



# Lafayette's Forgotten Latinos

By Doug Conarroe

My friend Frank Archuleta and I have been researching a disturbing occurrence in the historical records of the Lafayette Cemetery where Latinos, Eastern Europeans and anyone who wasn't of the Protestant faith was segregated into the Potter's Field section of the cemetery and forgotten. There are a dozen or more examples covering the 1910s through the early 1930s of Latinos and Eastern European immigrants who were Catholic or Greek Orthodox who died, were remembered in newspaper obituaries as being buried in the Lafayette cemetery, were recorded in Catholic church records as being buried in the Lafayette cemetery, and were listed by the mortuary as being buried in the Lafayette cemetery, but no trace of them exists in official city cemetery records.

This wasn't a case of the town clerk overlooking something. This was pure and simple xenophobia on the part of a town board and town clerk whose primary duty was to respect, record and protect remains of individuals buried in the cemetery. They dropped the ball.

Frank presented findings at the last city council meeting about coal miner Salvador Samano, who died May 5, 1929, whose burial site was lost and forgotten because of the city's negligence. Salvador faced resentment from local union miners twice in a short period of time. In the 1910s, union miners on strike harassed strikebreakers brought to Lafayette from all over the country and from parts of Eastern Europe. In a disturbing oral history, one Lafayette union coal miner took glee in talking about he and his union friends jumping and pummeling a strikebreaker on East Simpson Street. The group of petty criminals stole \$70 from the poor guy and caught the train to Denver to celebrate. The victim wasn't Salvador, but it illustrates the everyday animosity that prevailed from 1910 to 1914.

*Note: This document appeared as a series of posts on the NextDoor neighborhood social media site in January, 2023.*

In 1927, Salvador was a member of the IWW, the Wobblies, and was probably in the group of protestors who faced machine gun fire from state troops at the Columbine Mine. (The family knows more about that & I'll share it as I find out more.) Six striking coal miners were killed that day. After the settlement of that strike, Wobblies were shunned and castigated by local United Mine Workers union members. There was a lot of animosity, and Salvador and his fellow former Wobblies bore the brunt.

Six months ago Salvador's family approached the folks in city hall about erecting a headstone near where they believed Salvador to be buried. They had evidence of his missing gravesite, and wanted help in finding him, but were completely blown off. The city didn't believe them.

So the Samano family turned to Frank Archuleta, who looped me into the project to find Salvador's grave. Keep in mind that the city itself has no record of his burial, even though the newspaper, church, and mortician all say he's there. The Samano family itself visited Salvador's grave decades ago, and the grave still had a primitive wood grave marker but that weathered away with time. So we know he's there, we just don't know where.

But the city wouldn't acknowledge it. This is 2022 and 2023, not some distant decade.

Frank found what he believes to be Slavador's grave. The city acknowledged a few days ago that they'll be working with the Samanos to recognize Salvador. Praise the Lord.

But what about the dozens of other Latinos who faced the same negligence on the town's part? Church records, newspaper records, and mortuary records say they're in the cemetery, but they were plopped into Potter's Field (the north 1/4 of the cemetery) and then ignored and forgotten by the record keeping entity that should have had enough respect to at least pay attention. The remains of forgotten Latinos include Guerrero, Novarro, Madrigal, Garcia, Vigil, Duran, Pena, Martinez, Manzanares, Espinosa, Abeyta and Calvo.

As is the case with other research Frank's done the last few years, the city's reacted (except in the Rose Lueras case — the city just didn't believe Frank) with anger and disbelief and, about a year ago, spent five months trying to discredit Frank's research. (The city administrator decided that Lafayette's "true history" needed a paid professional researcher to the tune of \$75,000. An openly hostile action against well-meaning and hardworking folks who volunteer — for free — to better their community with historical research. The city's action is not appreciated and is disgraceful. Thankfully the city council kicked that proposal to the curb. )

Ancillary to my helping Frank is my own research on the 1918 flu epidemic and the location of those victims buried in the Lafayette cemetery. None of the two dozen flu victims are mass-buried or segregated into a special, set-aside quarantine area of the cemetery. But guess what? The Protestants got places up on the hill in the old part of the cemetery, the south 3/4s of the cemetery, but everyone else — Catholic, Eastern European, Orthodox Greek and Catholic — were dumped into Potter's Field. Even if they had money and weren't destitute or "paupers." Take a look at the attached "Deaths Due to 1918 Flu Pandemic" chart showing the busiest two weeks of fatalities due to the influenza. Can you spot any trends?

## Deaths due to 1918 Flu Pandemic

With deceased reported as being buried in the Lafayette Cemetery and the faith of the funeral officiant identified. This data table clearly shows that local fatalities associated with Spanish influenza, which peaked in Nov. & Dec. 1918, were not segregated into Potter's Field.

### Sources:

Lafayette Leader Dec 6, 1918 and Dec. 13, 1918; Death notices included Nov. 1918 because the newspaper editor himself caught the flu and did not publish for several weeks in November.

Lafayette Cemetery burial database, Nancy Green, March 9, 1999

City of Lafayette cemetery grave map circa 1935

Name	Faith	Plot number	Burial location
Samuel Abernathy	Protestant	240-114	south 3/4
Thomas Burt	Protestant	130-255	south 3/4
Jay Brack	Protestant	163-111	south 3/4
Noah Cartwright	Protestant	113-500	south 3/4
June Cunningham	Protestant	No record	
Barbara Duran	Catholic	No record	
Louise Garcia (Gorcia)	Catholic	No record	
Theodor Glava	Eastern Orthodox*	No record**	Potter's Field
Francis Moon	Protestant	150-395	south 3/4
Louis & Edith Parks	Protestant	257-553, 257-532	south 3/4
John Trandafir	Eastern Orthodox	No record***	Potter's Field
Anna Turrello	Catholic	No record	

Note: No record means no city evidence of a purchase of a gravesite, either at the city or at the county clerk's office, nor is there any grave plotted on a cemetery map unless noted otherwise.

• Not identified in death notice, but Glava was a Romanian immigrant where the native religion is Eastern Orthodox. And I'm using Greek Orthodox and Eastern Orthodox interchangeably.

\*\* City grave plot maps for the cemetery show Glava as being buried in Potter's Field but don't indicate grave number; he does have a grave marker.

\*\*\* There's a grave marker for Trandafir in Potter's Field, but no cemetery records or maps identify him.

POTTERS	FIELD	POTTERS	FIELD
BABY ROSE	A. PARRISH	BABY PLANKER	C. VIGIL
BABY JONES	Geo MADRICAL	O. MATHER	B. VICKLES
BABY BETT	BABY LARSEN	O. GARZID	O. GARSOFF
O. GUERRE	Mrs. F. LARSEN	O. GARCA	R. VIGIL
B. H. GUERRA	BABY LUXMOOR		GLAVA
Baby NANCY			
			A. D. ANTON
			BABY NORT
			J. DANNAUS
			O. PEJA

City of Lafayette cemetery map circa 1930 showing the Potter's Field section of the cemetery. Note that this is just a list of about 24 burials and does not indicate location of gravesites.

## Lafayette's Forgotten Latinos

### Part 2 - A Climate of Hate

The depth and breadth of government-sanctioned racism in Lafayette in the 1920s and 1930s was not fully understood until local historian Frank Archuleta researched and wrote about Rose Lueras and her daughter, Rosebelle. The two were denied entry into Lafayette's public swimming pool in 1934 because they were Latino. The local fire department, in collaboration with the Lafayette Town Board, placed a "White Trade Only" sign at the pool, and no Latino families, not even those that helped fund the building of the pool, were allowed in. This was driven primarily by the local Ku Klux Klan klavern, composed of local Protestants who controlled everything in Lafayette — the town board, the fire department, the schools, fraternal organizations, social organizations — starting in the early 1920s.

Research related to how and where Latinos were buried in the Lafayette cemetery from 1910 to about 1930 — and the level of negligence exhibited by the town clerk at the time — reveals that this government-sanctioned hatred started much earlier than 1935. The negligent handling of cemetery burials and the records related to those burials didn't affect just Latinos, it carried over to every non-Protestant individual, particularly Eastern European immigrants who were Orthodox Greek church members.

It boiled down to this: Protestants were buried in the white, Protestant section of the cemetery and everyone else who didn't fit that parameter were placed in Potter's Field or the "paupers" section of the cemetery. Even if they had money. There are exceptions going back to 1900 — generally a Catholic who was white and who had attained a level of prominence, like a doctor or leader of a fraternal organization, was buried in the south part of the cemetery, and records of those burials can be found today.

Part 3 of this series will tell the story of the "Henning Records," which were records of burials that the local mortuary kept of everyone classified as "paupers." The town paid little or no attention to those records or buri-

als, so there are very few city records of non-whites buried from 1923 to 1930. This included Salvador Samano, who you've heard about, who was forgotten. Generally — as of today — if a Latino family knows a loved one was buried in Potter's Field through 1930, there's no record showing where that loved one is located. Not even a record showing that a grieving family purchased a burial plot a hundred years ago. Some of these burials were put on cemetery maps, but just listed in a simple chronological list. There's nothing that gives exact location i.e. "block 3, burial plot 220." See my attached image. So those burials — people buried who have names — are classified in cemetery databases as "Unknowns."

This part 2 of the Lafayette's Forgotten Latinos story reveals the climate of hate that permeated the town starting with the Long Strike of 1910 to 1914. Local union coal miners, who were native-born white and white immigrants mostly from Wales and England, developed deep animosity toward Eastern Europeans, immigrants from Mexico and native-born Latinos who were brought in by the coal company to break the strike. Prior to 1910, the latter workers were barred from union membership. As explained in the last post, some of union miners of Welsh descent took out their animosity by assaulting and stealing the equivalent of a month's worth of pay from a strikebreaker who was just walking down the street. But this early 1900s anti-immigrant and xenophobic phenomena affected (and infected) the whole country, not just Lafayette.

In 1918 and 1919, Colorado immigrants and persons of color were targeted as promulgating the flu epidemic that killed up to 50 million people worldwide. Colorado historian Tom Noel has a terrific book "The City and Saloon: Denver, 1858-1916," which contains a brief description of Denver health officials implying that Italian immigrants on the north side of Denver were pretty much the reason for the flu epidemic.

About 1920, we start to see the roots of the KKK take shape in town hall. Staunchly anti-saloon and a core member of the local KKK, Henry Mathias started exerting his influence. He was part town clerk, part town constable and a close friend and ally of documented KKK leader Lee Baker, who served two terms as Lafayette mayor. Henry Mathias was the guy that made the "White Trade Only" sign posted at the swimming pool in 1935. From about 1923 to about 1935, individuals who ran for public office as part of the Citizens Party were KKK members. Mayors Lee Baker, Robert Johnson and Harry Grief ran as Citizens Party candidates. The other political party, the Taxpayers Party, were among the few in number who openly challenged the KKK — at great personal risk. Those Taxpayers members included Joe Mathias — Henry Mathias' brother — Ben Cundall and local hero Dr. V.W. Porter.

A May 18, 1972 Lafayette News article detailing the anniversary of the St. Ida's Catholic Church here in Lafayette talks about 1920s KKK intimidation of Catholic parishioners, largely Latino, during local elections. To intimidate Catholics into staying away from the voting booth, the KKK would hang a black crepe death threat — called creping — over the front doors of the Catholic church close to election day. (You can Google "door creping for death" to find out more about the centuries old practice.) This method of voter intimidation worked. In 1927, a slate of KKK members were elected to mayor and the town board without opposition, even though all town elections prior to that were robust, two-party affairs (and usually the pro-saloon faction versus the anti-saloon faction) with over 400 residents casting votes. In 1927, just 192 people cast votes.

In conjunction with the local "slate of hate," we get Henry Mathias' influence in his paid position as town clerk. The particular period of 1923 to about 1930, Mathias handed over all Potter's Field burials to local undertaker G.R. Henning. I'll detail Henning's influence in the next post, but this action by the town created a void in cemetery records. Henning was either given or bought hundreds of burial plots in Potter's Field, and records of dozens of burials were never tracked — as they should have been — by the town of Lafayette. The bulk of Henning burials in Potter's Field are simply listed as "unknown" in city records.

The town of Lafayette — the corporation — neglected to fulfill its civic duty and one of the most important moral aspects of respecting the dead — simply keeping track of where everyone in a cemetery is buried. This as a travesty.

Again, there's strong evidence that this negligence during the reign of the KKK was purposeful and targeted toward Latinos in particular.

I've attached an image showing the city's official circa 1930s burial map of the Potter's Field section. Note the prevalence of Latino names listed, but also note that there's no exact details of where these babies and individuals were buried. As was the case with the Latino victims of the 1918 flu pandemic, today these individuals — on the city map — are not even acknowledged by the city as being buried in the cemetery.

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A note that anyone reading this Lafayette's Forgotten Latinos series is welcome to republish the posts as long they are not edited and there's attribution. I'm not on Facebook, but feel free to post there. Part 3 will detail undertaker G.R. Henning and his role in this discriminatory mess perpetrated by the former town board and town clerk. G.R.'s not a bad guy in this story and I don't believe he was affiliated with the KKK, but I'll fill you in. I'll also talk about months of effort Frank and I undertook to track down G.R. Henning's scant burial records. Part 4 will detail our present day city leaders' horrible, horrible response to historical Lafayette details that Frank Archuleta has uncovered over the last several years. It's discouraging, disrespectful and very much fits in with an undesirable behavior exhibited at Lafayette city hall for decades: If they don't believe an individual who is challenging the city's authority, that person is just kicked to the curb, and then the messenger who brings to light a concern or misdeed is purposely and meticulously discounted and discredited. The exception is the wonderful work that city employee Rachel Hanson has done, in coordination with Frank Archuleta, detailing the Rose Lueras government-sanctioned pool discrimination affair. Rachel did a remarkable job, received national recognition for her excellent work, and needs to be put in charge of sorting out this cemetery burial mess. And, for heaven's sake, we don't need a consultant or paid historian hired by the city to sort out these missing burials. We, the community members, can do it perfectly well.

# Lafayette's Forgotten Latinos

## Part 3 - George Henning's Records

George Henning, known as G.R. Henning, bought the C.R. Powell Mortuary in February, 1923. Located at 609 E. Simpson and Lafayette and on Main Street in Louisville, Henning Mortuary became Henning-Howe mortuary in about 1956 when Darrell Howe and his father bought 50 percent share.

Sometime after 1923 George Henning was sold or was given by the town six cemetery lots, with 8 burial plots in each lot, in the north 1/4 of the Lafayette cemetery. Designated as "Henning" on official city maps, the lots appear in early cemetery maps as blank white spaces labeled "Henning." Having multiple two dollar grave plots to sell was convenient for Henning, and for grieving families who'd just lost a loved one. Families could take care of all the burial arrangements through him, instead of having to go to town hall to buy a gravesite. Keep in mind that town hall was under the firm control of the Ku Klux Klan. Imagine being Latino and having to open the door of town hall and transact with the same men who two days earlier had donned hoods, marched the town's streets with torches in hand and then burned crosses on the front lawns of Catholics.

As 1920s and 1930s Lafayette cemetery maps were updated by the city and as one replaced the next, the same pattern of a blank space — numerous blank lots with eight blank burials plots each — emerged. Problem was, Henning was burying residents, largely composed of Latinos, recording the burials in his own record books, but somehow the burial records weren't a concern of then-town clerk Henry Mathias.

Because of this, by default, an eastern annex of the original "Potter's Field" — a place where largely Catholic and Latino residents were buried and then forgotten — had commenced. Now we had two wide swaths of burial plots with no town record of who was buried there.

One of the forgotten Henning lots, with 8 graves, is where Salvador Samano was buried in 1929. Several decades ago the Samano family had the foresight to secure Henning's burial record — but one sheet — from Darrell Howe mortuary. Darrell bought Henning's share but later sold to Rocky Wells in the late 1980s. The Henning records obtained by the Samanos show other forgotten Latinos buried around and near Salvador: Olivia Tafoya. Victoria Antuna. Joe Reynoso. Felix & Baby Tafoya. Frank Gonzales. Hipolia Calvo. Florinda Padilla. Patricia Cordova. "Six" Martinez. A. Chavez. Mary Garcia.

A large number of these Henning burials were recorded by the Catholic church, and many were written about in Lafayette Leader death notices. But as far as the city — today's city that is — is concerned, they don't exist. Last year, Samanos tried to convince the city that Salvador was in fact buried in the Lafayette Cemetery. They were met with a brick wall.

I'm not convinced that G.R. Henning was a part of the KKK. In an oral history his daughter, Welcome, talks about G.R.'s disdain for the organization. And although George lived in Lafayette until about 1925, there's a reason he moved his family to Louisville — which was to get away from the hate group. But I am of the belief that Lafayette town hall just washed their hands & handed over burials of Catholics to George. Like "Here ya go George. We don't want to deal with them."

To help the Samanos with their battle with today's city hall, Frank Archuleta and I scoured the countryside for the original Henning burial records. We visited the Carnegie Library in Boulder, called or visited all of the subsidiaries and related Howe Mortuaries in Boulder and Longmont, contacted the Louisville Historical Museum, Lafayette History Museum, the Longmont museum, looked at newspaper archives, State of Colorado archives,

AG AH		Plot # 1		North Fence	
Salvador Samano	Wm Buschhoff	L. Baltasar	Trinidad	Blanca	Dani
Bliss Davis	Jo Begetio	Jo Raynoso	Hipolito	Theresa	Theresa
Olivia Tafaya	Baby	R. Raynoso	Bela	Baby	
	Lynah		de	Therese	
Miller	Stacy	J. Callahan	any	Baby	
	Edy		Maritima	Baby	
Miller		Julia + Baby	Sungillo	Stannoff	
			Winn	Stannoff	
Margaret Miller	Mary Madrell	Frank	Patris	Capricious	
			Wynola	Alcyta	
Victoria Antuna	Ramon Antuna	The Dreyhoff	Canada	Richard	
			Henry	Maritima	
Marta Lapinza	Pete Lemish	Pete Agnew	Maritima	Maritima	
			Maritima	Maritima	
Kate Johnson	Thelma Chavez	a Pina	Baby	Blanca	
			Papayac	Deats	
			Bela		

Plot # 2		North Fence	
any house (Miller)	a. Henry	a. Bongo	
	L. Antonio	Abuelita	
Liz Martinez	Baby Sudo	Stacy	
Raynoso	J. Tinsla	L. Bologna	
La Wolney	D. Alipio	D. Alipio	
Buschhoff	Baby Mary	L. Espinoza	
in Valley	V.M. Madrell	P. Cortez	
	not ours		
	not ours		
			Many Co.
			Trond.

A map of grave locations in a cemetery block owned by the G.R. Henning mortuary obtained by descendents of Salvador Samano. This information was never given to the Town of Lafayette and the bulk of these graves are now designated by the city as "unknown." Salvador Samano's grave is in the upper left hand corner. He died in 1929.



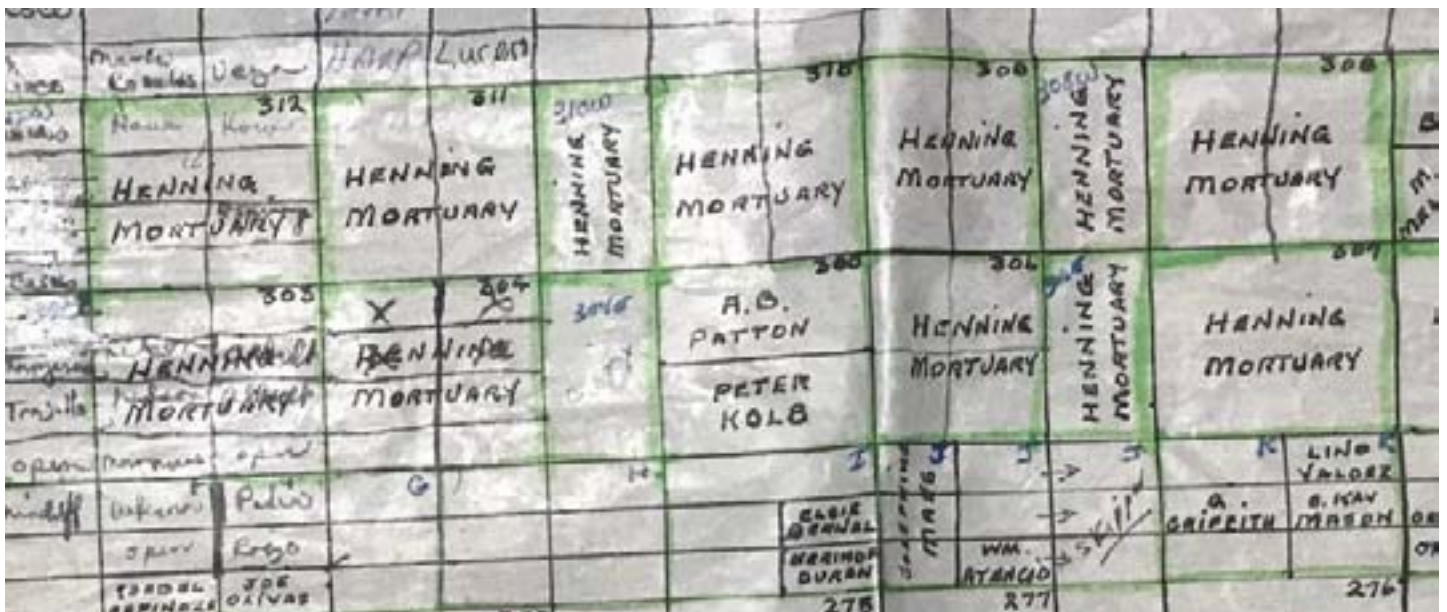
Norlin library archives and Denver Public Library archives. The search was time consuming and exhaustive, but we couldn't find Henning's original burial records.

Other than what the Samanos had in their possession no Henning burial records are out there. Somehow they'd been lost. So the record of Henning burials are now just classified among the 150 or so "Unknowns" in the city's burial database. (BTW out of about 5,000 burials at the Lafayette cemetery, about 150 are unknown. Contrast this with Evergreen cemetery in Colorado Springs, where my ancestors are buried, which has over 90,000 burials and just 24 unknowns.)

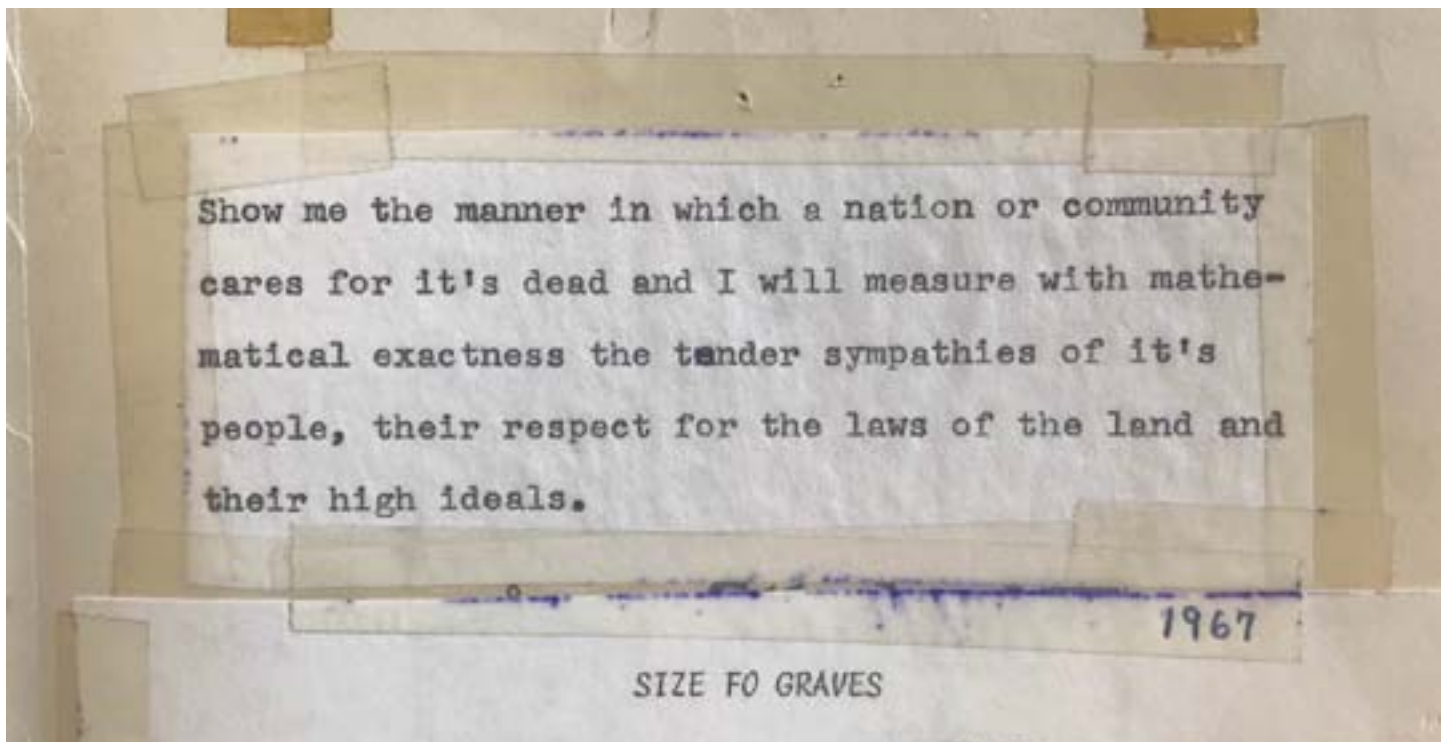
The cemetery map with the Henning blank spaces is attached. The Samano's two page document showing Henning burials is also attached to this post. It joins the documented unknowns shown on the previous two posts of mine. There's clearly a problem. It needs fixing.

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Part 4 will detail the city's abysmal treatment of the Samanos, and of previous city hall attempts to discredit Frank Archuleta. It's terrible that Salvador's burial records were lost. But it's also terrible that no one in city hall believed the Samanos. That needs to change. And city councilors this is for you: For heaven's sake, we don't need a high-paid consultant or historian hired by the city to sort out these missing burials. We, the community members, can do it perfectly well.



City of Lafayette official cemetery map circa 1930 showing about eight cemetery blocks owned by G.R. Henning. Each block has 16 burial plots or graves. Henning never bothered to tell the town, or the town never bothered to ask, about the remains buried in specific burial plots (gravesites).



Cover page from a City of Lafayette cemetery record book.

## Lafayette's Forgotten Latinos

### Part 4 - A Path Forward

Among the hundreds of documents and half-dozen maps in the city's official cemetery records is a typewritten note from 1967 attached to a book of burial records that I found while researching the history of "Potter's Field." It's at the top of this post. It reads: "Show me the manner in which a nation or community cares for it's dead and I will measure with mathematical exactness the tender sympathies of it's people, their respect for the laws of land and their high ideals."

Bad grammar aside, the quotation has no attribution but it is (mostly) the words of Sir William Ewart Gladstone, the first British Prime Minister circa 1868.

True to the words, it's a reminder to the custodians of the cemetery — the city staff — of their duty to respect the dead enough to pay attention to where a family buries its loved one.

Problem is, the reminder was four decades too late.

Lafayette cemetery records in the city's possession, maintained since the cemetery land was purchased from the Union Pacific Railroad in 1891, show burial plots at the north edge of the cemetery as Potter's Field. About 400 spaces, or ten percent of the total spaces, were designated in early maps for paupers' burials. The term "Potter's Field" is of Biblical origin and refers to an area where clay for pottery was collected, but then became a burial grounds for unclaimed, indigent or unknown persons.

Unfortunately, due to negligence on the part of the town of Lafayette, early burials in the Potter's Field section were not well recorded. The Potter's Field area first encompassed just two lots of the cemetery, lots 318 and 317, but expanded through the 1930s to include most of the northeast section of the cemetery. Grave plots

in the north central and northeast corner of the cemetery are poorly marked, on cemetery maps and in real life, with a mishmash of unknown graves. Of the 5,000 persons buried at the Lafayette Cemetery as many as 150 gravesites contain unknown persons.

To be clear, it's not a family's duty to maintain the grave marker of a loved one. Given enough years or decades, even a marble or granite grave marker will degrade to the point that the gravesite is unidentified. But it is the duty of the custodians of a cemetery, particularly the cemetery owned and operated by the City of Lafayette, to keep accurate records of everyone buried there.

That didn't happen.

In 2022 California resident David Samano provided the city a rudimentary map, the Henning map, of the location of his ancestor Salvador Samano who died in 1929. Salvador and his wife lived on west Cannon and owned a vacant lot. They apparently liked where they lived — Lafayette — and wanted to stay and raise a family.

Wanting to locate Salvador's gravesite, David visited and emailed city staff over the course of the next few months. Those emails showed engagement by city staff, and cordial replies, but placed the burden of proving Salvador Samano was buried in the cemetery firmly on the shoulders of David. Even though this was a failure of the corporation — the city and town albeit 100 years ago — David was on his own. Lots of suggestions where David could find more information, but no offer of assistance.

David eventually sent a picture of where he believed Salvador to be buried, which was under an irrigation control valve. (Imagine a city putting in a water pipe in a cemetery without being 100 percent certain that there were no remains under it.) Along with that picture came David's threat of legal action. He was that frustrated.

That's when he turned to Frank Archuleta. It was up to Frank, with my help, to dig through decades worth of city, county and state records to help David prove that the Henning map — shown as vacant gravesites on the city's historical cemetery maps — was accurate.

Fortunately we did prove its accuracy. There are newspaper accounts as well as Catholic church records showing a half dozen Latinos (and other Catholics) buried around and near Salvador. We did all this for free so that the family could allow Salvador to rest in peace, and in a known location.

If you haven't met Frank Archuleta (and you should), he has a deep-rooted passion and mission to find, record and address previous mistreatment and racism directed at Lafayette Latino families. He himself experienced that racism.

His experience is that structural racism happened during the organization of early Colorado but continues — he believes — today at our own city hall. Frank is a friend, a really nice guy and when you meet him, you know his passion for history is real.

So it was a bit perturbing to me when about two years ago the city manager set about trying to discredit Frank. The city manager enlisted city management staff to gain consensus among two city boards, the Cultural Arts Commission and the Human Rights Commission, that there was not a "real history or "true history" of Lafayette. Professionals needed to be hired, for \$75,000, to research and to compose what is "true."

The boards went along with it, even though the bulk of those board members have never read any previous books on Lafayette's history, my two books included. This effort to discredit Frank was calculated, purposeful and (thankfully) in the end never went anywhere.

But it bothers me. And it should bother you.

Primarily because there is no such thing as “true history.” What was true when the late Jim Hutchison wrote his books in the 1990s was due to an interpretation of the historical resources available at the time. This is true for every historian since the beginning of civilization. Jim did a great job, but every historian had to “run” with what they had. This includes my own writings and the sources I’ve found to present my own take on history. Yes, it’s “true,” but it’s only a snapshot of the time period when I did the research. And, hopefully, 30 or 40 years from now a local historian with new found sources of historical data will slice and dice my books and present his or her “true” version. It’s how it works.

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So how do we move forward, you ask? If you’re reading this please contact your city councilor via the city’s website and ask the council to correct this cemetery mess and ignore the city administrator’s recommendations on how to do it. He’s too defensive of city staff, and has never taken friendly advice (believe me I’ve tried), which former administrator Gary Klaphake was really good at. City council needs to appoint city employee Rachel Hanson to unravel and document, in conjunction with community members, this injustice. She did a phenomenal job with interpreting, researching and presenting the the town of Lafayette’s Rose Lueras swimming pool misdeed. She even got a national award for it. We can do this ourselves without a high-paid city consultant hired to find “the truth.”

