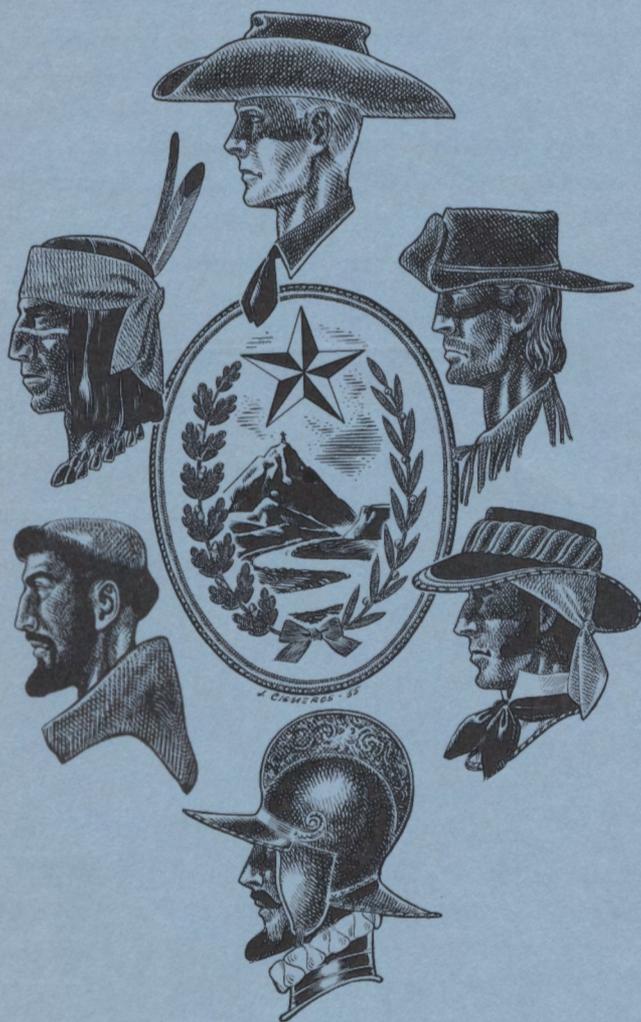


PASSWORD



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*Miguel Pedraza, governor of the Tigua Indian Tribe, holding the "Piros" drum.
Photo by Cmdr. M. G. McKinney.*

(see page 100)

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THE ETERNAL LIGHT AND THE CROSS: THE SPIRIT OF THE SOUTHWEST

by FLOYD S. FIERMAN

NOT SO WELL PUBLICIZED in the Southwest as Tucson and Phoenix is El Paso, Texas, a growing city of 330,000 persons. Add to these 330,000 the 350,000 of its sister city of Juárez, Mexico, and you have a metropolitan area with a population of almost three-quarters of a million people. This large community with its nearby military installations of Fort Bliss, Biggs Field, William Beaumont General Hospital, White Sands, and Holloman Air Force Base is filled with the spirit of industry and commerce. It is also filled with the spirit of God. It is God's country, not because it is wide open country but because it is wide in understanding. Too, it is bilingual. Most El Pasoans speak Spanish as well as English. The children study Spanish in the grade schools. When one can pronounce *chile con queso* as well as enjoy it and when the Anglo calls his children and friends by Spanish names like *Rico*, *Cita*, and *Nardo*, something beautiful happens. The *Americano* and the *Mexicano* understand one another. They become *compadres*.

In addition to this comradeship between Anglo and Latin there is also a comradeship between Christian and Jew. The two have always been friends in the great Southwest. When the hierarchy sent the French priest John S. Lamy to Santa Fe, New Mexico, in the latter part of the last century, he became a close friend of the Jewish pioneers in that area. They helped him, when he became Bishop, build the St. Francis of Assisi Cathedral and he in turn provided them with wine to observe their religious holidays. I suppose part of this friendliness is due to the fact that in the desert the "Mayflower complex" does not reign supreme. If you have lived in the Río Grande Valley for more than sixty years, you have descended from a Siqueiros or a Madrid or a German Jewish family like the Schutzes, Schusters or Bibos. Members of your family may worship as Catholics, Baptists, Presbyterians or Jews. So you cannot speak disparagingly about any person's religion for, if you do, you may be talking about one of your ancestors.

Perhaps this is the reason that El Paso was as enthusiastic about the construction of the New Temple Mt. Sinai as they were about the erection of the El Paso National Bank building and other modern structures. Whenever the rabbi ventured into the business district, friendly El Pasoans (everyone is on a first name basis) would ask: "Floyd, when's the new Temple going to be completed"? Christian friends query, "Will we be able to visit you"?—as if they didn't know. Many of them have

attended weddings, funerals and Bar Mitzvah ceremonies in the old Temple Mt. Sinai, so why shouldn't they be welcome in the new one? But they are just courteous. This is a *compadre* spirit.

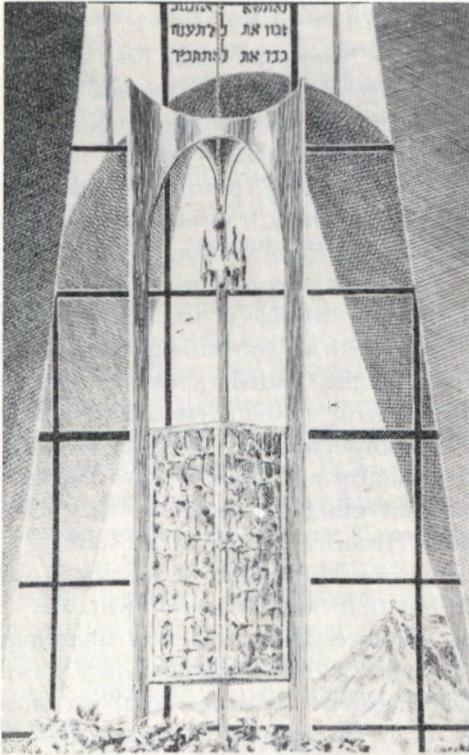
Why is this new Temple structure a subject of so much conversation and interest? It's of contemporary design, and is carved right into the mountains. Prominent in the form of the new Temple is the untraditional tower that dominates the viewer's attention, as he beholds it from afar or from nearby. It is not to be confused with the Gothic spires of the medieval churches which point to the heavens or reach for God. Architecturally, this is not an emulation of a Middle Age Church, or a Renaissance design. This tower is a symbol of the rabbi's outstretched arms as he recites the threefold benediction beginning with "May the Lord bless Thee and keep Thee." It records in concrete God's perpetual blessings upon his "priest" people.

As Thomas Merton* once noted: "One of the big problems for an architect in our time is that for a hundred and fifty years men have been building churches as if a church could not belong to our time. A church has to look as if it were left over from some other age. I think that such an assumption is based on an implicit confession of atheism—as if God did not belong to all ages and as if religion were really only a pleasant, necessary social formality, preserved from past times in order to give our society an air of respectability."

This unusual religious building was designed by Sidney Eisenshtat of Los Angeles, who has wedded his creative ability with a dedication to his faith of Judaism. It is this religious background united with the artist, and welded to a commitment to build Houses of Worship, that has brought this Sanctuary into being. Mr. Eisenshtat was joined by the able architects, Carroll and Daeuble of El Paso, in the execution of his plans, and by the R. E. McKee Co., who were the contractors.

The fashioning of the symbols in the sanctuary is the work of the gifted Wiltz Harrison of the University of Texas at El Paso. To form the religious symbols, this artist exchanged the fine instruments and minute techniques of the jeweler for the blow torch and crane of the artificer. Architects, artists and contractors have all been stimulated and encouraged in this project by three men; Ervin H. Schwartz, native El Pasoan and devoted Jew; Irving Schwartz, dedicated community leader; and by a transplanted New Yorker, Elias G. Krupp who, as a young man, used to travel by mule into Chihuahua, Mexico, to sell supplies to the bandit chieftain, Pancho Villa. They were further en-

*Thomas Merton, born in France in 1915, is a Trappist monk whose richly imagistic poetry belies the austerity of his chosen life. He is also the author of several books, including *Seven Story Mountain*, *The Silent Life* and *No Man Is An Island*. Called Father Louis, he works at the Trappist Monastery in Gethsemane, Kentucky.—*Editor's Note.*



A view of El Cristo Rey from the interior of Temple Mt. Sinai.
Drawing by José Cisneros who designed the cover of *PASSWORD*.

couraged by the Temple officers, Trustees, Committees and Temple membership.

Typical of the mosaic of the Southwest is the *unplanned* view that the worshiper may experience as he looks out the window of the tower. On another Mountain peak, he can see the cross of El Cristo Rey, the statue of "Christ, the King." The Hebrew letters of the Ten Commandments, which are lettered on the glass insert in the tower, and the Eternal Light which is suspended from the top of the tower face the statue of the Prophet of Nazareth. Each says to the other, as all of the Río Grande Valley inhabitants say to one another, "*Welcome Amigo.*"

THE ECONOMIC, POLITICAL AND SOCIAL STATUS OF THE NEGRO IN EL PASO

by MARILYN T. BRYAN

Representatives of the Negro race have been present in El Paso since the middle of the nineteenth century although their number has never been very large.¹ Information concerning the Negro in this early period is limited but it is known that slavery existed in this area prior to the Civil War. El Paso County deed records show the sale of Negro slaves but the limited number of these transactions reveals the unimportance of the institution in the El Paso environs.² The economy of the county in this early period did not warrant the use of large numbers of slaves. Another factor restricting the size of the institution was the proximity of the Mexican border with its convenient channels to freedom.

During the Civil War the Confederate troops sent westward to secure Fort Bliss included several slaveholders and it is known that at least five officers and men brought their personal servants with them.³ Although these five instances are the only ones known for a certainty, it may be assumed that other Confederates very likely brought their slaves. (See below, "Historical Notes, for a sixth.)

As a further adjunct to the matter of slavery in the El Paso area, it is perhaps significant that Southern sentiment was strong in El Paso, that local support for secession was almost unanimous.⁴ It is evident, therefore, that although the institution of slavery was minimal, the local citizenry identified themselves with the Southern cause and its peculiar economic system. Thus, in choosing to become a partisan of the South, El Paso might have been expected to adopt many typically Southern attitudes toward the Negro race. But the percentage of Negroes to the total population of El Paso was never large⁵ and did not, therefore, pose a threat to the economic life of the community as so often happened in many areas of the South. This factor of numbers seems to have been the determinate in the attitude adopted by El Pasoans toward Negroes in the period immediately following the Civil War.

Also, Negroes never achieved a prominent place in El Paso politics after the war as they did in many parts of the South, thus creating resentment on the part of the white element. Without reiterating certain familiar facts about Southern history, it is essential to note that the Reconstruction period ended with the white population determined to maintain control of the Negroes in the economic, political and social aspects of life. In El Paso, on the other hand, the Negroes did not face such hostility as did their Southern brethren. This is not to say that

opposition did not exist in El Paso, because it did. But there is ample evidence that the Negro's position in this area has always been one of greater advantages. To illustrate this fact, it might be instructive to examine in detail one particular Negro family of this early period.

John Woods was an early pioneer in El Paso, having come here during the Civil War.⁶ He was born in Richmond, Virginia, but it is not known if he had been a slave.⁷ In fact, nothing is known of his life prior to his coming to El Paso. After the war he married Mary Velar, an ex-slave who had come to El Paso from Missouri.⁸ Although John and Mary were illiterate and possibly both had slave backgrounds, their subsequent history shows the economic advantages they were able to enjoy in El Paso.

Soon after his arrival in the city Woods began to accumulate property. By 1869 he had enough assets to be able to mortgage various items to raise cash.⁹ This alone illustrates the fact that in a short span of years he had somehow been able to acquire substantial material possessions. The records reveal that he owned a small bar and boarding rooms with all of the appropriate items to furnish the property.¹⁰ In addition, he owned several horses, a double buggy and an ambulance.¹¹ Although there are no records to indicate how Woods financed his ventures, it is likely that he obtained his property at a time when the least opposition would have been encountered. During the latter days of the Civil War and the first few years of Reconstruction the Negro was able to make unusual progress while the opposition was either unorganized or out of power. It was during this time that Woods made his initial investments.

By the 1880's, however, financial difficulties began to plague Woods and he began to lose what was apparently a considerable amount of property. Since this was a period that was paralleled in the deep South by economic restrictions upon the Negro, it may be assumed that Wood's extensive holdings had aroused jealousy on the part of the white community. There is no proof, however, that Wood's difficulties were not the result of his own lack of knowledge of the intricacies of monetary endeavors.

Probably the most valuable of Wood's holdings was the one on Mills Street, opposite San Jacinto Plaza. In 1886 this property was diminished by two separate acts—a portion he sold for \$4000 and an additional portion he lost for unpaid taxes.¹² This potentially valuable site went for a mere \$86.74 on the auction block.¹³ Again, in 1888, the City of El Paso acquired two portions of Wood's property through public auction for unpaid taxes.¹⁴ Woods also sold some property in that year, probably to obtain cash for the payment of debts and taxes.¹⁵ In the

following year, a judgment was rendered against the Negro for non-payment of a debt, and more of his holdings were taken.¹⁶ The last evidence of such seizure was in January, 1890, when the sheriff sold bar fixtures, piano and furniture at a public auction, possibly for non-payment of taxes.¹⁷ While it would be impossible to determine if Woods had been properly informed of the taxation procedures in these various instances, it is probable that a man only recently out of an environment where his brethren were held in bondage would not fully understand these legal niceties. Solicitous and unbiased information on taxation procedures might have saved Woods much of his property but this he evidently did not receive. He must have learned from experience, however, because there are no more instances of such losses. Be that as it may, even more significant than the amount of property Woods lost is the amount he retained. This becomes evident as his career is traced through succeeding years when he was recognized as a man of wealth.¹⁸

Woods was engaged in many different enterprises during his lifetime. At the beginning of his local career he was a blacksmith with his own shop which he later leased.¹⁹ In addition to his bar and boarding rooms, mentioned above, he owned the Franklin House (later changed to Overland House) and, at various times, served as a constable, operated a stage line to Chihuahua City, and ran a grocery store.²⁰ After his financial difficulties in the 1880's however, he seems to have concentrated on the operation of one or more saloons.²¹ Eventually he found it profitable to operate a saloon in Juárez.²²

With all of these occupational efforts to his credit, Woods could not have remained unnoticed. Indeed, his name frequently appeared in newspapers and in other records of early El Paso. In 1884, for instance, he was mentioned in the newspaper as testifying in court in a notorious land grant case. The paper noted that he gave "intelligent testimony."²³ W. W. Mills, an important pioneer of early El Paso, mentioned Woods as being his one-time landlord and Mills credited Woods with saving his life.²⁴ Incidentally, in his capacity as a blacksmith Woods cast the first bell for St. Clements Episcopal Church.²⁵

Less favorable notice also appeared in the newspapers. In 1881 a newspaper editor complained about Woods' blacksmith shop, stating that it should be cleaned up and that it spoiled the appearance of the plaza.²⁶ In another instance, when a war of words took place between two newspapers, the strongest insult hurled was that the rival paper planned to hire "John Woods, the colored blacksmith, as editor."²⁷ Although Woods' economic success can hardly be disputed, the community could not forget that he was a Negro. His social standing never equaled his financial status.

In August, 1898, John Woods was killed by a policeman in a shooting incident witnessed by no one except the two participants.²⁸ Newspaper accounts state that Woods was heavily armed and drunk and that he had threatened the policeman who had fired in self-defense.²⁹ Some citizens, however, wondered at the fact that Woods had been shot in the back of the head.³⁰ The policeman who committed the act was new to the force, having been employed only about three months. Previously he had served in the Texas Rangers.³¹ The policeman was bound over by the grand jury but this procedure was considered a mere formality, for he was soon released.³²

Thus ended the career of John Woods. His obituaries give an interesting picture of this unusual Negro, one stating that he had been an ideal citizen until about ten years before when he had gone into the "dive-keeping" business, at which time his life took a turn for the worst.³³ According to another newspaper Woods had been involved in many sordid events at his saloon and, although suspected of many crimes, had never been convicted of any.³⁴ One can only speculate as to the true character of John Woods but it is a fact that at about the time his character may have taken a downward turn he had run the gauntlet of financial persecution from the white community. His earlier business ventures were respectable enough but he was always encountering taxation and debt problems. That many of his later financial undertakings may have been questionable could have resulted from these earlier persecutions.

The death of John Woods left his widow, Mary, with a sizable estate to manage. If there were those who thought the illiterate ex-slave would not be able to hold on to the valuable property fronting on the plaza, they were soon to be disappointed. Mary Woods embarked upon a course of leasing the property for various enterprises. She did lose one portion of her estate through legal action in 1900 but managed to retain the corner of Mesa and Mills for sixteen years or until her death; and during that time the property steadily increased in value.³⁵ Meanwhile, Mrs. Woods signed leases to a barber shop, a baking company, a liquor store, and boarding rooms, all situated on this particular site.³⁶ Shortly before she died she signed an all-inclusive seventy-five year lease to a company that planned to erect a large concrete and steel building.³⁷ For this lease she received \$332 a month.³⁸

When Mary Woods died the newspapers estimated her estate as worth approximately \$160,000.³⁹ Since John and Mary had no children there was considerable interest in the disposition of the property. The executor of the Woods' estate was Frank E. Hunter, a respected attor-

ney and former county judge.⁴⁰ When the will was admitted to probate it was discovered that Mrs. Woods had wished to sell the Mesa and Mills property and to divide the proceeds of the sale among her brothers and sisters and their children, none of whom resided in El Paso.⁴¹ The only heir living in El Paso was a nephew of her late husband and, according to the will, he was to receive the house and lot where she had been living.⁴²

The newspapers estimated the value of the property at Mesa and Mills as worth more than \$100,000. The official appraisers, however, appointed by the probate court, arrived at the sum of \$65,000.⁴³ The varying estimates of the worth of the property are interesting in the light of the sum for which it was eventually sold. In 1919, A. L. Ewing, a former paymaster for the Texas and Pacific Railroad, a resident of Dallas, Texas, and a very close friend of the F. E. Hunter family, bought the property for a mere \$30,000, certainly a bargain by any man's estimate.⁴⁴

Perhaps John and Mary Woods are not typical, because they amassed wealth beyond the average, even for a white family. However, they do illustrate the economic advantages which were available to their race in early El Paso. Other Negro families also became large property owners and garnered wealth, although not to so great an extent. These include Joe Smith who also owned property on the plaza at one time; Dave Gill, a prosperous lower valley farmer; and Myron I. Davis.⁴⁵ There are many instances of lesser property owners with average accumulations of wealth who also serve to illustrate the Negro's relative economic freedom in El Paso.

In bringing to a close this aspect of the El Paso Negro it may be interesting to note that John and Mary Woods are buried in Concordia Cemetery in El Paso and, in accordance with her will, the graves are "Neat and well-tended."⁴⁶

* * *

The political freedom of the El Paso Negro is another story. In many ways it follows the pattern of typical Southern politics where the Negro was successfully excluded from political participation after the turn of the century. In other ways, however, El Paso is not typical because political emancipation following the restrictive period came much earlier here than in the deep South. The relatively rapid development of this freedom makes an interesting study when compared with the typical Southern pattern.

After the Civil War when Reconstruction elevated the Negro to political prominence, the white element had to wait several years to regain control of the machinery of state. This was usually accomplished in

the deep south by the latter part of the 1870's when federal troops were withdrawn and home rule restored, thus ending the period of Reconstruction. Often, however, even during Reconstruction, intimidation prevented the Negro from voting. In El Paso, on the other hand, the Negro continued active in politics through the 1880's and 90's. In 1892, for instance, the editor of the *El Paso Daily Herald* stated: "The great and just heart of the Anglo-Saxon American [would] see that in the end [the Negro's] political rights [would be] respected and observed."⁴⁷ The Negro was even encouraged to join the Democratic Party.⁴⁸

El Paso Negroes seemed to prefer Republicanism, however, and in 1892 they forced a Clark Club to back Judge George Clark for governor.⁴⁹ A resolution drawn up by this political club was signed by 57 Negro voters, thus showing a strong participation for the relatively small Negro community.⁵⁰ At the same time the Republican Party courted the Negro with political appointments. For example, at one time two El Paso Negroes served as inspectors in the local U. S. Customs House.⁵¹

When the white supporters of Judge Clark in El Paso organized a political rally and barbecue, the Negro band attended and played "Marching Through Georgia" while one enthusiastic Negro carried the symbolic "bloody shirt." These inflammatory acts were greatly criticized by the whites⁵² and may have contributed to the defeat of the Republicans in the city election,⁵³ although the county went Republican.⁵⁴

Negroes in El Paso also organized clubs and rallies in other elections but their political activities were about to end, at least temporarily, insofar as the Democratic Party was concerned.⁵⁵ The state legislature in 1923 chose the white primary as the method of excluding Negroes from the polls. The law stated in part that the Democratic primary was open only to white voters.⁵⁶ Immediately El Paso Negroes took the lead in challenging their disenfranchisement by the State. Dr. Lawrence A. Nixon, an El Paso physician, supported by the local branch of the National Association for the Advancement of Colored People, challenged the law in the courts.

Dr. Nixon had come to El Paso in 1910. He met with no discrimination during his first few years here.⁵⁷ He was a Democrat, however, and when the state law which prohibited him from voting in the Democratic primary was enacted, the NAACP backed him in his legal attack upon the statute.⁵⁸ The first success came in 1927 when Justice Oliver Wendell Holmes, writing the majority opinion for the United States Supreme Court, ruled in the case of *Nixon vs. Herndon* that political parties must admit the Negro to voting procedures.⁵⁹ The reasoning behind the decision was that a state legislature could not pass a law denying the

Negro equal protection of the laws under the Fourteenth Amendment.⁶⁰

This did not end the Negro voter's problem, however, as the Texas legislature once more passed a law, this time giving the Democratic party the right to exclude the Negro from membership.⁶¹ Again Dr. Nixon and the NAACP carried their fight to the U. S. Supreme Court and again the decision was favorable. In *Nixon vs. Condon* the court



Dr. Lawrence A. Nixon taken shortly before his death in March, 1966

ruled that the state had no right to grant to the Democratic Party the power to exclude Negroes, since the state had no power to exclude them itself.⁶² Thus, by judicial decree, white primary was declared illegal.

This did not end the fight, however, as efforts were made on the local level to prohibit Negroes from voting.⁶³ But with court decisions in his favor, Dr. Nixon, was now able to contest any subsequent exclusion.⁶⁴ Each election year, though, there were new efforts to discourage the Negroes from voting and as late as 1940, they were still having difficulties on the local levels in some parts of the state.⁶⁵ Nevertheless, through their own initiative, the El Paso Negro gained the right of suffrage several years ago whereas those of the deep South are only now achieving their political rights.

In the social area the story of the El Paso Negro also differs from that of the South as a whole. While much of the discrimination in social matters common to the South has been evident in El Paso, there was an early and solitary movement in the direction of greater freedom. These steps occurred especially in the fields of public accommodations and education.

Because the Negro community was small in El Paso, there was no segregation for several decades following Reconstruction and Negroes could and did attend the same theaters and other public places as the whites.⁶⁶ By the time of the First World War, however, the Negro community was sufficiently large to warrant separate facilities and the white community made an effort to see that they obtained them.⁶⁷ For instance, a recreation center, named after President Roosevelt, was built during the depression.⁶⁸ Later the Negroes asked for the addition of a swimming pool at the center and this project was taken under advisement by the City Council.⁶⁹ Also a day nursery was established for the Negro children of working mothers.⁷⁰ In all of these areas where there was an apparent need, efforts were made to provide separate facilities.

By 1955, however, Negroes were free to enter such public places and facilities as the Coliseum and Liberty Hall, and they were freely served in many of the local restaurants.⁷¹ All of this points to the early voluntary spirit of cooperation which seems to have existed. There is no evidence of any kind that the Negro community took measures to force compliance on the part of the whites.

The greatest step in regards to public accommodations came in 1962. Once more, El Paso, was set apart from the rest of the nation. On June 22 of that year an ordinance designed to bring about complete integration in public accommodations was passed by the City Council over the veto of the mayor.⁷² Although there was some opposition to this action, the mood of the majority of the citizens seems to have been one of approval.⁷³ El Paso thus became the first city in Texas and, indeed, in the entire South, to put such a statute on its books. The event was significant enough to receive publicity in *Newsweek* magazine which lauded the stand of the Council and citizens.⁷⁴

Also, in the matter of education El Paso was ahead of the South. The first Negro school was founded in 1883 and named after the famous Negro leader, Frederick Douglas (1817-1895).⁷⁵ The public school system incorporated the school into its system in 1886, and the subsequent history of the school illustrates its active place in the community.⁷⁶

It was still a segregated school, however, and a movement to change this condition began in 1952. At that time the NAACP began to de-

mand desegregation of the school at Fort Bliss.⁷⁷ Negroes who were dependents of the military personnel were obliged to attend Douglas school, even though it meant that they had to be transported a considerable distance by bus.⁷⁸ Because the schools utilized by Fort Bliss for white children were operated to some extent with federal funds, the NAACP had a good case for their protest.⁷⁹ By 1955, however, El Pasoans were ready for voluntary desegregation on a city-wide basis.⁸⁰ This was after the Supreme Court ruling of 1954, but it is significant that the local desegregation was done voluntarily and did not have to be forced by NAACP.⁸¹

With the exception of these strides in public accommodations and education, the Negro community in El Paso seems to prefer social segregation. The city's churches, though now integrated, are attended almost wholly by one distinct racial group.⁸² The Myrtle Avenue Baptist Church and the African Methodist Episcopal Church were organized by the Negro community and populated by members of that race.⁸³ However, these church groups do cooperate with the white churches in all endeavors of mutual concern.⁸⁴

Negro social groups were also organized early in El Paso. One example is the Baunecker Literary and Historical Society, which met regularly at the Baptist church to discuss topics on such provocative subjects as "The Past, Present and Future Condition of the Negro Race in America" or debated the "Destructiveness of Intemperance and War."⁸⁵ A Union Aid Society was also formed by the Negro community for welfare purposes.⁸⁶ The Texas Federation of Women's Clubs organized a Negro branch and the Knights of Pythias boasted of a Negro lodge in the city.⁸⁷ Later there was organized a Negro Masonic chapter.⁸⁸ In all of these the Negro community either preferred its own fellowship or was forced into its own groupings by hostility from white groups.

This racial hostility was brought into sharper focus in 1893 when the state legislature enacted a miscegenation law, thus prohibiting racial intermarriage.⁸⁹ Immediately local Negro men held a protest meeting because many were married to Mexican women and their marriages faced invalidation under the new law.⁹⁰ The significance here is that on testing several violations of the law in the local courts, the cases were thrown out and no action was ever taken in El Paso against mixed marriages.⁹¹

The attitudes of the white community toward the Negro were noted in 1965 when the National Negro Progressive Society, an El Paso based non-activist group, determined to present plaques to President Johnson and to Mrs. John F. Kennedy in memory of her late husband.⁹² The local society was headed by Mr. Clint Huling, a barber shop proprietor.

The group noted El Paso's "excellent record as an integrated city."⁹³ The plaques were to be presented in recognition of the efforts its recipients had put forth in the interest of Civil Rights.⁹⁴ Mr. Huling made the following statement in accordance with the presentation:

While civil disturbance has marked the civil rights movement in many parts of the country, the Negro citizens of El Paso have long enjoyed a climate of fair play and understanding. Long before desegregation became the law of the land, El Paso led the nation in integration of its schools and other public facilities. I think this is a very opportune time to express our appreciation to those who have taken the lead in bettering the condition of the Negro in less progressive areas.⁹⁵

It would be impossible to leave the social relationships of the white and Negro communities in El Paso without a closer look at the large part Fort Bliss has played. Negro troops have been stationed at Fort Bliss from its earliest days⁹⁶ and their effect on the community was apparently deleterious in only one instance. This occurred in 1900 when a number of Negro soldiers invaded the local jail and while forcibly removing one of their fellow soldiers, killed the white jailor.⁹⁷ This caused a great outcry in the community, with expressions against the Negro race in general, rather than the military in particular.⁹⁸ The offending individuals were eventually apprehended and punished, however, and there was never a recurrence of this sort of mob action.⁹⁹ The military base has accustomed the community to Negroes from different areas, with different ideas, especially in the case of career military personnel.

* * *

At present only two per cent of El Paso's population is Negro and this small percentage rates above the national average for Negroes in education and ability.¹⁰⁰ The reason for this, according to Colonel R.E.L. Washington, a spokesman for the local Negro community, is that the uneducated and unskilled Negroes who migrate from the South to El Paso find that they cannot compete with the mass of unskilled Mexican labor.¹⁰¹ As a result, they moved westward, eventually landing in Watts, Los Angeles.¹⁰² El Paso is left with a more flexible group that the white community can assimilate and cooperate with, in contrast to other areas with large groups of unskilled Negroes. El Paso's reaction has been dictated by her peculiar circumstances, but there is no doubt that in the economic, political and social areas of encounter, El Paso has certainly outdistanced by far the South as a whole and even the remainder of the state of Texas.

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1. Although it seems likely that Negroes were in this area prior to that time, there are no available records to indicate this.
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3. Martin Hardwick Hall, "Negroes With Confederate Troops in West Texas and New Mexico," *Password*, Vol. XIII, No. 1 (Spring, 1968), 11-12. Dr. Hall cites the U.S. Bureau of the Census, *Eighth Census of the United States: 1860, Texas Slave Schedules*, microfilm no. 286, National Archives and Records Service, Washington, D. C., for his authority.
4. W. W. Mills, *Forty Years at El Paso, 1858-1896* (El Paso, 1901), 39-39.
5. Census figures for the early period of El Paso are somewhat inconclusive. Hammons states that El Paso county had 305 Negroes in 1870. Although this would embrace a larger area than the town of El Paso, most of the population would be centered here. By contrast, Emmanuel Campbell, *The Development of Negro Education in El Paso* (El Paso Public Schools Press, El Paso, 1945), states that the Negro census in 1875 showed only 5 Negroes but, in addition three companies of Negro soldiers. It is not known if Hammons sources count these soldiers in the census, but it is evident that the *resident* population of Negroes in El Paso was small.
6. El Paso County Probate Records, *Death Certificates, 1898*, entry for August 9, 1898.
7. The only available information, so far as is known, of the birthplaces of John Woods is on the cemetery marker in Concordia Cemetery, El Paso, Texas.
8. *El Paso Herald*, January 31-February 1, 1914, 4.
9. El Paso County Deed Records B, 354, 550, 552.
10. El Paso County Deed Records B, 370.
11. *Ibid.*, 354.
12. El Paso County Deed Records 12, 16, and 30, 86. Both of these portions of Woods' property were in Lot 22, Block 4, of Mills map of El Paso, but Woods retained the corner portion of the lot, fronting on the now Mills and Mesa streets.
13. El Paso County Deed Record 30, 86.
14. *Ibid.*, 169 and 171.
15. El Paso County Deed Records 13, 15 and 15, 75.
16. El Paso County Deed Records 20, 508.
17. El Paso County Deed Records 37, 251.
18. *The Daily Herald* (El Paso), August 9, 1898, 4.
19. El Paso County Deed Records 31, 29.
20. *The Daily Herald* (El Paso), August 9, 1898, 4; *El Paso Daily Times*, August 9, 1898, 3; and *El Paso Herald*, January 31-February 1, 1914, 4.
21. *The Daily Herald* (El Paso), August 9, 1898, 4.
22. *Idem.*
23. *El Paso Times*, November 27, 1884, 10.
24. Mills, *Forty Years*, 159.

25. Ester Darbyshire MacCallum, *The History of St. Clements Church* (El Paso, 1925), 37, 49.
26. *The Lone Star*, October 12, 1881.
27. *The El Paso Herald*, April 6, 1884, 4.
28. *The Daily Herald* (El Paso), August 9, 1898; and *El Paso Daily Times*, August 9, 1898, 3.
29. *Idem.*
30. *The El Paso Daily Times*, August 10, 1898, 3.
31. *Ibid.*, August 9, 1898, 3.
32. *Idem.*
33. *The Daily Herald* (El Paso), August 9, 1898, 4.
34. *The El Paso Daily Times*, August 9, 1898, 3.
35. *The El Paso Daily Herald*, February 15, 1900, 8, and February 16, 1.
36. El Paso County Deed Records 54, 631; 115, 309; 117, 387-397; 147, 493; 162, 134; 160, 582, 173, 518; 174, 221; 174, 304; 202, 441; 231, 537.
37. El Paso County Deed Records 202, 441, and *El Paso Herald*, January 31-February 1, 1914, 4.
38. El Paso County Deed Records 202, 441.
39. *El Paso Herald*, January 31-February 1, 1914, 4.
40. El Paso County Deed Records 253, 539.
41. El Paso County Probate Records, *Last Will and Testament of Mary Woods*, 2024, and 2032.
42. *Idem.*
43. *Idem.*
44. El Paso County Deed Records 380, 85, *The El Paso Daily Herald*, May 27, 1892, 4, and February 2, 1893, 4. Hunter did state that he was unable to get a better offer for the estate because of the 75 year lease, but this was subsequently broken.
45. *The El Paso Times*, April 30, 1943; Interview with Col. R.E.L. Washington, December, 1967.
46. El Paso County Probate Records, 2032.
47. *The El Paso Daily Herald*, May 17, 1892, 2.
48. *Ibid.*, August 5, 1892, 2.
49. *Ibid.*, October 15, 1892, 2.
50. *Ibid.*, 4. An 1892 census revealed that El Paso was only 5.52% Negro.
51. *Ibid.*, October 18, 1892, 2.
52. *Ibid.*, November 5, 1892, 1.
53. *Idem.*
54. *Ibid.*, November 9, 1892, 1.
55. *The El Paso Daily Herald*, May 10, 1893, 7; and Stuart MacCorkle and Dick Smith, *Texas Government* (New York: McGraw-Hill, 1964), 36-37.
56. MacCorkle and Smith, *Texas Government*, 36-37.
57. *El Paso Times*, March 7, 1966, 1; and Interview with Mrs. L. A. Nixon, December, 1967.
58. *El Paso Herald-Post*, August 4, 1932.
59. *El Paso Times*, March 7, 1966, 1.
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61. MacCorkle and Smith, *Texas Government*, 37.
62. *Ibid.*
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64. *El Paso Times*, February 7, 1934.
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69. *Ibid.*, July 19, 1940, 16.
70. *El Paso Herald-Post*, November 26, 1940.
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72. *Ibid.*, June 22, 1962, 1.
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80. *Ibid.*, June 21, 1955.
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86. *Ibid.*, September 28, 1892, 4, and February 11, 1893, 4.
87. *Ibid.*, August 24, 1892, 4, and *El Paso Herald*, September 3, 1934.
88. *El Paso Times*, September 8, 1965.
89. *El Paso Daily Times*, October 10, 1893, 7.
90. *Idem.*
91. *El Paso Daily Times*, October 18, 1893, 7.
92. *El Paso Times*, November 12, 1965.
93. *El Paso Herald-Post*, September 21, 1965.
94. *El Paso Times*, September 8, 1965.
95. *Idem.*
96. Interview with Mrs. L. A. Nixon, December, 1967.
97. *El Paso Daily Herald*, February 17, 1900, 1.
98. *Idem.*
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100. United States Department of Commerce, "El Paso, Texas, Standard Metropolitan Statistical Area," 13.
101. Interviews with Col. R.E.L. Washington.
102. *Idem.*

WHY TRUE LOVE BROKE JAIL?

by LEON C. METZ

El Paso police officer John Selman, Jr., was more interested in making love than in fighting crime. But he could be tough and quick thinking when he had to be. He proved his grit on the night of May 7, 1896, when he broke out of the Juárez, Mexico, jail and swam the Río Grande to safety.

John grew up on a ranch near Fort Griffin,¹ Texas, saw his mother die of premature childbirth, his brothers and sisters parceled out to neighbors, and his father, John Selman, forced to run from the law and the vigilantes.² It seems there were some disagreements over missing



John Selman, Jr., as a police officer in El Paso at the time of the story.

cattle—and a mystery over dead cowboys. The elder Selman was implicated in both. He fled to New Mexico where he became a notorious, gun-slinging participant in the Lincoln County War. He might have stayed forever except that Governor Lew Wallace had other ideas and put his name on a list of wanted outlaws.³ Following that, John hid in San Pablo, Mexico, and sent for his youngest son. The boy promptly learned to speak Spanish and could soon “out cuss any kid on the block.”

During the early 1890's, all criminal charges against him dropped, Old John took his son to El Paso and was elected constable. Within a few months he slew the maniacal ex-Texas Ranger Bass Outlaw⁴ during a wild, parlour house gunbattle, and followed up that achievement a year later by shooting and killing the West's best known gunman, John Wesley Hardin,⁵ in the Acme Saloon.

Selman's son (called "Young John" to differentiate between him and his father), grew into a tall, lithe, personable, handsome, twenty-one-year old. Naturally, he wanted to imitate his dad, so Old John talked Chief of Police Jeff Milton⁶ into appointing him as a police officer. Ordinarily, Milton would not have paid too much attention to Constable Selman's recommendations, but he liked the youngster and commented dryly that "he was the best boy to have the sorriest daddy."

Female problems became the new policeman's primary woe. Mrs. Helen Beulah Morose⁷ (M'Rose), widow of cattle rustler Martin Morose, and mistress of John Wesley Hardin, took a liking to the boy and tried to engage him in a sand-hills love match. John did not accept the offer. He had already lost his heart to the fifteen-year-old daughter of Señor José Maria Ruiz.

Señor Ruiz was a former Mexican Consular official to El Paso, a prominent border grocer, and a Mexico City business man. Even though he and his wife knew their daughter returned the boy's affections with equal ardor, they still opposed the relationship. Mrs. Ruiz, in particular, was adamant about admitting a gun-fighter's son into the family. So plans were made to remove the girl from Young John's influence. At this moment, Señor Ruiz was in Mexico City discussing his new appointment as ambassador to a central American country.

The two young lovers were determined to marry before her parents could spirit her away. Near the first of April, 1896, they rented bicycles and pedaled across the bridge into Mexico. Unhappily, someone to perform the ceremony could not be found, and the couple, fearing the mother's wrath, agreed to spend the night in Juárez and get married early the next morning. The plan might have worked, except that Mrs. Ruiz, suspicions aroused when her daughter did not return home early that evening, went searching for her errant offspring. She found several people quite happy to explain what happened.

It was a startled Juárez Mayor Arriolo who greeted a raging Señora Ruiz within the next few minutes. She demanded that he do something, and he did. Taking two policemen, he started a thorough search of the city's hotels. The love birds were located shortly after midnight.

It made no difference to Young John that the mayor, the two policemen, and the girl's mother repeatedly banged on the hotel door. He told them in a voice full of sleep to "go away." Finally, realizing that he would get no more rest that night, he reluctantly rose and unbolted the latch. He was quickly hustled off to jail and charged with abduction. On instructions from the mother, the girl was jailed also. Since there were no female sleeping accommodations in the adobe *carcel*, her hotel bed was dismantled and reset at the prison. She was released early the next morning.

The Juárez prison was not the local health resort. Most contemporary accounts indicate that it occupied an approximate city block. An adobe wall, higher than a man's head, encircled it. Most of the prisoners were ordinary thugs, although some were rumored to be there for political reasons. The only recorded jail break had occurred in 1881. Five men, all Americans, crashed out. Two surrendered before they had ran one hundred yards. Three were shot dead while crossing an *acequia* (irrigation ditch).⁸

No prisoner in the Juárez jail ever enjoyed a more comfortable life than John Selman, Jr. El Paso rumors first indicated that he was in solitary confinement. But this wasn't so. In reality he spent most of his time in the police chief's office chatting and joking with the local officials. He even took his meals and his sleep there. The reason for this special treatment was obvious. Miss Ruiz's reputation was at stake, and no one doubted that the mother would soon relent and permit the marriage. In the meantime, Juárez politicians were not making life difficult for a man who would soon become the son-in-law of one of the border's most powerful families.

From his prison office, Young John announced to all that he was a man in love. From across the Río Grande, the girl acknowledged that she shared his desires, and if he went to prison, she wanted to go too. The El Paso papers got into the mood and began calling the boy a "gay Lochinvar."⁹

Visitors streamed across the river to shake hands with Selman and wish him well. No Mexican jail was ever the scene of such amused gaiety. Inside the thick mud walls, the atmosphere resembled a fiesta.

Mayor Arriolo and the Juárez chief-of-police smiled and applauded the antics. Mexico's age of consent was fourteen. There would soon be a marriage.

On April 4, the girl testified in a Mexican court that she had not been kidnapped. She exclaimed that she still intended to marry John. The boy was assured that his release was only a few days off.

Soon the smiles began to fade. The girl's mother remained obdurate, and rumors swept the area that she was demanding that the youth be sentenced to twenty years in penitentiary at Chihuahua City. The police chief decided that John was no longer an important prisoner and had him transferred to the regular criminal quarters.

On Easter Sunday, April 5, disaster struck. At about three a.m., Constable John Selman, heavily intoxicated, met United States Deputy Marshal George Scarborough¹⁰ at the foot of the outside stairs of the Wigwam Saloon.¹¹ The constable asked George, whom he regarded as his best friend, to accompany him to Juárez the next day and try and get Young John out of jail. They stepped into an alley to finish the conversation.

Suddenly a gunshot roared in the corridor and Selman screamed, "My God, George! Do you intend to kill me this way?"

Scarborough's answer was three more pistol balls that knocked Selman sprawling in the narrow passageway. When startled saloon customers rushed outside, they found the old constable moaning in agony and struggling to rise. His pistol was missing.¹² Death came on the operating table the following afternoon.

John Selman, Jr. begged for his release to attend his father's funeral.¹³ His pleas were ignored. He became partially deranged, and rampaged through the jail, screaming and banging his head on the walls. Finally, he collapsed of exhaustion.

The boy realized now that there was no way out of jail except by his own efforts. First he borrowed fifty dollars and spread the word that a bribe was available to anyone who would help him leave. No assistance stepped forward.

On May 7 Lew Gasser, close friend of John's and one of El Paso's most remarkable citizens,¹³ plus another acquaintance, unidentified, tucked guns and ammunition under their coats and took a late afternoon streetcar to Juárez. After dark they approached the wall, and while the friend acted as lookout, Lew cut steps in the adobe bricks and inched his way to the top. The most dramatic jailbreak in over a decade was about to be attempted.

As Lew climbed to the top and vanished along the upper edge, his partner below experienced unexpected difficulties. An intoxicated friend came wandering along, spotted the lookout, and in a loud and drunken voice asked what he was doing in that section of Juárez. Placing his arm about the man's shoulder, the sentinel walked his buddy for about two blocks, turning the conversation to señoritas and tequila as they strolled along.

Meanwhile, Gasser, unaware of events happening below, worked his way around to a darkened corner, emitted a whistle similar to a dove's call, dropped a rope, and seconds later John Selman, Jr. hustled his way up to safety. He had told his guards that he intended to exercise his arms in the patio—and he did just that.

The two men dropped into an alley and raced to where the lookout was supposed to be cached with the guns. Seeing someone standing at the end of the street and, assuming it to be he, they ran straight into the arms of a policeman.

Fortunately, the policeman was equally surprised. The youths knocked him down and fought to take his gun. As they rolled in the street, grunting and struggling, the officer bellowed for assistance. With footsteps pounding near, the boys shook themselves loose and raced for the Río Grande nearly a mile away. As they ran, Young Selman spat out a portion of the policeman's finger that he had chewed off in the struggle.

Gunshots crackled behind them. John gasped, spun completely around and fell on his face. Blood rushed from a wound in his side where a bullet had grazed him. He panted, "Lew, I'm all played out and can't go any farther."

Gasser reached down and pulled his exhausted friend to his feet. Stumbling and falling they worked their way toward the border. Within sight of the river, mounted officers blocked their way, so they circled a mile or so upstream. Hours later, they wearily splashed across the river and walked to El Paso.

On the following day, the lookout related what had happened to him. After being drawn away, he was returning to his post when he heard the policeman screaming and Gasser yelling, "Where are the guns?" To the friend, this seemed like a good time to leave Mexico. But in the dark, he hastily flipped over a five-foot embankment and knocked himself out. When he regained consciousness, the excitement had died down.

Word drifted back to El Paso that the Juárez police department underwent a shakeup as a result of the jail break. Two of the guards and a jailor were incarcerated. Selman's Mexican attorney was charged with bribery. Who was supposed to have been bribed, the amount of the alleged bribe, and the outcome of the case was never made known.

All of El Paso now waited for Young John to avenge his father. But the boy said simply that he wanted no trouble.

John left the El Paso police department, joined the army and went to the Philippines where he was wounded in action. Upon returning, he wandered and worked all over the West. In 1937, suffering from cancer and an acute heart ailment in Rockdale, Texas, he interrupted a checker

game by exclaiming, "Oh Lord, I don't want to die." A few minutes later he was dead.

Did he ever marry his true love? No. Her mother sent her away and he never saw her again after his escape from Mexico.

REFERENCES

1. Fort Griffin (near present day Albany), was established in 1867 and quickly became the capital of the buffalo hunting empire. It also became the jumping off point for the Western Cattle Trail. During its wildest days, it was the most sinful community in the West. But the passing of the buffalo herds, plus the building elsewhere of a railroad, spelled its doom.—See, Carl Coke Rister, *Fort Griffin On the Texas Frontier* (Norman, 1956).
2. The vigilantes were organized under the leadership of John Selman and his partner John Larn. Larn was also elected sheriff. However, he and Selman were involved in cattle rustling. Larn was captured locked in his own jail, and executed by rifle fire from the vigilantes. Selman was forced to flee.
3. Selman was charged with the murder of Gregorio Sanchez, two Chavez boys, and a "crazy boy."—Lew Wallace to Captain Carroll, March 12, 1879, Lew Wallace Collection, William Henry Smith Memorial Library, Indianapolis, Indiana.
4. Bass Outlaw was supposedly born in Georgia, migrated to Texas, and joined the rangers. His quarrelsome and drinking ways caused him to be discharged near Marfa. On an El Paso street he met Constable John Selman and together they went to Tillie Howard's Parlour-House on South Mesa Street (then Utah Street) to "chat." Bass fired his pistol in the bathroom, and then chased Tillie into the backyard where she ran to whistle for the police. A Texas Ranger named Joe McKidric answered the madam's call and was killed by Outlaw. Selman and Outlaw then opened fire on each other. Selman was wounded in the leg. Outlaw stopped two bullets in the chest and died a few hours later on a saloon prostitute's bed.
5. John Wesley Hardin was a noted killer. Most contemporary accounts (including his own) credit him with killing forty men. Hardin hired Old John Selman, Jeff Milton, George Scarborough, and a Texas Ranger to assassinate cattle rustler Martin Morose (M'Rose) who happened to have a lot of money and an attractive wife. Wes Hardin wanted both. However, he did not split any of the cash, and this helped bring on his trouble with Selman. The manner of Hardin's killing is still highly controversial. Three doctors testified that he was shot from behind. Photographs of the body indicate that the shots probably came from the front. For a full account of Hardin's life, see *The Life of John Wesley Hardin as Written by Himself*, introduction by Robert G. McCubbin (Norman, 1961).
6. For the best, although one sided, account of Jeff Milton's life, See J. Evetts Haley, *Jeff Milton: Good Man With A Gun* (Norman, 1948).
7. Helen Beulah Morose was one of the most intriguing prostitutes that ever warmed an outlaw's heart. Before and after her husband's death, she was the talk of the town. After Hardin's death, she asked for his autobiography, claiming to have been his secretary. The courts saw it differently and awarded the manuscript to the Hardin children. Beulah consequently vanished from El Paso.
8. Charles Richardson to United States State Department, October 14, 1881, microfilm copy 184 entitled "Dispatches from U. S. Consuls in Ciudad Juarez," roll number 2; also see George Look manuscript.

9. The facts of this article are based on the files of the El Paso *Times* and the El Paso *Herald*; *John Selman of El Paso*, unpublished manuscript written by John Selman, Jr.; and personal interviews with the Selman descendants, Mrs. Edna Selman Haines and W. H. "Bill" Selman.
10. Scarborough met his fate exactly four years to the day after John Selman was slain. While chasing train robbers in some Arizona mountains, a rifle bullet shattered his leg. It was nearly 24 hours before he received medical attention, and he died on the operating table.
11. The present State Theatre occupies the site of the old Wigwam Saloon. The alley is still there where Selman was shot.
12. A common thief named Cole Belmont stole Selman's pistol and was sentenced to six months in jail. (Case no. 1305, Minutes of County Court, volume 5, page 233.) Scarborough was tried for murder, but was acquitted. (Case no. 1945, 34th District Court, El Paso.)
13. Lew Gasser was one of El Paso's most popular and widely known men. He was an inventor, a prize fighter, superintendent of the water works, and a friend of everyone. He died tragically and heroically on Labor Day, 1916, as a result of a cess-pool accident.

Speaking of the Southwest, "Here two great culture systems have met and clashed and fused and are still in process of clashing and fusing . . . Here, in a truly cultural sense, is found and may be observed the last frontier . . . Here we have a blending of the two Americas, a circumstance which makes the region less 'American' in the sense of the United States than any other, but from the point of view of the Hemisphere, the most truly American of all regions.

—Odum, *American Social Problems*

Boteka Tea is found in the high cool mountains of Mexico. Aromatic and flavorsome it is very popular in the Sonora region. Add a little molasses or sweeten with brown sugar or honey. A few Boteka leaves used with a good quality black tea adds a taste and flavor "out of this world."

Meyer, *The Herbalist*

The El Paso city council at its monthly meeting on March 7, 1884, passed an "Ordinance to Preserve the Peace." It provided that "no person shall make use of, shoot, or discharge any catapult, nigger shooter, rubber sling, or other instruments or devices by means of which, missiles of any kind or description are hurled or projected."

BOOK REVIEWS

CHARLES MORGAN AND DEVELOPMENT OF SOUTHERN TRANSPORTATION

by JAMES P. BAUGHMAN

(Nashville: Vanderbilt University Press, 1968, \$10.00)

This "business biography" is largely outside the area of interest of our Society but because Texas turns up on innumerable pages—in fact, Texas is one of the featured states—we thought that a review in *PASSWORD* would not be amiss.

Charles Morgan (1795-1878), a contemporary and business rival of Cornelius Vanderbilt, is a classic example of a Yankee with capital and purpose who found profitable employment for his resources in the less-developed areas of the South. Morgan began his career in New York as a merchant-trader. Soon he was an owner-manager and general entrepreneur within the world of Atlantic coastal shipping and transport. By the 1830's, however, he had divorced his trading and transport operations, one from the other, and focused his efforts on the latter to the extent that he was recognized as a transportation specialist. Indeed, he was a pioneer in the field of the common carrier.

This functional specialization as well as Morgan's interest in the improvement of steam transport and also his decision to enter the economic life of the Gulf of Mexico coincided with the emergence of the forces of sectionalism and westward expansion to his great benefit. He managed to turn the Mexican War, the California Gold Rush and the Civil War into business opportunities. His ships indiscriminately carried troops, mail, businessmen, immigrants, freight, and diplomats. Yet in spite of the fact that he was a slave-owner and that his New Orleans office was managed by his Confederate son-in-law, Morgan saw his entire Gulf fleet blockaded and then seized by the Confederate army. With the end of the conflict, however, Morgan quickly recovered his pre-war financial status. He organized a small line of steamships that grew into the gigantic Louisiana and Texas Railroad and Steamship line. This extended through the states and republics bordering upon the Gulf of Mexico.

The period of 1882-85 marked the transfer of the Morgan line to the vast Southern Pacific system stretching from San Francisco to New Orleans. This absorption of the Morgan line also marked the end of an era—a shift within American big business from the highly personalized, closely-controlled family enterprise to the impersonal activity of national corporation. As a matter of fact, it was the railroad that popularized the corporation form of business.

In his study of the career of Charles Morgan, the author has presented the man in the context of his time. More precisely, the author has studied and evaluated the interaction of a businessman and the environment that shaped, and was shaped by, his decisions. Thus, in the words of the author: "While Morgan is of notable stature in the history of business in the United States, his greater importance lies within the conception of business in history."

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and Editor of the *Harvard Business History Review*. He was graduated from Rice University in his native Houston, Texas. His M.A. and doctorate in history were earned at Tulane University. Professor Baughman has written an excellent book. In fact, it may well be considered an epoch-making book in the comparatively new field of business history. Moreover, it is well designed, beautifully printed and profusely illustrated with interesting and historic photographs. Further, it contains twenty-two pages of tables and an excellent bibliography, both of which will prove invaluable to the researcher and writer in the field of business history of the South and Southwest.

University of Texas at El Paso

—EUGENE O. PORTER

HISTORY OF THE LINCOLN COUNTY WAR

by MAURICE GARLAND FULTON, edited by Robert N. Mullin
(Tucson: The University of Arizona Press, 1968, \$8.50)

Colonel Maurice Garland Fulton, in the short thirteen years that have passed since his death, has become almost as much of a legend among students of Southwest history as his favorite subject: The Lincoln County War. For thirty-years he applied himself to the study of the trouble that passed there less than a century ago, searching out facts, compiling notes and interviewing participants until his papers attained the proportion of an archivist's dream. Fortunately (as so often happens) they were not bundled off into some obscure attic, but were edited and presented for public consumption by his friend and literary executor, Robert N. Mullin, author of *The Boyhood of Billy the Kid*, and former El Paso alderman.

It is not likely that controversy and myth concerning the events in Lincoln will stop anytime soon, even though this book sheds much new light on the topic. It is broader in scope than any that has so far appeared, collating, as it does, all the different history and background that led to the first major outburst of lawlessness. Particularly, it relegates Billy the Kid to his proper role: that of a minor character involved in a situation which probably surpassed his understanding. The Santa Fe Ring (the "Establishment" in New Mexico during that period) was determined to maintain the *status quo* in politics and business and to prevent outsiders, such as John Tunstall and Alexander McSween, from gaining a foothold in the county. The author was not afraid to call a spade a spade, and frankly states that Thomas B. Catron, leader of the Ring, "was virtually dictator of New Mexico, politically, commercially and professionally."

Colonel Fulton had one regrettable idiosyncrasy: he disliked footnotes on the ground that they interrupted the thread of his story. Mr. Mullin is fully aware of this, but as he states in his introduction: "Having observed the thoroughness of Fulton's research and analysis before reaching final conclusions, the editor is inclined to accept the author's statements whether sources are identified or not."

Collectors of southwestern Americana have already begun their march to the book stores.

El Paso Public Library

S. H. NEWMAN III

BLUEBONNETS AND CACTUS: An Album of Southwestern Paintings by Porfirio Salinas. (No author)

(Austin, Texas: The Pemberton Press. \$14.50)

This is a most unusual book about a most unusual man. Those responsible for putting the study together are to be congratulated upon the unique quality of their presentation.

Porfirio Salinas is a Texas artist who paints Texas. This in itself is not unusual—most creative Texans paint, write or speak of their native state. It is Salinas' *genre* that is uncommon: the cactus, huisache trees and bluebonnets of Central and South Texas.

Other artists have asserted that Salinas is too literal in his depiction and too much of a photographer in oils. The fact remains, however, that repetitious though his subjects may be, he is unequalled in his portrayal.

The fact also remains that despite his contested regionality, his subjects have expanded him into the national and international scene. People are eager to buy anything that he deems worthy of placing on the market. His works do not stack up in the storeroom nor collect dust in his studio. Many a collector's first timid purchase has been a Salinas painting.

Porfirio Salinas was born in Bastrup, Texas, but moved with his parents to San Antonio while still quite young. His schooling did not include art lessons nor did he ever attend an art school. His training was typical of that of young Mexicans of his time. He found employment in a company that dealt in art supplies. He visited with artists who patronized the company, asked questions and observed how they put their works together. Soon he began to paint.

His efforts to sell his paintings, unfortunately, were badly timed. This was the era of the Great Depression of the 1930's and people were not buying the non-essentials. Paradoxically, however, about this time the shrewd and critical eye of art dealer Dewey Bradford was attracted by a small Salinas painting in a San Antonio shop window. His search for the artist took two years, but when he found him, Salinas was made.

The measure of Porfirio Salinas, the artist, is well known. The measure of Porfirio Salinas, the man, varies with the teller. Some say he is the "typical artist—unapproachable and difficult." Others appraise him as "gentle and genteel"—quiet and unassuming. Together these evaluations may depict the true stature of Porfirio Salinas in the context of his time, his era, his region and his profession.

Following the Introduction by Joe B. Frantz, Director of the Texas State Historical Association, and the illuminating preface by Dewey Bradford of the Texas Fine Arts Commission, are five short stories of the southwest by O. Henry, Zane Grey, Richard Harding Davis, Emerson Hough and Charlie Siringo. Between the pages of these short stories, the reader discovers the book's *raison d'être*: forty-five full color reproductions of Salinas' best and most important paintings, from the collections of such discriminating collectors as President and Mrs. Lyndon B. Johnson, Governor and Mrs. John Connally, Speaker Sam Rayburn, Governor and Mrs. Price Daniel, Mr. and Mrs. Dewey Bradford, Dr.

and Mrs. Dorman Winfrey, Judge and Mrs. Truman O'Quinn, the private collection of the Country Store Gallery and a host of others. It is not within the purview of this reviewer to evaluate the paintings reprinted here. Their magic speaks for itself.

Bluebonnets and Cactus is a thrilling experience—both graphic and literary. The book is printed in oversize format, on good paper and in full color, designed by John H. Jenkins and with magnificent color separations by Color Associates of Dallas, Texas, under the direction of Fred Clarke.

El Paso, Texas

MARY ELLEN B. PORTER

The El Paso city council at its regular meeting in September, 1885, ruled that anyone who kept or maintained "an opium joint would be fined in any sum not to exceed ten dollars."

Desert or Cowboy Tea—this strange plant grows in the highly mineralized soil of arid lake beds of the Rocky Mountain regions. It probably has more names than any plant growing in the West. Besides numerous Indian and Mexican names it is also known as Indian Tea, Squaw Tea, Norman Tea, Brigham Young Tea, Teamsters' Tea, American Desert Tea, Ephedra, etc., etc. The brew has a good aroma and a flavor quite different from other botanical teas. It has long been used as a beverage among both Indians and Mexicans.

—Meyer, *The Herbalist*

So largely were the railways especially of the Western states built with European and particularly with English, money that for many years it was the fashion of Western demagogues in appealing to the passions of agricultural audiences to represent the 'bloated British bondholder' as the curse of the country If it were not for the necessity of paying interest on bonds to satisfy British greed, it was represented, the railways would be able to carry the farmers' products to market at vastly lower the current rate.

—Currie, *The Grand Trunk*

BOOK NOTICES

Recently published books of interest to Society members

American Indian Painting of the Southwest and Plains Area (University of New Mexico; Albuquerque, 1968, \$25.00). By Dorothy Dunn.

An Artist on the Overland Trail: The 1849 Diary and Sketches of James F. Wilkins (Huntington Library, San Marino, California, 1968, \$12.50. Edited by John Francis McDermott.

Bartlett's West: Drawing the Mexican Boundary (Yale University, New Haven, 1968, \$12.50). By Robert V. Hine.

Bounty and Donation Land Grant's of Texas: 1835-1888 (University of Texas, Austin, 1968, \$25.00). By Thomas Lloyd Miller.

The Enterprising Scot: Investors in the American West after 1873 (Edinburgh University, Edinburgh and Chicago, 1968, 63s. net). By W. Turrentine Jackson.

Editor's Note: Dr. Jackson is a native El Pasoan and a graduate of the University of Texas at El Paso.

The Extranjeros: Selected Documents From the Mexican Side of the Santa Fe Trail: 1825-1828 (Stagecoach Press, Santa Fe, 1968, \$4.95). Edited by David J. Weber.

The Gentle Tamers: Women of the Old Wild West (University of Nebraska, Lincoln, 1968, \$1.95). By Dee Brown.

Historians Against History: The Frontier Thesis and the National Covenant in American Historical Writing Since 1830 (Minnesota University, Minneapolis, 1968, \$1.95). By David W. Noble.

Life of George Brent: Written from his Letters (University of Oklahoma, Norman, 1968, \$5.95). By George E. Hyde.

Littlefield Lands: Colonization on the Texas Plains, 1912-1920 (University of Texas, Austin, 1968, \$5.00). By David B. Gracy III.

Morman Songs from the Rocky Mountains (University of Texas, Austin, 1968, \$7.00). Edited by Thomas E. Cheney.

My Life with the Army in the West: Memoirs of J. E. Farmer (Stagecoach Press, Santa Fe, 1968, \$4.95). Edited by Dale E. Giese.

The Spanish Americans of New Mexico: A Distinctive Heritage (University of California, Los Angeles, 1967, \$2.00). By Nancie L. Gonzalez.

The Frontier Against Slavery: Western Anti-Negro Prejudice and the Slavery Extension Controversy (University of Illinois Press, 1968, \$5.95). By Eugene H. Berwanger.

The Buffalo Soldiers: A Narrative of the Negro Cavalry in the West (University of Oklahoma, Norman, 1968, \$5.95). By William H. Leckie.

New Mexico in 1850: A Military View (University of Oklahoma, Norman, 1968, \$5.95). By Major George Archibald McCall.

Quarter Horses: A Story of Two Centuries (University of Oklahoma, Norman, 1968, \$5.95). By Robert Moorman Denhardt.

The Original Journals of Henry Smith Turner: With Stephen Watts Rearny to New Mexico and California, 1846-1847 (University of Oklahoma, Norman, 1968, \$5.00). Edited by Dwight L. Clarke.

Crazy Horse: The Strange Man of the Oglalas (University of Nebraska, Lincoln, 1968, Paper, \$1.65). By Mary Sandoz.

The Court-Martial of General George Armstrong Custer (University of Oklahoma, Norman, 1968, \$5.95). By Lawrence A. Frost.

The Apache Frontier: Jacabo Ugarte and Spanish-Indian Relations in Northern New Spain, 1769-1791 (University of Oklahoma, Norman, 1968, \$6.95). By Max L. Moorhead.

Prose Sketches and Poems: Written in the Western Country, with Additional Stories (Horn, Albuquerque, New Mexico, 1967, \$7.50). Edited by David J. Weber.

THE TAOS REBELLION of 1847 marked the failure of the first American civil government in New Mexico.

—Lamar, *The Far Southwest*

Defeated by distance and time, the Rio Grande Spaniards finally lived as the Pueblo Indians lived—in a fixed, traditional present.

—Horgan, *Great River*

The City Council created the Secret Service Bureau and swore in Dan Riley as its head on December 13, 1902. This marked the beginning of the detective force.

—*El Paso Herald*, December 13, 1902

All records of the El Paso Police Department from 1873 to 1921 were destroyed when, during World War II, the whole basement of records at the city jail was donated to the Scrap Paper Drive. However, some records are still available in the El Paso Public Library and in the Morgues of the local Newspapers.

TIME does not alter the facts of history . . . but it changes their significance.

—*Anonymous*

HISTORY consists not in mockery and bewailing or condemning men's actions but in understanding them.

—*Spinoza*

HISTORY-WRITING CONTEST

This is the seventh year that the Society has sponsored a history-writing contest for seventh grade students of the public and parochial schools of El Paso. Three winners are selected and each of these receives a certificate of achievement as well as a money prize. The prizes are \$75 for the first choice, \$50 for second and \$25 for third. In addition, the first-choice paper is published in *PASSWORD*.

In this year's contest the names of the three winners along with the titles of their articles, the names of their schools and other data follows:

Marilyn Harwood, the thirteen-year old daughter of Mr. and Mrs. J. C. Harwood, 10157 Honolulu Drive and a student of Mrs. Gwen Nicholson at East Point Elementary school, won first place for her paper, "Three Hundred Years," a story of the Tigua Indians.

Second place went to Paul A. Davis, the fourteen-year old son of Mr. and Mrs. C. P. Davis of 10304 Chinaberry Drive. Paul attends Eastwood Knolls Elementary school and his teacher is Mrs. P. V. Clement. The subject of his essay was "The Coney Island Saloon."

The third prize was won by Debbie Bowden, the Thirteen-year-old daughter of Mr. and Mrs. Jim Bowden, 2109 Glemmway Place. Debbie is a classmate of Paul Davis. Her article was entitled: "Joanna O'Donnell." It is the story of an unusual woman who came as a bride to Fabens, Texas, in 1901.

The winning article follows:

THREE HUNDRED YEARS: A STORY OF TRIBAL DRUMS

by MARILYN HARWOOD

Three hundred years and they still exist—the ancient tribal drums of the Tigua and of the vanishing Piro Indians. The venerated drums have stood for years, jealously guarded and protected by the Tiguas of Ysleta. After almost three centuries, both of the aged drums can be seen at Ysleta in the Tigua Tuh-la, or their community meeting house.

The Tigua drum has a high position in the tribe because it is associated with the spirit Weidy, nicknamed Thunder Spirit Man. Thunder Spirit Man, or Weidy, is the Tigua name for God.

The Tigua drum is as ancient as the tribe, and can easily be traced back to 1681. Little is known before that time, but the drum is known to have existed when the Spaniards found the Tigua tribe at Isleta, New Mexico and brought them to what is now Ysleta, Texas. The drum was brought with the tribe and has been handed down from War Captain to War Captain as the years passed by. It is only the War Captain who is allowed to beat the tribal drum, and it is he who has the drum constantly in his possession.

To the Indians of the Tigua tribe, the drum has a personality and can speak to them when it is beaten, but to every person its message is different. This is not a sign of ignorance. The Tiguas live close to nature. Just as when we see a beautiful creation of nature, we often feel a sense of inspiration. As we gaze upon a fleecy cloud formation, each of us

may see a different pattern. To one pair of eyes and personal interpretation, the cloud may present the shape of a child; to another, it may be a butterfly; to another, it may be a flower. Every person interprets differently. This is why there are so many different messages from the Tigua tribal drum. Each Indian interprets his feelings differently, and the feelings and message aroused by the beating of the drum is personal and individual . . . and secret.

Though very old, the drum remains in excellent condition. It was made out of a hollowed cottonwood log and painted an exotic red. The ends of this ancient drum have been painted a yellow that has dulled with the years. On each end of the drum is a design. On one end is a five-pointed star, which represents the Tigua tribe. On the other end is a heart with an arrow through it. The exact meaning of this symbol seems to be a carefully guarded Tigua secret. The drum is about two feet long, and is covered and tied down with buffalo skin.

Also cared for and protected by the Tiguas is the equally old and revered Piros drum. The Tiguas came into possession of this drum when the last member of the Piros tribe married into the Tigua tribe. The Tiguas call the Piros drum *Por kuanchero*—*Por* meaning dance; *kuanchero* meaning drum. It can be seen from the meaning of the name that the drum was used at the Piros ceremonial dances.

This drum, like the Tigua drum, is painted red; but this red has lost its brilliance with the passing of the centuries. Like the Tigua drum, this drum is covered on each end and tied down, or laced, with buffalo hide. It too has designs on the ends of it. On one end of the drum is painted an eight-pointed star representing the Piros tribe. On the other end is a moon with a face on it. The design had a significance that has been lost with the passing of the Piros.

With the Tiguas, their customs, their history, and much of their culture is inseparably connected with the Tribal drum and their spirit *Weidy*. It is with a certain sadness that we watch modern industry, advancing technology, and all the signs and symbols of the space age crowd out the simply colorful cultures of an ancient people. But the spirit of the Tigua will manage to stay alive as long as the beat of the tribal drum is heard and answered by the beat of the Tigua heart.

REFERENCES

Interview with Alton Griffin, Superintendent of Tigua Indian Community, 144 Zaragosa, Ysleta, Texas.

Interview with Trinidad Granillo, War Captain of Tigua Indian Tribe, 9159 Begonia, Ysleta, Texas.

Interview with Theresa Morales, Interpreter, 144 Zaragosa, Ysleta, Texas.

The El Paso city council, at its November 17, 1884 meeting, passed an ordinance requiring the city marshal "to seize upon and take possession of any horse, mule, ox, cow, goat, sheep, dog, hog, goose, or other animal or animals running at large in the streets or precincts of said city."

SOUTHWEST ARCHIVES*

S. H. NEWMAN III
Archivist, El Paso Public Library

In the attempt to locate original source material, the student and scholar often finds it necessary to make a circuitous and time-consuming search through government bureaus and interlibrary loan systems before finally reaching his objective. The purpose of this column is to advertise the old and the new sources available right here at home to those who would, by research, add to the total fund of historical knowledge.

Title: *Letters Received by the Office of the Adjutant General 1881-1889.* Microfilm—30 rolls.

Location: El Paso Public Library, References and Periodicals Dept.

In March of 1883, following a series of deprivations committed by renegade Chiricahua Apaches in southern Arizona and New Mexico, General George Crook started off in hot pursuit after them into the Sierra Madre mountains of Mexico. Accompanying him were some 190 Apache scouts and a company of soldiers.

Selecting at random a roll from this file of microfilm recently acquired by Virginia Hoke, Southwest Librarian, one is given a rare insight into the behind-the-scenes official flurry of telegrams, dispatches and correspondence connected with this expedition. After the group of renegades murdered Judge and Mrs. McComas and abducted their young son, Charles, near Lordsburg and escaped into the Sierra Madres, Crook was given permission to disregard national and military boundaries during the chase. William Tecumesh Sherman, General of the U.S. Army in Washington, provided the authorization and sent a terse command to the post adjutant at the Military Department of Arizona to stop sending so many dispatches and to confine his reports only as to the number of hostile Indians killed.

Crook and his party wound their way through the precipitous mountains 200 miles south of the border and finally came upon the Apache stronghold. After a short but decisive battle, the general was able to round up over 500 prisoners, among whom were the family of Chief Loco.

Meantime, nobody knew exactly where Crook was or what had happened to him. Telegrams flew between various forts and military department and to and from the office of the Adjutant General in Washington. General Sherman confessed that he had been greatly embarrassed by the lack of news.

General Crook finally made his way back to the United States with his captive Indians and a great debate arose between him, the War Department and the Department of the Interior. A humane and wise person, Crook wanted to return them to the San Carlos Indian Reservation, but the Secretary of the Interior felt that the renegades would infect the minds of the 600 Indians living peaceably there.

For the serious student of military affairs and of the Indian Wars of the Southwest, this group of films is a must.

*EDITOR'S NOTE: Beginning with this issue, "SOUTHWEST ARCHIVES" will be a regular feature of *PASSWORD*.

UNIVERSITIES, LIBRARIES, MUSEUMS AND NEW MEMBERS OF OUR SOCIETY

SCHOOLS AND UNIVERSITIES

| | |
|---------------------------------|---|
| Ball State University | Southern Methodist University |
| Baylor University | University of Arizona |
| Bowie High School (El Paso) | University of Texas at Austin |
| Columbia University | University of Texas at El Paso |
| Cornell University | University of Texas at El Paso, History Department |
| Duke University | University of Utah (Exchange) |
| East Carolina University | Virginia Polytechnic Institute |
| New Mexico Highlands University | |
| New Mexico State University | |

LIBRARIES

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| Alamogordo Public Library | Fort Worth Public Library |
| Albuquerque Public Library | Henry Huntington Library |
| Dallas Public Library | New Mexico State Library |
| Denver Public Library | New York Public Library |
| El Paso Public Library (5 memberships) | Texas State Library |
| Professional Library, El Paso Schools | USRAD School Library (Fort Bliss) |

SOCIETIES AND MUSEUMS

| | |
|--------------------------------------|--|
| American Antiquarian Society | Sociedad Chihuahuense de Estudios Historicos (Exchange) |
| Arthur H. Clark Company | Southwest Collection, Texas Technological Society |
| Amon Carter Museum | State Historical Society of Wisconsin |
| Arizona Pioneers' Historical Society | Texas Military History Association (Exchange) |
| Museum of New Mexico | |
| Pioneer Associates of El Paso | |

NEW MEMBERS

| | |
|-------------------------------|---------------------------------|
| Dr. and Mrs. Victor M. Blanco | Mr. and Mrs. Robert Keller |
| Mr. and Mrs. John S. Clark | Mr. and Mrs. A. M. Lockhart |
| Mr. and Mrs. I. W. Gillett | Mrs. Alice Lykins |
| Mr. and Mrs. C. L. Hancock | Virginia Polytechnic Institute |
| Mr. and Mrs. Lee F. Jewell | Mr. and Mrs. Wayne H. Westbrook |

LISTED IN ERROR IN SUMMER *PASSWORD*

Mrs. Bessie Hall should have read Mrs. Bessie Hall Manley.
Manley East Carolina University should have read East Caroline
University.

HISTORICAL NOTES

Readers of *PASSWORD* will remember the interesting and important article by Dr. Martin Hardwick Hall, "Negroes with Confederate Troops in West Texas and New Mexico," in the Spring, 1968 (Vol. XIII, No. 1) issue of the quarterly. In a recent letter, Dr. Hall wrote of another Negro not mentioned in the article, who was with Confederate troops in New Mexico. The letter follows:

Dear Dr. Porter:

It never seems to fail. Once I get something into print, I invariably come across additional information later on—when it is too late. Enclosed is an article taken from *The Tri-Weekly Telegraph* (Houston) of June 4, 1862, which was clipped from the *San Antonio Herald*:

A Negro Soldier.—Maj. Shropshire's negro servant was a stout, able bodied fellow, and expressed a desire to be permitted to fight the Yankees. He was armed, and went as a soldier into the battle of Valverde. After the commencement of the battle he took to his heels and ran with all his speed until he got out of danger. After the second fight Sambo came into camp, mounted upon a fine horse, with a good saddle and two or three good, new blankets strapped on behind.

"Where did you get that horse?" asked his master.

"I killed a Yankee and took him," said the exultant negro, "and dess it my property."

"You never killed a Yankee. You ran away at Valverde."

"Yes, I did, there wasn't no *bungs*."

At the next battle Sambo appeared very brave, paying no attention to the bullets rattling around him. At length the report of a big gun was heard and a shell came whizzing over head. Sambo left in a hurry, putting whip and spurs to his horse, and never looked behind until he was three miles beyond the reach of the *bungs*.—*Herald*.

John S. Shropshire was born in Kentucky c. 1833. Sometime prior to 1859 he came to Texas and settled in Columbus, Colorado County, to become a planter and engage in the practice of law (law firm of "Shropshire and Putney"). On July 21, 1859, he married Caroline L. Tait of Columbus. The census of 1860 lists his real estate at \$37,820, and his personal estate at \$20,550. He also was the owner of sixty-two slaves. Obviously, he was quite well-to-do. With the outbreak of war, Shropshire enrolled a company in Columbus on August 17. The unit was subsequently mustered into Confederate service "for the war" at San Antonio as Company A, 5th Regiment Texas Mounted Volunteers (Tom Green's). Because of gallantry at the battle of Valverde, Shropshire was promoted major. At the skirmish of Apache Canyon (March 26) he commanded the battalion (four companies) of the 5th Regiment. During the battle of Glorietta (March 28), he was shot and killed by Pvt.

George W. Pierce of Company, F, 1st Regiment Colorado Volunteers.
With very best wishes, I am

Sincerely,
(signed) Martin H. Hall
Associate Professor of History

* * *

ERROR

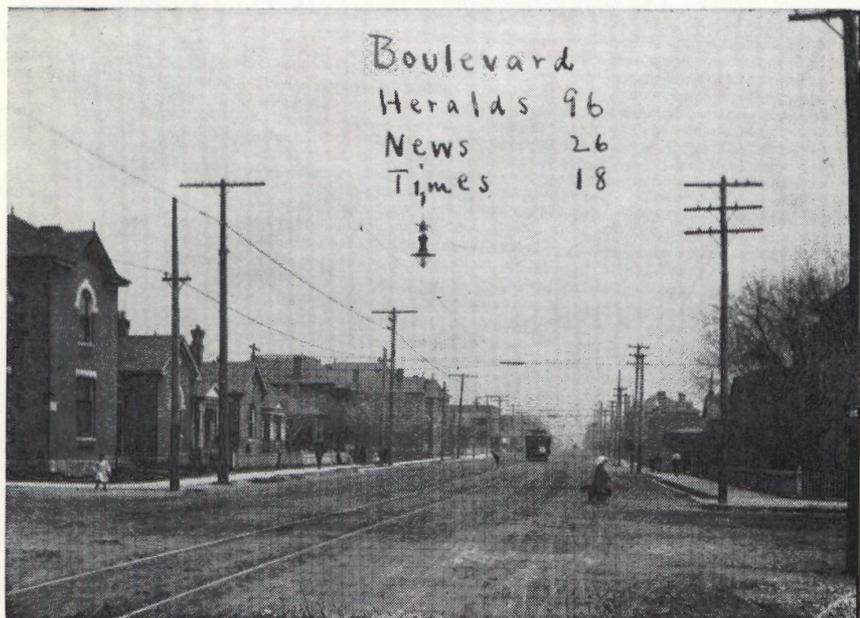
Society member Mr. Arthur F. Gale, in a letter to the editor, noted an error in the summer, 1968, issue of *PASSWORD*. According to Mr. Gale, Frank B. Cotton, for whom Cotton Street was named, was not from Boston, as was stated, but from Brookline, Massachusetts. Native pride prompted Mr. Gale to note the error as he himself was born in Brookline, and "loyalty to the place of one's birth is always acceptable and obligatory, naturally."

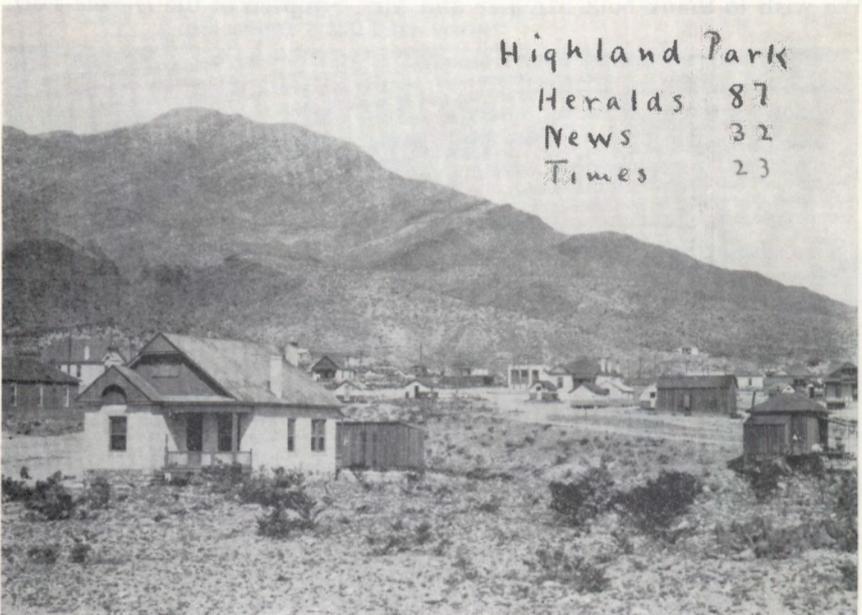
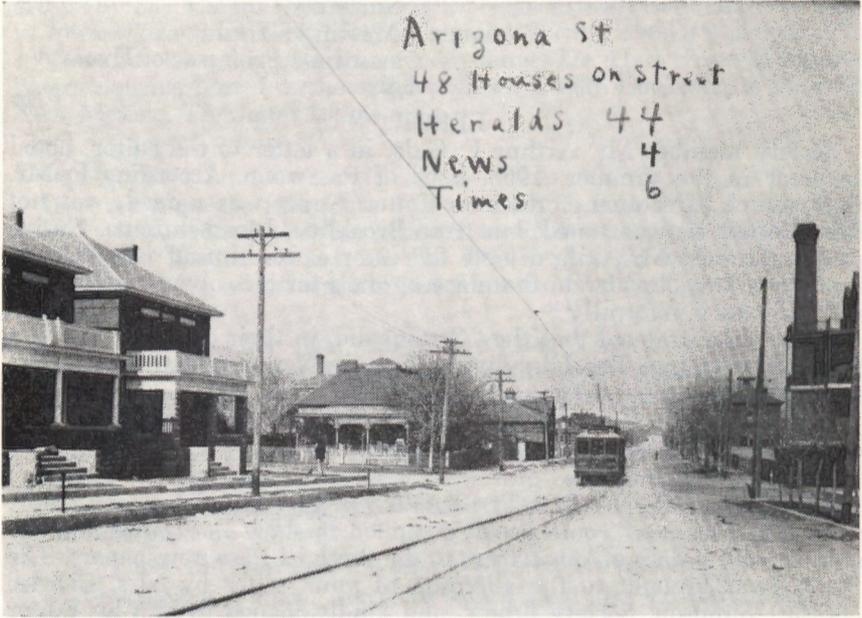
Mr. Gale also noted that the "Cottons did, in their own way, quite a bit towards making Brookline lively. This, in New England, is regarded as a compliment."

Thank you, Mr. Gale, for the correction and the information concerning one who contributed very much to El Paso.

* * *

THE FOLLOWING PHOTOGRAPHS of El Paso of January, 1907, were taken from a "route book" compiled to show the routes and the number and names of subscribers to the three El Paso newspapers. The "book" was brought to the attention of your editor by Mrs. Charles (Bessie) Simpson, Society Editor, and kindly loaned to him by Editor Robert W. Lee for the purpose of reproducing the pictures in *PASSWORD*. We wish to thank both Mr. Lee and Mrs. Simpson of the *Herald-Post*.







El Paso's First High School Faculty

- Professor Calvin Esterly, Superintendent of Schools
- Miss Bessie Cairns, later married B. B. Bailey
- Miss Laura Fink, later married C. E. Kellogg
- Miss Ella B. Meekins, later married G. H. Watkins
- Miss Alice Disbrow
- Mrs. Smythe
- Miss Fanny Eckles, the first Mrs. Leigh Clark
- Miss Mary J. Stanton
- Miss Sara Segur
- Mrs. Charles Truin
- Mrs. Charles Morehead

* * *

Damiana (genus *Turnera aphrodesiaca*) is a fragrant tea from Old Mexico, held in very high repute by Spanish herbalists. It makes a sparkling golden brew with a delicious aroma and an agreeable bitterish taste.

—Meyer, *The Herbalist*

CONTRIBUTORS to this ISSUE

DR. FLOYD S. FIERMAN of the Temple Mt. Sinai, needs no introduction to readers of *PASSWORD*. Such articles as "Peddlers and Merchants — The Jewish Businessmen on the Southwest Frontier: 1850-1880," Vol. VIII, No. 2 (Summer, 1963) and "Reminiscences of Frieda Freudenthal Mashbir," Vol. IX, No. 1 (Spring, 1964) have made him the recognized authority on the Jewish merchant in the Southwest of the last half of the nineteenth century.

MARILYN TURNAGE BRYAN was born in Helena, Arkansas on May 18, 1936. She attended the University of New Mexico, George Washington University and the University of Texas at El Paso where she was graduated in 1966 with majors in history and English. For the past two years she has held a graduate teaching assistantship in the Department of History at UTEP where she is working toward her master's degree.

Mrs. Bryan's present article was taken from her seminar paper which, under the title "The Negro in El Paso," will be developed into her master's thesis.

LEON CLAIRE METZ is the Archivist at the University of Texas at El Paso. He is the author of *John Selman—Texas Gunfighter* (Hastings House, 1966). It was reviewed in *PASSWORD*, Vol. XI, No. 4 (Winter 1966).

Mr. Metz's second book, *Dallas Stoudenmire—El Paso Marshal* (Pemberton Press), will be published in time for the Holiday Season. Each will make excellent Christmas gifts.

SIMEON HARRISON NEWMAN III is the Archivist at the El Paso Public Library. He is remembered for his excellent article: "*The Borderer of Las Cruces*," Vol. XII, No. 4 (Winter, 1967). *The Borderer* was owned and edited by Mr. Newman's grandfather and namesake.