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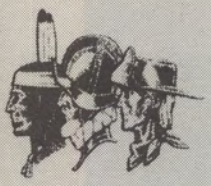

ARTICLES APPEARING IN THIS JOURNAL ARE ABSTRACTED AND INDEXED IN **HISTORICAL ABSTRACTS** and **AMERICA: HISTORY AND LIFE**

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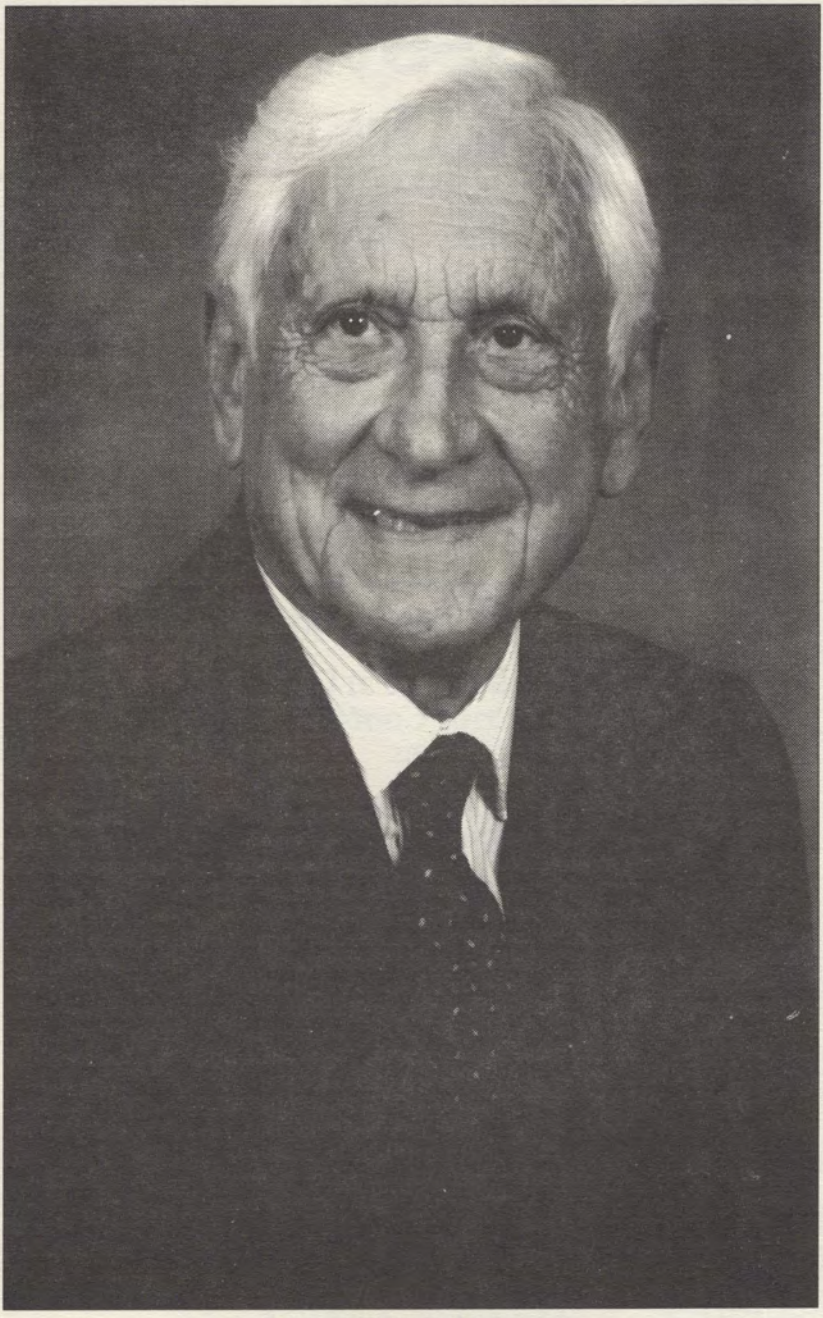

Wilbert H. "Bill" Timmons

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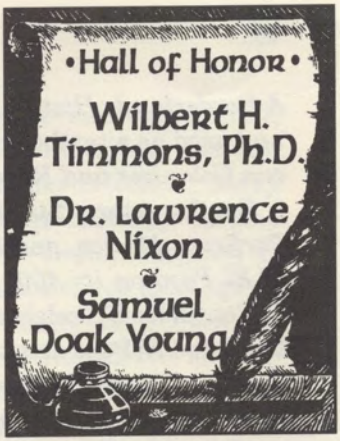
• Hall of Honor •
2002

Wilbert H. Timmons, Ph.D.



Wilbert H. "Bill" Timmons, perhaps better known as Doctor or Professor Bill Timmons, was born in Springfield, Missouri, in 1915. He received his early education in Fort Worth, and then went on to earn a B.A. in history from Park College in Parkville, Missouri, an M.A. in European history from the University of Chicago. He served in the United States Navy during World War II, then received a Ph.D. in Latin American history from the University of Texas at Austin. He took a position as assistant professor of history at Texas Western College in 1949. Dr. Timmons taught for nearly thirty years and is professor emeritus at the University of Texas at El Paso. Like so many other newcomers to our community, he came with the intention of staying only a short time, but, also like so many others, decided to make El Paso his permanent home.

His contributions to Texas Western College, now the University of Texas at El Paso, have been substantial. Until his retirement in 1978, he taught the history of Mexico, the Spanish Borderlands, and United States–Mexico relations, to hundreds of undergraduate and graduate students who enrolled in his courses. He also supervised numerous masters' theses, and served as chair of the Department of History between 1962 and 1965. His first book, *Morelos of Mexico: Priest, Soldier, Statesman of Mexico* established his own reputation in the scholarly world, but also helped enhance the national and international academic standing of the university.

His numerous publications on El Paso and the Borderlands are highly informative and meticulously documented, of interest to scholars and general readers alike. Worthy of note are his *El Paso:*

A Borderlands History published by Texas Western Press in 1990 and used as a textbook in some college classes; *Tadeo Ortiz: Mexican Colonizer and Reformer* published by Texas Western Press as a Southwestern Studies monograph; *John F. Finerty Reports Porfirian Mexico,* and *Four Centuries at the Pass: A New History of El Paso on its 400th birthday*—the official history book of the "4 Centuries 81" celebration. All were illustrated by José Cisneros, the noted El Paso artist. In 1998 Dr.Timmons and fellow-historian Dr. Rick Hendricks coauthored *San Elizario: Spanish Presidio to Texas County Seat,* also illustrated by José Cisneros and also published by Texas Western Press.

The year 1999 saw the completion of Dr. Timmon's most recent book, *James Wiley Magoffin: Don Santiago, El Paso Pioneer* which was also published by Texas Western Press, part of the Southwestern Studies series. He has contributed many articles to the *Southwestern Historical Quarterly* as well as many other scholarly journals. Dr. Timmons also served as regional advisor for the El Paso area for the *Texas Handbook,* an encyclopedia of Texas history, culture, and geography which was first published in 1952 with a supplement published in 1976.

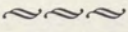
Historians and genealogists are indebted to him for his tireless work as director of the Mexican microfilm project in which two thousand rolls of invaluable primary sources, among them the archives of Ciudad Juárez, Janos, Durango, and Chihuahua were filmed and thus made available to researchers. Housed in the Special Collections Department in the library at the University of Texas at El Paso, these collections have attracted scholars from throughout the United States, Mexico, and Canada. The material found therein has formed the basis of hundreds of scholarly books, dissertations, theses, and articles. The presence of these materials was a major factor in helping to convince the Texas Higher Education Coordinating Board to approve a doctoral program in Borderlands History at the University.

Professor Timmons has also done much to bring a greater awareness of El Paso history to the general public in our community. He was especially active in promoting the "4 Centuries '81" observance in 1981. Commemorating the anniversaries of the first Spanish *entrada* into El Paso in 1581, the arrival of the New

Mexico refugees in 1682, and the coming of the railroad in 1881, this celebration was really a forerunner of the Heritage Festival that is now a familiar feature on our community calendar. Many El Pasoans will also remember him as "Mister History," dressed in top hat and tails—and a green vest, who brought history to schools and other audiences and who accompanied his message on the piano. Active in the El Paso County Historical Society, he has been a frequent contributor to *Password* and served as a director of the Society. He has also played a key role on the El Paso Landmark Commission, working to place more than twenty historical markers at significant locations in the area and generously donating his own funds to help defray the expense. Several years ago he and his wife Laura established the Dr. & Mrs. W. H. Timmons Chair in Borderlands History to promote academic research on the history of our region.

When the marker at Pioneer Plaza was dedicated in 1999, the *El Paso Times* quoted Professor Timmons as saying "I think [the markers] teach El Pasoans a lot of history and that's what we need. This area has personality and it's got it's own bicultural style, and that you don't find anywhere." These words aptly sum up his love for El Paso and his passion for preserving and promoting the rich history of our region.

The tribute was presented by Dr. Cheryl Martin; the award was accepted by Robert C. Timmons.



Correction: *In the article "The Chihuahua Foreign Club" by James M. Day which appeared in volume 47, number 3, Fall 2002, there is an erroneous statement. The third sentence in the third paragraph should read:*

In 1909 the state of Chihuahua claimed 327,784 inhabitants of which 47,914 lived in Cd. Chihuahua. Among them, the males numbered 24,346 and the females 23,568.

Lawrence Aaron Nixon, M.D. (1884–1966)

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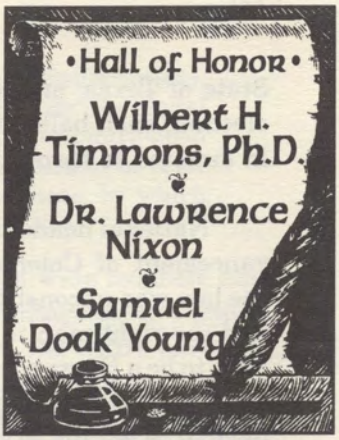


Lawrence Aaron Nixon, M.D.

1884–1966

Lawrence Aaron Nixon was born in Marshall, Texas in 1884 and was only three years old when he moved with his parents, two sisters, and a baby brother to New Orleans, Louisiana. He first attended school in New Orleans but his family later moved back to Marshall where he completed elementary and secondary schools and undergraduate schooling at Wiley College. Dr. Nixon went on to obtain his medical training and degree from Meharry Medical College of Walden University in Nashville, Tennessee in 1906. He practiced medicine in Cameron, Texas for three years before moving to El Paso in 1909 where he began what became a successful practice that lasted fifty-one years. He had visited El Paso some sixteen years earlier with his mother and remembered it as a place which seemed to be friendly and relatively free from prejudice.

There were however many restrictions for persons of his race. Because of the color of his skin, he could not reside in the finer sections of El Paso; his children could attend only Douglas School, the single southside school designated for blacks; and members of his race were denied admission to leading hotels and restaurants. Interestingly there was one door that the young doctor found open: he was permitted to vote in the Democratic primary and the general elections. At that time the Democratic party was the predominant political party in Texas—the Republican party was practically nonexistent. In May 1923, there came a shocking bit of news from the state legislature in Austin. An unheralded and little understood bill, passed almost in secret, and signed quietly by the governor, stated categorically: "In no event shall a Negro be eligible to participate in a Democratic primary election in the

State of Texas, and should a Negro vote in Democratic primary election, such ballot shall be void, and election officials are herein directed to throw out such ballot and not count the same."

National headquarters of the National Association for the Advancement of Colored People (NAACP) quickly concluded that the law was unconstitutional, and its officials headed for Texas to find the right man to challenge it in the courts. That man would have to be a Negro who had registered to vote, had paid his poll tax, and had been participating in Democratic primaries. He would have to be willing to give the time and to assist with the financing of a long and difficult lawsuit, and "he must be a man who is not afraid." William Pickens, field secretary of the NAACP, found just the man he was looking for: Dr. Lawrence A. Nixon of El Paso.

Dr. Nixon had been one of the founders of the El Paso chapter of the NAACP and he qualified in all respects. In July 1924, Dr. Nixon, poll tax in hand, appeared at the designated voting place of the Democratic primary. As he remembered the occasion many years later, "The judges were friends of mine. They inquired after my health, and when I presented my poll tax receipt, one of them said, 'Dr. Nixon, you know we can't let you vote.'" Dr. Nixon's reply was, "I know you can't, but I've got to try." The trying was to take twenty years.

With Fred Knollenberg of El Paso representing Dr. Nixon, assisted by NAACP's New York lawyers, the case of *Nixon vs. Herndon* was filed in the United States District Court in El Paso. In the appellate process that followed, it was moved to the United States Supreme Court which in 1927 upheld Dr. Nixon's claim. An opinion stated by Justice Oliver Wendell Holmes that "color cannot be made the basis of statutory classification affecting the rights [to vote] set up in this case." The Texas Legislature hurriedly enacted another law, permitting the executive committee of any political party to decide the qualifications of its members. The state Democratic executive committee decided quickly that it would limit its membership to "white Democrats." When Dr. Nixon attempted to vote in the Democratic primary in 1928, he was again turned away. A new case, *Nixon vs. Condon,* was filed and ultimately arrived in the Supreme Court, where in 1932 in an opinion by Justice Benjamin Cardozo, it was held that

> The fourteenth amendment [of the U. S. Constitution], adopted as it was with special solicitude for the equal protection of members of the Negro race, lays a duty upon the Court to level by its judgment these barriers of color .... political parties are agencies of the State, by which government becomes a living thing.

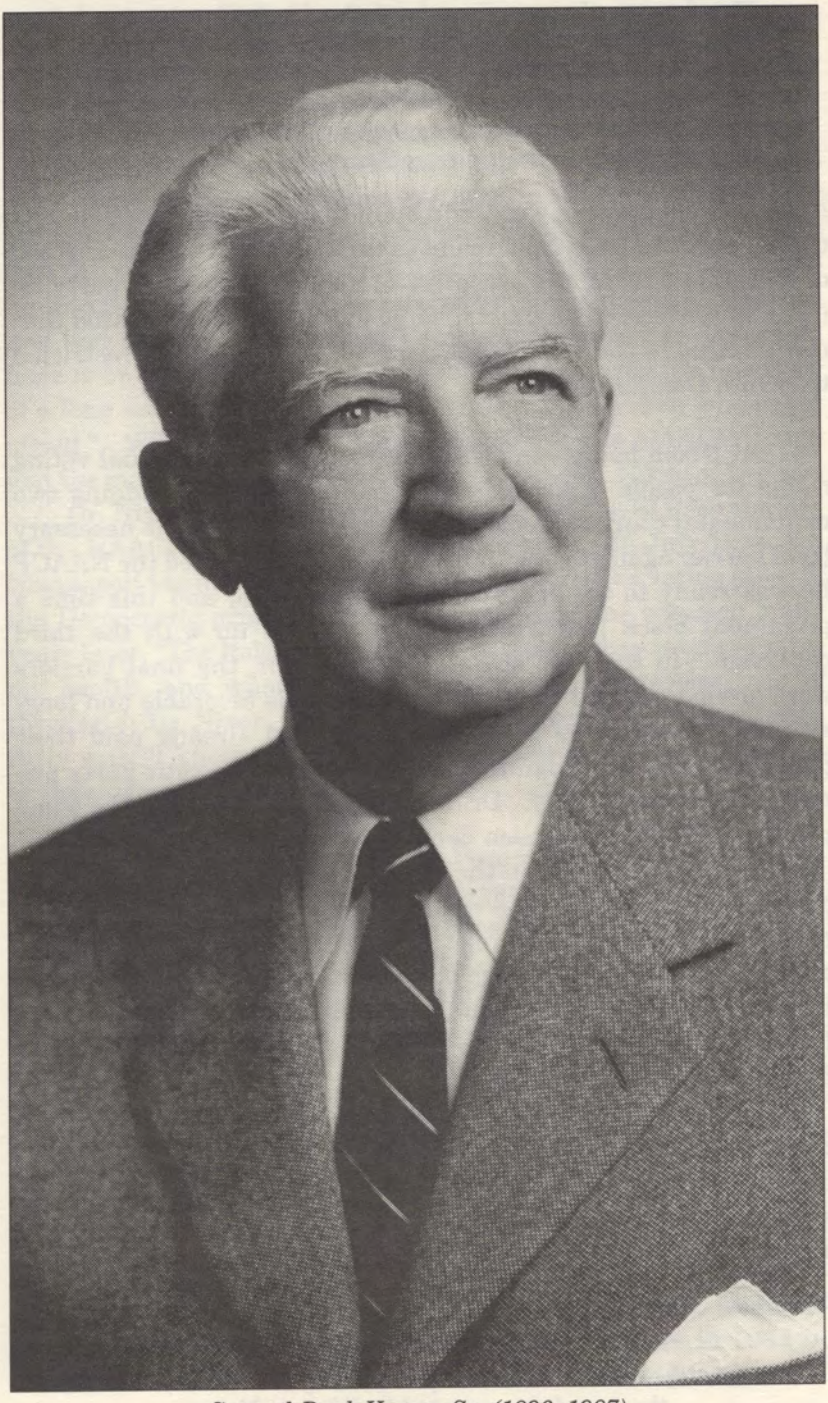
Noble as these words were, the opinion left a wide loophole and the Democratic party was ready to take advantage of it. Instead of an action only by the executive committee, the entire party, in its 1932 convention assembly, adopted a bylaw which stated that membership in the Democratic party of Texas would be restricted to "white Democrats."

Dr. Nixon had given eight years to the cause of equal voting rights for people of all races and had succeeded in adding two monumental court decisions which gave impetus to the necessary legal barrier against voter discrimination. He notified the NAACP he was ready to try again if they needed him, and this time a prominent black law-firm in Houston came up with the third challenge. In the case of *Smith vs. Allright*, the final barriers were leveled in April 1944. Anticipating this favorable and long-awaited decision, 209 El Paso Negroes had already paid their poll-taxes and were qualified to vote in the Democratic party primary the following July. Dr. and Mrs. Nixon voted at the same precinct where he had been denied the vote in 1924 and 1928.

Dr. Nixon's service in the cause of the constitutional right of citizens of all races to vote was but one of his many accomplishments. In his fifty-one years of practice, he delivered hundreds of children. He labored through the smallpox and flu epidemics and through the Depression—in many instances taking little or no pay. In spite of his meager earnings he freely gave to worthwhile causes and to individuals.

Dr. Nixon was a gentleman. No one who knew him could conceive that he would display rudeness in any form. His soft voice, impeccable manners, sincerity, kindness, and cheerful disposition, and his reputation as a family man were attributes that caused all who knew him to respect him.

The tribute to Dr. Nixon was presented by Warren E. Brown; the award was accepted by Edna A. McIver



Samuel Doak Young, Sr. (1896–1987)

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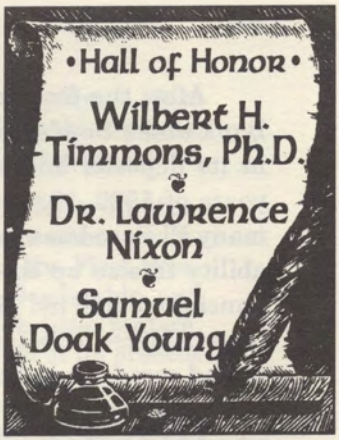
2002

Samuel Doak Young, Sr.

1896–1987



Samuel Doak Young, the second of nine children of Charles Acton Young and Sarah Frances Sims, was born in Woodville, Texas on November 15, 1896. He dropped out of high school in 1913 to work for Gulf National Bank of Beaumont first as a runner and then as a teller. After serving in the Army Air Corps during World War I, he was discharged in 1918 with the rank of second lieutenant. He returned to the banking business, becoming a state bank examiner. In that capacity he came to El Paso for the first time in 1919 to examine six state banks. During this visit he met a number of leading local citizens, among them: Lee Orndorff, Leo Schuster, Sr., Tom Mayfield, Robert T. Hoover, and Zach White, all of whom later became his good friends.

Married in 1921 to Frances Elizabeth Goodman of Corsicana, Sam became a bank receiver of failed national banks. After several assignments elsewhere, he was appointed receiver of the National Border Bank of El Paso, the liquidation of which he completed so successfully that he was urged to remain in El Paso for the purpose of organizing a new bank. He took on this challenge and with the help of Charles M. Harvey, Adolph Schwartz, and others, he organized the El Paso National Bank in 1925. Sam became the bank's first chief executive officer and vice-president. He later became president and chairman of the board of the El Paso National Bank and subsequently, chairman of its holding company, Trans Texas Bancorporation, Inc., which—prior to federal and state prohibitions against branch banking—eventually included Northgate National Bank, First State Bank, Border City Bank, and Chamizal National Bank, all of El Paso.

After the first few lean startup-years, the El Paso National Bank under Sam's leadership began showing steady improvement in its deposits and assets, even during the difficult depression years of 1929–1934, when all but two El Paso banks failed and many El Paso businesses teetered on the edge of bankruptcy. His ability to size up the character of people in financial need or financial trouble led him to make bank loans, some of which could be considered substandard, to many persons who either lived in or had some connection with El Paso. Some of those who were the beneficiaries of Sam's good judgment were Dorrance Roderick who had purchased the *El Paso Times* in 1928; Paul Kayser who in 1930 was in the process of organizing El Paso Natural Gas Company; Conrad Hilton who was starting to build his hotel empire; Tony Lama who was trying to keep his bootmaking company from going under; and MacIntosh Murchison who was buying Mortgage Investment Company. There were many more. The El Paso National Bank prospered greatly over the years and was, at the time of its merger with Texas Commerce Bank in 1981, the leading bank of El Paso.

From the time he located permanently in El Paso in 1925 until his death in 1987, Sam Young immersed himself in many efforts and organizations to improve the quality of life in El Paso and thus to make it a more attractive place to live. Among the many noteworthy contributions to the city and its citizens made by him are:

> The spearheading of a drive to raise $1,700, 000 which became part of the funds to build the much-needed Providence Memorial Hospital—the sum raised was enlarged by a federal grant of $1,500,000. This drive was instigated by the Reverend Paul Poling, Dr. L. L. Evans, Rabbi Wendell A. Phillips and others. As a result of his success, the board elected Sam Young president of the hospital and the hospital opened for business on January 10, 1952. The west wing of the hospital was dedicated in 1968, and named the Sam D. Young Tower in his honor.
>
> The establishment of the United Fund in El Paso—in 1957, Sam's minister at the First Presbyterian Church, Reverend George W. Burroughs, instigated the project and Sam supervised the first campaign which raised the money needed by a number of charitable organizations in the city. This method of raising funds was more efficient than having each organization solicit money on its own. With the help

of many including some of the key bank employees, Sam raised $980,000—a record at the time. With this success, Sam agreed to serve as the United Fund's first president.

His contribution to the new church building on Murchison Drive—for years Sam was an active member, a regular attendant, and generous contributor to the First Presbyterian Church. Due largely to his advice, leadership, and munificence, which he gave freely and with little fanfare, the new church physical plant was completed at its present location on Murchison Drive in 1962.

His work in the campaign to raise funds for the expansion of Loretto Academy in El Paso—although he was a faithful Presbyterian, religious tolerance was one of Sam's most outstanding character traits and in 1956 he agreed to head the campaign. He promptly involved his good friend, Conrad Hilton, in the fund-raising effort. Due in part to Sam's leadership, Hilton's interest in the good works of the Loretto Sisters, and the shrewd psychology employed by the school's superior, Sister Francetta, the drive was a huge success—and a new $250,000 gymnasium/auditorium was built, appropriately named by the school, Hilton-Young Hall.

As early as 1951, Sam Young became interested in finding a solution for the Chamizal dispute between the United States and Mexico—he wanted to help solve the problem. This six-hundred acre area was a "no man's land" surrounded by festering slums and property with serious title questions in both El Paso and Juárez. In 1962, at the urging of President John F. Kennedy and Thomas Mann, the ambassador to Mexico who was Sam's longtime friend from Woodville, Sam assembled a number of prominent El Pasoans to discuss the problem and find some possible solutions to settle the matter. By 1967, a settlement had been reached and celebrated first with a meeting of Presidents Lyndon Johnson and Gustavo Diaz Ordaz at the center of the Bridge of the Americas over the Rio Grande at El Paso. Later in 1968, Sam was honored for his efforts at a ceremony at the Mexican Embassy in Washington, D.C. at which he received the Aztec Eagle decoration, the highest honor that can be bestowed by the Mexican government on a citizen of another nation.

Among his many other honors, Samuel Doak Young, Sr. was, in 1964, the first El Pasoan to receive the Human Relations award from the National Conference of Christians and Jews in recognition of his many philanthropic humanitarian endeavors. In 1984 he was inducted into the Texas Business Hall of Fame.

The tribute was presented by Edward F. Schwartz:
the award was accepted by Betty Young Taber and Sam Young Jr.

Carolyn Breck, president of the El Paso County Historical Society
Lee Haskin, Treasurer of Historical Society
Lynn Russell, Director, Jane Burges Perrenot Research Center

Everyday Life in Late-Eighteenth-Century Ysleta

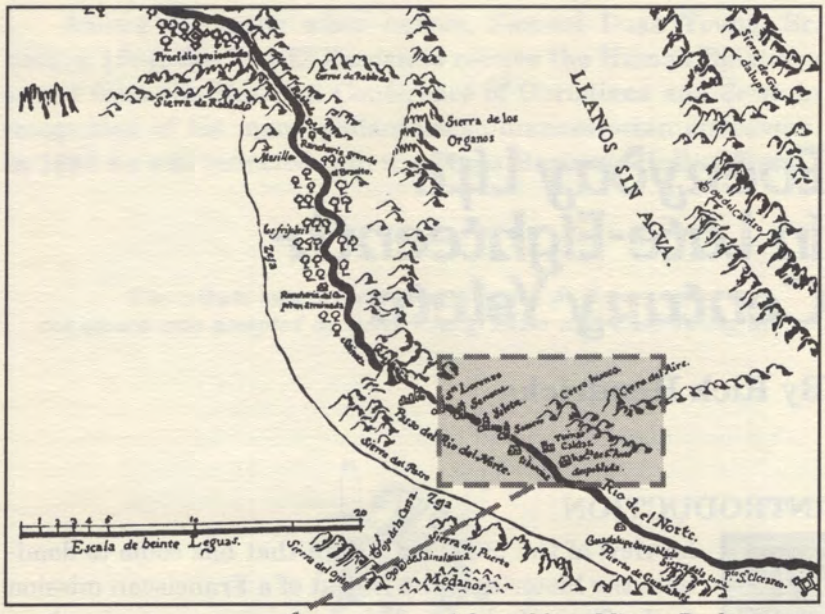
By Rick Hendricks

INTRODUCTION

The view of the pueblo of Ysleta that has come to dominate the historiography is that of a Franciscan mission to the Tigua Indians. This perception is a natural result of the 20th century struggle of the Tiguas for recognition as Native Americans and representative of the attitude of the eighteenth-century Franciscans themselves who only rarely mentioned their non-Indian parishioners. In considering this community in the eighteenth century, however, we must be mindful that Ysleta had at that time two populations that both diverged and intersected, one culturally Spanish and the other culturally Tigua. The purpose of this article is to examine some aspects of these two groups as reflected in the documentary record in order to understand better the everyday life in late-eighteenth-century Ysleta. The archival material studied relates to six topics: population, agriculture, religion, warfare, public works, and law.

POPULATION

The visitation of Benito Crespo y Monroy, bishop of Durango, in 1730, produced the first population figure for eighteenth-century Ysleta. Bishop Crespo noted fifty-one families comprising three hundred Tiguas residing there, but failed to mention any Spaniards living in Ysleta. This suggests that the few families that had moved there in the first decades of the eighteenth century had relocated by the time Bishop Crespo visited. That would also explain why Custos fray Miguel de Menchero recorded ninety Indian families



Adapted from Miera y Pacheco map.

residing in Ysleta and still no Spaniards in his 1744 report. At that time Ysleta was the largest community in El Paso's Lower Valley.[1]

The first detailed record of the nature of the situation between Spaniards and Indians in Ysleta in the eighteenth century came as a result of a census that fray Andrés Varo conducted six years later. It showed fifty-four Spaniards and five hundred Tigua-speaking Indians residing in Ysleta. This made Ysleta both the largest Indian pueblo in the area and the community with the fewest Spaniards.[2]

The documentary record indicates that Spaniards were living within the limits of lands generally recognized as belonging to the respective Indian pueblos in the area of El Paso del Norte. This situation was unacceptable to Governor Tomás Vélez Cachupín, who inspected the area in January 1751. He issued a decree on 17 February that land suitable for planting was to be turned over to the Indians residing at the Guadalupe mission. The Indians could plant anything they wanted, but the land was not to have any orchards, houses, or structures. This distribution of land

became the legal basis for the ejido, or communal lands belonging to area Indian groups.[3] The governor referred to Ysleta as an Indian pueblo in the report on his inspection of the area, listing a population of 297.[4]

The bishop of Durango, Pedro Tamarón y Romeral, visited El Paso del Norte area missions in 1760. In Ysleta, Bishop Tamarón recorded 429 people comprising eighty families of Tigua Indians as well as 131 people comprising eighteen families of Spaniards. He stated that there was one friar in residence at each pueblo, all of which had fertile land, and were supplied with water carried directly from the Rio Grande by *acequias*.[5]

A census conducted in 1765 noted a surprising difference in the character of the population of Ysleta. As usual, the Tiguas were much in the majority, ninety-one families consisting of 339 people to only twenty-six families consisting of 126 people for the Spaniards. The unexpected element in the count was the presence of three Suma families of ten people. While Sumas had been living in Ysleta from time to time since as early as the first decades of the eighteenth century, they were usually not mentioned in association with the pueblo. At the time of the census, Sumas were listed in San Lorenzo, Senecú, and Socorro, in addition to Ysleta, having been resettled following the 1749 revolt that destroyed Las Caldas.[6] The twenty percent reduction of the Tigua population from 1760 to 1765 suggests that they were hard hit by the typhus epidemic that struck the area of El Paso del Norte in 1764.[7]

An impressively comprehensive census of El Paso del Norte was conducted in 1784. Ysleta had a population of 242 Spaniards and 194 Indians.[8] The figures show a marked increase for the Spanish population of that of eight years before, the result of including servants and Hispanized Indians in the Spanish households. The census was repeated in similarly exacting detail in 1787.[9] This time census takers recorded only 117 Spaniards and 190 Indians. Most of the Spaniards in Ysleta were listed as laborers; no occupations were indicated for the Indian inhabitants. Yet another census was recorded in 1790, indicating that 191 Spaniards in forty-two households and 194 Indians in fifty-five households resided in Ysleta.[10] Finally, a report on the missions in New Mexico for 1799 indicated that there were 236 Tiguas living in Ysleta. A group of citizens numbering 138 was annexed

to the pueblo. These Hispanic and mestizo citizens were generally scattered out, only living among the Indians nearby the mission.[11] Before the end of the first decade of the nineteenth century, the Spanish population overtook the Tiguas.[12]

AGRICULTURE

A number of observers commented on agriculture at Ysleta in the eighteenth century. Typical was a report that fray Manuel de San Juan Nepomuceno y Trigo made on the province of New Mexico in 1754. He noted that the Indians of Ysleta were cultivating vineyards, orchards, and vegetables. They provided the resident missionary with a gardener, house boys, a doorman, a bell ringer, two sacristans, a cook, and women to grind wheat for flour. After each harvest, they gave him six *fanegas* or bushels, of wheat and one *cuartilla*, one-fourth of a bushel, of maize for his sustenance.[13] Beyond what was grown by or for the mission proper, tithe records for Ysleta preserved in the cathedral archives in Durango, Mexico, provide some additional detail on agricultural products from the wider community of Ysleta. In 1736, for example, Spanish citizens of Ysleta paid tithes in modest amounts of the following items: wheat, maize, chile, yearling calves, and fowl. In most products, Ysleta and Senecú paid the least in tithes. The exception was fowl, which placed Ysleta second behind El Paso.[14]

A more detailed account of products tithed in Ysleta exists for 1779. In that year, there were seventeen vineyard owners, of whom eleven paid tithes in baskets of grapes. Ten individuals grew maize, only one of them paid tithes in bags of that product. A lone grower of beans out of thirteen listed paid in measures of beans. Two of eleven wheat growers paid tithes in that commodity. Six chicken farmers paid tithes with their birds. Their total of a dozen chickens tithed placed Ysleta producers second to El Paso, as it had in 1736. This seems to confirm that Ysleta was something of a center for poultry production.[15]

Although no inventories of estates of Spanish citizens from Ysleta have come to light, there is evidence that livestock raising was also a common activity. We know this principally from investigations into questions of ownership of cattle or from complaints by Tigua leaders that Spanish citizens were allowing their cattle to damage fields or graze on ejidal land. Although it seems to have escaped earlier notice, the mission also maintained a cattle herd;

in 1771 it numbered ninety-six head.[16] Documents reveal that the pueblo of Ysleta also kept its own herd of horses, which was frequently the object of Apache raiding.[17]

RELIGION

As noted, the local Franciscans tended to see the Ysleta mission as an Indian parish, at least as far as their reports to their prelates. In March 1787, fray Rafael Benavides prepared a report on the missions of El Paso del Norte for the bishop of Durango, Esteban Lorenzo Tristán. Benavides lamented the shortage of priests, noting that Governor Juan Bautista de Anza had reduced the number from six to four in 1782 by removing one each from El Paso del Norte and Ysleta. The absence of a resident Franciscan had resulted in the fact that the Indians of Ysleta were poorly catechized. They had to rely on the priest at Senecú to hear the confessions of the fatally ill and for other religious duties. During Lent, he went to Ysleta to hear confessions of the parishioners. On feast days, when the priest was to say mass in Ysleta, a fiscal[18] was used to gather the pueblo into the church. This was also done daily with boys and girls. Such a measure was not necessary in the missions with a resident priest. Because they had no priest and the Indians were naturally inclined to idleness, constantly failing to do what they were told, it followed that they forgot what little they had learned, their customs became more and more corrupted, and the loss of their souls became evident.[19]

The absence of a resident Franciscan had resulted in the fact that the Indians of Ysleta were poorly catechized. They had to rely on the priest at Senecú to hear the confessions of the fatally ill and for other religious duties.

On occasion, the Tiguas and the Franciscans had their own disagreements. In 1791, Antonio Páez, a former citizen of Ysleta, petitioned Franciscan authorities on behalf of the Tiguas for the removal of the parish priest, Father Antonio Dueñas. The Indians objected to his attempts to restrict them from going hunting when they wanted and from performing their ceremonial dances. They requested that Father Juan Bermejo, who had ministered to them for a year, be named as a replacement. Dueñas was subsequently ordered to return to the headquarters of the custody and deemed not fit to serve in Ysleta.

Father Dueñas had served several missions in El Paso del Norte since he arrived with a group of Franciscans in 1777. He was at Ysleta during part of 1778-79 and perhaps longer. From 1788 to 1790, he ministered at Socorro. He apparently got into some difficulty there before the matter with Ysleta came up in 1791. It seems likely that since he had served there earlier, the Indians of Ysleta did not want him back. Although he was apparently ordered out of the custody into retirement in Mexico City, Father Dueñas was serving at San Lorenzo in 1794. The following year, he was granted routine permission by the Bishop of Durango to perform marriages, celebrate mass, hear confessions, and preach for another three years. His eventual fate is unknown.[20]

As for Bermejo, he was a part of the group that arrived in New Mexico in 1778. He was chaplain of the Santa Fe presidio from 1779 until 1787. By 1788, he was serving the same function with the presidio of San Elceario and was also assigned to the parish at Socorro. His declining health caused a realignment in the mission postings in El Paso del Norte. In 1792, Vice-custos José María de Vera, who was at Ysleta, named fray Isidro Cadelo to replace Bermejo at Socorro so that he could go to Chihuahua for medical attention. He was back in the area in 1796 when he was sent out of the custody for good. The following year, he was reported to be in the provincial hospital on the outskirts of Mexico City, having gone insane.[21]

Antonio Páez, who spoke on behalf of the Indians of Ysleta, was an *alférez* in the militia. He resided in Ysleta in 1784 and was, therefore, known to the Indians. By 1787, he had relocated to Socorro.[22] In June 1795, fray José Bravo prepared a detailed inventory of the mission churches of Senecú, Ysleta, and Socorro. Although Father Bravo was assigned to Senecú and Ysleta, he was also serving Socorro in the absence of the regular priest, who was ill.[23]

Another protest from Ysleta greeted Commandant Nava's decision, reached in 1797, to have a priest reside in Ysleta. The Tiguas preferred that the priest remain in Socorro, but Nava did not honor their request.[24] These incidents suggest that the Tiguas were clinging to their traditional religion, even while living under the mission bell.

WARFARE

Since the 1680s the El Paso area had relied on a fifty-man presidial company for its defense. When needed, these troops could be augmented by militiamen drawn from local communities. A roster prepared in 1762 listed men available for militia service in all the area settlements and noted their state of preparedness. Six Spaniards from Ysleta were fully armed and had enough horses to take to the field of battle. Another fifteen had either some weapons or horses. A fully armed Spanish militiaman had several firearms, ball and powder, a shield, a lance, a short sword, and two or more horses. Eighty Indian men and twelve youths from Ysleta appeared on the roster of militiamen. Their weapons contrasted sharply with those of their Spanish comrades-in-arms. A quiver of arrows, a bow, a shield, a club, and a horse or two constituted the typical kit.[25]

A fundamental change in the defense strategy of the area of El Paso del Norte occurred in 1773 when the presidial company relocated to Carrizal.[26] To take its place, the lieutenant governor of New Mexico, Antonio María Sánchez Alonso de Daroca, set about organizing a local militia. Ysleta and Senecú were assigned one of the six projected companies. It was to have a captain, two lieutenants, one alférez, four sergeants, and six cabos.[27] Ysleta was required to provide the services of two citizens and four Indians to the militia.[28] The companies were slow to reach their full complement, but over the years people from Ysleta contributed to the ranks of the militia.[29]

Also in 1773, an unnamed resident of the area described Ysleta:

> In the same direction follows the mission of La Isleta, abundant in everything, with its separate irrigation-ditch and a large number of laborious, civilized, and industrious Indians. There are some white people, besides a good many soldiers, who are not at all industrious and are inclined to marauding, which they call foraging, and from which they are not restrained by the reproofs of their commanders nor by the disastrous results which they have experienced from the enemy's mischievous desertions of their rancherias, for the purpose of falling upon the soldiers while they were engaged in the aforesaid foraging.[30]

Lt. Colonel Hugo O'Conor, in his report of 1777 to his replacement, Teodoro de Croix, described the Indian communities of El Paso del Norte, praising their skill and willingness to fight Apaches.

> Near the pueblo of El Paso del Norte there are four other towns of Indians known by the names of Piros, Mansos, Zumas, and Tiguas who live under the greatest control of the missionary ministers and of the *justicia ordinaria*, working their farm lands and especially in the cultivation of vines which are abundant in those lands; and although all are suited for warfare because of their demonstrated valor and knowledge of the sierras and watering places where the Apaches live in those directions.[31]

By August 1788, military authorities had reached a decision about how to safeguard adequately El Paso del Norte from marauding Apaches. The presidio of San Elceario would be relocated upriver to the site of Los Tiburcios. The citizens of Senecú, and presumably those of Ysleta and the other area pueblos, agreed to provide two week's work each on the new presidio when it was established in Los Tiburcios. On 14 February 1789, Commandant General Teodoro de Croix, through Diego de Borica, ordered the removal of the presidio of San Elceario.[32]

In the fall of 1793, Apache raiders carried off livestock from Ysleta. After the ensuing pursuit, the thieves were overtaken and engaged in battle in the Hueco Mountains.[33] Depredations of this type led Lieutenant Governor Javier de Uranga to warn citizens to protect their livestock. In the face of continued problems, he issued a decree in 1795 to all the pueblos in his jurisdiction, including Ysleta. Citizens were to guard their livestock day and night under pain of a fine of two pesos for the first offense and four pesos and one week in jail for further failure to comply. Leaving the herds untended was a temptation to the enemy Apache.[34]

PUBLIC WORKS

Ysletans supplied labor for a number of public-works projects in the area of El Paso del Norte throughout the colonial period. From 1763 to 1766, Indians from Senecú, Ysleta, and Socorro worked as wage laborers on the *casas reales* in El Paso del Norte. Ysleta sent carpenters, adobe makers, and people skilled in laying adobe.[35] In 1764 and again in 1766, Juan Domingo, the cacique, and Lauren Piarote, the governor of Ysleta, requested payment for work performed on the *casas reales*. The Indian leaders stated that the death of the local Spanish authority, the *teniente* José de Alderete, had left them without an advocate. They eventually received payment in full and were given a proper accounting of days worked and laborers paid.[36]

In the summer of 1765 José Horcasitas was commissioned by Governor Tomás Vélez Cachupín to oversee the river works and was accused of forcing the Indians to plant more maize and wheat for him than they were accustomed to plant. Other abuses were alleged as well. Governor Vélez Cachupín, fearing flooding in Ysleta, Socorro, and Los Tiburcios, ordered the inhabitants of these pueblos to have a ditch dug and reinforced with logs to contain the river.[37]

The establishment of a presidio at Los Tiburcios gave area residents added military protection, but implied additional responsibilities. Work on the presidio continued into 1793, and Indians from the pueblos supplied most of the labor. For that year, Ysleta was obligated to provide nine men for each days' work on the presidio at a wage of three *reales* a day.[38]

LAW

It comes as no surprise that in the highly litigious society of the Spanish empire, one of the most common aspects of everyday life was an encounter with the law. Because Native Americans learned early to seek recourse to the law whenever possible, it should be no less surprising that one of the most significant points of convergence between Spaniard and Tigua was also the law. At the same time, the archival material makes it abundantly clear that lawsuits and investigations frequently involved only opposing Spaniards. An examination of representative examples of legal actions at Ysleta in late eighteenth century reveals that the principal concern of Tigua leaders was the protection of their land rights. In a case that lasted from 1771 until the end of 1773, Lorenzo Colorado, the governor of Ysleta, and Juan Domingo, the cacique, petitioned local officials to stop the damage to their fields by the cattle of Josefa Alderete. In addition to destroying crops, her livestock was grazing on ejidal land belonging to the pueblo.[39]

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José Mier y Terán and Nicolás Soler investigated a claim in 1779 by the pueblo of Ysleta for a vineyard they said belonged to them, and Miguel de Espinosa said it had been purchased from some Indians from the pueblo in 1736. In advancing their argument before government officials, the Tiguas were advancing the concept that Indian lands were inalienable, challenging the idea that they could have been sold, whether or not they clearly articulated this legal point.[40]

Often times, Spaniards met each other in legal battles over questions of honor....

Questions of honor also produced clashes between Spaniards and Tiguas.

Spaniards also pursued legalistic action to protect land in Ysleta. Alonso Sierra, a citizen of Socorro, petitioned the Franciscan vice-custos, José de Vera, to prevent fray Juan Bermejo from building a road to Ysleta across his property. He stated that his father had donated the land to the pueblo of Socorro on which the church was constructed and that he had received a Spanish land grant.[41]

Often times, Spaniards met each other in legal battles over questions of honor. One typical example relates to a number of individuals who had difficulties for years. Early in 1755, Ildefonso Liñán de la Cueva brought a civil suit against the *teniente* of Ysleta, José de Alderete, for verbally abusing him in public.[42] In late 1756, Liñán called on Alderete, and the captain of the El Paso presidio, Manuel Antonio San Juan, to investigate his charge of adultery involving his wife, Luciana de Alderete, and Miguel de Espinosa, a citizen of Senecú. Although San Juan had his doubts, the ecclesiastical judge, Fr. José Lorenzo de Rivera urged that Espinosa be placed in the stocks and sent away from the area. That there was some relationship between Luciana and Miguel could not be doubted. In fact, Espinosa ran afoul of the law because of his lover again more than a dozen years later. In September 1769 Miguel Espinosa called on Francisco Antonio Velarde, the *teniente* of the El Paso Presidio, to investigate his allegation that Lieutenant Pedro Luján abused his authority by arresting him and placing him in the stocks and in chains for more than twenty-four hours. Espinosa had been apprehended leaving the house of none other than the widow of Ildefonso Liñán de la Cueva, accompanied by a presidial soldier.[43]

Questions of honor also produced clashes between Spaniards and Tiguas. Because of the violent nature of one such incident, it led an investigation. On this occasion, Captain San Juan was called upon to investigate the charges against José de Alderete, at that time alcalde of the real of San Lorenzo, Senecú, Ysleta, and Socorro. While on an outing with his wife, he encountered two drunken Indians. Because of a perceived threat and insult, he cut off the ears of Juan José, an Indian from Ysleta. So serious was the injury that the victim required the attentions of a surgeon.[44]

CONCLUSION

The task of interpreting everyday life in late-eighteenth-century Ysleta is a challenging one. To understand the nature of the society that was being forged there along the mission trail, we need to acknowledge that there were two populations living in a single community. This report has attempted to demonstrate a number of aspects of that society. With respect to population, there was a clear trend to Hispanization of the community over the course of the period under consideration, culminating in a predominately Spanish community by the early nineteenth century. Beyond the predictable agricultural crops associated with a mission, such as grapes, fruits, maize, and vegetables, new documentation indicates that Ysleta was something of a center for poultry production, if on small scale. We have no indication whether the Tiguas participated in this activity.

Despite the increase in the number of Spanish citizens in Ysleta, the Franciscans who administered the mission continually reported on the Indians who were clearly their principal concern. At the same time, the mission was frequently not served by a resident priest, and the fathers lamented the fact that their charges retained their language and customs.

In time of war or to retaliate for Apache raiding, Spaniards and Tiguas served side by side, but most observers thought rather more highly of the Indians as fighters than their Spanish counterparts, despite the technological advantage in weaponry enjoyed by the latter. When it came time to carry out public works, such as construction of water works, government buildings, or the presidio of San Elizario, the documents give every indication that the Tiguas of Ysleta bore more than their share of the burden and no suggestion that the Spaniards provided much manual labor on such projects; rather they tended to occupy supervisory posts.

Finally, the documentary record by its very nature shows that Spaniards and Tiguas participated frequently in the legal system, although for different reasons. While the Indians apparently saw recourse to the law as a way to protect their rights or seek redress for wrong, the Spaniards often sought legal remedy to damaged honor. At times, perhaps inevitably, violent conflict between the two groups also made its way into the archival material of late-eighteenth-century Ysleta.

DR. RICK HENDRICKS who has contributed often to *Password* is the editor of the Vargas Project and an author of many books and articles on the history of the Spanish colonial and Mexican periods in New Mexico. He is currently involved in many projects including microfilm collections, the study of mining at Santa Rita, and the witches of Abiquiu as well as many others. He collaborated with W. H. Timmons to produce the book *San Elizario: From Spanish Presidio to Texas County Seat.*

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8. W.H. Timmons, "The Population of the El Paso Area—A Census of 1784." *New Mexico Historical Review* 52(4): 311-16.

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preach, Durango, 23 Feb. 1795, AAD, roll 13, book 74, Libro de registros de la sede episcopal, frame 471. Fray Francisco Dueñas to Francisco Javier de Uranga, San Elceario, 25 Feb. 1794, JA I, 1794, roll 47, frame 50. Pedro de Nava to the lieutenant governor of El Paso, Chihuahua, 27 July 1792, JA II, roll 13, book 1, 1788, frame 374. Francisco Javier de Uranga to Fernando de la Concha, El Paso, 20 Jan. 1790, SANM II:1079. Vicente Antonio Archuleta and Juana María Durán, El Paso, 28 Nov.-5 Dec. 1778, AHAD-29, frame 498-500. Fray Francisco Dueñas and fray Carlos Velasco to the bishop of Durango, Petition, Chihuahua, 3 Apr. 1777, AHAD-127, frame 351.

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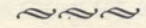

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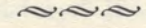

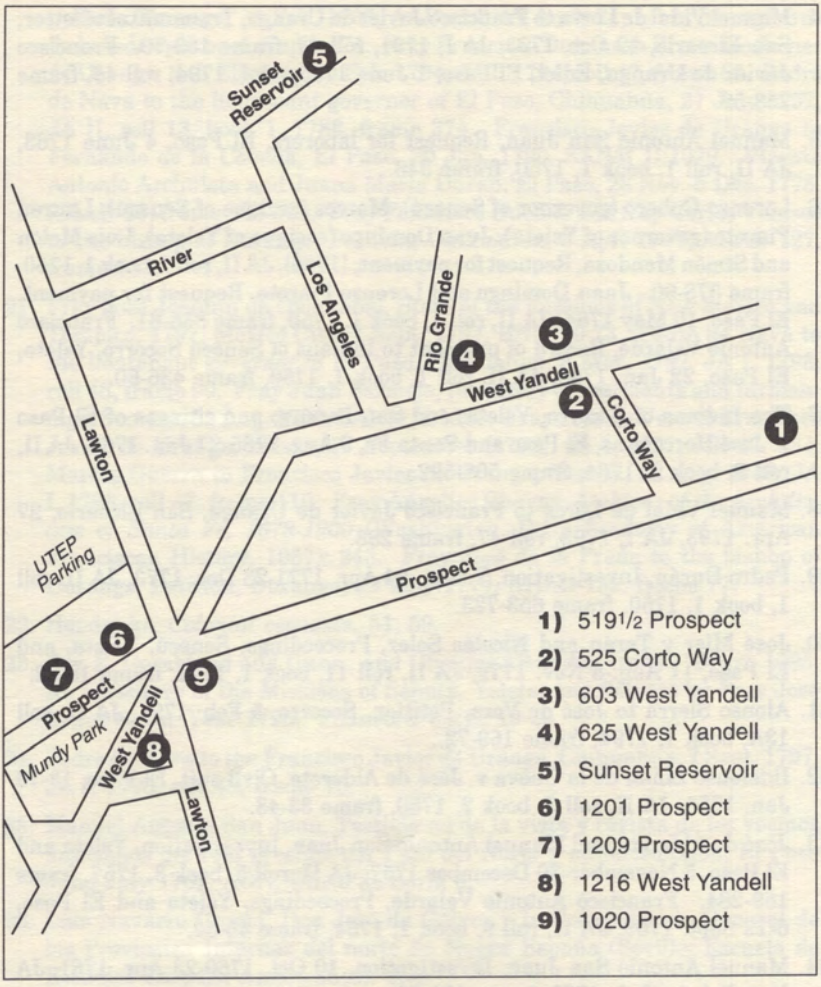

Annual Tour of Homes 2002.
The map pinpoints the locations of nine homes featured on the tour offered by the El Paso County Historical Society.

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Tour of Homes 2002

A photo of Mesa Gardens which was recently offered for sale on an internet auction shows a hilltop barren of vegetation—not a tree or a bush in sight! Mesa Gardens was the setting for many early pictures of El Paso and was located in what today is a lovely expanse of grass behind the Burges House, the current home of the El Paso County Historical Society. The early developments of Sunset Heights, Mundy Heights, and Satterthwaite's Addition were merged to form the area that today is known as Sunset Heights. The name "Sunset Heights" was the result of a contest sponsored by the *El Paso Herald*. In 1988 the area became the Sunset Heights Historic District.

The annual Tour of Homes offered by the El Paso County Historical Society took place on Sunday, September 29, 2002 in the Sunset Heights Historic District. Nine sites were highlighted including the Sunset Heights Reservoir. Members of the Concordia Heritage Association in appropriate costumes were present in some of the homes to enhance the historical ambience. The members of the El Paso Horseless Carriage Group also added to the historical atmosphere with their antique cars parked near the homes. Ed Archuleta and his associates from El Paso Water Utilities were at the Sunset Reservoir where they spoke about the history of the reservoir and of water conservation. A special trolley sponsored by Bob Snow and J. P. Morgan Chase ferried guests from the University of Texas parking lot at the corner of Crosley and Lawton streets to the various sites on the tour.

It was a tour that could be started at any of the sites—each guest could "plan" his own tour. At each site there was available a special issue of *El Conquistador* on which was printed an easily followed map. Docents at each of the homes described the home, the furnishings, and its "history." If one wished, it was possible to start early, go through all the homes, then go back to those sites which were of particular interest.

"The Palmore," 519 Prospect.

The first apartment building to have been designated under the El Paso Historic Landmark Ordinance is "The Palmore" at 519 Prospect which in 1913 was built as a school. It was purchased in 1917 by Professor Servando I. Esquivel who had just arrived from Mexico where he had been a school director. Because of his "devotion to political and intellectual freedom," he fell out of favor with General Francisco Villa and came to El Paso where he bought a single-family residence and started his academy which educated many men and women from both the United States and Mexico. He soon built a two-story addition to the original house which served as a dormitory and classroom space. Adjacent to this structure he added a three-bedroom house which was his family home and the social center for the students of the academy. The structures are connected by an arcade which includes a fountain and much greenery and the arches and facades which are characteristic of the California Mission style. The courtyards are maintained as they were originally designed.

Professor Esquivel designed and supervised the construction of the buildings in their present form. The "interior stucco, pegged oak floor, and casement windows are notable features of the residence, which is now the home of Mrs. Lorena Reyes and her family." The structure accommodates fourteen apartments—from a small studio apartment to two-bedroom suites. Unfortunately, because of failing eyesight, the Professor was forced to close his academy in 1952 at which time he converted the structure to apartments which he operated until his death in 1962. The build-

ing was acquired in 1979 from the Esquivel family by a "small syndicate" consisting of Robert J. Perel, Steven Bercu, Stephanie Karr Dodson, and John and Joyce Karr who directed the continuing restoration of the building and grounds.

525 Corto Way, designed by Henry Trost, completed in 1910.

Douglas Yost has been responsible for the restoration of many homes in the Sunset Heights area and now he and Heather Cawley, are in the process of remodeling the home they bought at 525 Corto Way. This home was designed by Henry Trost for the Ernst and Olga Kohlberg family. The building was begun in 1907 but not finished until 1910. The Kohlbergs with their four children resided there until 1945. Eleanor Goodman, the granddaughter of the Kohlbergs who lived in this home as a child, was in the home during the Tour and told some wonderful stories of her childhood escapades. She tells of sliding down the bannister—much to the horror of her grandmother—who Eleanor remembers as a lady of regal bearing in a grey silk dress, and who achieved fame in her own right by her accomplishment of the many cultural and civic projects she advanced for the city of El Paso. Olga Kohlberg, who was inducted into the El Paso County Historical Society in 1972, is probably most remembered for her establishment of the first kindergarten in El Paso—indeed, the first free public kindergarten in the entire state of Texas. Eleanor Goodman also remembers that she ate most of her meals in the kitchen—she was allowed to eat in the dining room only on Sundays—a custom followed in many homes of that era. Also remembered is the story that her father told of the holes in the columns of the front portico. "Family legend" has it that those holes were caused by stray bullets from the guns of the Mexican Revolution.

The house passed from the Kohlbergs to the ownership of William Blocker who later sold it to Lee and Dorothy Fraser. The Frasers lived there until 1952, when it became the property of their daughter Evelyn and her husband Frank Ainsa who reared five of their eight children within its fourteen rooms. Mrs. Ainsa recalled that during the Depression the Sunset Heights area fell on hard times, but she is heartened to find that it is slowly being revived and restored to its former splendor.

Mrs. Ainsa had found photos of the house as it was in 1910 when it had been finished for the Kohlbergs. When the current residents began their work of restoration in May of this year, Mrs. Ainsa passed these pictures on to Mr. Yost who has returned the house to much its original appearance. These pictures, displayed on the walls during the Tour, attested to the accuracy of the restoration. This home has been the scene of many festive gatherings and many interesting stories are to be told about this home and its occupants. Both Eleanor Goodman and Richard Ainsa expressed their pleasure not only with the work that Doug Yost has done but also that it has become the property of one who is willing to put into it the care, time, patience, and the work required to restore this beautiful old Italian Renaissance home.

603–605 West Yandell, built by J. E. Morgan, 1912.

The house at 603–605 West Yandell, built by J. E. Morgan in 1912 for Richard Fenner Burges and remodeled in 1927 under the direction of architect Otto H. Thorman, is now the home of the El Paso County Historical Society. Mr. Burges was a noted attorney in El Paso who with his brother Will specialized in irri-

gation law. Among his many accomplishments were his service as associate counsel for the United States during the Chamizal Arbitration meetings with Mexico in 1911 and his service as the president of the International Irrigation Congress in 1915–1916. A large part in obtaining the land and the money for the construction of Elephant Butte Dam can be credited to Richard Burges, who was also instrumental in the preservation of Carlsbad Caverns as a national monument.

After the death of Richard Burges in 1945, the home was conveyed to his daughter, Jane Burges Perrenot. She lived in the home for many years, then, in May of 1984, made a gift of it to the El Paso County Historical Society. It had been customary for the Burges family to host a reception on Christmas day for their many friends and associates and Jane Burges Perrenot continued the custom. Although the reception now takes place on a day other than Christmas, the Historical Society still holds a "Christmas Open House" each year at which for many years was served the famous, and very potent, eggnog made according to the original Burges recipe.

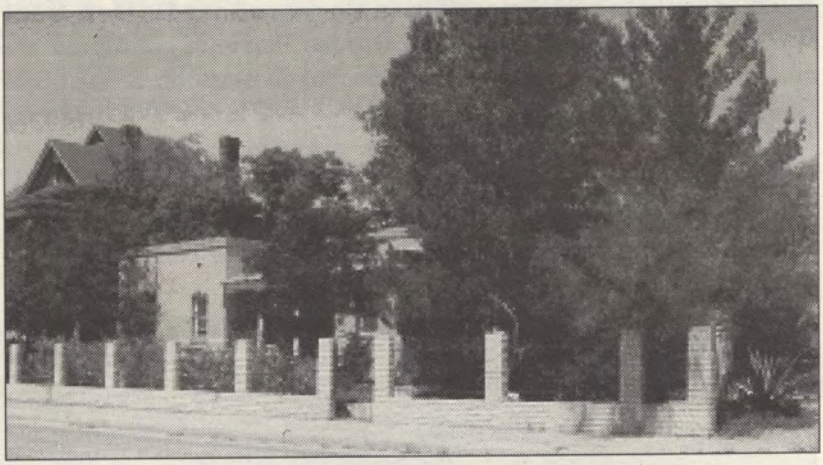
This home is the location of one of the three Texas Historical markers in Sunset Heights.

625 West Yandell, built by Charles Davis, 1912.

The home of Curtis and Lidia Flynn at 625 West Yandell was built by Charles Davis in 1912. In those early days, the street was designated West Boulevard. Mr. Davis worked for Mayfield Lumber Company and in 1913 he became the mayor of the city of El Paso. Douglas McIntyre remodeled the home in the 1970s, a

process continued by the present occupants.

A prominent feature of this home is an elegant staircase that ascends gracefully to a landing then separates, allowing two shorter staircases to rise to the second floor. Another feature is an indoor swimming pool to which Lidia ascribed the simple and unpretentious adjective "cold." It was Lidia who first saw the resident "ghost" of this house, about whom Curtis provided us with a short article. The Flynns moved into this home in 1995 and have remodeled the interior. While the exterior remains unaltered, the interior now has a very open plan which makes it very modern and functional. The first floor now serves as offices for the Flynns, while the second floor has become their living quarters.



1201 Prospect, built in 1940. This home was designed by Ewing Waterhouse, father of artist Russell Waterhouse.

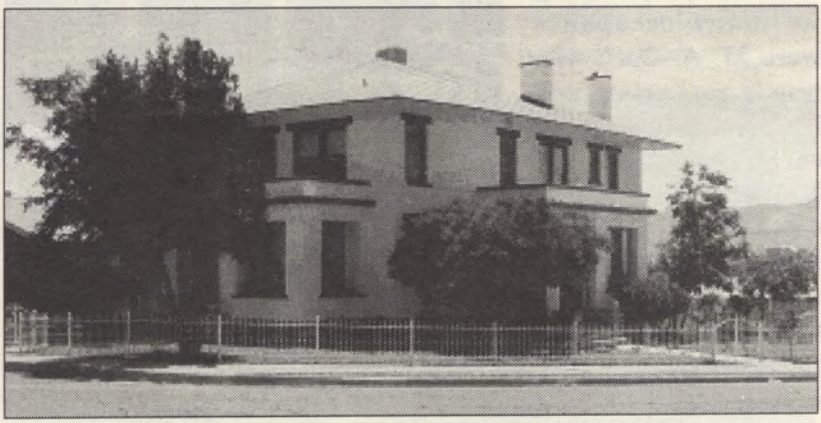
Malcolm and Elizabeth Steinberg reside in the home at 1201 Prospect. Designed by Ewing Waterhouse, father of artist Russell Waterhouse, it has adobe walls that are eighteen inches thick. Built in 1940 for the family of Enrique Flores, who lived in the house until 1978 when it was sold to the Reverend H. Eugene Myrick and Donald Mulhern. It was then sold to Thomas E. and Gabrielle H. Fitzpatrick who in 1987 sold the home to the Steinbergs. Elizabeth, who is an artist and a teacher was a violinist for most of her life, and her interest in music led to and influenced her work in ceramic sculpture, metal sculpture, and paint —acrylics and oil. Their home, filled with her works of art, has a very comfortable feeling to which her art contributes.

1209 Prospect, built in 1905.

The home at 1209 Prospect was built in 1905 and is today the home of Kim Davis and Art Infonti. This home was first occupied by J. R. Montfort, a harnessmaker with the Shelton-Payne Arms Company. Among its many occupants were M. A. Goff, who was in real estate and investments in the early 1900s, and and Nellie Rodgers who was a teacher at Austin High School in the mid-forties and her husband Ottie Rodgers. In the 30s it was occupied by the family of Feliciano Samaniego and in the 40s, by O. N. Rodgers. In the fifties the home was occupied by Pollard Rodgers who worked for J. E. Morgan, a construction company which built many homes in El Paso. This home is particularly notable because it is a fine example of a restored home to which an appropriate addition has been made. It faces Mundy Park at the location of one of three Texas Historical markers in Sunset Heights.

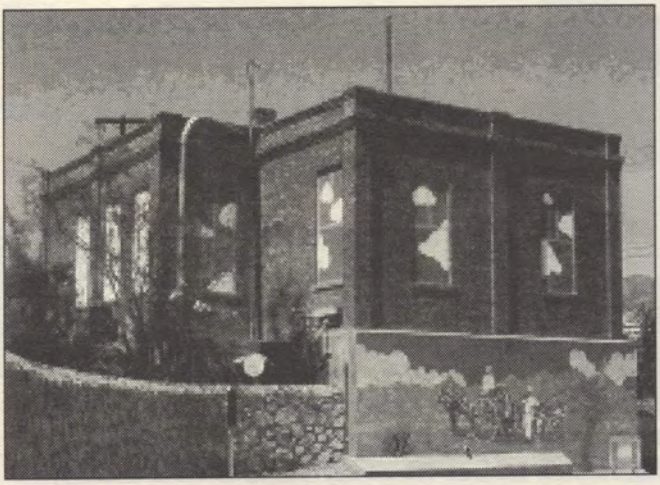
1216 West Yandell, built in the early 1900.
Information on this building begins on page 194.

There are only a few homes in Sunset Heights that are not single residences, one of them is the apartment complex at 1216 West Yandell which is owned by Charles and Nanette Schulte. The structure, built in the early 1900s, surrounds a very pleasant patio which provides for the occupants an "open space" with shrubs and flowers. This structure, known for many years as the Sterling Apartments, has had many proprietors through the years: Sam Watkins in 1930, Simon Kahn in 1943, Sigmund Rosen in 1947, and Atanacio and Emerita Garcia in 1986. It was purchased in July 2001 by the Schultes. *(see photo on page 193)*



1020 Prospect, built in 1914, designed by Henry Trost.

Charles and Nanette Schulte also own another of the Sunset Heights homes that is not a single residence—the duplex at 1020 Prospect. This structure was designed by Henry Trost who built his own home in Sunset Heights. The Schulte home was built in early 1914 and its first resident, according to the city directory for 1914, was Annie Kelly, one of the daughters of the former mayor, Charles Kelly. The 1915 directory lists Margaret Hitchcock as a resident there, but makes no mention of the fact that this structure is a duplex. In 1919, this was the home of F. W. Norton, who was listed as being in the business which probably later became Norton Brothers. In the 30s, the house was occupied by Roy N. Davis who was employed by Southern Pacific, but in the forties, the same Roy Davis was the proprietor of the Davis Antique Shop. Antonio and Jane Dow lived in the home in the early 1970s, after which they made a gift of it to Providence Memorial Hospital. In 1996 and 1997, this home became another of the "Doug Yost restorations" in Sunset Heights after he purchased it from the hospital.



Sylvester Watts built "the first El Paso Water works" in 1882, the Sunset Heights Pumping Station and Reservoir.

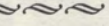
According to the plaque that was erected at the site of the Sunset Heights Pumping Station and Reservoir by the Texas Historical Commission, Sylvester Watts built "the first El Paso Water works" there in 1882. This was the distribution point for water that was pumped up from the Rio Grande.

Eventually another use was found for the reservoir which by the early twenties apparently provided water for a swimming pool in the same area. According to the *El Paso Herald* of March 2, 1923, "Sunset swimming pool could be changed into an all year playground for El Paso in the event it is taken over by the city according to Mr. H. C. Graves, manager of the pool. . . ." He continued "The swimming pool could be supplied with water from the overflow from the city reservoir which could be diverted in a flume connecting with the Sunset pool."

A "tentative plan" was executed by Trost and Trost which would include "A cafe, dancing pavilion, tennis court, and other recreational facilities . . . [that] could be added here as an all year feature, inasmuch as there is sufficient open ground around the pool according to Mr. Graves." The article also suggested that "At comparatively small expense, the pool could be enclosed, a refrigerating plant installed, and an ice skating arena constructed for the use of El Pasoans during the winter months." Another grandiose plan which was intended to make life more pleasant for El Pasoans!

The reservoir, still in use, is adorned with a mural by Carlos Calleros which depicts one of the earliest methods by which El Pasoans obtained water—the *aquadores* who delivered water from an ox-drawn cart.

The location for the Tour of Homes for 2003 has not yet been announced, but when it is organized, it will be an event not to be missed.



Editor's note: There were many contributors to this article. The original brochure which formed the basis for the article was produced by Hughes Butterworth and Patricia Worthington.

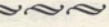
Doug Yost provided information on the subject of restoration while John Karr provided an abundance of information about the Sunset Heights area for which he has for many years been a champion.

Telephone interviews with Eleanor Goodman and Richard and Desireé Ainsa provided information about the house at 525 Corto Way, Lidia Flynn provided information about the home at 625 West Yandell, and Elizabeth Steinberg added to the information on the house at 1201 Prospect.

Lynn Russell and Diane Bailey in the Research Center helped to provide information, while the staff at Special Collections, University of Texas at El Paso also contributed their assistance.

Background material was provided by the newspaper articles written by Wendy White Polk, Betty Ligon, Maria Cortés Gonzalez, and Daniel Borunda.

Thanks is expressed to the people named above as well as to all those unnamed and unsung heroes who helped with their contributions of bits of knowledge that are herein incorporated and those who helped with research and recording.



The Wax Lady of West Yandell

By Curtis Flynn

Lidia Flynn, docent for Tour of Homes. She was the first to "see" the Wax Lady in her home.

Every home in Sunset Heights should have a good ghost story to go along with it. This home is no exception. When my wife and I first bought this home in 1995, I jokingly asked the previous owner if the house had any ghosts that we should know about. He hesitated and grew somewhat serious, perhaps thinking that it might discourage our interest, but he finally said that there was just one of which he was aware. He had dubbed her "The Wax Lady."

He went on to describe that at times, usually in the still of the evening, he had on occasion detected the pungent odor of melted wax, as if there were a lighted candle present. He went on to say that he had encountered the odor in various parts of the house and every time it would be confined to a very small area. Once you passed through it, the odor would disappear. However, if you turned and retraced your steps, the scent would still be present, but only for a short time.

As luck would have it, it didn't take long for us to encounter the "Wax Lady" ourselves, although it was hardly in the still of the evening. It was moving day, with all the hustle and bustle involved in dragging a houseful of furniture into a "new" house. Lidia, my wife first noticed "her" near the center of the staircase. Lidia immediately called it to my attention, and sure enough, "she" was there—confined to the center three steps—the unmistakable scent of a burning candle! Could she have possibly been inspecting the new "temporary tenants" to see if they were to her liking?

Since that day, from time to time, we have run across her—literally, and usually, yes, in the still of the evening. Have we ever seen her? No, but our cats have. We know when she is around because quite inexplicably both sleeping cats will perk up and turn their heads in unison, to follow some invisible attraction along the banister of the upstairs hallway. It doesn't bother us. We like to think that The Wax Lady is just watching over us, even when lights come on and doors swing.

Book Review

LAZY B: GROWING UP ON A CATTLE RANCH IN THE AMERICAN SOUTHWEST. By Sandra Day O'Connor and H. Alan Day. New York: Random House, 2002. $24.95. 318 pgs.

A good life is the summation of good memories and the story of the Lazy B is the documentation of those beautiful memories for Supreme Court Justice Sandra Day O'Connor and her younger brother, H. Alan Day. Reading between the lines, one can sense that the very important experiences in young Sandra's life begged to be written before time took its toll on their brilliance. As a reader of Southwest history, you may be able to relate to some of the many landmarks that she writes about including Duncan, Arizona; Lordsburg, Deming, and Las Cruces, New Mexico; and El Paso. You won't find any legal jargon—this book is very easy to read and all the topics are well categorized. However, if you are looking for a complete biography on Justice O'Connor, you might have to wait a little longer because this book is primarily the story of a cattle ranch that was located on the harsh lands of the Arizona-New Mexico border.

The story begins with a short history of her grandfather who arrived in 1880 from the East with the pioneering enthusiasm shared by many of his day. After this introduction, she focuses on her parents and explains why she referred to her father as "D.A.," and her mother as "Mo," during the rest of the story.

The Lazy B was an authentic working cattle ranch with real cows, horse-riding cowboys, and romantic windmills. With great passion and detail, she describes the interesting histories of these cowboys, their many qualifying attributes, their admirable but sometime strange characteristics and attitudes, and their great loyalty for the survival of the ranch. Her enthusiasm for details even gives us remarkable descriptions of particular cows and horses and the experiences that she, her sister, and her brother had with various wild animals as pets.

If you can relate to the extraordinary and beautifully unique thunderstorms of that area and to the aftermath of those storms, you'll really appreciate her flavorful descriptions of those episodes. She also includes many technical descriptions concerning the process of ranching that help to explain that young Sandra was not a bystander in this enterprise, but instead a very integral participant of the everyday functions of the Lazy B Ranch. To aid in the descriptions, this book contains many outstanding photographs of the ranch,

the cowboys, the animals, the windmills, and of young Sandra, her young siblings, and some of her early school pictures.

The story of the Lazy B reaches its finale by explaining the destinies of the many characters in the book. It further explains her transition into adulthood which began with her college education and her wedding.

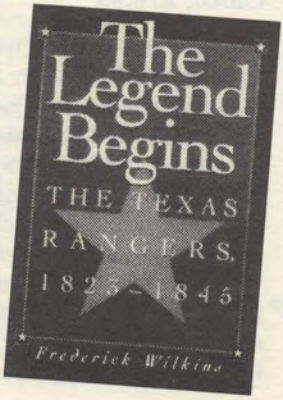
Is the Lazy B Ranch still there? The many environmental trials upon this ranch and the intrusive bureaucracy of the federal government will direct and answer this for the reader. This is an historical book and a bestseller that will be prized by local history enthusiasts and belongs in ever such collection. The Honorable Supreme Court Justice Sandra Day O'Connor grew up in this area and walked the same streets to the same schools and theatres, as did many of us in El Paso. However, the authors only briefly mention O'Connor's school years in El Paso, Texas and Lordsburg, New Mexico. This could lead us to believe and perhaps even to expect that Ms. O'Connor is just priming us and is saving the more personal details for another book. You are left with a hunger for the rest of the story. But before that time, read this book and find out where she was born, who her local friends were, and which local schools she attended.

VICTOR M. GUZMAN GARCIA
El Paso, Texas

Book Notes

This is a continuation of *Book Notes* by Richard Baquera, Book Review Editor.

THE LEGEND BEGINS: THE TEXAS RANGERS, 1823-1845. By Frederick Wilkins. Austin, TX: State House Press, 1996. ISBN 1-880510-40-5. Cloth. $24.95.

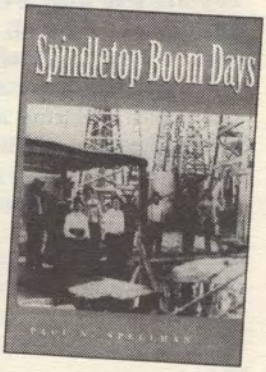


While recognizing that Walter P. Webb's history of the Texas Rangers is still significant, Frederick Wilkins in this first of a projected four volumes on the Texas Rangers hopes not to produce a work of revisionist history but a fresher look at the subject. He uses "recently discovered and now much more accessible source materials to separate the facts from the fiction." This first volume, then, is a look at the early development of the rangers. It includes the earliest antecedents of this Indian defensive force to Texas statehood.

TEXAS SIGNS ON: THE EARLY DAYS OF RADIO AND TELEVISION. By Richard Schroeder. College Station, TX: Texas A & M University Press, 1998. ISBN 0-89096-813-6. Cloth, 29.95.

Using many oral history interviews, the author has put together a colorful and informative look at the early years of radio and television in Texas. Early wireless radio in the 1920s, the first broadcast of a football game in 1921, the University of Texas vs. Texas A & M the first color television broadcast in 1954, O'Daniel and the Light Crust Doughboys are all well documented as are KGKE, "Karl the Cowhand," and Ted Bender remembering when KROD came along. It is a must for any one interested in the development of mass media in Texas. Does any one else out there remember Kern Tips and the Humble Oil Southwest Conference Football broadcasts? It's here.

SPINDLETOP BOOM DAYS. By Paul N. Spellman. College Station, TX: Texas A & M University Press, 2001. ISBN 0-89096-946-9. Cloth. $29.95.



Published for the centennial of the famous Texas oil boom which began on January 10, 1901. The author fits together a well-written and documented "slice of life" look at the people involved in the legendary oil discovery that launched many a myth and legend about Texas and one of its most famous natural resources.

LET THE COWBOY RIDE: CATTLE RANCHING IN THE AMERICAN WEST. By Paul F. Stars. Baltimore, MD: The Johns Hopkins University Press, 1998. ISBN 0-8018-5684-1. Cloth, $19.95

What first attracted me to his book was the picture on the dust cover and the beautiful presentation of the book. The author is a professor of geography at the University of Nevada and a former cowhand. It is divided into three parts first is an overview of the legacy of ranching and rangeland in which the author argues that politicians established policy and legislation for a land about which few of them knew anything. The second section is a contemporary look at ranching in five Western counties. This includes Rio Arriba County in New Mexico and Deaf Smith County in Texas. Section Three is about the author's ideas on the future of ranching.

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Marilyn Gross, editor
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