

# PRELADO NOTICIAS

**La Purísima Mission State Park Land Acknowledgement:** We are on the ancestral land of the Chumash people who have lived here since time immemorial. We honor the Chumash people of the past and of the present who share their stories and history with us. We thank our Chumash community of today for helping us understand their vibrant culture of the past and present.



Photos: Adobe and Pismo by Colleen Newkirk

## Welcome to the Mission Family

BY MICHELE JIMENEZ-HOLTZ

A Craig's List advertisement, "Lawn ornaments: \$1,000," drew Betsey Lasswell's curiosity. She responded with an email message and found out five-time PRCA World Champion Steer Wrestler rodeo professional Luke Branquinho was seeking a home for two long-horn steer. When he heard the story about La Purísima Mission's loss of Brea, he consulted with his family and they decided to donate a steer. The two long-horns were on leased pasture land and the family had to act and move them

quickly.

As it turned out, the Branquinho's donated a steer back in the 1980's well before Brea. Luke and his folks are long-time Santa Ynez Valley ranch owners (Los Alamos and Los Olivos). The next time you respond to a sales ad, you just might be surprised. We are grateful for their generosity, twice!



Photo: Peanut and Butter. Photo by Emily Bergstrom.

Betsey reports that *Adobe* is very social and *Pismo* is coming along slowly.

Added to the Mission family are *Peanut and Butter*, two pigs on loan from the Pork Palace. The two are as energetic as young puppies: they play hard and take naps! Eat. Play. Sleep. Repeat.

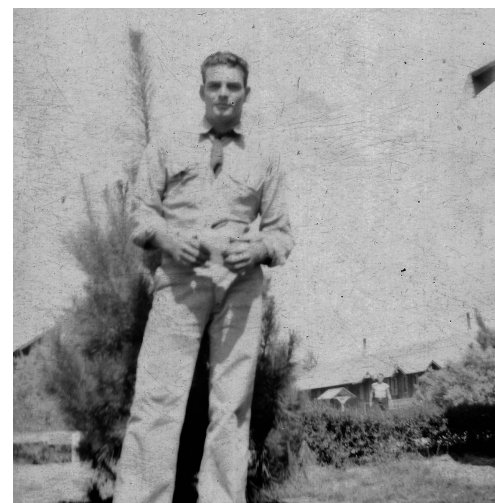
## IN THIS ISSUE

- Butterworth Files: The CCC
- Passing of a dear friend, Marion Green
- Celebration of Life for Bill Graham, Nov. 27
- Olivella Shells as Currency
- Docent Corner Spotlight: Karen Hill
- The Tradition of Hospitality
- Mission Barter Economy Part 2
- La Casita Makeover
- La Tienda: A Good Place to Shop for Cozies
- 2 New Editors Wanted for *Noticias*

# *Butterworth Files: The CCC Years*

BY DOUG BRADLEY

Last summer, one of our fellow docents, Deb Baldwin, came into possession of some remarkable, previously unknown photographs from a CCC youth who worked at Purísima between 1937 and 1939 by the name of Al Butterworth. When I was alerted to the existence of these photos by Bonnie Bigelow, I agreed to scan and research the photos for a *Noticias* article, thinking it would be a casual perusal of photos taken by a then-19-year-old. Like the proverbial, ragged sweater, however, the more I pulled this thread the more it unraveled into a remarkable story. My research soon grew into a casebook study of what the ‘typical’ CCC enlistee experienced during the rebuilding of Purísima Mission during a time of widespread economic struggle



*Photo: Al Butterworth, photographer unknown.*

in America that offers valuable lessons for our nation today. Albert “Al” Joseph Butterworth was born in downtown Los Angeles, barely a month after the end of World War I, to a Mexican-born mother, Dolores Hugues, and a Columbian father, Peter Butterworth, who worked as a wholesale druggist at the Brunswick Drug Company. Its warehouse was in the heart of today’s Little Tokyo district, a mere two miles from the Butterworth residence, south of what is the Ramona Gardens public housing project today, in Boyle Heights. With the end of the Great War, the country began a heady economic bender that portended an optimistic future, but then came crashing down on “Black Tuesday,” October 29, 1929, with the collapse of the stock market. Al Butterworth was ten years old and poor, and life was about to get tougher for everyone. For most residents, the neighborhoods in and around Ramona Gardens were every bit as difficult then as they are now, populated largely by impoverished Latino families. In fact, life had always been tough in east-central Los Angeles. In 1785, the area was the site of a bloody confrontation between Spanish soldiers and Native American tribes when a young Tongvan woman, Toypurina, led an



*Photograph: Young Al Butterworth at a lavandaria. Photographer unknown.*

open revolt against the soldiers and padres of Mission San Gabriel. By the time that Al Butterworth joined the CCC, nearby Ramona Gardens was billed by the *Los Angeles Times* as a “slum clearance and low-rent housing project.” Butterworth’s birth certificate reveals that half of his mother’s six children had already died, and life for the Butterworth family was doubtless difficult as the country was soon to be in the grips of the Great Depression. How Al Butterworth escaped this cauldron of poverty and violence is a testament to the idealism of the New Deal, and to the then-general optimism of most Americans to collectively overcome any obstacle.

## ***Stay Tuned for Part 2!***

Doug writes more about the CCC in the spring edition of *Noticias*.



## Passing of a dear friend, Marion Green

BY ANN BOGCESS

Our good friend and long-time docent, Marion Green, has passed away. I have known Marion since I started working here. He was a kind man with some serious carpentry skills. It was always a joy chatting with him about his family. Long-time La Purísima Mission Ranger Joe McCummins was his son-in-law. Marion loved his family and friends and generously gave of his time and talents. We thank Marion for all his good work and friendship over the years, he will be missed.

*Photo: Marion in the Carpenter Shop.  
Photo by Ann Boggess.*



During World War II Marion worked on an aircraft carrier in the Pacific and George fought in France.

Ironically, both Marion and George worked for the same company in Long Beach and both retired and moved to Lompoc.

Marion's memorial service was held on October 23. In lieu of flowers, memorial donations can be made to the Lompoc Museum or The Tin Can Sailors, P.O. Box 100, Somerset, MA 02726. Marion's obituary: <https://www.starbucklind.com/obituary/marion-green>

The picture below makes me want to hug both of them just one more time. Hugs my friends and rest in peace.



*Photo: Marion pictured with fellow WWII vet and docent George Corrales. Photo by Ann Boggess.*

## Celebration of Life for Bill Graham: Nov. 27

BY ROB GLASGOW

Bill's family invites the La Purísima Mission Docents to share memories and a meal in celebration of the life of long-time volunteer Bill Graham. Bill took care of our horses for years. The celebration and meal will take place at the Padre's fountain at 11 am on Saturday, November 27. Please join us in remembering this wonderful man.



*Photo submitted: Bill Graham, "Mr. Sporty."*

# *Olivella Shells as Currency*

BY MARIA HUNT

All of us have learned quite a bit about the Chumash economy and the various items used as currency, barter, or adornment.

The Olivella shell plays a significant part in the above categories. The more labor-intensive work on these was saved for those Olivella shells used as currency.

It's not surprising that early explorers and colonists searching for resources valuable to their own cultures didn't understand the significance Olivella shells held for the Chumash. The explorers' countries had already adopted coins as currency. These visitors also had more interest in fur and a safe place to rest and restock their vessels for further travels to Asia.

The Chumash had a thriving community along the coastline with an abundance of marine life to sustain them. It is not a far stretch that they would also adopt a form of currency and Olivella shells were a perfect source. The long-held belief that the Chumash used Olivella shells about 800 years ago as a source of payment

may not be correct.

Lynn Gamble, professor of Anthropology at UCSB and author of [The Chumash World at European Contact: Power, Trade, and Feasting Among Complex Hunter-Gatherers](#), has recognized that the Chumash used Olivella shell beads for currency. However, she has recently presented research suggesting this practice had been standard for as long as 2,000 years in "The Origin and Use of Shell Bead Money in California," published in the *Journal of Anthropological Archaeology*.

The thinking that so-called "primitive societies" didn't need much more than what they could produce or gather themselves seems to be a bit erroneous, given the indigenous system of trade the Spanish colonizers discovered by the late 1600s. Gamble asserts that currency has been used much longer than originally thought. The idea that communities needed coins or other

types of currency more well-known to us simply doesn't work when exploring economic systems spread along the California coastline.

The uniqueness of the Olivella shells and their shapes were often specific to a region and, therefore, more highly prized than others. Some shells were used as currency and others were used for decoration. As Gamble states, "If the Chumash were using beads as money 2,000 years ago, this changes our thinking of hunter-gatherers and socio-political and economic complexity. This may be the first example of the use of money anywhere in the Americas at this time."

Fascinating to think the Chumash were using "money" long before civilizations we commonly believe were advanced, no?

*Editors' Note:* To re-visit an article published in the March 2, 2001, edition of the Santa Ynez Valley Star, (Ctl + click) [Chumash Used Shell Beads 2,000 Years Ago](#)



*Photo submitted: Olivella shells.*

## *Docent Corner Spotlight: Karen Hill*

BY MICHELE JIMENEZ-HOLTZ

Karen Hill's smile and enthusiasm is contagious. Have a conversation with her and you'll be taken on an adventure and dive into stories about her many interests. Karen's been a docent since October, 2019. Upon arriving in California in January, 1979, La Purísima Mission quickly became one of the places she enjoyed visiting. The mission grounds and the beauty of the canyon attracted her to this special place. A favorite thing to do was bringing her kids to the mission on Saturday mornings, loading them and snacks up in a little red wagon to explore. Her children loved visiting the animals and walking through the buildings. These days, she really enjoys sharing the culture, trade, and life



*Photo submitted: Karen Hill,  
the candle-maker.*

of the mission with students who are studying California history. Whether she's working at the Visitor Center, presenting a trade, or dressed in costume, she's delighted to interact with visitors.

After retiring in December, 2015, Karen wasn't going to commit to anything: no more clock-punching, time watching or forty-hours a week. That, of course, grew old quickly. In late 2018, Ann invited her to attend Village Days. Participating in the many stations and watching everyone enjoying the games and crafts got her hooked.

Karen's biggest supporter/mentor is Ann Boggess with her love and enthusiasm for the mission, plus her awesome hat! Next is Jesse Aguilar-Perez for his kindness and patience teaching her about candles. And for Michele, for sharing that she is a docent.

Her advice to others considering volunteering? Anytime she mentions to people that she's a docent at the Mission, their first question is, "You dress up in costume?" "Of course," and she shares her joy about being a docent. Next, they hear about all the other ways they can volunteer behind the scenes. Then she invites them to come to the Mission and discover the history.

She suggests they visit one of the many events to understand what docents do and talk with them about their experiences.

Spend a few minutes with Karen, and you will find she has many interests and talents. In 2020, she became a water aerobics instructor at the Aquatic Center, teaching six morning classes. Instructing and being a docent fills her days and neither feels like a job. And when she's not doing either, she crafts, but to tell you what, that would take a few hours!

So, if in need of a lift in spirit, stop by the Visitor Center or one of the Mission Life Days candle-making station and you'll find Karen's huge smile and enthusiasm. Bet you'll want to join in the fun!



*Karen has been busy making poinsettia kits  
for Las Posadas on Dec. 18.*



# *The Tradition of Hospitality*

BY MOLLY MACHIN

Native Americans inhabited what is now California for hundreds of thousands of years before the arrival of Europeans. The time from 1542 to 1769 is considered the European Exploration period which was followed by an effort to encourage Europeans to live in the "New World" and claim it for their home countries. During the Spanish colonial period (1769-1821) and the Mexican period (1821-1848), more than 500 land grants were issued. Spanish Concessions of Land were made to retired soldiers to induce them to stay. The land reverted to the Spanish Crown once the retired soldier died. After Mexico won its independence from Spain in 1821, it continued issuing land grants, but they were larger tracts of land and the recipient retained ownership of the land. During Secularization (1834-1836), Mexico confiscated mission lands and expelled the Franciscan priests. Mission lands were supposed to go to the Native Americans who had worked the land, but were instead awarded to Mexican citizens who had supported independence. Although land grants had been issued since 1768, the "Golden

Days" of the rancho was 1833-1846. The ranchos provided cattle, crops, and a network of homes where travelers could stay and get supplies. The roots of hospitality on the central coast are deep. The Chumash people believe that you do something for someone because "It's inside your heart and you don't expect anything in return." Mission hospitality was considered a spiritual virtue and that continued at the ranchos. Late in her life, Teresa de la Guerra explained that, "Travelers knew that all Californio rancho owners freely offered hospitality to whomever appeared at their doorstep." Teresa's sister, Angustias de la Guerra, said, "At that time, it was customary to not charge for anything." Even when food became expensive during the Gold Rush, families continued to host visitors free of charge. Travelers were even allowed to kill steer in the field whenever they needed food. The only requirement was that they had to leave the hide staked so the owner could pick it up later. Teresa de la Guerra's sense of hospitality was severely tested in 1841. That's when the French representative, Duflot de Mofras visited her home, Rancho del Aliso. He entered her home without permission and proceeded to examine all her husband's papers in the library. When Teresa introduced

herself and asked him what he was doing, he said, "Your husband gave me permission to come to your home, therefore I expect you to provide me with everything I need." Teresa's husband, Don Guillermo Hartnell was doing business in San Diego at the time. During his visit Mofras complained about everything and treated everyone rudely. When he did not come for breakfast, la señora asked a servant to check on him. He was passed out from alcohol poisoning after drinking several gallons of wine that had been set aside for daily mass. The family nursed him back to health and after a month he left without a word. Later, Teresa realized that he had stolen some fine clothes that were stored in his room. News reached her that he tried to sell her clothes in Monterey. When her husband finally returned, Teresa asked him "Why did you send that French drunk here?" Her husband assured her that he had done no such thing. As docents we are privileged to continue the tradition of hospitality at the mission.



# *Mission Barter Economy - Part 2*

BY TIM WAAG

The California Missions lost their Spanish Government financing after 1810, when the so-called Mexican Wars for Independence began. This structural change caused increased friction between the Spanish missionaries and the indigenous populations controlled by them. As noted previously, each mission kept an "Account Book" for economic transactions. Many of these books have survived to this day, including the book from our mission, La Purisima. Unfortunately, only "official" transactions were recorded, and contraband trade was not listed, thus obscuring our direct contemporaneous knowledge of the barter economy.

*Increased Friction:* After 1810, an end came to the economic subsidizing of California Missions, leading to the systematic non-payment of Christian Indians for their labor. This also resulted in a greater degree of involuntary non-paid labor supplied to the military. Witness the Chumash revolt of 1824, which was an uprising of the baptized indigenous people against the

foreign presence in their ancestral lands. The rebellion began in Mission Santa Inés, Santa Barbara, and La Purísima, and spread to the surrounding villages. It was the largest organized resistance movement to occur during the mission era. *Russian Evidence:* Much of what is known of the barter economy in the San Francisco Bay area post 1810 is from Russian historical records. Their ships were often docked for months at a time in San Francisco Bay to collect and load mission wheat bound for Fort Ross and Sitka, Alaska between 1812 and 1822. In this same period, Russian observers reported the sad and emaciated faces of the mission's "pitiful savages." They were believed to be in a weakened state from increased diseases due to the freer Pacific barter trade.

During the period when missions received financing from New Spain, spending was biased towards "spiritual capital" in the form of religious artifacts and implements. After 1810, with the cessation of all support from Mexico City, that balance switched towards agricultural productivity out of necessity. Indigenous labor was now supporting Spanish troops and their families, missionaries, west coast Russian settlements, and of course, the Indians themselves. Interest in increasing productivity grew after the financial structure changed.

Evidence for this is found in the 13-mule, wind, and water powered grist mills constructed between 1810 and 1824, more than double the amount built at the missions in the previous 40 years!

The record books show that starting around 1815, the Spanish started charging the Russians more for their wheat, causing the Russians to trade more of their own goods. Out of necessity, the missionaries discovered new methods of export and barter that avoided paying the typical cut to Spanish authorities. Fr. Antonio Peyri of Mission San Luis Rey evaded paying export barter revenue, and instead invested the proceeds into the community.

*Missionary/Soldier Conflict Narrows:* Despite the post 1810 pressure on the missions to provide for the soldiers and their families without compensation, evidence shows a greater cohesiveness between the two previously conflicting groups. The military depended on the prosperity of the missions for contributions of cash and goods. In return, the missions depended on ever deeper inland military raids to procure indigenous laborers in the face of high mortality due to illness. These transactions were not entered into the account books,

indicating that no payment was expected.

*Up-Tick in Mission Trade and Specialization:* Increased production pressure after 1810 caused the missions to increase specialization and to trade with other missions for what they needed. The account books of Mission La Purísima provide substantial evidence for this trend. As an example, in 1820, the wealthier mission of San Fernando received little from La Purísima, but San Fernando was able to provide Purísima with wine, lemons, oranges and olives.

Conversely, trade balance favored Purísima in exchanges with poorly endowed missions. Mission Santa Ines received corn, boots, and cash. Horse harnesses were sent north to San Francisco and San Juan Bautista. Wheat was provided as a gift to San Luis Obispo, while Purísima harnesses were sold to Santa Cruz. San Miguel, another poor mission, received leather bags, grain, peas, lima beans, corn and seeds. Interestingly, starting in 1813, the mission's trade extended far south to the Baja Missions via the Peru-based trade ships. San Francisco de Borja, San Ygnacio de la Antigua, and Loreto, all received goods from La Purísima!

*Foreign Traders:* 1810 marked the end of Spanish subsidies to the missions, causing trade in the area to increase dramatically. The Peruvian trade ships took over the functions of the discontinued San Blas trade services. In addition to growing mission-to-mission trade, foreign trade increased dramatically. As the California economy became populated with more currency, barter was curtailed in favor of goods and cash transactions. Smuggling became accepted as a necessity rather than a way to supplement mission income. California continued to be a remote trading destination, and the transactions reflected the necessity to be flexible. Foreign trade consisted primarily of tallow, leather goods, and other agricultural products, in exchange for medicines, tools and other metal goods. The following example is illustrative of the situation: Captain Arce of the private Ecuadorian trade ship "El Mexicano" arrived on California shores, but carried little in the way of trading goods. The missionaries were eager to make a sale, and were willing to trust him to make port in Acapulco and deposit cash to cover payment for the cargo of tallow. In this case, the deal was struck despite Arce having a poor reputation.

*Article sources:* [The Economic](#)

[Aspects of the California Missions](#), by Robert Archibald, 1978 (this book can be found online in PDF format). [With and Without an Empire: Financing for California Missions Before and After 1810](#), by Marie Christine Duggan, Pacific Historical Review, Volume 58, No. 1, pages 23 – 71, 2016.

---

## *Founding Day Concert Cancelled*

BY ROB GLASGOW

The Friends and Funds Committee recommends that this year's Founding Day Concert be cancelled. Due to Covid-19, there are just too many unknowns and potential restrictions to allow us to proceed. Stay tuned for information about the Founding Day Mass on December 8. We are hopeful we will again have a concert in 2022.

---

## *Want to Start Your Holiday Season Early?*

We need help decorating the Main Church to celebrate our 234th birthday. Come by on Saturday, December 4 at 10AM and join in the fun of making the Church festive. Should take about an hour.



*Photo: 2018 Church decorations. Photo by Julie Campos.*



# Las Posadas and St. Francis

BY MICHELLE PITTENGER

Church legend tells us that St. Francis of Assisi, the namesake of the Franciscan order whose friars founded the missions in Alta California, created the first living Nativity scene in 1223 C.E. According to his official hagiography, written by St. Bonaventure, Francis received papal permission to create an observance for “the kindling of devotion” to the birth of the Christ child.

He created the now familiar scene of shepherds with their animals gathered to adore Baby Jesus while Mary and Joseph look on by recruiting villagers and livestock in and around the village of Greccio. There was even a doll that cried and “seemed to be awakened from sleep when the blessed Father Francis embraced Him.” If the crying doll were not miracle



Photo: 2018 La Purísima Mission Las Posadas event. Photo by Maria Hunt.

enough for the townspeople, St. Bonaventure goes on to report that the hay the child had lain in had healing properties. Church lore indicates that it was used to heal sick livestock and prevent disease. By 1291, Nicholas IV, the first Franciscan pope, called for the permanent erection of a nativity scene at Santa Maria Maggiore in Rome.

What does all of this have to with the Spanish colonial era celebration of Las Posadas? We know that the Franciscan brothers paid attention to the ceremonies celebrated by the indigenous peoples of Mesoamerica. Papal law recognized early on that evangelization would happen more easily if missionaries sanctified what they could of the indigenous traditions of their converts. Many of the trappings we associate with Christmas have come to us this way. It made sense to them to import the Las Posadas traditions from Spain which culminate in the recognition and adoration of the Christ child by the peregrinos, or pilgrims. In this way, the Franciscans brought the tradition of nurturing adoration for the holy infant to New Spain. The work of St. Francis lives on into the present day.

*Source Material:*

Corcoran, Vanessa (Georgetown University). “How St. Francis created the Nativity scene, with a miraculous

event in 1233.”

[www.theconversation.com](http://www.theconversation.com)

8/12/2019

St. Bonaventure, [The Life of St. Francis.](#)

Speigel, Flora. “The ‘tabernacula’ of Gregory the Great and the conversion of Anglo-Saxon England.” *Anglo-Saxon England*, Vol 36. 2007. Cambridge University. pp. 1-13.

## **Save the Date!**

*Las Posadas*: Saturday, December 18 at 2pm. The procession of costumed docents will begin at the church and end at La Sala. Refreshments will be served and a piñata with dulces will be provided. Kids will also receive a take home craft: a poinsettia ornament with a legend attached. Translations will be provided.

## **Stay Connected:**

Don't forget to check out the many excellent park resources for news and videos. Please share with family and friends.

- [La Purísima Mission State Historic Park](#)
- [LPM State Park Facebook page](#)
- [LPM YouTube page](#)
- [LPM Virtual Tour](#)

## **We're Up and Running!**

Prelado's Facebook

<https://www.facebook.com/>

[PreladodelosTesoros/](#)

and our website

<https://www.lapurisimamission.org>

## *La Casita Makeover*

BY MICHELE JIMENEZ-HOLTZ

La Casita's entrance got a makeover thanks to our State Park Maintenance Crew. The new aluminum stairway will dazzle your eyes along with a clean new landing/porch. Added to the finishing touch is a flat walkway donning a fresh layer of "DG" (decomposed granite). Many thanks to our Maintenance Staff for a job well done! And, La Casita now has reliable internet service, woo-hoo!



*Photo: La Casita new stairway and landing.  
Photo by Michele Jimenez-Holtz*

## *La Tienda: A Good Place to Shop for Cozies*

BY TERRI SANDS & MARION ROCHA CARLOS

The seasons are changing and school children are returning to the mission. The weather is also cooler and we have some items in the Tienda to keep us snug and occupied on these cold days.

Mexican Blankets (\$18.00) are very colorful and will definitely keep you warm and cozy. Colorful and comfy ponchos are also available. They come in 3 sizes (adult \$12.00, kids & youth \$8.00, and toddler \$8.00).

Two new amazing puzzles are for sale: the first is called 21 California Missions (\$12.00). It is 500 pieces with dimensions of 18" by 24". The second is called 21 Real Mission Pictures (\$5.00). It has 24 large pieces and is 10" by 14". Both puzzles have all 21 missions pictured. How about a puzzle and hot cup of cocoa to keep you busy during the cold weather?

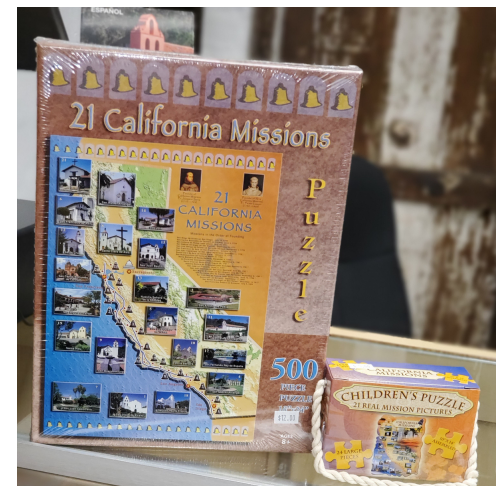
We also sell Student Packets for the 4th graders to assist them with their mission project and reports. Each \$10.00 packet contains a mission map, mission pamphlets, 8 small postcards, large postcard, Living History booklet, pencil, charm & mission collector coin.

Remember the Tienda for your Christmas shopping list. We have a variety of gifts to choose from. The Tienda is a great place to find unique, one-of-a-kind and interesting gifts. If you just come to the Tienda to shop, parking is free.

And if you're interested in volunteering in the Tienda, please contact Terri Sands, (805) 727-3055, [tsands805@gmail.com](mailto:tsands805@gmail.com); or Marion Rocha Carlos, (805) 757-1546 or [idget96@aol.com](mailto:idget96@aol.com).

### **CRAFTERS WANTED**

Do you enjoy weaving or painting ceramics? We can always use a few extra hands to create the mission crafts. If you're interested, please contact Terri Sands to find out how you can help by sharing your talent or by learning to do one of the many crafts we offer in the Tienda.



*Photo: Mission Puzzle. Photo by Marion Rocha Carlos.*

## Calendar: Subject to Change

	Dec.	Jan.	Feb.
Board Meeting: 10am, La Casita		22	26
Founding Day Mass: <b>TBD</b> 10am, Church	8		
General Membership Meeting: 10am, La Sala			
Las Posadas: 2pm, outside Church	18		
Spring edition of <i>Noticias</i> article deadline			1
Student Learning History Days	3	21	18
Station Tours	16	13 & 27	10 & 24
Student Guided Tours	1	12 & 26	9 & 23

**Park Interpretive Programs and Special Events will be announced via email by Ann Boggess.**

Wanted: 2 Editors for Noticias

# Newsletter



**Do you have an eye for detail, enjoy doing computer graphics, have a knack for writing?**

Then *Prelado* has a place for you! We're looking for two new editors to fill the *Noticias* editorial team.

We use **Canva** as the software tool. It's more powerful than Publisher but not a huge learning curve like Adobe InDesign. We can train you on the software tool; it's actually easy to learn. Interested?

Contact Michelle Pittenger, [mpitt3@yahoo.com](mailto:mpitt3@yahoo.com) or Michele Jimenez-Holtz, [sequoiadreams350@comcast.net](mailto:sequoiadreams350@comcast.net)

## From the Editors' Desk

BY MICHELE PITTENGER &  
MICHELE JIMENEZ-HOLTZ

Thanks to all who submitted articles and photos for the winter edition. In an effort to drastically reduce costs, we're sending *Noticias* via email and via USPS mail only to those requesting such. Send a note to: [noticias@lapurisimamission.org](mailto:noticias@lapurisimamission.org).

### Noticias article submission guidelines:

- 600 words or less
- 2 photos max: please only submit photos of docents, volunteers, or others for which you have obtained their written permission
- Hi-resolution photos from camera if possible
- Photos lose resolution the more they're transmitted
- Articles may be edited to fit format

Next deadline: **February 1**

**Send to:**

[noticias@lapurisimamission.org](mailto:noticias@lapurisimamission.org)

**A Little Trivia:** *Prelado de los Tesoros* roughly translates to *Keepers of the Treasures*.

**Our mission:** We are a non-profit, 501(c)(3) public benefit corporation. Our members volunteer their time and talent to assist the staff of La Purísima Mission State Historic Park in preserving history and providing quality educational programs for park visitors.





Non-Profit Organization  
U.S. POSTAGE  
PAID  
LOMPOC, CA  
PERMIT No. 123

Prelado de los Tesoros  
La Purísima Mission SHP  
2295 Purisima Rd.  
Lompoc, CA 93436

(805) 733-3713

[www.lapurisimamission.org](http://www.lapurisimamission.org)

[www.facebook.com/  
PreladodelosTesoros/](https://www.facebook.com/PreladodelosTesoros/)

[PreladodelosTesoros/](https://www.facebook.com/PreladodelosTesoros/)

Meet our new steers!

# PISMO & ADOBE

PRELADO DE LOS TESOROS  
La Purísima Mission State Historic Park