



San José Hall

Santa Fe, NM

Name of Property

County and State

**5. Classification**

**Ownership of Property**

(Check as many boxes as apply.)

- private
- public - Local
- public - State
- public - Federal

**Category of Property**

(Check only **one** box.)

- building(s)
- district
- site
- structure
- object

**Number of Resources within Property**

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
1		buildings
		sites
		structures
		objects
1	0	<b>Total</b>

**Name of related multiple property listing**

(Enter "N/A" if property is not part of a multiple property listing)

N/A

**Number of contributing resources previously listed in the National Register**

N/A

**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

Social: Meeting Hall

**Current Functions**

(Enter categories from instructions.)

Social: Meeting Hall

**7. Description**

**Architectural Classification**

(Enter categories from instructions.)

Other: Territorial style

**Materials**

(Enter categories from instructions.)

foundation: Stone

walls: Adobe

roof: Asphalt

other: N/A

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### Narrative Description

(Describe the historic and current physical appearance of the property. Explain contributing and noncontributing resources if necessary. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, setting, size, and significant features.)

#### Summary Paragraph

Constructed in c.1905, the San José Hall, or *La Sala de San José*, is an adobe, flat-roof, rectangular building once used as a religious fraternal meeting area and dance hall. The building is fenestrated along its north and south elevations with a pattern of large, original two-over-two double-hung sash windows. It is entered from the east through a double set of historic wood-panel doors flanked by double-hung windows. Inside is a large, open space with a wood floor and framed by *bancos* (benches) along the side walls. The west is terminated by a small wood stage. Owned by La Sociedad de San José de Galisteo, the building is an excellent example of a community center/dance hall from the early 20th century. The location, setting, materials, workmanship, feeling and association of the building strongly convey the period of significance and its relationship to the historic Nuestra Señora de los Remedios church and the community of Galisteo.

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### Narrative Description

San José Hall is located at 5637 New Mexico State Highway 41 in Galisteo, Santa Fe County, New Mexico, approximately 25 miles south of Santa Fe, the state capital. It is situated on the east side of the highway just before entering the village. Across the road is a sprawling adobe hacienda that is thought to date to 1703. Down the highway, a few hundred feet to the south, is Nuestra Señora de los Remedios, a Roman Catholic Church built in 1884 in the village's historic plaza.

The former fraternal and dance hall faces directly onto the highway and is oriented on an east-west axis. It sits on a minimally landscaped lot that increases slightly in grade to the west. To the north is an older adobe home surrounded by an adobe wall; to the south, a non-developed lot separating La Sala de San José from the church. Located on the southwest corner of the property, approximately 30' from the building, are the ruins of a small adobe outhouse or chicken coop. Period photographs show that the outhouse was constructed against an earthen bank to the rear. The original wood entry door is extant.

Built as a long, rectangular footprint, the hall is constructed of adobe in a modified Territorial style. It rests on a rubble stone foundation forming a shallow basement. It measures approximately 22' in width by 80' in length and increases in height from 10' to 14'-6" from the rear to the front, representing the change in grade. Up until 2013, the building was clad in a thick cement plaster over the original adobe. Based on historical documentation and the advice of adobe conservationists, the plaster was removed and the adobes replastered with mud. It is covered with a flat roof currently protected with a recent application of rolled asphalt. The parapet is topped with a cornice consisting of four courses of brick with the second row from the bottom arranged obliquely to form a dentil course. Five tin *canales* cut through the parapet along the north elevation.

The front (east) façade is approached by a small staircase made of four concrete steps (photo 1). Originally, as documented in a 1930s highway plan, there were two sets of concrete steps arranged perpendicular to the front door. In 2013, these non-compliant stairs were removed. During the demolition, an earlier straight run of concrete steps was discovered. These steps were refurbished to act as the primary entrance. The steps lead to a plain concrete landing. Behind it is a pair of rustic wood-panel doors painted white and topped with a four-light wood transom. The centered door is flanked by tall two-over-six double-hung windows. Both the door

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and the windows, given their material and design, appear to pre-date World War II.<sup>1</sup> Above the entry hangs a simple wall lamp. The upper façade of the building was once used as advertisement, with the words the “Soda, 5 cents” revealed when a layer of plaster was removed.

The north and south elevations reveal a uniform fenestration of tall two-over-two double-hung wood windows measuring approximately 6’ in height and 2’-5” in width (photos 2-3). The windows project slightly beyond the wall and reveal unadorned wood casings, lintels and sills. These appear to match the windows in a photograph from the early 1940s.<sup>2</sup> The glazing on the north elevation was changed from clear to frosted at the request of an adjacent neighbor in the 1990s. The extreme west window on the north elevation was modified into a wood-panel door in 2014, in order to meet egress codes (photo 4). The west elevation is penetrated by two small four-light barn sash windows set high into the wall above the stage (photo 4).

The front door opens to a large, uninterrupted volume revealing the hall or *sala* function of the building (Photo 5). The floor is made of 1 x 6-inch pine wood planks, running in a north-south direction. The original flooring may have been a tongue-and-groove design. The wearing of the floor is more pronounced near the center, suggesting its onetime use as a dance hall. The floor system below is made of ponderosa pine joists running north to south on 5’ centers. As part of the restoration project, the floor system was strengthened with sister pilings and piers. These are not visible, except from the basement.

The west wall is terminated with a small wood stage approached by three steps. Wood benches, or *bancos*, are arranged on top of an adobe ledge running nearly the entire length of the north and south walls (Photo 6). The walls are finished in plaster and currently painted with an olive-colored *dado* that extends above the *bancos*. Areas of plaster reveal scratched signatures that date back to the 1930s. The hall is lit by six flood light clusters hanging from the ceiling joists.

San José Hall retains a high degree of historic integrity in regard to location, design, setting, materials, workmanship, feeling and association. Erik Larson, in his 2009 “Existing Conditions Assessment and Preservation Plan for La Sala de San José,” states that “the building exists in almost pristine condition as far as repairs and alterations are concerned.” The 2013 to 2014 restoration did alter some of the material documented in Larson’s report, but this was mostly performed in order to return the building to an earlier historic appearance or to meet codes for its use a public facility. Overall its exterior appearance is closer to how it looked in the early 1940s, with the removal of the cement plaster and flagstone groundwork near the entry. The interior, with its plain, unadorned design and traditional finishes, communicates a high level of feeling and association as a meeting and dance hall.

<sup>1</sup> An earlier surveyor thought the front wooden double doors may have been installed in the 1960s as part of the commercial use; see, David Kammer, “Galisteo Historic District,” 1999, 9-8. The material and design of the doors indicate an earlier period, and if relocated from older building, would still be change within the period of significance for the nominated property. Additionally, historic photographs indicate the current entry configuration was in place in the 1950s.

<sup>2</sup> Ernest Knee, *Santa Fe, New Mexico*, 1942, 96.

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**8. Statement of Significance**

**Applicable National Register Criteria**

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- B Property is associated with the lives of persons significant in our past.
- C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- D Property has yielded, or is likely to yield, information important in prehistory or history.

**Areas of Significance**

(Enter categories from instructions.)

Ethnic Heritage: Hispanic

Architecture

**Period of Significance**

c.1905-1965

**Significant Dates**

c.1905—Construction of San José Hall

**Criteria Considerations**

(Mark "x" in all the boxes that apply.)

Property is:

- A Owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years old or achieving significance within the past 50 years.

**Significant Person**

(Complete only if Criterion B is marked above.)

N/A

**Cultural Affiliation**

**Architect/Builder**

Unknown

**Period of Significance (justification)**

The period of significance begins in c.1905, when San José Hall was constructed, and ends in 1965, which represents its continued use through the 50-year end date.

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**Criteria Considerations (explanation, if necessary)**

San José Hall meets National Register Criterion Consideration A, which states that, “a religious property is eligible if it derives its primary significance from architectural or artistic distinction or historical importance.” San José Hall was used for religious purposes, but its principal association is with a men’s lay fraternal organization. The building was not officially part of the archdiocese or the Roman Catholic Church. By the 1930s, San José Hall embraced secular functions as a dance hall, and later serving as a commercial property. San José Hall is significant not for religion, but in the areas of in the areas of ethnic heritage: Hispanic and architecture.

**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance and applicable criteria.)

San José Hall, built c.1905, is a prominent community landmark building in the village of Galisteo, Santa Fe County, New Mexico. The hall is eligible for listing in the National Register of Historic Places at the local level under National Register Criterion A in the area of ethnic heritage: Hispanic because it functioned not only as a meeting space for the lay religious organization, La Sociedad de San José de Galisteo, but later provided space for community dances, performances, and family celebrations. San José Hall is significant at the local level under National Register Criterion C because it is an excellent example of Territorial-style architecture constructed in the decade before statehood. San José Hall was listed as a contributing property in the Galisteo Historic District, which was listed in the New Mexico State Register of Cultural Properties in 1969.

**Narrative Statement of Significance** (Provide at least **one** paragraph for each area of significance.)

San José Hall is significant at the local level under National Register Criterion A, in the area of ethnic heritage: Hispanic, for its association with La Sociedad de San Jose de Galisteo, a lay fraternal organization, and the role it played sustaining religious and *NuevoMexicano* traditions, bonding the local parish and the greater Galisteo community.

San José Hall is significant at the local level under National Register Criterion C in the area of architecture, as a nearly unaltered example of a territorial-era fraternal hall. The small, narrow building is constructed of adobe with a flat roof and a four-course dentil cornice. The open interior is framed by *bancos* (benches) along the side walls.

**Developmental history/additional historic context information** (if appropriate)

Galisteo–Historical Overview

The earliest periods of human habitation in the Galisteo Basin began as early as the 1300s with the southern Tewa Pueblos, referred to as the Tano, who spoke the Tewa language. The Tano pueblo, located approximately 1.5-miles northeast of the village of Galisteo, was named *Ximena*, or “down country place” in the Tewa language.<sup>3</sup>

The early Spanish expeditions, or *entradas*, followed the natural transportation corridors of the Pecos and Rio Grande valleys. With its location along Galisteo Creek, 25 miles above the creek’s confluence

<sup>3</sup> The historical overview is largely taken from a historic context in David Kammer, “*Galisteo Historic District*,” 1999, augmented with additional sources.

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with the Rio Grande, the Galisteo Basin was relatively accessible to many of the early parties who followed the waterway. Francisco Vázquez de Coronado y Luján, a Spanish explorer, crossed the basin several times during his 1540 expedition to find rumored treasure in the North American interior.<sup>4</sup> In 1583, Antonio de Espejo passed through the valley in search also of precious metals. In 1591, Castano de Sosa visited the site and named it San Lucas. Juan de Oñate, arriving seven years later, renamed it Santa Ana.

In 1616, Fray Juan de Rosas, a Franciscan priest, established a church on a hill above the site of the current village. The church burned and de Rosas was murdered during the 1680 Pueblo Revolt. After the revolt, Governor Cuervo y Valdez re-established the settlement, naming it Santa Maria de Garcia de Galisteo. Within a few years, the designation changed to Nuestra Senora de lo Remedios de Galisteo.<sup>5</sup> The term Galisteo could possibly have been derived from the Spanish province of Galicia or the name of a town in Estremadura, in western Spain. In 1749, the pueblo's Tano Indians had increased to 350, but arrival of smallpox and continued Comanche predations reduced the population, and the few survivors moved to Santo Domingo Pueblo.

The so-called "abandonment" of the pueblo opened the area to Spanish settlement. In February 1814, Felipe Sandoval, José Luis Lovato, Julian Lucero, Matias Sandoval and Pedro Sandoval petitioned Governor Alberto Maynez for a grant of the abandoned Pueblo of Galisteo.<sup>6</sup> The petitioners informed Governor Maynez that the "Galisteo Indians had abandoned their lands, and that the few remaining Tano Indians from Galisteo had scattered among the other nearby pueblos with no intention of returning to their pueblo."<sup>7</sup> The petitioners claimed they needed the land to support their families suggesting their presence "would provide protection against hostile Ute, Comanche, and Apache raids on Santa Fe and its surrounding settlements."<sup>8</sup> In charge of protecting the capitol, Governor Maynez designated the Galisteo Grant on February 14, 1814; however legal wrangling delayed its confirmation for years.

Continued Comanche threats hindered development of the area. By the 1790s, soldiers from the garrison in Santa Fe began to patrol the basin, guarding livestock herds and remote settlements.<sup>9</sup> The light cavalry units used the herd, numbering as many as 1,000 horses and mules, to guard the province. Most likely it was this grazing detail that was assigned to construct small defensive barracks that marked the founding of the Spanish village of Galisteo. With the greater security provided by the small garrison, settlement soon followed, especially as civilians from Santa Fe sought to take advantage of the native grasses to graze their own livestock. The earliest documented land claim in proximity to the village of Galisteo was that from Juan Cruz Aragon, who received a grazing grant for an area northeast of the town in 1799.<sup>10</sup>

Central to the development of the village of Galisteo was a grant to 19 individuals made in 1816. Succeeding and consequently ending the grant petition, this land grant was referred to in the Court of Private Claims as No. 54, and it provided the basis for the permanent settlement of the village and the

<sup>4</sup> Ibid., 12.

<sup>5</sup> Lansing B. Bloom, "Albuquerque and Galisteo Certificate of the Findings, 1706" *New Mexico Historical Review*, 1935, 49.

<sup>6</sup> Malcom Ebright, "Galisteo Land Grant," *New Mexico History.Org*, <http://newmexicohistory.org/places/galisteo-land-grant>

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> David Kammer, 1999, 18.

<sup>10</sup> Marc Simmons, *Spanish Government in New Mexico*, 1998, 126.

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development of irrigated agriculture. Over the next 20 years, as Spain's hold on Mexico weakened and then finally broke in 1821, the local government could no longer afford to maintain its troop levels.

In an effort to resolve disputes regarding ownership of the land, in 1908, a portion of the town referred to as the "town site" was set aside in trust by Santa Fe County Probate Judge Candelario Martinez for "the general use and benefits of the occupants of the town site of Galisteo." The hill, or *La Loma*, portion of the town (the core of the settlement dating to the Galisteo grant of 1816), remains in trust to this day with individual parcels only having been removed from the trust through quit deed claims.

Following the Treaty of Guadalupe Hidalgo in 1848, much of the land surrounding the village and the irrigated fields entered into public domain and eventually became open for homesteading. Galisteo, which lies in Township Fourteen North and Range Nine East, was given priority and surveyed in the late 1850s. The Donation Act of 1854 granted 160 acres to every white male citizen of the United States over the age of 21 and living in the Territory, or to a person who had declared his intention to become citizens and who had resided in the Territory prior to January 1, 1853.

Planned to promote the defense of New Mexico by encouraging the settlement of the rural areas, the act enabled many Anglo-Americans who had settled in Santa Fe to file for lands located south of the city in the Galisteo Basin area. These filings prompted Surveyor General William Pelham to dispatch crews to the Galisteo Basin in 1857. At the end of the 19th century, a few residents took advantage of the nearby public domain and filed homestead claims where they then grazed livestock.<sup>11</sup> In addition to the 260 acres comprising the Galisteo Grant and the townsite held in trust, the third component of the settlement derives from a patent for 164 acres issued to Sylvester Davis in 1891.

Davis entered the territory in the 1860s and worked at various jobs before arriving at Galisteo where he met and soon wed Josefita Ortiz, daughter of Juan Grande Ortiz, an early Galisteo settler. After the wedding, the couple occupied the compound which American grazing detachments likely used during the Mexican-American War, portions of which may date to the Spanish grazing garrison. As Davis y Ortiz prospered in his livestock raising and farming, he added to the compound, referred to as the Davis y Ortiz Hacienda, possibly augmenting some of the Territorial style details that were first applied by the American grazing detachments.

In 1891, at the age of 55, Davis was granted a patent for a 164-acre strip located between Galisteo Creek and the town site on the hill. Although parcels within the Davis patent have changed ownership over the past century, many of the properties can be traced to members of the extended Ortiz and Davis y Ortiz families.<sup>12</sup>

Nearing the 20<sup>th</sup> century, Galisteo was mainly an agriculturally-oriented village of several hundred people. The village, shaded by cottonwoods, included the reconstructed Nuestra Señora de los Remedios, dominating the southeast corner of its crossroads. East, down the village's main street, were a few general stores and saloons. The 1900 census enumerations recorded mostly a native Hispanic, or Nuevo Mexicano population of 282 families, with most males employed in farming, stock-raising, or as characterized in the census, as day-laborers. The village maintained its traditional ties to the land, with its population mostly communicating in Spanish.<sup>13</sup>

<sup>11</sup> Ibid., 20.

<sup>12</sup> David Kammer, 1999, 20.

<sup>13</sup> The census enumeration documented a few residents born in Germany or "Old Mexico." But the majority of the population

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### Societies of Saints

The 19<sup>th</sup> century saw a flourishing of religious associations coming under the title of “societies,” whose general purpose was to support the parish church and its priest and to perform lay missionary and educational work. Some of these were continuations of religious *cofradías* (lay confraternities) that traced their origins back to the Spanish Colonial period.<sup>14</sup> Others, using the term “society” were clerical congregations or institutions officially recognized by the Roman Catholic Church. Many of these societies belonged to international or national organizations, while others developed more organically from the local parish, in the *cofradías* tradition. The late 19<sup>th</sup> century saw two of these societies form in Galisteo. One, a chapter of the Society of the Sacred Heart of Jesus, an international organization begun France in the 19<sup>th</sup> century. The lay women’s society, known in Galisteo as the Sociedad de El Sagrado Corazon de Jesus (which is still active), has as its purpose the education of girls, including the instruction of catechism, and as well as participating in the maintenance and care of the church. The non-clergy male counterpart, the St. Joseph’s Society, was founded on January 19, 1895, by Reverend Father Maximo Mayeux, a French-born priest, with 57 Galisteo area members. Its first members represented many of the prominent family names of the Galisteo area, including the Baros, Sandoval, Anaya, Chavez, Pena, Leyva, Garcia, Valencia, Sena, Madrid, Ortiz, Larranaga, Encinias, Salazar and other families.<sup>15</sup>

### Father Maxim Mayeux

Born in c.1869, in Saint-Étienne, the capital of the département of Loire, France, Father Mayeux, originally Maxim, or sometimes Maxime, gained his early education at a Christian Brothers institution at Saint-Étienne Parish, later studying philosophy at a university in Alix (Rhône) in 1887, and theology between 1889 and 1893 at Lyon Seminary, where he was ordained.<sup>16</sup> He immigrated to the United States in 1893, at the invitation of Placida de Louis Chapelle, a French-born priest who arrived in Santa Fe in 1891, and would become the third Archbishop of the Santa Fe Archdiocese in 1895.

Accompanying Mayeux were three other missionaries from France — Edouard Marie Paulhan, Joseph Claude Balland and Noel Dumarest — who were recruited by Chapelle to serve in the Santa Fe Archdiocese. These, and dozens of other French secular clergy, were brought to United States by Bishop Jean Baptiste Lamy, a French-born priest who was appointed in 1850 to administer the Vicariate Apostolic of New Mexico, a wide area that included present-day New Mexico and parts of Arizona, Nevada and Colorado.<sup>17</sup> Bishop Lamy had an enormous influence on the territory, building churches and a cathedral, establishing numerous parishes, and influencing the development of parochial schools and Catholic-based hospitals.

To fill the positions of parish priests, Lamy recruited secular clergy from his former seminary in Clermont-Ferrand and other seminaries in France, where the new priests were ordained for the Santa Fe Archdiocese, and immediately incardinated to the archdiocese upon their arrival in Santa Fe. During Lamy’s vicarite (1850-1912), the majority of parish priests were French-born clergy, even those

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was native-born Hispanics.

<sup>14</sup> Lois Stanford, “Local Devotion to St. Michael: Examining Expressions of Popular Catholicism in Socorro, Texas,” 1998, 120; 132.

<sup>15</sup> Anthony Burns, “A Brief History of La Sociedad de San Jose de Galisteo,” 2011, 1.

<sup>16</sup> Nancy Hanks, *Lamy’s Legion*, 2000, 82-83.

<sup>17</sup> Nancy Hanks, “Lamy’s Legacy: Catholic Institutions of New Mexico Territory,” 1998, 385.

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serving far-flung, traditionally rural Spanish-speaking areas.<sup>18</sup> It is estimated that 114 of the 160 secular clergy were French-born priests, brought to New Mexico by Lamy.<sup>19</sup>

The de-emphasis of local Hispanic clergy that came with the gain of French clerics was not without controversy, as dissected later by historian Fray Angelico Chavez and put to fiction in Willa Cather's 1927 novel, *Death Comes for the Archbishop*. In Cather's novel, Bishop Lamy is disguised as Jean Marie Latour, and he and some of his French priests are depicted as gluttonous and greedy individuals.<sup>20</sup> At issue was the loss of power of the native-born priests to a European-educated clergy, who looked down on the local leadership as exhibiting "unclerical deportment," and more critically in Chavez's words, "who regard[ed] the 'mexicans' as neither morally nor intellectually for priesthood."<sup>21</sup> This antagonism would have continued ramifications, as local parishes and non-official groups practicing popular Catholicism came into conflict with the official doctrine of the archdiocese and the Roman Catholic Church.

After arriving in Santa Fe in July 1893, Mayeux served as assistant priest at the Guadalupe Church (now Our Lady of Guadalupe Shrine) in Santa Fe. By January 1894, he was a priest at the St. Anthony of Padua Parish in Pecos, New Mexico.<sup>22</sup> It was during his time in Pecos that he founded the St. Joseph's Society in Galisteo, a parish within the Santa Fe Archdiocese, located approximately 30 miles from Pecos. Lost to time is whether the founding of the society came as a request of the Galisteo parishioners or as a directive of the archdiocese.

Three years after founding the Galisteo society, Father Mayeux transferred to the Monastery of the Precious Blood in Portland, Oregon, where he spent 15 years, according to his file, for being "desirous of redeeming his past life."<sup>23</sup> (Notes in the file indicate that Mayeux was most likely an alcoholic). He returned to Santa Fe in 1917 and served various rural parishes, often being noted for "drinking." In 1939, he was treated at the Nazareth Sanitarium in Albuquerque; a hospital run by Dominican nuns originally established for tubercular patients. In 1943, he became the Chaplain of St. Michael's College in Santa Fe. He died seven years later on December 13, 1950.

### La Sociedad de San José de Galisteo

The Joseph's Society in Galisteo, known originally in Spanish as *La Asociación de San José* and more recently as *La Sociedad de San José de Galisteo*, existed "to advance the profession and practice of the Catholic faith; to educate the community, especially the youth, about the teachings of the Catholic faith; to practice works of mercy and charity; to promote better knowledge of the Catholic religion by means of conferences, lectures, and other means; and to pray for the deceased, dying, conversion of sinners, the Church, and the Pope."<sup>24</sup> These goals were taken seriously, as the *socios* or *hermanos* (as the members were called), were admonished to practice this type of piety every day, beginning each morning and ending each night with an oration to St. Joseph embodying these principles.<sup>25</sup>

<sup>18</sup> Ibid.

<sup>19</sup> Ibid., xiii.

<sup>20</sup> Fray Angelico Chavez, *My Penitente Land*, 1979, 258-259.

<sup>21</sup> Ibid., 259.

<sup>22</sup> Nancy Hanks, 2000, 83.

<sup>23</sup> Ibid.

<sup>24</sup> Anthony Burns, 2011, 1. This represents an abbreviated translation of the society's constitution.

<sup>25</sup> "Constitution, (sic)" March 21, 1897, 7.

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It is unclear whether, like the Society of the Sacred Heart of Jesus, La Asociación de San José was once part of a larger group of St. Joseph's Societies. Contemporaneous to the Galisteo organization was a St. Joseph's Society in Las Vegas, New Mexico, which had a similar stated purpose to serve the geographically immense Immaculate Conception Parish as "missions to the poor [and] to support priests, Sisters or parochial schools."<sup>26</sup> Other St. Joseph's Societies, many formed in the late 19<sup>th</sup> or early 20<sup>th</sup> centuries, were scattered across the United States.

One indication that it may have been part of a larger organization is a reference in an 1896 issue of the *Annals of St. Joseph*, a publication published by the Arch-Confraternity of St. Joseph based in De Pere, Wisconsin, the site of the National St. Joseph's shrine. The article in the annals refers to a "sister confraternity" in Santa Fe, described as a "society whose members unite in prayer for the special purpose of advancing Christian education by the establishment of Catholic schools."<sup>27</sup> Whether the Galisteo society was linked to this group is unclear but it is intriguing, as what was once perhaps a remote chapter of a Wisconsin confraternity, evolved into a locally, culturally influenced organization, masked of its origins. These cultural mutations are not uncommon in New Mexico.

The organization, like any governed body, had a hierarchy of officers, led by a president or general director. Below this person was a vice president, followed by a secretary, treasurer and collector. To keep order, the society maintained a *mariscal* (marshal), whose duties included monitoring the conduct of the *socios*, reporting bad behavior, meting out punishment and preventing non-members from entering meetings.<sup>28</sup> These positions were elected each year during the *Fiesta de San José*. Admission to the organization required potential members to be at least 10 years old, profess the Catholic faith, and be willing to be subjected to an investigation by the society of their conduct and morals.<sup>29</sup> Members were expected to pay a tax of 10 cents, collected every second Sunday of the month. A member could be removed for failing to pay their tax, immoral behavior, obscene language, fomenting discord, or not participating in confession and communion.<sup>30</sup>

The society was (as it still is today) devoted to Saint Joseph, an assumed carpenter and husband of Mary, the mother of Jesus. Saint Joseph is revered in Roman Catholic, Eastern Orthodox and Anglican Christian faiths. Devotion to Joseph as a member of the Holy Family occurred late within the history of the Roman Catholic Church. The delay, as posited by Francis Lad Filas, the author of *The Man Nearest to Christ*, a treatise on the devotion to St. Joseph, was due to the "fear that Joseph's unique role as virginal husband of Mary and father of Jesus by spiritual ties might have caused misunderstanding about the dogmas of Mary's perpetual virginity and Jesus' miraculous origin in Mary."<sup>31</sup> It was only in an 8<sup>th</sup> century martyrology, originating from an unknown church in northeastern France, did Joseph receive commemoration as a saint and the "spouse of Mary."<sup>32</sup> Centuries later, after the saint's "steady rise in popular esteem and liturgy," did Pius IX, on December 8, 1870, proclaim St. Joseph a Patron of the Universal Church.<sup>33</sup>

<sup>26</sup> *The Official Catholic Year Book*, 1928, 403.

<sup>27</sup> "Notes," *Annals of St. Joseph*, March, 1896, 48.

<sup>28</sup> "Constitution," March 21, 1897, 14.

<sup>29</sup> *Ibid.*, 8.

<sup>30</sup> *Ibid.*, 16.

<sup>31</sup> F. L. Filas, "Devotion to St., Joseph," in *New Catholic Encyclopedia*, 2003, 1039.

<sup>32</sup> *Ibid.*, 1038.

<sup>33</sup> *Ibid.*, 1039.

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Historically in Europe, Joseph was portrayed advanced in age, to assert that his “sexual powers” would have been diminished, sustaining the story of Jesus’ miraculous birth.<sup>34</sup> In this regard, he is often depicted with a blooming staff, signifying his role in divine selection, rather than Mary’s physical spouse. In contrast, in the Hispanic Southwest, St. Joseph, or San José, is shown in paintings and statuary as a younger man with a beard, cradling Jesus in one hand, while holding the flowering staff and/or carpenters’ tools in the other.<sup>35</sup>

The saint is celebrated in Galisteo with a fiesta or feast of San José (*Día de San José*) on or near March 19 of each year, following the universal calendar. After a high mass, the priest, the *socios*, and parishioners proceed around the church following a boy or young member of the society carrying the banner of San José. They are followed by a statue of San José on a cart, under an arch of white flowers. Members of the society, each wearing a red-and-black ribbon of the type used for political conventions in the 19<sup>th</sup> century, trail behind. Following them are the women and children of the parish. Everyone sings *alabados* or hymns as the procession moves around the church. The event is followed by a secular feast, or *la cena*, prepared by the women of the parish.<sup>36</sup> As described by writer Nancy Hunter Warren, the “Catholic saints [in northern New Mexico] symbolized the divine in human form and stood as paragons of devotion and wisdom, providing a link between earthly existence and heaven,” with the saint’s feast day intended “to invoke heavenly blessings on certain community affairs.”<sup>37</sup>

### San José Hall

A few years after its formation, society purchased a parcel of land north of Nuestra Señora de los Remedios on the west side of the road, locally called Camino Real, to establish a meeting hall, or a *sala de reuniones*. While it eventually evolved into a community dance hall, or *sala de baile*, current thinking is that its original intent was for sociedad meetings. La Asociación de San José purchased the property from Galisteo residents Marcelino Baros and Teodora Sandoval on January 24, 1898 for \$32.00.

At some point thereafter, thought roughly to be between 1900 and 1905, La Sociedad built an adobe building on the site.<sup>38</sup> Following the convention of meeting halls in northern New Mexico, they erected a simple, one-story rectangular structure upon a rock foundation of local basalt. The earliest known photographs from the late 1930s show it be an un-stuccoed building with a flat roof and brick coping.

Other than the fulfilling its mission, as described in its constitution, little is known about what other roles La Asociación de San José may have played in sustaining Hispanic values and community traditions in Galisteo. La Sociedad arrived just as the territory approached statehood, with an accompanying shift in political power. To many NeuvoMexicanos, this represented an Anglo-American takeover of their land, water rights and culture. During this period, Hispanic mutual aid organizations, mostly notably *La Sociedad Protección Muta de Trabajadores Unidos*, formed in New Mexico to provide financial

<sup>34</sup> Ibid., 1037.

<sup>35</sup> Jim Griffith, *Saints of the Southwest*, 2000, 40.

<sup>36</sup> “Día de San José,” *El Puente*, April, 2000, 1; Anthony Burns, 2011, 1.

<sup>37</sup> Nancy Hunter Warren, *The Villages of Hispanic New Mexico*, 1987, 83. Galisteo’s patron saint, *Nuestra Señora de los Remedios* is celebrated with a feast day on October 22.

<sup>38</sup> Anthony Burns, 2011, 2.

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services, low-cost insurance and burial funds to its members — and to perpetuate traditional Hispanic values.<sup>39</sup>

La Asociación de San Jose's constitution included a sub-section on *ayuda mutua*, or mutual aid, moving the organization beyond a strictly lay religious body. This included not only caring for the sick, but also paying for funeral arrangements, finding work for unemployed socios and providing legal aid, as long as the member was appearing before a "reasonable" court of law. But this aid was only to be given to upstanding members, not to those who had been reduced in circumstances through "sloth or vice."<sup>40</sup>

While strictly prohibited in its constitution from entertaining issues of a political nature, La Asociación de San José, as a body of powerful male citizens in a remotely settled area of the county, may have had influence that exceeded its original purpose. An article appearing in the July 19, 1900 issue of *The Christian Advocate* sheds light on the organization's potential political power in the tumultuous late territorial period. The article, entitled "The Mexicans of Our Country," was written by Emily Harwood, an Albuquerque educator, who along with her Methodist minister husband Thomas founded the Harwood Girls' School in 1887. Harwood's article focuses on education in New Mexico, — specifically a county superintendent public schools race in an unidentified area of the state.

The article demonstrates how a local St. Joseph's Society chapter had the power to influence the election. In Harwood's telling, the Catholics in the contested precinct, called upon the St. Joseph's Society "to defend their religion and work hard to defeat the Protestant candidate for superintendent." Harwood immediately demonstrates a negative attitude toward the organization, snubbing it as a typical "secret society of knights of its patron saints."<sup>41</sup> According to Harwood, when the subject of the race came up in a society meeting, a member stood up and proclaimed: "Gentleman, this is a religious society and has nothing to do with politics."<sup>42</sup> While it may not relate specifically to Galisteo's La Sociedad, this anecdote is suggestive of the organization's potential to influence elections, and its negative reputation—at least from one strident writer within the Anglo-Protestant community.

### Sala de Baile

The building first appears in state business directories in 1931 as San José Hall, indicating La Sociedad's use of it strictly for meeting purposes may have evolved. A 1935 right-of-way map, produced for a highway project in front of the building designates it a "dance hall."<sup>43</sup> As a *sala de baile*, dance hall, the building fit within Hispanic tradition of a community building, where local dances, performances and family celebrations such as a *boda* (wedding) or *bautismo* (baptism), as well as funerals, took place.<sup>44</sup> When interviewed, several older people remembered the building as the town

<sup>39</sup> For a history of this movement, see José A. Rivera, *La Sociedad: Guardians of the Hispanic Culture along the Río Grande*, 2010.

<sup>40</sup> Constitution, March 21, 1897, 11. Translation from Spanish.

<sup>41</sup> Mrs. Thomas Harwood [Emily Harwood], "The Mexicans Our Country," *The Christian Advocate*, Vol. 75, July 19, 1900, 1164 (120).

<sup>42</sup> Ibid.

<sup>43</sup> New Mexico State Highway Department, "N.R.S 207," 1935, 1909-T.

<sup>44</sup> "The Old Days, According to Paulita Péna," *El Puente De Galisteo*, March 2007, 2. The article is an encapsulation of a 1999 oral history with Paulita Péna Chavez.

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or community hall. In this regard, its function is not to be confused with the nearly 100 “dance halls” active at one time in New Mexico, where alcohol, after Prohibition ended, was openly served.

One account from the 1930s portrayed San José Hall during the annual fiesta for the town’s patron saint, Nuestra Señora de los Remedios. After a day of prayers, parades and a *corrida del gallo* – a rooster pull – the night began with two separate dances. The author described the one at San José Hall,

seemed to draw the greater crowd for here the Villeros Allegres [a costumed performing musical troupe from Santa Fe] were issuing their inimitable tunes, both old and new. For merriment the old dance [*Valse de Escoba*] of the broom was one of the features. A person would be designated to dance with the broom and then pass it on to one of his choice. Since the broom was taking the place of a man there was much scrambling among the women to get a real partner. La Versoviana, an old-time schottische, was asked for repeatedly by the oldtimers. An evening climaxed by enjoyable dancing sent everyone home tired by happy.<sup>45</sup>

Oral histories provide details of the *bailes* of the past. A *bastonero* (roughly a bouncer) was hired to secure the dance, as liquor was not permitted in the hall. The baile personnel included a *colector* (collector) who would collect 10 cents from each male dancer during the middle of a tune.<sup>46</sup> The money was used partially to pay the *musicos* (musicians) and to help for the upkeep of the hall. Young women, who waited to be selected for a dance, shared space on the *bancos* with children, sleeping on piles of coats.<sup>47</sup>

Depending on the season, people came from miles around—from Pecos to Stanley—and from the surrounding ranches to participate in the dances. Besides the feast day for Nuestra Señora de los Remedios, the building provided refuge during fiestas held each summer: *Día de San Juan* (June 24); *Día de Santiago* (July 25); and *Día de Santana* (July 26).<sup>48</sup> As remembered humorously by one former patron, the youth of the area “would pray for people to die so we could have a fiestas” and a dance.<sup>49</sup>

The multiple *fiestas* and *gran bailes* began to diminish in the 1950s. At one point, in the early 1960s, the hall was commercially leased, becoming the Galisteo Bazaar, a tourist-oriented crafts shop and art gallery, selling Spanish and Mexican imports and Southwest clothing.<sup>50</sup> This occurred at a time when Galisteo was being marketed for its Hispanic heritage, with the Don Frank Ortiz y Davis Hacienda across the street, turned into a museum and saloon. The hall continued in commercial use as an art gallery through the 1990s, closing to all use in 1998.

In fall 2008, La Sala de Galisteo, a non-profit organization, formed to restore, preserve, and maintain the building. La Sala de Galisteo entered into a 30-year lease with La Sociedad de San Jose de

<sup>45</sup> Mary W. Coan, “La Corrida del Gallo at Galisteo,” *New Mexico Magazine*, December 1933, 50.

<sup>46</sup> Anna Cárdenas, “Me Acuerdo Cuando...,” *El Puente de Galisteo*, September 2000, 2. The article encapsulates Cárdenas’ interview with her parents, Onesimo and Mela Montoya.

<sup>47</sup> Mary Lu Anaya y Salazar, conversation with John W. Murphey, August 17, 2014, Galisteo, New Mexico.

<sup>48</sup> Anna Cárdenas, “September 2000, 2.

<sup>49</sup> Mary Lu Anaya y Salazar, August 17, 2014.

<sup>50</sup> “Old Spanish Galisteo,” tourist brochure dated September 9, 1960.

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Galisteo, to begin its restoration. The hall underwent a stabilization and restoration program from 2013 to 2014 that met the *Secretary of Interior's Standards for the Treatment of Historic Buildings*. After restoration, the building will be once again used for dances, musical performances, community events, and La Sociedad meetings. Listing in the National Register of Historic Places is a goal of both groups, which want to bring recognition to this important community landmark building.

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## 9. Major Bibliographical References

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**Previous documentation on file (NPS):**

preliminary determination of individual listing (36 CFR 67 has been requested)  
 previously listed in the National Register  
 previously determined eligible by the National Register  
 designated a National Historic Landmark  
 recorded by Historic American Buildings Survey # \_\_\_\_\_  
 recorded by Historic American Engineering Record # \_\_\_\_\_  
 recorded by Historic American Landscape Survey # \_\_\_\_\_

**Primary location of additional data:**

State Historic Preservation Office  
 Other State agency  
 Federal agency  
 Local government  
 University  
 Other  
Name of repository: Center for Southwest Research, UNM, ABQ, NM

Historic Resources Survey Number (if assigned): \_\_\_\_\_

**10. Geographical Data**

**Acreage of Property** App. 0.13 acres  
(Do not include previously listed resource acreage.)

**Latitude/Longitude References**

(Carry Lat/Long coordinates six decimal places to the right)

A	<u>35.396048</u>	<u>-105.946973</u>	B	_____	_____
	Latitude	Longitude		Latitude	Longitude
C	_____	_____	D	_____	_____
	Latitude	Longitude		Latitude	Longitude

**Verbal Boundary Description** (Describe the boundaries of the property.)

The nominated property is indicated by a heavy black line on an attached map drawn to scale. It includes all the land deeded on January 24, 1898, described at the time as "north by a gallinero wall, south to M. Baros, east by El Camino Real and west con la tapia." The current legal description is a Parcel Code 1-054-079-034-173, T14N R 9E S36, Galisteo, Santa Fe County, New Mexico.

**Boundary Justification** (Explain why the boundaries were selected.)

The boundary includes the entire parcel historically associated San José Hall.

**11. Form Prepared By**

name/title John W. Murphey  
organization FirstLight Consulting date September 2014  
street & number 2833 Plaza Verde telephone 505-577-7593  
city or town Santa Fe state NM zip code 87507  
e-mail firstlightconsulting@gmail.com

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**State Historic Preservation Office**

name/title Steven Moffson / Historian  
organization Historic Preservation Division date \_\_\_\_\_  
street & number 407 Galisteo Street, Suite 236 telephone 505-476-0444  
city or town Santa Fe state NM zip code 87501  
e-mail steven.moffson@state.nm.us

**Additional Documentation**

Submit the following items with the completed form:  
*See recent changes to mapping requirements posted on the National Register website.*

- USGS map (7.5 minute) Albuquerque West, NM.
- Sketch Map with National Register boundary.

**Photographs:**

Submit clear and descriptive photographs. The size of each image must be 6 megapixels measuring 3000x2000 pixels at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map.  
*See recent changes to photographic requirements posted on the National Register website.*

Name of Property: San José Hall

City or Vicinity: Galisteo

County: Santa Fe

State: New Mexico

Photographer(s): John W. Murphey

Date Photographed: August 13, 2014

Description of photograph(s) and number: 15 (Example)

- 1 of 6: Front, east, façade, photographer facing west
- 2 of 6: West and south elevations, photographer facing northeast
- 3 of 6: Example of double-hung window, south elevation, photographer facing north
- 4 of 6: North elevation, photographer facing southeast
- 5 of 6: Interior, photographer facing west
- 6 of 6: Banco and plastered wall, photographer facing south

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**Property Owner:**

(Complete this item at the request of the SHPO or FPO.)

name La Sociedad de San José de Galisteo, Norman Burns, Secretary  
street & number 1432 Sara Way telephone N/A  
city or town Rio Rancho state NM zip code 87124

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

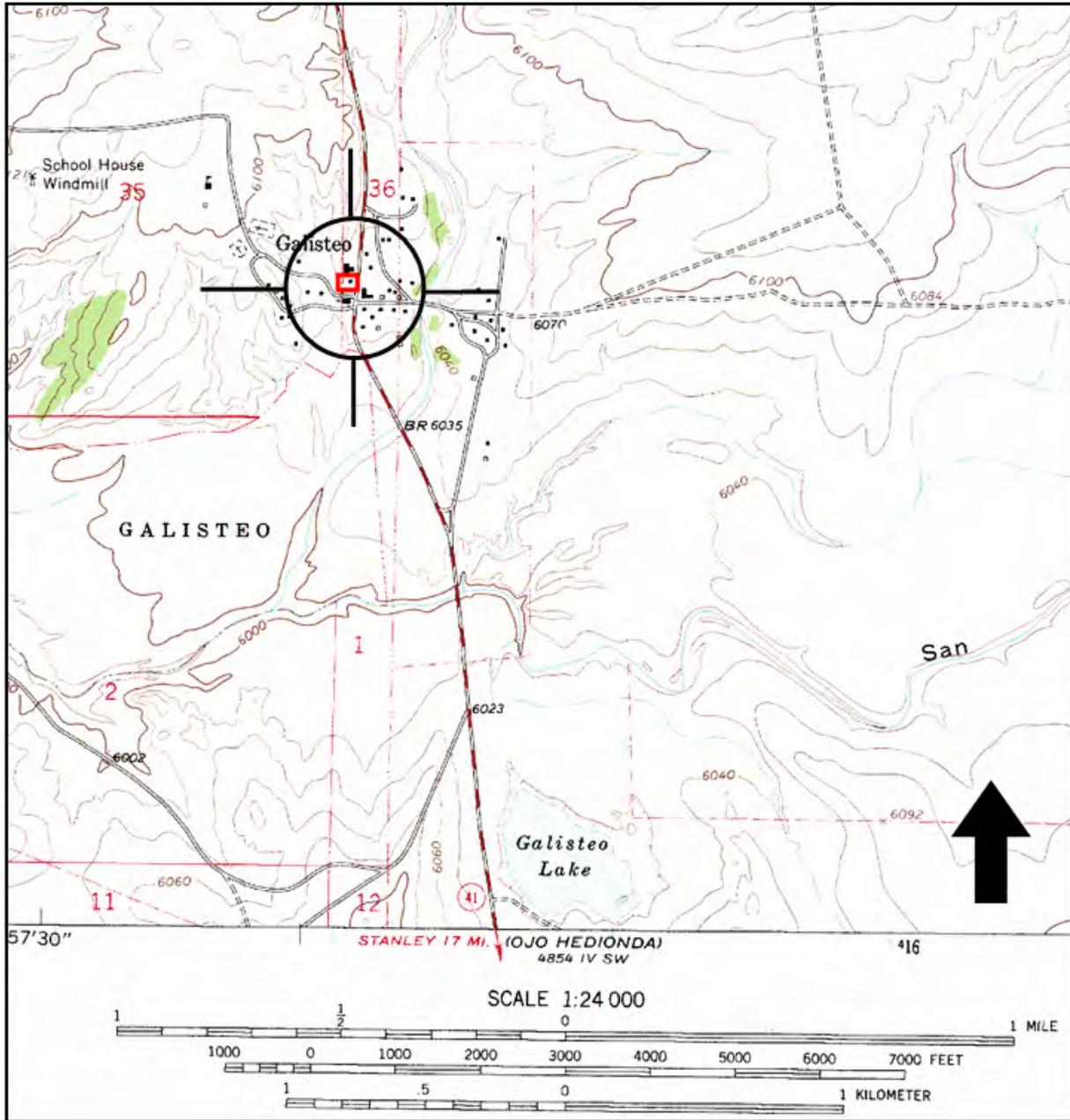
**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.

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San José Hall, Galisteo, Santa Fe County, New Mexico, USGS, 7.5 Minute Series, Galisteo, New Mexico

San José Hall

Santa Fe, NM

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San José Hall  
Galisteo, Santa Fe County, New Mexico

Location Map

Google Maps: 1" = 50'

National Register Boundary 

Photo number and direction of view 3 

San José Hall

Santa Fe, NM

Name of Property

County and State

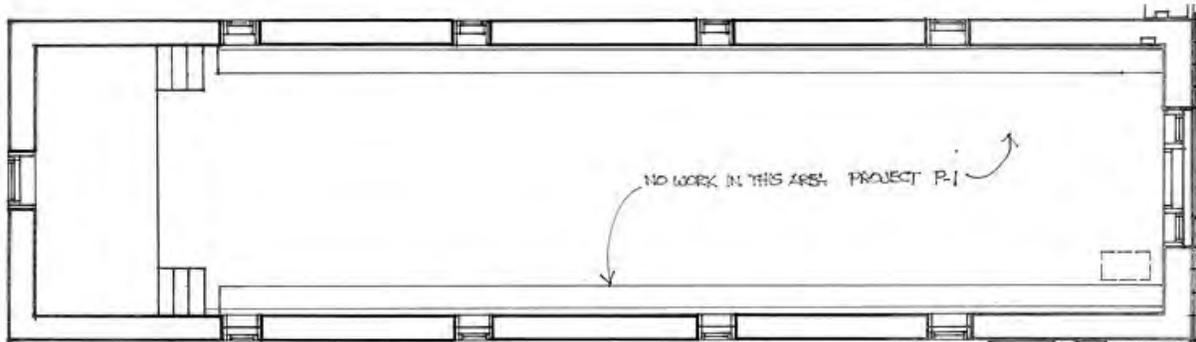


Figure 1: Existing Floor Plan, courtesy Dale F. Zinn and Associates, 2010.

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Figure 2: Existing east and partial south elevations based on 2012 overlay photo perspective. Note the front masonry wall and concrete buttresses have been removed as part of the 2013-2014 restoration. Courtesy Dale F. Zinn and Associates.

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## Photographs



1 of 6: Front, east, façade, photographer facing west

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2 of 6: West and south elevations, photographer facing northeast

San José Hall

Santa Fe, NM

Name of Property

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3 of 6: Example of double-hung window, south elevation, photographer facing north

San José Hall

Santa Fe, NM

Name of Property

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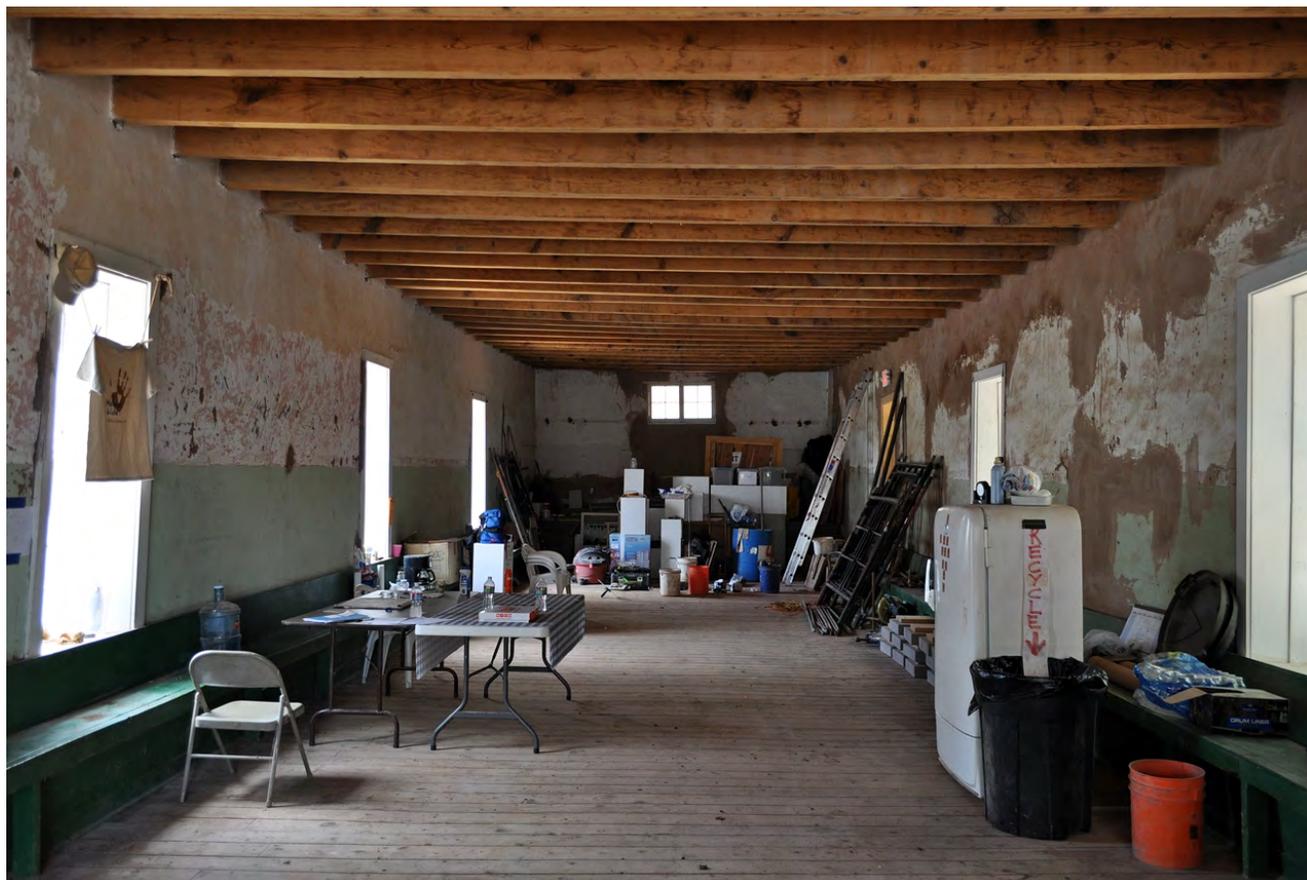
4 of 6: North elevation, photographer facing southeast

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5 of 6: Interior, photographer facing west

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6 of 6: Banco and plastered wall, photographer facing south



FUNDING SUPPORT FOR THIS PROJECT  
provided by the  
**NORTHERN RIO GRANDE  
NATIONAL HERITAGE AREA, INC.**

with special support provided by  
Dale Zinn, Preservation Architect  
Conservationists Community Partnership  
The Village of Galisteo Residents

Thank you for your continued support  
for this information center!  
La Sal de Galisteo, 406-8763  
Barbara King, 406-279













UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES  
EVALUATION/RETURN SHEET

REQUESTED ACTION: NOMINATION

PROPERTY San Jose Hall  
NAME:

MULTIPLE  
NAME:

STATE & COUNTY: NEW MEXICO, Santa Fe

DATE RECEIVED: 4/10/15 DATE OF PENDING LIST: 5/06/15  
DATE OF 16TH DAY: 5/21/15 DATE OF 45TH DAY: 5/26/15  
DATE OF WEEKLY LIST:

REFERENCE NUMBER: 15000264

REASONS FOR REVIEW:

APPEAL: N DATA PROBLEM: N LANDSCAPE: N LESS THAN 50 YEARS: N  
OTHER: N PDIL: N PERIOD: N PROGRAM UNAPPROVED: N  
REQUEST: Y SAMPLE: N SLR DRAFT: N NATIONAL: N

COMMENT WAIVER: N

\_\_\_ACCEPT \_\_\_RETURN \_\_\_REJECT \_\_\_\_\_DATE

ABSTRACT/SUMMARY COMMENTS:

**San Jose Hall is locally significant under National Register Criteria A and C, in the areas of Ethnic Heritage-Hispanic and Architecture. The long, one-story, adobe structure is a fine local example of an early twentieth century, Territorial-style building form, with a decorative brick cornice set atop the plastered adobe walls, tin *canales* projecting through the parapet, and tall 2/2 double-hung wood windows. An important social and cultural gathering spot in the tiny, cross-roads agricultural community of Galisteo, the San Jose Hall served as meeting space for local fraternal organizations (La Sociedad de San Jose de Galisteo), other religious-affiliated activities, and local dances and festivals. Within the small, largely Hispanic community, the hall served as a counterpart to the more staid activities of the church proper helping sustain the congregation's Hispanic values and community traditions.**

RECOM./CRITERIA Accept CRITERIA A+C

REVIEWER PAUL R. LUSIGNAN DISCIPLINE HISTORIAN

TELEPHONE \_\_\_\_\_ DATE 5/26/2015

DOCUMENTATION see attached comments Y/N see attached SLR Y/N

If a nomination is returned to the nominating authority, the nomination is no longer under consideration by the NPS.



STATE OF NEW MEXICO  
DEPARTMENT OF CULTURAL AFFAIRS  
HISTORIC PRESERVATION DIVISION



Susana Martinez  
Governor

BATAAN MEMORIAL BUILDING  
407 GALISTEO STREET, SUITE 236  
SANTA FE, NEW MEXICO 87501  
PHONE (505) 827-6320 FAX (505) 827-6338

April 2, 2015

J. Paul Loether  
National Park Service  
National Register of Historic Places  
1201 "I" (Eye) Street, N.W. 8th floor  
Washington, D.C. 20005

Dear Mr. Loether:

The enclosed disk contains the true and correct copy of the nomination for the San José Hall in Santa Fe County, New Mexico to the National Register of Historic Places.

- Disk of National Register of Historic Places nomination form and maps as a pdf
- Disk with digital photo images
- Physical signature page
- Sketch map(s)/attachment(s)
- Correspondence
- Other:

COMMENTS:

- This property has been certified under 36 CFR 67
- The enclosed owner objection(s) do  do not  constitute a majority of property owners.
- Special considerations: Note that this property is nominated at the national level of significance.

Sincerely,

Steven Moffson  
State and National Register Coordinator

Enclosures