of the Italian documentation project is the renewed interest of families to record their own history and to pass on their traditions and customs to younger generations. That, along with History Colorado's documentation project, is helping to ensure both the history and the future of Colorado's Italian American community.

Italy in Colorado Back in Print

Out of print for three years, History Colorado's *Italy in Colorado: Family Histories from Denver and Beyond* is back in print. Retailing for \$29.95 and authored by Alisa DiGiacomo, the 320-page book explores the history of Italians in Colorado as told through personal histories, rare photographs, and unique artifacts. To order, go to h-co.org/buybooks or find it at the History Colorado Center Gift Shop. Members get 10% off!



Stonemasons pose at Milne Granite Yard, Sixth and Curtis in Denver, about 1920. Antonio Pavoni is in the second row, fourth from left, under the check mark. CIAPA Collection, gift of Harold Benoit and Betty Pierce in memory of the Pavoni family.



Putting Women in the Picture: Reflections from Fellows at the Center for Colorado Women's History

Last fall the Center for Colorado Women's History at the Byers-Evans House Museum invited scholars, activists, and artists to work on projects that help inform the understanding of women in Colorado's history through a fellowship. Three fellows were selected based on their proposals for new work that would highlight women's contributions to the history of the state.

We recently caught up with two of them, to ask about what they've worked on and what they've learned from their experiences.

Kelly Rogers Denzler

Kelly Rogers Denzler teaches high school French and social studies at St. Mary's Academy in Denver. Her initial goal was to connect the lesser-known stories of diverse Colorado women to the museum experience, but she got intrigued by ways to make the museum more attractive for students. She created a curriculum for a fourth-grade history unit that compares the life of arts patron Anne Evans with that of Esther Alsbach, the Evans family's domestic servant.

What's your relationship to Colorado?

I was born and raised here. I've seen a lot of changes just in my lifetime in Denver. Nowadays all fourth graders in Colorado, if they're in public school, have to study Colorado history. That was not the case when I was in fourth grade. We did Colorado history in a very brief unit when I was in elementary school, and there wasn't a whole lot of discussion about who else was here other than pioneers. I had no idea that there were, for example, Japanese picture brides in Colorado; that's something I just found out during my fellowship research. I didn't know about the people working on the sugar beet farms. I didn't know who Justina Ford was. When I was in elementary school we never learned about the KKK presence in Denver. That's something we do teach now, but for a whole generation of students in Colorado that kind of went unspoken. In the '90s we just didn't talk about it.

Why do you think women's history in particular is significant?

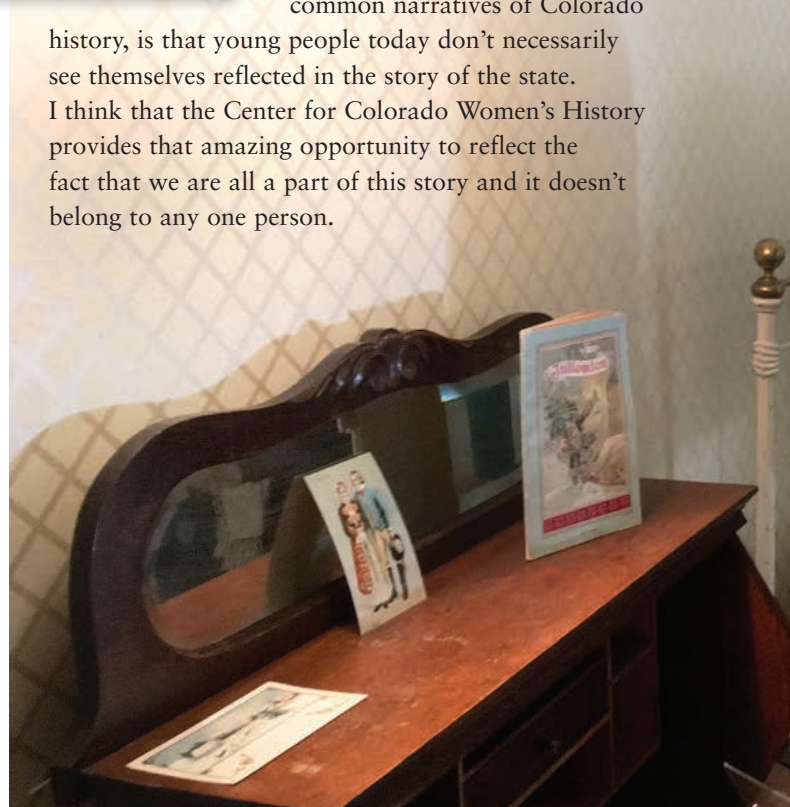
I've always been interested in women's history, whether it's in Colorado, Europe, anywhere. I think it's really interesting to look at what the women were experiencing because that's half the story, but also it's the stories that aren't passed down necessarily. I think to study the women in Colorado is to really understand the other missing piece in our state's history. The women in this

house, the Evans women, they were certainly privileged, they had traveled, they had studied, they were brilliantly vibrant women, and then I found it was really interesting that they weren't politically active at all. Who were the women who *were* politically active and why don't we know their stories? Why don't we tour *their* houses? Colorado women's history is so important because it's also reaching out to all of Colorado women today and saying, "you have a place in this story." I think that the challenge of house museums, of the common narratives of Colorado

history, is that young people today don't necessarily see themselves reflected in the story of the state. I think that the Center for Colorado Women's History provides that amazing opportunity to reflect the fact that we are all a part of this story and it doesn't belong to any one person.



The Center for Colorado Women's History at the Byers-Evans House Museum



Kali Fajardo-Anstine

Kali Fajardo-Anstine is a novelist and short-story writer whose first book, a collection of short stories about Chicanas in Denver, Sabrina & Corina, has been named one of the most anticipated books of 2019. She's done extensive research for her second book, Woman of Light, which is set in Colorado between 1875 and 1933 and centers around women of color in the American West. Kali used the fellowship as an opportunity to extend that research.

What's your relationship to Colorado?

The way I describe myself is Chicana (or Xicana/Xicanx) with an origin ancestry of Pueblo Native American. I write about *my* Colorado, a triple-colonized southwestern zone that went from Indigenous sovereignty to Spanish rule, then Mexican rule, and eventually, as it is now, the United States. My existence comes out of this ancient Colorado and the greater American West, where a unique convergence of cultures came together.

Kelly Rogers Denzler



Kali Fajardo-Anstine.
Courtesy Aaron Lopez.

When I was in graduate school at the University of Wyoming I began seriously studying fiction, and I wanted Denver to have its own regional literature. I wanted to focus on the American West from the perspectives of women of color, rather than the more stereotypical narratives of the West that push and elevate the stories of white men.

Why do you think women's history in particular is significant?

Simply put, women are human beings and to deny our subjectivity and experiences throughout history is to deny our human story. In my writing, I'm trying to center the experiences of women of color to provide a version of history that has often been ignored, overlooked, or silenced. I saw a huge gap in literature about the American West and I hope my books will create a more rounded view of history and encourage other Chicanas and women of color to write their own stories.

Did you have any "aha"s or major learnings during your fellowship?

One of the most valuable things I learned is that History Colorado and other archives have physical artifacts researchers may view and oftentimes touch. Before this fellowship, I mostly used texts, photographs, and other 2D objects for my research.

However, as a writer, my scenes are inspired by the tactile. At the History Colorado Center I was able to view 1930s wedding dresses and an extensive collection of historic firearms. Feeling the weight of these objects allowed me to enter a fictional world in a very real and startling way.

For an extended version of this interview, go to h-co.org/fellows.



Colorado, Las Animas, Pueblo, La Junta, Salida, Huerfano, Trinidad, Alamosa. These names that appear at the dawn of Colorado history illustrate the early presence of our ancestors in the state where we live. Our presence is second only to the indigenous people whose blood often also courses through our veins.

In their search for the fabled Seven Cities of Cibola, several Spanish expeditions explored what is now known as the American Southwest. In the mid-1500s, the Dominguez and Escalante expeditions trekked across southwestern Colorado and the Villaseur expedition explored southeastern Colorado as far as the Arkansas River.

Many of us trace our lineage to Spanish colonists who came from northern Mexico to Nuevo Mexico in 1598. From there our ancestors founded towns and villages in southern Colorado including San Luis, our state's oldest town. Names like Arellano, Baca, Barela, Cortez, Gallegos, Jaramillo, Suazo, and Sandoval may appear in branches of our family trees.

Others of us have ancestors who fled the Mexican Revolution of 1910–1920 and came to Colorado. Successive waves of immigrants came as part of the Bracero Program to fill gaps in agricultural labor as World War II unfolded.

All these groups played important roles in creating the essence of what Colorado is today. Individuals brought with them a rich cultural heritage that has been passed to us in stories, artifacts, photographs, and documents. Our rich and distinctive culture is expressed in artwork, weavings, cuisine, and literature. We have a responsibility to ensure that all Coloradans and visitors to our state know about our seminal and significant contribution to the Colorado story.

—José Aguayo

At a Connect to Collections Day at the American GI Forum, members of the Latino GI Forum met with staff and shared treasured objects and stories.

¡Somos

To see more stories, artifacts, and photos, go to HistoryColorado.org/we-are-colorado.

Would you like to contribute to We Are Colorado? Send us your story about your Hispano-Colorado connection, in Spanish or English. Please include a picture. Send to Marissa.Volpe@state.co.us.



Colorado!

Telling the Stories of Colorado's Rich Hispano History



Last fall, History Colorado's Community Connect to Collections days—held in partnership with the Hispanic Genealogy Society, GI Forum, and Commerce City's Anythink library—allowed participants to get to know us and to share stories and artifacts of their Hispano heritage. Stories we've collected through a partnership with the bilingual newspaper El Semanario share the firsthand narratives of Hispano Coloradans.

The following are excerpts from ¡Somos Colorado! contributors.

*Juana María Paez and José Sotero Rafael Chacón.
Courtesy Denise Lovato. R.130.2018.1*

Rosemary Rodriguez

My maternal family's Colorado roots began with Francisco Munoz, born in 1585 in Andalucía, España. Francisco was the last family member from the Old World. After three hundred years, his descendants arrived in Las Animas County, Colorado. My grandfather's mother, Eduvigen, was born in 1862 in El Moro, Colorado, and died in Center, Colorado—where she asked to be laid on the bare floor for her final breath.

My paternal family's Colorado roots came after World War II, when my father, John Olvera Rodriguez, a staff sergeant with the Army Air Corps, was stationed at Lowry Air Force Base. John's parents had come to the United States from Michoacán, Mexico, just before he was born in 1918. Eduvigen's great-granddaughter Martha Sanchez was living in Denver when she was "fixed up" with Johnny.

After the war, John and Martha married and raised a family of six children in Denver. I was their third child. Martha had a great love of her hometown of Troy, nine miles north of the New Mexico border.



Left: Abuelita Eduvigen Sanchez and children.
Courtesy Rosemary Rodriguez.

Photo courtesy Lily Griego



She described it as a remote, beautiful place where her grandmother ran the post office and general store. Her grandfather, Luis Trujillo, was the sheriff and was murdered by a rancher.

Mama's story had a Wild West appeal to us children, and we asked her to tell us about swimming in the pond that the rain left after a storm, about the time her brothers hung snakes in the trees to scare her on her walk home, and what it was like to help her grandmother open boxes of oranges to sell in her store at Christmastime.

Troy is no longer anything but a few deserted stone house frames and grassland, but when I close my eyes I can see my mother and her lively siblings as they create adventures in the grasslands of southeastern Colorado.

Lily Griego

I've always known that my grandfather, Juan Domingo "JD" Romero, was a veteran of World War II, but I didn't know much about the details.

I recently took a road trip with my mom to New Mexico to visit *familia*. We traveled Highway 285 and enjoyed the gorgeous Colorado landscape. Our *primos* insisted that we stop to honor our ancestors' graves with flowers, which led to a spiritual and educational journey for me.

We made our way into San Luis, the oldest town in the state. The rain had just stopped, and we struggled to find

fresh flowers. Nevertheless, we found the cemetery and the graves of my great-grandparents and great-uncle. The cemetery is filled with Hispanic surnames and the souls of those who originally settled in southern Colorado long ago.

My mom gently wept when she saw their names and began to speak about her memories of her childhood. She shared that her grandfather would place her on his lap, handing her a pair of scissors to cut his mustache. She described in detail, all in Spanish, how he would advise her to cut straight across and how he trusted her to do it.

The tradition of oral history continued for the next few days. After meeting our family for dinner, we gathered around a kitchen table to look at photos. I listened to my family laugh and cry over powerful memories and stories that are their lives, and my history. It was there that I saw the photos of my grandfather in his uniform for the first time. I was moved by the men in my family who served with steadfast loyalty to the USA and who left families at young ages. They came home with the horror of war ingrained in their minds to work the land of Colorado and continue to be good citizens.

My family continues to honor the men and women who serve our country every day. We especially reflect on the face

Photo courtesy Lily Griego



of sadness of any mother who sees her son leaving to war. We honor the lives well lived by the men of our family who went to war because they were told to and served with glory and pride in America and then came back home to a place where they eventually returned to dust in San Luis, Colorado.



Gina Del Castillo

My mom and dad married at St. Cajetan’s Church, where Mom was baptized and confirmed. Mom was a strong woman who raised five sons and two daughters—all making a mark in the impoverished southwest community now known as Westwood. It wasn’t easy, but they did it. As the matriarch, Mom instilled the values of hard work, commitment to family and never-ending love for her children.

They met at a dance. Dad was in the Air Force, and Mom and her sister Rosalie were on a girls’ night out just wanting to dance. My dad, Miguel, was all too ready to abide. They danced all night and in saying their farewells, my dad shouted, “That’s the woman I’m going to marry!” They did, a year later, just after Valentine’s Day.

Dad served his country, raised his children, worked hard driving a bus for DPS, retired and paid his taxes. Fast forward, in 2003 he received a letter stating that if he didn’t authenticate his citizenship he’d have to pay back any Social Security paid to him. This was a travesty. He sought legal counsel and followed the advice of the lawyer to the letter; he took the citizenship courses and passed.

On the day of the celebration, we waited patiently for his name to be called. As each new citizen collected their certificate, my dad was still waiting to be one of the honorees. He began to worry. As they were ending the ceremony, the emcee paused. He said that every once in a while there’s a special recognition given to a new citizen. They announced that my dad was not only the oldest to receive his citizenship (at 70), but was in the top one percent on the test. And, he said, “We want to thank Mr. Miguel Moreno for his service to our country.” The crowd applauded in unison with a standing ovation.

Anthony Garcia

In the spring of 1924, eight-year-old Emelinda, my future mother, made her voyage across the treacherous southern Rocky Mountains in a horse-pulled covered wagon to Portland, Colorado, a distance of over 350 miles. Her father, Pedro Gallegos, had secured a labor position in the cement factories still known as Portland Cement. Her mother, Aurora, took care of the family in the rear of the wagon; two older brothers and two younger sisters made the journey, one week of rugged travel leaving behind the only home the family had ever known: Rociada, New Mexico.

*Juan de Jesús Paiz, photographed in Walsenberg, Colorado.
Courtesy Denise Lovato. R.130.2018.8*

The Gallegos family had homesteaded their beloved lands in 1863. The box canyon known for the morning dew that scraped from the high mountainsides was named *Rociada*, meaning dew.

The bright redheaded and freckle-faced Emelinda still remembered this journey as she shared the story with me. Times were tough in New Mexico; seems that times are always tough in the rugged territory known as New Spain. She didn't think this journey would ever stop as she played dolls with her sisters in the only language they knew, Spanish. Yet this tight-knit family spoke what many think of as archaic or old-country Spain Spanish, when in fact it was now known as the Ladino language or Spanish-Hebrew hybrid.

Emelinda's family was one of the first to enter *la entrada* of New Spain, in the year 1630—quite early by anyone's standards, but they would not be deterred. They arrived as a military family, valor this redhead family possessed and brought into a land not yet developed by European standards.

Yet at campfire in the early evening, Pedro sang the old *alabados*, the psalm songs preserved with the original entrada of the Juan D. Oñate campaign in 1598. Yet the words, feel, and knowledge of these psalms were of Ladino heritage, the Judaic language interlaced within the songs. Preserved orally by memory, sung by heritage of their past, the Judaic faith will survive.

My mother understood the cryptic meaning of these songs and their importance just as she remembered her voyage to Colorado. Before Pedro's passing in the early 1960s, he shared the cadence and meaning of these songs with me as a child. I pass the history and reason for the continuance of this story to Colorado in my writing, *The Portal of Light* (ThePortalLight.com).

Larry Apodaca

The history of many Colorado Latino families begins with our experience with immigration, either personally or by way of our extended families, friends, or community. My story

begins in the San Luis Valley of southern Colorado in the small town of Antonito. I was born in an Alamosa hospital in the winter of 1955 and was eventually put up for adoption by my birth parents, who named me Joey Duran. I was blessed to be adopted by a wonderful loving Latino family from Rocky Ford, in the Arkansas Valley, and so began the story of my Colorado history.

My mother and father can trace their roots from Mexico to New Mexico and into Colorado. I'm a second-generation Coloradan and with my great-granddaughter we are working on generation number 5. Like many Latinos our families' lives straddle the border between two countries, with family living both north and south of the border.

The hope of a better life for our family was the incentive for immigrating to this country. Both my parents were migrant farm workers in the fields of the Arkansas Valley. As their journey progressed my father became a State Advocate for Migrant Farm Workers for the Colorado Department of Labor and my mother, Teresa, devoted her time to family and helping the less fortunate in our community. The 1959 Cuban Revolution, a world away, would change the trajectory of my Colorado experience.

In 1960 my father, Gene Apodaca, eventually would be called on to assist in the mass immigration of the Cuban people to Miami in the winter of 1960.

Each year throughout my childhood I'd be taken out of school after my birthday in February and our family would head down to Texas, returning in mid-June. My father and a handful of Latinos from Colorado were charged with the task of filling the pipeline of farm workers throughout the entire US. In 1960, however, my father was asked to be a part of a team from five southwestern states that would go to Florida to assist the immigrant families who'd soon be arriving on Miami's shores. I would soon be exposed to the full beauty, diversity, and commonalities of our Latin culture.

That year was an awakening for a young boy from the San Luis Valley. I found myself 2,000 miles away from the



A morada—the traditional chapel of the Penitentes lay religious order. Courtesy Anthony Garcia.



Larry Apodaca and his father at Christmas. Courtesy Larry Apodaca.

familiar things of my culture. In my short life I had come to know *papas*, *frijoles pintos*, *chile roja*, tortillas, mariachis, *boleros*, brown skin, green eyes, and what I thought was Spanish. To my amazement and appreciation I was exposed to this mysterious culture with its plantains, black beans, salsa (the dance), *merengue*, *cumbia*, *café Cubano*, and a way of speaking our mother tongue that still takes my breath away.

Sofia and Gabriela Herfter

We were born in Albuquerque. Our parents met in California, where they worked at a medical center. After getting married they moved to Albuquerque in 2006, where we lived until 2015. In Albuquerque we learned a lot about our Mexican Latin American heritage. Our father was born in Hidalgo del Parral, Chihuahua, Mexico. He is a doctor and comes from a family of physicians going back to the Mexican Revolution. Our great-grandfather performed the autopsy on Pancho Villa.

In Albuquerque we also learned a lot about Mexican culture and food. The food in New Mexico is very similar to the food of northern Mexico and the state of Chihuahua. Our meals included corn tortillas, *frijoles*, *arroz*, chile, and meat. We also loved *sopitas*, *calabacitas*, *camote*, and *papitas*. In New Mexico we danced Ballet Folklórico and wore traditional clothing in performances.

We also learned how to speak Spanish in a bilingual public school. Our move to Colorado didn't change the food we eat or the language we speak. We were lucky to find another language-immersion public school. Every year we've performed in a Fiesta Hispánica for Cinco de Mayo. We still love to listen to Mexican music and Latin pop. Even though our move to Denver made it harder to travel to Mexico or to El Paso, Texas, where we sometimes have family reunions, we still visit our family and our *abuelita* comes to visit us.

In Denver we've made many new friends from diverse backgrounds. And we've met Latin American families from Venezuela, Guatemala, and Mexico. Our teachers at school have been from Spain, Colombia, Ecuador, and Mexico. We're very lucky for the friends we've made and that we've continued to learn, understand, and love our heritage.

Colorado has been a great experience for understanding our culture in a different way.

Madalena Salazar

The year 2009 was a time of tumult, personally, and for many Americans. I had recently received my MA, was between jobs, had a long-distance relationship growing, and returned to my home in Albuquerque from a short stint in Brooklyn. Frustrated by job prospects, I began seeking elsewhere with Denver being my top choice. A couple months in, there was no question. To my surprise and joy, I learned I was pregnant. I would move to build a new family with my partner in Denver, who was established here. In 2010, I left my deep roots in my beloved New Mexico to make a new start and build a family. I look back now surprised at my courage, and grateful for the support Denver has given me.

As a historian, I moved to Denver with the knowledge that the region was historically part of New Mexico and Mexico before—it could be like home. I moved to the Westside of Denver, an area well known in my family as the old Chicano neighborhood. (Also well known in my family was the segregation and racism people of color experienced in Colorado.) I felt proud knowing that West Denver was a famous epicenter of *el Movimiento*, but anyone I mentioned my address to replied with, "OH! You live there? Aren't you scared?"—implying that I should be afraid to live among my *gente*. So, I spent time getting to know the area, spending each day walking Dry Creek Gulch and Sloan's Lake (before there were cranes in the skyline). I took the bus to Santa Fe Drive (named for its place on the Santa Fe Trail—the route from Santa Fe to Kansas City) to volunteer at the Museo de las Americas, where I met friends and mentors with whom I work alongside to this day.

Eventually, I had my son, became a mother, and spent my days getting to know him. Later, I found work, first teaching on Auraria Campus and then as the first Latino Cultural Programs Coordinator at the Denver Art Museum (my dream job). I got to know more of my community (who asked, "Are you one of *the Salazares*?") and tried to advocate for institutional changes on their behalf. With a



Sofia (left) and Gabriela Herfter.
Courtesy Holly Shapiro.

troubled heart, I left that position to get to know my next son. Soon after, I learned that my father, the Salazar I never knew, had passed away. In Denver. I met my eldest brother, and my niece. I learned, yes, I am one of *the* Salazares. While we trace our roots to the very first settlers of New Mexico, my great-grandparents helped to settle the San Luis Valley of Colorado, where many of my *primos* live today.

The longer I am away, the more I miss my New Mexico, but I am also learning how my aunts and uncles and cousins helped shape Colorado, and sometimes the nation. Before me, they were working to build up Colorado's *hispano/mexicano/chicano* communities. I carry that forward on behalf of and alongside my community here and beyond, for us now and for our *hijos*. I am grateful to Denver. Here I became a mother, a wife, a professional—someone more complete than I had been before.

Angel Vigil

In a way-off small corner of the world—Denver, Colorado—two young people, my grandparents, were falling in love and getting married. Leandro Vigil, 23, and Juanita Rossi, 19, married in Denver in 1917. They had arrived under difficult circumstances in that their families had literally exiled them from New Mexico because Leandro was of Spanish ancestry and Juanita was Italian. They were a

Romeo and Juliet couple in that neither family approved of the relationship.

They lived in a little upstairs apartment at 1166 Stout. My grandfather worked at a foundry while my grandmother was at home caring for a growing family. Years later my Uncle Pat, the family genealogist, asked me to find the house to document the early years of the Vigil family in Denver. A quick search revealed that the house no longer existed

because it was part of the destruction of an Hispanic community that was replaced by the Auraria Campus system. All that remained of that Hispanic community is a single street of historic buildings and St. Cajetan Church. This displacement of this traditional community is a sore spot in the Hispanic community to this day.

I followed the example of my grandparents from a century ago and married and started my own family in Denver, and both my daughters are Denver natives. My family now has four generations of history in Denver.

In another century I continue to walk the same streets my grandparents walked 100 years ago. Nowadays I lead walking tours of the Auraria Campus for History Colorado and I always take the group by the spot where 1166 Stout once provided a home for the beginning of the Vigil family history in Denver. With pride I describe my long and deep roots in Denver.



Leandro and Juanita Vigil. Courtesy Angel Vigil.



Zooming in on

The Centennial State in ZOOM IN 100 Objects

BY JAMES PETERSON
ASSISTANT CURATOR FOR ARTIFACTS

In Colorado Heritage, we're looking at a few of the 100 stories in Zoom In, a core exhibit at the History Colorado Center. Presented by Colorado State University, Zoom In is free with admission.

The 1935 fall plowing season was one of the worst ever on Colorado's Eastern Plains. After five years of drought, choking dust storms, and swarms of jackrabbits and grasshoppers, many families abandoned their farms to search for better lives. Pete and Lillian Einspahr stayed, struggling with meager yields and failed crops. They were raising three boys—Glenn, Bruce, and Bill—on their 200-acre farm west of Flagler. By winter, in debt and nearly penniless, they wondered how they'd buy Christmas presents for the boys.

The Einspahrs lived in a small prairie house with no plumbing. They had to pump water by hand from a well and carry it inside. A homemade wind generator powered a single overhead light in the kitchen, and a kerosene lantern lit the boys' homework at night.

For fun, the boys rolled tires by the light of the moon. Chores included milking the cows daily at 5 A.M.; with only a wood-burning stove to heat the house, getting out of bed on those bitter winter mornings was a chore in itself.

As Christmas approached, Pete's only option was to make something for the boys himself. He remembered an impressive Rumley "Oil Pull" tractor used on one of his in-laws' farms. With its side-mounted flywheel, steel wheels, and smokestack, the tractor looked like a crossbreed of a steam locomotive and a bulldozer. Pete hit on the idea of making a working model of the Rumley and a threshing machine using metal scraps and discarded parts from junk piles around the farm.

Every day after the boys left for school, he set up an anvil and, using the tools on hand, began cutting, shaping, filing, and assembling. As his vision took shape, he crafted wheels out of old timing gears, a smokestack from the inside ring of a bearing, and thresher belts out of horse harness leather.

By the time Santa arrived in Flagler to hand out bags of candy and nuts, Pete had built a remarkable toy whose parts were completely operational and mimicked the process by which grains were separated from leaves and stalks. The boys were caught completely by surprise—they'd snooped for presents, but in those scarce times hadn't expected to find any.

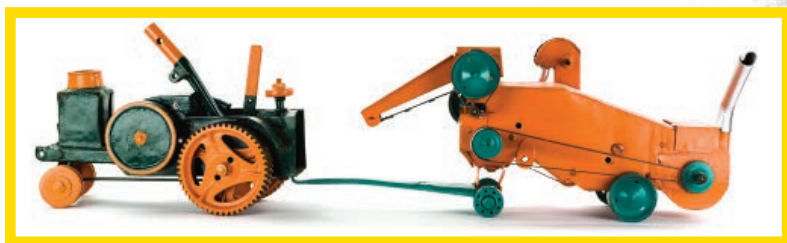
Born of ingenuity and love, Pete Einspahr's gift was cherished for a lifetime. In 2004, Bruce and Bill Einspahr donated the tractor and thresher to History Colorado. You can see them in the exhibit *Zoom In: The Centennial State in 100 Objects*.



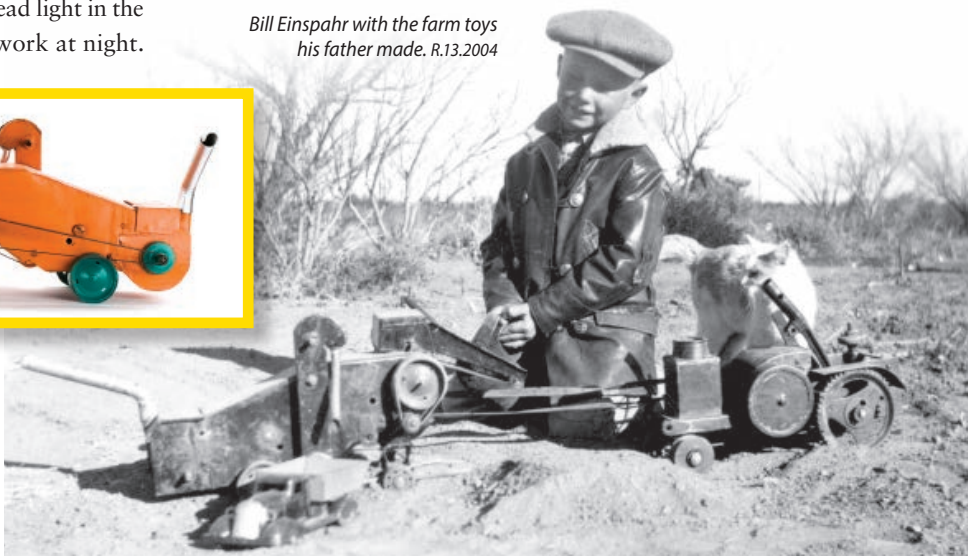
The Flagler News on December 12, 1935, reminded kids (and their parents) that Christmas was coming.

For more about Zoom In: The Centennial State in 100 Objects, go to h-co.org/zoomin.

Bill Einspahr with the farm toys his father made. R.13.2004



The Einspahr brothers' toy tractor and threshing machine, 1935. Pete Einspahr, Jr. Gift, William Pete Einspahr, 2004.114.1A-1. On view in Zoom In.



Why Boulder County Courthouse Is Recognized for Its Role in LGBTQ History

Many know the Stonewall riots of 1969 in New York City—when members of the gay community retaliated against a police raid at Greenwich Village’s Stonewall Inn—as a pivotal moment in LGBTQ history. But few remember one of the most significant events that followed a few years later in Boulder, Colorado.

In March of 1975, David Bruce McCord and David Robert Zamor went to the Boulder County Courthouse and asked then county clerk and recorder Clela Rorex for a marriage license. They’d traveled from Colorado Springs after the El Paso County clerk had denied them a license. Rorex told them she’d look into it. After a few days, she got a memo from William C. Wise, the county’s assistant district attorney, telling her it wasn’t specifically prohibited by Colorado law and that the Colorado marriage code did not specify that marriage had to be between a man and a woman.

So, on March 26, 1975, Clela Rorex became one of the first-ever American government officials to issue a marriage license to a same-sex couple, saying later, “I felt like it was simply a matter of fairness and equity and right and wrong.” (A license was issued in Arizona prior to that, but it was later invalidated.) Over the course of a month, more same-sex couples came into the Boulder County Courthouse, and more clerks issued licenses. In total, five gay couples and one lesbian couple legally received their marriage licenses.

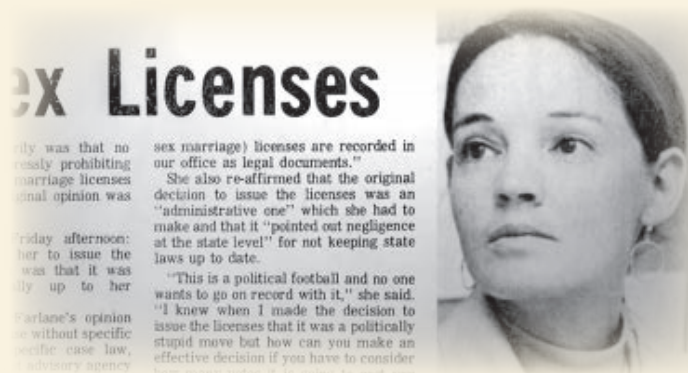
Although Rorex had astutely instructed the clerks to cross out *man* and *woman* on the documents and insert *person*, Colorado Attorney General J. D. McFarlane eventually ordered her to stop, saying that same-sex licenses were misleading because they falsely suggested that the recipients had obtained all the rights the state afforded to traditional couples.



Boulder County Courthouse. Courtesy Downtown Boulder Historic District.

“I only knew one gay man. But I knew it was the right thing to do.”

— Clela Rorex, former Boulder county clerk



Courtesy Boulder Daily Camera

Rorex had only been serving as Boulder’s county clerk for a few months. She’d been president of the Boulder chapter of the National Organization for Women but ran for county clerk because she was frustrated that a woman hadn’t held the position for over three decades. Much to her surprise, she won the election. Unfortunately, in 1977, following numerous threats to her and her young son because of

the licenses she’d issued, Rorex felt compelled to resign and move to California.

Roughly two years before Rorex’s election to county clerk, the Boulder City Council had approved a sexual orientation anti-discrimination ordinance, but voters had overwhelmingly repealed it. The bill finally passed by ballot in 1987.

Four years after that, the Colorado Civil Rights Commission recommended adoption of a state law

prohibiting discrimination based on sexual orientation. But opponents responded with an amendment, known as No. 2, to the Colorado State Constitution banning laws prohibiting discrimination. It passed on the ballot in 1994 but was ruled unconstitutional by the US Supreme Court in the 1996 case *Romer v. Evans*. Seven years later, on March 21, 2013, Governor John Hickenlooper signed the Civil Unions Bill at the History Colorado Center in Denver, allowing same-sex couples to enter into civil unions. The licenses issued by Rorex were never invalidated, foreshadowing the eventual legalization of same-sex marriage by the US Supreme Court in 2015.

In 2018, the Boulder County Courthouse was officially listed in the National Register of Historic Places to recognize its significance to LGBTQ history.

Technically, the courthouse was already in the National Register and had been since 1980—due to its location in the Downtown Boulder Historic District. It was built in 1933 in a Works Progress Administration Art Deco style by local architect Glenn Huntington. (The original 1882 courthouse, designed by Frank E. Edbrooke, had burned in 1932.) Clela Rorex herself came to the National Register Review Board meeting at which the courthouse nomination was discussed. She and representatives of Out Boulder County—a nonprofit that advocates and provides services, programs, and support for Boulder County’s LGBTQ community—spoke movingly about the historic significance of the courthouse to LGBTQ history.



The Boulder County Courthouse shortly after its construction. Courtesy Denver Public Library, Western History Collection. X-11733

The effort to designate this historic location came from History Colorado’s Preservation Planning Unit and was ultimately completed by state preservation planning manager and national and state register coordinator Erika Warzel. The courthouse was identified as part of our Heritage Diversity Initiative to recognize places significant to underrepresented communities, including LGBTQ, women, Asian American/Pacific Islanders, African Americans, Latino-Hispanic, and urban Native Americans.

“Our office had done some previous research into what are well-known places in LGBTQ history as a starting point,” Warzel says. “And this certainly came up as one that was very well known that we could easily pull together to get the ball rolling.”

Also listed in the National Register is the First Unitarian Society of Denver, a church that hosted the marriage ceremony of

Anthony Corbett Sullivan and Richard Frank Adams on April 21, 1975, the fifth couple to receive a license from Rorex.

To read about the overturning of Colorado’s Amendment 2, see Susan Berry Casey’s “Nine Justices and One Colorado Lawyer: The Landmark *Romer v. Evans* Gay Rights Case” in *Colorado Heritage*, November/December 2016. Find it online at HistoryColorado.org/colorado-heritage-magazine.



In May 2004, supporters of gays and lesbians being able to legally wed came to the Boulder County Courthouse to rally against the Federal Marriage Amendment and show their support for marriage equality. Rocky Mountain News photos by Judy Walgren. Courtesy Denver Public Library, Western History Collection.



New Listings

In the National Register of Historic Places and Colorado State Register of Historic Properties

The National Register of Historic Places is the official list of the nation’s historic places worthy of preservation.

National Register of Historic Places

Starkville Central School

Starkville

A former coal-mining town, Starkville is located four miles south of Trinidad. The Starkville Central School, first built as a one-room schoolhouse in 1881, was the community’s first school. As the population of Starkville grew, the town’s school expanded and as many as three hundred students attended at its peak in the early 1900s. The Colorado Fuel & Iron Company (CF&I) exerted considerable influence in Starkville, which functioned as a quasi-company town between 1896 and 1921. The town’s population dropped dramatically after CF&I closed the original Starkville mine in 1921, and eventually the school closed in 1965.

The Starkville Central School is locally significant for its role in educating Starkville’s children from 1881 to 1965. It’s the largest of three schools that once served this community and the only one standing today. The building’s significance is augmented by the school’s association with the educational policies promoted by CF&I’s Sociological Department between 1901 and 1921. The department was an “umbrella administrative organization for many management-sponsored programs such as schools and beautification efforts for mining towns, clubhouses for workers, a company hospital, and new housing,” writes the online Colorado Encyclopedia. “Management ramped down the Sociological Department’s programs during the 1908 recession, thinking them unnecessary. This led to the most important labor dispute in the company’s history.”

Nomination of the Starkville Central School was funded through a Certified Local Government grant awarded to the Town of Starkville in 2017.



Starkville Central School

State Register of Historic Properties

Spear Cabin/Turret Post Office

Turret

Far View Visitor Center, Mesa Verde National Park

Mesa Verde

La Jara Archaeological District (Amendment)

Capulin vicinity

Biedell Archaeological District (Amendment)

La Garita vicinity

Do you know this building?

- | | | |
|-----------------|--|-----------------------|
| 1. Where is it? | 2. What material was used to build it? | 3. When was it built? |
| a) Alamosa | a) Basalt | a) 1877 |
| b) San Luis | b) Sandstone | b) 1894 |
| c) Pueblo | c) Adobe | c) 1906 |
| d) Trinidad | d) Ornamental concrete block | d) 1926 |



Courtesy Jeffrey Beall

Do you know this building?

Continued from page 29

BY AMY UNGER,
NATIONAL AND STATE REGISTER HISTORIAN

Answers: b) San Luis, d) Ornamental concrete block, c) 1906

Located in San Luis, the oldest continuously occupied town in Colorado, the A. A. Salazar House was built in 1906 for Antonio Arcadio Salazar and his wife, Genoveva Gallegos.

Born in New Mexico in 1848, Salazar left home as a teenager, eventually making his way to San Luis. Denied an education as a young boy, Salazar learned to read and write while working for local miller H. E. Easterday, a job that also taught him how to run a business. After briefly trying his hand at farming, Salazar returned to San Luis in 1868 to work for José Dario Gallegos, a successful merchant with deep roots in the community. Gallegos's large adobe store, built in 1857, stood prominently on the town's central plaza.

In 1874 Salazar married Gallegos's daughter, Genoveva, and formed a partnership with his father-in-law. Salazar and Gallegos provided the community with everything from shoes and shawls to gunpowder, sheep shears, and oxbows, as well as the latest in modern farm machinery. Salazar became active in local politics and served in the State Legislature during the 1880s and '90s.

Gallegos died in 1883, and, in 1894, Antonio bought controlling interest in the business, which included a substantial livestock operation. A catastrophic fire destroyed the store the following year but Salazar recovered quickly and kept expanding his land holdings and business interests with the help of his son Delfino.

In 1906 the Salazars built a new home that reflected the family's financial success and status in the community. Their fashionable Queen Anne-style home incorporated ornamental concrete block—a new material that gained popularity in the early 1900s after the development of easy-to-use block-forming machines. The machines could be bought through mail-order catalogs and produced individual concrete blocks that mimicked the look of expensive stone but required less labor than brick and less maintenance than adobe.

Ornamental concrete block enjoyed a brief popularity that ended in the early 1930s. Examples of its use are relatively rare but can be found throughout Colorado. The significance of Colorado's ornamental block buildings was formally recognized by the National Park Service in 1997, and in conjunction the A. A. Salazar House was listed in the National Register the following year. The Salazar family no longer owns the home, but relatives continue to operate the 161-year-old family business, now known as the R & R Market, in its original location in downtown San Luis.



Good to Know

National or State Register listed properties may be eligible for investment tax credits for approved rehabilitation projects. Listed properties may also be eligible to compete for History Colorado State Historical Fund grants. These grants may be used for acquisition and development, education, and survey and planning projects. The next nomination submission deadline is May 31, 2019. For information, call 303/866-3392.

For more about these and all National and State Register properties in Colorado, visit HistoryColorado.org/national-state-registers.

A History Coloradan at Heart

Ed Ellis’s family has lived in Colorado since 1890, when his great-grandfather homesteaded in Phillips County. His grandfather homesteaded in Sedgwick County nineteen years later, then buying an Arapahoe County farm in 1920. Unfortunately, that was a less than ideal time to buy a farm; the bank foreclosed on the property in 1927. Ed’s father moved on at age 16, leaving home and returning to Phillips County. Ed was born there and grew up on his father’s farm south of Holyoke.

After attending Colorado State University, Ed answered an ad for a job as an engineering technician for Public Service Company. He began working as a technician in gas and electric in 1962—a job that turned into a thirty-seven-year career. After he retired in 1999, he started volunteering for History Colorado. Since then, he’s served as volunteer president, as a member of the History Colorado Board of Directors, and on various committees. He’s been actively involved with the Georgetown Loop Railroad and with the 150th anniversary of Fort Garland. Needless to say, Ed is a longtime member of History Colorado; he’s also a member of Colorado!, a program that engages donors in the long-term vision of History Colorado and in making deeper connections with its collections and programs.



Ed fondly recalls helping a former volunteer manager with tasks related to membership and the database. He later signed on with the Education Department, teaching students about mining and leading tours. Another memorable project was creating a “finding aid” for decades’ worth of publications stored at the museum’s previous location. The books and magazines were housed near the loading dock and the work was dusty and dirty—but, he insists, rewarding!

One of Ed’s favorite classes to teach was Sodbusters. He recalls, “I really enjoyed teaching this class, because it reminded me of growing up.” He guided the students in washing rags with a washboard and lye soap, churning butter, and learning about bygone amenities like portable commodes. He must have done a good job of it, because afterwards he got something he’ll forever cherish—a stack of forty thank-you letters from eighth graders, all addressed to “Big Ed,” a nickname from his engineering days.

What are your favorite memories from your time as a History Colorado member? We’d love to hear them!
Email us at membership@state.co.us.

Society 1879

Society 1879 honors and recognizes those who include History Colorado in their estate plans. These gifts help preserve Colorado’s historical treasures for future generations. A well-planned gift can support the organization’s future while helping families achieve financial goals such as lowering their tax liability.

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 Vinnik Family

Grant Wilkins*
 Anonymous (21)

*Deceased

. SOCIETY.
1879

HONORING THOSE WHOSE ESTATE PLANS
 INCLUDE HISTORY COLORADO

In every issue of Colorado Heritage, we'll field your questions about our collections, your own collections, Colorado history, archaeology, or historic preservation.

Visitors to our museums see hundreds of historic objects that help tell hundreds of stories about Colorado's past, present, and future. But how these objects get collected, organized, and ultimately shared is a story that often goes untold. So we posed the question: If you could ask a curator anything, what would you ask? Our Curator of Archives, Shaun Boyd, answers your questions.

Q: *What did you collect as a child?*

A: I collected books early, and got interested in genealogy (which could be considered collecting relatives in a way). I also had quite the set of stuffed animals.

Q: *What item do you value most in your current personal collection?*

A: I have a page from a 1500s Bible in Latin that I found at Goodwill in 2012. It's one of the "begat" pages: "Adam begat Seth," etc.

Q: *What does your day-to-day work look like? What's your favorite part of your job?*

A: I'm fairly new here at History Colorado, so I'm still spending a lot of time learning about the collections. My responsibilities include the archives: books, manuscripts, recordings of oral histories, maps, architectural and technical drawings, and other paper-based stuff. I also research the collections, cataloging them and finding things that would be good for exhibits. My favorite parts of the job (too many to limit to just one!) are solving a mystery in the collections and getting to talk to people about their connections to history.

Q: *How does History Colorado assess the authenticity of an object?*

A: Of course, it depends on the object. I have about twenty years of previous experience working with historical objects, especially with paper, so I can sometimes tell right away what the story of an object is. We also use web searches, books, and photographs that would help us determine its history and use. It's important to note that we don't give financial appraisals; as a museum, we think *all* objects are valuable.

Q: *How can someone best store their own family heirlooms?*

A: Keep them dark, dry, cool, and safe from dust and damage—55 to 75 degrees is ideal for most materials, and less than 40 percent humidity. Make notes for family members about where you acquired the items, and take photos of your collections, storing them outside of your house, possibly with far-flung family members, so they're safe in the event of an emergency.



Curator of Archives Shaun Boyd (right) with Exhibits and Loan Registrar Kimberly Kronwall

For an extended version of this interview, go to h-co.org/askacurator.



Do you have a question for History Colorado?

Send it to publications@state.co.us, and please put "Ask History Colorado" in the subject line.

VOLUNTEER WITH US

We're a certified "Service Enterprise," meeting our mission through the power of volunteers. By giving your time, you can help us continue to engage people in our past in order to create a better Colorado. Share your passion by finding the volunteer or internship opportunity that's just right for you. Visit HistoryColorado.org/volunteers or call 303/866-3961.



JOIN US

Love History Colorado? Join us! You'll get free admission to our museums, a number of Georgetown Loop Railroad® passes based on your membership level, our publications, and much more. Already a member? Members at higher levels get reciprocal Smithsonian benefits. Consider upgrading to get the VIP treatment. Join us or give the gift of membership by going to HistoryColorado.org/membership.



LEAVE A LEGACY

In 1879, just three years after Colorado achieved statehood, Governor Pitkin established the State Historical Society (today's History Colorado) to collect and preserve items related to the state's identity. Today, History Colorado's Society 1879 honors those whose estate gifts will help preserve Colorado's past for generations to come. Estate gifts come in all shapes and sizes. Options exist. Contact Cheyenne Johnson at 303/866-4845 or Cheyenne.Johnson@state.co.us.



MAKE HISTORY WITH YOUR NEXT EVENT

Create an unforgettable event with an authentic Colorado experience. The History Colorado Center offers a convenient downtown location with full event-planning services and a team of culinary experts. Treat your guests to a taste of history with our interactive exhibits set in a clean, modern museum setting. Whether it's a dream wedding, 1,500-person cocktail reception, or a meeting for ten, we look forward to creating a custom event in our beautiful museum. Find us—and all our other sites—at HistoryColorado.org.



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