Marian Hall

Located along the Palace of the Governors Avenue, behind the Catholic Basilica, is a building with the name, Marian Hall, engraved into the stone of its north facing entrance. Records show that the area was purchased by Archbishop Jean Baptiste Lamy, in 1795. Archbishop Lamy built the Cathedral Basilica of Saint Francis of Assisi, commonly known as St. Francis Cathedral, and invited the Sisters of Charity, a teaching and healing order from Cincinnati, Ohio to Santa Fe in 1865. The land had been deeded to the Sisters by Archbishop Lamy, and was to be used for a sanatoria to treat Tuberculosis patients, hospital, and orphanage, in addition to residences for the Sisters.

In 1883, St. Vincent's Sanatorium opened, and became the tallest building in the city, 60 feet high with a cupola on top. Another brick structure, built in 1886, became a home for the elderly until 1948, when it was demolished to make way for the new St. Vincent Hospital, designed by renowned architect John Gaw Meem. Various buildings used by the Sisters burned down in a fire, in 1893. A new building was erected in 1908. This facility opened in 1910 and was renamed Marian Hall in 1954, after yet another remodeling. The multistory building that became St. Vincent Hospital in 1953, remained in operation on the property until 1977.

In 1978, the state of New Mexico purchased the old St. Vincent Hospital and Marian Hall. The buildings remained vacant until 2003, when Drury Hotels paid more than $20 million for the property, for use as a hotel with the intention of preserving as much of the historic buildings as possible — including the beautiful 1910 mosaic flooring in the old cafeteria. Before construction and renovation on the new hotel began, an archaeological investigation recovered many artifacts and discovered a Spanish roadbed dating back to the 1610s.

Tuberculosis in New Mexico

The territory of New Mexico's plight for statehood in the union, and the circumstances that led the state's intentional lure of thousands of Tuberculosis patients seeking healthcare in sanatoriums during the 1800s, significantly shaped the city's population, architecture, culture, policies and practices. It is important to understand how representatives of the territory defined residents and the political issues of land and property starting with the end of the Mexican-American War.

When Mexico relinquished all claims to Texas and recognized the Rio Grande as the southern boundary with the United States, Mexico ceded 55 percent of its territory, including parts of present-day Arizona, California, New Mexico, Texas, Colorado, Nevada, and Utah, to the United States. Under the terms of theTreaty of Guadalupe Hidalgo, signed in 1848, land and property were defined as, "Property of every kind now belonging to Mexicans not established there shall be inviolably respected [by the United States]."

According to the treaty terms, every resident in New Mexico that was under Mexican rule could choose to stay within the U.S. boundaries, and if the choice to remain within the boundaries was made, that individual and family would have their right to land and property. The treaty also acknowledged pueblo land grants that were given by the Spanish empire, which had been respected under the Mexican government.

On March 12, 1851, Governor James S. Calhoun issued a proclamation that called for an accurate census or enumeration of all inhabitants (except Indians). We know now, that despite Governor Calhoun's proclamation, every resident should have been counted by the census in 1851, as a New Mexico citizen, including Indians. It was not until 1924 that the Indian Citizenship Act, signed by Calvin Coolidge, allowed Native Americans the right to vote in New Mexico. In 1948, the state constitution barred American Indians living on reservations from participating in elections. That summer, the Isleta Pueblo educator, Miguel Trujillo Sr., initiated a legal battle that won Native Americans the right to vote in New Mexico.

Prior to colonization, land was considered a precious commodity and slaves were considered property that could be bought, sold, stolen and traded. Hostilities were felt by all groups within the Southwest as they engaged in a vicious cycle of capture, trade, and steal-back of slaves and livestock. In response to many New Mexican complaints about Indian raiding, Governor Calhoun issued a second proclamation on March 18, 1851 which, "authorized the attack on any hostile tribe of Indians that may have entered settlements for the purpose of plunder and depredation…and directed or ordered residents to capture the property from any hostile tribe of Indians".

In 1859, New Mexico adopted a slave code to keep black slavery from being instituted and continue the practice of forced labor or peonage. The code restricted travel, limited the rights of slaves to bear arms, and prohibited slaves from testifying in court.

On January 29, 1861 Thaddeus Stevens, state representative of Pennsylvania, remarked on New Mexico's admittance into the federal union of states:

"They offer to admit as a State about two hundred and fifty thousand square miles of volcanic desert, with less than a thousand white Anglo-Saxon inhabitants, some forty or fifty thousand Indians, Mustees and Mexicans, who do not ask for admission, and who have shown their capacity for self government by the infamous slave code which they have passed, which establishes the most cruel kind of black and white slavery (peonage)."

Abraham Lincoln's inclusion of "involuntary servitude" in the language of the Emancipation Proclamation Act of 1863 was specifically intended to address slavery in New Mexico. In 1866, Special Indian Agent Graves visited New Mexico and found that slavery was still being practiced across most of the state with 400 indentured slaves in Santa Fe alone. In response to these findings, Congress passed the Peonage Abolition Act in 1867, to abolish peonage in the New Mexico Territory, which meant any kind of "involuntary labor" was forbidden even if debts were owed.

Slavery continued from 1821 until 1880, with almost all genízaros in New Mexico being Navajo or Diné (Brugge, 1968). Genízaros were Native Americans who were captured in the Southwest region through war or payment, and taken into Hispano and Puebloan villages as indentured servants, shepherds, general laborers, and household servants.

A similar proclamation to Calhoun was issued by Governor Mitchell, dated August 2, 1869 and September 1869, which declared Navajo and Gila Apache Indian tribes, "outlaws", and "authorized citizens to kill and take the property of their enemies." This proclamation was issued after Navajos were released from internment at Bosque Redondo, and likely fueled hate crimes and admonished two entire ethnic groups of people for the accused actions of a few.

By 1880, New Mexico was still a territory battling with Indian tribes who were considered, “hostile” or the “enemy”. On March 2, 1886, the following advertisement was published in both The Watchman and Southron newspapers: “The people of New Mexico are getting desperate on the Apache question. The County Commissioners of Grant County, out there, have offered a bounty of $250 for each Apache scalp brought in. We endorse their action, and hope every white “brave” in the County may soon have a scalp dangling at his belt.”

It was not until the surrender of Chiricahua Apache leader Geronimo to U.S. government troop on September 4, 1886, that effectively ended the Indian Wars and allowed the state to open to a new influx of residents. Despite political and business leaders pushing for statehood, “The reasons that [kept] New Mexico from being a state [were that] they were primarily Hispanic, Roman Catholic, they don’t speak English, they’re poorly educated — those four things [kept] coming up over and over and over,” historian Rick Hendricks told the *Albuquerque Journal* in 2013.

As a way to garnish new residents, during the 1880s, the Bureau of Immigration in New Mexico claimed the territory had healing powers and launched a marketing campaign, because Tuberculosis became the leading cause of death in America starting in 1880 through 1940.

Nancy Owen Lewis, cultural anthropologist and author of Chasing the Cure in New Mexico: Tuberculosis and the Quest for Health, told Teen Vogue magazine:
“To counter easterners’ perceptions of New Mexico residents, territorial officials founded the Bureau of Immigration and tasked it with furthering the cause of statehood by making New Mexico’s population more “American,” meaning whiter, more Protestant, and better educated. The Bureau of Immigration had to find a way to convince white Americans to relocate to New Mexico from elsewhere in the U.S., so they made a shrewd strategic move and “began advertising heavily that New Mexico had the best climate for curing tuberculosis, hoping to attract white TB patients from the East Coast”.

Hundreds of paid advertisements in national newspapers and pamphlets lured and enticed more white Americans with catchy titles like, “Why Albuquerque, New Mexico, Will Make You Well,” and “What Can New Mexico Do for Invalids?” In 1882, The Tourists’ Shrine publication asserted that “New Mexico had the lowest death rate from tubercular disease in America”. Cities within the state began promoting their own healing properties: Santa Fe called itself the ‘Land of Sunshine.’ Albuquerque’s slogan became ‘Heart of the Well Country,’ while Silver City, plugged as the city ‘with the Golden Climate,’ claimed it had the most salubrious climate of all,” Nancy Lewis describes in her book.

Thousands of tuberculosis (TB) patients, “health seekers” or “lungers,” arrived by railroad seeking treatment at sanatoriums and hospitals in New Mexico, believing that the high altitude and arid climate would cure them. TB sanatoriums became a major industry in New Mexico with 70 in operation during the course of its history. For the ill who could not find a facility, they found room and board with local families, or stayed in hotels. Nancy Lewis found an official report boasting that from 1880 to 1885, the territory population had increased by 14,576, “all presumably of Anglo-Saxon extraction,” many were health seekers, well-educated individuals, and wealthy white professionals including writers, academics, businesspeople, and politicians.

In 1912, New Mexico became the 47th state to join the Union. At this time, “thirty sanatoriums had been built, and another thirty would be established in the decades that followed. Churches played a key role in the operation of these facilities, which included St. Vincent Sanatorium in Santa Fe, St. Joseph’s

Sanatorium in Silver City and Albuquerque, Holy Cross Sanatorium in Deming, and the Methodist Deaconess Sanatorium in Albuquerque," according to Lewis.

TB cases among local Mexican, Hispanic, and Native American communities started to surmount without public health facilities to treat the growing population.

> Governor Washington Lindsey contacted the U.S. surgeon general, who sent J. W. Kerr, a physician from the U.S. Public Health Service, to conduct a statewide health survey. Kerr was shocked to discover that "the death rate from tuberculosis among the Indians in New Mexico is over twice that of the average in the Registration Area and that disease is estimated to cause over 800 deaths (not migratory health seekers) annually in our State."
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> At Kerr's urging, New Mexico established the Department of Health in 1919, which immediately began tackling the state's many health problems, including tuberculosis. In 1936 the state established its own sanatorium, which provided free treatment to indigent New Mexicans. The statewide survey found that, "the Spanish American element suffers increasingly from tuberculosis, and the Indian is extremely prone to both tuberculosis and trachoma," and explaining that native New Mexicans were more susceptible to disease due to being of "an ill-fed, ignorant, shiftless race, with gross neglect of all sanitary rules or customs." (Lewis)

Tuberculosis in the lives of the Navajo

Shortly after taking office in 1951, Annie Dodge Wauneka was appointed head of the Tribal Council's Health and Welfare Committee. One of her first tasks, as Secretary and Interpreter for the Chapter, was to interpret for Navajo people in hospitals. Annie soon determined that various cultural taboos were affecting hospital retention rates of Navajo patients infected with tuberculosis. Her focus became the immediate attention to the prevention and spread of TB on the Navajo reservation through public education.

Her most effective strategy was the reinstatement of patients who were stricken by fear and loneliness and had run away from the hospital. Utilizing grassroots activism, she visited each sick patient who had run away and carefully explained how germs cause infections, and the risks they were taking with their own health, as well as the health of their family, by not completing treatment. Often, she would drive patients back to the hospital in her own vehicle, or arrange for a way back to the hospital for them to continue treatment.

For many years, Annie engaged in active dialogue with hospital administrators in an effort to bring some traditional Navajo healing practices and other aspects of cultural traditions into the hospital setting; making it more hospitable and less intimidating to patients. Furthermore, to accomplish her goal of retaining sick patients in hospitals. Annie would remain with each patient through X-rays and diagnosis, then voyage long distances back and forth bringing tape recorded messages from patient to family and vice versa.

A reported twenty thousand Navajo were brought in for X-rays, with more than two thousand Navajos hospitalized for TB. Through her efforts, the Navajo tribe contributed money to develop a cure for TB by supporting a research team at Cornell University Medical School. In 1955, the Public Health Service began

building hospitals and clinics all over the Navajo reservation, bringing health care closer to patients. Continuing her public education campaign, Annie produced two films regarding healthy habits and disease prevention that could be shown in schools or meetings throughout the reservation.

Annie traveled to the United States Public Health Service Department, staying three months, to learn more about tuberculosis. Upon return, she began to speak individually to Navajo medicine men, explaining the effect the disease had on populations world-wide. Initiating a joint-effort to combat TB, she diplomatically arranged meetings with "White" doctors and Navajo medicine men. While medicine men looked at the infectious disease through microscopes and listened to the doctors' explanations, Annie took advantage of this opportunity to encourage physicians to understand and appreciate the significance of Navajo Medicine Men in Navajo culture; how they carry out the duties of doctors and priests in the lives of the Navajo.

On December 6, 1963, Wauneka was awarded the Presidential Medal of Freedom for her contributions to health care services. She was the first Native American bestowed this honor.

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