

# HISTORIC SANTA FE

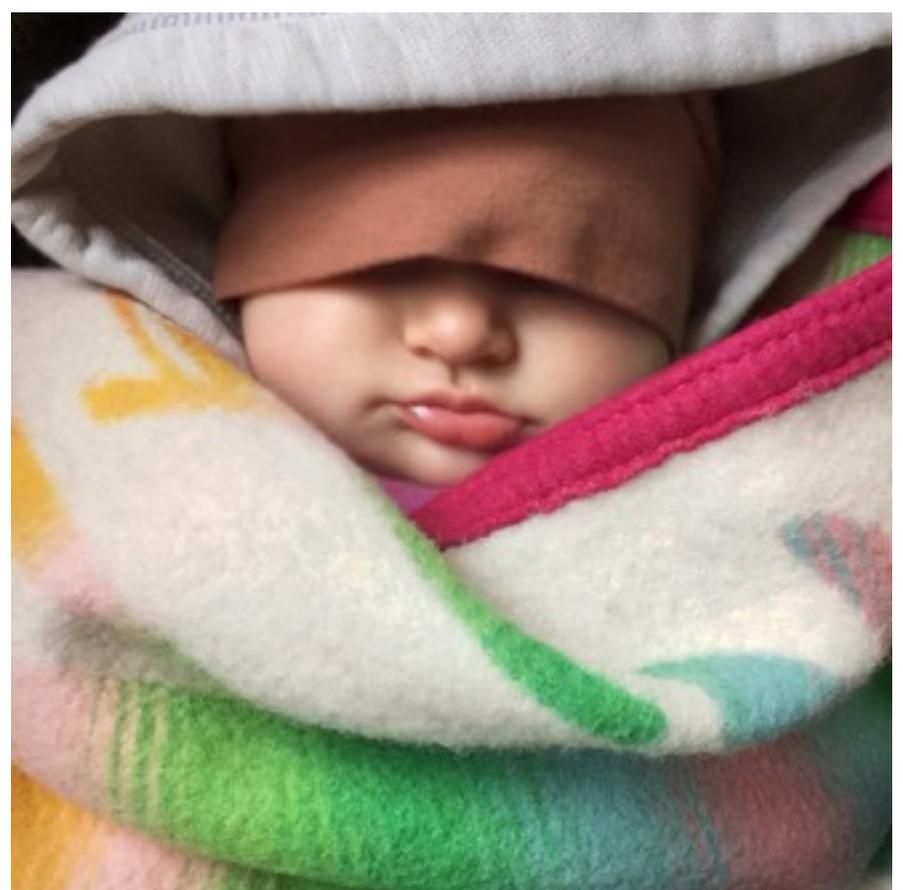
MONTHLY E-MAGAZINE OF THE HISTORIC SANTA FE FOUNDATION

FEB 2016



# INSIDE HISTORIC SANTA FE

The Historic Santa Fe Foundation has a long and intimate history with the Old Santa Fe Association. We share similar missions, like interests, a love of this city and environs, our sala where both Boards of Directors meet monthly, and at time, we even share Board Directors – in sequence, not simultaneously.



The Old Santa Fe Association (OSFA) has reached its 90th anniversary – an amazing milestone. We at HSFF want to recognize and applaud that and have focused this issue of our eZine on OSFA.

Pen LaFarge, current president of OSFA, writes an article on the history and mission of OSFA. Tim Maxwell, former president of OSFA and current vice-chair of HSFF (one of the shared Board Directors) is the subject of our monthly interview, deftly bridging the focus and interests of both organizations.

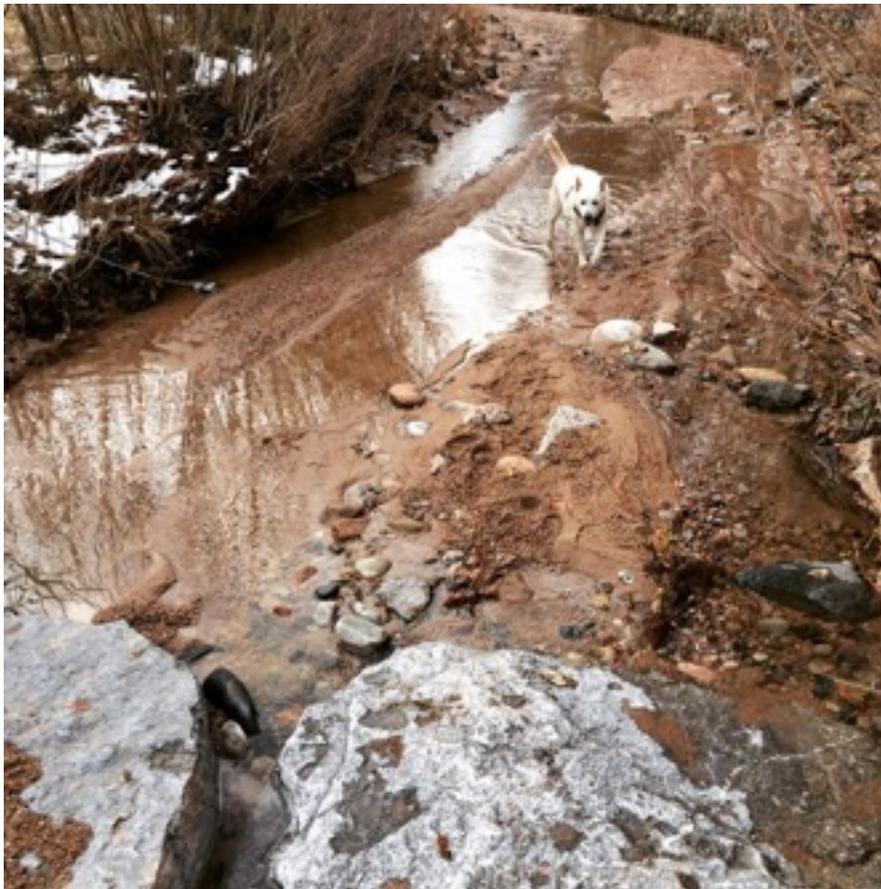
Additionally, Deborah and Jon Lawrence give us another of their wonderful book reviews of *Doña Teresa Confronts the Spanish Inquisition: A Seventeenth-Century New*

*Mexican Drama* by Frances Levine.

We hope you enjoy this issue of our eZine and join us in celebrating our nonagenarian association colleague – The Old Santa Fe Association.

- Pete Warzel, HSFF Director

**All interior photos by El Zaguán Resident Anna Yarrow**



# INTERVIEWING TIM MAXWELL

Vice-Chair of the  
Historic Santa Fe  
Foundation

**Q: You are currently the Vice-Chair of the Historic Santa Fe Foundation, but previously were a Director and a former President of the Old Santa Fe Association. We are focusing on our sister organization, OSFA, for their 90th anniversary. What time frame were you President of OSFA? What were**

## **the issues you faced as President during your term at OSFA?**

I was with OSFA for 10 years until 2013. OSFA is a necessary watchdog organization. It's rare that some detail of city planning or construction plans that will negatively impact the character of historic areas gets by the association. OSFA also takes the lead in creating legislation to enhance protections. OSFA was continually challenging state or city decisions regarding undesirable effects on historic properties while simultaneously working with government to craft better safeguards.

## **Q: The two organizations have similar missions. What do you see as the differences and what is the guiding principal of the Old Santa Fe Association?**

The words "to preserve" are found in the mission statement of both organizations. OSFA pursues that goal through political activism while HSFF pursues a strategy of in-place preservation of buildings or places, along with education and training in preservation needs.

## **Q: Are there any issues or projects during your tenure at OSFA that are still critical today?**

The situation of continuing deterioration at the former St. Catherine's Industrial Indian School has not been resolved. The city now owns it, but the expense of repair and maintenance is extremely high. It's unfortunate that more pressure was not brought on the former owners to preserve the condition of the buildings. OSFA tried very hard, but has no legal power to force things.

## **Q: Organizations evolve over time, from the outside now, do you see any change in the focus of OSFA?**

During my tenure, the board became very proactive in establishing rapport with city and state officials. I believe that is still the case. Since I left, the board also expanded its interest in preserving historic documents, specifically, film. I think that is an important endeavor.

## **Q: There is some confusion amongst the public of the separate identities of OSFA, HSFF and even the City's HPD and the Historic Districts Review Board. Clearly these are all separate entities and yet the public does not think so. Why is that?**

For one thing, the names of the two private organizations are similar enough that it creates some confusion. The words "Historic" and "Old" are sufficiently synonymous that people don't

stop to think carefully that there may be a difference. We're also not so great at publicity. OSFA seems to prefer working quietly with officials to avoid controversy that might make officials hesitant to get involved, although the association will be vocal when needed.

**Q: Preservation activity is sometimes seen as obstructionist. I do not think so. How does OSFA interact with the growth and future development of the city in a positive way?**

I think most of the problems occur when project managers aren't adequately informed about preservation requirements. That always makes the newspaper or is spread through the grapevine. All the hundreds of projects that proceed smoothly never make the news.

**Q: You keep tabs on the looming issues in this city. What do you see on the horizon, or here now, that is or should be on OSFA's agenda? On HSFF's agenda?**

As over the past thirty years, growth is an issue. Growth without following established guidelines threatens the character of Santa Fe. City officials often override long-range planning agreements made by previous city councils. The city council sometimes overturns decisions made by the H-Board, who should be the rec-

ognized experts. A continued rapport with city officials is definitely essential.

**Q: Please give us a brief look at your background, and how you became committed to the preservation work of OSFA and HSFF?**

I worked as an archaeologist for the Museum of New Mexico system for about 30 years. My concern for the protection of archaeological sites grew to include a concern for preserving existing buildings and places. Given my interest, my state office, the Department of Cultural Affairs, asked me to be a liaison with OSFA. After leaving that board, I took a break, but maintained an interest in preservation. After a rest, Mac Watson, whom I had worked with on other boards, invited me to join HSFF, which I accepted.

**Q: Look out another 90 years and what might OSFA be concerned with during that time?**

I think that there will be more emphasis on preserving neighborhoods, landscapes and view sheds. These are some of the reasons people choose to live in Santa Fe and the opportunities for views are shrinking while traditional neighborhoods are growing unrecognizable.

**Q: This is your free space to say whatever you would like to HSFF members about the role of OSFA, its history, its relationship to HSFF – whatever.**

Now in its ninetieth year, OSFA has reason to celebrate. It has successfully spared Santa Fe from some horrendous proposed changes—the razing of the Barrio Analco, building a major highway down Guadalupe Street, and more. Early OSFA members had great foresight. They worked to create our city’s preservation ordinance and felt the need to preserve distinctive threatened buildings and homes. That spirit of preservation resulted in HSFF. The Foundation has also benefitted from dedicated board members and a concerned membership. The two organizations will continue to pursue parallel interests in preservation, I’m sure.

**Thank you for your time.**



**OSFA members celebrate with song.**



**BOOK REVIEW**  
**DOÑA TERESA CONFRONTS THE**  
**SPANISH INQUISITION: A**  
**SEVENTEENTH-CENTURY NEW**  
**MEXICAN DRAMA**

**BY FRANCES LEVINE REVIEWED BY DEBORAH AND JON LAWRENCE**

**Norman: University of Oklahoma Press, 2016.**

**ISBN: 9780806153360.**

**278 pages, hardcover \$29.95**

In August 1662, representatives of the Holy Office of the Inquisition arrested Don Bernardo López de Mendizábal, colonial New Mexico's governor from 1659 to 1662, and his wife Doña Teresa de Aguilera y Roche. The couple was transported to Mexico City to face trial. The governor was shackled in a jail cart, without mattress or blanket. Although Doña Teresa rode in a carriage and was attended by her jailers, she claimed to have arrived in Mexico City almost maimed and that four of her maids were either sold or died from maltreatment and the ordeal of their transport.

Raised in Italy, Doña Teresa later moved to Columbia where her father served as the governor of Cartagena. When she was about 35 years old, Doña Teresa and Don Bernardo moved to the remote outpost of Santa Fe. In 1659, the villa was the only official colonial settlement in northern New Spain. It had only about 100 Spanish-speaking settlers. The couple anticipated that they would be able to enjoy the luxuries warranted by their station in life, and they brought with them elegant furnishings, clothing (scarlet

damask corsets, silk tufts, purple taffeta, plush gabardine), and culinary delicacies. The governor and his wife even established a store in the *casas reales* (Santa Fe's Palace of the Governors), where they sold the types of exotic products that they themselves enjoyed, including fancy shoes, hats, imported European textiles, sugar, and chocolate.

The couple was charged with the crime of being judaizante, or secretly practicing Judaism. According to her accusers, Doña Teresa took baths and wore clean clothing on Fridays, which could be taken as evidence that she was Jewish. Although she denied the charge, she was accused of being indifferent to Christian practices – that she didn't say grace, carry a rosary, or make the sign of the cross, that she laughed when she read books in a foreign language, and that she sipped chocolate on holy days. In fact, among the more than 250 accusations leveled at the governor and the 41 accusations against Doña Teresa was their consumption of chocolate

In their trials, the court listened to the charges brought against the governor and Doña Teresa by neighbors, clerics, and their household servants. The accused could not confront their accusers or even know who they were. Doña Teresa attempted to answer the charges

by accusing those whom she thought might have testified against her and her husband. Her defense is documented in handwritten briefs that she prepared for her inquisitors. She implicated people who had been witnesses against her, but more often, she discredited individuals who had not been her accusers. She condemned the friars for playing cards and gambling, for mistreating the native people, and for slandering the governor and herself. She accused her household servants of gossiping, stealing, and pimping for her husband. She indicted a number of women with whom her husband had had sexual relations, evidencing that she had been victimized not only by the Inquisition, but by her own household and her philandering husband.

In September 1664, Don Bernardo died in prison. The Inquisition suspended the trial of Doña Teresa at the end of November 1664, after 620 days of imprisonment. When Doña Teresa was released, she was told not to reveal anything concerning all that was connected with her imprisonment and was exhorted to be a good Christian. The trial failed to conclude anything definite concerning her alleged practice of Judaism.

The director of the New Mexico History Museum for more than a decade, Fran-

ces Levine is currently the president of the Missouri Historical Society and Museum in St. Louis. Levine's writing is engaging and richly researched. Her sources include court testimony, an inventory of Doña Teresa's confiscated possessions, her *discurso de la vida*, her oral and written testimony in response to the denunciations, and depositions given by servants and civil and church officials.

The initial chapters of *Doña Teresa Confronts the Spanish Inquisition* give essential background, including the expulsion of the Sephardim (Spanish Jews) from Spain, the growth of the Inquisition, and its extension to the New World. It also documents the church-state conflict that raged in 17th-century New Mexico and was particularly rampant during the tenure of López de Mendizábal. One action that was considered highly egregious by the Franciscans was that the governor allowed the Pueblo Indians to resume the practices of their Kachina religion. The extreme hostility between the *padres* and the governor was a significant reason for Doña Teresa's arrest.

The testimony of Doña Teresa's household servants in the court documents provides a unique portrait of daily life in the private spaces of the *casas reales*. And because Doña Teresa's jailers took

notes of such things as the clothing she wore, the food she consumed (especially her intake of chocolate), and the sewing thread she used, the book offers a glimpse of her life in the Inquisition prison in Mexico City.

Frances Levine's detailed history of Doña Teresa's confrontation with the Spanish Inquisition is an important book, focusing on a period in New Mexico's history that has received little attention--indeed, many people are not even aware that the Spanish Inquisition was active in what is now New Mexico. It is an outstanding account of power politics in 17th-century New Mexico, but it also offers an intimate view of 17th-century Santa Fe as seen through the eyes of a worldly, educated, and aristocratic woman. *Doña Teresa Confronts the Spanish Inquisition* should inspire fresh scholarship on the Inquisition in New Mexico not only for its methodological richness, but for its ability to speak across disciplines and research interests. We recommend it highly.

# EZINE SPONSORS



The Historic Santa Fe Foundation would like to thank Dave Feldt, Associate Broker at Santa Fe Properties, for his sponsorship of HSFF's 2016 eZines.

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# HSFF MISSION

Our mission is to preserve, protect, and promote the historic properties and diverse cultural heritage of the Santa Fe area, and to educate the public about Santa Fe's history and the importance of preservation.

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Ezine cover by Max-Carlos Martinez; interior photos by Anna Yarrow; and design by Dominic Cappello—all artist residents of El Zaguán.



# Writing up the History and Future of The Old Santa Fe Association By John Pen La Farge

It occurs to me that in writing up the history and future of The Old Santa Fe Association, I ought to begin with the association's mission statement:

***To promote the prosperity and welfare of the City and County of Santa Fe and their inhabitants, to preserve and maintain the ancient landmarks, historical structures and traditions of Old Santa Fe and to guide their growth and development in such a way as to promote that unique charm and distinction: born of age, culture, tradition and environment, which are the priceless assets and heritage of Santa Fe.***

This statement sums up, neatly, our purpose: to try to keep intact the authenticity of The City Different. We are an advocacy organization, intended to lobby for what we believe will benefit the city and the city's residents; thus, we do not work to preserve by owning buildings or cultural sites, but we work for the general good with preservation always uppermost in mind.

Our mission began ninety years ago, when an outside group proposed to begin a Chautauqua or "summer cultural colony" in Santa Fe, then asked the city council to sell them city land near what is, now, St. John's College. The newly-created Old Santa Fe Association peti-

tioned the city council not to undertake the sale, its petition having been signed by many of the leading citizens of the town, including Doctors Frank and H.P. Mera (who ran the tubercular sanitarium near the requested property), William Penhallow and Alice Corbin Henderson, John Zook, Gustave Baumann, B.J.O. and Margaret Nordfeldt, Mary Austin, Kenneth Chapman, Margaret McKittrick, Francis C. Wilson, John Gaw Meem, Raymond Johnson, Josef Bakos, Frank Aplegate, Theodore van Soelen, Adelina Otero Warren, and Carlos Vierra.

One can see from just these names that a wide spectrum of Santa Fe opposed the idea of creating a "cultural colony". Here are attorneys, architects, doctors, and numerous writers and artists.

OSFA's vision was joined by other organizations, such as the Rotary Club, and La Union Protectiva, claiming, "at least half of the city's population".

The upshot of the effort was to convince the city council not to sell the wanted land. Ever since, the association has looked after the interests and the integrity of our city. Thereby, we led the fight against a plan to drive a highway through the plaza, fought successfully to save the Barrio de Analco from destruction, saw to it that the plaza and the Palace of the Governors were named

National Historic Landmarks, and saved the Padre Gallegos House (Santacafé). We tried, unsuccessfully to save the Nusbaum House, and to save the block that became the First Interstate Bank Building (the Ugly Building). Our board-members have participated in every rewrite and extension of the Historic District Ordinance, the Ridgetop Ordinance, the plans for the railyard, and many other, if not every other, large-scale plan for the city and its growth. OSFA also watches the county and its plans for buildings in the historic downtown, its plans for La Bajada Mesa, the Santa Fe School District and its plans for schools in the historic districts, and we even watch the state, which we persuaded to sponsor, (via the late Speaker Ben Lujan, now, unhappily, deceased) a law that any building contracted for the state must observe the requirements of any historic district within the state.

At the center of our commitment is the 1957 Historic District Ordinance and the board that enforces observation of authentic Old Santa Fe (today, the Historic Districts Review Board). The original ordinance was written by OSFA members Irene von Horvath, Oliver La Farge and John Gaw Meem, along-side attorney Samuel Z. Montoya. The intent of the ordinance was and is to preserve

what is left of authentic and desirable Santa Fe, the character that brings tourists from around the world and has attracted almost one-hundred-years' worth of artists, photographers, writers, poets, and creative people of all kinds, not to forget the many retirees who desire to live an actively-cultural life. It is our duty and privilege to nominate one member for the H-board, to a chair specifically reserved for the association, although it has often been our good fortune to have more than one current member of the H-board serve on our board, as well.

The ordinance is meant to keep Santa Fe's architecture and feel as authentic as possible, retaining that which makes our town both unique and fascinating. However, we cannot succeed in every case, as is mentioned above. The loss of the Nusbaum House, in order to provide a parking lot for plaza shoppers, caused the association to help found our sister organization, The Historic Santa Fe Foundation. The foundation was created to receive tax-exempt donations (which, as an advocacy organization, we cannot do), and to own historic properties that it, then, preserves. Both of our organizations share a mandate for education.

In ninety years, we have tried to throw a wide net in order to preserve, not just historic buildings, historic districts, and culture, but all the many kinds of culture that contribute to the qualities of our town. Our interest has been engaged by water policy, by courthouses', schools', and state buildings' architectural plans and appropriateness. We watch the railyard and its uses and plans. We watch the height and appropriateness of proposed development in all the historic districts but outside of the historic districts, as well; thus, La Bajada Mesa, Blue Buffalo, and Old Pecos Trail.

In essence, the association guards what in our beginning statement was designated as "age, culture, tradition and environment, which are the priceless assets and heritage of Santa Fe."

This remains our commitment, to ensure that Santa Fe remains true unto itself, true to its population and the population's good, true to its future as an historic and historically-important city, and true to its soul.

We will continue to advocate for good water policy, good Historic Districts policy and ordinances, good architecture, appropriate development, and our citizens' general welfare. This is our mandate, and this is our future.



**THE OLD SANTA FE ASSOCIATION**

**The logo of the association.**

# FEB/MARCH 2017 **EVENTS CALENDAR**

**Off Hours 3 Art Exhibit** at El Zaguán, featuring art created by the staff of the Historic Santa Fe Foundation will continue through Feb. 28, 2017.

## **Irvin and Lisa Trujillo Rio Grande Weavers – Exhibit**

Opening Friday, March 3, 2017.

Irvin and Lisa Trujillo are award-winning weavers whose work has been shown in prestigious museums worldwide. Their tapestry gallery is located in Chimayo, New Mexico, and specializes in hand woven tapestry wool products using natural dyes, custom-dyed yarns, handspun yarns, and the traditional Chimayo

and Rio Grande weaving styles. The exhibit runs through March 28, 2017 and is free and open to the public.

## **Salon El Zaguán Presentation by Irvin and Lisa Trujillo**

– Thursday, March 16, 2017

Irvin and Lisa Trujillo will discuss the processes involved in the creation of their weavings done in the traditional Chimayo and Rio Grande styles. This event will occur on Thursday, March 16, 2017 at 3:00p.m. at El Zaguán, 545 Canyon Rd. Suite 2. This is a members-only event.