

THE SPANISH MISSIONS OF TEXAS

A THESIS

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THE SPANISH MISSIONS OF TEXAS

A THESIS

Submitted to the Faculty of
Sam Houston State Teachers College
in Partial Fulfillment of the Requirements
for the Degree

MASTER OF ARTS

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By

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Huntsville, Texas

August, 1940

ACKNOWLEDGMENT

The writer should like to express her gratitude to Mr. J. L. Clark, Professor of History, for his wise, kindly guidance, invaluable aid, and the inspiration that made possible the formulation and production of this study.

To the other members of her committee, Dr. R. Earl McClendon and Mr. T. H. Etheridge, the writer wishes to express her appreciation for their helpful suggestions.

To her husband, Mr. John V. Love, and sister, Ynette West Love, the writer is indebted for the encouragement and cheer in the moments of mental depression, and for the assistance given in the typing of this thesis.

Christine Moore Love

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CHAPTER I

THE PROBLEM AND ITS DEVELOPMENT

In 1492 a daring sailor flying on his ship the insignia of King Ferdinand and Queen Isabella of Spain discovered a new land and created the nucleus of a new world civilization, thereby turning westward into the channels of exploration and colonization the immediate interests of the three great European powers: Spain, France, and England.

The development of this thesis will reveal the activities of the Spanish government in acquiring and holding Texas. This achievement was effected largely by means of missions as an instrument of colonial policy. The account, which is necessarily condensed, is chronological in arrangement. It covers the mission era in Texas and lists each mission, with a detailed description so far as information is available.

The literature on the Texas missions is voluminous. In much of it, however, the period is highly idealized, and the institution has been made to appear romantic rather than as a governmental agency which combined the cultural and the practical. Nowhere has there been found a complete list of the Spanish missions of Texas, not to say a comprehensive treatment of them. The story told herein is the result of tedious research and the piecing together of the fragments of information found in obscure places as well as in the better

known sources.

The mission as a frontier institution had a two-fold purpose. "From the standpoint of the church the principal work of the mission", according to Bolton, was "to spread the Faith, first, last and always." From the point of view of the government, continues the same authority, "the work of the mission was to assist in extending, holding, and civilizing the frontiers." The missions were agencies of the State as well as the Church, and were supported by the royal treasury to serve the State's purposes.¹ The State realized the necessity of civilizing and christianizing the Indian. The mission, therefore, was purportedly a school of industry, agriculture, government, and theology.

To accomplish through the system the purposes proposed by the State, each Spanish settlement contained a mission and a pueblo, or village, under the protection of a presidio. The mission, consisting of lands and buildings, was the instrument through which the Indians were taught to be industrious and diligent in their labors and by means of which they were converted to the Catholic faith. The pueblo or the village of the natives was the means through which the Indians were grouped into a civil settlement for the purpose of instruction. Life within the mission was in theory, at least, the same as in any Spanish settlement. Nominally,

1 H. E. Bolton, Texas in the Middle Eighteenth Century, p. 10.

every phase of civil government existed. The lands were given to the Indians,² who were congregated in the pueblo only at their consent, and from among whom the Spanish civil authorities appointed a governor and selected alcaldes and regidores. Each morning the Indians were assembled for worship. Following that service of devotion each one was sent about his appointed task. There were workrooms, carpenter-shops, blacksmithshops, and tailorshops; there were fields, ranches, and granaries where the Indians labored under the supervision of the kindly padres.³

All Texas missions except those among the Apache Indians were under the Order of Saint Francis. This order had established two colleges in Mexico: the College of La Santa Cruz (The Holy Cross) of Querétaro and the College of Nuestra Señora de Guadalupe (Our Lady of Guadalupe) of Zacatecas. These centers of educational and religious activity were designed to prepare the missionaries for their labors among the native tribes.

It would be impossible to relate in detail the missionary and military activities made by the Spanish government in the

2 Edward W. Heusinger, Early Explorations and Mission Establishments in Texas, p. 116.

3 Carlos E. Castañeda, Our Catholic Heritage in Texas, 1519-1936, vol. II, pp. 95, 112, 113. (Unless otherwise indicated, reference hereafter to this work will be made by the Author's name, the volume and page.)

beginnings of Texas without also including a brief reference to the French encroachments in this region; these encroachments awakened the Spanish government from its lethargy.

The missionary and military explorations and the colonizing activities from 1686 to 1693 which resulted in the establishment of the first missions in the eastern interior of Texas were due to the apprehensions aroused by La Salle's advance into this region. When by 1693 the fears thus created had subsided, Texas was left to the native Indian tribes until 1714, except for frequent French trading expeditions. In 1714 there was a revival of Spanish military and missionary interest occasioned by the advent into Texas of Saint Denis. The attempted trading ventures of that daring and heroic Frenchman aroused the Spanish government officials to a frenzy of activity, lest their sovereign lose his monopoly of American colonial trade. Wherever Frenchmen were found in the Southwest before the close of the French and Indian war there the Spaniards hastened to establish a mission under the convenient protection of a presidio.

Over the period of the Mission Era in Texas History has been cast an atmosphere of romance, due in part to the meagerness of historical details. Comparatively little is known of this period. It is commonly believed that the beginning of Spanish occupancy of Texas was through the establishment of the East Texas missions which began in 1690. As a matter

of fact, however, the true beginnings of the Spanish development of this vast area are to be found in the settlements of West Texas grouped along the Rio Grande in the region of El Paso.⁴ Also contrary to the opinion of many, the mission system was not peculiar to Texas. It was the instrument of colonization used by Spain through out the region of the great Southwest. Nor were the missions established accidentally or haphazardly, as the result of waves of enthusiasm animating the Spanish government. Instead, they were established as parts of a well defined and a "consistently followed⁵ policy" of the Spanish government.

As stated by one historian, "The history of Texas for more than a hundred years after the coming of the French is fragmentary and unsatisfactory."⁶ Exclusive of the records of the military expeditions into Texas, the history of this period, as generally known, is "little more than an account of the missionary labors of the Spanish priests and the efforts of the military garrisons to protect them in the work of converting the native tribes."⁷

4 Anna E. Hughes, The Beginnings of Spanish Settlement in the El Paso District, p. 391.

5 Edward W. Heusinger, op. cit., p.x.

6 Walter Flavius McCaleb, "Some Obscure Points In the Mission Period of Texas History", The Quarterly of the Texas State Historical Association, vol. I, p. 216.

7 Dudley G. Wooten, A Complete History of Texas, p. 63.

It is this early and more or less hazy period of Texas history which is treated in this thesis. This paper summarizes the missionary and military explorations and the activities of the Spanish Mission Era and its historical background, giving in as clear perspective as the meager records permit, the history of each of the Spanish Missions in Texas.

CHAPTER II

THE HISTORICAL BACKGROUND OF THE MISSION ERA IN TEXAS HISTORY

The discoveries of Columbus in 1492 gave Spain a claim to the lands of the Western Hemisphere. This claim was strengthened by Alexander VI who in a papal bull gave her the greater part of the New World, provided that the natives be instructed in the Catholic Faith.¹

From Cuba Hernando Cortéz set out in 1519 to seize the hoarded wealth of the civilized Aztecs of Mexico. This he accomplished in 1522, and henceforth Mexico served as a base for the expeditions that explored and colonized the land now called Texas.

The first white man to see this land was probably Alvarez de Pineda. He was commissioned in 1518 by Francis Garay, first governor of the region now embracing Texas, to explore Amichel, as the Spaniards called the land bordering the Gulf of Mexico. Pineda sailed along the coast from Florida to Tampico and made a map on which was shown Matagorda Bay.

In 1527 Alvar Núñez Cabeza de Vaca accompanied a fleet under Pánfillo de Narváez to explore the country west of

1 The Papal Bull of Pope Alexander VI, translated by Richard Eden (1555), in A. B. Hart, (Editor), American History Told by Contemporaries, vol. I, p. 40.

Tampico and east to Florida. He was shipwrecked in the Gulf of Mexico, and with some of his companions swam to shore, where they were captured by the coastal Indians. Held by the Redmen as prisoners, these unfortunate men wandered over South Texas for eight years. In 1536 these wandering Spaniards reached Mexico and were taken before the Viceroy, Antonio Mendoza. The viceroy retained Estevanico, a moor and a companion of de Vaca, "that there might be some one left in New Spain", he said, "who could guide an expedition back to the countries about which the wanderers had heard."²

In 1539 Mendoza sent out Fray Marcos de Niza, guided by this same Estevanico, to investigate the lands about which Cabeza de Vaca had reported in the account of his wanderings. Fray Marcos returned in August, 1539, and in his report stated that he saw the City of Cíbola in all its splendor.

Immediately upon hearing this report, Mendoza began preparations to explore those lands. On February 26, 1540, an expedition under the command of Francisco Vázquez de Coronado set out to find Cíbola. Lured by the visions of the wealth of this city, Coronado and his men roamed for two years over sections of present New Mexico, Colorado, Kansas, Oklahoma, and Texas. In the Autumn of 1548 the remnant of this expedition returned to Mexico, having found neither riches nor the famed city.

At the same time Coronado was wandering in northwest

2 Carlos E. Castañeda, op. cit., vol. I, p. 84.

Texas another group of Spanish Explorers were traversing Eastern Texas. These men were the remnant of an expedition commissioned to conquer Florida under the command of Hernando de Soto, who had left Cuba in 1539. De Soto died near the Mississippi and Louis de Moscoso became the leader. Under their new leader this group of explorers penetrated the interior of Texas. When they reached "the northeastern limits of the great plains along Red River,"³ these men, weak, tired, and disappointed, retraced their journey to the Mississippi.

Other explorers penetrated Texas. In November, 1582, Antonio de Espejo reached the valley of the Pecos River from the west; in July, 1590, Castano de Sosa also reached the valley of the Pecos, while in 1601 and 1611 Governor Juan de Oñate of New Mexico made expeditions that reached into Texas. Nothing of immediate consequence was accomplished as a result of these expeditions. But the knowledge acquired of these lands, their geography, climate, and native tribes aided later in the colonization of that area.

During the years 1680-1682 four settlements were established in the El Paso district for the protection of the Spaniards and the friendly Indians who, as a result of the pueblo uprisings, were refugees from the vicinity of Santa Fe, New Mexico. The first settlement established was Ysleta, with its mission, Corpus Christi de la Ysleta. The other

³ Carlos E. Castañeda, op. cit., vol. I, p. 116.

settlements were Socorro, Senecú, and San Lorenzo.⁴ Each settlement had its mission. Contrary to popular belief, Ysleta, not Fort Saint Louis on Matagorda Bay, as will be developed in the study, was the first European settlement on Texas soil. Likewise Corpus Christi de Ysleta, and not San Francisco de los Tejas, was the first Spanish mission of Texas. In the following year, 1683-1684, the El Paso region saw nine or ten additional missions established.⁵

On April 9, 1682, Rene Robert de la Salle, coming from Canada down the Mississippi River landed in the vicinity of the mouth of the river and claimed the land drained by it and its tributaries as a possession of his king, Louis XIV of France. He returned to France to secure the King's permission to establish colonies in that part of the new world. With the request granted, he set out on July 24, 1684, with a fleet of four ships and about four hundred colonists, bound for the mouth of Mississippi. For some unexplained reason, La Salle sailed past his proposed destination. After several unfortunate accidents he entered Matagorda Bay and built a

4 Anna E. Hughes, The Beginnings of Spanish Settlement in the El Paso District, pp. 323-324.

5 Harold Schoen, (Compiler), Monuments Commemorating the Centenary of Texas Independence, p. 102, says nine, while Anna E. Hughes, op. cit., pp. 323-329, says there were ten.

temporary camp on the Garcitas Creek,⁷ which he named Fort Saint Louis. La Salle made three unsuccessful attempts to find his countrymen whom he had left at the mouth of the Illinois River awaiting his return from France. On the fourth journey, La Salle was murdered by members of his own party somewhere near the mouth of the Navasota River in March, 1687.⁸

In 1684, the Spaniards captured one of La Salle's ships, the Saint Francis, off the coast of Hispanola. It was from the French prisoners of the crew that the Spanish officials learned the details concerning the French plans of occupation. As a result of the fears aroused by the encroachments of the French, five maritime expeditions were sent out to locate the French camp, all of which were fruitless. While the search was being made along the coast, the viceroy of New Spain was making plans for land expeditions to search out the invaders.

Three land expeditions from Mexico, each under the command of Alonso de León, penetrated Texas as far as the Rio Solo (Nueces). Later a new viceroy, having read the records of the Spanish expeditions, sent out a fourth expedition under

7 This site is Bolton's location of the camp. Recent investigation places Fort Saint Louis farther inland than the site determined by Bolton. See MSS. by E. W. Cole, Alto, Texas.

8 Cole locates La Salle's death place about two miles southeast of Alto in Cherokee County.

De León.⁹ It was on this journey that Fort Saint Louis was found, and De León with Father Damian Massanet as chaplain first contacted the Tejas Indians. Having established friendly relations with them, Father Massanet promised these Indians that he would return to them and build missions.

Upon his return to Mexico in 1689 De León prepared for the king a report giving a favorable account of the territory and its inhabitants. The viceroy, Count of Galva, called a Junta to assemble on July 5, 1689, to evaluate De León's report. This group unanimously agreed that Father Massanet should return to the land of the Tejas and establish missions; that the supplies needed to establish these missions be furnished at the king's expense.¹⁰

Having accompanied De León on his fourth expedition, Father Massanet maneuvered so that the conversion of the Indians would be entrusted to the religious order of Saint Francis. This was authorized by a royal credula of May 27, 1790,¹¹ which order invested in Father Massanet the power of converting the natives.

Leading a fifth expedition, De León and Father Massanet left Coahuila on March 28, 1690, to begin their work of con-

9 C. E. Castañeda, op. cit., vol. I, pp. 314-316; 318-319; 322-325; 332-334.

10 Ibid, vol. I, p. 313.

11 Carlos E. Castañeda, (translator), Juan de Morfí, History of Texas, vol. I, p. 152.

version in the land of the Tejas. On April 26, 1690, they reached Fort Saint Louis, the ruins of which they destroyed with fire. They then proceeded as far as the first ranchería of the Tejas Indians, where, during the period from May 25 to June 1, 1690, the mission San Francisco de los Tejas was built and dedicated. On June 2, De León began a return journey to Mexico, leaving priests and soldiers in charge of the mission. During June, 1690, Father Jesús María Casaños from the mission San Francisco de los Tejas extended the labors of the priests among the Tejas and established the mission Santísimo Nombre de María.

There yet lingered among the officials in Mexico a suspicion that some of La Salle's men were among the Indians and that they might attempt a new settlement. Because of this fear, on November 16, 1690, the Junta recommended that eight new missions be established in Texas at the expense of the royal treasury. Domingo Terán de los Rios, newly appointed governor of the province of Texas and the adjacent region, was commissioned to execute this order.¹² In May, 1691, in compliance with instructions, Terán, accompanied by fifty soldiers, fourteen missionaries, and seven lay brothers set out to found the new missions. There were to be three of them among the Tejas, four in the country of the

12 Carlos E. Castañeda, op. cit., vol. I, pp. 361, 362.

Cadodachos, and one on the Guadalupe River.¹³

In October Terán visited San Francisco de los Tejas on the Neches. From there he pushed on north and east, going as far as Red River. On his return to Mexico he gave an adverse report of the prospects for Spanish occupation of Texas. As a result of this report the East Texas missions were abandoned by order of the Junta, August, 1693. Thus for the next twenty years, Texas was left in possession of the Indians.

From 1685 to 1712 France was too busily engaged in European activities to attempt further new world settlements. On September 14, 1712, however, a royal charter was issued to Anthony Crozat giving him the trade rights of Louisiana for fifteen years. It was on the advice of Crozat that Antoine de la Mothe Cadillac, governor of Louisiana, sent Louis Juchereau de Saint Denis into Texas on a trading enterprise. The expedition entered Texas in 1713 and halted on the Rio Grande at the mission San Juan Bautista in 1714. Here Saint Denis was detained by the captain of the presidio, Diego Ramón, until a messenger could be sent to Mexico City for instructions from the viceroy concerning what should be done about Saint Denis' entrance into Spanish territory.

The viceroy ordered that the Frenchmen be brought before him. Saint Denis proceeded to Mexico City under guard, and

13 Juan de Morfí, op. cit., vol. I, p. 153.

was taken before the viceroy. His statements to that official alarmed the Spanish Government. Therefore, Espinosa, the fiscal, recommended that the missions of East Texas be reestablished and that an expedition be made to establish five additional missions among the Tejas.

On April 24, 1716, a group with Captain Domingo Ramón as leader set out from the presidio San Juan Bautista headed for the land of the Tejas. After two months the expedition reached those friendly Indians, reestablishing the mission San Francisco de los Tejas, and founding five other missions, as follows: Purísima Concepción, Nuestra Señora de Guadalupe de los Nacogdoches, San José de los Nasones, Nuestra Señora de los Dolores los Ais, and San Miguel de los Adaes.¹⁴

Ramón and the missionaries clamored for more aid in carrying on the work of the missions. It was supplied by Governor Martín de Alarcón, who came to Texas early in 1718, bringing "fifty married soldiers, three master carpenters, a blacksmith, and a stone mason."¹⁵ While Alarcón was in Texas he founded also the presidio of San Antonio de Béjar and the mission San Antonio de Valero. Alarcón became disgusted because of the continual misunderstandings between the military officials and missionaries and resigned the governorship.

In June, 1719, Saint-Denis reentered Texas with a group

14 Juan de Morfí, op. cit., vol. I, p. 187.

14 Ibid., vol. I, p. 190.

of Frenchmen and expelled the Spanish missionaries from the East Texas Missions. As a check to this French incursion, San Miguel de Aguayo was sent to Texas in 1721. The Aguayo expedition was a success and it secured Texas for Spain for a period of about one hundred and fifteen years. It was the last of its kind in Texas.¹⁶

Again there set in a period of lethargy. Bolton characterizes the years from 1731 to 1745 as a time when the province of Texas was on trial. There were no new missions established during this time, he says, and the region suffered heavily from Indian depredations and the continual wranglings of the State and church officials.¹⁷ The years from 1745 to 1762 are characterized by the same authority as a period of expansion in four new regions and as a period of development among the older missions. The renewed missionary activities resulted in the establishment of various new missions: San Francisco Xavier de Horcasitas, San Ildefonso, Nuestra Señora de la Candelaria, Nuestra Señora Del Rosario, Nuestra Señora de la Luz, San Sabá, and San Lorenzo.¹⁸

At intervals between 1745 and 1754 the Spanish officials heard rumors of French traders penetrating into Texas as far

16 Eleanor Claire Buckley, "The Aguayo Expedition into Texas and Louisiana," Southwestern Historical Quarterly, vol. XV, p. 60.

17 H. E. Bolton, Texas in the Middle Eighteenth Century, p.14.

18 Ibid, p. 43.

as the Neches and Trinity Rivers. In 1745 a Frenchman, Joseph Blancpain, was arrested by a Spanish official at the mouth of the Trinity. Further rumors continued to reach the capitol and in April, 1755, Domingo del Rio was sent to investigate the extent of French encroachments in Southeast Texas. In his report Del Rio showed that many Frenchmen had been among the Indians of the lower Trinity River since Blancpain's arrest. In 1756 the presidio San Agustín de Ahumada and the mission Nuestra Señora de la Luz were founded six miles northwest of the present town of Anáhuac. Elaborate plans were made for a settlement of fifty families, but on account of Spanish lethargy, the settlement was never established.

From 1749 to 1755, was a period of conquest and colonization on the lower Rio Grande. This movement was conducted by José de Escandón who had been appointed to carry on the conquest of Colonia del Nuevo Santander, the name by which that region was then known. This renewed activity resulted in the establishment of ranches and settlements on both sides of the river between the present cities of Laredo and Rio Grande City.¹⁹

By a treaty dated November 3, 1762, Louis XV of France ceded Louisiana west of the Mississippi to Charles III of Spain. No longer was Texas a buffer state. This removed Spain's need for maintaining the mission officials who had

19 H. E. Bolton, op. cit., p. 299.

served as a defense and protection against France. There were then within the state seven formal presidios, one military outpost, twenty-one missions and four visitas,²⁰ though in 1716, when the French menace loomed greatest, there had been only six missions in Texas. For the upkeep of these establishments vast sums were spent each year from the royal treasury.²¹ The Spanish king therefore desired a reformation of the frontier defenses and a curtailment of this heavy expense. As a consequence, the Marqués of Rubí, commissioned by a royal decree of 1765, inspected the frontier of new Spain from California to Texas. Rubí, in his official report, New Regulations of the Presidios, characterizes the missions Nuestra Señora de Guadalupe, Nuestra Señora de los Ais, San Miguel de los Adaes, and Nuestra Señora de la Luz as useless, and recommended that they be extinguished.²²

The recommendations issued by the Marqués of Rubí were put into effect by Governor Baron de Ripperdá who came to Texas in 1773 to supervise personally the work of the transference of the settlers from the presidio of Adaes and the missions in East Texas. These settlers were transferred to

20 A visita is a mission without a resident missionary but is visited regularly by a priest from a mission nearby.

21 Carlos E. Castañeda, op. cit., vol. IV, p. 44.

22 Juan de Morfí, op. cit., vol. I, p. 105.

San Antonio and given land for homes, fields and pastures for their livestock. With this enforced abandonment and because of official neglect and Indian depredations, the missions were deserted one by one until at the beginning of 1774, there were in all East and Central Texas, only seven missions under the protection of three presidios. They were: San Antonio de Valero, San José de Aguayo, Espíritu Santo de Zúñiga, Nuestra Señora de la Purísima Concepción de Acuna, San Francisco de la Espada, San Juan Capistrano, and Nuestra Señora del Rosario.²³

At the time when most of the missions had ceased to exist, and those remaining were near dissolution, a new one was established for the Karankawa tribes. The original site of this mission, Nuestra Señora del Refugio, was at the juncture of the Guadalupe and San Antonio Rivers, where it existed for two years. In 1795 it was removed to Cópano Bay where the mission officials were instructed to watch over illicit shipping activities.²⁴

There were in Eastern and Central Texas in 1793, therefore, eight missions. They had a population of four hundred and sixty-seven souls under the protection of the presidios San Antonio de Béjar and de la Bahía del Espíritu. The

23 Edward W. Heusinger, op. cit., pp. 183-186. No information can be found concerning the missions in the El Paso and Laredo regions.

24 Ibid, pp. 175-176.

annual upkeep of these establishments was an approximate cost of one hundred thousand pesos a year; yet in spite of this drain upon the royal treasury it is recorded that the Spanish king did not receive one cent in return.²⁵

In light of this fact it is easily understood why on April 10, 1794, the Commandant general of the Internal Provinces issued an order that all the Texas missions which had been in existence for a period of ten years or more were to be turned over to the secular clergy. This decree meant that the lands and mission property, except that needed for community purposes or future expansion, were to be equally divided among the inhabitants of the mission pueblo. It was further decreed that the Indians were to enjoy all the civic rights enjoyed by the Spaniards, and that no Indian was allowed to mortgage or endanger the permanent possession of this newly acquired property.²⁶ By this act of the State the Indians were suddenly deprived of their greatest blessing, the moral and civic support of the kindly padres.²⁷

This decree of 1794, which meant the virtual secularization of the missions, included every one in Texas except Nuestra Senora del Refugio. This single mission existed

25 Carlos E. Castaneda, op. cit., vol. IV, p. 44.

26 Edward W. Heusinger, op. cit., pp. 178-179.

27 Ibid, pp. 178-179.

officially until September 13, 1813, when its secularization also was ordered by a decree of the Spanish Cortes. Thus came to an end the beneficent services of the mission system which brought to this state the first influences of a Christian civilization. The mission era in Texas had passed, but not until it had paved the way for a modern era.

What did the missions of Texas accomplish? Nothing, answers the skeptic. The historian, however, although conscious of the many defects of the system, realizes the importance of the joint activity of the State and the Church in Texas history. It is true that the cruelties inflicted by the soldiers often caused desertions by the Indians,²⁸ and that there were constant quarrels between the missionaries and secular authorities because of the "imperfect definition and distribution of authority",²⁹ yet probably the factor which explains in large part the lack of genuine success was the motive of Spanish officialdom. They felt more keenly the political and economic desire to colonize the country than they did the urge to save the souls of the Indians. Consequently, with this purpose in view the missions were poorly supported by the Spanish government.³⁰

Despite these apparent weaknesses, according to one

28 Dudley G. Wooten, A Complete History of Texas, p. 48.

29 H. E. Bolton, op. cit., p. 13.

30 J. M. Dawson, The Spiritual Conquest of the Southwest, p. 58.

sympathetic critic, by "no standards can it be said that the Texas missions failed. Temporally and spiritually they succeeded admirably . . . They accomplished their task well and unselfishly held high the torch of civilization."³¹ They also made it easier for the coming of the Anglo-Saxon civilization, inasmuch as Spain had paved the way. It is well known, too, that

a certain amount of substance and energy must always be wasted in forcing civilization into any unbroken wilderness. Each new country has its peculiar difficulties, which only experience can teach how to overcome. Paths must be traced, mountains and valleys traversed, boundaries searched out, and coasts and rivers explored; and these things are seldom accomplished without the lavish expenditure of men and means.³²

Such was the character of the achievements of the missionaries in Texas. These were lessons of value that the world learned as a result of the Spanish occupation during the mission era.

The mission was designed as a frontier institution and its passing was a natural exodus. The log cabin, the covered wagon, and the wooden plow were temporary, yet they paved the way for our modern era. "So were the missions the forerunners of a civilization in Texas under whose benevolent protection flourished for the first time agriculture, indus-

31 C. E. Castaneda, op. cit., vol. IV, p. 3.

32 Robert Carlton Clark, "The Beginnings of Texas", The Quarterly of the Texas State Historical Association, vol. V, p. 201.

try, and the arts."³³

33 C. E. Castañeda, "Pioneers In Sackcloth", Preliminary Studies of the Texas Catholic Historical Society, vol. III, no. 5, p. 7.

CHAPTER III

THE SPANISH MISSIONS OF TEXAS

Corpus Christi de la Ysleta

The first mission in Texas was Corpus Christi de la Ysleta founded in 1680 for the benefit of the Tiguas Indians who were refugees from the Pueblo Revolts which occurred in the vicinity of Santa Fe, New Mexico.¹ It was established by Don Antonio Otermín and Fray Francisco Ayeta at the site of the present town of Ysleta.² Shortly after its establishment the mission was renamed Corpus Christi de los Tiguas.³ According to the report of Bishop Pedro Tamarón of Durango, who made a visitation of his diocese in 1760, there were at the mission at that time one resident missionary, eighty-five families of Piro Indians with 429 persons, and eighteen Spanish families with 131 persons. Strange to relate, however, there was not one Tiguas Indian. Bishop Tamarón stated that the church was thirty-six varas long and five and a

1 Anna E. Hughes, The Beginnings of Spanish Settlement in the El Paso District, vol. I, p. 324.

2 Harold Schoen, (Compiler), Monuments Commemorating the Centenary of Texas Independence, p. 196.

3 Charles Matton Brooks, Texas Missions; Their Romance and Architecture, p. 77.

half wide, and that the mission lands were rich, well cultivated, and irrigated.⁴

In 1884, the mission again was renamed, being called Señora del Carmen. On May 15, 1907, the existing buildings were destroyed by fire, but upon their foundation has been erected a modern Church.⁵

Nuestra Señora del Socorro

The mission Nuestra Señora del Socorro, at Socorro near El Paso, was established for the Piros, a few Thanos, and Gemex Indians⁶ in 1681 or 1682 by Don Antonio Otermín and Father Francisco Ayeta for the refugees of the Pueblo Revolts in the vicinity of Santa Fe, New Mexico.⁷ According to the report of Bishop Tamarón of Durango, in 1760, the mission was composed of forty-six Zuma families with 182 persons. Nearby was a small settlement, Tiburcio, made up of eighty-two families with four hundred and twenty persons, and the lands of the mission were rich, well cultivated, and irrigated.⁸

4 Carlos E. Castañeda, Our Catholic Heritage in Texas, 1519-1936, vol. III, p. 235.

5 Charles Matton Brooks, op. cit., p. 77.

6 Harold Schoen, op. cit., p. 125.

7 Anna E. Hughes, op. cit., p. 324, 329.

8 Carlos E. Castañeda, op. cit., vol. III, p. 235.

San Lorenzo

The mission and pueblo of San Lorenzo were established at the site of present-day El Paso in 1682 by Don Antonio de Otermín and Father Francisco Ayeta.⁹ This pueblo was the retreat of the Spanish refugees from Santa Fe, New Mexico.

According to Colonel Pedro de Rivera, commissioned to inspect the presidios of Texas in 1726, the pueblo and mission San Lorenzo were located on the Texas side of the Rio Grande.¹⁰ In 1760, there were thirty Spanish families and twenty-one Indian families living at the mission. In 1766, Don Nicolás de la Fora, an engineer who accompanied the Marqués of Rubí, reported that in San Lorenzo were the Zuma Indians and several Spanish families. He also stated that the lands were well cultivated and that the people made excellent wine from the grapes, and even better brandy. Because they used their lands for grapes and other fruits, they sometimes did not raise enough corn for their subsistence.¹¹

San Antonio de Senecú

The mission San Antonio de Senecú was established in

9 Harold Schoen, op. cit., p. 137.

10 C. E. Castañeda, op. cit., vol. I, p. 276.

11 Ibid, p. 277.

1682 by Don Antonio de Otermín and Father Francisco Ayeta for the Indian refugees from the vicinity of Santa Fe, New Mexico. It was located approximately two miles northwest of Ysleta.¹² The Indians for whom this mission was built were the Piro and Tampiros. In 1760, there were at this mission one hundred and eleven families of Piro Indians; eighteen families of Zuma Indians and thirty-nine Spanish families.¹³

San Francisco de los Julimes

In 1683 several deputations of Indian tribes from La Junta, "as the junction of the Conchos and Rio Grande was called",¹⁴ appeared before the governor, Domínguez Mendoza, and Fray Nicolás López at El Paso to request that missionaries go among their people. The leader of these petitioners was a Jumano Indian, Juan Sabeata, who had become a Christian at Farral, Mexico.¹⁵ Fray López became interested in these Indians and resorted to a clever ruse to test their sincerity. He told them that they could not very well say mass without a church. The leader then took the measurements of the church at El Paso and sent them back to his

12 Harold Schoen, op. cit., p. 142.

13 Carlos E. Castañeda, op. cit., vol. III, p. 234.

14 H. E. Bolton, The Colonization of North America, p. 245.

15 Carlos E. Castañeda, op. cit., vol. I, p. 269.

people. Within twenty days a group of about sixty Indians returned to report that a church was built.¹⁶

Fray López, convinced of the sincerity of the Indians, set out for the church accompanied by Fathers Antonio Acevedo and Juan de Zavaleta. After thirteen days of travel, they found a commodious edifice which was equipped with an altar the size of the one in the El Paso church.¹⁷

This mission, named San Francisco de los Julimes, was formally dedicated June 12, 1684, by Fray Nicolás López and Domínguez Mendoza for the Julimes and Conchos Indians at or near the site of the present town of Presidio.¹⁸

Apostol Santiago

The second mission built according to the specifications of the El Paso church by the Indians of the La Junta area was Apostol Santiago. It was formally dedicated June 12, 1684, by Don Juan Domínguez Mendoza and Fray Nicolás López for the Julimes and Jumano Indians.¹⁹ It was at this mission on the date of establishment that Mendoza took formal possession of the La Junta country for the Spanish King.

16 Anna E. Hughes, op. cit., p. 331.

17 Ibid., p. 332.

18 Carlos E. Castañeda, op. cit., vol. I, p. 272.

19 Ibid., vol. I, pp. 272-273.

Apostol Santiago was located four miles east of Presidio.²⁰

San Clemente

The mission San Clemente was established March 16, 1684, by Mendoza and Fray López on the Conchos River at its juncture with the Colorado, about fifteen miles south-east of the present town of Ballinger.²¹ This was a temporary mission built while the Mendoza expedition was camped, from March 15 until May 1, 1684. During that time mass was celebrated every day in a rough two-story church constructed hastily to accommodate the party. Many Indians were baptized here. When the expedition moved on Mendoza and Fray López promised that they would return and establish permanent missions for the Indians. If they did so, however, there is no available record of it.²²

San Cristóbal

The mission San Cristóbal was established four or five miles north of present-day Presidio by Don Juan Domínguez Mendoza and Fray Nicolás López in 1683-1684, for work among the Apaches, Faraones and other Indians.²³

20 Harold Schoen, op. cit., p. 128.

21 Ibid, p. 145.

22 Carlos E. Castañeda, op. cit., vol. I, pp. 324-326.

23 Harold Schoen, op. cit., p. 102.

On a visit to the mission in December, 1747, Captain Joseph Idoyaga found forty-nine families. They raised corn, wheat, and pumpkins. Nevertheless, at times, because of the scarcity of food, the Indians had to resort to the chase.²⁴

San Pedro Alcántara

Like the mission San Cristóbal, that of San Pedro Alcántara was founded for the purpose of civilizing and christianizing the Apaches, Natages, Faraones, and other related Indian tribes. It was established in 1683-1684 by Don Juan Domínguez Mendoza and Fray Nicolás López near the site of present day Presidio.²⁵ Little is known of its history and the date of its destruction is not known.

San Antonio de los Puliques

The mission San Antonio de los Puliques was established by Domínguez Mendoza and Fray Nicolás López in 1683-1684 for the Puliques and Tocalcome Indians. On November 29, 1747, Captain Joseph Idoyaga and his soldiers found living around the mission which had been abandoned, thirty-six families of Cíbolos and twenty families of Pescados Indians. Idoyaga urged the chief of the Pescados

24 Carlos E. Castañeda, op. cit., vol. III, p. 225.

25 Harold Schoen, op. cit., p. 102.

to rebuild a mission, but he refused to do so.

In December, 1747, Governor Rábago y Terán crossed into Texas near present Presidio. About half a league from the crossing he saw the walls of a house in ruins. Upon inquiry, Terán was told that the ruin was an old mission, San Antonio de los Puliques, built for the Tapalcome Nation. This mission was in the vicinity of present-day Presidio.²⁶

Santa María La Redonda

When Mendoza and Fray López were conquering the La Junta country for the Spanish king in 1683-1684, they established missions for the Indian Nations upon request. The mission Santa María La Redonda was established by Fray López in 1684 for the purpose of civilizing and christianizing the Natages, Faraones, Puliques, and other related tribes. This mission, according to the Historical Committee of the Texas Centennial Celebrations, was in the vicinity of Presidio.²⁷

The Mission of Cíbolos

The mission and pueblo of Cíbolos, so far as historical details are concerned, are not much more than names.

26 Carlos E. Castañeda, op. cit., vol. III, pp. 217-225.

27 Harold Schoen, op. cit., p. 102.

According to Castañeda, this mission, in the vicinity of present Shafter on Cíbolo Creek, was once under the care of Father Gregario Osorio. On December 5, 1747, the place was visited by Captain Joseph Idoyaga and his soldiers. As they viewed the ruins of the mission and pueblo, some of the Indians who accompanied the expedition explained that the mission was deserted because of Apache hostilities. According to this same author, the mission of Cíbolos might be the same as mission Santa Mariá La Redonda, established by Mendoza and Fray Nicolás López in 1683-1684.²⁸

San Francisco de los Tejas ✓

The mission San Francisco de los Tejas, the first to be established in eastern Texas, was founded in 1690 by Alonso de León and Father Damain Massanet for the Tejas Indians in fulfillment of a promise Father Massanet had made on a previous visit. On May 22, 1690, the De León expedition reached the first ranchería of the Tejas near the Neches River. They were cordially welcomed by the Indians who proved their sincerity by helping the Spaniards build the mission. The edifice was completed and officially blessed, June 1, 1690. At this time a governor was selected from among the Indians, and Father Fray Miguel de Fontcuberta, Fray Antonio Borday, and Fray Francisco de Jesús Mariá

²⁸ Carlos E. Castañeda, op. cit., vol. III, p. 226.

Casañas were left in charge of the establishment with three soldiers to guard them.

The mission was a failure because the churchmen could not get the proper supplies from Mexico; the Indians would not live in the pueblo, and for two successive years the crops were ruined by flood and drought. The chief, who had been elected governor and who was to be an example to the other Indians, soon became surly and untractable. The missionaries became discouraged and some of them deserted.

In a report to the viceroy, Father Massanet enumerated ten reasons why the missions should be abandoned or a new policy adopted. On August 30, 1693, the Junta General ordered the missionaries to retire from East Texas. It was not this order but the verification of a plot to massacre the Spaniards that forced the missionaries to leave. On the night of October 25, 1693, after having buried the most prized possessions and having burned the mission buildings, the churchmen and soldiers slipped away from mission San Francisco de los Tejas.

As a result of the fears of French invasion, the mission San Francisco de los Tejas was reestablished four leagues farther inland than the original site. This newly established mission was christened Nuestra Padre San Francisco de los Tejas by Captain Domingo Ramón and Father Ysidoro Felix de Espinosa on July 5, 1716.²⁹

29 C. E. Castañeda, op. cit., vol. I, pp. 57-58.

Father Fray Francisco was appointed minister of the mission and Father Fray Manuel Castellanos was left to look after the welfare of the soldiers. The Indians evidently did not respond to the labor of the friars, because in October 1718, Governor Martín de Alarcón visited this mission and urged the Indians to form a pueblo. This they refused to do. Also investigation of the records disclosed that only twenty baptisms had been performed.³⁰ In 1719, the mission Nuestra Padre San Francisco de los Tejas was abandoned, upon receipt of news of an attack by the French upon the presidio and mission of Los Adaes.

During the next two years there were no missionary activities in East Texas. On August 5, 1721, the abandoned mission was reestablished and rechristened San Francisco de los Neches by the Marqués of Aguayo and Father Ysidoro Felix de Espinosa. Very little is known of the history of this mission other than an account given by General Pedro de Rivera, a visitador of the province in 1730. According to his report there was not an Indian at San Francisco de los Neches and there appeared little hope of any returning.³¹

This mission was left unprotected in 1729, when the presidio Nuestra Señora de los Dolores de los Tejas was suppressed. The mission Fathers petitioned the viceroy for

30 C. E. Castañeda, op. cit., vol. I, pp. 102-103.

31 Edward W. Heusinger, op. cit., p. 112.

permission to move to a place where their labors would be more effective and where they would be under the protection of a presidio. The petition received viceregal sanction in October, 1729.

On or before July 27, 1730, the mission San Francisco de los Neches was reestablished on the banks of the Colorado River at or near present-day Austin for the Indians removed from East Texas. It was believed by Father Fray Miguel Sevillano that the river would furnish water for the irrigation of the mission fields. For some unknown reason, on July 27, 1730, Father Sevillano petitioned the viceroy for permission to move the mission to the San Antonio River. This permission was granted on September 22, 1730, and the mission was established at its new site March 5, 1731,³² and christened San Francisco de la Espada.

Santísimo Nombre de María

The missionaries of San Francisco de los Tejas desired to increase the scope of their efforts in christianizing and civilizing the Tejas Indians. As a result of these interests the second mission of the eastern interior of Texas was brought into being. This mission, Santísimo Nombre de María was established in June, 1690, by Father Jesús María Casañas. It was located on the Neches River about five

32 Carlos E. Castañeda, op. cit., vol. II, pp. 239-240.

miles from San Francisco de los Tejas.

Because they were so few in number and as a result of linguistic difficulties the missionaries had little effect on the Indians. The work was not totally void, however, as many Indians, including Xinesi, the head of the Hasinai Confederacy,³³ were converted to christianity.

On December 30, 1691, Terán's expedition of inspection arrived at Santísimo Nombre de María where it remained for four days. Soon after Terán's departure, the mission was destroyed by a flood, and the priests retired to San Francisco de los Tejas.³⁴

San Francisco Solano

The mission San Francisco Solano was established on the southern bank of the Rio Grande, December 16, 1699, by Father Antonio y Olivares for the benefit of the Xarames, the Siabanes, the Payoyuanes, the Pasanac, and Siguan tribes of Indians. Due to an insufficiency of water,³⁵ it was moved to La Cienega, Mexico, in 1703. Within five years the mission again was removed to San Ildefonso, Mexico, where it remained in existence until 1710. Then it was

33 Robert Carlton Clark, "The Beginnings of Texas", The Quarterly of the Texas State Historical Association, vol. V, p. 193.

34 Carlos E. Castañeda, op. cit., vol. I, pp. 370-372.

35 Frederick C. Chabot, Indians and Missions, p. 14.

moved back to the Rio Grande, where it was called Señor San José.³⁶

According to some historians, mission San Francisco Solano retained its original name through all its reestablishments. In 1716, Father Olivares asked permission of the viceroy to move his mission to the San Antonio River where it would be reestablished under the name of San Antonio de Padua. This petition received viceregal sanction, and by December 7, 1716, the mission San Antonio de Padua was officially recognized. In 1718, missions San Francisco Solano and San Antonio de Padua merged to form San Antonio de Valero.³⁷

Nuestra Señora de la Purísima Concepción

The mission Nuestra Señora de la Purísima Concepción was founded July 7, 1716, by Captain Domingo Ramón and Father Ysidora Felix de Espinosa in the chief village of the Hainai Indians in Eastern Texas, six miles south of Douglas in Nacogdoches County.³⁸ The site was selected for

36 Edward W. Heusinger, op. cit., p. 184, f. n.

37 Frederick C. Chabot, op. cit., pp. 4-5.

38 Harold Schoen, (compiler) Monuments Commemorating the Centenary of Texas Independence, p. 134. The location of this mission as given by Bolton and Schoen is disputed by some historians. See R. B. Blake, Southwestern Historical Quarterly, vol. XXXXI, pp. 212-224.

the establishment because of the many prosperous rancherías in that vicinity. It has been called by different names including these: Nuestra Señora de la Concepción, La Purísima de los Hasinai, and Nuestra Señora de la Purísima Concepción de los Ainais.

In October, 1718, Governor Martín de Alarcón visited mission Concepción, and was much pleased with the reception given him by the Indians who showered him with gifts. During his visit of thirteen days a most peculiar ceremony occurred: the Hainai Indians adopted Governor Alarcón as a member of their tribe. During his visit three children were baptized, which made a total of sixty-two baptisms that had been performed at this mission since its establishment two years before.³⁹ On June 19, 1719, the French attacked the mission at Los Adaes further to the east of Concepcion. As the missionaries and soldiers from Los Adaes fled westward each mission in East Texas, including Nuestra Señora de la Purísima Concepción, was abandoned.

This mission suffered least from the forced abandonment of 1719, and on August 8, 1721, it was reestablished by the Marqués de San Miguel de Aguayo and Father Antonio Margil de Jesus. Yet it was never prosperous, nor would the Indians respond to the labors of the priests. In 1729, when the presidio Nuestra Señora de los Dolores de los Tejas was

39 Carlos E. Castañeda, op. cit., vol. II, pp. 59, 103-104.

suppressed, the mission was left unprotected.

In 1730, the mission Nuestra Señora de la Concepción, like the mission San Francisco de los Neches, was moved with its East Texas Indians to the banks of the Colorado River. It, too, was removed again to the San Antonio River along with San Francisco de los Neches, and reestablished as mission Nuestra Señora de la Purísima Concepción de Acuna by which latter name it is now known.

Nuestra Señora de Guadalupe

At the site of present-day Nacogdoches, there was established on July 9, 1716, for the Nacogdoches and Nacoa Indians, the mission Nuestra Señora de Guadalupe. During the ceremony of establishment, conducted by Captain Domingo Ramón and Father Antonio Margil de Jesús, the mission was designated as the headquarters of the friars from the College of Zacatecas. Father Margil assumed possession of the lands, and was appointed mission minister. A governor was appointed for the Indians and other officials of the pueblo were elected.

The beginning of this mission appeared successful. The Indian men were given all the materials necessary for the establishment of a permanent settlement while the women in the pueblo gave it an air of permanency. On November 4, 1718, Martín de Alarcón and Father Espinosa arrived at Nuestra Señora de Guadalupe with supplies and reënforce-

ments. Alarcón learned through a study of the records, that twenty-seven baptisms had been performed since its establishment.⁴⁰ In 1719, this mission was abandoned along with the other East Texas missions because of French incursions into Texas.

Nuestra Señora de Guadalupe was completely destroyed during the abandonment, but it was officially reestablished on August 17, 1721, by Marqués Aguayo and Father Margil de Jesús. At this time there were three hundred and ninety Indians present. A governor was chosen for the Indians who were urged to live in a pueblo.⁴¹

The mission never seemed to have prospered spiritually. In 1749, Father Ciprián, Guardian of the College of Zacatecas, visited it and in his report stated that there were few if any tangible results. In twenty-eight years only a few small children had been baptized. There were five or six hundred Indians, who though refusing to live in the pueblo frequently suffered from epidemics of smallpox and measles. To minister to the sick the one missionary had to travel over an area of twenty-two miles.⁴²

A picture of this mission is revealed through the words of Father Gaspar José de Solís of the College of

40 Carlos E. Castañeda, op. cit., vol. II, pp. 59,105.

41 Ibid., vol. II, pp. 156-157.

42 Ibid., vol. III, pp. 125-126.

Zacatecas, when he made his visitation in 1768. The buildings, he said, showed signs of decay. While no Indians resided in the mission or pueblo, they usually came in on Sundays and feast days. The fields were poorly cultivated and there were only eighty sheep, thirty oxen, fifty cows and a few other animals. There had been twelve baptisms, eight burials, and five marriages since 1721.⁴³

When the Marqués of Rubí made his tour of inspection, he recommended in 1772, that this mission be abandoned. Consequently, Governor Ripperdá was ordered to suppress it. Following its abandonment in the Summer of 1773 the Spaniards living therein were transferred to San Antonio.⁴⁴

San José de los Nazonis

On July 10, 1716, Captain Domingo Ramón and Father Ysidoro Felix de Espinosa established two and five-tenths miles from the present town of Cushing, Texas, the mission San José de los Nazonis for the benefit of the Nazoni and Nadaco Indians. Father Espinosa chose the site, and the Indians began at once the construction of log houses for the church and a home for the priests. A governor for the

43 Reverend Peter P. Forrestal, "The Solis Diary of 1767", The Preliminary Studies of the Texas Catholic Historical Association, vol. I, number VI, pp. 35-36.

44 Carlos E. Castañeda, op. cit., vol. III, pp. 251, 295, 299.

pueblo was appointed: the alcaldes and regidores were chosen; and many gifts were distributed among the Indians on the date of the official establishment.⁴⁵ This mission struggled along until 1719, when due to fears aroused by the French incursion into Texas it was abandoned and the church Fathers fled to San Antonio.

The buildings of this mission were completely destroyed during the years of the abandonment. On August 13, 1721, however, it was reestablished by Marqués Aguayo and Father Espinosa. During the ceremony the lands were given to the Indians. A governor was elected for the Indian pueblo. Three hundred Indians were given Spanish clothing, and then urged to live in a pueblo. The Marqués departed on August 14, 1721, leaving Father Benito Sanchez of the College of Querétara in charge of the mission.⁴⁶ In 1730, a visitador, General Pedro de Rivera, was sent to the province of Texas and according to his report there were no Indians at this mission.⁴⁷

In 1729, the Presidio Nuestra Señora de los Dolores de los Tejas was suppressed and San José de los Nazonis was left without military protection. The mission Fathers

45 Carlos E. Castañeda, op. cit., vol. II, p. 60.

46 Juan de Morfi, History of Texas, vol. I, p. 113.

47 Edward W. Heusinger, op. cit., p. 112.

petitioned the viceroy for permission to move the establishment and the Indians to a more desirable location. This request was granted, and by July 27, 1730, the mission San José de los Nazonos was reestablished on the Colorado River⁴⁸ at or near present-day Austin.⁴⁹ For some unknown reason, unless it was the lack of sufficient water for irrigation, the priests again asked for a transfer of the mission, this time to the San Antonio River. The proposed transfer received viceregal sanction, and on March 5, 1731, the mission was reestablished as San Juan Capistrano near the present city of San Antonio.

San Miguel de Linares de los Adaes

The mission San Miguel de Linares de los Adaes was established on or near the present site of Robeline, Louisiana, in the vicinity of Natchitoches in the Fall of 1716 for the Indians of the Adaes Nation by Captain Ramón and Father Margil de Jesús. It was built to prevent the spread of French influence. In the Indian pueblo Ramón appointed a governor and a captain-general was selected. With this organization and by means of the soldiers who had been left for protection of the mission, the missionaries

48 Carlos E. Castañeda, op. cit., vol. II, pp. 239-240.

49 Harold Schoen, op. cit., p. 121.

were expected to control the frontier for Spain.⁵⁰

Little is known concerning the early history of this establishment, but it evidently was not successful. When Governor Alarcón visited the mission on November 6, 1718, he found through the records that only twenty-seven baptisms had been performed.

On June 19, 1719, the French raided the mission of San Miguel de Linares. The two inhabitants of the mission at that time were captured, the prized possessions of the mission sacked, and the livestock stampeded. Captain Ramón, the women, and a few soldiers at the presidio, fled. But Fathers Espinosa and Margil remained three months longer, until it became apparent that they were to receive no aid. Then they, too, hastened to the mission San Antonio de Valero.⁵¹

During the forced abandonment the mission was completely destroyed. On September 29, 1721, however, the Marqués Aguayo and Father Margil reestablished it near its former site. Although the Indians would not congregate at once they promised to do so in the early Spring.⁵²

The mission was never successful spiritually. In

50 C. E. Castañeda, op. cit., vol. II, pp. 66-67.

51 Edward W. Heusinger, op. cit., pp. 85-86.

52 Carlos E. Castañeda, op. cit., vol. II, pp. 142, 145.

1730, General Pedro de Rivera was sent to inspect the province of Texas. According to his report, there was not a single Indian at the mission. In 1749 when Father Chiprián made his report to the General of the Franciscans, there were a few old Indians at the establishment, but most of the Adaes were on rancherías. About four hundred Adaes came to the mission, but they would not congregate into a pueblo.⁵³

According to the report of Father Gaspar José Solís, who made a visitation to this mission in 1767, the establishment was in a state of decay. The Indians were daily growing more insolent, and they had stolen all the livestock except a few emaciated cows and horses. The Indians came only when they were sick or hungry.⁵⁴

San Miguel de Linares de los Adaes, the foremost mission on the Texas frontier, was abandoned in 1773, following the recommendations of the Marqués of Rubí. At the same time the presidio of Los Adaes was suppressed and the families were sent to San Antonio, where they would be under the protection of Presidio San Antonio de Béjar.

Nuestra Señora de los Dolores de los Ais

The mission Nuestra Señora de los Dolores de los Ais

53 Carlos E. Castañeda, op. cit., vol. III, p. 127.

54 Reverend Peter Forrestal, op. cit., p. 32.

was established in the Fall of 1716 by Captain Domingo Ramón and Father Antonio Margil de Jesús for the Ais Indians⁵⁵ about five-tenths of a mile from present-day San Augustine.⁵⁶ When Ramón and Father Margil reached the land of the Ais Indians most of the tribe were out hunting or gathering their scattered crops. Those present requested a mission and treated the Spaniards friendly, but they refused to be congregated into a pueblo, even though on the day of the formal establishment the governor was appointed.⁵⁷

The work did not proceed well. The Ais were a despicable people, lazy, and given to drunkenness. They would not work, but ate everything the missionaries raised or could secure.⁵⁸ This mission had little or no success from its beginning, and in 1719, when the French attacked the mission San Miguel de Linares de los Adaes, it was abandoned.

During the forced abandonment between the years 1719-1721, the mission was destroyed. On August 21, 1721, however, it was reestablished by the Marqués of Aguayo and

55 Carlos E. Castañeda, op. cit., vol. II, p. 67.

56 Harold Schoen, op. cit., p. 132.

57 Carlos E. Castañeda, op. cit., vol. II, p. 68.

58 Juan de Morfí, op. cit., vol. I, p. 81.

Father Margil not far from its original location. During the ceremony of reestablishment the land and articles of clothing were given to the Ais Indians; a governor was appointed for the pueblo, and the mission placed in the care of Father José Albadadejo.⁵⁹

In 1730 Nuestra Señora de los Dolores de los Ais was inspected by General Pedro de Rivera, visitador for the province of Texas. According to his report, there was a small ranchería of the Ais but not a single convert.⁶⁰ In 1749, Father Chiprián submitted to the Franciscan headquarters a report stating that the three hundred Indians were scattered, and indifferent to the Church's teaching.⁶¹

In May of 1754, an effort was made to suppress the mission Dolores, but the plan never received viceregal sanction. In 1768 Father Gaspar José Solís reported the condition at Nuestra Señora de los Ais as miserable. The Indians were indifferent; yet they appeared at the mission on feast days and Sundays. He said that, stealing constantly, they had almost depleted the supply of cattle and horses. The stolen goods they traded to the French for

59 Juan de Morfí, op. cit., vol. I, p. 214.

60 Edward W. Heusinger, op. cit., p. 111.

61 Carlos E. Castañeda, op. cit., vol. III, pp. 126-127.

paint, bullets, and wine.⁶²

After picturing the mission as a place where two holy men hoped and prayed for the conversion of Indians who never appeared for that purpose, the Marqués of Rubí in 1772 recommended that the mission de los Dolores de los Ais be abandoned.⁶³ In the Summer of 1773, the mission was abandoned and the inhabitants of the mission were moved to San Antonio.

Stones taken from the ruins of this mission supplied much of the building materials for present-day houses of San Augustine.⁶⁴

San Antonio de Padua

In 1716 Father Antonio de San Buenaventura y Olivares, who founded the mission San Francisco Solano, petitioned the viceroy for permission to establish a mission near the San Antonio River. To this establishment he wanted to bring his Neophytes, the Xarames, that they might aid him in instructing the Indians of the proposed new mission, in agriculture. The Fiscal approved the founding of the

62 Reverend Peter P. Forrestal, "The Solis Diary of 1767", Preliminary Studies of the Texas Catholic Historical Association, vol. I, number VI, pp. 33-34.

63 Carlos E. Castañeda, op. cit., vol. IV, pp. 292, 295.

64 Charles Matton Brooks, Texas Missions; Their Romance and Architecture, p. 136, n. 3.

mission and it was begun on December 7, 1716. This mission, according to plans, was to have been christened San Antonio de Padua, but when established in 1718 it became⁶⁵ the mission San Antonio de Valero.

San Antonio de Valero

The mission San Antonio de Valero, or the reestablished San Antonio de Padua, was founded May 1, 1718, by the Marqués of Aguayo and Father Antonio de San Buenaventura y Olivares for the Jarame, Payaya, and Pamaya Indians, along with the others transferred from mission San Francisco Solano.⁶⁶

The mission and its Indian pueblo were originally located on the west side of the San Antonio River. In 1718 it was removed to the east side of the river, and in 1724 it was removed to its present location in present-day San Antonio.⁶⁷

The mission San Antonio de Valero was successful and prosperous from the beginning. By the Spring of 1719 the mission and pueblo seemed to have everything needed for a steady growth. The lands were well irrigated and good for

65 Frederick C. Chabot, The Alamo, Altar of Texas Liberty, pp. 4-5.

66 Ibid, pp. 5, 6.

67 Ibid, p. 6.

farming. Also there was sufficient land for grazing the livestock.⁶⁸ The mission San Francisco Xavier was merged in 1726 with San Antonio de Valero.⁶⁹ The mission population never exceeded three hundred.⁷⁰ Yet during the years 1718 to 1761, 1,972 persons were baptized and 454 were married; then in 1778 the mission was almost deserted.⁷¹ Yet it remained in active service until 1785. Later it became a Spanish pueblo known as Señor San José y Santiago del Alamo.⁷² In 1793 the mission records were transferred to the archives of the villa of San Fernando. In May, 1793, the lands were divided among the inhabitants transferred from the abandoned Los Adaes of East Texas and among the Indians of the mission.⁷³ The abandoned mission San Antonio de Valero was the site of the famous battle of the Alamo of the Texas Revolution for Independence.

This mission has been restored through the efforts of the Government of the United States, the State of Texas, and the Daughters of the Republic of Texas. The first

68 Carlos E. Castañeda, op. cit., vol. II, pp. 96, 112.

69 Charles Matton Brooks, op. cit., p. 137, n. 13.

70 Edward W. Heusinger, op. cit., p. 80.

71 Juan de Morfí, op. cit., vol. I, p. 94.

72 Edward W. Heusinger, op. cit., p. 184.

73 Frederick C. Chabot, Indians and Missions, p. 25.

repairs were made by the United States Government in order that the building might be used as a government warehouse.⁷⁴ On May 16, 1883, the Alamo Church was bought by the State of Texas; then on February 10, 1904, the old monastery was purchased by the State. The care and custody of this property has been given to the Daughters of the Republic of Texas, "to be maintained by them in good order and repair, without charge to the State, as a sacred memorial."⁷⁵

One of the most important projects of the Commission of Control for the Centennial of Texas Independence was to purchase the land on which the Alamo is located and to make the necessary improvements and repairs to the building.⁷⁶

San José y San Miguel de Aguayo

The mission San José y San Miguel de Aguaya was established February 23, 1720, by Father Anthony Margil de Jesús for the benefit of the Pamosos, Suliejames, and Pastias Indians.⁷⁷ The present church, however, was not completed until 1778.⁷⁸ Very little is known of the early

74 Harold Schoen, op. cit., p. 41.

75 Edward W. Heusinger, op. cit., p. 83.

76 Harold Schoen, op. cit., p. 41.

77 Wilma Madlem, San Jose, Its Legend, Lore, and History, p. 2.

78 Father John Ilg, San Jose, Queen of the Missions, p. 7.

activities of the mission, because the first records kept by the Franciscan Fathers have never been found.⁷⁹ Apparently, however, the early endeavors of the missionaries must have been fruitful; for according to the report of Governor Jacinto de Barrios, May 28, 1758, there had been 964 baptisms, and 466 christian burials. The mission owned 1,500 head of cattle, 3,376 head of sheep, thirty mares, and sufficient implements for the cultivation of the fields.⁸⁰

On March 21, 1768, Father José de Solís inspected the church and he reported that the mission was in such a flourishing condition that he could not find words with which to express its beauty.⁸¹ In 1778, Father Juan de Morfí visited the mission and was just as enthusiastic about the conditions which he found.⁸² This mission, secularized in 1794, was considered the most magnificent building north of the Rio Grande.

In 1844 the title to San José was given by the State of Texas to the Roman Catholic Church. An attempt to remodel the mission was begun in 1860 by Benedictines from

79 Wilma Madlem, op. cit., p. 3.

80 Father John Ilg, op. cit., p. 63.

81 Reverend Peter P. Forrestal, (translator) "The Solís Diary of 1767", Preliminary Studies of the Texas Catholic Historical Society, vol. I, n. VI, p. 19.

82 Father John Ilg, op. cit., p. 66.

Pennsylvania, but the outbreak of the Civil War caused this effort to be discontinued.⁸³

On December 20, 1935, a project was begun, through the Work Projects Administration, for the restoration of this mission. This activity included the rebuilding of gateways and old defenses, reconstruction of the Indian quarters and the beautification of the grounds. "Now with many of its interesting features saved from oblivion", as stated by H. P. Drought, State Administrator, Work Projects Administration, "Mission San Jose has been placed in the condition it was in when it enjoyed the title 'Queen of the Missions'".⁸⁴

Mission Las Cabrerias

The ranch of mission San Jose de Aguayo was located, four miles south of present-day Floresville, ten or twelve leagues from the mission proper at San Antonio. This ranch was too far from the mission for its inhabitants to attend the regular services, so a chapel was built where the ranchmen and their families might receive religious training. This chapel was called mission Las Cabrerias. To it came regularly the priests from San Antonio who

83 Wilma Madlem, op. cit., p. 6.

84 Letter, H. P. Drought to Mrs. John V. Love, Dated May 24, 1940.

ministered to the Canary Islanders and the natives who lived on or around the ranch. In 1778, according to Father Morfí, this Rancho was a poverty-stricken settlement with only twenty-six inhabitants.⁸⁵

San Francisco Xavier de Najera

In 1721, when Marqués Aguayo was in San Antonio there came to him a chief of the Rancheria Grande Indians, Juan Rodríguez by name, who asked that a mission be established for his tribe. The request was received favorably and the Marqués proceeded from San Antonio as far as the Trinity River, ordering the Indians of the Rancheria Grande to retire across the Brazos and assemble at the site of the mission. When Aguayo returned to San Antonio the next year, true to his promise, he established the mission San Francisco Xavier de Najera.⁸⁶ It was once classed as a "lost mission" by Brooks who believes that this establishment and Nuestra Señora de la Purísima Concepción de Acuña, to be described later, were built on the same site because the lands of the former were later granted to the latter.⁸⁷

This mission continued as a separate establishment with little success for only four years. Probably no struc-

85 Edward W. Heusinger, op. cit., pp. 91-92.

86 H. E. Bolton, Texas in the Middle Eighteenth Century, p. 144.

87 Charles M. Brooks, op. cit., p. 78.

ture except of the most primitive type was ever built. It merged in 1726 with mission San Antonio de Valero.⁸⁸

Espíritu Santo de Zúñiga

The mission Espíritu Santo de Zúñiga was established for work among the coastal Indians April 6, 1722, on the site of Fort Saint Louis by the Marqués of Aguayo and Father Agustín Patrón. It enjoyed but a period of brief prosperity. In 1722 a fight occurred between the Indians and the Spanish soldiers. As a result Father Patrón continued to have trouble between the Indians and soldiers until 1726. In that year he moved the mission to Mission Valley near modern Victoria, some ten leagues inland on the Guadalupe River, where Father Patrón ministered to the Tamique and Xaraname Indians.

On an inspection tour of 1726, Pedro de Rivera recommended that a dam be built in the river for the irrigation of the mission lands. This effort was a failure. In 1736 dry farming was attempted and proved successful. According to Father Chiprián, in 1747 there were at this mission one hundred and twenty-five families with more than four hundred souls.⁸⁹ In 1746 Captain Joaquín de Orobio recommended that

88 Charles M. Brooks, op. cit., pp. 78, 137, n. 13.

89 Carlos E. Castañeda, op. cit., vol. III, pp. 85, 86, 125.

the mission and the presidio of Loreto be removed to Santa Dorotea on the San Antonio River near present-day Goliad.

The new establishment was prosperous, temporally and spiritually. A study of the records disclosed that during the years 1749 to 1768 there were six hundred and twenty-three baptisms, two hundred and seventy-eight burials, and eighty-eight marriages performed. The extensive herds of the mission grazed on the nearby ranch called Corralitos de Reyes.⁹⁰

This mission remained in active operation until it was secularized in 1794. In 1818 it was converted into a school for the families of the soldiers and settlers.⁹¹ Soon after 1885 the structure was reduced to ashes by a fire,⁹² but the church was partly restored in 1890.

Nuestra Señora de la Purísima Concepción de Acuna

The mission Nuestra Señora de la Purísima Concepción de Acuna was established two miles from the center of present San Antonio March 5, 1731, by Captain Juan Antonio Pérez Almazón to civilize and christianize the Tacane and Sanipao Indians.⁹³ Little was accomplished during the first

90 Reverend Peter Forrestal, op. cit., pp. 15-17.

91 Harold Schoen, op. cit., p. 34.

92 Charles Matton Brooks, op. cit., p. 76.

93 Nuestra Señora de la Purísima de Acuna is the reestablished Nuestra Señora de la Purísima Concepción founded in East Texas in 1716.

two decades of the history of the mission. Its prosperous years were between 1751 to 1760. Then with almost daily attacks by the Apaches, it steadily declined until secularization on July 31, 1794, at which time only thirty-eight Indians and the Spanish Alcalde inhabited the mission.⁹⁴

San Francisco de la Espada

Mission San Francisco de la Espada (San Francisco of the Bell Gable or Saint Francis of the Sword) was established March 5, 1731, by Captain Juan Antonio Pérez Almazón for the Pacao, Pajalat, and Pitalac Indians, on the San Antonio River about eight and one-half miles from the heart of present San Antonio.⁹⁵

The mission had a prosperous growth. In 1737 there were three hundred and thirty neophytes but in June of that year the Indians deserted because of fears of the Apaches. By November 22, 1737, only seven had returned. In 1738 the Apaches made a raid on the Indians of this mission and killed several. The year 1762 seems to have been the most prosperous period of the mission's existence, but from that date there was a steady decline and by 1792 there were only

94 Heusinger, op. cit., pp. 117-119.

95 San Francisco de la Espada was the reestablished San Francisco de los Tejas established in East Texas in 1690.

thirty-four Indians in the mission.⁹⁶ On July 11, 1794, when San Francisco de la Espada was secularized by Governor Manuel Muñoz there were only fifteen adult males at the mission.⁹⁷

Today the buildings of this mission are in ruins, with exception of the chapel. This was restored through the efforts of Father Francis Bouchu who served as missionary from 1858 to 1907, and again in 1911 it was the object of extensive repairs.⁹⁸

San Juan Capistrano

On March 5, 1731, Captain Juan Antonio Pérez Almazón established the mission San Juan Capistrano⁹⁹ on the banks of the San Antonio River, seven miles from the heart of present city of that name. Its purpose was to minister to the Orejone, Sayopine, and Piquique Indians.

The mission began celebrating baptisms on the first day of its career, and remained prosperous until about 1783 when the Indian population began to decline, due to warfare and epidemics. It remained active in its operation until

96 F. C. Chabot, Indians and Missions, pp. 52, 54, 56.

97 Heusinger, op. cit., p. 133.

98 Ibid, p. 129.

99 This mission was the reestablished mission San José de los Nazonis established in East Texas in 1716.

1794, the date of secularization.¹⁰⁰ The present chapel of the mission was restored in 1907 through the efforts of the Missionaries of the Immaculate Heart of Mary.¹⁰¹

San Francisco Xavier de Horcasitas

In 1745 Padre Mariano Francisco de los Dolores of the San Antonio de Valero Mission, while traveling on the San Gabriel River, came upon some tribes of Tonkawa Indians who asked that missions be built for them.

As a result of this request, on April 13, 1746, the mission San Xavier de Horcasitas was begun by Padre de Mariano for the Tonkawa Indians on the San Gabriel River at the present site of Kolb's Hill Store near Rockdale. It was not formally established until 1748.¹⁰² By March 1749, there were at this mission two hundred and thirteen Indians but constant trouble ensued between the Indians and soldiers. As early as 1755, almost all the Indians had deserted, and in that year a long drought dried up the river.¹⁰³ By August 16, 1755, the mission was moved to the San Marcos River.

100 F. C. Chabot, Indians and Missions, pp. 49-51.

101 Edward W. Heusinger, op. cit., p. 123.

102 H. E. Bolton, op. cit., pp. 157, 228.

103 Carlos E. Castañeda, op. cit., vol. III, pp. 279, 303, 376.

During the one year of its existence at the location on the San Marcos, the mission enjoyed prosperity. Between July 15 and November 30, 1756,¹⁰⁴ this mission was removed to the San Sabá River and reestablished in April, 1757 as the mission Santa Cruz de San Sabá,¹⁰⁵ near the present town of Menard.

San Ildefonso

The mission San Ildefonso was established by Fray Benito for the Bidas, Arkakisa, Deadosé, and Patiri Indians February 25, 1749.¹⁰⁶ It enjoyed prosperity in its early existence. By March, 1749, this mission was inhabited by two hundred and thirty-nine Indians. Adversities, however, began in 1750. In May of that year several Indians died from smallpox; in 1752 Padre José Gonzábal was murdered; and in 1755 a long drought dried up the San Xavier River.¹⁰⁷

According to Bolton, the site of this mission was the present location of a "Mr. Hick's barn or the Witcher House"¹⁰⁸ near Brushy Creek in the vicinity of Rockdale.

104 Carlos E. Castañeda, op. cit., vol. III, p. 379.

105 Schoen, op. cit., p. 141.

106 Carlos E. Castañeda, op. cit., vol. III, p. 279.

107 Ibid, vol. III, pp. 300, 303.

108 H. E. Bolton, op. cit., pp. 228-230.

In 1755, this mission was temporarily reestablished on the San Marcos River, where it continued in operation until its abandonment in 1756. When Nuestra Señora de Guadalupe was established in 1757, the dispersed Indians of mission San Ildefonso were gathered there.¹⁰⁹

Nuestra Señora de la Candelaria

The mission Nuestra Señora de la Candelaria was founded in 1749 near present Rockdale by Father Francisco Benito Fernández de Santa Ana at the request of the Cocos and Carancaguas of the Karankawan Nation.¹¹⁰

This mission like the other San Xavier missions, San Ildefonso and San Francisco Xavier, was very successful for a brief period. Because of continual Indian raids, desertion of the Indians, trouble with the soldiers, smallpox epidemics, and a long drought the mission, however, remained in existence only six years.¹¹¹ By August 16, 1755, it had been moved to the San Marcos River. There it remained for one year. The authorities then planned to transfer the natives to the San Antonio missions, but found objection among the Indians who were loathe to leave their

109 Harold Schoen, op. cit., p. 337.

110 Edward W. Heusinger, op. cit., pp. 138-140.

111 Carlos E. Castañeda, op. cit., p. 300.

haunts.¹¹² Consequently, the mission Nuestra Señora de Guadalupe was established for the dispersed tribes of the abandoned San Xavier missions, San Ildefonso and Nuestra Señora de Guadalupe.¹¹³

San Agustín de Laredo a Visita

The mission San Agustín de Laredo a Visita was officially founded March 5, 1749, by Don José de Escandón and Fathers Simón, Márquez, and Agustín two and five-tenths miles west of Rio Grande City opposite Camargo, Mexico.¹¹⁴ Saint Augustine was named the patron Saint of the Indian pueblo. This mission has been classed by Brooks as "a route station for the Padres on their way to the north."¹¹⁵

Fray Márquez and Fray Agustín were left in charge of the mission. They were succeeded by Father Juan Bautista García Resuárez in February, 1750, and it was he who made the establishment a success. He brought into the mission the Tareguanos, Pajaritos, and the Paysanos Indians. By the Spring of 1754, one hundred and fifty-two persons had been baptized and twenty-seven had been married by the

112 Edward W. Heusinger, op. cit. p. 141-142.

113 Ibid, p. 142.

114 Florence Johnson Scott, Historical Heritage of the Lower Rio Grande, p. 117.

115 Charles M. Brooks, op. cit., p. 69.

church.

Floods and epidemics kept the mission from prospering as it should have done. The irrigation ditches that had been dug were ruined. Yet despite these misfortunes in 1752 there were three hundred and fifty-nine Indians within the mission; in 1753, this number had increased to five hundred. In 1757, when Tienda de Cuervo made his inspection of the missions, this one was very prosperous; and Father Juan Bautista had paid the indebtedness of the church through a profitable trade in salt.¹¹⁶

San Joaquin Del Monte a Visita

The mission San Joaquin del Monte a Visita was officially established near Hidalgo opposite Reynosa, Mexico, on March 14, 1749, by Don José de Escandón and Father Fray Márquez as a part of their project to settle the Rio Grande Region. Escandón provided the settlers with clothes for their comfort and tools, seeds, and oxen, so that they might farm their lands. These settlers set to work to dig irrigation ditches, which were useful in farming until they were destroyed by a flood in 1751. In 1752 Father Agustín Fragoza, who had succeeded Father Márquez, reported that no church had been built. The settlement around the mission, which was as much on the north side of the Rio Grande

116 Carlos E. Castañeda, op. cit., vol. III, pp. 157-162.

as on the south side, was called Reynosa. It was on the north side of the river that the settlers grazed their large herds of cattle, droves of horses and flocks of sheep and goats.¹¹⁷

San Francisco Solano

The mission San Francisco Solano, or mission Revilla a Visita, was established in present Zapata County during 1750 by José de Escandón in his attempt to colonize the Rio Grande region and christianize the Indians of that district.¹¹⁸ According to Brooks, this was "a route station for the Padres on the way north."¹¹⁹

La Purísima Concepción

Little is known of the history of La Purísima Concepción, or mission Mier a Visita, which was established in 1750 by José de Escandón. It, like mission Cíbolo, was founded as a center of religious and cultural activity among the Indians along the Rio Grande. According to the Centennial Historical Committee, the mission was approximately three and five-tenths miles northwest of Roma on the United States Highway 83¹²⁰ in Starr County, and opposite

117 C. E. Castañeda, op. cit., vol. III, pp. 162-164.

118 Harold Schoen, op. cit., p. 148.

119 Charles M. Brooks, op. cit., p. 69, f. n.

120 Harold Schoen, op. cit., p. 156.

Mier, Mexico.¹²¹

Nuestra Señora de los Dolores

As Governor José de Escandón was conducting his colonizing activities in the lower Rio Grande Valley, a cattle baron of Coahuila, José Vásquez Borrego, established the pueblo of Nuestra Señora de los Dolores near the site of present Laredo.

In 1755, Governor Escandón in his report of conditions in this pueblo, expressed regret that there was no regular priest at the mission; instead, he said, the Indians were being ministered to by the priests from nearby Revilla. Nevertheless, the report continued, he found there twenty-seven Indian families well instructed. In 1757 Tienda de Cuervo made a formal inspection of the pueblo and mission. There was still no resident missionary. On July 16, 1762, the viceroy ordered that a priest be sent to Nuestra Señora de los Dolores.¹²²

Nuestra Señora del Rosario

The mission Nuestra Señora del Rosario was established in November, 1754, by Father Juan de Dios Camberos and

121 Florence Johnson Scott, op. cit., p. 117.

122 Carlos E. Castañeda, op. cit., vol. III, pp. 173-175.

Captain Manuel Piszina for the Cujane Indians.¹²³

This mission had many neophytes although they lived intermittently at the pueblo. Within the first year of its founding, "one thousand pesos had been spent for maize, meal, cotton cloth, tobacco, etc."¹²⁴ In 1768, Father José de Solís reported that the mission was in an excellent condition, temporally.¹²⁵ After this date the Indians became dissatisfied with mission life and it was abandoned in 1781. In 1791, the mission resumed operation and was active until its secularization in 1794.¹²⁶

This mission is sometimes called Nuestra Señora del Rosario de los Cujanes, or mission del Santísimo Rosario.¹²⁷ The site was once the cattle pasture of one "Mr. O'Conner" near Goliad, but it was deeded to the State of Texas by the family.¹²⁸ It has become a part of the Goliad State Park.¹²⁹

123 H. E. Bolton, op. cit., p. 62.

124 Ibid, p. 318.

125 Reverend Peter Forrestal, op. cit., p. 10.

126 Edward W. Heusinger, op. cit., p. 151.

127 H. E. Bolton, op. cit., p. 317.

128 Charles M. Brooks, op. cit., p. 137, n. 7.

129 Harold Schoen, op. cit., p. 154.

San Lorenzo

The mission San Lorenzo was located in Coahuila, Mexico, but since it was established for the Texas Apaches most historians class it as a Texas mission. It was established December 21, 1754, by Don Juan de Bustillo y Zevallos and Padre Alonzo Giraldo de Terreros for the Apaches along with a few Indians of the Nataje, Sibola, and Tucubante tribes.

The three chiefs of the Apaches seemed pleased with the prospect of a mission among them and expressed their approval of its establishment. It was established, according to plan, but existed only ten months. During that time, however, the Indians labored diligently and the necessary buildings were constructed. The three priests stationed there tried to satisfy the natives, but dissatisfaction grew among them until November 4, 1755, when they revolted and burned the buildings.¹³⁰

Nuestra Señora de la Luz

In 1754, Joseph Blancpain, a French trader, was arrested near the mouth of the Trinity River. As a result of the fears aroused by this encroachment Governor Jacinto y Juaregui two years later established, six miles northwest

130 Edward W. Heusinger, op. cit., pp. 155-156.

of present Anáhuac,¹³¹ the mission Nuestra Señora de la Luz for the purpose of christianizing and civilizing the Bidia and Orcoquiza Indians. From 1756 until 1772 every effort exerted by the mission Fathers was unsuccessful. The Indians were untractable and refused to congregate. The ecclesiastical and military powers were constantly wrangling, and the location of the mission was in an unhealthy surrounding. The soldiers, therefore, were often sick.¹³² In February, 1758, Father Joseph Francisco Caro wrote his superior, Father Vallejo, asking that the mission be moved or abandoned. It is uncertain, however, whether the transfer, was ever made.¹³³

In 1772 the Marqués of Rubí, after his inspection of the Texas missions, recommended that the imaginary mission of Orcoquiza¹³⁴ be extinguished. There was a voluntary abandonment in 1771, but the mission lasted officially until 1772.

Nuestra Señora de Guadalupe

In 1755, when the missions San Ildefonso and Nuestra

131 Harold Schoen, op. cit., p. 149.

132 H. E. Bolton, op. cit., pp. 348, 353, 364.

133 Ibid, pp. 353, 358.

134 This mission is called Nuestra Señora de la Luz, or del Orcoquisac. H. E. Bolton, Texas in the Middle 18th Century, p. 347.

Señora de Candelaria were abandoned, the dispersed tribes desired another of their own.¹³⁵ As a result, the mission Nuestra Señora de Guadalupe was established in 1757 about two and five-tenths miles from present-day New Braunfels. The mission was in operation for one year, being abandoned in 1758 on receipt of news of the San Sabá Massacre.¹³⁶ It was to have been removed to a new location but "no record of such a transfer has come down to us and it is more likely that this little mission was simply abandoned."¹³⁷

Mission San Sabá

Don Pedro de Terreros, Conde de Regla, offered to finance for three years from his personal funds as many as twenty missions for the Apache Indians.¹³⁸ In response to this generous offer mission San Sabá or Santa Cruz de San Sabá was founded in April, 1757, by Colonel Diego Ortiz Parrilla and Father Alonso Giraldo de Terreros. It was located on the upper San Sabá River one mile from present Menard.¹³⁹ This mission was established for the

135 Edward W. Heusinger, op. cit., p. 142.

136 Ibid, p. 186.

137 Ibid, p. 162.

138 Juan de Morfi, History of Texas, vol. II, pp. 353-356.

139 Harold Schoen, op. cit., p. 124.

Apache Indians in their own country after the failure of the mission San Lorenzo built for them in Coahuila. The Apaches had promised to assemble on the San Saba River, but when the mission was ready for operation not one of the Indians was present. Father Varela then was given the task of congregating them. He did his work well, and by the middle of June there were three thousand savages in the vicinity of the mission. Although they desired christianity, they would not congregate until their return from the buffalo hunt. The Indians returned, true to their promise, and accepted the gifts of the missionaries, but were off again to the south.¹⁴⁰ This discouraged the priests to the extent that Father Valera deserted. The other priests continued to live in the mission, however, the monotony of their life being broken only when a few straggling Apaches would appear. On March 2, 1758, the Apaches made a raid and took sixty-two horses from the presidio.¹⁴¹

On the morning of March 16, 1758, just after mass, before the religious services were finished, the priests were attracted by the discharge of fire arms. They made an investigation. On learning that the Indians had come to pay their allegiance, the priests went out to greet them.

140 W. E. Dunn, "The Apache Mission on the San Saba River; Its Founding and Failure", Southwestern Historical Quarterly, vol. XVII, pp. 397-400.

141 Ibid, p. 403.

The leader of the band was dressed in a French uniform and appeared to be a Comanche. In a fight that ensued between the soldiers and the Indians, all the Spaniards were killed but Father Molino and eight men. The Indians sacked the mission, set fire to the buildings, butchered the cattle in the corral and mutilated the dead bodies of the Spaniards. When Father Molino reached the presidio on March 18, he recounted the story, stating that only four Spaniards survived the carnage.¹⁴² This episode illustrates the difficulty the missionaries encountered in dealing with the Lipan-Apaches, and it terminated missionary activities at this location.

San Lorenzo de la Santa Cruz

The mission San Lorenzo de la Santa Cruz was established three-tenths of a mile north of Camp Wood in Edwards County¹⁴³ on January 23, 1762, by Captain Felipe Rabága and Father Joaquín Baños for the Lipan-Apache Indians. The Indians of this mission were fickle because they suffered raids from the Comanches, three in 1766-67. San Lorenzo has been considered as existing until 1769, although it was deserted by the Indians a few years after its establishment.

142 W. E. Dunn, op. cit., pp. 405-410.

143 Harold Schoen, op. cit., p. 139.

In the following words, Bolton gives an interesting account of this establishment:

The little pueblo of San Lorenzo de la Santa Cruz, commonly known as the mission of El Cañón . . . served solely to give employment to a detachment of thirty men and an officer of the presidio of San Saba and to maintain two unprofitable missionaries with no other advantage than to provide a stopping place for the pack trains which enter to supply that presidio.¹⁴⁴

Nuestra Señora de la Candelaria

The last attempt to civilize the Lipan-Apache Indians was made in the establishment of the mission Nuestra Señora de la Candelaria, February 8, 1762, by Captain Felipe Rábago¹⁴⁵ on the Sabinal River, one and five-tenths miles east of San Gabriel in Milam County.¹⁴⁶ During the four years of the nominal operation of this mission the results were meager. The Indians deserted frequently and returned to the mission only to receive food and gifts. Often times, when the Lipan-Apaches wandered from the mission, they would encounter the Comanches. The latter usually chased them back to the mission; in this manner several massacres resulted.¹⁴⁷

144 H. E. Bolton, op. cit., p. 95, f. n.

145 Edward W. Heusinger, op. cit., p. 163.

146 Harold Schoen, op. cit., p. 141.

147 H. E. Bolton, op. cit., p. 94.

The mission Nuestra Señora de la Candelaria was deserted in 1766 by the Indians for reasons which are not specified,¹⁴⁸ and it was abandoned in that year.

Nuestra Señora del Refugio ✓

On March 31, 1791, a chief of the Karankawas, Fresada Pinta, came to mission Rosario near present Goliad. When he left he promised Father Manuel Julio de Silva to return in ten days to escort him to the Karankawas, so that the priest might establish a mission among them. On April 7, 1791, the chief appeared and conducted the missionary to the chief village of his tribe. Although Father Silva was often among them, it was October 24, 1791, before the Indians requested a mission to be built. On January 4, 1792, the Junta authorized the establishment of the mission as requested.¹⁴⁹

A mission was therefore established February 4, 1792, near the juncture of the San Antonio and Guadalupe Rivers. Soon difficulties arose concerning the location. On November 21, 1794, the Commandant-general of the Interior Provinces ordered that the mission be moved to a site selected by Father Silva. Consequently, it was located in

148 Edward W. Heusinger, op. cit., p. 163.

149 Herbert E. Bolton, "The Beginnings of Mission Nuestra Señora del Refugio", The Quarterly of the Texas State Historical Association, vol. XIX, pp. 402-403.

1795 on C6pano Bay, where it served the Coastal Indians until December 1813, the date of official secularization.¹⁵⁰

The mission at this location "was intended as much to watch over the illicit shipping activities of which this had become the center as to contribute to the conversion of the Indians."¹⁵¹ This mission, the last to be established was the last to be secularized. It struggled along unofficially until 1828.¹⁵²

Thus has been set down in brief outline an account of the efforts of the Spanish Government and the Roman Catholic Church, striving by means of a unique institution known as the Spanish Mission System, to bring civilization and Christianity to Texas. The period of this activity extended officially from 1680, the date of the founding of the first mission within the present borders of the state, to 1813, the date when official support was withdrawn from the missions. In all, forty-five missions are known to have been established during this period. The results of the joint effort of Church and State in a highly commendable enterprise can best be evaluated by the cultural rather than the material remains.

150 Edward W. Heusinger, op. cit., p. 176.

151 Ibid, p. 176.

152 H. E. Bolton, "Notes and Fragments", The Quarterly of the Texas State Historical Association, vol. XIV, p. 164.

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