

C O L O R A D O Heritage

The Magazine of History Colorado

September/October 2014 \$4.95



Are We So Different?

September 20
through
January 4

At the History
Colorado Center

ALSO IN THIS ISSUE

- RACE Events, Lectures and Conversations
- Between Two Worlds: Sioux Artist Eugene Standingbear
- The Sisters of Loretto and 150 Years of St. Mary's Academy



Edward C. Nichols
PRESIDENT AND CEO

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- Unlimited free admission to all History Colorado museums and historic sites
- A limited number of free pass(es) and discount tickets to the Georgetown Loop Historic Mining & Railroad Park®
- Our bimonthly newsmagazine, *Colorado Heritage*
- Our monthly e-newsletter, *History Colorado NOW*
- Member-only discounts on tours, lectures, and History Colorado programs
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- 10% discount in museum stores and at the History Colorado Center's Rendezvous café
- Admission benefits at participating Time Traveler museums across the country
- Discounts on History Colorado publications

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Individual \$65—benefits for 1 member

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- One year of *Smithsonian* magazine
- 10% discount at Smithsonian Museum stores, Smithsonian catalog, and SmithsonianStore.com
- Travel and study tour opportunities
- And more! See <https://affiliations.si.edu>



Smithsonian Affiliations
Membership Program

For a full listing of benefits and more about membership, visit www.HistoryColorado.org and click on "Membership."

COMingle 2014–15

COMingle is back! Embrace your inner history geek and join History Colorado for our after-hours history “happenings” with an offbeat mix of games, trivia, demonstrations, exhibit adventures, performances and activities. Toss in a cash bar, munchies and a whole lot of Colorado spirit and you’ve got the perfect reason to get out on a weeknight! COMingle is a great date night or fun evening with friends.

- October 2, 2014
- November 13, 2014
- January 8, 2015
- March 12, 2015
- May 14, 2015
- July 9, 2015
- September 10, 2015
- November 12, 2015



All Aboard! Georgetown Loop Historic Mining & Railroad Park®

Join us for these special train events this fall.

- **Hot Rod Hill Climb BBQ Trains**
September 12 and 13
- **Steak and Lobster Trains**
September 5, 6 and 20, October 4
- **Ales on Rails**
September 27 and October 10
- **Georgetown Loop Pumpkin Fest**
October 4, 5, 11 and 12
- **Oktoberfest at the Loop**
October 18, 19, 25 and 26, November 1 and 2



Information: georgetownlooprr.com
or 1-888-456-6777

HERITAGE

SEPTEMBER/OCTOBER 2014

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ON THE COVER

Opening September 20—and with a Special Exhibit Preview for members on Friday, September 19—the traveling exhibit *RACE: Are We So Different?* takes a new look at race through the lenses of history, human variation and lived experience. This innovative multimedia experience at the History Colorado Center is augmented all season long by History Colorado programs and events. See page 3 for the members’ preview and the center pullout section for program details.

HISTORY COLORADO CENTER

1200 Broadway, Denver

Open: Through September 21, open every day from 10 A.M. to 5 P.M. Starting September 22, Monday through Saturday, 10 A.M. to 5 P.M.; Sunday, noon to 5 P.M.
Extended evening hours! Open till 9 P.M. Tuesdays, September 16 and October 21.

Admission: Members free; nonmember adults \$12; seniors and students \$10; children 5 and under free. **303/HISTORY**, www.HistoryColoradoCenter.org

BYERS-EVANS HOUSE MUSEUM

1310 Bannock Street, Denver

Open: Daily, except Sunday, 10 A.M. to 4 P.M. Guided house tours from 10:30 A.M. to 3:30 P.M.

Admission: Members free; nonmember adults \$6; seniors and students (with ID) \$5; children (6–12) \$4. Group tours available. **303/620-4933**, www.ByersEvansHouseMuseum.org

EL PUEBLO HISTORY MUSEUM

301 North Union, Pueblo

Open: Tuesday through Saturday, 10 A.M. to 4 P.M.

Admission: Members free; nonmember adults \$5; seniors, children 6–12, and students with ID \$4; children 5 and under free; children 12 and under free on Saturdays. **719/583-0453**, www.ElPuebloHistoryMuseum.org

FORT GARLAND MUSEUM

25 miles east of Alamosa off U.S. 160

Open: April–October, daily, 9 A.M. to 5 P.M. November–April, Wednesday through Saturday, 10 A.M. to 4 P.M.; closed Sunday, Monday, and Tuesday.

Admission: Members free; nonmember adults \$5; seniors \$4.50; children ages 6–16, \$3.50. **719/379-3512**, www.FortGarlandMuseum.org

FORT VASQUEZ MUSEUM

13412 U.S. 85, Platteville; 35 miles north of downtown Denver

Open: Wednesday–Sunday, 10 A.M. to 4 P.M.

Admission: Members and children under 5 free; nonmembers \$2. **970/785-2832**, www.FortVasquezMuseum.org

GEORGETOWN LOOP HISTORIC MINING & RAILROAD PARK®

Georgetown/Silver Plume I-70 exits

Call **1-888/456-6777** for reservations or visit www.georgetownlooprr.com.

GRANT-HUMPHREYS MANSION

770 Pennsylvania Street, Denver

Open: For rental events, including receptions, weddings, and business meetings. **303/894-2505**, www.GrantHumphreysMansion.org

HEALY HOUSE MUSEUM AND DEXTER CABIN

912 Harrison Avenue, Leadville

Open: Daily, 10 A.M. to 4:30 P.M. Last guided tour starts at 3:45. Group tours (20+) can be arranged in winter (depending on availability) with reservation.

Admission: Members free; nonmember adults \$6; seniors \$5.50; children (6–16) \$4.50; children 5 and under free. **719/486-0487**, www.HealyHouseMuseum.org

PIKE'S STOCKADE

Six miles east of La Jara, near Sanford, Colorado, just off Highway 136

Open: Memorial Day to October 1, or by appointment.

TRINIDAD HISTORY MUSEUM

312 East Main Street, Trinidad

Open: May 1–September 30, Tuesday–Friday, 10 A.M. to 4 P.M. Closed on state holidays. October 1–April 30, hours subject to change. Free self-guided tours of garden and grounds, Monday–Saturday, 10 A.M. to 4 P.M. Baca House and Santa Fe Trail Museum available by appointment for groups of six or more. Bloom Mansion closed for restoration.

Admission: Members free. Nonmember ticket options for Historic Homes Guided Tours, Santa Fe Trail Museum self-guided tours, Friday Heritage Garden Tours, and combination tickets at adult, senior, and child rates. Children 5 and under free. **719/846-7217**, www.TrinidadHistoryMuseum.org

UTE INDIAN MUSEUM

17253 Chipeta Road, Montrose

Open: January–June: Tuesday through Saturday, 9 A.M. to 4 P.M.

July–October: Monday through Saturday, 9 A.M. to 4:30 P.M.; Sunday, 11 A.M. to 4:30 P.M. November–December: Monday through Saturday, 9 A.M. to 4:30 P.M.

Admission: Members and children 6 and under free; nonmember adults \$4.50; seniors \$4; children ages 6–16, \$2. **970/249-3098**, www.UteIndianMuseum.org



From the PRESIDENT

How can all of us as Coloradans, together, make our state a better place to live?

It's with an eye to that very question that we're hosting the traveling exhibit *RACE: Are We So Different?* at the History Colo-

rado Center from September 20 through January 4. *RACE*, developed by the American Anthropological Association in collaboration with the Science Museum of Minnesota, takes a thought-provoking look at race—and racism—in the United States through interactives, historic artifacts, compelling photographs, and a wealth of media; and we at History Colorado are putting our state in the picture.

With the changing demographics in Colorado and the changing attitudes toward identity in our country, we saw the opportunity, through this exhibit and our own programming, to bring issues of race into a conversational mode—not to highlight strife but to open and enhance communication among Colorado citizens about who we are. With race playing such a key role in events we see unfolding on a national and worldwide scale every day, the exhibit is very timely.

Compelling works from our own collection are joining the *RACE* exhibit. A fine example of the complex nature of identity is Colorado's own Sioux artist Eugene Standingbear, who conveys in his drawings and paintings a pride in his American Indian heritage. He, often at the same time, shows the dual nature of his own upbringing in the worlds of both Native American and white society. As curator Alisa Zahller demonstrates so thoughtfully in this issue of *Colorado Heritage*, “the viewer can see that his identity was shaped by race and two very different cultures,” as was his father's before him.

More than 300 of Standingbear's works were incorporated into History Colorado's collection in January, in time for us to add them alongside the *RACE* exhibit this month. The collection donors, the Okada family, were themselves once caught between two worlds—as the family of Japanese immigrants forced to move from the West Coast in the throes of World War II, when they chose to settle here in Colorado. The impact of that experience helped cement their friendship with Eugene Standingbear and opened an appreciation of his works—art that reflects a life lived in two worlds, and works they thankfully saw fit to share with History Colorado and our audiences.

Colorado's long legacy of diversity and race continues, as does the complex and challenging nature of identity. We're delighted to set the stage for a range of experiences and dialogue that will help bring more of us together—as Coloradans.

Edward C. Nichols, President and CEO

New & On View

RACE: Are We So Different?

September 20 through January 4

In this major traveling exhibit, interactive components, historical artifacts, iconic objects, compelling photographs, and multimedia presentations offer an eye-opening look at race.

Developed by the American Anthropological Association in collaboration with the Science Museum of Minnesota, *RACE* is the first national exhibition to tell the stories of race from

the biological, cultural and historical points of view. Combining these perspectives offers an unprecedented look at race and racism in the United States.

Colorado is a uniquely diverse place with its own rich history and set of racial and cultural storylines. History Colorado is bringing conversations about race to the forefront of our community through this landmark exhibit as well as dialogue and programming. See the center pullout section of this issue of *Heritage* for program details.

Made possible through generous contributions to the *Make History Colorado!* Campaign. With support from AARP.



Special Exhibit Preview

Friday, September 19, 5 to 7 P.M.

Join us for an exclusive preview of *RACE: Are We So Different?*, opening to the public on September 20!

As a valued member, you'll enjoy:

- Guided exhibit tours and talks by History Colorado staff
- An up-close conversation with curator Alisa Zahller about the Sioux artist Eugene Standingbear collection, featured in this issue of *Colorado Heritage*

- Interactive exhibit components, historic artifacts and iconic objects
- Activities and entertainment
- Snacks and a cash bar
- Much more!

RSVP to 303/866-4477 or membership@state.co.us with your name, membership number and number in party.

Denver

History Colorado Center (unless otherwise noted)

Colorado Remembers 1968

The year 1968 was a turning point for a generation coming of age and a nation at war, and we still feel the aftermath today. *The 1968 Exhibit*, a major traveling exhibition opening on February 7, 2015, explores the events, legacies and pop culture touchstones of that year. How do you remember 1968? We'd love to share Coloradans' memories of that pivotal time. Send us your impressions of '68 (under 500 words, please), and we may share them in the pages of *Colorado Heritage*. Send them to publications@state.co.us, or, if you prefer to write them down, mail them to us at Publications, History Colorado, 1200 Broadway, Denver, CO 80203. We want to put you in the picture!

Museums on Us

History Colorado is proud to be the first cultural center in Colorado to partner with Bank of America's *Museums on Us*® program. Present your Bank of America or Merrill Lynch debit or credit card for free general admission at the History Colorado Center in Denver. With *Museums on Us*®, each cardholder gets free admission the first full weekend of every month, just for being a customer. Tell your friends!

SAVE THE DATE!

Quality Hill Bridal Show

Grant-Humphreys Mansion
Sunday, November 2, 11 A.M. to 2 P.M.

Whether you're newly engaged or finalizing your ceremony, don't miss the bridal event of the year! Meet top caterers, photographers, DJs and planners, and see samples from florists, invitation designers and hair and makeup artists. Information: www.qualityhillbridalshow.com
Free admission and parking!



**Colorado Plein Air Arts Festival:
Imel/Spear/McCray**

Byers-Evans House Museum
September 1–27

Winning artists from the 2013 Colorado Plein Air Arts Festival’s emerging artist category are on display. See works by Kathy Imel, Will Spear and Rhonda McCray. Free reception Friday, September 5, 5 to 9 P.M.

**Colorado Plein Air Arts Festival:
Weckbach/Ruthven/MacPherson**

Byers-Evans House Museum
October 1–31

See works by Kevin Weckbach, Scott Ruthven and Robert MacPherson, winners in the professional artist category of the 2013 Colorado Plein Air Arts Festival. Free reception Friday, October 3, 5 to 9 P.M.

Leadville

Healy House Museum and Dexter Cabin

Last Chance to Visit for the Season!

Healy House closes for the season October 6.

Trinidad

Trinidad History Museum

**Fresh Produce from the Baca-Bloom
Heritage Gardens**

Wednesdays, through September 30, 10 A.M. to 4 P.M.
Buy heirloom vegetables, herbs and fruit grown at the museum.

Santa Fe Trail Geo-cache Tours

Discover inspiring stories on the new Santa Fe National Historic Trail Geo-cache Tour, with more than seventy caches at museums, sites and landscapes. See www.santafetrail.org/geocaching

Platteville

Fort Vasquez Museum

Fort Vasquez Trader’s Market

Every Saturday until it snows! 7 A.M. to 5 P.M.
Buyers and sellers wanted. Information: 970/785-2832



Colorado Experience TV Series

Episodes of Colorado’s premier

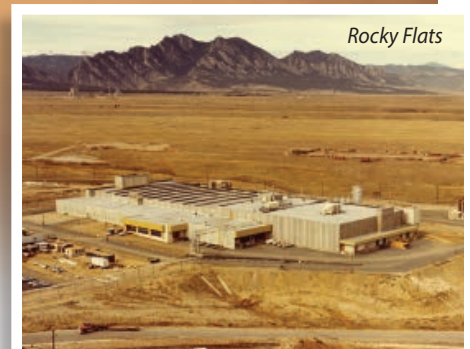
history series play every Thursday in October at 7 P.M. *Colorado Experience* is produced by Rocky Mountain PBS and History Colorado.

“The Manassa Mauler”—Discover the early days of one of the state’s most renowned native sons, prize boxer Jack Dempsey, “the Manassa Mauler.” (October 2)

“The Dustbowl”—Follow a Dustbowl–era Colorado family that found itself in the middle of one of the largest environmental disasters to hit the plains. (October 9)

“Colorado’s Cold War”—Explore the controversial legacy of the Rocky Flats nuclear weapons plant in Arvada. (October 16)

“Pope John Paul II”—Archival photographs, footage and modern-day interviews track Pope John Paul II’s historic 1993 visit to Denver for the World Youth Day Conference. (October 23)



Rocky Flats

“Living West: Water”—Did drought lead the Ancient Puebloans of Mesa Verde and Crow Canyon to abandon their cliff dwellings? (October 30)



Tours & Treks

Take a Guided Trip Into the Past (To register call 303/866-2394)

A Colorado Superlative: The Denver Press Club

Monday, September 29, 11 A.M. to 1 P.M.

The Denver Press Club—the oldest in the United States—brings together politicians, newspaper editors and everyone in between to discuss the events of the day. We'll keep the paparazzi at bay so your visit won't be splashed across the tabloids.

Members \$32, nonmembers \$42

(Includes lunch and tour. Please provide your own transportation to starting location.)

St. Mary's Academy Sesquicentennial Tour

Tuesday, September 30, 10 A.M. to 4 P.M.

In 1864, three Sisters of Loretto opened St. Mary's Academy in rowdy Denver City. Though the campus moved from downtown in 1951—reducing the incidences of energetic students kicking balls into neighbor Margaret “Molly” Brown's old backyard—St. Mary's remains a vibrant part of Denver. We'll visit the Pennsylvania Street site, the current campus, and the former Loretto Heights Academy boarding school. Join History Colorado and Sister Regina Drey SL for the sesquicentennial celebrations!

Members \$41, nonmembers \$51

(Includes bus transportation and a boxed lunch.)

The Ghost Towns of Baca County

Saturday, October 4, 5 P.M. to Sunday, October 5, 5 P.M.

Register by September 5

Cities in the West hoped to prosper, but sadly, promise often dried up quickly. Tour the ghost towns of remote Baca County—each with its own unique mix of nobility and melancholy, and all surrounded by the ever-present serenade of prairie winds. From the ruins of Minneapolis to Boston, Konantz and more, let's leave the face of modern civilization behind and give voice to the ghosts of the past.

Members \$150, nonmembers \$210 (single supplement \$75)

(Includes overnight hotel stay in Lamar, two meals and guiding services. Space is limited.)

Fifth Annual History Colorado Organ Crawl

Friday, October 10, 1 to 4 P.M.

Let ring the organs of Boulder! Our tour includes First United Methodist Church, with a newly restored organ that once resided in Denver; the First Congregational Church, celebrating its renovated 1917 organ; and St. John's Episcopal, with an organ that took decades to build. Each note we'll hear at St. John's is more than seventy years in the making! Won't you join us for this annual aural tradition?

Members \$26, nonmembers \$31

(Please provide your own transportation to starting location.)

Capitol Hill Horror Stories

Wednesday, October 22, 5 to 9 P.M.

Join Tom “Dr. Colorado” Noel for his annual Halloween celebration at History Colorado's historic and haunted Grant-Humphreys Mansion. Time for tales from the undead storytellers who'll be joining us! Who will Tom call from beyond the veil of death? Like any good showman, he's not telling! After these scary stories, tour the darkened streets and hear about the ghosts who dwell in the governor's mansion, the Croke-Patterson-Campbell, the Peabody and other ectoplasmic edifices.

Members \$55, nonmembers \$65

(Please provide your own transportation to starting location. Buffet dinner provided.)

History Colorado's 26th Annual Halloween Cemetery Crawl

Saturday, October 25, 1 to 4 P.M.

Tom “Dr. Colorado” Noel and a cast of his star students help us explore Colorado's largest boneyard. Come and meet the unusually lively occupants of



subterranean dwellings, including characters both famous and infamous—like educator Emily Griffith, Grand Dragon John Galen Locke and even Mayor Robert Speer, who gave the dead a chance to vote. You can walk, or ride with the Model A Ford Club of Colorado’s tombstone taxi service (weather permitting).

Members \$26, nonmembers \$31

(Please provide your own transportation to starting location.)

FAMILY FUN

Denver

History Colorado Center

**FREE PERFORMANCES
at the History Colorado Center!**

These are just highlights, and performances are subject to change, so check www.HistoryColoradoCenter.org for updates.

Free with admission.

SEPTEMBER

- September 6: **Flintknapper** Tim Boucher, 10 A.M. to 3 P.M.
- September 13: **Mountain man** Doc Grizzly shows off tools of the trade, 10:30 A.M. to 2 P.M.
- September 27: **Trick roper** Craig Ingram, 11:30 A.M. and 1:30 P.M.

OCTOBER

- October 4: **Flintknapper** Tim Boucher, 10 A.M. to 3 P.M.
- October 11: **Buffalo Soldier** Sergeant Jack Hackett, 11:30 A.M. and 2:30 P.M.
- October 18: **Angel Vigil** tells stories and demonstrates lasso tricks, 11:30 A.M. and 1:30 P.M.

First Wednesday Preschool Story Time

History Colorado Center

Wednesdays, September 3 and October 1, 9:30 A.M.

Bring the kids (age 2–5) to story time in our *Destination Colorado* exhibit and learn about farms, cowboys and animals. We’ll read a story and then have playtime in the exhibit before the museum opens.

Free with admission

Grandparents’ Day Celebration

Sunday, September 7, 1:30 P.M.

Bring the grandkids to the museum for a day of fun. They’ll enjoy an ice cream social and see *Snow White* performed by the Town Hall Arts Center. Best for kids (age 4–12) and their grandparents, but open to everyone.

No reservations needed

Historic Halloween

Saturday, October 25, 11 A.M. to 2 P.M.

Trick-or-treat around the museum and meet Coloradans of the past, like Buffalo Bill, Molly Brown and Elizabeth Rohn from the town of Keota (featured in our *Destination Colorado* exhibit).



Byers-Evans House Museum

**Colorado Plein Air
2014 “Paint Out”**

Saturday, September 6

For the Colorado Plein Air Arts Festival, artists of all experience levels create works in the open air on the museum grounds. Winners of a Colorado-wide juried competition will later be exhibited at the Denver Public Library and Byers-Evans House Museum Gallery. The public is invited to watch the Byers-Evans House’s last paint out of the summer. More information at www.gtmd.org.

Fort Garland

Fort Garland Museum

**Living History Fall Encampment
and Candlelight Tour**

Saturday, September 13, 9 A.M. to 9 P.M.

Sunday, September 14, 9 A.M. to 5 P.M.

The Fort Garland Memorial Regiment and the Artillery Company of New Mexico present two full days of activities and displays depicting nineteenth-century garrison life at Fort Garland. At sundown on Saturday, Jack Rudder leads a candlelight tour of the museum and tells museum ghost stories. Both days feature the Plein Air “Paint Out,” with artists painting outdoors on the museum grounds.

\$5 (includes admission to exhibits)

Trinidad

Trinidad History Museum

Harvest and Halloween Celebrations at Trinidad History Museum

Scarecrow Contest

Entries due Tuesday, October 28—Get entry forms for the Trinidad History Museum’s scarecrow contest starting October 7. Scarecrows will decorate the Hysterical Historical Harvest Trail in the Baca-Bloom Heritage Gardens. Free to enter

Hysterical Historical Harvest Trail

October 29 through November 7, 9 A.M. to 4 P.M. (closed Sundays)—See scarecrows, pumpkins and cornstalks, and learn fun facts about Hispano and Victorian harvest traditions. Free!

The Addams Family Trick or Treat

Friday, October 31, 3 to 5 P.M.—Spend Halloween at the Baca-Bloom Heritage Gardens, part of downtown Trinidad’s safe trick-or-treat.

Last Friday Art Trek

Friday, October 31, 5 to 8 P.M.—Enjoy the Hysterical Historical Harvest Trail through the Baca-Bloom Heritage Gardens as dusk turns to dark.

ADULT PROGRAMS

Denver

COLLECTIONS & LIBRARY PROGRAMS at the History Colorado Center

Stephen H. Hart Library & Research Center

Members \$4, nonmembers \$5

RSVP required. Call 303/866-2394, or register online!

Researching History Colorado’s Photography Collections

Tuesday, September 9, 1–2 P.M.—Want to do research in History Colorado’s photography collections? Megan Friedel and Melissa VanOtterloo show off our fantastic collection of over 1 million historic photos of Colorado. They’ll also teach you how to search for photos online and in the library and explain how to order prints. *(Limited to 20 people)*

Exploring the History Colorado Online Collection with Behind-the-Scenes Collections Tour

Monday, September 22, 1–2 P.M.—The new History Colorado Online Collection website (www.h-co.org/collections) launched this summer. It now has nearly 80,000 artifact and photograph records, and we’re adding more every day. Whether you want to use our collection for serious research or just for fun, this program with Melissa de Bie, director of collections management, will give you tips and highlight special features. Stay for a behind-the-scenes collection tour. *(Limited to 40 people)*

Hunting Down the Great Unknown: Navigating the History Colorado Library Catalog and New Online Collection Database

Tuesday, October 7, 1–3 P.M.—Much of History Colorado’s phenomenal collection of archives, artifacts and photographs is accessible through our research center. But how do you find out what’s in the collection? Are there any images of artifacts available online? (The answer is yes!) Join us for a demo of our two online search tools—the library catalog and our new online collection database. Patrick Fraker and Laura Ruttum Senturia reveal tips for uncovering treasures. *(Limited to 25 people)*

Denver Broncos Materials at History Colorado

Saturday, October 11, 1–2 P.M.—Librarian Patrick Fraker displays and discusses materials from History Colorado’s Denver Broncos collection, as well as other items related to football in Denver and the greater Rocky Mountain region.



Preserving Family Photographs

Monday, October 20, 1–3 P.M.—Feeling overwhelmed about how to care for and preserve your family photographs? Not sure where and how to store them? Photo archivist Emily Moazami presents a two-hour workshop where you’ll learn simple steps to preserve, store and organize your photos. *(Limited to 25 people)*

COLORFUL COLORADO at the History Colorado Center

Members \$4, nonmembers \$5 (unless otherwise noted)
Meet Colorado authors, History Colorado curators and others. Call 303/866-2394 to reserve your spot, or register online! All programs require a minimum number of participants and may be canceled if the minimum is not met 48 hours ahead of time. Early registration recommended!

A Titanic Clash over the Constitution

Constitution Day, Wednesday, September 17, 1 to 2 P.M.—
President Jefferson had two major reservations about early drafts of the Constitution: it allowed the president, if reelected, to serve for life, and it lacked a bill of rights. Jefferson insisted the Constitution include individual rights like liberty of the press and trial by jury in civil cases. Jack Van Ens portrays Thomas Jefferson, dressed in authentic eighteenth-century costume.



Big Year Colorado: Stories of Colorado Travels and Histories

Monday, September 22, 11 A.M. to noon—Inspired by the intense bird-watching practice of a “big year,” Jennifer Goodland is on a quest to see every Colorado community. She visited more than 800 distinct Colorado towns in the past three years. Her “big year Colorado” quickly turned from a simple desire to see every corner of the Centennial State to a history research business specializing in the life and culture of small towns. Listen to tales from little-known corners of the state, and share the small things that make you love Colorado.

Fort Garland

Fort Garland Museum

Highway Cleanup

Thursday, September 4, 8:30 A.M.

Meet at the picnic tables four miles east of Fort Garland to help clean up the highway. Enjoy a free, delicious breakfast at Fort Garland afterwards.

The Japanese Americans of the San Luis Valley

Wednesday, September 10, 6:30 P.M.

Bessie Konishi—a San Luis Valley native from La Jara, Colorado—explains the cultural and economic contributions of Japanese Americans to the region.

Platteville

Fort Vasquez Museum

Mountain Man Stories

Saturday, September 20, 6:30 P.M.

Spend an evening listening to “Possum” tell mountain man tales. Enjoy stories told, facts exaggerated, history remade—and maybe even questions answered.

Member \$9, nonmembers \$10 (includes refreshments)

Reservations Required: 970/785-2832



History Colorado's Tours & Treks Program Goes Global

History Colorado has always sought to explore the richness and connections all around us in this beautiful state. In an exciting expansion of our Tours & Treks Program, in 2015 we'll begin offering international tours to Colorado's sister cities. President Eisenhower created a sister-city program in 1956, with memories of the brutality and violence of World War II still fresh. Eisenhower believed a program to promote understanding and appreciation of cultural diversity across the world would lessen the likelihood of future conflicts.

Denver had a sister city relationship even before Eisenhower's official program: In 1947, Amanda Knecht—a teacher from East High School in Denver—traveled to Brest, France, and found a city still in ruins from the devastating bombings of World War II. On her return, she and her students raised money to rebuild the children's wing of Brest's main hospital. In 1948, this act of humanity—heedless of distance or cultural differences—was formalized in an official relationship. The people of these two cities found common ground and have built on it ever since. Today, every state in the nation has relationships with sister cities, creating lasting bonds reaching every settled continent.

From Aspen and Arvada to Cañon City, Steamboat Springs, Brighton and beyond, History Colorado begins a journey to explore the world's culture, history, gastronomy and more! We'll visit France to search out Colorado's first such international connection, and travel to two sister cities in Mexico: Puebla, sister to Colorado's Pueblo, and Cuernavaca,

another sister city of Denver. Along the way, we'll discover the myriad links Colorado maintains with the wider world.

Get your passport ready and come along! Look for more in upcoming issues of *Colorado Heritage*, or call Shawn Snow at 303/866-3683.

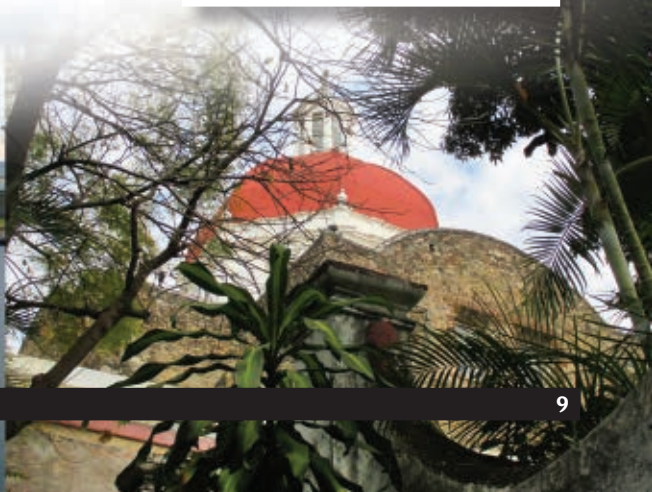
France Trip Highlights

- Two days of sightseeing around Paris
- D-Day sites in Normandy
- Brest's Rue de Denver, war memorial and museums
- Brittany's ancient standing stones
- The chance for a homestay with a French family



Mexico Trip Highlights

- Teotihuacan and other historic digs around Mexico City
- A visit to the Silver City of Taxco
- Strolling the streets in bloom in Cuernavaca, the city of eternal spring
- The largest Colonial-era city center in the New World in Puebla
- *Mole* and *pulque* tours



Making the History Colorado Online Collection a Reality

BY MELISSA DE BIE,
DIRECTOR OF COLLECTIONS MANAGEMENT AND REGISTRATION

On July 1, the new History Colorado Online Collection database launched. This part of our collections management database allows anyone with Internet service to search approximately 80,000 records that include a rich array of artifacts, photographs, and archives, all documenting the people and places of Colorado.

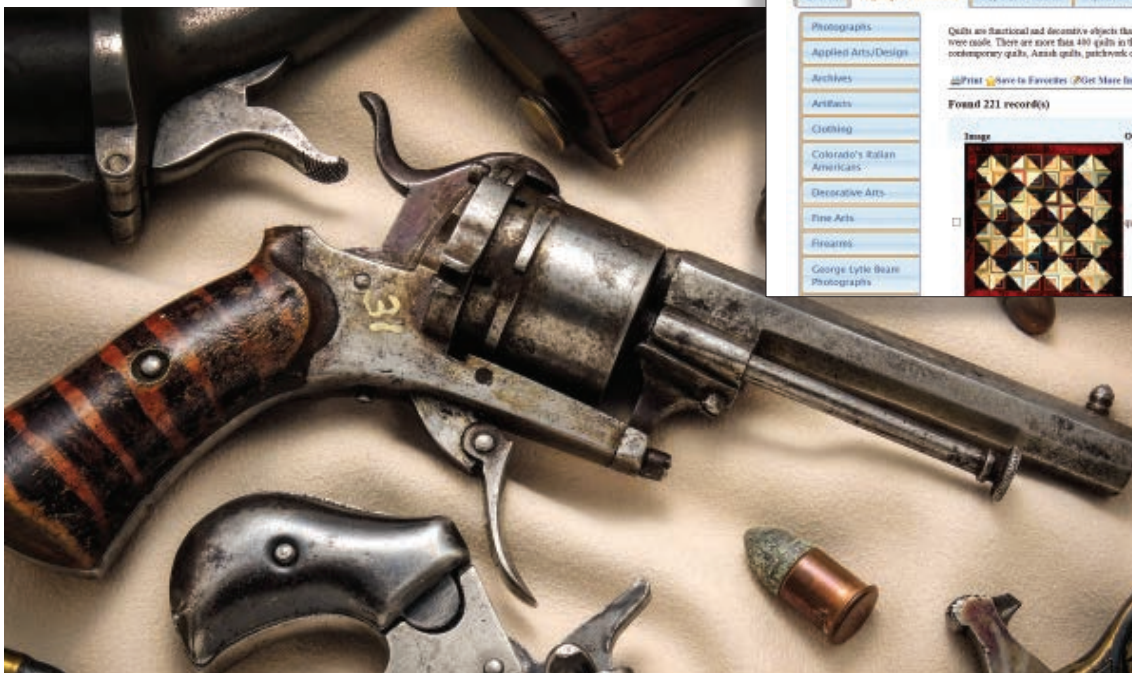
It didn't come easy! Almost a year in the making, the History Colorado Online Collection launch was part of a conversion from an outdated database to an updated version that offered an online option. We have millions of items in our collection, and visitors only get to see a glimpse of them when they visit the History Colorado Center or one of our regional sites. Exhibit space is limited—but online space isn't! Utilizing the online option with the updated database was a necessary and crucial step for us to provide our audiences with more access.

The Online Collection database features basic web search options that will be very comfortable for people to use. Our curators made key subject and format selections from the collection to highlight, such as Quilts, Mesa Verde, and 10th Mountain Division. We can add more highlights, and we can respond more quickly to current topics by listing popular searches like "what's on exhibit in Trinidad?" or a Union Station list to coincide with the opening of Denver's new Union Station transit hub.

If a user contacts us because they have more information, we can add it! If someone wants to know more or start a photo order for select records, they can email us! The Online Collection will always be changing because we're adding more images of the collection and more records every day.

The beauty of the Online Collection isn't just this new platform, but its flexibility. We're trying to open the doors even more to our collection. So, please—go to the site, try it out, and tell your friends about it! Find it here: h-co.org/collections

And for more information, to give us feedback, or if you have any questions, visit the Stephen H. Hart Library & Research Center Wednesday–Saturday, 10 A.M.–5 P.M., or contact us at cosearch@state.co.us or 303/866-2305.



“Pioneer Interviews” Reveal Hardship and Humor

BY LAURA RUTTUM SENTURIA,
LIBRARY DIRECTOR, STEPHEN H. HART LIBRARY & RESEARCH CENTER

Ever wonder about the daily life of a rancher in the 1800s? Curious what it was like to homestead in Colorado, or how your town came to exist? Records in the History Colorado collection tell many of these tales, often in the words of the people who lived them. The stories excerpted here are part of the “CWA Pioneer Interviews Collection.” Gathered in the 1930s, the interviews remain a valuable primary resource that enhances our knowledge of the lives of Coloradans up through the early decades of the last century.

In 1933, the Colorado Historical Society (today’s History Colorado) hired researchers through the New Deal’s Civil Works Administration (CWA) program, tasking them with information-gathering projects. Among these was the “CWA Pioneer Interview project.” Staff hired to travel the state throughout 1933 and ‘34 collected interviews, news clippings, and transcripts of local documents. They went to thirty-five counties and captured hundreds of reports covering everything from family homesteading to information about ghost towns, life in the San Luis Valley, personal interactions with famous figures such as Kit Carson and William Jackson Palmer, and relationships among settlers and the Ute, Cheyenne, Arapaho, and other Colorado tribes.

Cataloging Librarian Patrick Fraker has been poring over these interviews and finding stories of hardship, humor, and more than the occasional tall tale. These documents shed light on how Coloradans of the last century felt about their lives and each other.

After eighty years of these interviews being accessible only onsite at History Colorado, we are in the process of cataloging them individually and posting full-text scans of each in its entirety to our catalog. When the project is complete later this year, we’ll be able to share this incredibly rich collection of Colorado stories with people anywhere in the world.

You can find interviews already available by searching “CWA Pioneer Interview” in our online catalog: <http://c70003.eos-intl.net/C70003/OPAC/Index.aspx>

“I was preparing to get supper one Sunday evening and had built a fire in the kitchen range; a storm came up and a ball of lightning came down the stove pipe near where I was standing and rolled into a little room, called the pantry; the door being opened. This ball of fire exploded there, filling the room with smoke as though a gun had been fired in the room. No other damage was done other than the hole in the stove pipe.”

—PAM 341-10, Interview of Sallie J. Cheairs, Logan County

“I am afraid that I wrote something of the early history of Rangely too hurriedly. I’m afraid, from what I said about the Indians, that one might think them a dishonest people. I would not do them such an injustice, for anything. They are the most honest people that I know.”

—PAM 342-52, Letter from Mrs. C. P. Hill, Rangely

“... Let me say I have never lived in a country where the people were better, the water purer, the climate more healthful, and the coyotes howled more sweetly than at Burlington, Colorado.”

—PAM 350-29, C. J. Eatinger, Burlington

“We landed in Meeker on Sunday afternoon and the town was full of drunken cowboys riding up and down the street. I had never seen anything like that and decided I would not stay here very long. But after 46 years am still here.”

—PAM 342-22, Biography of J. R. Mathes, Rio Blanco County



Join History Colorado's Legacy Society by Making a Charitable Bequest

A bequest is a powerful gift that leaves a lasting legacy. By including History Colorado in your will or estate plan, you can inspire others to find wonder and meaning in Colorado's history, while helping create a sustainable and prosperous future for all Coloradans. Naming History Colorado as a beneficiary can also help you reduce or eliminate estate taxes.

There are several ways you can support History Colorado through your estate plans:

- Leave a specific dollar amount or asset to History Colorado
- Designate a percentage to be given through your will
- Give the remainder of your estate after you have provided for loved ones
- List History Colorado as a beneficiary of a life insurance policy or IRA

If you have already included History Colorado in your will, please let us know! We would like to thank you and

invite you to join our Legacy Society, which is a group of loyal supporters whose commitment to History Colorado helps ensure our plans for the future.

You can make a simple and transformational gift through your will or estate that costs you nothing during your lifetime. For more information, contact Rebecca Olchawa Barker, Associate Director of Major and Planned Gifts, at 303/866-4845 or Rebecca.Olchawa-Barker@state.co.us.

We recommend that you consult with your legal or tax advisor before making any type of planned gift.

Sample Language for Your Will

I give and bequeath to History Colorado, Tax ID #: 84-0644739, the sum of \$_____ (or _____% of my estate, or _____% of the rest and remainder of my estate) to be used for the accomplishment of its general purposes (or a specific purpose as indicated).



Meet a New Staff Member

Rebecca Olchawa Barker joined History Colorado in June as our Associate Director of Major and Planned Gifts. She is looking forward to partnering with individuals to help them learn how they can leave a lasting legacy to History Colorado. Prior to joining the staff at History Colorado, she worked at the Denver Museum of Nature and Science and National Jewish Health. Rebecca can be reached at 303/866-4845 or Rebecca.Olchawa-Barker@state.co.us if you have any questions about how you can leave a legacy for History Colorado.



Calendar

SEPTEMBER

4 Thursday

HIGHWAY CLEANUP
Fort Garland
See page 8.

5 Friday

PLEIN AIR FESTIVAL RECEPTION
Byers-Evans House Museum
See page 4.

6 Saturday

PLEIN AIR PAINT OUT
Byers-Evans House Museum
See page 6.

7 Sunday

GRANDPARENTS' DAY
CELEBRATION
History Colorado Center
See page 6.

9 Tuesday

RESEARCHING PHOTOGRAPHY
COLLECTIONS
History Colorado Center
See page 7.

10 Wednesday

JAPANESE AMERICANS
OF THE SAN LUIS VALLEY
Fort Garland Museum
See page 8.

16 Tuesday

WARTIME JAPANESE
CONFINEMENT
History Colorado Center
[See RACE pullout section.](#)

COLLECTIONS CLOSE-UPS
History Colorado Center
[See RACE pullout section.](#)

17 Wednesday

CLASH OVER THE CONSTITUTION
History Colorado Center
See page 8.

19 Friday

MEMBER-ONLY OPENING OF
RACE: ARE WE SO DIFFERENT?
History Colorado Center
See page 3.

20 Saturday

MOUNTAIN MAN STORIES
Fort Vasquez Museum
See page 8.

PUBLIC OPENING OF
RACE: ARE WE SO DIFFERENT?
History Colorado Center
See page 3.

22 Monday

COMMUNITY CONVERSATION
WITH JOURNALIST
MARIA HINOJOSA
History Colorado Center
[See RACE pullout section.](#)

COLORADO TRAVELS
AND HISTORIES
History Colorado Center
See page 8.

ONLINE COLLECTION TOUR
History Colorado Center
See page 7.

29 Monday

DENVER PRESS CLUB TOUR
See page 5.

30 Tuesday

ST. MARY'S ACADEMY TOUR
See page 5.

OCTOBER

2 Thursday

COMINGLE
History Colorado Center
See page 1.

3 Friday

PLEIN AIR FESTIVAL RECEPTION
Byers-Evans House Museum
See page 4.

4 Saturday

GHOST TOWNS OF
BACA COUNTY TREK
See page 5.

7 Tuesday

NAVIGATING THE NEW ONLINE
COLLECTION DATABASE
History Colorado Center
See page 7.

10 Friday

HISTORY COLORADO
ORGAN CRAWL
See page 5.

11 Saturday

DENVER BRONCOS MATERIALS
History Colorado Center
See page 7.

13 Monday

COLD WAR COLORADO
AND CIVIL RIGHTS
History Colorado Center
[See RACE pullout section.](#)

14 Tuesday

FWD: WHAT DOES THE
SCIENCE SAY?
History Colorado Center
[See RACE pullout section.](#)

18 Saturday

HOW TO TALK TO YOUR KIDS
ABOUT RACE
History Colorado Center
[See RACE pullout section.](#)

20 Monday

I'M NOT RACIST... AM I?
SCREENING
History Colorado Center
[See RACE pullout section.](#)

PRESERVING FAMILY PHOTOS
History Colorado Center
See page 7.

21 Tuesday

A CONVERSATION WITH
FREDERICK DOUGLASS
History Colorado Center
[See RACE pullout section.](#)

22 Wednesday

CAPITOL HILL
HORROR STORIES TOUR
See page 5.

25 Saturday

HALLOWEEN CEMETERY CRAWL
See page 5.

HISTORIC HALLOWEEN
History Colorado Center
See page 6.

27 Monday

HOMES OF EARLY BLACK BOULDER
CITIZENS PRESENTATION
History Colorado Center
[See RACE pullout section.](#)

31 Friday

ADDAMS FAMILY TRICK OR TREAT
Trinidad History Museum
See page 7.

LAST FRIDAY ART TREK
Trinidad History Museum
See page 7.

Repeated Events

STORY TIME
History Colorado Center
September 3 and October 1
See page 6.

ENCAMPMENT AND
CANDLELIGHT TOUR
Fort Garland Museum
September 13 and 14
See page 6.

Montoya Ranch: Hispanic Heritage in the Huerfano River Valley

BY LYLE MILLER, STATE HISTORICAL FUND OUTREACH SPECIALIST

Before there was a town of Huerfano Canon, there was Fort Talpa. Sitting in a picturesque valley west of Walsenburg, the land was part of the huge Vigil St. Vrain land grant. A patent deed issued for 167 acres to Victor Montoya in March 1887 included the site of the fort. By that time, the town (then known as Talpa) was growing: it would one day boast a dance hall, school, two churches, and several businesses.

Settlers from New Mexico typically were on friendly terms with native peoples, but things had become tense with 1860s conflicts. Fort Talpa appears to have begun as what was to be a fortified rectangular plaza with a covered breezeway for soldiers and horses. The large basement rooms (rare in an adobe structure) provided storage for provisions. The viga logs and thick adobe walls reflect a great deal of labor—especially as the logs had to be brought in from mountain forests ten to fifteen miles away. The Montoya family made improvements and additions and, in the Hispano tradition, raised sheep that pastured on the property and were kept in pens and corrals. The Montoyas also added a cabin for the sheep herders.

By 1908, Montoya had made a purchase agreement with Asperidan and Louise Faris, Lebanese immigrants. The Farises were operating a post office on the site by 1910 and fully owned it by 1912. The town name changed to Farista—in part to alleviate confusion with Talpa, New Mexico. The Farises' changes to the building

accommodated the post office and a general store; they also added a porch and put a wood shingle hip roof over the original flat dirt roof.

Today, the Fort Talpa/Montoya Ranch adobe is one of the few remnants of Farista. It sits beside a modern highway—a route that's been a thoroughfare for centuries. It doesn't look much like a fort anymore; rather, it stands as witness to the efforts of Hispano emigrants from New Mexico who settled in the rich farmland of the Huerfano River Valley. Historic sheep-raising facilities, an irrigation ditch, and remnants of outbuildings still speak to the region's Hispano settlement, agriculture, and architecture.

The History Colorado State Historical Fund has provided funding for a Historic Structure Assessment; a recent grant for construction documents and much-needed repairs will further stabilization efforts. The history within this property is extraordinary, and it has been listed on the National Register of Historic Places and included in Colorado Preservation Inc.'s most recent list of Colorado's Most Endangered Places.



New Listings

in the National Register of Historic Places

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

Antlers Café and Bar

40 & 46 Moffat Avenue, Yampa, (5RT.1254)

The circa-1903/1904 Antlers Café and Bar in Yampa was initially listed in the Colorado State Register of Historic Properties on March 11, 1998. Antlers is locally significant under Commerce for the period 1904 to 1964 as the main stopping place along the historic road now known as the Flat Tops Scenic Byway and as a longtime community establishment for food and drink. The building is further significant architecturally for the period 1904, when it was constructed, to 1941, the date of the last significant modification—the addition of a small storage shed to the south. Antlers Café and Bar is an excellent intact example of a one-story false front vernacular wood frame



commercial building with a decorative cornice and large storefront windows.

Historically, the property, along with the adjacent Antlers Hotel (destroyed by fire in 1952), served as the main stagecoach stop between Wolcott and Steamboat Springs between 1904 and 1908. The property's evolution from saloon to pool hall, bar with gambling, and, finally, to café and bar mirrored the times and met the changing needs of the community.

Mike and Emily Benedick purchased the property and business from Mike's brother-in-law in 1937, operating it until 1996. In 1997, two old friends bought and revived the business as a gathering place for the community. They made minimal upgrades to the plumbing and electrical systems and to the kitchen.

Good to Know

Properties listed in the National or State Register may be eligible for investment tax credits for approved rehabilitation projects. Listed properties may also be eligible to compete for grants from Colorado's State Historical Fund. These grants may be used for acquisition and development, education, and survey and planning projects. The next nomination submission deadline is January 30. For information, call 303/866-3392.

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

Do you know this building?

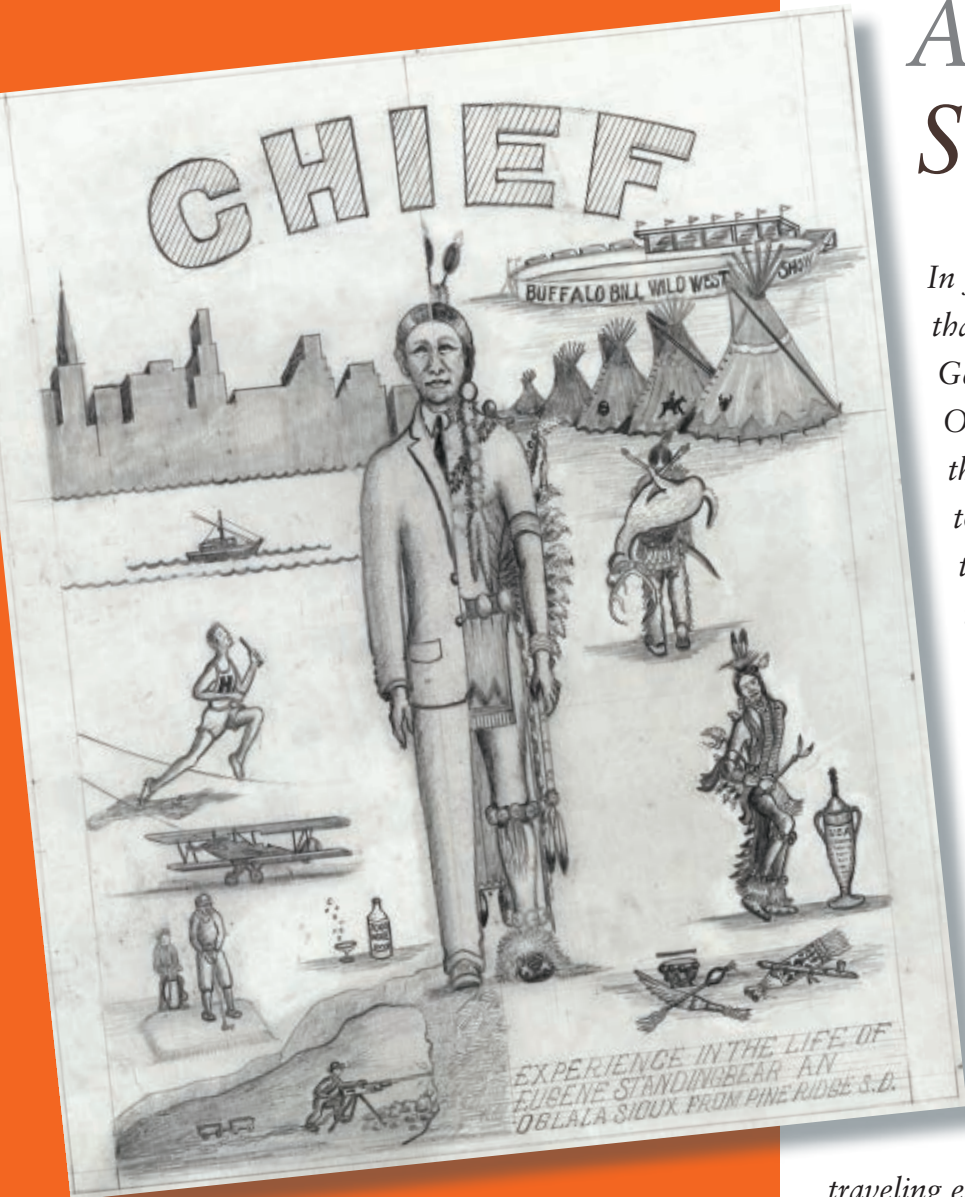
- | | | |
|-----------------|-----------------------|-------------------------------|
| 1. Where is it? | 2. When was it built? | 3. What was its original use? |
| a) Akron | a) 1897 | a) Opera house |
| b) Anton | b) 1900 | b) Mercantile store |
| c) Antonito | c) 1912 | c) Wagon and buggy showroom |
| d) Ault | d) 1925 | d) Lodge hall |



Answers on page 32

BETWEEN TWO WORLDS

The Life and Art of Eugene Standingbear



In January, History Colorado received more than 300 drawings by Sioux artist Eugene George Standingbear, a gift to Jennifer Okada from the artist in the 1970s. Among the drawings is one that clearly speaks to Standingbear's life in two worlds. In the drawing, Eugene divides himself in two: half of him wears traditional Indian clothing and is surrounded by images reflecting his life as a Sioux Indian, while half of him wears an Anglo man's suit, with images of his experiences outside the reservation. Even without knowing the details of Standingbear's life, the viewer can see that his identity was shaped by race and two very different cultures.

The drawing was the impetus for including some of Eugene Standingbear's collection with the traveling exhibit *RACE: Are We So Different?*—on view at the History Colorado Center from September 20 through January 4.

In his drawing *Chief*, circa 1970, Standingbear added the notation: "Experience in the life of Eugene Standingbear, an Oglala Sioux from Pine Ridge S.D." Images depict a cityscape, ship, tipi, track, hunting, airplane, golf, drinking, dancing, trophy, traditional artifacts, and a mining scene—all aspects of Eugene's life.

(continued on page 17)

BY ALISA ZAHLLER

On November 24, join author and curator Alisa Zahller for an up-close look at the works and worlds of Eugene Standingbear. See the *RACE* center pullout section.

RACE

Are We So Different?

Collection donor Jennifer Okada's family had met Standingbear in Keenesburg, Colorado, in the 1960s. Jennifer's parents—Isamu "Sam" and Katsumi "Katsie" Okada—owned a pharmacy across the street from a bar where Eugene worked. Over the years Eugene and the Okadas enjoyed a strong bond. Most likely, the families were connected by similar life-changing experiences—occurring over generations and affected by race.

Sam Okada was born in Salinas, California, in 1934, the son of a Japanese-born lettuce farmer and his Japanese immigrant wife. After Japan declared war on the United States in December 1941, all of his father's investments were seized. His father was forced to sell everything at a huge loss and, as a result of Executive Order 9066, faced deportation with his family to an unnamed internment camp. Sam's father chose not to go to the relocation center. Instead, the Okadas came to Colorado, where the entire family worked as farm laborers.

These were difficult, frightening times for the family. In California, before the war, they had lived in a predominantly Japanese and Chinese community with Asian-owned businesses, Buddhist and Christian churches, and the freedom to speak Japanese. But in Colorado, the Okadas started anew: living in new towns with limited work opportunities in a new climate with harsh winters, and surrounded by strangers, many of them hostile to Japanese people, refusing service to them in stores, restaurants, and businesses.

After many moves, the family settled in Prospect Valley, near Keenesburg. Though they were one of the only Japanese families in the area, the community welcomed them. Sam's father farmed as a sharecropper, raising sugar beets and vegetables. Success came, and he sent all four of his children to college: Tsuyoshi became a doctor of medicine, Masahito a doctor of philosophy, Mary Jane a teacher, and Sam a pharmacist and businessman.

Graduating from Boulder in 1956, Sam went to work at Keene Drugstore in Keenesburg. He married Katsie Kishiyama in 1958; in 1959 he bought the store. Katsie and Sam Okada gave generously to their community, donating land for a community clinic. Now living in Denver, the couple returns to Keenesburg often. Sam has vivid memories of his childhood during World War II and, like his father, adapted to a new life and thrived while holding onto his heritage.

Eugene Standingbear likely used this photo as the basis for this circa-1975 self-portrait. The photo shows Eugene as the outside world saw him; the drawing shows the artist as he saw himself.



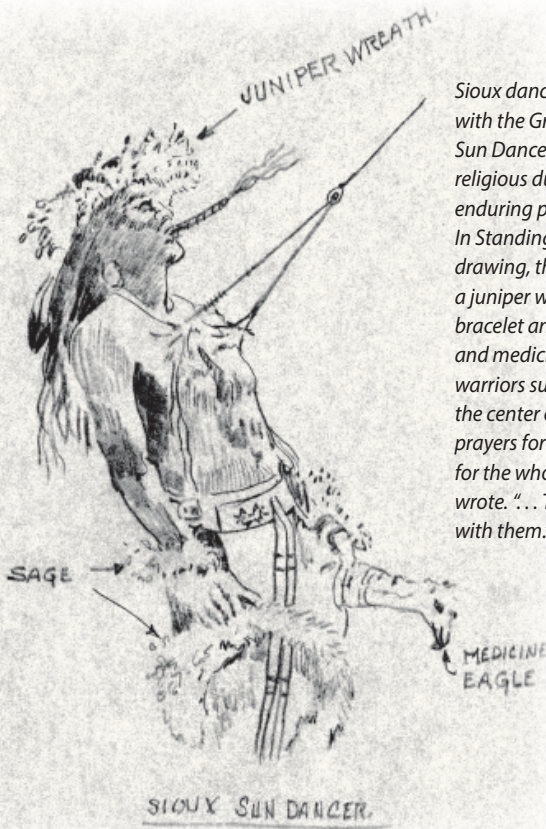
American Indians returning to the reservation often found themselves between two cultures, never fully accepted by either.

Like Sam Okada and his father, so were Eugene Standingbear and his father, Luther Standing Bear, caught between two worlds. By the time Luther was eight, in 1876, his people were confined to Sioux reservations.²⁸ Other changes followed: the disappearance of the buffalo (replaced in time by cattle); the push to make American Indians farmers rather than nomadic hunters, which resulted in a change from eating

what nature provided to eating what the U.S. government provided (including flour, sugar, and alcohol); agency police and the establishment of the Bureau of Indian Affairs; government support of missionaries and the outlawing of the traditional Sun Dance; and government education programs aimed to rid Indians of the old ways and assimilate them to Anglo culture.

The blending of cultures on the reservation was a serious challenge, as many American Indians in Luther's day resisted the changes forced upon them—viewing Anglo ways and those who adopted them with skepticism. Later, in his son Eugene's time, Indians returning to the reservation often found themselves between the two cultures, never fully accepted by either.

²⁸Sioux was a term given to Luther Standing Bear's people after white contact. Prior to contact, his parents and other members of their Great Plains tribe referred to themselves as Lakota. Today, many still prefer the name "Lakota" over "Sioux."



Sioux dancers communicated with the Great Spirit at the Sun Dance. The dance was a religious duty, symbolizing that enduring pain was part of life. In Standingbear's circa-1975 drawing, the Sun Dancer wears a juniper wreath and sage bracelet and holds a sage wreath and medicine eagle. "The Sioux warriors suffering at the poles at the center of the lodge offered prayers for their loved ones and for the whole world," Eugene wrote. "... To see them is to pray with them."

When I was in different schools I [kept] a dream in the back of my head that someday I will be a known artist. That thought or dream never left me for the rest of my days. . . .

—Eugene Standingbear, about 1977

A self-taught artist, Eugene George Standingbear began drawing in his youth. Pen and paper in hand, he sketched at his mother's side while she did beadwork. Eugene also painted, sang, acted, and danced. In his lifetime these art forms kept him connected to his American Indian heritage. They also reflected his life experiences—the joyful and the sorrowful.

The son of Sioux Chief Luther Standing Bear and Laura (Cloud Shield) Standing Bear, Eugene Standingbear* was born in 1906 on the reservation at Pine Ridge, South Dakota. At the time of his birth, both of his parents had children from previous marriages.

*According to descendants, Eugene Standing Bear became Eugene Standingbear in the late 1920s. When he tried to open a bank account in Pawhuska, Oklahoma, he was told that having two last names on an account was not permitted. Some of his grandchildren have changed their names back to "Standing Bear."

Eugene's father, Luther, was born in a time of great change for American Indians. After a traditional upbringing, he left his home on the Rosebud Reservation at age eleven to attend the Carlisle Indian School in Pennsylvania. A federal boarding school for Native American children, the Carlisle aimed to "civilize" students; part of this process included making the children "whiter" by cutting their hair and giving them new clothes and a new name. Luther gave up his Lakota name, Ota K'te, selecting "Luther" from a blackboard. Conforming to the Anglo tradition of having both a first and last name, "Standing Bear" was given to him from school registration rolls that noted Ota K'te as "son of Standing Bear."

While learning to speak, read, and write English, students also had to learn a trade. Luther's was business, and for a time he worked as a clerk in John Wanamaker's department store in Philadelphia.

In 1884, Luther left Carlisle and returned home to South Dakota, where he took a job as an assistant at the Rosebud Agency reservation school. He married Nellie DeCory, the daughter of a Canadian businessman and a Sioux mother. They had six children. In 1890, Luther moved with his family (including his father and brothers) to Pine Ridge, South Dakota; Luther's father decided to take his U.S. government land allotment at Pine Ridge. A year later, Luther was principal of the reservation school. He also worked as a minister, rancher, and clerk in his uncle's dry goods store, where he established a post office—although as an Indian, he couldn't serve as postmaster. Luther took care of the daily business and organized public meetings at the store for discussions of treaties and current events.

Around 1901, Luther married his second wife, Laura Cloud Shield, a fellow Carlisle student.

A short time later, their first child, Luther Jr., was born. In 1902, Luther took a job as an interpreter, chaperone, and performer in Buffalo Bill's Wild West show. The show opened in London in December 1902. Laura and Luther Jr. not only traveled with Luther, they also



Eugene Standingbear's father, Luther Standing Bear, in 1891

performed in the show. A circus-like attraction, the show traveled in the United States and Europe, feeding the public's fascination for the exotic and for romantic notions of the disappearing western frontier.

While touring with Buffalo Bill, Luther and Laura Standing Bear's second child was born, a daughter they named Alexandra. Born in Birmingham, England, she made the papers. A day later, she was part of the show—Laura held Alexandra on an Indian cradle while people filed past the side-show, dropping money in a box. Eleven months after leaving for Europe to tour with Buffalo Bill, Luther and his family returned to Pine Ridge. Sadly, both Alexandra and Luther Jr. died the following year.

In 1905, Luther Standing Bear was chosen as chief of his tribe, the Oglala Sioux. But his time as chief was short-lived. In his 1928 book *My People the Sioux*, Luther explained:

With all my title of chieftain, and with all my education and travels, I discovered that as long as I was on the reservation I was only a helpless Indian, and was not considered any better than any uneducated Indians—that is, according to the views of the white agent in charge of the reservation.

In 1907, after becoming an American citizen, Luther decided to leave his family. Citizenship meant freedom to leave the reservation but only for Luther, not his family. Certainly a difficult decision, it was not a unique one. In the end, Luther found that he could serve his people better by moving off the reservation.

In 1912, Luther settled in southern California, where he found work as a lecturer, consultant for movies, and actor. His film debut was in the movie *Ramona* in 1916. For the next twenty-three years he appeared in westerns playing both Indian and non-Indian characters. A member of the Screen Actors Guild, he advocated for the hiring of more Native American actors in Hollywood. In 1936 he helped create

the Indian Actors Association, whose aim was to protect the rights of Native American actors and fight against roles that ridiculed them.

Clearly seeking to educate the public about Lakota people and culture, and the impact of the U.S. government on native people, Luther wrote four books between 1928 and 1934: *My People the Sioux*, *My Indian Boyhood*, *Land of the Spotted Eagle*, and *Stories of the Sioux*. The books

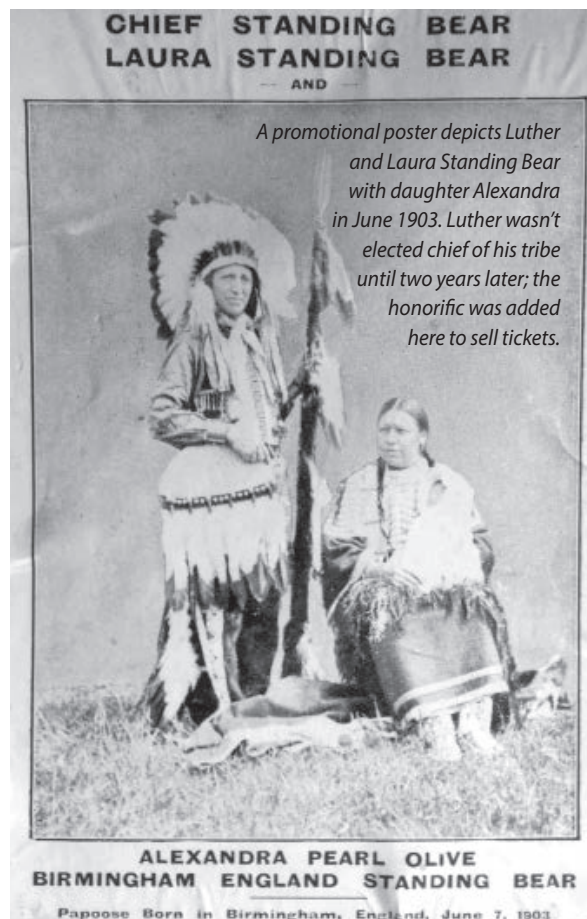
conveyed his belief that white people had much to teach Indians, and that Indians had much to teach whites. The books also spoke of his belief in reservation job opportunities, bilingual education, and the teaching of Indian history in schools. The books ultimately helped create support for changes in U.S. government policies toward Native American people.

Eugene Standingbear's mother, Laura Standing Bear, had also experienced life in both Indian and Anglo worlds. Like other children at Carlisle Indian School, she was forced to give up her language, traditions, beliefs, and family. She was also introduced to Catholicism—a teaching that obviously stuck with her, as she later baptized her children into the Catholic faith. By 1902, Laura was traveling in Europe with second husband

Luther. After Luther's departure in 1907, she stayed on the reservation for a time before returning to Europe to travel with Buffalo Bill's Wild West and, later, Colonel Cummins' Wild West Indian Congress and Rough Riders of the World.

As for young Eugene Standingbear, when not traveling Europe with his mother, Laura, he stayed with her brother's family near the Porcupine Station on Pine Ridge.

Eugene's uncle, White Bull Number 2, was like a father to him, offering spiritual guidance and teaching him traditional Sioux ways: sign language, lodge dances, traditional dress, the use of the bow and arrow, and how to ride a horse. Uninterested in the white man's ways, White Bull Number 2



never learned English and refused to hear the words of Christianity. He never let the reservation missionaries come to his home, and when his sister Laura tried to baptize his children, he scrubbed their foreheads to wash away the bad magic. Likewise, the idea that there was only one good spirit (God) and one bad spirit (the Devil) and that only clergymen could directly communicate with God, made no sense to White Bull. Instead, he spoke with the many spirits—including Wakan Tanka, the Great Spirit—anytime he felt like it.

In 1914, Eugene’s mother remarried and the family moved to the Omaha reservation in Macy, Nebraska. Eugene’s new stepfather, Levi Levering, owned a small general store and worked for the government as a chief clerk on the reservation. Levering was wealthy by reservation standards: The family lived in a five-bedroom, two-story frame house with a crystal chandelier, coal-burning stove, and phonograph; the Levering children—including Eugene—often wore knicker suits, high-top shoes, and Buster Brown hats.

Eugene entered the government-mandated Pipestone Boarding School in Pipestone, Minnesota, in 1914 as a second-grader. Subjects included spelling, language, history, civics, manners, math, hygiene, reading, writing, and drawing. He also learned the occupations of farming, carpentry, masonry, painting, engineering, blacksmithing, gardening, and shoe and harness repair.

Eugene Standingbear’s experience at Pipestone included living in a dormitory, belonging to an Omaha-Winnebago gang (a necessity at the school for protection and to secure food), eating meals of brown gravy, bread, and syrup, and getting a whipping from the school disciplinarian for stealing food from the commissary.

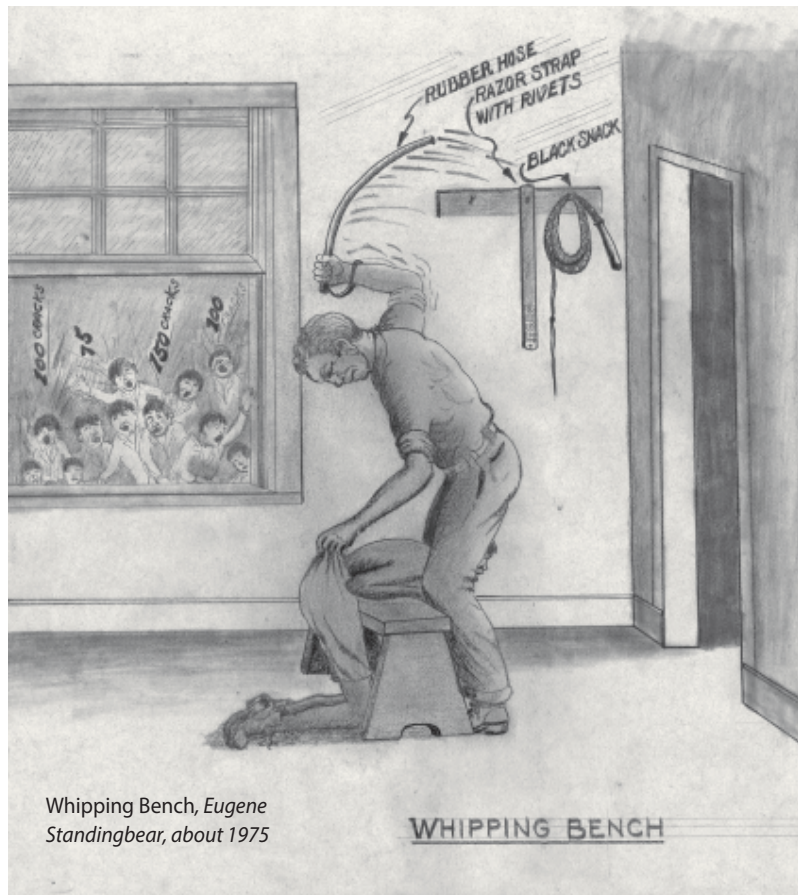
After visiting Pipestone, Eugene’s mother and stepfather wrote to Washington to notify the government of the poor conditions at the school. Things improved for Eugene. Still, the superintendent denied that the complaints were warranted and, as a result of the incident, refused to let Eugene travel home the following summer or allow his mother to visit again. Unable to visit her son, Laura sent letters, money, and gifts. In 1917, she requested that he be transferred to Carlisle, and he was. But when Carlisle closed in 1918, Eugene returned to Pipestone.

In 1919, as a sixth-grader, Eugene left Pipestone at the request of his mother and transferred to the Santee Bible School in Santee, Nebraska.

The goal of the Santee Bible School was to produce Christian missionaries who would return to their Sioux reservations and spread the word of God. The path of conversion was not for Eugene, although he did learn about the newspaper business as the school published three papers, two of them in Sioux.

By 1922, Eugene, age sixteen, was spending his nights playing drums for a honky-tonk band. He welded a drum rack to the back of his Model-T touring car and traveled with other Sioux musicians to gigs in Nebraska and South Dakota. By day, he worked as a rodeo clown. One day while working the Martin Fair and Rodeo in South Dakota, Eugene, dressed as a clown, found himself on a racetrack with runners heading his way. With the crowd cheering him on, he joined the race and won. Watching from the stands was Artie Artichoker, a top Winnebago athlete who’d been a football star at Carlisle. After the rodeo footrace, Artichoker recommended Eugene for a scholarship; before summer was over, Eugene had a track scholarship to attend high school at Haskell Indian Industrial School in Lawrence, Kansas (today’s Haskell Indian Nations University). There, he learned his skills as a draftsman.

In 1926, after his third year at Haskell, Eugene traveled



Whipping Bench, Eugene Standingbear, about 1975

to Oklahoma with fellow Haskell student Fred Lookout to spend the summer with the Lookout family. Eugene's father, Luther, and Fred Lookout (elected Principal Chief of the Osage tribe in 1916) had gone to school together at Carlisle. A short time later, Eugene met Mary Lookout. The couple married—first receiving a traditional Osage marriage and later a blessing by a Catholic priest.

The Lookouts were a family of means—oil on Osage lands had resulted in instant wealth for the tribe. With his marriage, life changed for Eugene, a poor boy from a poor tribe. The couple bought a large home in Pawhuska, Oklahoma; employed a cook, maid, groundskeeper, stock hands, and chauffeur; attended black-tie parties; played golf and bridge; and took summer-long vacations to Colorado Springs, traveling in a fleet of limousines. Eugene even learned to fly planes. The family was well-connected to businessmen such as W. G. Skelly (founder of Skelly Oil Company) and Frank Phillips of Phillips Petroleum, both of whom were adopted into the Osage tribe. The Lookouts also had political connections: in 1929 they traveled by train to Herbert Hoover's inauguration, and in 1937 Eleanor Roosevelt visited the Osage reservation and the Lookout family.

Eugene enjoyed life on the Osage reservation for many years, but then, in 1937, he left reservation life, his wife, and his son behind. His reasons are unclear. Mark Macy, author of an unpublished biography of Eugene Standingbear, writes that when Eugene married into a wealthy family at twenty,

. . . the American dream had fallen into his lap. He let it rest there until he was thirty. By then it was becoming a nuisance, an awkward burden, so Gene stood up to walk away, and let the American dream fall to the dirt. At the peak of the Great Depression Gene left his family, security and wealth on the Osage reservation, and struck out to search for a new dream, one that he could build.

With life on the Osage reservation behind him, Eugene found a job as a miner in northeastern Oklahoma's lead and zinc mines. A short time later, he found himself in Meade, South Dakota. Depressed and drinking, he ended up stealing a parked car left running. He drove it to Oklahoma, where the FBI caught up with him. Convicted of theft, Eugene went to prison for almost two years.



Eugene, George, and Mary Lookout Standingbear, about 1931



Clockwise from top left: Mary Lookout Standingbear; Eugene Standingbear; unknown; Mary's mother Julia; unknown; Franklin Revard; Chief Fred Lookout (Mary's father); Frank Phillips; Mary and Eugene's son George (on cradleboard); and Pawnee Bill, about 1930.

Around 1941, Eugene moved to Kansas City, where he found work as a mechanical and general draftsman. When World War II broke out, he was rejected by the draft for health reasons and his prison record. Later, he assembled B-25 bombers for the Air Force. In Kansas City, he met his second wife, Velma. According to Eugene, it was love at first sight. The couple moved to Bremerton, Washington, where Eugene worked as a designing engineer at Puget Sound Naval Shipyard. By 1944, he was also working as a commercial fisherman. In time Eugene and Velma opened a restaurant—the Colonial House—fulfilling a longtime dream of Velma's.

In 1949, Eugene Standingbear's life changed again. After a painful divorce from Velma (who'd had an affair), Eugene made his way to Billings, Montana, where he worked building oil refineries. Soon, his life was consumed by alcohol. At age forty-three he walked away from success, his heritage, and a life of adventure. Unable to work, he roamed—to Los Angeles, San Diego, Denver, Tulsa, Omaha, Chicago, Sioux City, Seattle—always seeking a little money to buy the next drink. Often homeless and sick, he slept in parks, tunnels, pits, loading docks, and boxcars.



Eugene stands outside the bar where he worked in Keenesburg, around 1965.

In 1960, a niece of Eugene's died of alcoholism in Denver and, with Frances's death, something opened inside him. Memories came back of giving Frances piggy-back rides as a child, and of the beautiful way she played piano as a woman. He recalled how her mind and spirit were taken by alcohol and, for the first time in ten years, Eugene felt the emptiness of his own life. But soon he was drinking again. Days of binge drinking put him in the hospital with double pneumonia. The doctor told him another drink would likely kill him. This time, Eugene gave alcohol up for good.

Two people helped Eugene on his path to sobriety. The first was his niece Frances's husband, Julian Pokrywka, who supported him on the road to recovery and gave him a job in his tavern in Keenesburg. Even surrounded by liquor, Eugene stayed sober. The second was a Catholic priest who introduced him to the life and teachings of Kateri Tekakwitha, the church's first Native North American saint. An Algonquin-Mohawk, she was orphaned as a child, survived smallpox, left her people to practice her faith, and devoted her life to helping others. Eugene found strength and guidance in his own mixture of Catholic teachings and ancestral religion.

Forgiving those who had caused him pain, and forgiving himself for the harm he'd done to others, Eugene found his way back to society. He also realized that despite Anglo attempts to rid him of his heritage, that heritage was an inseparable part of him. Like his father, Eugene had worked hard to learn white customs and ways, but in the end he could not let go of his past. His heritage was in his blood.

And, like his father, Eugene's instincts were nomadic;

to stay on a reservation was impossible. To survive, Eugene had to live between two worlds. Meanwhile, times were changing, and American society was increasingly aware of past injustices and the contributions of his people—their art, their religion, and a way of life that embraced the proper use and respect of the land and nature.

Nicknamed "Chief" by non-Indians based on his race, Eugene Standingbear was never elected chief of the Oglala Sioux and never returned to reservation life full time. Instead, he found that he could serve society by preserving the history, traditions, and culture of his people. After moving to Keenesburg, Eugene spent much of his spare time painting, drawing, singing, dancing, lecturing, and making television appearances. In 1979, Eugene explained his efforts best:

We old Indian artists appreciate the past Indian's spiritual character, his individualism, his mobility, his respect for nature and his philosophy. We respect the folkways and the ceremonies of the tribes that command their interests. We are inspired by the beauty, graciousness, and the meaningful ceremonialism of the primitive unsophisticated people, the North American Indian.

We serve the society through our accurate depiction of Indian life. Society is beginning to appreciate the American Indian and his contributions to the World.

Around 1975, Eugene retired and moved to Roggen, Colorado. But his efforts to preserve his heritage continued. In addition to drawing and painting, Eugene sang, played several instruments, and danced. His group, the Standing Bear Dancers from Rosebud, South Dakota, included some of his relatives. They performed at such venues as parks in Denver and, in 1975, at the Festival Caravan of the Bonfils Theater of the Denver Center for the Performing Arts.

All the while, Eugene kept his eye out for imposters. With a change in attitude came those looking to make money on fake trinkets and inaccurate writings, and actors pretending to be Indian to win jobs. In 1977 Eugene returned to acting, taking the part of a medicine man in the television show "Grizzly Adams." He also produced an original prayer song for the show that was spoken in Sioux. Translated, it said: "When my people [the Sioux] depend on me it rests heavily on my shoulders, so I ask the young Standingbears to brace themselves, for in that way I will have the strength

to carry on.” Eugene tailored the prayer for a scene in which he appeared with a bear, seeking internal strength to help his people. Recognizing the power of television to reach great numbers, he fought stereotypes of Indians as savages and deadbeats.

The “Grizzly Adams” part was not his first acting job; his first was some fifty years earlier in the summer of 1925, when he traveled to Cheyenne to play an Indian in a fight scene in the movie *Pony Express*. Between 1925 and 1955, he worked in the film industry on occasion. Eugene was likely introduced to the industry by his father, who was a technical advisor on Indian movie sets in Hollywood. Eugene witnessed firsthand how actors who looked the part won out over American Indians and how film studios cared little for authentic dress, language, and customs. In fact, in the late 1970s he auditioned for a part as an extra in the mini-series “Centennial,” some of which was filmed in Weld County, Colorado; he read and sang traditional songs but the casting crew questioned his accent and gave the part to a blue-eyed Anglo man.

Eugene Standingbear’s last television role was in 1979, when he played a Sioux medicine man in the miniseries “The Chisholms, Part II,” filmed at Bent’s Old Fort near La Junta, Colorado. The producer gave Eugene free rein to perform an authentic healing ceremony.

The show aired in January 1980. Six months later, Eugene Standingbear died on July 11, 1980, in Greeley.

Thirty-four years after his death, Eugene Standingbear’s dream of being recognized as an artist has come full circle. His art and life, and the impact of race on his people and his own identity, are still relevant today. Connected to his life experiences—from the peak of happiness, to the depth of despair—his writings, dance, music, and visual art have done what he desired them to do: provide a better understanding of him as an individual, preserved his American Indian heritage, taught younger generations the value of respect for others who may come from different backgrounds, and served as a reminder that people, even from different races, cultures, traditions, and religions, can learn something from each other if, despite their differences, they are willing.

For Further Reading

The author’s sources include Charles Eldridge Griffin, *Four Years in Europe with Buffalo Bill*, 1908; “Indians Die in a Wreck,” *The Daily Review* (Decatur, Ill.), April 7, 1904; Luther Standing Bear, *My People the Sioux*, 1928; Luther Standing Bear, *My Indian Boyhood*, 1931; Eugene Standingbear, Student Case Files, 1910–54, Pipestone Indian School, Records of the Bureau of Indian Affairs, Record Group 75, National Archives at Kansas City; U.S. Indian Census

Rolls, 1885–1940; 1940 United States Census Record, Eugene Standingbear; “Indian Offers the Real McCoy,” *The Denver Post*, August 13, 1975; Mark Macy, “Chief: Experiences in the Life of Eugene George Standingbear, an Oglala Sioux” (unpublished manuscript), March 28, 1977; “Weld Man Returns to Moviedom in Popular TV Series,” *Town & Country News* (Greeley, Colo.), October 20, 1977; “Indian Adventurer Makes Lifelong Hobby a Career,” *Greeley Tribune*, August 25, 1978; *Authentic Indian Art*, an exhibit at the James A. Michener Library, July 11–August 11, 1979; Mae Sakasegwa, editor, *The Issei of the Salinas Valley: Japanese Pioneer Families*, 2010; “Eugene

Standingbear Honored at Greeley” (citation unknown); History Colorado Eugene Standingbear Collection (2014.31 and R.136.2014).



Actor Robert Preston (left) joins Eugene Standingbear on the set of the TV miniseries “The Chisholms” at Bent’s Old Fort, 1979.

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ST. MARY'S ACADEMY

150 Years of Courage, Tenacity and Vision

BY SISTER REGINA DREY SL

Amid tearful farewells and prayers for a safe journey, three travelers left Santa Fe, New Mexico, on June 22, 1864, for a five-day journey by mail coach that would change dusty Denver City forever. Sisters of Loretto Joanna Walsh, Ignatia Mora, and Beatriz Maes-Torres would make history at a time when education was taking hold and Catholic sisters were an anomaly in the Colorado Territory. They would found St. Mary's Academy, which has continuously educated Denver for 150 years.

The arrival of the mail coach at the Sisters' convent on the morning of June 22, 1864, brought Father Joseph P. Machebeuf's dream of establishing a Catholic school in Colorado Territory one step closer to reality. In 1860, Machebeuf had left Santa Fe to head the Catholic Church in the Colorado and Utah Territories. He and his fellow Frenchman, Father Jean B. Raverdy, traveled to Denver City to establish St. Mary's Church. Located at Fifteenth and Stout Streets, the church was a precursor to Father Machebeuf's efforts to establish schools.

Father Machebeuf invited the Sisters of Loretto to help start a school in Denver. The Sisters, whose order was founded on the Kentucky frontier in 1812, inspired him, and he believed they reflected the kind of resilience and courage the city needed at that time. He knew of the Sisters' work in starting Our Lady

Two Sisters and students pose with their string instruments on the front steps of their new building on the first St. Mary's Academy campus.

of Light Academy in Santa Fe in 1852. Their tenacity and bravery was familiar to him—in 1858 he had accompanied four Sisters on the hazardous route from Kentucky to Santa Fe. As it happened, in that group he made the acquaintance of Sister Joanna Walsh, who six years later would be one of the founders of St. Mary's Academy.

Sister Joanna, along with Sisters Ignatia Mora and Beatriz Maes-Torres, left for Denver with their few possessions packed in a single trunk. Santa Fe was a beloved home for the New Mexico natives Sisters Ignatia and Beatriz, and Joanna had spent the last nine years there teaching at Our Lady of Light Academy. None of the Sisters had any experience in the “wilds” of Colorado, and their sad departure was the beginning of a tough five-day trip marked by hot days in the cramped mail coach pulled by mules. Accompanying them on the journey were Father Raverdy and Army Captain J. J. Lambert, who traveled part of the route with them.

Years later, Sister Joanna reminisced about the trip from Santa Fe to Denver. The unpublished document is filled with keen observations and amusing details that depict discomfort and inconvenience but also faith and determination, attributes critical to the Sisters' work in Denver. “At first we did not mind the roughness of the ride route, but such a jolting we had never experienced—no road, of course in those days,” she wrote, setting the stage for challenges ahead. Sister Joanna described the first night of travel:

Having to tarry here [location unknown] a while, we intently gazed on the June sun in its vespertine gorgeousness, nearing the horizon. It seemed peculiarly interesting, being the only object we could behold in common with the Sisters left behind. But the mail being ready our musings came to an end, and we hastily resumed our place in the coach for a whole night's travel. We stopped for a relay of mules, but did not alight. Dawn brought us to the next station.

Each day offered a new challenge. The mules plunged into a mudhole. The coach swayed and bumped. Stops were infrequent. Sleep was nearly impossible. The travelers, however, took the inconvenience in stride, delighting in the endless prairie and awed at the Garden of the Gods where the “ground was literally carpeted with flowers of various hues.”

The Sisters arrived in Denver on June 27, 1864, representing the first order of Catholic Sisters to come to Colorado. The women moved into the former residence of George W. Clayton, which William H. Jones, writing in *The History of Catholic Education in the State of Colorado*, describes as the largest dwelling in the territory at the time. Purchased by Father Machebeuf for \$4,000, the two-story frame house with a picket fence was located on the edge of town on the south side of California Street between E and F Streets (today's Fourteenth and Fifteenth), and facing the sweeping prairie. The Sisters assumed the debt on the house, and two months into living there, Sister Joanna

Details of the arduous trip from Santa Fe and the opening of St. Mary's Academy could only have been imagined, had not Sister Vitalis Forshee asked her former teacher Sister Joanna Walsh to write a personal account based on her memories of the journey. Known for her frugality, Sister Joanna handwrote her recollections in pencil on pieces of wrapping paper. The undated piece, titled “Pioneering to Denver,” was likely written between 1897 and 1910, the year Sister Joanna died.

In 1938 Loretto's archivist discovered “Pioneering to Denver” almost by accident, while doing research for the seventy-fifth anniversary of St. Mary's Academy. The archivist believed that community events in 1898 and 1912 related to Loretto history might have been occasions “to call forth this precious document from its hiding place,” but her discovery was the first in many years. The poor condition of the document may have been a reason the work remained unnoticed for so long.

A typewritten copy of “Pioneering to Denver” can be found in the St. Mary's Academy collection at the Stephen H. Hart Library & Research Center at the History Colorado Center.

Meet author Regina Drey for a personal history and tour of St. Mary's Academy—its historic site and today's campus—on Tuesday, September 30. See page 5.

wrote of the “tremendous weight on our shoulders, never before having owed a cent to anyone.”

Known to the townspeople as the “Sisters’ School” and to the Sisters as the “White House,” the home served as convent, boarding student residence, and day school. An advertisement in the *Rocky Mountain News* in 1864 announced a “healthy and pleasant” location and a comprehensive academic curriculum enhanced by piano or guitar, French or Spanish, and drawing, painting, embroidery, and other fancy work. Tuition for day students was three dollars per month for primary grades and four dollars for the upper grades. Boarding students paid \$120 per term. Under the “mild and efficient care of the Sisters of Loretto,” St. Mary’s Academy, like other Loretto schools, welcomed students of all faiths.

The idea of this new school for girls and young women generated interest soon after the Sisters’ arrival. An article in the July 13, 1864, edition of the *Rocky Mountain News* indicated St. Mary’s Academy would be a welcome asset.

The new seminary . . . will be conducted in the successful style of the first class schools of the States. . . . We hail good schools everywhere and of every kind, as one of the most cheering signs of American civilization, and an encouraging symptom of the disenchantment of the sex from the tyranny of tradition and past time. The highest idea of a well ordered State or Territory should be realized in an advanced and advancing condition of female refinement.

St. Mary’s Academy opened on August 1, 1864, twelve years to the day before Colorado became the thirty-eighth state. Sister Joanna, writing her account in later years, vividly remembered.

Well, school opened with quite a number of pupils, large and small, and though we were so few we were obliged to receive as many boarders as space could accommodate. . . . We had to do everything ourselves; no help to be had just then. So with boarders and day scholars, classes of different grades in the school, music lessons and all the accessories of day and boarding school confronting us we had besides

to apportion all the house work and cooking, and reserve time for our spiritual exercises. Now all this seemed enough to puzzle the head of an engineer. But no engineer being at hand, we made use of our own heads, and indeed, not only our heads, but our hearts and souls to solve the problem.



The “White House”—a stately residence at today’s Fourteenth and California—served as the Sisters’ first convent, boarding house, and school when they arrived in the Colorado Territory in 1864.

“Eleven years after it opened, St. Mary’s Academy awarded the Colorado Territory’s first diploma.”

On August 14, the eve of the Feast of the Assumption, a major Catholic holy day, their courage did flag. On a day when the chapels in Santa Fe and the Motherhouse in Kentucky were beautifully arranged with flowers and candles in honor of Mary, the Sisters in Denver prayed at a poorly furnished altar, unable to attend Mass as Father Machebeuf and Father Raverdy were ministering in towns miles away. At first saddened by their situation, the Sisters rallied, inviting the boarders to join them in gathering wild-flowers, “returning joyfully from our expedition into nature’s spacious garden, and proud of our acquisition arranged all for the altar.” With prayer and faith to sustain them, they faced their challenges, “happy in our prairie wilds.”

Even with the arrival of more Sisters to help teach the growing number of students and the demands of daily life falling into place, life in Colorado was an eye-opener. The convent annals mention a friend of the Sisters overhearing a man boasting of plans to erect a makeshift shack and thereby claim part of the school’s property for himself. The would-be claim jumper was foiled, however, when the friend and the Sisters hammered together fences to encircle the lots that made up their large property. Always a concern in Denver in those early days, fire broke out in the White House in 1867 while Father Machebeuf presided at Mass. Although no one was injured, the building suffered extensive damage. But the generous response of Denver’s citizens not only paid for repairs but also enabled the school to erect a brick wing that was the first step toward a large, impressive school building and a milestone for the academy.

The school’s first educational milestone came in 1875. Eleven years after it opened, St. Mary’s Academy awarded the Colorado Territory’s first diploma—high

school or college—to Jessie Forshee on June 27. Jessie grew up in New York, but her mother moved the family west after the death of Jessie’s father. Not wanting her daughter to fall behind in her studies, Mrs. Forshee enrolled Jessie temporarily at St. Mary’s Academy while she and Jessie’s brother traveled farther west. When her family returned to Denver, Jessie continued at St. Mary’s Academy, having found astute teachers who challenged and encouraged her and, she wrote, “make me learn, and I hated to work and needed to be made.” She soon developed a love of learning.

Colorado’s first graduation ceremony took place on June 26, 1875, during the annual commencement exercises in the exhibition hall of the school. The *Rocky Mountain News* noted clergy and civic leaders among the attendees. The afternoon exercises, featuring forty boarders and 200 day students of all ages, “were indicative of severe application and sound teaching, and reflected credit on the Sisters.” Students exhibited “their elocutionary powers” and the music, both instrumental and vocal, “was of a superior order.” The article mentions Lulu Barron of Hugo, Colorado, as the salutatorian, and Jessie Forshee as valedictorian. The article’s short, final sentence made history: “Miss Forshee, a talented young lady, graduated with the expiration of this term, and was awarded a gold medal.” She was the first person granted a diploma in the Colorado Territory.

After graduation Jessie joined the Sisters of Loretto, taking the name Sister Vitalis. She earned advanced degrees, helped establish a teachers’ college for Sisters, served as dean at Webster College, and taught nearly every academic subject. In later years, her colleagues sometimes referred to her as a “walking encyclopedia.”

Commencement ceremonies evolved over the years, and graduating classes of the 1880s ranged from one or two students to as many as eight graduates. Local newspapers frequently noted the event. On June 22, 1882, the *Denver Republican* reported on the school’s commencement exercises and graduation ceremony.

The article described Bishop Machebeuf placing gold medals around the necks of Fannie Macon and Margaret Cavanaugh. While the young women knelt, their fathers crowned the two graduates with white wreaths, as was then customary. The following year the ceremony featured twenty-three selections of individual recitations, singing, and duets performed on baby grand pianos.

Photos of that era show fashionably dressed young women holding diplomas and laurel wreath crowns symbolizing their academic accomplishments. The breadth of studies was impressive, as seen in this list of course offerings from the mid-1870s: University algebra, English history, ancient history, ancient geography, American history, astronomy, natural philosophy, chemistry, geology, botany, English grammar,

advanced rhetoric and composition, French, mental philosophy, moral philosophy, Latin, English and American literary classics, and “logic for young ladies.” Church doctrine and Church history rounded out the curriculum. At the same time, the young women became accomplished musicians and artists, and learned social refinements of the day.

Almost from the beginning, the school needed classrooms, music rooms, reception areas, and other spaces to keep pace with the expansive academic program. Initially, small structures and additions to the White House met the school’s needs. In 1880, however, building projects begun after the fire in 1867 culminated in an impressive building



In 1880, a new building for the academy offered the more up-to-date classroom spaces, music rooms, and other amenities the growing school needed.



designed by J. C. Casper, described by the *Rocky Mountain News* on January 1, 1881:

The building is of brick but its front is gorgeously and artistically trimmed with white stone, being surmounted by a slated French roof and galvanized sheet iron cornice of very tasty design, and a belfry high above. . . . The building will be heated by steam. Its ventilation is said to be almost perfect. The arrangement of the whole is such that the three buildings are in easy communication as though they were in reality but one.

The building and surrounding grounds covered a large portion of the land between Fourteenth and Fifteenth Streets.

The school's growth in the 1880s paralleled the city's prosperity. By 1884, an enrollment of 100 boarders and 125 day students prompted the school's leadership to consider building a separate suburban campus for boarding students and maintaining the downtown location as a select day school. In July that year, the *Rocky Mountain News* reported the Sisters of Loretto "have been feeling the need of larger facilities for work and of a boarding school more free from the dangerous features which always associate themselves with the center of a large city." The article further cited initial negotiations for land in Villa Park, deemed by the writer as a beautiful suburb and favorable site.

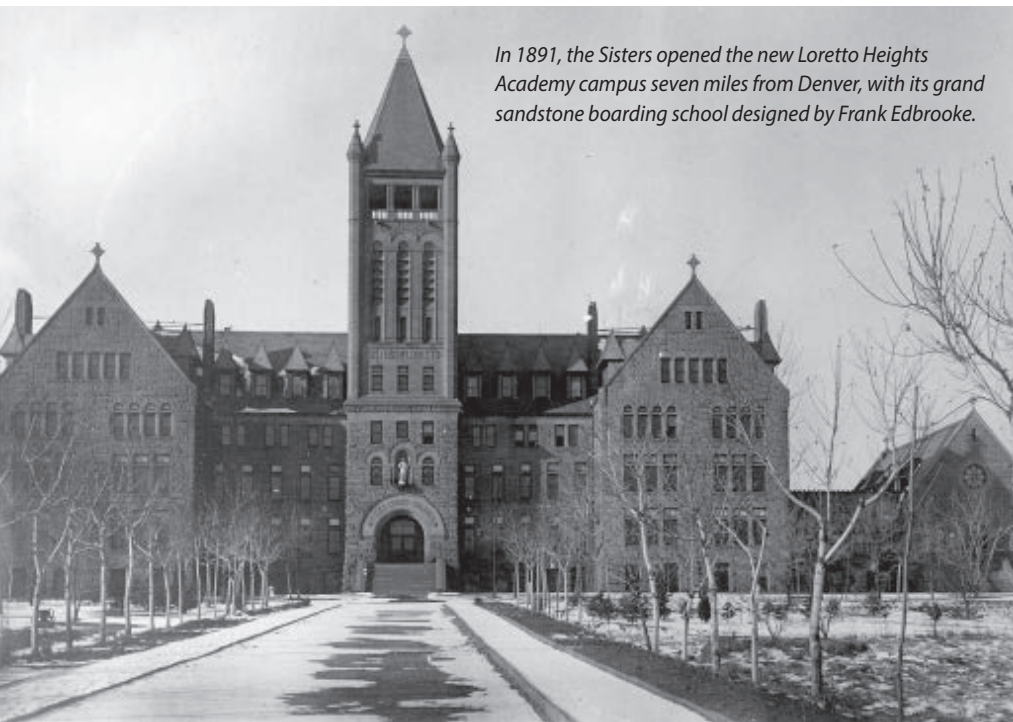
Four years later the Sisters chose to locate the new campus at Sheridan Heights, seven miles southwest of Denver, with

views of Fort Logan and proximity to the former settlement of Montana City wrapping the site in history. The new campus would make its own history as Loretto Heights Academy and, a few years later, the well-regarded Loretto Heights College.

The 45-acre Loretto Heights Academy campus, with commanding views of the Rocky Mountains, opened in 1891. In the months prior to construction, Sisters and students would picnic at the site, traveling from downtown Denver on a new branch of the railroad that stopped a short walk from the future school. When seeking a more leisurely pace, they went by carriage to Sheridan Heights, which the school newspaper rated as the finest carriage drive in the vicinity. Return trips sometimes found students loaded down with geological specimens and wildflowers as souvenirs of their day.

Architect Frank E. Edbrooke designed the boarding school's red sandstone building, with its imposing ten-story tower visible from many spots in Denver. Listed on the National Register of Historic Places, the campus is now home to Colorado Heights University. Reminders of Loretto's presence on this land can be found today in the Sisters of Loretto cemetery, tucked away on the northwest corner of the campus.

The progress of St. Mary's Academy and Loretto Heights Academy—like development throughout Colorado—was significantly curtailed with the devaluation of silver in 1893, and the Sisters of Loretto feared the possibility of defaulting on loans due on the new boarding school. The community's



In 1891, the Sisters opened the new Loretto Heights Academy campus seven miles from Denver, with its grand sandstone boarding school designed by Frank Edbrooke.

Today an engraved stone in the lobby wall of the Hyatt Regency Denver at the Colorado Convention Center recalls all the property's occupants. Originally owned by George W. Clayton, the land was home to St. Mary's Academy, then the location of numerous businesses including Frank E. Edbrooke's Temple Court office building, the Home Public Market, and The Denver Post.

leadership skillfully negotiated with bankers and slowly both schools flourished again.

Central to the success of both institutions was Sister Pancratia Bonfils, a native of St. Louis, Missouri, and first cousin of Frederick G. Bonfils, founder and longtime editor and publisher of *The Denver Post*. Joining Loretto at age thirteen, her first teaching assignment two years later brought her to St. Mary's Academy. Her leadership shaped Loretto Heights Academy, and in 1918 her dream of a college for young women was realized with the opening of Loretto Heights College. She took on the title of Mother when she assumed leadership roles in the school and convent.

Buying property and directing the construction of buildings were well-honed skills by the time Mother Pancratia led the school to a new campus on Capitol Hill. Over the years, the first wood frame building once on the edge of Denver City had evolved into a stately building with

beautiful grounds. The school was now part of an ever-growing, bustling downtown. The Sisters, however, desired a location more conducive to learning. With St. Mary's Academy seeking a home, Mother Pancratia's friend Margaret Brown suggested the empty lot at 1370 Pennsylvania Street, next door to her home. She also contributed financially to the project.

The year before the school opened in September 1911, letters flew back and forth among architects, contractors, building inspectors, and Loretto leaders discussing construction, safety features, and aesthetics.

They slowly made decisions about bricks, moulding, Tiffany-style lamps, and the installation of more than 1,900 square feet of Venetian blinds. With student safety a priority, the addition of metal stairs, fireproof doors in classrooms, and fire doors in halls and corridors proved valuable assets when a fire in 1916 caused only minimal damage.

The four-story, Neoclassical red-brick building with a shady backyard offered the quiet school leaders had been looking for. Spacious classrooms, well-equipped science and art labs, and attractive architectural features graced the building. On an upper floor was a museum with 400 mineral and numerous botanical specimens donated by the University of Colorado at Boulder. In the outdoor space, students built a stone



Key to the success of both St. Mary's Academy and Loretto Heights Academy was Mother Pancratia Bonfils (seated at center), whose friend Margaret "Molly" Brown helped secure the Sisters a Pennsylvania Street location (below) next door to her Capitol Hill home.



grotto to house a statue of Mary given to the school by the mother of a student who died in her junior year. The statue now graces the Circle Drive on the current campus.

The move to University Boulevard, like earlier relocations, enabled the school to grow. The school building in Capitol Hill was sold to the F. W. Woolworth Company in 1951 for regional offices, and after years as office space for businesses and professional organizations, it eventually became home to the Intermountain Divisional Headquarters of the Salvation Army.

In choosing the next site for St. Mary's Academy, locations in Cheesman Park, Crestmoor, and Belcaro were serious contenders. But first choice was Lorena and Allan Ramsey Hickerson's property in Cherry Hills Village, with a large home that could immediately serve as a school and residence for the Sisters. The estate's ten acres were a good start toward the 24-acre campus of today. Longview—as the family called the property—was surrounded by open land and exquisite views, including the tower of Loretto Heights College to the northwest, a reminder of the school's early days.

The move from Pennsylvania Street to University Boulevard took place in summer of 1951. It was a busy, hectic day. Mrs. Hickerson was moving out and the school

was moving in. Klasina VanderWerf, in *High on Country: A Narrative History of Cherry Hills Village*, captures the spirit of a memorable day in the words of a Sister who described the occasion in the community's annals.

Between children [posing] for [a] feature picture, parents and sightseers, moving men of both parties, plus a couple of dog fights, life was very interesting. Mrs. Lorena Hickerson was superintending the last load out, telling us about the pump, lights, fuse boxes, a Charpiot floor safe, furnace and thermostats, etc. Mrs. Hickerson left around five. It must have been a sad departure, as she and her husband, deceased three years previously, had built this house, as Mrs. Hickerson said, "to be their dream home."

A year after moving to University Boulevard, a new classroom building housed the entire school and a vision for the future was taking shape. Through insightful leadership and community support, today's students enjoy robust learning environments and look forward to beginning the 2015–16 school year with a new community center, currently under construction.

Through all the years, the moves, the growth, and the challenges, generations of children have attended and graduated from St. Mary's Academy. What started as a dream of a

Young students play in the yard of the St. Mary's Academy "Annex" on Pennsylvania Street in 1937. Margaret "Molly" Brown's house is in the background.



few people in the nascent city of Denver is today a thriving, vibrant school community. What was once a small, two-story “White House” is today five buildings on twenty-four acres of land south of the original downtown campus. A school that started with only a handful of pupils today includes more than 600 students. On August 1, 1864, St. Mary’s Academy opened as a school for the children of Denver—150 years later, the dream continues.

For Further Reading

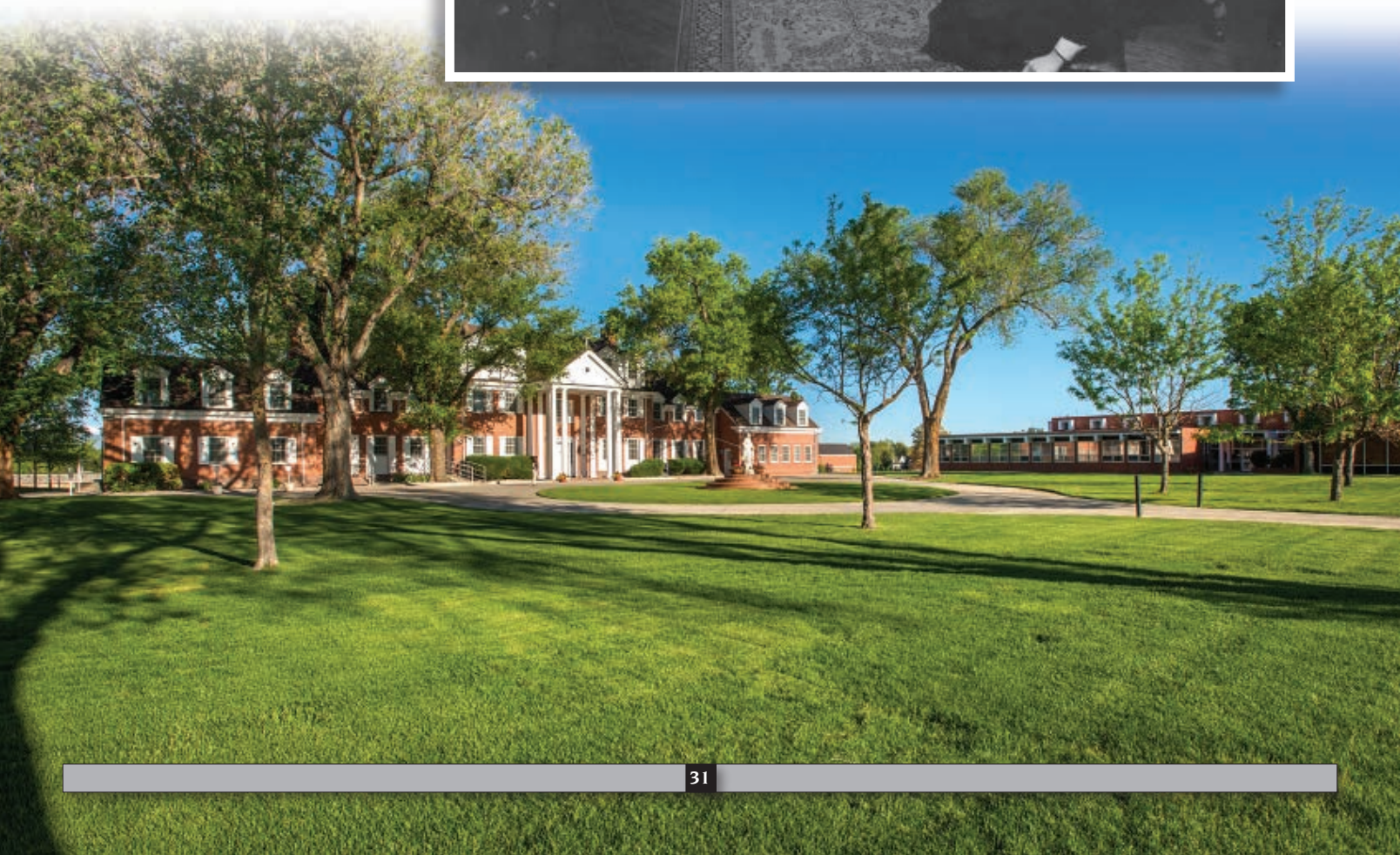
St. Mary’s Academy—150 Years (Bristlecone Books, 2014), a new commemorative book with timelines, stories, and historical photographs about the evolving spirit of the school, is available through St. Mary’s Academy. Visit St. Mary’s historian’s blog (at www.smanet.org) for history, trivia, and glimpses of school life over the years.

Today’s 24-acre campus of St. Mary’s Academy in Cherry Hills Village.
Photo by Scott Dressel-Martin.

SISTER REGINA DREY SL is Historian and Director of Loretto Projects at St. Mary’s Academy. A longtime member of the St. Mary’s Academy community, she is involved in the 150th anniversary celebrations taking place in the 2014–15 school year.



Inside the Neoclassical Pennsylvania Street facility



Do you know this building?

Continued from page 15

Answers: c) Antonito, d) 1925, d) Lodge hall*The town of Antonito, circa 1920*

The *Concilio Superior* (Superior Council) is the headquarters for *La Sociedad Protección Mutua De Trabajadores Unidos* (the Society for the Mutual Protection of United Workers), or SPMDTU. Located in Antonito, the adobe fraternal lodge served as the convention center for the lodges it governs.

Celedonio Mondragon, along with supporters, founded the SPMDTU in 1900 to aid the Hispano workers of Colorado's San Luis Valley. It addressed racism, economic exploitation, and the lack of communal social services. The SPMDTU offered acts of charity to its members in the form of unemployment and sick time subsidies along with funeral and burial expense assistance.

In the preamble of the incorporation documents, the organization offered "Protection against injuries of tyrants and despots, of usurpers of land and justice, and of those who take our lives, our honor, and property" and promised that its members would "... stretch our hands to our brothers ... hold our heads high ... help ... and console." That forcefully worded statement reflects the racial intolerance Colorado's Latinos experienced in the last half of the nineteenth and first half of the twentieth century.

Initially, members held meetings in their homes. Membership, limited to Latino males over eighteen years of age, grew to 430 by 1915; eventually sixty-four lodges formed. The organization assessed members a small fee to fund the Antonito headquarters. Victor Manzanares, an adobe mason, began construction with members' help to complete the building in 1925. Popularity of the SPMDTU expanded into New Mexico and Utah with more than 3,000 members by 1945.

Racial tensions softened by 1950, and the organization's primary focus changed from discriminatory protection to mutual aid for its members. The building symbolizes a positive change in Hispanic race relations in Colorado. The Superior Council continues using the building today. It was listed in the National Register in 2001.

*September 15–
October 15 is
National Hispanic
Heritage Month!*

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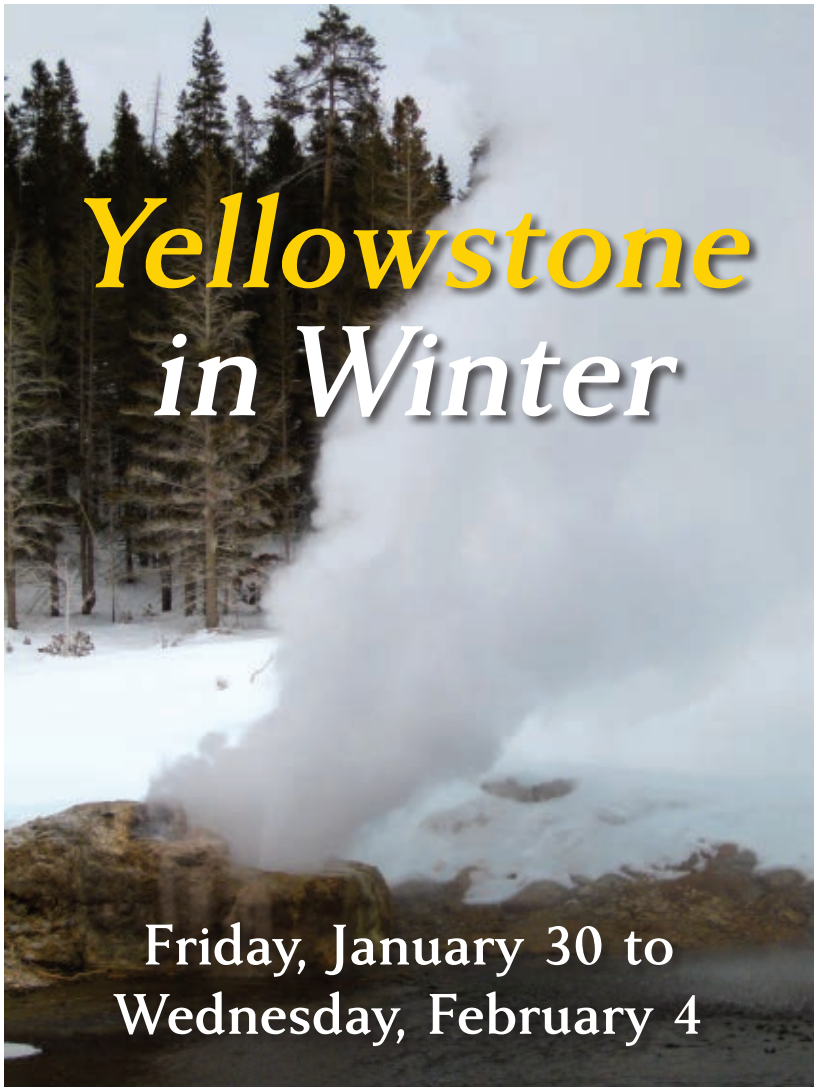
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