



THE
SAN ANTONIO MISSIONS
NATIONAL HISTORICAL PARK:
A Commitment to Research
1983



SAN ANTONIO MISSIONS NATIONAL HISTORICAL PARK:

A Commitment to Research

by

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San Antonio Missions National Historical Park

1983

LEBCO Graphics

San Antonio, Texas

COVER PHOTO

*Mission San José y San Miguel de Aguayo,
San Antonio, Texas established in 1720*

Photo: San Antonio Missions National Historical Park.

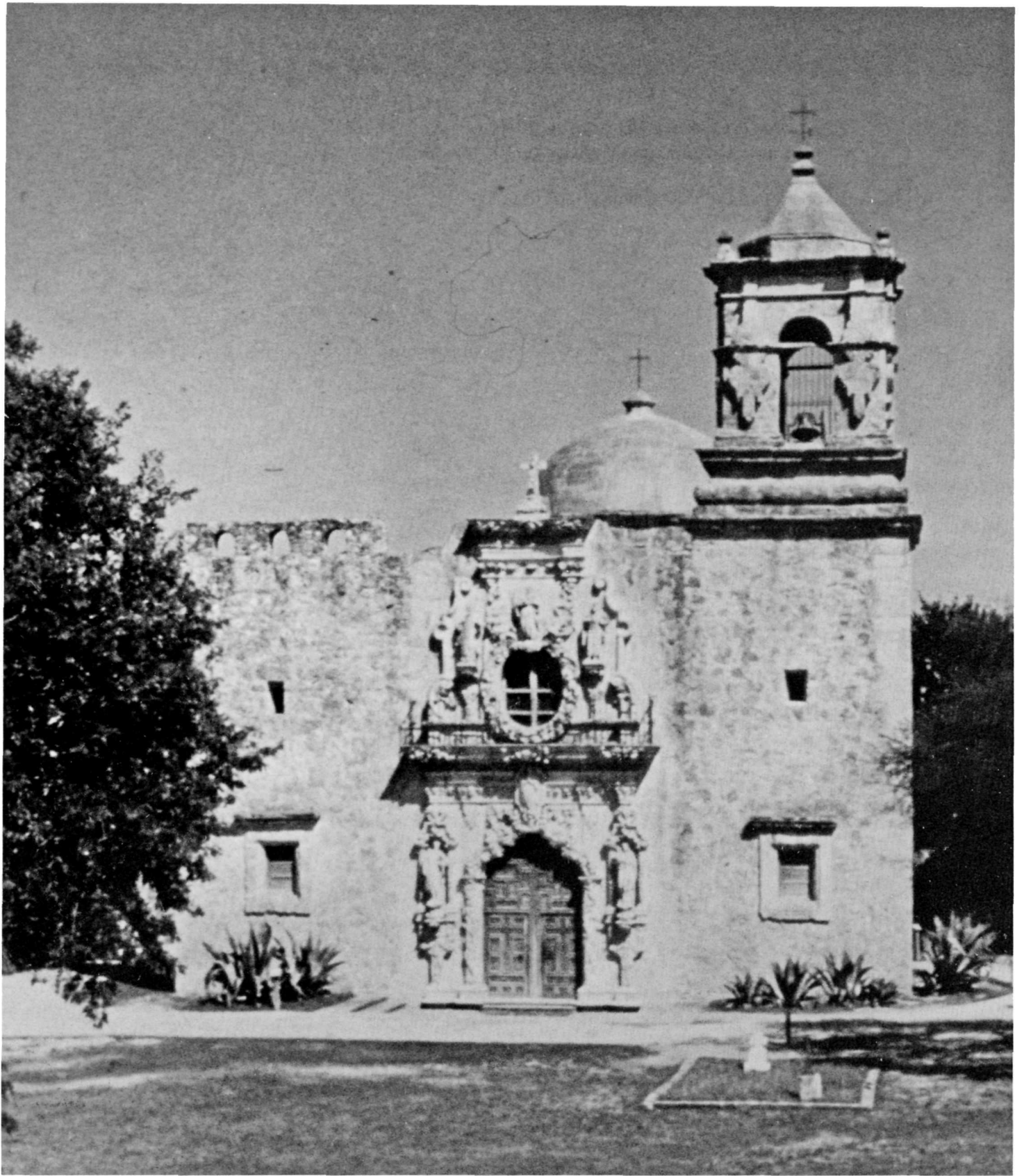
*In commemoration of the signing
of the
Cooperative Agreements of February 20, 1983
San Antonio Missions National Historical Park
San Antonio, Texas*

The San Antonio Missions have had an incalculable spiritual, historical and cultural influence on the early development of civilized society in South Texas. As efforts at restoring, preserving and interpreting the missions continue to grow, contemporary San Antonio will come to appreciate even more the timeless message they were designed to convey. These 18th century monuments of art and architecture proclaim with the thunder of silence their own intrinsic value.



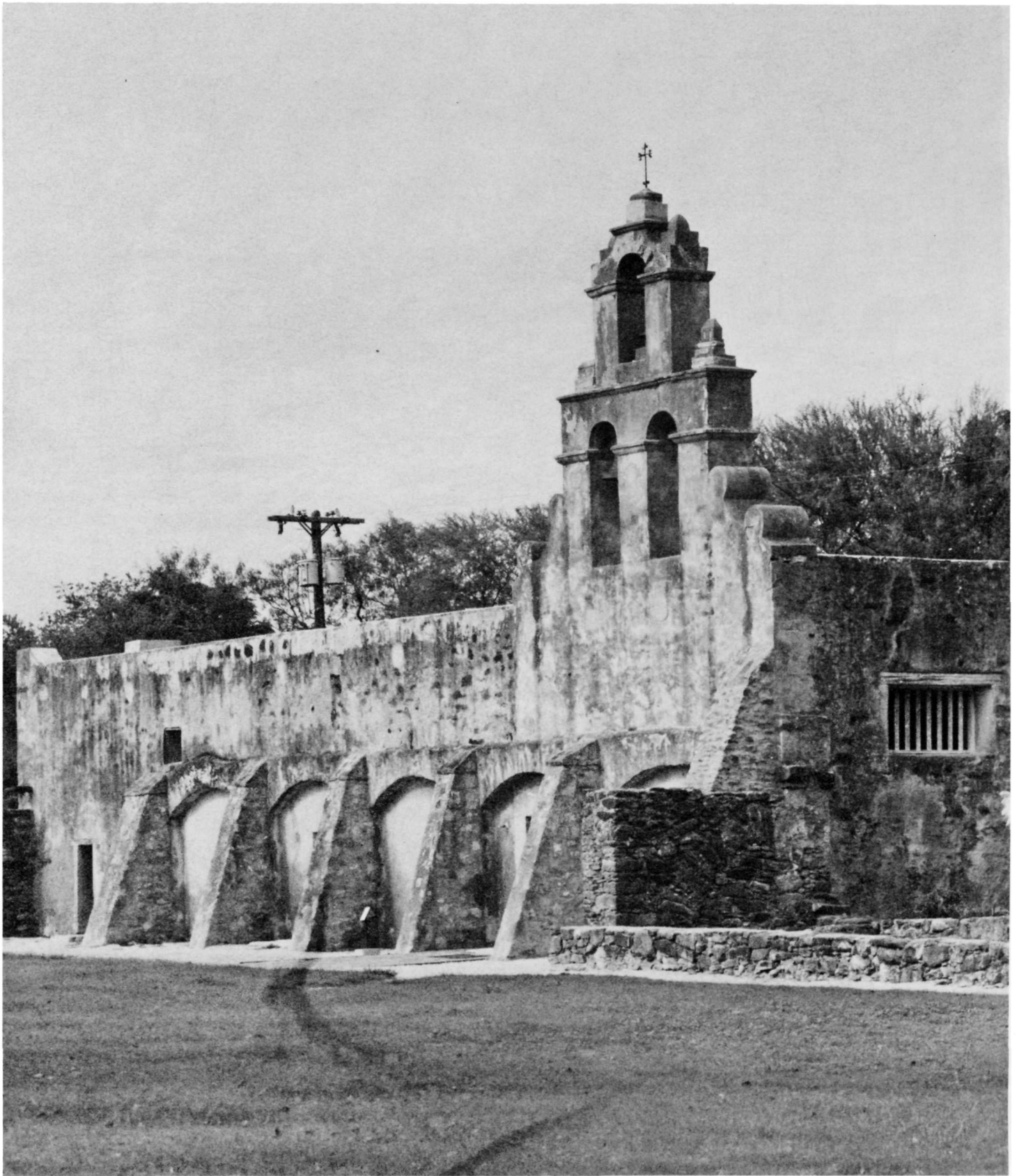
*Mission La Purísima Concepción
San Antonio, Texas, established in 1731.*

Photo: San Antonio Missions National Historical Park



*Mission San José y San Miguel de Aguayo
San Antonio, Texas, established in 1720.*

Photo: San Antonio Missions National Historical Park



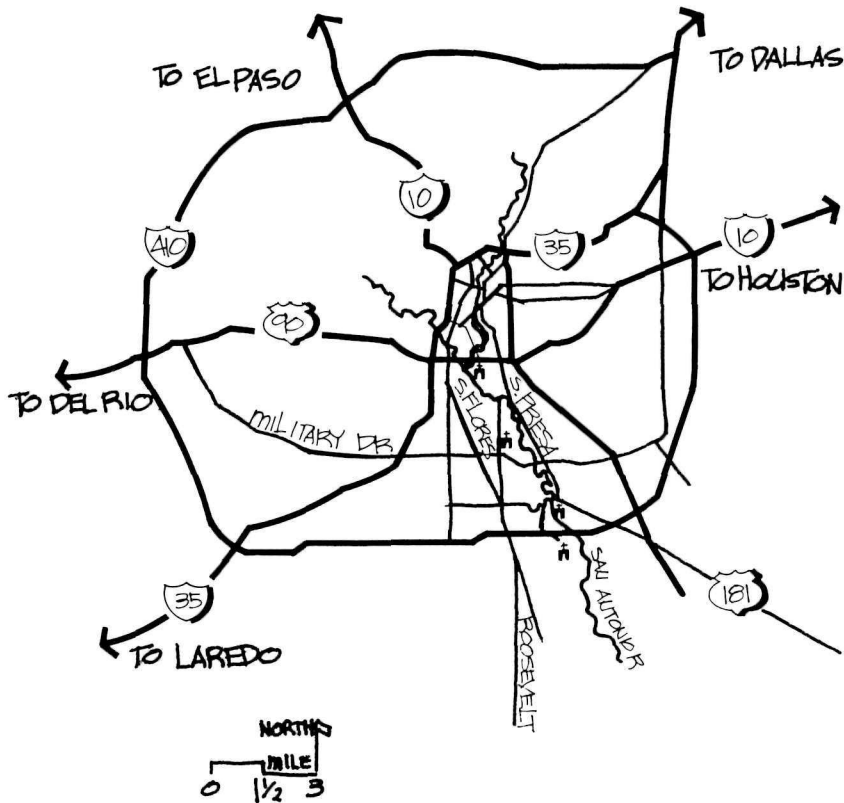
*Mission San Juan Capistrano
San Antonio, Texas, established in 1731*

Photo: San Antonio Missions National Historical Park.



*Mission San Francisco de La Espada
San Antonio, Texas, established in 1731*

Photo: San Antonio Missions National Historical Park

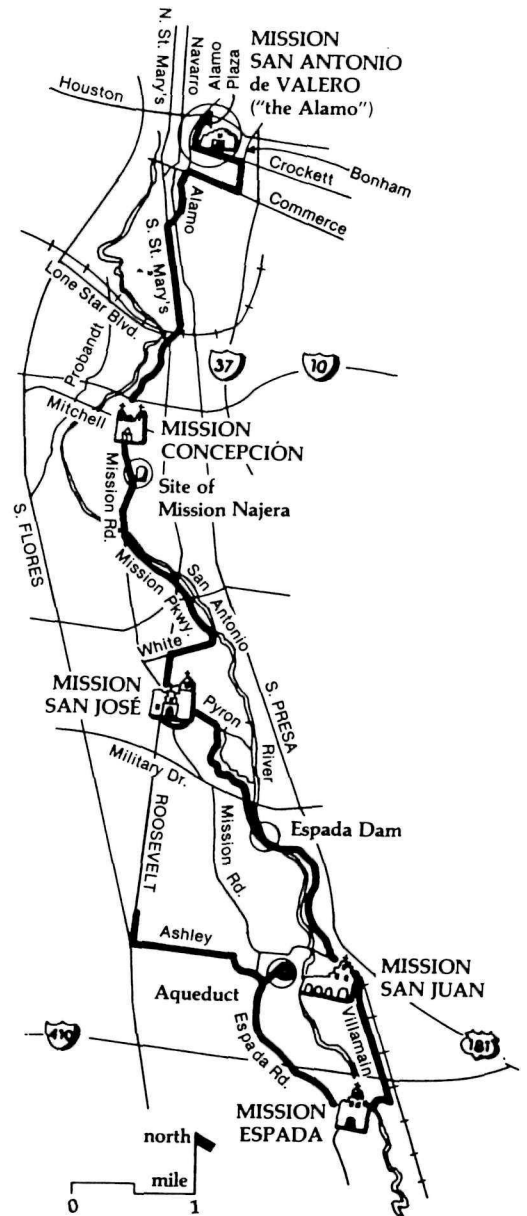


ORIENTATION

SAN ANTONIO NATIONAL HISTORICAL PARK • TEXAS
U.S. DEPT. OF THE INTERIOR • NATIONAL PARK SERVICE

472/80.027
APR 1971 SWP

Mission Trail



Map: San Antonio Missions National
Historical Park

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JOSÉ A. CISNEROS, Superintendent
San Antonio Missions National Historical Park



OUR APPRECIATION

I want personally to express my gratitude to all those who have played a role in making the signing ceremony of February 20, 1983 the successful event that it was. The ceremony culminated not only our work in the last three years but it fulfilled the aspirations of the people of San Antonio in affording national recognition for their historic missions. It was, in fact, a landmark occasion in its own right and the community rightfully can take deep satisfaction in the ceremony.

The opportunity to activate a new unit of the National Park System is a privilege extended to few areas of the nation. As the System begins to slow its growth, as it presently has, this opportunity will be all the more rare. We view the work that remains in this perspective. Someday we will all look back with pride on our roles in the activation of the San Antonio Missions National Historical Park. You have my deep appreciation for your assistance in making this occasion come true.

This publication has two purposes. It was designed to commemorate the signing of the Cooperative Agreements of February 20. Secondly, it enables the reader to become familiar with the extent of research this Park has embarked upon in developing efficient management plans and policies in the preservation, restoration and interpretation of the San Antonio Missions. I believe that this publication serves these purposes accurately and well.

José A. Cisneros
Superintendent

INTRODUCTION

The Cooperative Agreements signed on February 20, 1983, constitute a document unique in the annals of the National Park System. The four San Antonio Missions make up the System's first National Historical Park to operate under the peculiar accommodations of these Agreements. The historical document is a tribute to the people of South Texas, to their government and Church representatives and to the pluralistic dimensions of our national heritage. To celebrate the historic occasion, the Superintendent directed me to prepare a manuscript that would commemorate the February 20th event and would acknowledge the collective effort of the South Texas community in bringing it to fruition. Secondly, the publication was to indicate, at least in some measure, the nature of the research to which the Park is committed in its attempts to operate efficiently and to interpret the Missions' human drama of past centuries.

Whereas the Park Historian may research, write and ultimately be responsible for the printed product, he must seek assistance from colleagues and friends. I would like to thank Ernest Ortega, former Chief Ranger; Félix Hernandez III, present Chief Ranger; Betty Calzoncit, Management Assistant; and Elías Valencia, Supervisory Park Ranger whose staff has been most competent and helpful. A word of appreciation is due to Marlys B. Thurber, Chief, Division of Cultural Resources, and Archeologist Santiago Escobedo for providing illustrations. For sage advice given both personally, by correspondence or telephone conversation, I wish to thank Ben Moffett, Public Affairs Officer; David Gaines, Landscape Architect, and Joseph P. Sanchez, Ph.D., Interpretive Specialist (Historian) of the Southwest Regional Office. I am grateful to Rosemary Flores, Penelope Amaya and Bruce Slavin of the San Antonio Federal Court Reporters for hours of work on the Conference manuscript. I wish to acknowledge the proof-reading time invested in the manuscript by Park Library Volunteers Gale Shiffrin and Anne Fox.

The Old Spanish Missions staff of the Roman Catholic Archdiocese of San Antonio also has been very supportive of this project. I am particularly grateful to Rev. Msgr. Balthasar J. Janacek, Sister Mary Carolina Flores, C.D.P. and Pierson De Vries. This publication was made possible through private donations and reflects the trust invested in the San Antonio Missions National Historical Park by the community of South Texas. Contributions for this book have been obtained largely through the efforts of the Commemorative Publications Committee, a private group with Henry Guerra as Committee Fund Solicitor and General William A. Harris, USA (Ret.), as Committee Fiscal Agent. I wish to acknowledge their contributions and the efforts of others who made this publication a reality.

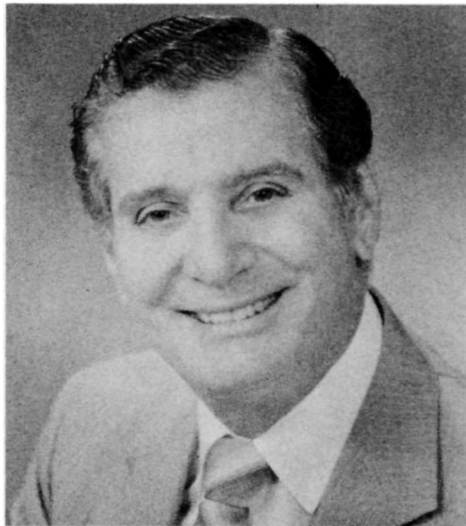
G.R.C.
July 7, 1983



Society President Lynn Bobbitt (left), Texas Parks and Wildlife Department Director James Bell, National Parks Service Director Russell Dickenson, and Archbishop Patrick Flores all signed the cooperative agreements on February 20. The agreements assure protection for the four Franciscan missions in the San Antonio Mission National Historical Park, represented by Supt. José Cisneros (standing).

COOPERATIVE AGREEMENTS OF 1983: LEGAL FOUNDATIONS FOR PARK MANAGEMENT

The Cooperative Agreement entered into by the United States Department of the Interior and the Archbishop of the Roman Catholic Archdiocese of San Antonio on February 20, 1983 is a milestone in the efforts of the people of South Texas to preserve the heritage of the American Southwest and to maintain it for posterity. The Cooperative Agreement enables the National Park System to provide for the preservation, restoration and interpretation of Missions Purísima Concepción, San José, San Juan Capistrano and San Francisco de La Espada. The Agreement allows the National Park Service access to the Mission grounds and secular Mission buildings in order to interpret them for the public provided such uses do not interfere with the continued use of the Missions for religious and other Church purposes. The Archbishop shall hold and preserve the Missions for the term of this Agreement and not permit the alteration or removal of historic features or the erection of structures without the prior concurrence of the Secretary of the United States Department of the Interior. A second Cooperative Agreement signed with the Texas Parks and Wildlife Department and the United States Department of the Interior authorizes the National Park System exclusive management and secular interpretation of the portion of the Missions owned by the State. The document also enables the National Park System to implement programs, activities, and development set forth in the General Management Plan/Development Concept Plan. An additional agreement between the United States Department of the Interior and the San Antonio Conservation Society in conjunction with the San Antonio Conservation Society Foundation conveyed supplementary mission resources to the National Park Service for management and interpretation purposes.



*Photo: Courtesy of the Office of the 23rd
Congressional District, Texas*

The Message of ABRAHAM (Chick) KAZEN, JR.

**on the occasion of
THE SIGNING OF THE
COOPERATIVE AGREEMENTS
FEBRUARY 20, 1983**

As author of the legislation creating the Park, I am happy that this day has finally arrived and an agreement is being sealed. I regret that previous commitments prevent my being with you today.

I am delighted that we have reached the stage of getting some permanency to the situation and I want to commend all of the people who have worked on this, the State, Federal staff, and the Church representatives. I am confident that the

Missions will be preserved and that they will be an attraction for the people from all over the world who visit San Antonio and a reminder of the great history that these structures represent.

Abraham (Chick) Kazen, Jr.
Member of Congress
23rd. Congressional District, Texas

Our Challenge For Today

By Russell E. Dickenson

When the National Park Service was created 65 years ago most of us, including myself, were not even born. Yet the legacy handed down to us from those early and great pioneers—Mather, Albright, Boss Pinkley, Nusbaum and others, you know the list as well as I—remains and is flourishing.

The torch has passed to us and now it is our great responsibility to continue the stewardship of our magnificent national parks and monuments and leave them intact, so that 65 years from now, when most of us are gone, our children, grandchildren and great grandchildren will have the legacy we have passed along for them.

This will be no easy task. The problems are immense and complex. It will take a lot of work, cooperation and talent on the part of all Park Service employees, alumni and friends to meet these demands, but it can be done. It must be done. And, it will be done.

Then again, the job will not be all that hard. It will be a labor of love, I hope, for most of us.

To continue into the next generation we will also need the support of the public as a whole. Certainly, the preservation of natural, historical and cultural values and the public use of parks by the people are the two principles that have engendered the kind of support that will enable us to continue to operate the Park System properly.

Central to this is the idea of stewardship. Because that's what we are all about in the Park Service. We are stewards. From this we have the opportunity to influence tremendously those who visit parks—now 200 million-plus, annually.

National parks are a dramatic statement about stewardship and the visitors who are exposed to this are in many ways changed. Through our parks we can alter people's attitudes and perceptions of themselves and the world. And in people's attitudes lie many of the solutions to overcrowding, environmental protection and stewardship of the planet itself...

We need to meet the growing threats to the integrity of the parks by improving research and monitoring programs. We need to emphasize the management of the System, decentralize decision-making, manage by objectives, increase efficiency and adapt to changing visitor use patterns. Above all, we must emphasize park protection and preservation as fundamental to ensuring continuity of the System itself.

We, the employees and alumni of the Park Service, are going to need each other in the future just as much as we did in the past in meeting the challenges that face us. Working together, we can march with confidence and faith in our mission and feel secure with the future of the National Park System.

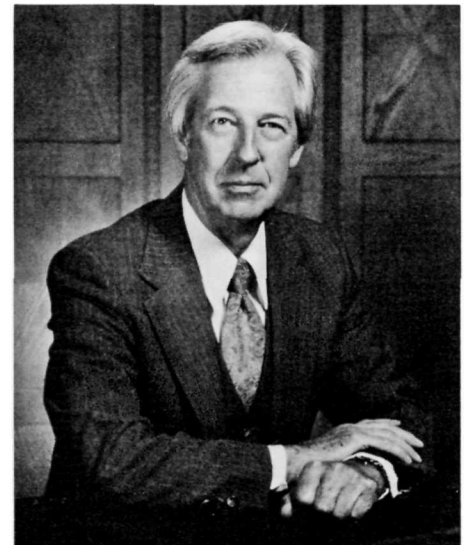
From: 65th Anniversary: National Park Service, August 25, 1981, Washington, D.C.: NPS, 1981

DIRECTOR OF NATIONAL PARK SERVICE SIGNS COOPERATIVE AGREEMENTS

Ladies and Gentlemen:

Today, not only San Antonio and Texas but Americans everywhere can be proud as we bring the Missions and the San Antonio Missions National Historical Park into the family of the National Park System which is comprised of over 330 units. The establishment of the San Antonio Missions National Historical Park is today a premiere within the National Park System and before the entire world. For we have struggled for many years to find the kind of accommodation which is necessary in this country in respect to one of the most basic tenants of the Constitution, -the separation of Church and State. Each institution is endowed with its respective responsibilities and authorities.

Today represents success. Because we have found that accommodation. It was to our mutual interest to protect these important evidences of the past; a linkage with yesterday and tomorrow so that not only the people today but future generations will have a better understanding of who we were as a people and of the kind of influences that helped to shape us as a nation. So long as we endure as a people and as long as this country survives as the United States of America, may God bless the San Antonio Missions National Historical Park.



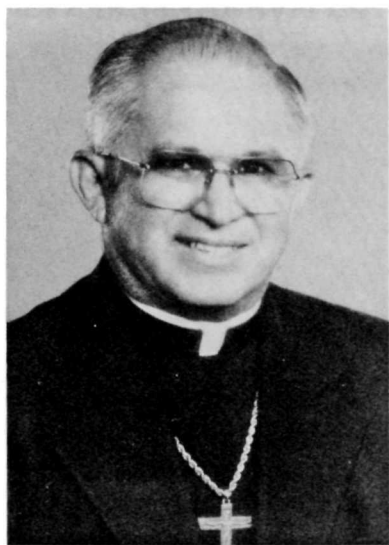
*Photo: Courtesy of the Southwest
Regional Office, National Park Service*

Russell Dickenson, Director
National Park Service
February 20, 1983

Episcopal Leadership

Archbishop Flores (1979-) and his predecessor, the late Archbishop Francis J. Furey, D.D., Ph.D., L.L.D. (1969-1979) were dedicated to the idea that one day the San Antonio Missions were to emerge as a National Historical Park where a significant part of the heritage of Texas and the Southwest could be preserved and explained to future generations. A distinctive character of these colonial institutions is noted in the fact that they are monuments of living history. For almost daily, the people of the mission community re-enact those activities representing the religious, social and cultural values implanted by the early Franciscans more than two centuries ago. The legacy to pursue the Cooperative Agreements was handed down by Archbishop Robert E. Lucey, S.T.D. (1941-1969). Sight of the legacy was never lost by his successors. The realization of this magnificent Park is a tribute to the vision and the goodwill of these three leaders of the ancient Church.

ARCHBISHOP FLORES SIGNS COOPERATIVE AGREEMENTS



*Photo: Courtesy of the Catholic
Chancery Office, San Antonio,
Texas*

Ladies and Gentlemen:

First, I have to confess to all of you that my hand is trembling a little bit, first with a certain amount of trepidation, because there is excitement about what is taking place. And there is concern but, also, my hand is shaking a little bit with excitement because the day that we have awaited so long, has finally arrived.

Many people were constantly saying that we just simply could not work out our differences, the differences of a relationship that would be rare in a set up that would be consistent with separation of Church and State. Although we did not touch our differences, we worked around them because there was a willingness, a dialogue and a sincerity to do so extensively. I think that first of all we have learned a great lesson but, also, that we have taught a great lesson. There are segments in society trying to solve differences by other methods and are failing. I think that they can look to San Antonio and see that differences can be worked out as a result of dialogue.

I wish to thank the people who worked with me and in dialoguing with the State and federal governments and the local municipality as well as the Conservation Society. I am very proud of everyone who was an active participant in this particular endeavor. For today, we are able to sign what the people are so interested in - not only as worshippers but as tourists and visitors seeking the enjoyment that these missions give. On behalf of the Archdiocese and in my own name, I thank each and everyone of you who helped to make this day a reality. God love you and God bless you.

Most Reverend Patricio F. Flores, D.D.
Archbishop of San Antonio
Roman Catholic Archdiocese of San Antonio
February 20, 1983

DIRECTOR, PARKS DIVISION, TEXAS PARKS AND WILDLIFE DEPARTMENT, SIGNS COOPERATIVE AGREEMENTS

Archbishop Patricio Flores, ladies and gentlemen:

This is another historic day in the life of San José Mission which we have operated for a number of years. Three days hence will be the 263rd anniversary of the founding of this mission by Captain Juan Valdez and Father Antonio Margil de Jesús. I did not know that these historic events would be commemorated and be coming so soon.

In 1941, the previous Agreement which paralleled with our Constitution in working with your Archdiocese, the National Park Service, the Conservation Society, and Bexar County Historical Commission, we signed an Agreement for the operation of this mission and, in doing so, that Agreement has never faltered. Moreover, it has been very important to the negotiations that have taken place as we prepare to enter into full agreement of creating the San Antonio Missions National Historical Park and we are looking forward as we make this transition, even though, in doing so, we are not transferring State Land. We are transferring an operational management where we are the advisors and the National Park Service becomes responsible for maintenance and operating functions of this mission and the other three missions which today are joined together. I do wish to call attention to two individuals who have worked very closely with us, our Park superintendent, Duncan Muckelroy and his staff and José Cisneros, The National Park Service superintendent and his staff. As work went on, we made a solemn commitment to the Archdiocese of San Antonio that we would not enter into this until we were sure, that you, the Church of San Antonio, were satisfied that these missions were going to be preserved and they would be able to operate as now the Agreements show. We look forward to the day that full preservation and interpretation of the missions will be going on out here. Thank you.

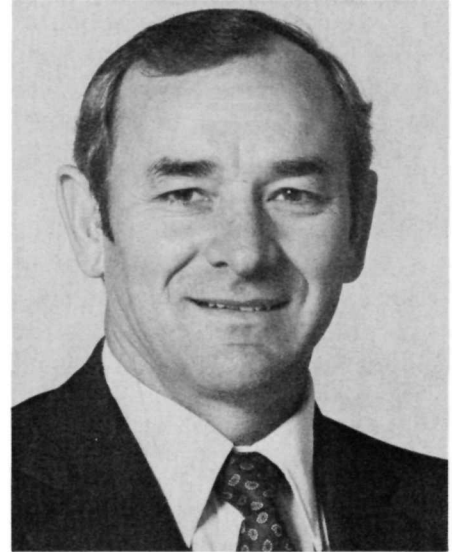


Photo: Courtesy, Texas Parks and
Wildlife Department

James D. Bell
Director, Parks Division
Texas Parks and Wildlife Department
February 20, 1983

SAN ANTONIO CONSERVATION SOCIETY PRESIDENT SIGNS COOPERATIVE AGREEMENTS

Archbishop Flores, ladies and gentlemen:

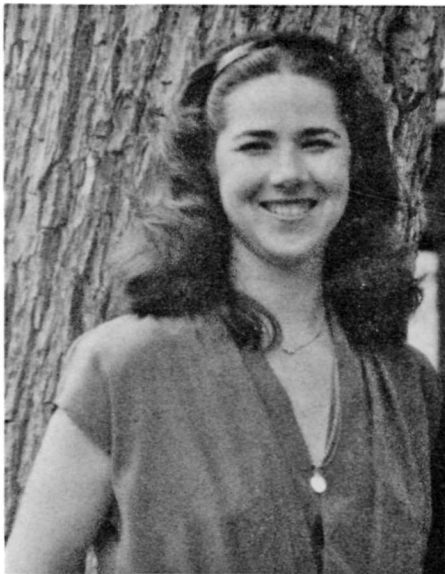
Today, the friends of the missions gather for ceremonies to unite these landmarks into the San Antonio Missions National Historical Park. The Conservation Society looks back with pride on its sixty year commitment to the missions. Please indulge me for a few minutes while I share with you stories which now have become history.

Concern over the future of the missions was a primary reason for the founding of the Conservation Society in 1924. At that time, a resolution was adopted by the Board of Directors which encouraged the purchase of property surrounding the missions as a means of protection.

In 1933, the San José granary was purchased by the Society and restored. The fund raising effort began with the distribution of piggy banks. The pigs had many purposes, the foremost of which was to deal with the restoration of the missions.

The Society's commitment to the missions continued with the purchase of lands surrounding the Espada aqueduct, which is the oldest aqueduct remaining in the United States. The aqueduct property was to be foreclosed on, and Mrs. Josephine Henning and Mrs. Mary Culp notified their fellow members of the Society to support purchase of these protective lands. Mrs. Elizabeth Graham, who lived near Espada Mission, immediately provided funding for this purchase, indicating good naturedly that it was her burying money that bought the property, and thus saved the aqueduct. The land was later sold to the Conservation Society.

In ensuing years, many people have cared about the missions, and in the Conservation Society, this has been particularly true of Mrs. Ethel Harris, Mrs. O'Neil Ford, Mrs. Camp Felder, Jr., and Mr. and Mrs. Felix Tapp -- yes, there are men who are members of the Society and we thank them for their efforts. The Society collaborated with the State and Federal governments, Bexar County and the Catholic Church in the establishment of San José Park in 1941. In recent years, we lobbied for the Mission Parkway, and of course, for the San Antonio Missions National Historical Park.



*Photo: Courtesy of the San Antonio
Conservation Society*

We celebrate, today, these efforts, these efforts by many. We look back with gratitude and thank all those who have participated through the years. We look forward with optimism to a secure future for our missions. It is with great love, devotion and dedication, both to the history of the city and to the preservation ideals of the Society, that we pledge ourselves to preserving those historic structures relating not only to San Antonio, but to the history of the State and nation. It is important to us, as we stand today before this preserved historic structure, to remember that the history of Texas will be kept intact and legible. Today, the San Antonio Conservation Society donates to the Department of the Interior its properties for the formation of the San Antonio Missions National Historical Park, which is, indeed, a national treasure and a part of our purpose. Thank you.

Lynn Osborne Bobbit, President
San Antonio Conservation Society
February 20, 1983

COOPERATIVE AGREEMENT OF 1941: A LEGACY

The significance of the Cooperative Agreement of 1941 is essentially twofold. First, the execution of the document not only marks the beginning of such an agreement between the Federal government and the State of Texas, but designates San José as the first national historical site to be established in cooperation with the Catholic Church. Secondly, the Cooperative Agreement of 1941 created a landmark leading to the signing of the Cooperative Agreements of 1983. During the interim of more than forty years, continuing Mission Park studies, community support and congressional legislation eventually led to the formation of a National Park at San

José and its sister missions down river. The Cooperative Agreement of 1941, authorized by the Historic Sites Act of August 21, 1935 (P.L. 74-292; 49, statute 666), enabled the Catholic Church to retain title of the Mission church, empowered the Texas State Board to preserve, manage and interpret its mission properties and, moreover, served the United States Department of the Interior with a viable document to designate San José Mission as a national historical site. All parties in the document were limited by the statutes of the Agreement. The Archbishop was to preserve the historical integrity of the Church and care for its maintenance with the approval, technical assistance and planning received from the Texas State Parks Board and the United States Department of the Interior. The Texas State Parks Board was to preserve and maintain all the historic buildings, structures and appurtenances to which it has title but not to alter them without prior approval by the United States Department of the Interior and the Archbishop. The United States Department of the Interior was to provide and place a national historical site marker and to expend funds available by appropriation or donation to assist the Archbishop or the Texas State Parks Board in the development of San José Mission Park as a national historical site. The Archbishop and the State of Texas State Parks Board were to erect and place monuments at the site only with each other's consent and the approval of the United States Department of the Interior.



Signing the Agreement making San Jose Mission a national historic site are Archbishop Robert E. Lucey, left, and Undersecretary of the Interior Alvin J. Wirtz. (Photo courtesy San Antonio Evening News)

The signers witnessing the document included: Alvin J. Wirtz, Acting Secretary, United States Department of the Interior; Robert E. Lucey, Archbishop of the Roman Catholic Archdiocese of San Antonio. The following members of the Texas State Parks Board also affixed their signatures to the memorable document; Wendell Mayes, J.V. Ash, Kennedy N. Clamp, J.D. Sandefer, Raymond L. Dillard, H.G. Webster, and Frank D. Quinn, Executive Secretary.

Mrs. Lane Taylor, President and Mrs. John F. Camp, Secretary, San Antonio Conservation Society, signed a second document whereby the Society deeded the granary, the mill along the north wall and about five acres to the Texas State Parks Board for management purposes. County Judge Charles W. Anderson signed a document whereby additional land, including a former roadway along the south wall of the mission, was deeded to the Texas State Parks Board in order to complete the national historical site.

The ceremonies took place in the granary of San José Mission. The ceremonies were initiated with a procession of 14 girls, daughters of the members of the Conservation Society, who brought the deed for the transfer of property. The colorful procession included the Archbishop, Bishops and Monsignori in scarlet robes and the Franciscans in their impressive brown habits with white cinctures.



Undersecretary of the Interior Alvin J. Wirtz addressing the assembly gathered for the signing of the Agreement of May 8, 1941. In the background, are Mrs. Lane Taylor, President, San Antonio Conservation Society, and Mayor (and former congressman, Texas 20th District, 1935-39) Maury Maverick. (Photo courtesy San Antonio Evening News)

“We are preserving here one of the last bright rays of a civilization whose sun has long set but whose effect upon our days is still felt by all of us. The mission is a symbol of American civilization and represents the ideals and elements of two great peoples and a great religion that had a large part in the making of our country.”

Alvin J. Wirtz
May 8, 1941

The National Park Service: The Beginnings of An American Tradition

The days of the Westward Movement as a frontier experience were over by the 1890s. After the war against Mexico, California became a sovereign state within the Union and the gold rush of 1849 assured the population growth of the West Coast. In the Southwest, the last Indians to abandon the hopeless struggle to remain independent were the relentless and embattled Apaches, who, in 1886, finally yielded upon capture of their intrepid leader Gerónimo. Chief Joseph of the remarkable Nez Percé from Oregon and Idaho surrendered to federal troops in 1887. Settlers continued to pour across the West as rancher, farmer, miner and railroad investor aggressively divided the lands of the Trans-Mississippi West.

Even so, as early as the first half of the nineteenth century, distinguished Americans called for setting aside scenic preserves representing the best in the natural heritage of the nation. Among them was Ralph Waldo Emerson, who, in a notable address at Harvard in 1837, on "The American Scholar," urged his countrymen to put aside their devotion to things European and seek inspiration from immediate surroundings. Henry David Thoreau, another advocate for preservation, vividly explained his motivation; "I went to the woods because I wished to live deliberately, to front only the essential facts of life, and see if I could not learn what it had to teach, and not, when I came to die that I had not lived." The need to preserve the nation's heritage, if not of paramount importance, was gaining momentum. The idea of a national preserve system had been conceived.

However, it was not until September 19, 1870, at a campfire in Yellowstone, that the idea of a national park began to take form. Awed by its beauty, a group of men agreed with Cornelius Hedges, later a judge in Montana territory, that this outstanding land ought to belong to the people as a national park. As others were persuaded, support for the concept grew. Two years later the dream became a reality when Congress passed a bill which President Ulysses S. Grant signed on March 1, 1872 establishing Yellowstone National Park. The more than two million acre park was a huge success and by the turn of the century, Yosemite, Mount Rainier, Sequoia and General Grant Grove (later included in Kings Canyon) were added to the new system. In 1906, the park idea was considerably extended by an act of Congress that indicated there would be other than wilderness value in national parks. In order to save the Pre-Columbian cliff dwellings and pueblo sites, the House Public Lands Committee, headed by Representative John F. Lacey, sponsored the Antiquities Act which became law in 1906. As one of the most significant pieces of park legislation, it curbed commercial looting of archeological ruins and equally important, empowered the President to proclaim as a national monument, any lands owned or acquired by the federal government that included historic landmarks, historic or prehistoric structures as well as objects of historic or scientific interest.

The advent of the twentieth century brought little change in the nation's entrepreneur system which continued to prompt unbridled exploitation of dwindling natural resources. But there were breakthroughs as President Theodore Roosevelt made conservation a national goal and convened a Conference for Conservation at the White House in 1908. Executive support for the preservation of natural resources was taken up by Roosevelt's successor, William Howard Taft, who, in 1912, presented Congress with a message which began: "I earnestly recommend the establishment of a Bureau of National Parks." The passage of the bill was not easy. It was often the cause for great debate between preservationists and utilitarians. The furors raised over Hetch Hetchy in California and the Teapot Dome scandal in Wyoming only intensified the debate. John Muir and the Sierra Club, which he founded in 1892, had already become a formidable force in creating a preservation philosophy in America.

In the meantime, visitorship to the parks had increased fourfold reaching more than 335,000 between 1909 and 1915. As tourism grew, so did park management problems. With a growing number of people using the park, superintendents began to express concern over the need to maintain roads, repair buildings and provide new facilities and protect the parks from vandalism and looting. These management concerns strengthened arguments for the creation of a central authority to oversee the parks and act as their advocates before Congress. A turning point in the fortunes of the national park is seen in the service of the indefatigable Stephen T. Mather which started in January, 1915. As special assistant to the Secretary of the Interior, Mather promoted a nation-wide publicity campaign needed to get the public interested in parks. Mather's impressive credentials and his capacity to pin down congressional support became evident with the passage of the bill on Bureau of National Parks on August 25, 1916. Through this act, Congress established the National Park Service and assigned to it administration of the national parks and most of the national monuments of the period. The act, moreover, enunciated a broad framework of policy for the administration of these areas. In effect, the Bureau had grown into an organization administering twenty-one national parks and thirty-three national monuments. When Horace Celbright became, at age 29, the first civilian superintendent of Yellowstone in 1919, the Park Service was well past its infancy. Congress further nurtured the growing importance of the National Park Service by the act of February 21, 1925. This legislation authorized the Park Service to secure lands for preservation as national parks through the acquisition of lands in private ownership, particularly through donations. Prior to this legislation, national parks and monuments had been set aside only from public lands.

The entry of the National Park Service into the field of historic preservation began in 1930 when Congress established the George Washington Birthplace National Monument and pledged funds to rebuild the original house. In essence, the National Park Service had moved into a new phase of preserving the physical sites representing the nation's heritage. The Washington project paved the way for another historical park to the system during the same year. Jamestown, the site of the first English colony in America and Yorktown, the site of the final triumph of the American Revolution, were established by Congress as a Colonial National Monument. Shortly after Franklin Delano Roosevelt took office, the National Park Service reached an unprecedented era of responsibility. Through the act of March 3, 1933, almost 50 historical sites and national monuments were transferred by executive order to the United States Department of the Interior. The National Park Service was assigned by the Department to administer the new historical sites and national monuments acquired especially from the Departments of War and Agriculture.

The President's executive pen had almost doubled the areas of the National Park system by including 11 national military parks, 19 battlefield sites, 11 national cemeteries and 10 national monuments. The presidential decision recognized the National Park Service as the nation's agency in the management of all federal parks. Over the years, the National Park Service has managed successfully national parks of grandeur such as the Grand Canyon, Yosemite and Mt. McKinley and equally noted historical parks with famous names from the nation's past; namely Fort McHenry, Gettysburg and Ellis Island. During this time, the influence of the National Park Service was already beginning to shed its influence in San Antonio. By August 21, 1935 Congress passed a bill authorizing negotiations which led to the Cooperative Agreement of 1941 and the establishment of San José Mission State Park. On May 8, 1941 the United States Department of the Interior signed the Cooperative Agreement with the Catholic Archdiocese of San Antonio, and the Texas State Parks Board and thereby proceeded to designate San José Mission State Park as a National Historical Site.



INVESTIGATING THE MISSIONS' STRUCTURES

Left to Right: José A. Cisneros, Superintendent; Patsy Light, Chairman, Mission Park Advisory Board; Nancy Merino de Cáceres, José Miguel de Cáceres, Ministry of Culture, Spain; Carolyn Peterson, Architect; Henry Guerra, member, Mission Park Advisory Board; and Marlys Thurber, Chief, Division Cultural Resources, on assignment from Southwest Regional Office, NPS, Santa Fe.

The Formation of the San Antonio Missions National Historical Park

The growing attention received by national historical sites during Roosevelt's first administration (1932-1936) did not go unnoticed by Maury Maverick, the freshman congressman of the Texas Twentieth District (1935-1939). A battle scarred veteran of World War I, Maverick was endowed with a sense of history. In 1935, he pushed through Congress two bills (HR 6670 and

HR 6734) forming a commission to study the preservation of the Spanish missions in Texas, California, New Mexico and Arizona. Harold Ickes, United States Secretary of the Interior, informed Maverick that the federal government might create national monuments at some of the missions. In San Antonio, Maverick supported by Bexar County Judge Frost Woodhull, was successful in assuring Archbishop Arthur J. Drossaerts, Catholic Archdiocese of San Antonio, and Father Mariano S. Garriga, the Archdiocesan Chancellor, that the formation of a mission park was possible without the Church losing title to its venerable missions.

The elevation of all four missions in south San Antonio into a park was not seriously considered until the 1930s. It was no easy task in restoring San José sufficiently to have it recognized as a state park. Moreover, virtually all available resources were being expended in meeting the high standards of the federal government in order to have the mission declared a national historical monument. In 1933, the County, the San Antonio Conservation Society and the Church went on side by side, each agency carrying out its own restoration at the mission...Under the unofficial coordination of Harvey P. Smith, architect, each local authority agreed to furnish materials with federal relief agencies providing the labor.

Maverick strengthened coordination efforts in the restoration of San José Mission by arranging for a committee of nine members, three from each owning agency. In the meantime, Herbert Maier, Regional Officer, National Park Service, Oklahoma City, assured local agencies of the interest by the National Park Service in the mission by providing research and technical assistance. By 1935, Ron F. Lee, Historian, State Park ECW, United States Department of the Interior, presented a main report on the proposed relationship of the National Park Service to San José. Lee's report provided the National Park Service with information on the mission's historical background, descriptions of the land and structure ownership, an understanding of on going restoration and prospects of participation by the National Park Service leading to San José's elevation to a National Monument. On October 15, 1935, Conrad Wirth, Assistant Director, State Park Division, United States Department of the Interior, recommended cooperation with the Texas Centennial Commission, through a written agreement, in all points in which the historical work of the National Park Service touched that of the Historical Commission. The cooperative endeavor was to include San José since considerable amount of mission restoration was targeted for 1936, the year commemorating the one hundredth birthday of Texas Independence. This spirit of cooperation between the National Park Service and the State ensued into the 1940s. M.R. Tillotson, Regional Director, National Park Service, Santa Fe, New Mexico and Frank D. Quinn, Executive Secretary, Texas State Parks Board, Austin effectively collaborated in the promotion of property surveys, landscape studies, archeological research, restoration projects and in meeting mission management concerns in negotiations with the Church. Both agencies, in conjunction with the San Antonio Conservation Society were actively engaged in the final preparations leading to the landmark event of the signing of the Cooperative Agreement of 1941.

All the while, the National Park Service continued to increase its informational base on the San Antonio missions. Dr. Erick Reed, who had been more than five years with the National Park Service before engaging in military service until 1946, was a regional archeologist with the National Park Service when his director assigned him to serve as National Park Service representative and consultant to the San José Mission Advisory Board established by Maury Maverick. His original assignment was to assist in the restoration of Mission Nuestra Señora del Espíritu Santo de Zúñiga in Goliad, Texas but, at the same time, had become well acquainted with the techniques and methods used in excavation, restoration and reconstruction at the San Antonio Missions in the 1930s. He closely monitored the authenticity of research and the availability of Spanish Colonial documents and their application to restoration. He evaluated the use of archeological methods in excavation of mission foundations and structures. Almost annually until 1964, he provided extended reports that proved of important value to the National Park Service even to present times.

Once San José was established as a State Park and declared a National Historical Site, local interest began to center in joining all four missions under national designation. In 1964, the City of San Antonio asked the National Park Service to determine the feasibility of a National Parkway joining the four sites. The National Park Service determined that the criteria for a National Parkway joining the four missions were not being met. Even so, the community persevered and, in 1973, developed an impressive plan for the development of a local parkway and an effective program for the missions. This plan culminated in a document entitled, *Misiones de Tejas: Old Spanish Missions National Historical Park; a Proposal*. This proposal recommended the idea of a national historical park. Once again, the National Park Service was asked to study the feasibility of such an idea. In its own feasibility study in 1975, entitled, *Proposed San Antonio Missions National Historical Park: Alternative Implementation*, the National Park Service finally concluded that the missions met the National Park Service criteria of national historical significance and recommended alternatives leading to such recognition. Through the efforts of the local congressional delegation headed by Representative Abraham Kazen, a bill authorizing a park was introduced and passed in 1978. In the Senate, Lloyd Bentson introduced the Bill co-sponsored by John Tower. On November 10, 1978, President Jimmy Carter signed Public Law 95-629 leading to the establishment of the San Antonio Missions National Park "...to preserve, interpret and restore the Spanish missions of San Antonio."

At long last, San Antonio's magnificent missions were recognized for their historic roles as the first promoters of education and essential industry in Texas and the Southwest. Livestock raising, irrigation systems, farming and forms of horticulture were introduced by these colonial institutions. Moreover, they developed those foods, refreshments, music, language, songs, dances and feastdays that presently enliven the character of San Antonio and South Texas. They imprinted on this soil the indelible mark of Indo-Hispanic traditions.

In the last four years, the National Park Service has engaged in intense planning and negotiating for the actual incorporation of the four missions into the National Park System. Public Law 95-629, Title II established the Park and authorized the Secretary of the Interior to acquire the four missions and adjacent lands, a total of 475 acres through purchase, donation, exchange and cooperative agreements. Exclusive of the main Church structures, the law authorized the expenditure of 10 million dollars for land acquisition. Additionally, it authorized the establishment of a citizens Advisory Commission to inform the Secretary of the Interior on Park matters. Through this law, the Secretary of the Interior is required to develop a management plan for efficient preservation, restoration and interpretation of the Park's resources. The implementation of these requirements have been underway by the local staff members of the National Park Service.

The Advisory Commission, organized in June 1980, was to consist of seven members representing the city (1), the state (1), county (1), historical organizations (1), the Archdiocese (1) and the public at large (2). Three months later, the Commission was expanded to eleven members by the addition of four more representatives at large.

The National Park Service recently issued its General Management Plan/Development Concept Plan for the management of the San Antonio Missions National Historical Park. Designed to guide its operations for a 10-15 year period, the plan will cost 11 million dollars to implement. It provides for minimal development while earmarking a substantial amount for preservation and rehabilitation work at the Mission sites. A copy of the plan is available from the Superintendent's office. The Park also has developed a Land Protection Plan designed to address means to protect the 475 acres of the Park's resources. A combination of protection techniques are selected in a manner to minimize the impact on local communities of mission residents. These methods include fee acquisition, scenic easements, reserve estates and cooperative agreements. Of the 10 million dollars authorized, 1.3 million have been allotted so far. Seven tracts of land around

Mission Espada have been acquired; 5 scenic easements and two fee acquisitions. In addition, cooperative agreements have been entered into with the City and the San Antonio River Authority giving the National Park Service authority to use their lands along the river for historical park purposes while retaining the present recreational use under the auspices of the City Parks and Recreation Department and the River Authority. The Park also has acquired a donated scenic easement over San Juan Acequia. Work is progressing to restore the historic water flow in the irrigation canal.

The Park also has produced a number of historical research documents which shed new light on the early mission period. Among these are a historical landscape study, a decorative arts study, several archeological investigations, a study of the Mexican period and a number of others which are indicated in the research information plan included in this publication. The Historic Structures Report (HSR) is a focal study which is near completion. The HSR will document the history of each structure from its initial construction to the present time. It will ultimately serve as a factual and recorded basis for performing the necessary preservation and rehabilitation work on the missions. A Collection of almost 1,000 photographs and other illustrations have been accumulated. Among these are the earliest recorded photographs and drawings of the mission structures. The HSR, a multi-volume project, will be completed in the spring of 1984.

The Cooperative Agreement with the Catholic Archdiocese of San Antonio is essential to the Park's activation and management of the four missions. Early concerns over the issues on the separation of Church and State have been properly resolved in a legal opinion by the Department of Justice on December 2, 1982, allowing the National Park Service management of the missions. The legal arrangements permit the Park to inform the public on the significance of the missions while allowing the Archdiocese to continue parish functions at the missions. The 1983 Cooperative Agreement enables the Secretary of the Interior to care for the wear and tear maintenance of the mission secular buildings and landscape when these services are required for the benefit of the general visitor. Additionally, the Agreement allows the Secretary of the Interior use of the mission grounds for the purpose of providing historical information on the missions and other Park related services to visitors. The Secretary will bear the cost of utilities for Park purposes and appropriate Park and visitor security during daytime Park operations.

The Agreement with the State of Texas simply provides for a transfer of operating authority from the Texas Parks and Wildlife Department to the Secretary of the Interior. It suspends the 1941 Agreement as long as the Agreements of February 20, 1983 are in effect. If these were ever dissolved, the 1941 Agreement would be reinstituted.

The signing of the Agreements of February 20, 1983, between the Catholic Archdiocese of San Antonio, the Texas Parks and Wildlife Department, along with the one signed with the San Antonio Conservation Society, for the purpose of activating the Park, culminates a half century of work among loyal San Antonians to bring about national recognition to the Spanish missions of San Antonio. The 18th century missions of Concepción, San José, San Juan and Espada along with the irrigation systems of the two latter missions will now take their rightful places in that repository of national treasures known as the National Park System. They take their places along with that which is the best among the more than 300 historical and natural sites assigned by Congress to represent the heritage of America. As a National Park, the Missions of San Antonio stand high among their peers such as Grand Canyon, Yellowstone, Yosemite Valley, Independence Hall, the Statue of Liberty and Gettysburg. Abraham Lincoln once hailed Gettysburg's gallant men upon their passage from time as now belonging to the ages. The San Antonio Missions also have their story of courageous men who, strangely enough, came not to do battle but to educate, to civilize and to build structures of beauty and inspiration on a hostile frontier where privation and danger were commonplaces. The National Park Service has pledged to preserve these missions both for present generations and for the prosterity of the nation.

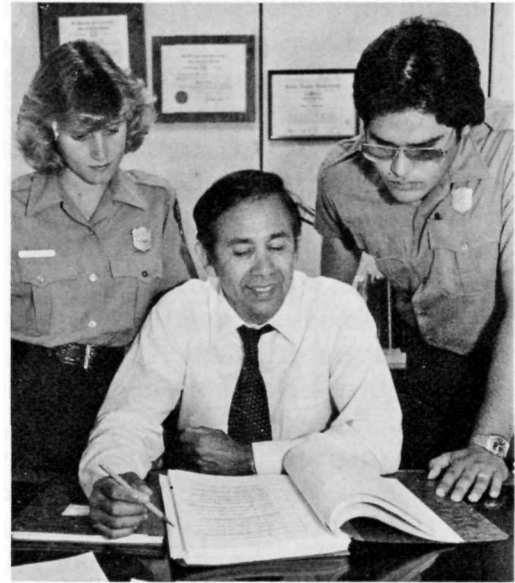
Research: A Basis For NPS Management

The management policies of the National Park Service are very clear in providing the set of guidelines required of the park manager in the discharge of his responsibilities. In effect, the park manager has the duty; "To locate, evaluate and interpret qualified cultural resources in every park in such a way that they may be handed to future generations unimpaired. Consistent with the requirements of law, resources managers and professionals at all levels shall take positive action to perpetuate unimpaired the cultural resources of the National Park System; to prevent adverse effects on these resources by development, visitor use, or resource management activities; and to prohibit vandalism or unauthorized excavation, collection, or appropriation of cultural resources." (Managements Policies, ch. 5, p.2).

The Organic Act of 1916 stated a broad uniform policy for the administration of National Parks and the Historic Sites Act, 1935 directed the NPS, through the Secretary of the Interior, to carry out a wide range of history related programs for proper historic preservation. This legislation requires of the park manager that protection and preservation maintenance be implemented in the professional care of Park cultural resources, notably those structures and landscape features making up the historic elements of the parks.

All cultural resource management activities, however, must be undertaken with knowledge of what they are about. Here is where controlled research comes into play. Research enables the Park to preserve authentic resources according to nationally and internationally accepted historic preservation norms. Research locates, identifies and evaluates extant prehistoric, historic, and cultural resources. The duties that come with the management of cultural resources are numerous. The following are basic to cultural resources management: "To complete the basic inventories of cultural resources on the designated park, to determine which resources are significant enough to qualify for preservation, to preserve to the extent possible the original authentic resources which qualify for preservation, and interpret the significance of these resources with personal integrity and candor." (CR, NPS-28).

Indepth research enables the park manager and his staff to become acquainted with the cultural resources of the park in a manner that is in keeping with the standards of the National Park Service. The development of appropriate management plans deriving from this research are essential for a park manager to achieve his mission. Beyond preserving the natural and cultural resources in park areas under his care, he must see that they are properly made available for public use and enjoyment. In fulfilling these responsibilities additional research enables the park manager to develop special management plans for interpretation and visitor services. "Specifically, interpretation is the process of translating the values and meaning of park resources into 'language' that can be understood by the people who visit the park." (IV, NPS-6). Essentially designed to impart information, the interpretative programs on the park resources are implemented to create an appreciation of the historic site that Congress or the President has recognized as a significant part of our national heritage. To achieve this goal, the park manager promotes



Park Technician Diana Bitsis and Park Ranger David Vela join with Park Historian Gilberto R. Cruz, Ph.D. in research required in developing visitor services and accurate interpretive programs at the four San Antonio missions. (Photo courtesy of the San Antonio Evening News)

research necessary to develop interpretive programs that will enable people at the park “to have a safe and enjoyable visit, (to) seek appreciation and enjoyment of park resources in thoughtfully planned activities that have a minimum impact on the park’s resources, and (to) understand the significance of the park’s resources and activities, and the management policies and programs necessary to preserve them”

Some studies are essential ground-work investigations. They include research methods common to all parks under National Park Service care. The National Register of Historical Places establishes, through the use of national register forms, the historical, architectural, archeological and other significant features of the park’s cultural/natural resources. The List of Classified Structures, an inventory of above-grade historic and prehistoric structures under park jurisdiction, provides list aids for park management to develop appropriate treatment and recording decisions affecting listed structures. The Historic Structures Report centers on the structural history of the park resources and chronology of repair. It is also designed to contain fabric analysis, safety and use evaluations and recommendations for treatment.

The interpretation and visitor services programs are a very important part of over all park management. To achieve this end, fundamental research characteristic of all parks is undertaken such as Historic Resources Study and Administrative History: the former, a collection and evaluation of data, provides an indepth investigation on the purpose, evolution and construction history of the cultural and land resources of the park; the latter is an indepth account identifying, evaluating and providing historical analysis of the ownership or management of the park resources. There are also research projects that are designed to provide information that is peculiar to the needs of an individual park. Research projects that are special to the San Antonio Missions National Historical Park are noted in the following: Study of Indian Crafts and Spanish Technology at the Missions in the 18th Century is a study on the origins and implementation of Indian crafts and Spanish tools and products utilized in mission daily life. The Land Tenure Study provides a historical account of communal ownership, land configuration, private property ownership and irrigation and water rights. The study on the San Antonio Missions during Mexican sovereignty provides an analysis of political, economic and demographic events that influenced daily life at the missions. There are, of course, others as the subsequent research status information plan discloses.

This Park wishes to acknowledge that its research has been effective, largely, because of the assistance made available by the Southwest Regional Office, National Park Service, Santa Fe, New Mexico. Operating under the supervision of Robert I. Kerr, Regional Director, this agency has management responsibilities of programming, budget, consulting and administration. The personnel in Planning and Cultural Resources also represent an important component in the regional office. The San Antonio Missions National Historical Park was often pointed in the right direction by their guidance, critical evaluation and technical advice. The Park thanks particularly the staff in Planning and Design, Special Programs, Cultural Resources Center and Environmental Coordination. The Park’s Interpretive and Visitor Service programs were often made more effective management tools due measureably to the advice afforded by those serving in Region’s Park Operation, especially the staff in Interpretation and Visitor Service, Protection and Visitor Use Management and Land Resources.

The vicissitudes of life lie in nature’s hold. Mortals hardly know what Providence can easily predict. Even so, this Park pledges itself to the concept that research is indispensable in acquiring knowledge and understanding. In turn, knowledge and understanding lead to the formation of management policies enabling this Park to carry out in the best possible way, the legislative mandate of preserving, restoring and interpreting the San Antonio Missions. The flow of knowledge has an eternal freshness about it. Research is the process whereby this flow is harnessed. Research then is unending as is this Park’s committment to pursue it.

Park Research on the Missions
Natural and Cultural Resources
Research Status Information Plan In House Document
SAN ANTONIO MISSIONS NATIONAL HISTORICAL PARK

TITLE	ANNOTATION	SIGNIFICANCE	STATUS	GRANTEE
1. Revision of National Register Forms	To update existing nomination forms and to provide a full statement of significance for all historic and prehistoric resources within SAAN.	Establishes historical architectural, archeological and other significance of the Park's cultural resources.	Completed 2/1/83	IN HOUSE SWRO
2. List of Classified Structures Inventory	LSC is an inventory of above-grade historic & prehistoric structures which SAAN owns or will acquire any legal interest and which merit preservation.	List aids Park management in programming appropriate treatment and recording decisions affecting listed structures.	Completed 3/12/83	IN HOUSE SWRO
3. Historic Structures Report	Structural history of the missions, including chronology of repair. Contains fabric analysis safety and use evaluations, and recommendations for treatment. Includes 10-802.	The basic physical history of treatment document.	In preparation	IN HOUSE
4. 100% Cultural Resources Survey of All San Antonio Missions	Full survey of all prehistoric and historic resources in the Park, including base mapping.	Provides the information base for future planning and preservation.	Base mapping completed. Funds not available for remainder.	
5. Archeological Assessment	Comprehensive Synthesis of the archeological resources of the park.	Used for professional evaluation of past work; the first step in designing future research.	Funds not available.	40% Completed By SWRO None Established
6. Archeological testing; compound walls granary and Indian quarters at Mission Concepcion.	Excavations related to this project are to clarify the extent of the walls, granary and other buildings within the mission compound.	Required for 106 compliance prior to initiating actions having impact.	Draft submitted 7/82.	UTSA-CAR ANNE FOX JAMES IVEY
7. Monitoring Program for Historic Structures, Summary Report with Recommendations.	Collection and analysis of data on atmospheric pollution, PH factor in rainfall and structural movement.	Base data needed for Historic Structures Report and Management decision making.	In progress.	IN HOUSE
8. Scope of Collection Statement	Guideline to assist Park in actively collecting and preserving those objects that contribute directly to the understanding and interpretation of the Park's main themes.	Establishes parameters for the Park's museum collection.	Funds not available.	
9. Collection Preservation Guide	A working manual for curatorial and managerial staff, analyzing the museum collection from a curatorial viewpoint and measures to improve museum records, storage, exhibits and staffing.	To provide guidelines for curatorial management decisions about SAAN collections.	Funds not available.	
10. Curatorial Work on all NPS objects and technical assistance to Parishes on Parish objects.	To identify, stabilize and properly store objects which fall within the scope of collections through agreements with area institutions or Park staff.	To preserve Park collections in compliance with NPS mandates.	Funds not available.	IN HOUSE
11. Historic Structures Preservation and Cyclical Maintenance Guides	Reference document tailored to the individual needs of a historic or prehistoric structures and the structures' historic furnishings.	Specifications for appropriate cyclical maintenance treatment of Park structures.	Funds not available.	IN HOUSE

PARK RESEARCH ON THE MISSIONS

TITLE	ANNOTATION	SIGNIFICANCE	STATUS	GRANTEE
12. History of the Decorative and Applied Arts at the Missions	Scholarly study of Spanish colonial architectural features including sculpture, wall art, metal work and wood carvings.	A component of the Historic Structures Report; necessary to establish significance of individual decorative elements.	Completed 11/10/82 Approved 12/15/82	DR. JACINTO QUIRARTE UTSA, RAC
13. Historical and Cultural Landscape Study	Identify and evaluate the significance of the Park's landscape elements and to document changes in the future.	Complementary to the Historic Studies Report. Needed prior to undertaking any landscape alterations.	Completed 12/8/82 Approved 12/8/82	DR. JOEL GUNN Environmental & Cultural Services, Inc.
14. Cultural Sites Inventory	CSI is complementary to List of Classified Structures report in that it provides an inventory of all significant below grade archeological features.	Aids Park management in providing sub-surface remains with eloquent protection.	Funds not available.	IN HOUSE
15. Interpretive Prospectus	The IP is the long range planning document for prescribing media for Interpretive Programs.	Identifies and describes media devices and general exhibit areas for programming subsequent detailed design packages.	Completed 1/31/83 Approved 3/31/83	IN HOUSE HFC
16. Annotated Bibliography, San Antonio Missions National Historical Park	Identifies and annotates articles in journals, books and other publications as information for greater in-depth research for Park staff.	To provide Park staff rapid access to lists of volumes and materials specifically related to the Park's cultural resources for research and interpretation.	Completed 12/31/82 Approved 3/19/82	DR. MARDITH SCHUETZ
17. Index to Microfilm in Spanish Colonial Documents, at Old Spanish Missions Historic Research Library OSMHRL.	Attempts to enlarge SAAN's archival base by creating an index for the microfilm at the OSM library.	Index will enable a more indepth research into colonial documents deposited at the OSM Microfilm library.	Completed 4/18/83 Approved 5/25/83	DR. ROSALIND ROCK
18. San Antonio Missions during the Mexican Period, 1821-1836.	Provide resources on the San Antonio Missions during the Mexican sovereignty and to include an analysis of the historical/significant events.	To provide informational base for implementation of interpretative themes for each mission and for management research.	Completed 5/10/82 Approved 6/2/82	DR. ROSALIND ROCK
19. History of Land Tenure, San Antonio Missions National Historical Park.	History of land ownership at the missions from the time period of secularization to last ¼ of 19th Century.	To provide informational base on communal ownership, land configuration, private property ownership, irrigation and water rights.	Completed 2/14/82 Approved 12/29/82	DR. FELIX D. ALMARAZ
20. Research on Indian Crafts and Spanish Technology at the San Antonio Missions in the 18th Century.	Study on origins/implementation of Indian/Spanish crafts/products during the colonial period in order to provide understanding of mission life.	To provide information for the interpretive theme on the missions as a vocational and educational center.	Completed 7/30/82 Approved 4/26/83	DR. THOMAS HESTER CAR/UTSA
21. Ethnobotanical Research on vegetation familiar to the inhabitants at San Antonio Missions	A scholarly study to identify plant and herb practices at the missions and to explain the manner in which they were used by Indian and Spaniard.	To serve as an informational base on domestic and imported plants for interpretive themes on mission use of edible plants and medicinal herbs.	Completed 5/27/83 Revisions on going	DR. O.S. FEARING TRINITY UNIVERSITY
22. Historic Resources Study	Represents the collection and evaluation of data and the presentation of the research findings concerning the historic resources of area.	To provide an indepth investigation on the purpose, evolution and construction history of the cultural and land resources.	Preliminaries begun	IN HOUSE SWRO & Local Inst.

PARK RESEARCH ON THE MISSIONS

TITLE	ANNOTATION	SIGNIFICANCE	STATUS	GRANTEE
23. The Agricultural Industry at San Antonio Missions	Designed to trace, identify and analyze the origins, techniques and results of the Agricultural Industry at the San Antonio Missions and to relate it to the use of the labores.	To provide informational base for interpretive programs and exhibits on the Agricultural Industry, types of farming irrigation and forms of crops produced at Labores, and other lands.	Funds not available	
24. The Livestock Industry at San Antonio Missions	Designed to trace, identify and analyze the origins of the Livestock Industry at the San Antonio Missions, and to include Spanish colonial traditions and laws on Livestock Industry.	To provide informational base for interpretive programs and exhibits on livestock uses and customs and relationship present industry.	Funds not available	
25. Ethnographic Overview	Research project evaluating the contemporary populations and parishioners living around the four missions. Social/religious/cultural activity.	To recognize the values and customs of the mission area residents as a cultural resource of the Park.	Funds not available.	
26. Ethnohistoric Study of Aboriginal Culture within the San Antonio area	Investigation, description and analysis of the customs and life styles of such bands of Coahuiltecan Indians, Lipan Apache Karankawa and other Texas Indians under the influence of the missions.	To provide interpretative information for all four major themes within the park particularly for use in visitor center programs.	Funds not available.	IN HOUSE SWRO or Area Inst.
27. Ethnohistoric Study of Acculturation of Indians at the San Antonio Missions	Collection/analysis of materials on the different aspects of mission lifestyle of Indians converted to Christianity/trained in industry.	To provide interpretative information for all four major themes within the park, particularly for use in Visitor Center Programs.	Funds not available.	



Welcome to
FIRST ANNUAL RESEARCH CONFERENCE
on the
SAN ANTONIO MISSIONS

Sponsored by
Old Spanish Missions,
Our Lady of the Lake University,
and
San Antonio Missions National Historical Park

on the occasion of the
FIFTH ANNUAL CELEBRATION OF
SEMANA DE LAS MISIONES

August 7, 1982
Main Library Reading Room
Our Lady of the Lake University
411 S.W. 24th Street - San Antonio, Texas

O'Neil Ford on the SAN ANTONIO MISSIONS*

When I first came to San Antonio in 1924, I was taken to see the "Mission Ruins" and indeed that is precisely what one found at Espada, San Juan, and San José. The Alamo was roofed and though the garden was sparse and the big trees were much smaller, it was a mecca for tourists and one felt then, as he does now, that it was a shrine and a place where one spoke quietly and where one remembered 1836. Concepción Mission was beautiful, firm, and scarcely touched by time and abuse, though it had suffered the same fate as the other Missions by the barbarians who had carved their initials as high as their hands would reach. Very few San Antonians had any serious interest in the stark piles of rubble and, in general, it was assumed they would soon disappear or become stone quarries for well linings and other structures. There was no dome on San José and much of the nave vault was on the floor. At one time, the beautiful bell tower split and crashed to the ground.

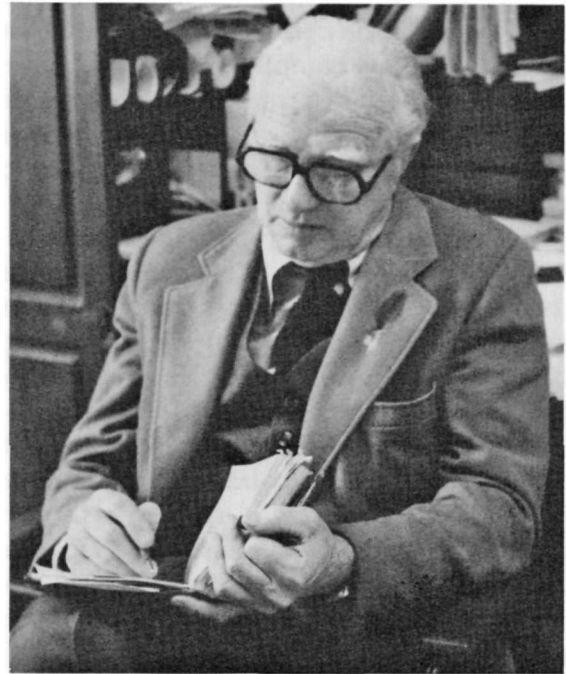
Now, because of conservationists, a few architects, and the work programs of the depression days, all of the churches except the Alamo are places of worship and appear much as they did in the late eighteenth century.

The Missions are the most important and most beautiful examples of Spanish Colonial architecture in the United States, and though once they were loved and admired and understood by a few thousand persons now it is probably safe to say that millions of persons from all over the world have come to San Antonio to wonder at them, to study their history and their great significance. Now we know that they are they jewels of our river valley and the greatest documentation of our eighteenth century beginning.

All four Mission structures are still badly in need of repair and continuous care. Many devoted persons, groups and committees have scratched and begged for funds. The Catholic Archdiocese has spent great sums on stop-gap "restoration" and temporary arrest of decay. It is fully evident that the Church cannot afford all the money necessary to make them waterproof, crack proof, and make replacements in decaying masonry walls and carvings.

The Moody Foundation, through the great good auspices of Mary Moody Northen of Galveston, has provided a fund that did much to halt the deterioration. That First Phase Grant of \$250,000.00 was no less than a great kindness to those who love and use the buildings as churches and also to those whose interest is mainly architectural, historical, area economics, or "tourist attraction". This was a blessing that seemed long in coming.

The work has been done in a very careful manner, with expert consultation from government and historical institutions. This first series of repairs is not particularly visible and it has required many months of study and investigation. The Committee, with first hand communication on every big and little project, has met innumerable times and work has been done when there was consensus as to what was most needed - what was urgent.



IN MEMORIAM

*"A Tribute to O'Neil Ford: The Man and the Missions".
Photo courtesy of Ford, Powell and Carson Inc.*

There are problems that have had to wait, and everyone concerned and active in the effort is fully aware of the need. For example, the fine stone pilasters on the beautiful facade of Mission Concepción have completely fallen and crumbled for a height of about four feet above the entrance level. It has been determined that these particular stones were fairly poor quality when they were installed about 200 years ago - that is, relatively poor, and rising dampness has eaten away at a great rate in just eleven years. It can be repaired, but it must be done soon, as this cancer-like growth will accelerate.

The vaulted stone roof of the sacristy at San José Mission was nearing collapse, but now it is dry and ready for interior restoration. There are old cracks (and some new ones) in several walls that require immediate attention. The foundations of all these buildings were set on deep farm land or caliche, and any prolonged dry or wet spells can affect them. All manner of bolstering and corrective systems are being explored and employed, and it must be assumed that the holding process is relatively successful. It is a matter of watchful attention and concern about things known to be in danger and things not yet evident. Preventive measures have become as important as cures.

I believe we must all realize that we cannot expect immediate help from the Federal Government and most of the seriously concerned people feel a state-wide campaign must be initiated so that all those persons who love these fine buildings can participate in preserving them.

The history of those who have given much and felt mild concern grow to real alarm is long. The San Antonio Conservation Society, the Archdiocese of San Antonio, architect Harvey Smith, Archbishop Lucey, Archbishop Furey and many individuals have given much time to all the problems and procedures. One must mention General William Harris, Gilbert M. Denman, Jr. and Henry Guerra, and it is not sensible to mention just these few. One remembers Elizabeth Graham who provided her "burying fund" to purchase the fine old aqueduct when it was about to be sold. Archbishop Lucey bought back many tracts of land that had been sold. The San Antonio River Authority provided dams to restore gravity flow of water to the old acequias that irrigated the Mission farms.

This seems the time to be deeply grateful for all the caring and giving. At long last, it does seem that the whole population is becoming aware of these monuments that so clearly tell us about an important part of our history. It is gratifying to see all four of the lower Missions coming alive after so many years of just falling away...as "Mission Ruins."

O'Neill Ford

**Words taken from grant proposal to the Mary Moody Northen Foundation on behalf of the Missions.*

Mission Research Conference



Photo: San Antonio Missions NHP

This Conference assembled friends and scholars with interest in Spanish Texas and the San Antonio Missions for the purpose of enabling them to dialogue, share and assess past research on San Antonio Missions. Moreover, they discussed the direction of future investigation on the historic institutions. These endeavors enhance the Park's informational base and promote cooperative efforts in preserving, restoring and interpreting the San Antonio Missions.

Program

Amenities and Purpose

- 1:00 p.m. **WELCOME**
Sister Elizabeth Ann Sueltenfuss, C.D.P., Ph.D., President, Our Lady of the Lake University.
- STATEMENT OF PURPOSE**
Msgr. Balthasar Janacek, Director, Old Spanish Missions.
- INTRODUCTION**
“The Missions in the Age before NPS: Major Events and Achievements” Henry Guerra, Vice-President, Bexar County Historical Foundation
- “The Missions in the Age of the NPS: Purpose and Goals Today.” José Cisneros, Superintendent, San Antonio Missions National Historical Park.

Colloquium: Part I

- 1:30 p.m. **IN MEMORIAM**
“A Tribute to O’Neil Ford: The Man and the Missions.” Carolyn Peterson, Architect, Ford, Powell and Carson Inc., San Antonio, Texas. Presentation by Hilary Fourie.
- 1:35 p.m. **SPAIN AND THE MISSIONS**
Introduction: José A. Cisneros
Lecturer; José Miguel Merino de Cáceres, Ministry of Culture, Spain
- 2:00 p.m. **THE GUEST SPEAKERS**
Benedict Leutenegger, O.F.M., San José Mission, “History of the Founding of Old Spanish Mission Historical Research Library.”
Marion A. Habig, O.F.M., St. Augustine Friary, Chicago, Illinois, “Recounting the Spanish Missions in Texas.”
Ernest Ortega, National Park Service, “The Role of Research in the Development of the San Antonio Missions National Historical Park.”
Marlys Thurber, National Park Service, “Cultural Resources Research.”
James Ivey, National Park Service, “Mission Archaeology.”
G. Douglas Inglis, Ph.D., Texas State Archives, “The San Antonio Missions: Research in Spain and the Nacogdoches Archives.”
Laura Gutierrez-Witt, Head, Benson Latin American Collection Center, University of Texas at Austin, “Sources for Mission Research at the Benson Collection Center.”
Jimmy L. Mitchell, Ph.D., LTC, Editor, *La Tierra* Quarterly Journal of the Southern Texas Archaeological Association, “Avocational Archaeologists and Spanish Missions Research.”
L. Tuffly Ellis, Ph.D., Texas State Historical Association, “The San Antonio Missions and the New Handbook of Texas.”
Gertrude Cook, MSSA, Former Archivist, San Antonio Archdiocese, “Three Needed Research Areas: Music, Folklore and Missions Influence on Contemporary San Antonio.”

INTERMISSION

3:15 p.m. REFRESHMENTS AND SOCIAL

Colloquium: Part II

3:45 p.m. THE GUEST SPEAKERS

Felix D. Almaráz, Jr., Ph.D., Bexar County Historical Foundation. "Public Records Non-Traditional Sources for Mission Research."

John Ogden Leal, Bexar County Archives, "The San Antonio Missions in the Bexar Archives."

Adela M. Navarro, Founder, Hispanic Institute of Texas. "Personal Memoires of the San Antonio Missions."

Anne Fox, Center for Archaeological Research, University of Texas at San Antonio, "Recent Research at Las Cabras Ranch."

Joel Gunn, Ph.D., Environmental and Cultural Services, Inc., "Paleographical and Related Research on the San Antonio Missions Landscape."

O. W. Van Auken, Ph.D., Division of Life Science, University of Texas at San Antonio, "The Flora of the San Antonio Missions"

Colloquium: Part III

5:30 p.m. Audience Response and Comments
Assessment and Adieux

7:30 p.m. Dinner and Social
Convento Gardens
San José Mission

PROGRAM COORDINATOR

Gilbert R. Cruz, Ph.D.

Historian

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CONFERENCE SPEAKERS



*ANNE FOX — Center for Archeological Research
University of Texas at San Antonio*

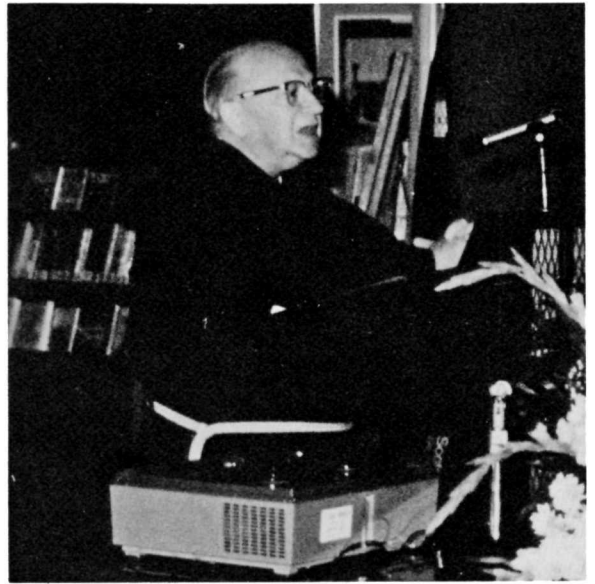


*LAURA GUTIERREZ-WITT, Head, Benson Latin
American Collection Center, University of Texas at Austin*

CONFERENCE SPEAKERS



DR. O. W. AUKEN
Division of Life Science, University of Texas
at San Antonio



FATHER MARION A. HABIG, O.F.M.
Noted Mission Author-Historian, St. Augustine Friary
Chicago, Illinois



JOHN OGDEN LEAL, Archivist
Office of the County Clerk, Bexar County Court House
San Antonio, Texas



FATHER BENEDICT LEUTENEGGER, O.F.M.
Respected Mission Paleographer-Historian
San José Mission, San Antonio, Texas

JOSÉ MIGUEL MERINO DE CÁCERES HONORED



An Honorary Diploma from County Commissioners' Court, Bexar County, Texas, designating José Miguel Merino de Cáceres, Spain's Cultural Minister, as an Hidalgo de Bexar is being presented by Felix D. Almaraz, Jr., Chairman, Bexar County Historical Commission, on the occasion of the Mission Research Conference

POST CONFERENCE SOCIAL Convento Gardens, San José Mission



Dr. Felix D. Almaráz, Jr., Division of Social Sciences, University of Texas at San Antonio and Ester Maese, South Texas Health Systems Agency, Texas A & I University, Kingsville.



Ernest Ortega, Assistant Superintendent, Big Bend National Park (former Chief Ranger, San Antonio Missions National Historical Park) and Saul Schiffman, Senior Exhibit Planner, Division of Exhibit Planning and Design, Harper's Ferry Center, Harper's Ferry, West Virginia.

GILBERT R. CRUZ:

Welcome to the First Annual Research Conference on the San Antonio Missions sponsored by the Old Spanish Missions, Our Lady of the Lake University and the San Antonio Missions National Historical Park.

Here present with us to give us the welcoming comments is Sister Elizabeth Ann Sueltenfuss, President of Our Lady of the Lake University.

SISTER ELIZABETH ANN SUELTFUSS:

It is certainly my pleasure in the name of the community, which is Our Lady of the Lake University, to welcome you to this first research council. I have been involved in a lot of firsts, and I am glad to have the opportunity of being able to welcome you to this First Research Conference.

We all are today, I think, the result of a long line of influence in our lives, the result of a great deal of history and tradition. A lot of it we understand and are familiar with, and a lot of it we are unaware of because the research has not been done on it and we don't know what those influences are. Therefore, I think that the work that is being undertaken by a conference such as this is particularly significant, because I think it will ultimately show much more of the influence than, let's say, the Spanish Missions in San Antonio have had on San Antonio. I am a native San Antonian and I am certainly proud of the fact that I am, proud of those missions and proud of the heritage which is ours and that heritage which you and others are going to help us to understand better.

I am glad that Our Lady of the Lake University has been invited and is serving as a co-sponsor, not only for the Week of the Missions but for this conference. Because we say in our Statement of Mission for the University that we are a community of scholars who want for our students to be intellectually curious — and that is what you're all about — to be educationally creative, to be morally involved and to be involved in the whole liberalizing experience. And I think research is such a liberalizing experience, because it brings to light a great deal of history and sort of frees us from that unknown and it makes us better individuals as a result of that kind of research.

And, so, I wish for you a very good experience in this, your first such Research Conference. I hope it will be an ongoing and a continuing experience, not only in your lives but in the lives of those whom you will be able to influence as a result of that and whom you will be able to encourage in the efforts of further research.

So, I wish for you God's blessing today and in the future.

GILBERT R. CRUZ:

Thank you, Sister Elizabeth.

And now to provide us with the Statement of Purpose I would like to call on Monsignor Balthasar Janacek, Director of the Old Spanish Missions.

MSGR. BALTHASAR JANACEK:

I think that all of us know the real reason for our being here is to be able to see what still needs to be done, and with that in mind, as we were planning the Semana de las Misiones, we thought that it would be very helpful to kind of pull together the extent of the research that has been done on the Texas Missions thus far so that each of us would then be able to go in our own directions, but with the help of that which has already been done by others — or at least knowing that something is being done — and be able to interchange ideas. We thought that there might be people who are researching different areas of special interest to them. There might be somebody that's involved in studying the pottery of the Texas Missions, in particular, another involved in some anthropological phase of the Texas Mission history, and that there may be people who are historians, yes, and others that are history buffs that are worried about different areas of interest in Mission history, and that we might all be able to contribute one to the other in continuing to do research that would be very helpful for the future. That was why we thought toward the end of this

Semana de las Misiones we would have this kind of a conference.

We truly appreciate the kind of response that came. Almost immediately, as soon as the letters went out, people began sending in their registrations. And I'd just like to mention that O'Neil Ford was the first one to send in the registration. He said five minutes is all he wanted for his statement — it's impossible for him to have talked for only five minutes. But we really appreciated that kind of immediate response. It spurred us on in wanting to continue making the Semana de las Misiones a success and in making this a success, and today your being here already makes it a success, and we want to thank you for coming.

That's the kind of the Statement of Purpose, to pull us together to see to what extent the Missions of Texas have already been researched.

Thank you.

GILBERT R. CRUZ:

We have two introductory talks here. One will be by Henry Guerra, Vice-President of the Bexar County Historical Foundation, on the Missions in the age before the National Park Service, major events and achievements.

Mr. Henry Guerra.

HENRY GUERRA:

Interest in the history, restoration and preservation of the Missions began very early, long before any of us came along. The need for restoration and preservation became evident when the Missions were closed. Had they not been closed there would have been maintenance and little need for restoration. But they were closed by decree first of the Spanish government and later by the Mexican government.

Between the period of 1793 and 1824, when the final conclusive secularization of the Missions here in San Antonio took place, really the Mission Era ended, but the Mission structures remained. The heritage of the Missions was very much alive, in that the act of secularization involved, as historians have told us and the records tell us, the distribution of the lands and the material goods of the Missions to the Mission Indians. In that sense, the Missions have continued until this day.

But there was a period when the Missions had ceased to exist, when all that stood were the structures of the Missions, and those structures rapidly deteriorated. Early travelers to Texas have recorded — and it's a matter of history — that their observations were that very early on within a period of fifteen to thirty years after the final secularization of the Missions in 1824 there was need for reconstruction, for repair, for maintenance, for preservation and for restoration. Everyone who writes in those early days writes of the Mission ruins. They never failed to use the word "ruins."

You find that the attempts at restoration began very early. Perhaps the very first that we have any record of is one involving — and here I beg leave of Sister Sueltenfuss — another institution of higher learning in San Antonio, St. Mary's University — which did not exist at that time; what did exist was St. Mary's Institute — and they were given charge of the Mission Concepción. They were the ones who first cleaned it up. It had been used as stables. They were the ones who did the first maintenance and repair work on the Mission structures, even before Father Bouchu. This was in the 1850's.

In the 1860's the next major effort came, and it came in the form of a churchman, who certainly we all owe a great debt to, and that is Father Francis Bouchu, who personally, with the work of his own hands and the assistance of the people living around the Missions, restored the ruined Chapel of Espada, the first major restoration/reconstruction work at the Missions. That was even before the dome of San José had crashed to the floor.

But the Missions were, by and large, ruins so much so that here as late as 1890 we have William Corner describing the ruins of the Missions and how it might be worth your time and trouble to drive all the way out there and take a look at these quaint vestiges of the past. He was, of course,

writing from a very Anglo-Saxon point of view.

No real serious effort took place until the Church itself became interested in the restoration. Its first effort was very early before the Civil War. It brought in a new order — not Franciscans this time, as you know — but it brought in a new order, and they attempted to bring worship back into the Mission of San José. This was before the dome fell. They did establish a sort of seminary, but the work failed largely because the Civil War came along.

After this only Father Bouchu was active until the Archdiocese of San Antonio itself sent out people who became interested. The Office of the Diocese was one of the early pioneers in restoration work long before any secular people got involved. The Church has always been active in the task of restoration and preservation of the Missions.

Before the turn of the Century in the 1890's there were efforts made. By the early 1900's worship had been restored at San Juan Capistrano and at Espada. It had been continued by Father Bouchu, but there was an interruption and again they became living parishes. There was occasional worship at the sacristy of San Jose, but it did not really become a parish until after the historical restoration, which was, you might say, a hallmark in the history of the Missions, because this was the first time that we had all of this sudden interest and cooperation from different entities, the Church itself, Bexar County, the Conservation Society, individuals like Mrs. Drought who had made one of the first private contributions of cash money.

It takes cash money to do all these things, whether it comes from the Crown, whether it comes from the Federal Government in Washington, from private individuals or foundations. You need money to do restoration work. That's why I was so delighted to see that Pete DeVries is back at work and is trying to raise ten million dollars. I hope he does it — maybe within ten years. It takes money. It takes interest, which is much more important.

We are fortunate that people of all kinds and descriptions belonging to all manners of associations have since the beginning of this event involved themselves with the Missions — the Church itself, various churchmen, men like Bishop Garriga, who was then a priest in the area, other churchmen. There's a long list. I can't possibly go through all the list of the Catholic priests who got themselves directly involved in the restoration work. Finally, the Archdiocese by that time (1931) brought back in the Franciscans, and they have continued the work along with other priests. The Church need take no back seat. It has led the way in the restoration and preservation of the Missions — and that means much more than the buildings; that means the spirit and the purpose of the institution.

It is unique that we are now going into a national park operation that does include religious worship, which was the purpose of the Missions. The Missions were not built as tourist attractions; they were built as churches. We are very fortunate that they continue to play this role in the new cooperative efforts with the Federal Government.

But before that came to pass the Chamber of Commerce, the Conservation Society, individuals, architects and historians all got involved. The City of San Antonio itself became involved when it established the River Corridor Committee and its subcommittee on the Mission Parkway.

As a result, while there is still a great deal to be done in improving the environment around the Missions because of the deterioration that occurred way back in the last century, the deterioration of the environment, we still have enough. We have had a great deal of clean-up operations. The Father can tell you that it looks a lot better now than it did just ten, twenty years ago. We're making progress, slowly but surely.

The objective is laid out, thanks to the efforts of all of these various organizations. I cannot list all of them for you, but if you are interested, next month there's going to be a book published — and here comes the commercial — Mary Ann Noonan Guerra will have a book on the Missions, and it has a chronology listing just about everybody in that chronology.

But, of course, we have to recall some of the early efforts. One of the real big moving spirits in all of this was the late Archbishop Robert Emmet Lucy. He spent a great deal of thought, time, effort and money on bringing back the Missions. It was his investment, you might say, of the Church's money in the form of getting back title to the lands of the Missions — because some of the titles had been lost through squatters — in making contributions, in seeking assistance, first of an eminent architect like Harvey P. Smith, who had been brought into the picture by the Federal Government, when the restoration of San José first began. Later he was the man that brought what I regard as a key figure in the whole spirit of the restoration of the Missions, a man who insisted on doing it right — and he wasn't even a Catholic, but he had the right spirit of the kind of restoration that must be done; it has to be authentic and it has to have the right spirit. And it was Archbishop Lucy who turned to O'Neil Ford and said, "I need your help."

I think before I finish I should remind you that seeking ten million dollars or more or what not is not new. In fact, there have been volunteers. At one time there was a very wealthy individual who offered money for the restoration of the churches, but I think it says something about the living spirit of these missions, that the money was refused, because it would have come from a tainted source — and if you want to know the whole story you can research it yourself.

We want money, support and contributions. We want interest. We want research. But we want to do one thing, to keep these mission structures pure in the historical sense, that every bit of restoration is done on a basis of sure and certain knowledge based on research so that it is done right, and also that the Missions continue to function as they did for the purpose for which they were founded, which is for the greater Glory of God.

Thank you.

GILBERT R. CRUZ:

Thank you very much, Henry.

Mr. Guerra brought us up to the time of the coming of the National Park Service. Now to give us some idea as of what we propose to do now in terms of our purpose and goals today, I would like to ask Mr. José Cisneros, the Superintendent of the San Antonio Missions National Historical Park, to address us.

JOSÉ CISNEROS:

Sorry I was late coming in. I'm sure that Father Janacek welcomed you to the conference, and I will do likewise.

Hopefully, this will be the beginning of a series of these annual conferences that we will have and will bring us up to date on information on the Missions. Certainly, the National Park Service will do their part in facilitating research investigations into what information is not yet at hand, and as we dig more and more we are finding that we know less and less.

The topic that has been assigned to me is "The Missions in the Age of the NPS" — the National Park Service.

This is one of the historical bits of information that we have picked up as we have begun to look into the history of the Missions:

The National Park Service has been involved in San Antonio and in mission research since early in the 1930's. Despite the fact that the San Antonio Mission Park Bill was signed in 1978, as all of us know, the National Park Service goes way back. Our involvement in the early 30's had to do with the work that was being planned for the reconstruction of the San José Mission. The many trips to San Antonio by Eric Reed out of our Santa Fé office has given us a tremendous amount of information, detailed memoranda, that he was writing to the record and to the regional director about the progress of the reconstruction of San José, bits and pieces of information on the politics of reconstruction, politics of who's going to run the Mission, you know, what if we connect San José to the aqueduct, what if we add the Espada Dam, what if this, what if that?

As we all know, San José was reconstructed and was established as a National Historic Site in 1941. At the same time it was also established as a State Park in 1941. The plans for San José were that the National Park Service would be responsible for the many plans and documents that were necessary. Somewhere along the line the information gets fuzzy. Somehow or other, we continued to do monitoring in terms of an annual visit to San José, but the many plans that were envisioned initially that we would do really were never carried out. At some point in time the State Park was declared a State Historic Site and, as you all know, the State of Texas has been operating San José ever since.

Our agency, which is the major preservation agency in this country, early on recognized the significance of the Missions of San Antonio beginning with San José.

As I indicated earlier, the Congress finally in 1978 did sign the National Parks Bill and the four missions were designated a National Historical Site. As you all know, also, we had some minor problems with the then administration in terms of the clear separation of Church and State that was then early on recognized as a major issue. Then President Carter at the time froze implementation of the Parks Bill until such matters were resolved to his satisfaction. It took almost a year of negotiations between the office of Management and Budget, and it was delegated to a pretty high level in the Office of Management and Budget.

Elliot Cutler, one of the associate directors in OMB, made a couple of trips to San Antonio. He got together with the community and eventually they resolved their problems. The National Park Service was then permitted to come on site, and we were on site almost a year later in October of 1979.

Ever since we have been working slowly and painstakingly doing many things that are necessary at any time that a new National Historic Site is established. The many negotiations that we have had to complete are beginning to bear fruit. Early on we did the necessary paper documentation, statement for management and land acquisition plan. We began the planning process for the general management plan, and I am happy to report today that that plan is finally at the printers and we ought to be getting it out in between three and four weeks.

But it has been a very busy, a very productive three years. We have swayed back and forth in terms of the exact role and relationship that the National Park Service will have with the Archdiocese of San Antonio. They are real problems, despite the fact that we all wish they would all go away. The first amendment to the Constitution is very real. The interpretation of the separation of Church-State doctrine is replete with kinds of do's and don'ts that must be adhered to.

We started, naturally, with the cooperative agreement. We then switched on to a donation proposal. We're back to a cooperative agreement. We feel that at this time a cooperative agreement with the Archdiocese on the management of their properties is probably the best and only thing we can do at this time. Hopefully, as time goes by as we gain a new experience in being able to prove to the lawyers in Washington that, yes, there is a relationship that can be fostered that will stay clear of the rocky points of Church-State, we will be able to do more.

The legislation, as you all know, talks about restoration, preservation and interpretation of the Missions. We are going to be doing a lot of interpretation. Preservation and restoration at this time we will not do much of, for obvious reasons, the main one being money. We were unlucky enough that as we began to decide to do certain things the administration in Washington changed, the economy has changed, and we all know too well the problems that have ensued. The decrease in federal expenditures has come down in terms of the National Park System. Monies are not there anymore. And in cases where there is a problem in terms of the Church-State the problem is made worse, because people are unwilling to put us at the top, when possibly we may not be able to do the things that we are supposed to do. So, for a number of reasons, at this time the best we're going to do is do a lot of interpretation, and I think that this is a step forward as it is.

We all know that when one visits the National Park Service site one of the good things that one gets from that is the ability of the National Park Service staff to provide us guided tours, do demonstrations and really enhance the visit that one is there for. Despite the fact that self-guided tours are a thing that are emphasized in these days of tight monies, tight ceilings for staff, really the quality visitor experience is a guided tour, is a demonstration of arts and crafts. We hope that we can do that much.

In terms of the other two, preservation and restoration, we will have to wait. No one is more anxious to get going than I am and my staff, but we have to wait, and this is not the time to go to the mat on preservation and restoration. I'm not bashful. Every chance I get I thank Henry Guerra, Gilbert Denman and Billy Harris for the great things that they did in establishing the Bexar County Historical Foundation. When things were looking pretty grim for the National Park Service's ability to do anything they had the foresight to recognize that problem. They established the Foundation. They have been able to gather monies that otherwise we would have had to come up with somewhere when they weren't available. They were able to do the emergency preservation work that had to be done, and we will forever be grateful for that.

Now we have the fund drive that OSM has started and, again, we applaud that. We are lucky and fortunate that we have the kind of support and kinds of friends that are apparent in these efforts. Someday the National Park Service will go in there and do its share, and for the time being we will continue to rely on the Foundation, on the OSM drive.

Hopefully, between what these missions are doing and what little we can do in terms of research, in terms of the things that Marlys is going to be doing with historic building surveys and information, collectively we'll be able to do a lot, and hopefully there will be a time when we can say, Okay, Gil, and, okay, Pete, we'll take it from here, and I think that time will come.

Gilbert, I think that that pretty much will set the stage for the rest of the --

GILBERT R. CRUZ:

You can have some more time.

JOSÉ CISNEROS:

Well, all I will say is that one of the few things that we have been able to do is do research, and we were very fortunate in getting someone of Gil Cruz's ability and capability on the staff a couple of years ago now. We have Marlys Thurber, also, a seasoned historical architect. Between these two fellows and the guidance of Ernesto Ortega, as a hands-on Park employee, we have been able to assess the needs that we felt that we have in terms of information to do the things that need to be done.

We have a contract budget of almost a hundred thousand dollars that we have out there working, most of it locally, and some of you here are working on those kinds of projects. We are unmasking a wealth of information on the Missions and there is yet more to be done. We are grateful that we have had those kinds of funds; otherwise, we would be that much further behind.

So, today we are anxious to hear what you think needs to be done further. We want you to share with us what you're doing. Hopefully between all of us we can begin to gain new insights on the Missions.

GILBERT R. CRUZ:

Thank you very much, Mr. Cisneros.

Mr. Cisneros remarked about not being bashful. I assure you he is not bashful; he was only short on time. If he could have told you all the things that he does and we do for him and with him it would take far more time. There is not only the General Management Plan. There is a Cultural Research Management Plan, there is a Land Acquisition Plan, a Land Protective Policy Plan, and the Statement for Management. There are all kinds of plans, and all this to better serve the Missions.

Thank you very much, Mr. Cisneros.

When we were putting this program together and we invited guest speakers we received a registration form from the giant architect, Mr. O'Neil Ford, with a very modest request. He says, "Please give me five minutes." That was perhaps one of the last things that he wrote down before he left us. I have asked people from the Ford, Powell and Carson, Incorporated agency to join us in a tribute. The words for the tribute were put together by Mrs. Carolyn Peterson, one of his head architects, and they are going to be presented to us by Hilary Fourie, who is also a member of his agency.

Ms. Fourie.

HILARY FOURIE:

My name is Hilary Fourie and I am an architect with the firm of Ford, Powell and Carson. I was asked to appear on behalf of Carolyn Peterson to read her tribute to O'Neil Ford, as she is unable to be present today. Carolyn Peterson is a principal of the architectural office of Ford, Powell and Carson, and has had a very close association with O'Neil Ford for seventeen years and has worked side by side with him on the Missions restoration aid for that time. I read her words.

O'Neil requested five minutes to address this conference. Would that he were here today to use that time, indeed if he were, he would speak for five and thirty minutes, and we all would be charmed and enlightened by his comments.

It is fitting as we are gathered here today to communicate about the ongoing research and stabilization work on the Old Spanish Missions, that we remember O'Neil Ford whose love and admiration for the missions spanned a great part of his lifetime.

O'Neil came to San Antonio in the 30's to direct the restoration of La Villita. At that time, the San José Mission Restoration was under the capable stewardship of Harvey P. Smith and was undoubtedly frequently observed by Ford.

He was married to Wanda Graham in the Granary of San Jose and lived at Willow Way, practically in the shadow of Mission San José for the rest of his life.

O'Neil's appreciation of the Missions took several forms:

As an historic panorama, the Mission compounds represented people working, teaching-learning. This appealed to his own nature. O'Neil, in addition to liking people on a grand scale, had the patience and direction of mind that makes a good teacher. He never tired of talking with young people. In the context of the architectural office, he had that mysterious ability to teach and not be perceived as doing so.

As a long term challenge, the persistency with which nature attacks, presenting ceaseless threats to the Mission buildings, caused in him a restless search for ways to counterattack the onslaught. One frustration he mentioned many times in the last few years of his life was that of not being able to turn away the surface water which drains across the San José compound directly towards the Church and Sacristy, adding to the moisture problems in the walls. His solutions were always what he thought best for the buildings, though sometimes controversial.

As a contrast to his own contemporary architecture, the Baroque Style of building with its Churrigueresque and Plateresque sub-styles have a wealth of ornamentation. These styles manifested in our missions celebrate openings (making them special), by surrounding them with embellishments while O'Neil avoided what he termed "Capital E" entrances in his own architecture. But beyond these contrasts there are very basic similarities: O'Neil's architecture derived a measure of its success from his profound understanding of what was possible within each division of labor. The construction of the enormous mission structures on a wild frontier without indigenous skilled labor could not have been achieved without a similar understanding and balance. (O'Neil never tired of delighting in the misplaced stones of the Espada doorway, where one division apparently undid the others).

The simplicity and honesty of structural expression in the Missions parallels directly his own

lifelong quest for the same in his buildings. The aesthetic of the exposed limestone - the basic materials of the missions appealed deeply to O'Neil. The sight of stone stacked upon stone pointed up the worth of human achievement, something that touched him.

O'Neil was not interested in "pretty" surfaces. He didn't aspire to "spiffiness" in his own buildings and where the missions were concerned, his hope was always that the visitor would leave them sharing his feeling of love and awe.

O'Neil was a unique being. His death leaves a large void, but O'Neil Ford will continue to serve the Missions after his death as the vigour of his feelings for them remains an inspiration to those of us who carry on the work of understanding and preserving our magnificent Missions.

Thank you.

GILBERT R. CRUZ:

We were very fortunate to have as our main speaker today Mr. José Miguel Merino de Cáceres from the Ministry of Culture in Spain, and to do the introduction we have Mr. José Cisneros.

JOSÉ CISNEROS:

Two years ago Henry Guerra, our good friend, suggested to me that he had been working on a particular project with a good friend, the late Charlie Barrera, in investigating the possibilities of a cooperative relationship between Spain and this country. This started even way before the thought of the National Historical Park in San Antonio. We discussed it, we kicked it around and we thought it had possibilities. We had some meetings with the then counsel, Antonio Soler, and the Archdiocese, of course, and had a meeting with the Archbishop, and he gave us his stamp of approval to pursue and see what we could do.

We wrote a letter, as we always have to do, to our regional office in Santa Fe suggesting that there might be some possibilities for cooperation, that we were requesting that they explore it further up the organization. We threw out a few suggestions of cooperation. This was primarily in connection with the then proposed visit of the King Juan Carlos to this country.

We were thinking of such things as loans of artifacts, costumes of the period, facilitation of research in Spain, information on preservation techniques and that sort of thing.

Our regional director, Robert Kerr, agreed that there was a possibility. He got his head together with his Cultural Resources staff in Santa Fe, which included at the time our friend, Marlys Thurber, and they polished a fine letter to the Director of the National Park Service, and then we waited.

We got a call here about a month ago from our Washington office saying, Hey, we finally are getting someone from Spain, and he is here to spend about thirty days visiting several of the National Park Service sites that have connection with Spain, and he is going to take a firsthand look at what we have, what we're talking about and then decide for himself what areas of cooperation we can enter into.

José Miguel Merino de Cáceres was assigned the task of coming down and taking a look for himself. Mr. Merino de Cáceres is a historical architect. He works out of the Ministry of Culture with the Department of Monuments and Sites. He also teaches at the University of Madrid in architecture. He is accompanied by his lovely wife, Nancy.

Mr. Merino de Cáceres has been to San Francisco; he has been to Denver; he has been to Santa Fe; he has been to Mesa Verde; and he arrived in San Antonio on Thursday.

He visited the Missions yesterday in the heat that we had, and he survived -- although for a while there we weren't sure. Today is an off day -- if you can call this an off day. Tomorrow we go on to Goliad and see the Bahía Espíritu Santo. He leaves on Monday morning going to New Orleans to visit the Jean LaFitte Park there. Then he goes on to Florida and finally on to Washington to close out with their Washington staff, and then he is on back to Madrid and we're hoping that we will hear from him soon after that.

So, it is a pleasure for me to introduce Mr. Merino de Cáceres. We talked him into telling us just for a few minutes in his own words what he perceives his role to be during this thirty days that he is in this country, perhaps some of the things that he's seen, perhaps some suggestions of cooperative areas thus far. He has some slides, I understand, that he brought with him that he will share with us.

So, it is a pleasure for me to introduce Mr. José Merino de Cáceres.

JOSÉ MIGUEL MERINO DE CÁCERES:

Ladies and gentlemen, it is really an honor for me to be able to address such a distinguished audience, before people who, as I see, are carrying out an inestimable labor of restoration, of bringing up to date, of maintaining alive this cultural past which is not only a patrimony of the United States but also a worldwide patrimony.

It would be a great honor for me to be able to address you in your official language, which is English, but I believe that will have to be postponed for a future occasion when my English will then be up to par, somewhat more fluent.

By the same token, when I was offered the opportunity of addressing you, I really was not aware of the nature of this seminar, of these sessions, and a number of doubts appeared in my mind as to what I could contribute to this endeavor.

While thinking and talking to Mr. Guerra and other members of the National Park Service, certain ideas came to mind over the possibility of establishing a relationship between the present situation of the missions in New Spain and the very similar historical process that we have had in Spain during the Reconquest throughout the Middle Ages.

Yesterday we talked somewhat about this topic. We talked to some of the personnel of the National Park Service and I believe that we arrived to a conclusion somewhat interesting, but perhaps the topic has not been sufficiently elaborated on so as to permit us to talk about it with confidence. Therefore, it would be better to leave the matter for a later date and, provided that it is your intention, as I see it, to continue these study sessions dealing with the missions in years to come, and I hope to have the opportunity to return to San Antonio, to this city which has received me with extraordinary hospitality and perhaps contribute something to the history of the missions from the peninsular perspective of Spain.

My presence here in the United States is due to an invitation by the Department of the Interior. In spite of being in your country for several weeks already, I still feel like a person who plans to create channels of communication between the governments of both countries and between the historical technicians of both countries in order to be able to achieve a satisfactory situation concerning the study of a common past and to achieve a cooperation in the restoration, preservation and interpretation of these cultural and historical values which are common to both of us.

It is too soon, as I was saying, to say on my behalf what these channels of communication are going to be and within what field there will be a principal and more active cooperation.

There is one outstanding topic which has stood out in the conversations I have had with the people of this country throughout my lengthy stay, and this topic is that of documentation.

It is evident that you have the physical structures here. It is evident that the human warmth to conserve them is also present here and our aid, I believe, could be at great assistance in this aspect, documentation. It is evident that concerning the material and economic aspect we can do very little in Spain. We can provide human resources and above all we can provide our experience and our extensive archives.

I have been asked on repeated occasions if it is possible to study these archives and I have responded affirmatively, that evidently these archives which are found in Spain in different geographical locations are readily available. By simply providing a researcher's identification

card, with a university identification and undoubtedly with credentials from the United States Embassy it is possible to have access to these archives -- the General Historical Archive which is found in Madrid, an archive where the archives of many religious institutions that disappeared in the past century following the Laws of Amortization by Mendizabal in 1835 are found. All of this is safely guarded and adequately organized in the National Historical Archive of Madrid. We have a very important archive on America which might be familiar to all of you. This is the General Archive of the Indies in Sevilla, located in the ancient Casa de Contratación.

We have the Military Archives of Simancas and we have the Military Archives of Segovia, located in the Fortress of Segovia. These two archives contain the military history of the Spanish Conquest of the New World. They are archives of similar historical value. Of easier access to the public are the Archives of Simancas, being a national archives. The Archives of Segovia, in spite of belonging to the army and having certain documents of a secret nature, are also readily accessible to the public. And besides these archives, let us call them National Archives, the great Spanish Archives, we have the Archives of the Crown of Aragón, archives of a regional character in Cataluña, in Valencia and in different regions of Spain.

And besides these, as I was saying, are the archives of a private nature. The religious orders--the Franciscans, the Carmelites--have their own private archives. There is a magnificent archives belonging to the Carmelite Order in the city of Segovia. There are many archives which are readily available and our Spanish hospitality would be honored to deserve such illustrious visitors from this country who are achieving a magnificent investigative endeavor. I have had the opportunity to see on my behalf during yesterday's tour of San Antonio the magnificent labor of restoration, preservation, and consolidation of these venerable jewels of architecture and of the history of civilization which are the Spanish missions.

These monasteries, these religious dwellings have been shown to me. Today some of them have a different activity from the one they had back then and I have been able to recognize the high level of civic sense and interest that you as well as your leaders have shown in the preservation of these buildings.

The problem that crops up many a time is not an exclusive problem of the city of San Antonio and I would like to be able to talk about some civic movements that took place at the time of saving certain monuments in Spain, similar to the one which I read about yesterday in the newspaper and about which I was talking about to Mr. Guerra concerning the acquisition of ten million dollars for the preservation and restoration of these buildings.

I believe the situation is much more favorable here in this country than what we have in the majority of cases in ours. Our economic resources are inferior and the volume of structures to be conserved is much greater. Therefore, on many occasions we have had to resort to somewhat a typical operations, we could say.

Practically the restoration of monuments of a civil nature, of a religious nature, private or public, has been accomplished in Spain exclusively with state budgets, and state budgets are not always generous and evidently never cover the cost of so many needs as we have. So as not to take too long they have asked me to show you some slides of our rehabilitation and conservation efforts in Spain.

I have selected some slides which refer exclusively to the city of Segovia, my hometown, of which I am a preservation architect. I am going to show you some photographs. First of all, I will show you some slides that will give you a global view of the city. I will then focus on one operation which we have had the opportunity of accomplishing a few months ago, that of the reutilization of a building, a religious dwelling, of a church, a small church that had fallen into disuse about one hundred and fifty years ago and that was threatened with being demolished and being substituted with a new building of a speculative nature.

Perhaps this type of operation may seem strange to some of you, to others it may seem less

strange, but I like to present it as a resource, not as a last recourse, but in some aspects as an only solution that can be carried out in a city where there are so many buildings, so many churches -- close to seventy churches in a city with a population of a little more than fifty thousand in a province where we have three hundred churches with close to a population of eighty thousand and the majority of the churches are practically all prior to the eighteenth century.

If you will allow me, let us go on now to some slides which will make our talk more pleasant. It seems to me that there are some difficulties with the lighting.

Well, Segovia is a small city located in the center of the Iberian peninsula very close to Madrid, a little more than seventy miles from Madrid and it accounts for a multitude of monuments among which we would have to single out, as one can see, I don't know if very well, here in the center of the slide, the cathedral at its highest peak. To the left is located the Roman aqueduct and to the right, the castle. They have an oblong shape, a rather longish shape. Here we can see the two monuments, two of the monuments we were referring to, the sixteenth century Gothic Cathedral and the castle, the residence of the Kings of Castille and where one will find the general military archives that deal with the military history of Spain.

Aside from these important monuments it has a multitude of Roman churches, churches that date back to the twelfth and thirteenth centuries, in general well-preserved. Here we have seen the tower of one of these. Here we are looking at the castle. (I don't know if this is well-focused. Is the focus all right?)

The Castle, a defensive fortress, was a witness to the scenario of many important historical deeds as well as to the general courts of Castille and León. The silhouette of the castle is an unmistakable silhouette. It is a motif that perhaps you have had the opportunity of witnessing in some movies since it has been the scenario for a great many of them. The castle is a building which in its present location dates back to the twelfth century. It seems to me that before-hand there had been a weakening of the Roman structure and it suffered many modifications, additions, and transformations, mainly in the fifteenth and sixteenth century. Here we have the main tower named after John II, built in the fourteenth century. In the interior we have a series of patios. This is the patio of arms, the main patio constructed by Phillip II well into the sixteenth century. Here we can see behind the Renaissance structure constructed by Phillip II.

A few years back the remains of a very primitive romanic structure cropped up, a Roman, Cistercian structure (Cistercian Religious Order founded by St. Benedict, 1089) from well into the twelfth century which has permitted us to establish somewhat the configuration of the castle as it was in that century and in the centuries to follow up to the reformations that came about in the sixteenth century.

Well, it seems to me that this does not look good at all and anyway, looking at it from this angle, it looks even worse to me than it does to you. It is one of the so-called chambers of the Kings during the Restoration Period. And here you see a series of chambers which have not been converted into a General Military Archive. These are some museum-like chambers that are open to visitors. This is the waiting room to the throne. It contains the intact plastering done by the mudejares from the fourteenth century; in the top part, a magnificent roof conserved in the throne chamber. This is the Chamber of Arms where the armor and weaponry for different historical figures were stored.

Here we have another view of the cathedral, which can be seen in the lower part. One can see the walls and then a series of towers which correspond to various churches. One, two, three, four, five, six -- that is to say, the number of churches is great considering such a small compound. Here we have a monastery belonging to the Cistercians on the out skirts of Segovia. Here is a view of the cathedral within the city in the main plaza. This is a typical neighborhood in Segovia -- the San Marcos neighborhood in which one can appreciate a concentration of churches. For example, here is the church of San Marcos. Here is the monastery, I mean, the sanctuary of the Fuencizna, a series

of hermitages founded by St. John of the Cross.

Here we have the church of the Ancient Templars and here is the church where St. John of the Cross, the great Carmelite Saint, was buried.

Now you can see the Roman aqueduct, an aqueduct built by the Romans in the latter part of the first century and that still, with minor repairs, continues working and carrying water to the city. The aqueduct has a total longitude of more than ten miles. It transports water from the mountains and saves the enormous trip one had to take to carry water to the city and supply the military fortresses that were found there in times of the Romans.

Close to the aqueduct is the church, this small chapel I was talking to you about, which we have recovered by means of a somewhat singular operation some months ago. It is the chapel of the Jeronimite Concession. It is part of an old convent for women which was not affected by the amortization at the beginning of the past century.

The monastery ended up in ruins. Its cloisters and chambers caved in on themselves and only the nave of the church which was converted into a showroom for hearses was saved. It was then converted into a silo and later it housed different uses, a granary being one of them. Lately it houses a shop besides having been a garden for the neighboring General Academy of Artillery. Only its structure, as you can see, was preserved in this condition.

Here our operations had begun. Part of the cornice had disappeared and a series of openings had been made on the exterior of the building, such as these two doors. This building was exclusively protected by its proximity to the Roman aqueduct. Here we can appreciate how the door was mutilated to allow easy automobile access.

What we managed from this private endeavor was to achieve the fulfillment of an operation within this building. This was an undertaking that sought a location for its offices and we managed to convince them that it could be done. Another architect and I had for many years the idea that the office could be installed within the building saving its original aspect and integrally and absolutely respecting its seventeenth century structure. This church, I believe, was constructed in 1611. Within this structure it was believed that one could build a structure of iron and glass which would house the offices, that would respect the old building at the same time permitting its contemplation from within the new building.

These are diverse and not very clear views of what the church was like before the restoration endeavor was begun, since the lighting is not excellent. The church had been repainted in blue and other tones which did not correspond to the original paint. The only parts which were maintained intact were the roofing, the dome of the transept, and the area of the main altar. Meanwhile the nave had disappeared. The roofing, which was a dome-like structure somewhat diminished, and the wooden framework were in very bad shape.

Here, this photo looks real bad, but it refers to the wooden structure of the nave area, which, as I was saying, was caved-in. This other photo corresponds to the beginning of our work. The ground was leveled down, which came up to this level. We had to excavate all of this which had been refilled with dirt and in the process we came upon the three steps from the column support which gave access to the area of the main altar.

These are already aspects of our working phase, which, as I mentioned before, consisted of introducing an iron structure, a structure which does not touch the older structure nor the walls whatsoever, but is instead separated from them. Here one can appreciate and also have a view which allows its reversibility, that is, if at a given moment the use of the structure had to change abruptly the metallic framework could be dismantled and the church building, the old structure, would remain intact and could be utilized anew for a different purpose.

Here one can see, for example, how the pillars are joined to the architectural forms, to the cornices of the classic architecture of this building.

This is part of the dome, of the main altar. It was the one part that was best preserved and here,

in this photo, one can appreciate the nave dome which had disappeared. It had caved in and we replaced it with this last one made of wrought ironwork. We placed the last floor precisely at the same height that the dome originally had.

This is already an aspect of the multidivision of the nave, a new metallic nave that houses different functions, the different offices.

This is a view of the roofing framework which was replaced completely with a new one due to the fact that the previous wooden one, or at least a large part of it, had disappeared and by the same token another part or a large percentage of this was found in a deteriorating condition. A new metallic structure, which is the only one that touches the walls, but only for structural and construction needs, since it had to join the walls of the top part and besides was done technologically reproducing the present framework. This was an iron structure made in the same way as the wooden structure it replaced.

This now corresponds to the post restoration phase. Here you can observe the frontispiece which had been damaged. The parts that were missing were replaced. That is, in the domes nothing has been replaced where there were hopes of preserving the original. We simply completed the work with a naturally similar stone with a distinguishing mark that would allow its identification at any given moment so as to know which is the one that has been replaced.

This corresponds to the interior. The area of the main altar remained completely open from top to bottom. By the same token the lower level remained clear and visible to allow the contemplation of the original church.

This is no longer here. A painting has now been hung here in the area of the main altar on the wall where the altar statues or icons presumably were, a representation of which we have no news at all.

This is the new building introduced within the church. The cornices were cleaned and the paintings that cropped up were restored. As one can see the lower part of the building remained unobstructed and over this elevated level the structure looks somewhat like a cage, made of glass and iron and where one finds the service offices.

This corresponds to the lower level of the building where the auditorium is located. This building has been acquired by an agricultural and cattle-raising cooperative that has its headquarters there. They needed an auditorium and also a complex of offices as well as an administrative meeting place.

Here one can observe the walls already clean and the new structure far removed without ever touching the old building.

Lighting has been obtained by means of grooves on the tile roof, grooves that allow a partial lighting that levels out at the bottom and that is extremely pleasant for office use.

This corresponds to the lower level, to the access, the stairway which has been accomplished by using the woody elements that were salvaged from the roofing structure.

These are different views of the offices. Here are some offices located on the third level. With the shape of the roof and the glass we have intended to give an idea of what the dome, the primitive dome which has disappeared, was like.

But by strolling throughout the building one can contemplate, one can see the different views of the church.

Here one can appreciate the nature of the lighting, how it emanates from the roof. And since the administrative meeting room was located precisely below the dome it was necessary to construct these metallic paraboloids in order to, by simply making the arches touch, close up this space. And we came upon a new series of paintings that are being restored. They had been heavily damaged by smoke. The entire dome with its mural paintings has been restored.

And this is the last level. The new building, the office building, now has five levels counting a semi subterranean level. These last offices were located on an empty space on the roofing in the

space that remained between the dome and the roofing.

Finally, I will show you, rapidly, some slides of a very interesting and outstanding monument, not only for its architectural importance but because it has a strange history, being a monument that is half in Spain and half in America. It is the Cistercian monastery of Santa Maria de Sacramenia, founded by Alfonso VII, in the year 1141. These monastery of great importance languished in the last years of its life until the amortization, when it passed into private hands in 1835. It fell into ruins little by little.

In 1925, William Randolph Hearst bought this monastery and dismantled it to bring it to the United States. He had planned to install it in his California property. Certain unfavorable circumstances which were compounded by the economic depression of 1929 made Randolph Hearst abandon his project and the monastery remained abandoned in Brooklyn close to thirty years. Finally the monastery was acquired by a private company that was beginning their tourist activities in Miami. They planned on taking it there and installing it as a tourist attraction, installing an indoor swimming pool, a bar, a cafeteria, etc.

Unfortunately, the project failed, due to the fact that the monastery was not widely accepted in Miami. Today, the monastery is an Episcopalian church which is widely accepted.

These are the remains which are left in the province of Segovia after the dismantling of the monastery, the cloister, the main chamber and the dining room.

And the church remains in a deplorable condition as one can appreciate, converted into a pile of rubble with forests of weeds, authentic forests on its tile roof. Fortunately, in 1975 the task of reconstruction of the building was begun, tasks of restoration in which we are still engaged and which we hope to terminate this year or next year.

The church is a magnificent church of great volume, of purity within the overwhelming Cistercian style. Here we see different views of the monastery during the tasks of restoration, repositioning of cornices, consolidation of domes, etc.

And this, here you can see in this photo, the large space that was left after the dismantling and transferring of the cloister. This has been restored recently. This part corresponds to the ancient nave of the inn which was not dismantled and where the new owners presently have their living quarters. And here with this drawing on the wall the intention was to bring to mind the scope of the cloister domes that were supported there. This dome can clearly be seen on the church mural, and the church already had its new roofing.

Another view of the yard with its semi-demolished walls where the dining room was located. And these photos correspond to the actual installation of the monastery of San Bernardo de Sacramenia in Florida.

This is the cloister. The cloister is a magnificent square cloister dating back to the beginning of the century, of the thirteenth century or the end of the twelfth, still belonging to the romanica era.

This part of the cloister was transformed in the sixteenth century. As one can see, the columns on the left do not match the ones on the right. These are the original columns of the thirteenth century. These are the columns introduced in the sixteenth century, somewhat clumsy. The pavement is a very unfortunate pavement that was installed in the new structure as were the glassy floor tiles which in motif harmonize with the rest of the cloister. The domes are really interesting, of great purity within the Gothic style. And this is perhaps the jewel of the monastery in its actual location. This is the main chamber, the main room within the monastery besides the church. This is where the monks, after mass, would get together to read their daily chapter of the Orders of the General Chapter instituted by San Bernardo and San Esteban. It was a square chamber with a door that opened to the cloister with a few windows as lighting, and no type of carpentry or marble to adorn it. The windows were really outstanding with that facade of columns in the center, and the multiplicity of perspectives and aspects in its interior is really shocking.

Well, then, with this I believe I have overstayed my welcome. I need only to congratulate you

for the magnificent work that you have accomplished and pledge my collaboration in everything that would require my modest collaboration. I really believe that it would be minimal, but if you need me for anything, I am at your service. Thank you very much.

(Applause)

GILBERT R. CRUZ:

We in turn thank you, Mr. José Miguel Merino.

We are very grateful for your pleasant and very informative presentation.

Again, Thank you very much.

We are going to go on with our guest speakers. Before we do, we would like at this time to present Mr. Merino de Cáceres with a token of the appreciation of the people of Bexar County, and to extend this symbol of recognition, I would like to invite Dr. Felix D. Almaráz to please come forward.

FELIX D. ALMARÁZ, JR.:

Thank you very much, Dr. Cruz.

In behalf of Commissioners Court and Bexar County, I am privileged to make a presentation to our guest of honor.

(At this point, Mr. José Miguel Merino De Cáceres was presented with a honorary diploma from the Bexar County Commissioners. The presentation was made by Dr. Felix D. Almaráz, Chairman, Bexar County Historical Commission.)

GILBERT R. CRUZ:

The following are, of course, guest speakers. They know the time that we have requested from them and they know the nature of their presentations. These are guest speakers, yes, but they are more than that. They are friends, and they are friends of the Missions who have provided us with their interests and their research, both on a professional and a private level.

Our first speaker is Father Benedict Leutenegger and his co-guest who is going to share his time with us is no other than the distinguished Father Marion Habig.

Father Benedict Leutenegger.

FATHER BENEDICT LEUTENEGGER:

"The History of the Founding of the Old Spanish Missions Historical Research Library."

The Old Spanish Missions Historical Research Library was founded at Mission San José, San Antonio, Texas, in March of 1971.

Trips were made to Zacatecas and Celaya, Mexico, with a microfilmer and sections of the archives of the friaries pertaining to Texas missions were filmed. Also documents in Spain and elsewhere in Europe were procured. These reels of film are now kept at Our Lady of the Lake University under the care of Sister Carolina Flores.

The purpose of the Historical Research Library is: one, the assembling of microfilm and other copies of all unpublished manuscripts and other primary source material concerning the Spanish Missions which were established and maintained within the boundaries of the present State of Texas; two, the translation of these documents from Spanish into English in the writing of the history of the Missions; three, the publication of these documents and histories. Some fourteen publications have been printed so far.

In connection with the founding of the Historical Research Library these names must be mentioned: Father Habig from Chicago who is with us today, Monsignor Janacek, Mr. Pete DeVries, Sister Christine Morkovsky and Father Leutenegger, yours truly.

Thank you.

GILBERT R. CRUZ:

Father Habig, please.

FATHER MARION HABIG:

You may be wondering why a St. Louisan who has been living in Chicago for the last twenty-two years is interested in the Texas Missions. Well, I am a Franciscan, of course, and these were Franciscan missions. I was interested in that history for a long time, but my interest became active and productive in 1966. In that year the Knights of Columbus Order of Alhambra unveiled a marker in the Arneson River Theatre and I was called upon to give a talk on that occasion, because I have been the historian of the Franciscans in the mid-West, the so-called Provinces of St. Louis and Chicago. That was the beginning.

During the decade from 1966 to 1976 I came to San Antonio to do research and writing on the Missions every year at least three or four weeks or sometimes several months, because I realized that there was a great need, a hunger, for more accurate information about the Old Missions here in San Antonio.

I owe a great deal to Mr. Peter DeVries, a man of big ideas, and a man who has a lot of optimism and enthusiasm. He is responsible to a great extent that I came back again and again to San Antonio.

The first project was the history of Mission San José, in as far as it could have been written at that time, 1968, and then the history of all the five missions here in San Antonio. Our interests, however, extended to all of Texas, and I think you people here are interested, too, just as much as the TOMFRA, Texas Old Missions and Forts Restoration Association.

So, Peter DeVries undertook a project, an unusual project. We made a journey in Texas of four thousand miles in three main expeditions to all the sites of Spanish establishment, not only the Old Missions but the presidios and the villas or towns, settlements. That was in September, Nineteen Hundred and Sixty-Eight. I think you will be interested. This is beyond the work just here in the San Antonio area.

We started out from San Antonio and made our first expedition. I have marked different areas where the missions were. We started out each time from San Antonio, the first time through the Apache missions here, and then through the El Paso region down through the Presidio area, Presidio missions, and then back into Guerrero and into Mexico where San Juan Bautista is the gateway to the Missions of Texas.

The 1976 expedition was from San Antonio to the San Javier Mission, through the missions in East Texas. There's one down here at the mouth of the Trinity, which belonged to East Texas, and went over to Louisiana, the capital of Spanish Texas for half a century. The eastern part of Texas was a province by itself. That was really the Province of Spanish Texas, the eastern part at first, after which they included the San Antonio Missions.

The present State of Texas comprises four different Spanish provinces. There was the Nuevo Mexico Province over here, then the Coahuila Province and then the Nuevo León to the present Tamaulipas Province.

We tried to determine the total number of missions. It always annoyed me when people weren't able to tell you how many missions were there in Texas. The Californians always tell you right away. There are twenty-one missions along the coast of California. But we tried to determine the total number of missions. In 1969 we figured there were thirty-six. Now I can tell you there are thirty-eight. We found two more unknown previously, one over here in the El Paso region, Santa María de Las Cabras, and another one here in San Angelo. We included all those missions which lasted only for a short time.

In 1632 missionaries from New Mexico went all the way down to San Angelo and worked there among the Jumano Indians. But the mission lasted six months only. But since from here in 1684 missionaries have gone all the way over to the confluence of the Colorado and the Concho

Rivers. They had a mission there that lasted one-and-a-half months, and we counted that one. Certainly we should count the one in San Angelo.

So, we have a total, therefore, of thirty-eight missions, ten presidios -- at first there were nine. We found another one over here -- then eighteen villas or establishments, towns, including these down here. There were towns which were established in the Mexican territory, and the towns extended over into the Texas area -- that is, their ranches were over on this side -- and there were two towns down here of Laredo and Dolores. So, I think we can say we determined the total number.

I'm going to say that I consider myself a part-time Texan. From 1966 to 1976 I came every year. Then I was quite ill in 1977 and 1978. I thought my work as a historian was over, but the good Lord has given me some additional time, and so I resumed work on this survey. This presentation has spoken of Spain in Texas.

Thank you.

GILBERT R. CRUZ:

Thank you, Father Habig.

I would like now to ask three speakers from the National Park Service to address you a little bit more in detail along the lines of what José Cisneros spoke to you earlier on in the areas of what the National Park Service proposes to do in the future and what's going on now.

Our first speaker is Mr. Ortega.

ERNEST ORTEGA:

Thank you, Gilbert.

It is really a tremendous pleasure to be here this afternoon. I think that we have a group of people here that have exemplified a tremendous interest in the San Antonio Missions, in the study of the history of the Spanish-Colonial period in Tejas.

The National Park Service, as Mr. Cisneros has already pointed out, has a mandate in its legislation establishing the Park; that is, number one, to preserve; number two, to restore; and, number three, to interpret the four Spanish missions of the San Antonio area and their related pertinences.

As he stated, we do not have the capabilities at this time, because of not only financial constraints but other administrative constraints that are facing us at this moment, to provide for the preservation and the restoration of these missions. But we do have the authority or, let's say, the leeway to continue with interpretation of the Missions through the cooperative agreement that hopefully will come about very quickly.

So, therefore, we still have that definite need to continue with the research that is most important for the preservation and restoration. Even though we are unable to undertake those two tasks, we are providing an extensive amount of research. We have been fortunate, as Mr. Cisneros pointed out, to have had some money available to get a head start on this particular project.

Some of the studies that we are undertaking are such things as to find out where we are now, what is the status of the research, what is available to us. We have negotiated a contract -- and it has been completed already -- to provide an annotation of the bibliography that exists today. So, therefore, we do have that available. We have also undertaken other projects, such as a land tenure study that was performed by Dr. Almaráz -- By the way, the annotated bibliography was completed by Mardith Scheutz.

Again, just to give you some examples -- We are also undertaking a study of the arts and crafts of the Missions. We are proposing to do a study on the ranching. We are proposing to do studies on the agriculture. We are also anticipating some studies in the ethno-historical area primarily dealing with the acculturation of the mission Indians, dealing with the aboriginal elements of the San Antonio native inhabitants of the area. So, therefore, we are continuing with this tremendous need to do the research.

In this next week we are undertaking another great project, another great step in the direction of providing for the interpretation of the San Antonio Missions. We have a team established already to provide for the development of the interpretative prospectus. This is a planning document that will enable us to specify the interpretative media that will be employed to provide for the interpretation of the sites.

We have three people with us here today from Harpers Ferry, West Virginia. I would like to have these people stand up. Linda Fenn is our team captain of the interpretative prospectus. Bernie Seabrooks and Saul Shiffman.

Also, as I said, we have been very successful in employing the finances that we have had the last two or three fiscal years. However, we did not foresee those kinds of resources to continue in the future.

Therefore, Gil, it will rest with you. Next will be Marlys Thurber.

MARLYS THURBER:

We are running behind and I shall be brief.

I head up the division of Cultural Resources Research at San Antonio Missions National Historical Park.

In the past year we have had three major projects that we have undertaken. One of those we are completing in house. It is the Historic Structures Report. This is the major research task for the division of Cultural Resources. It is organized under three chronological headings as relates primarily to architecture in building periods.

The first heading is, obviously, the Spanish Colonial-Mexican period, 1730 to 1736. James Ivey, or better known "Jake," is doing the primary research for that period. He's going to be talking a little bit following me, so I won't go in any detail. The second period is, of course, the Texian, Confederacy and U.S. periods, which, in other words, is the nineteenth century, and then we're going to be following that with the twentieth century period.

The Historic Structures Report chronicles the structural history of the Missions and, as such, it is what we call in the National Park Service "fabric-oriented." In other words, we are not getting into related areas to any great extent, those areas such as economics, religion, philosophy, what have you. We're holding pretty closely to a discussion of the appearance of these structures as they existed at various points during their history.

In addition to appearance, we are charged by NPS-28, which is our National Park Service guideline for Cultural Resources. This is a document that deals specifically with the various kinds of research projects we will be undertaking and does offer guidelines for the production of those documents. Those other areas are appearance, occupation and use.

Now, in addition to this in-house project -- which, as I said, we have been working on for a number of months now and which has a fall completion date -- we contracted two other major studies. The first is a historic and cultural landscape study, and I am pleased that Dr. Joel Gunn and Dr. O. W. Van Auken are here today, and they'll be talking in more detail about those studies. The last one is a decorative and applied arts study of the Missions. This is being undertaken by Jacinto Quirarte at the Research Center for the Arts, UTSA. He unfortunately can't be with us today. Both of those studies are very near to completion, and we're going to be happy to make them available to as wide an audience as possible.

Thank you.

JAMES IVEY:

I work with Marlys. The primary activities I am doing are associated with the production of the Historic Structures Report, since I am dealing with the period from the foundation of the Missions in the National Park through a convenient breaking point in the life and times of the Missions, which is in my case 1836 and the effective changeover of the authority from Spanish

Colonial and Mexican to Anglo, and this corresponds fairly closely to the end of the active mission life of the Missions, if you wish, the final secularization of 1824.

Since the project that we're working on is very strongly associated with the physical structures, the fabric of the buildings, my work tends to be just as much involved with the archaeological research that has been carried out at the Missions as with the historical documentation of the buildings through the time of record keeping. So, I have been asked to give you a very brief statement about the status of archaeology and how it stands and what we know about the Missions today based on the archaeology and how it relates to what we're doing. So, this is a very brief one.

We have just recently conducted a series of investigations, very limited investigations, at the Missions in direct connection with the Historical Structures Report. These small projects were carried out in order to answer a few specific questions that had arisen during the preparation of the report.

We found almost immediately, for example, that at Mission Espada very little archaeology has been done other than the basic research that was carried out in the ground by Harvey P. Smith in the 1930's at Espada. Other than some investigations by Anne Fox some years ago in connection with the bastion at the southeastern corner, there have been virtually no excavations carried out inside the main walls of the structures themselves.

We attempted a couple of excavations intended to tell us something about the sequence of change and growth of the compound from its first final constructions of the Indian quarters through its stages of evolution and growth as the compound enlarges. What I found out was a great many people have dug in the ground at Espada before I got there. I don't know why this came as a surprise to me, but it did. I found out enough to know something about making up plans and assessments so that I could have a more realistic approach to digging at Espada the next time, if I ever get a chance to go back. I know we're not to date now -- at least certainly not in the holes that I dug before.

There seems to be a fairly distinctive amount of intentional hauling at Espada. A number of inches of dirt and gravel have been laid in the central areas of the compound, especially close to the church, probably at least two feet of build-up, in association with parking lots and things -- at least two feet, possibly more. In some areas this is so highly compacted it is virtually impossible to get through. Anne found out about this when she did some investigations inside the compound immediately north of the church, and somehow it managed to be exactly through the hardest parts of the parking lot, and it involved a great deal of -- I believe some harsh words were spoken at various times about the persons who had put the gravel in.

The final conclusions at Espada were that there was very little I could say about my speculations about the growth and the changes of the mission. I saw nothing to tell me one way or the other whether I was right or wrong. I did see some things that dealt with the 1820's and later periods, but nothing that had anything specifically associated with Colonial. So, that simply stayed an unanswered set of questions. Espada is, in other words, still wide open for questioning.

The work at San Juan was some investigations and assessments of incredibly complex structural growth and change at San Juan. Mardith Scheutz conducted a number of excavations between, oh, the early 60's and the early 70's. The majority of the structural changes and structural plans at San Juan are probably known -- probably. There are a number of areas where there are still questions. There was a number of places where I had questions as to just how it all fit together. We conducted a little bit of poking and prying and scraping of the dirt and checking measurements and what not to be sure that I understood what she was telling me. By and large, the investigations of San Juan, in other words, were simply rechecking earlier information to make sure I did understand what the plans and other reports were telling us. This has clarified some of the questions I had so that that section of the early history of the Mission of San Juan is now relatively

clear in my mind, and that section of the Historical Structures Report will probably work fairly well now, thank goodness -- because I hadn't been able to sleep too well for a while trying to make sense out of San Juan.

It's an incredibly tangled place. Walls went up and went down at San Juan with amazing rapidity. It was almost as though there was a trailer-house mentality -- you just move in a stone wall and then you move it out again. Buildings would change with a great deal of frequency. I began to learn the ease, the facility, with which the mission administrators, the Fathers, regarded the construction and change of structures. It startled me. It was something that I needed to know, though.

As you know, San José is a very tight unit in itself. The reconstruction as it stands by Harvey Smith and the other standing structures represent a very specific idea, a very specific phase, a point in the life of the Mission of San José.

However, there are a great many other things, bits and pieces of foundation, that are visible at San José, and these represent unknown episodes, unknown structures, by and large. There are a great many questions as to what exactly do they represent. I had some ideas. I made a couple of attempts at answering one or two of those little bitty questions and, again, I found that I was digging primarily in streets, a hotdog stand and other such like things dating from 1900 to 1930, 1940.

The majority of the earth we moved at San José turned out to be apparently emptied out of the Conventional Garden, the Garden of the Convento, that is presently about two feet below the surrounding ground surface. In other words, I was just moving dirt once again that has been moved a number of times in the last fifty years -- I do that a lot, so it's gotten to be fairly familiar.

So, the situation at San José is: Again, we had speculations, questions didn't get answered. We don't know whether these speculations are or are not correct. San José is still in a rather open situation in the final preparation of the Structures Report.

Concepción. The University of Texas at San Antonio Center for Archaeological Research in connection with the National Park Service had done earlier investigations in late 1980 and most of 1981 to determine the outlines of the mission compound of Concepción, which has been missing since 1850 roughly. It was gone certainly by 1890 when Corner wrote that he could see mounds and ridges, but he couldn't make any real guesses as to where the walls and their alignments actually were.

One of them was a fragment of an adobe structure, which we speculated at the time may have been the adobe church, the first semi-permanent structure at Concepción. One of the things that we wanted to do in this last round of excavations was to check on that speculation. The excavations at Concepción proved with very little room for doubt that we did indeed have the original adobe church at Mission Concepción. This would have been built around 1732 and would have been torn down about 1755 at the time of the beginning of use of the stone church, the presently standing church, at Mission Concepción. The virtual certain identification of the adobe church at Concepción, in turn, allows us to identify some of the other structures found by previous work as being without too much doubt the first stone convento at Mission Concepción, which was, again, in ruins at about 1756 and was rebuilt or was simply done away with, and the present structures which are the present convento of Concepción were built about that year.

In other words, the work at Mission Concepción has given us an insight into just how massive the changeover can occur at a mission in the midst of what appears to be a perfectly normal flow of its life. No major changeover seems to appear in the lifestyle, the methods, the procedures and the documentation, but there was a primary and virtual complete changeover when the structure was actually in use in that period of years, once again being taught that there is a tremendous flexibility in the structures, that the life of the mission does not have to be rigid in its structures; it can continue with no noticeable break while structures are going up and going down.

So, all told, we have seen a number of things about the several missions. We have clarified some of them. By and large, we are asking and answering structural questions, questions having to do with the preservation of no longer standing buildings, the traces, the remains, in the ground, the preservation and the protection of them in the future planning of the Mission Park.

We are also talking about information necessary for interpretation. We're seeing a lot of this coming out of the documentation and coming out of the archaeological investigations previously done and done by us just recently.

There are still a number of things to be done having to do with not just structural orientation but the deeper questions of anthropological evaluation of the life of the people who lived in the Missions, the process of acculturation carried out by the Mission Fathers on the frontier. These have not yet been investigated through the processes of archaeology in any real intense method, procedure. So, this is something yet to be done. Historically, we can make some approaches at it from the documents, but archaeologically, using material culture, it has not yet really begun. It's started. We have some toeholds, but there's a long ways to go yet. So, that should give you a fairly short idea of how we stand archaeologically.

Gil just handed me a note.

Gil, when you ask about the wall on the north side, which are you speaking of?

GILBERT R. CRUZ:

Concepción.

JAMES IVEY:

In the process of doing the work on the adobe church we were able to plot it out in a fair size and shape. We have a fairly accurate map of its plan on the ground.

Something of interest to you, Father Habig. The present wall at Concepción is apparently and obviously dug through the foundation of the adobe church, so we're left with little doubt that it was dug at least after the existence of the adobe church -- I hope. Otherwise, it would have been very complicated to carry on life. The north wall of the compound of the Indian quarters at Concepción was found to be located down the main driveway of the old St. John's seminary. So, when you're driving down Mission Road and you pass the front gate of St. John's seminary, as it opens out on Mission Road, and you see a little paved driveway heading through a row of trees up at the front of the building, that is built virtually on the north wall of the compound of Mission Concepción, if you want a guideline as to where it is.

Thank you.

GILBERT R. CRUZ:

I take pardonable pride in thanking my NPS brethren, Ernesto, Marlys and Jake for their fine presentations.

Our next speaker is Dr. Douglas Inglis from the Texas State Archives.

G. DOUGLAS INGLIS:

Actually, I am momentarily from the Texas State Archives. I am a research consultant. I live and have been living for the last nine years in Spain in Seville working mainly now in the Archivo General de las Indias, and I will address a few points about the Archivo General de las Indias and other archives in Spain and some items about the Nacogdoches archives about which I am a consultant to the Texas State Archives and then I will close. Hopefully this will be very quick.

What I'd like to do though is say a few pointed remarks to Señor Merino de Cáceres and the possible intercambio cultural or exchange of documentation, which is what Spain has to offer. It definitely has it. In fact, it would inundate this building if they brought it over here if they just had the material on Texas alone.

As I noted, I have been working in Spain for a number of years. The main fountain of all New

World history is the Archivo General de las Indias in Seville. I have worked with approximately eighteen different consulting projects about microfilming, research, catalogs and guides and more recently have become kind of a document specialist.

One thing that is apparent, however, in my coming to Texas -- and I've only been here about six months now -- in working here in the State Archives and at the Benson Center and the University in talking with some of the faculty is that Texas is a little bit behind some of the other states in the collection of their Colonial past. At present Florida and Louisiana have microfilming projects in Europe. Two of them are centered in the Archivo General de las Indias. There are approximately nine hundred roles of film in New Orleans right now. They're bringing over about six hundred more in the next two to three years. It's massive, and this is the kind of thing you run into in Spain, because this was the end point of a lot of the documentation that started out here in San Antonio or in Nacogdoches or in Laredo or anywhere. This information will eventually find its way into the imperial decision-making process and when it hits that it means it's going to Spain.

There are lots of types of documents that are generated locally that copies were not left here, and they are definitely of prime concern and value. Among them, for example, are plans of -- I don't want to get anybody riled -- but plans of missions, roads, provinces, outlines of buildings, houses, land. Any time these things get into, as I say, an imperial context they're going to wind up in Spain. Some of the most beautiful maps of Texas are in Spanish archives and have not been reproduced.

As to my knowledge, Texas at present does not have an active policy of seeking information overseas in the Archives of the Indias, for one -- let me go at it this way -- on a systematic level of going in and microfilming from front to end -- because you can pick and choose, but then you are to rely on the man that does the picking and choosing. But I have undertaken a project for Texas Tech University in the Panhandle Plains Historical Museum in which they are going to start systematic microfilming of parts of the archives of Old Texas.

Now, these two institutions -- for about a year and a half now we have been mapping out what they want to film, and we've got kind of a minimal on the volume, which is around two hundred and fifty thousand folios. These are entire legajos. That would make about two hundred and fifty thousand -- I don't know how many rolls of microfilm, but it would be an enormous collection of microfilm.

The very first thing they asked me, however, was to take a look at maps and plans. I have just received from the Archivo General de las Indias forty-eight maps and plans, copies of transparencies, and in showing them to some of the staff from the Texas State Archives and some of the people that I know that have dealt with Colonial Texas history, about twenty of them have never been seen before over here. And this is the kind of thing that's surprising, but it's really not surprising, because there has not been a very concentrated effort to go across Spain to do history for Texas, Spanish Colonial history.

The fact that there are forty-eight plans does not mean that this is the end of the line. The major guides and catalogs we have for Texas that deal with this were drawn up basically to deal with the history of California, not to deal with the history of this particular part of the country. Therefore, if a Texas document is in with some California documents you will have notice of it.

There are about eighty legajos in the Audiencia Guadalajara which deal with Texas to which there is absolutely no guide, other than saying a ten-year period and that's it. So, with those types of collections of documents we don't know. There may be plans and maps and the Coronado relation that's missing or Cortez document or something. We just don't know. People have not taken the time to look at them.

Now, in relation to these microfilming projects, all of them, of course, have to seek Spanish cooperation, and I think it's very good that we have Señor Merino de Cáceres here today, in that he

will take back the message from Texas that you are interested in your history. I should say "we," but actually I'm not from Texas so -- but you are interested in your history, and that if the intercambio can be made -- it's very easy, in a sense, to get it established, to set it up and run it. If help is needed -- I have done this before so many times. It's like getting out a form letter and asking you to fill in the blanks.

But there is a massive amount of information there to be had, and it would relate I think directly to a lot of the documentation that would be pertinent to uncovering what all these mysterious walls and buildings were in these missions.

Now, I'm not a historian of the Missions. My own work has been in Spanish Louisiana and in Cuban history. But I am becoming a Texas historian of nature, because I have been called in to examine the Nacogdoches archives -- and I will not bore you with a real detailed discussion of the Nacogdoches archives. Most of it refers to East Texas. But there has been a major surprise in the collection.

Within the collection there is part of the provincial archives for Texas and Coahuila. It is the only part which has been found to date. The Nacogdoches archives are comparable to the Bejar and to the Laredo archives. But above these three archives was a provincial archive, and part of that archive has been aggregated to the Nacogdoches archives in some way. I don't know. We haven't been able to find out what the origins of precedent were. In there, however, are what I think will be some major documental discoveries.

Three sections which are already in heavy use because of the close proximity to the genealogical section across the hall from the archives are the censuses. We have found a hundred and eighty-six new censuses for Texas prior to 1835. They span from 1783 to '35. There is an extensive collection of mission censuses for San Antonio in the 1790's. There is what I think has got to be one of the most phenomenal censuses for the City of San Antonio, and it's in the area surrounding it, 1792. These documents obviously are going to be a prime attraction to people interested in genealogical research, but the historian will certainly have his shake at all this material, too.

Another feature is election returns, which do not deal with the Missions directly, but they are also of concern to the genealogist.

Now, in addition to this there is a general section of papers which deal with some administrative matters and are not quite as interesting, I would assume, for the Missions.

But I would like to stress, again, that the censuses will establish much closer than has been possible before. And I have always held the article by Alicia Tjarks to be a very good article on Texas population. But having seen these censuses, Miss Tjarks would probably welcome a little rewrite.

Now, there are other collections in the Texas State Archives of which I am familiar that have a lot of information that deal with the Spanish Missions here in San Antonio. One of the collections which we have separated from the Nacogdoches archives is the Lamar papers. Because they were in Spanish, the papers were shoved together -- I can't remember the man's name, because I don't know Texas history -- but was it Marigold (Sic) Lamar? I think that's the man anyway. Marigold (Mirabeau B.) Lamar, when he was in Laredo, did a bit of pilfering and went around checking Spanish documents. In there are some very early documents on the Spanish Missions, especially on the movements of the Missions when they were ordered around. There are also some reports on the value of the Missions, should the mission system be kept. They were discussing this very heavily in the 1750's -- should they chuck the whole thing and go to a fortified frontier or something. Anyway, all this kind of material. I don't know what Lamar collected it for, but it's there.

There are a number of other collections which people have told me in the Archives to pay attention to but I haven't had the chance to yet.

There are extensive transcript collections. Now, I don't want to sound like there are not

collections, you know, transcripts, microfilm and what not. There are hundreds of rolls and thousands of feet, I am sure. But there is certainly a lot that can be done directly with Spain in compiling new resources, additional sources, for local history or for the history of these missions.

At the same time, one thing I would like to bring out -- and this is a more and more prevalent error in Latin American historians -- is that as we're looking or examining these missions they are definitely within an imperial context. They served a very valuable function within the Spanish empire. Sometimes, you know, you can't see the forest for the trees type syndrome.

But there are a lot of insular archives in Spain. I mentioned the Archivo Incimancas and the Archivo Historical Nacional. There are four or five other archives in Spain which have imperial information which would be very helpful to the history of Texas in the maintenance of the mission system, the presidios, and also the relation with Indians.

And, as a surprise, an archive I know very well also is in the Museo Naval in Madrid which has one of the heaviest collections of cartography and ethnohistory materials for interior North America. You would be surprised. Why would the Navy want this? They happen to be the part of the Government that was charged with mapping. Therefore, you get all of this information about where were the Indian tribes, where were they going, who contacted them. You see them in Santa Fe and then the next time somebody talks about them being down here in San Antonio. So, you have this interest in what might be human geography that appears in a place that you would not expect it, in the Naval Museum.

So, the sky's the limit, in a sense. I don't know exactly what you have in mind for all this money you're going to generate, but certainly some of it should be in microfilming.

Thank you.

GILBERT R. CRUZ:

Thank you, Douglas. We have some very, very fine speakers coming up. Laura Gutierrez-Witt, Colonel Mitchell, Dr. Tuffly Ellis, who came all the way from Austin. Sister Gertrude Cook, who is also now living in Austin, will be with us, a former archivist for the Archdiocese of San Antonio will also be addressing us besides other fine speakers who will address us during the second part of our colloquium.

(WHEREUPON, a brief recess was had.)

GILBERT R. CRUZ:

We are going to continue with the program now.

It is my distinct pleasure to be able to introduce to you our subsequent speaker, Mrs. Laura Gutierrez-Witt. She is the head of the Benson Latin American Collection Center at the University of Texas at Austin.

Laura.

LAURA GUTIERREZ-WITT:

Thank you.

It is a very, very big pleasure for me to be here today. I really didn't intend to speak, but I was gently persuaded that it might be appropriate to remind you of the resources available at the Benson Latin American Collection at the University of Texas at Austin.

I think most of you are familiar with the Barker Texas History Center at the University. That library, of course, is well known for its holdings of Texana, for materials related to Texas. However, the Benson Latin American Collection holds many materials dealing with the Spanish and Mexican origins of Texas exploration and settlement.

The Benson Latin American Collection was founded in 1921 with the acquisition of a Mexican library previously owned by Genaro García. It currently holds approximately four hundred forty thousand volumes of books, two million pages of manuscript, eighteen thousand reels of microfilm and fifteen thousand maps and numerous other materials.

So, I'm just very briefly going to give you some examples of materials which can be useful for mission research. These materials, of course, include both primary and secondary sources.

Among the primary sources we have various materials in different formats. Among the original manuscripts are various collections which include a few items of interest to mission researchers. For example, the William B. Stephens Collection, which was acquired in 1938, a collection of books, also includes approximately four hundred manuscripts dealing with pre-1836 Spanish Southwest.

Some examples are: A letter entitled the "nombramiento de Fray Miguel Sevillano de Paredes como vicario juez eclesiastico, en la Misión de San Juan Bautista del Rio Grande del Norte" dated August 27, 1731; a manuscript of a hundred and twenty-two leaves entitled "Noticias de los Conventos, custodias, y misiones de las provincias de Vera Cruz, San Luis Potosí, colonia del Nuevo Santander, Nuevo Reino de León, San Pedro y San Pablo de Michoacán, y Tampico, de la orden de San Francisco de los Zacatecas," 1797 to 1814.

There are other collections. For example, the papers from 1706 to 1858 of the Presidio de San Felipe y Santiago de Janos in the State of Chihuahua. I don't know if any researcher has ever really investigated that archives for information on the relationship of that presidio to the missions in Texas. There is also a collection, which may or may not have -- we really are not specifically sure if it includes material of interest to the Texas Misiones -- a collection gathered by Pablo Salce Arredondo from Tamaulipas, which includes materials from 1594 to 1965 and covers particularly local history, but also quite a bit of genealogical material from Nuevo León, Coahuila and Tamaulipas.

I have today brought copies -- and I think there probably are enough copies for all of you -- of two compilations done at the Benson Latin American Collection which can give you in outline form a summary of the types of materials we have. They're on the table and I'll put them out here also so you can pick them up when you leave.

One of them is "Sources of Information on the Manuscript and Archival Collections in the Benson Latin American Collection," a bibliography which lists all the finding aids, the guides and calendars which exist for the manuscript and archival collections at the Benson Library. The other one is a one-page listing of Mexican archival periodicals and guides which describe various Mexican archives, which probably include quite a bit of material on the Texas Missions.

Another type of material, also primary but in a different format, is microfilm. We hold extensive numbers of reels from the Archivo General de la Nación in Mexico City, including, for example, the Correspondencia de los Virreyes dating from 1664 to 1821, approximately a hundred and eighty-six reels. I'm sure there is a much material there relevant for mission research.

I have just learned from Sister Carolina that OLL also holds the twenty reels of the Ramo de Misiones, 1623 to 1838. We also have the Ramo de Provincias Internas, two hundred and forty-two reels, Ramo de Padrones, thirty-two reels, and various indexes on other ramos which might be useful for researchers.

We also hold, of course, both the Spanish and the Mexican archives of New Mexico. The Spanish archives are twenty-two reels, and I think there is an equivalent number for the other period. These collections of microfilm are listed in 1980 publication "Archives and Manuscripts on Microfilm in the Nettie Lee Benson Latin American Collection." I'm leaving this copy with Sister Carolina for the Old Spanish Missions Library, but if any of you would like a copy you're certainly welcome to write to me and I can give you information on how to obtain it.

We've also begun -- and I really mean "just begun" -- to acquire films from the Archivo General de Indias and from the Archivo Histórico Nacional in Spain.

It is a monumental, absolutely monumental, project, as Doug has mentioned to you, to try to acquire everything that would be relevant for Texas. We have not really started acquiring Texas materials. Since the Library is responsible for acquiring materials from Texas all the way to Tierra

de Fuego and the Caribbean, we have begun to fill in gaps from the Archivo General de Indias of materials from Chile, Peru, Ecuador and various parts of South America from which we don't have very much original material. So, we do anticipate that we will begin to acquire some Texas materials, but it would be an excellent sesquicentennial project for a consortium of universities, for example, to get together and undertake a filming project at the AGI.

Other forms of materials at the Benson Collection are transcripts. Beginning in about 1895, various people in the History Department at the University of Texas began to visit various archival institutions both in Mexico and in Spain, and they actually commissioned and did transcriptions of manuscripts. This was the beginning of the acquisition of primary sources at the University. Many of these transcripts are not really located at the Benson Latin American Collection; they are presently housed at the Barker Texas History Center.

There are a few oddities among our collection. There are two small volumes of transcripts of documents which were acquired in 1924 and 1927 by Mrs. Lota Mae Spell, who was the first curator of the Benson Latin American Collection. It was known as the "García Library" at that time. She requested these materials from Manuel Romero de Terreros, Marqués de San Francisco, who was the grandson of the Conde de Regla. The Conde de Regla Archives were in his possession, and he had someone go through them and try to find materials "sobre las misiones en Texas y Coahuila," for the period 1757 to 1759. There's not very much there, but it is interesting to note how many locations need to be searched in order to ascertain where relevant materials are located.

Another curiosity, I suppose you'd call it, is a transcript from the Archivo del Marqués Des Brull of Mallorca, Spain, and it is the "Carta del misionero Padre Miguel Fontcuberta al Padre Antonio Torres, guardián del Colegio de Querétaro, relatando los frutos conseguidos en las misiones entre infieles," San Francisco de los Texas, 17 September, 1690.

Other types of materials I might mention are approximately ten thousand photographs used by John McAndrew to document his book on the open-air churches of 16th-century Mexico. Some of those will certainly provide antecedents for mission architecture, for example.

I think of major importance for most of you, though, in the Benson Collection will be our collection of secondary sources. The printed collections are very, very strong in materials emanating both from Mexico and from Spain. We have both retrospective materials such as 16th and 17th century catechisms, some of which might have been used in the missions. We have current work on the missions being done not only in the United States but also being done in Mexico by the Secretaría del Patrimonio Nacional with whom the Benson Collection has direct contact. And I believe that these secondary sources should not be overlooked because there is a lot of work being done in Mexico on many, many aspects of the colonial period, particularly architecture, and I think this will have a bearing on mission research in Texas.

I found, in fact, looking through some of the printed materials, a pamphlet published in 1793, -- well, it was dated 1793, but we don't really know the date of publication -- which was an extract from the Informe Oficial del Conde de Revilla-Gigedo, Virrey de México al Rey de España, "sobre el estado de las Misiones de Texas, en 27 de Diciembre del año 1793."

So, there are a lot of materials that I think you shouldn't overlook.

I would like to invite you to come to the Benson Latin American Collection. There is preliminary work which you can do in San Antonio. For example, the card catalog of the Benson Latin American Collection has been published in forty-nine volumes and it is available at both the UTSA and the Trinity University Libraries. So, you have a starting point there which would give you a good indication whether you need to come to Austin. Nevertheless, if you do have the opportunity to come or if we can help you in any way, we certainly would like to do so.

Thank you.

GILBERT R. CRUZ:

Thank you very much, Laura.

Incidentally, these talks are being recorded. We are considering the possibility of producing a published report on this conference. So, if you have not yet given me your notes or your outline, your other forms of goodies, whereby you think we could be assisted in putting this publication together, please do not leave me an orphan. Give me the notes, give me the details, give me the outline.

I was asked by Sister Carolina Flores to make a quick announcement. The poster that you see here on the table, La Semana De Las Misiones, is available, they are free and please take one when you leave.

One announcement. I would like to acknowledge the presence of El Doctor Emeterio de Padron Cruz who is with us. (In Spanish)

The work for and on behalf of the mission is unending. In a short time, Dr. Felix Almaráz is going to have to go to Mission San José. He was asked to be there for a meeting, a service. So, I'm going to ask him to give us his quick presentation now so he can leave. We'll see him later on tonight. Felix, please.

FELIX D. ALMARÁZ, JR.:

Thank you very much, Dr. Cruz.

There is an error in the program identifying me with the Bexar County Historical Foundation. But when I was introduced by Dr. Cruz it was obviously within the context of the oriental culture of putting in a mistake to see if the reader was alert and thus to make the discoverer feel superior for having found it, and so I will take it in that context.

But I will say that I am responsible for the Bexar County Historical Commission. The Foundation is headed by Major General William A. Harris with the assistance of Henry Guerra and Gilbert Denman. They are the ones who have been doing most of the restoration.

Miss Gutierrez-Witt and other speakers before me were commenting on the romanticism of those Colonial archives in Seville and in Mexico City. I had the pleasure one time back in the days of the Bicentennial to do research on mission history in the Archivo General de La Nación in Mexico City and the Ramo de Provincia Internas, and then I discovered that wealth of information on the Ramo de Misiones. I also discovered that you do not study mission history in a vacuum, that you do not study one institution, but you have to relate one entity to another and then you step back and you try to put them in perspective, like this panorama that surrounds us here, the panorama of the borderlands.

Having had that experience, then the Park Service invited me to participate in another project that forced me to consult what I call "non-traditional sources," public records, specifically the City Council minutes of the City of San Antonio, the City Engineer's records and also the minutes of Commissioners Court in the courthouse and also the deed records. Those records are important for mission research, but they are not as organized as the more traditional sources. Some of those records have indices; others do not. And even if a volume does have an index you cannot use that as the most, shall we say, pragmatic approach, because indices are probably produced by individuals who did not make the original entries and, therefore, what is of importance to them may end up in the listing and the things that are important may be left out. For example, if you look at missions, per se, you may find some entry, but then you also have to go to specifics for missions. And, so, the lesson to be learned is don't rely on indices, but go back and be very meticulous and go page by page, so that when you get through you may spend an entire day, and at the end you may not find one particular entry for missions, but you have done a lot of negative research and you can answer very authoritatively you won't find any information on missions in that particular document, but you can go on to the next.

Some of the entries found in City Council minutes are descriptions of buildings, conditions of those buildings, the disposition of construction materials at missions, construction materials that in the eyes of those who made the report were just pieces of rubble that were there that should be

sold to the highest bidder. So, many stones then were transported from across the river over to the west side of the river or over at Concepción that may have been taken and used for other construction purposes.

In the City Engineer records you find survey reports and maps. They are very, shall we say, precise type of informational documents. You do not find a good plot, but you do find materials that reinforce other types of research. The irrigation system, the significance of the acequias and the commissioners, the political questions that had to be answered with regard to that entity are found in what I call "non-traditional records."

Again, what lessons do we learn from these, from these documents? And the lesson is that public entities such as City Council in the 19th Century as well as the 20th Century are not historically literate as a collective body. The individuals themselves may be aware of history and the importance of history and the importance of culture, but as a collective body they are not, because they are concerned with the here and now, the pressures of the day, the pressures to give, to award someone a contract in order to haul stones away from Concepción or from San Antonio Valero. And, so, it behooves us to keep on trying to educate those in positions of responsibility about the value of those records that they have. I might say that in terms of the facilities to research, they are not like at the Benson Library or over in the Archivo General de la Nación. They may allow you a table and you have to listen to all of the static that goes on in the regular conduct of business, and maybe they might allow you a work table in a library in a room that's adjacent and that might facilitate your research, but they're not research facilities, per se; they are public offices.

I hope that this conference here can come up with some sort of resolution recommending that research facilities might be met at least at a half-way point to start.

Thank you.

GILBERT R. CRUZ:

Thank you, Felix. Felix has to report to the Franciscan Fathers, so he's going to be leaving us.

I'm sorry for the interruption and would like to apologize for it. Lieutenant Colonel Jimmy L. Mitchell is the next speaker. He is the editor of *La Tierra*, quarterly journal of the Southern Texas Archaeological Association.

JIMMY L. MITCHELL:

The Southern Texas Archaeological Association (STAA) is a region-wide organization consisting of 250 to 300 avocational and professional archaeologists who share an intense interest in the study and protection of historic and prehistoric archaeological sites in southern Texas. The organization has eight major objectives which range from developing a coordinated program of site survey and documentation to the publication of a quarterly journal, a newsletter, and special publications. STAA strives to assist all those who desire to learn proper archaeological field and laboratory techniques, to conduct emergency or salvage where site destruction is threatened, and to preserve the archaeological record of the region. In the last nine years, STAA members have participated in a variety of significant archaeological projects ranging from the discovery of Paleo-Indian campsites (such as St Mary's Hall on Salado Creek) to excavations at several of the historic Spanish Mission sites (such as several of the projects at the Alamo).

THE ROLE OF THE AVOCATIONAL ARCHAEOLOGIST

Over the years, avocational archaeologists in southern Texas have made a substantial contribution to South Texas archaeology. Many times, this role is not well known, but there is now some good data on the dimensions of this kind of support. For example, in the 1960s, local amateurs worked on a variety of projects sponsored by the Witte Museum, including the 1967 excavations at Mission San Juan de Capistrano. The project was directed by Mardith Schuetz and was sponsored jointly by the Catholic Archdiocese of San Antonio and the Texas State Building Commission (Curtis Tunnell, State Archeologist).

From July 22 through July 30, 1967, a field school was held at San Juan for interested local

people and members of the Texas Archeological Society. Anne Fox and Jay Wise served as crew chiefs. A grand total of 3,255 hours of volunteer work was performed during the San Juan project, which reflects a rather staggering contribution by avocational archaeologists of the San Antonio area and the state society (Schuetz 1969:4-5; Mitchell 1980:18).

I cite this as but one example of the kind of support that is available from avocational archaeologists; such people have contributed in literally hundreds of projects across the state through the years. In southern Texas, avocational archaeologists have enjoyed a special relationship with the professional community and have been involved in many different projects. This is largely a result of the attitudes and personality of Dr. Tom Hester of the University of Texas at San Antonio, and the members of the UTSA anthropology program. Shortly after accepting his appointment at UTSA, Dr. Hester initiated a survey of avocational archaeologists in the region to determine if there was adequate support for a regional organization. As a result of the enthusiastic response he received, Dr. Hester, T. C. Hill (of Crystal City, TX), and I hosted the initial organizational meeting of STAA in December 1973. About 40 persons attended that first meeting and elected Dr. Hester as our first Chairman. Within three months, membership had grown to over 100 persons, and within a year to over 200.

Through the years, South Texas archaeologists (both professional and avocational) have worked closely to support our mutual goals. STAA members have been involved in almost every major archaeological project which has been done in the area, either as paid workers or an volunteer labor. From the Alamo test pits of 1973 on, we have been involved either as individuals or as an organization.

In January 1980, STAA held its quarterly meeting in the granary at Mission San José; during that meeting Mr. José Cisneros provided us a report on the newly established San Antonio Missions National Historic Park (SAMNHP), and our organization promised our support for the endeavor. At the meeting, we also received the report of John Clark, Jr. (Austin, TX) on the history and archaeology of Mission San José. Anne Fox reported on work on the west wall of the Alamo, including the discovery of a human skull, the first human remains to be recovered there. At the same meeting, STAA initiated the Robert F. Heizer award, an annual recognition program to honor those making outstanding contributions to the archaeology of South Texas.

With that meeting, STAA also initiated a series of articles in *La Tierra*, our quarterly journal, on the history and archaeology of the missions. Since that time every issue has contained at least one article on a historic Spanish site in Texas (see Table 1). This series will continue in the future (at a rate of an article every other issue). I would submit that this series is a clear indication of our support for missions research. Our interest extends to ethnohistory as well; we have given editorial support and recognition to the work of Dr. Tom Campbell of the University of Texas at Austin (Mitchell 1981:1) and, in fact, STAA published his research on the Payaya Indians as our first special publication (Campbell 1975).

In addition, STAA has donated copies of *La Tierra* of our mission series to the SAMNHP for a research library, and have offered to publish articles or progress reports on SAMNHP projects. At the April 1981 STAA meeting at Trinity University, we created a scholarship fund to help deserving archaeology students attend summer field schools held in southern Texas. This year, three \$100 scholarships were presented to students at UTSA or SWTSU field schools.

One quarterly STAA meetings often include reports of work in progress where published reports may take a year or two to see print. At our meeting in Victoria last year, STAA was first to hear of the finding of an earlier church structure at Mission Concepción and of the real location of the compound walls (Ivey 1981). A SAMNHP representative videotaped that report for presentation to the Advisory Commission.

Most recently, STAA at its quarterly meeting in San Marcos, received a report on the progress of the work at Las Cabras near Floresville (Fox 1982), which demonstrated the multistage development of fortifications at the site. Such stages of development are an important concept

for historians and archaeologists to recognize since it is central to our eventual understanding of the evolution of any site (see Smith 1980).

Also at the July 1982 STAA meeting, a report was given of the partial destruction of two mission sites in the San Juan Bautista Mission area of Coahuila in northern Mexico (Stockley 1982). This tragedy points up the need for protection of archaeological sites and suggests that there is a pressing need for us to properly identify and safeguard other sites in southern Texas and adjacent areas. It also lets me point a role where avocational archaeologists can be invaluable. We cannot expect SAMNHP or the federal government to know of or continually watch every Historic Spanish site in the region. With the cooperation of dedicated and interested individuals such as STAA members, a reasonable surveillance of important sites can be maintained.

Additionally, some STAA members have knowledge of Historic Spanish sites in South Texas and adjacent areas which are not yet known or recognized in government records. These include, for example, a Spanish Dam site in Victoria County (Birmingham, et al 1981), Spanish ranch houses, and a Historic Spanish trading post near Baffin Bay on the Texas Coast (which has been tested by Herman Smith of Alice, TX, who has promised us a report for *La Tierra* in 1983).

CONCLUSIONS

The growing knowledge of Historic Spanish sites in southern Texas leads to several conclusions:

1. There are more Spanish sites in the region than have been previously recognized or recorded, many of which are very significant archaeological resources.
2. Avocational archaeologists such as STAA members have a very positive role to play in the identification, study, and protection of such sites.
3. While SAMNHP has its hands full developing its present responsibilities, I would urge that long-range planning for future decades *must* include the identification, study, protection, and development of other Spanish Historical sites in San Antonio, and other areas of South Texas.
4. The National Park Service, should be urged to work through the State Department, to encourage similar protection and development of Spanish Missions in northern Mexico.
5. There is more work to be done in future years than SAMNHP or even the federal government can do alone. Local resources in terms of volunteer labor, restoration funds, writing, publishing, and public education are essential to the long term success of our mutual goals.

President Reagan has noted that local self-help programs are essential if we are to slow the growth of big government and to properly address local and regional problems.

If the problem is archaeology, and if the region or locale is southern Texas, or adjacent areas, then STAA stands ready to help in any way it can. We are very actively engaged in the identification, study, protection, and development of archaeological sites in this area. STAA is now recognized as one of the most progressive regional archaeological groups in the state. By our charter, we seek positive involvement with any project aimed at improving our understanding of the historic and prehistoric inhabitants of Southern Texas.

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- 1982 Recent Site Destruction in the San Juan Bautista Missions Area of Northern Coahuila. Presentation to the quarterly meeting of the STAA, Southwest Texas State University, San Marcos, Texas; July 10, 1982.

TABLE 1

HISTORIC SPANISH REPORTS IN LA TIERRA SINCE JANUARY 1982

La Reina Norteña: History and Archaeology of San José Mission. John W. Clark, Jr. Vol. 7, No. 1; Jan. 1980

Mission Espada: Research and Restoration. Harvey P. Smith, Jr. Vol. 7, No. 2; Apr. 1980.

A Review of the History and Archaeology of Mission Concepción. Paul J. Cook. Vol. 7, No. 3; July 1980

An Historical Outline of Mission San Juan de Capistrano. Mardith K. Schuetz. Vol. 7, No. 4; October 1980

Brief Ethnographic Notes on the Indians of Mission San Juan de Capistrano. Jimmy L. Mitchell. Vol. 7, No. 4: October 1980

Brief Notes on the Archaeology of Mission San Juan de Capistrano. Jimmy L. Mitchell. Vol. 7, No. 4: October 1980

Developmental Phases at Mission San Francisco de Espada. Harvey P. Smith, Jr. Vol. 7, No. 4: October 1980

History and Archaeology of Mission San Antonio de Valero. Jack D. Eaton. Vol. 8, No. 1; January 1981

Spanish Governor's Palace. Harvey P. Smith, Jr. Vol. 8, No. 2, April 1981

A Review of the History and Archaeology of Mission San Lorenzo, Real County, Southern Texas. Paul J. Cook, Vol. 8, No. 3, July 1981

A Reexamination of the Site of Presidio San Saba. James Ivey, Vol. 8, No. 4; October 1981

So Shall Ye Reap: The San Xavier Missions. Kathleen Gilmore. Vol. 9, No. 1; January 1982

Mission Nuestra Señora de la Luz and Presidio San Augustin de Ahumada: The Orcoquisac Historic District in Chambers County, Texas. Lynn Highley, William Day, and Anne A. Fox. Vol. 9, No. 2, April 1982

GILBERT R. CRUZ:

Thank you so very much, Jimmy.

Many of the things that he said are so absolutely true. As a minute addendum to what Jimmy

said -- We had here about a year ago a researcher on the Tlaxcaltecan Indians by the name of Padre Luis Nava. Later on in his correspondence with the National Park Service here in San Antonio he sent us an article that had been printed in the newspapers down there in his part of the country, and in there he praised the National Park Service and the type of support that we do get from South Texas communities. But here in the central areas of Mexico, he says in his article, almost in loving complaint fashion, we have these enormous institutions, churches, basilicas and so forth, of baroque style and fashion and art going back to the colonial period and not the support for their care. He says moreover, and here the people in Texas have the small missions which are really the peripheral effects of these larger colonial structures yet notice the interest these people have and how they support the preservation and the restoration of these sites. He says, "we could learn from them."

Thank you, Jimmy.

Our next speaker is no other than my friend, Dr. Tuffly Ellis.

L. TUFFLY ELLIS:

Thank you very much, Gil.

I am very pleased to be here this afternoon and to have a chance to share with you some thoughts about a new project of the Texas State Historical Association. During the break I got a chance to visit some old friends and to meet some new ones and to talk a little bit about this project. We are very excited about it and we think it can have tremendous repercussions around the state.

The "Handbook of Texas" -- I think probably most of you are familiar with it -- is a three-volume work, and it was begun in the late 1930's when Walter P. Webb was director of the Texas State Historical Association. The thing that bothered Webb before work got under way on the handbook was the fact that to try to find any information about a number of different topics on Texas, you would have to go to different sources. So, if you wanted to know something about Sam Houston you go to one source, something about the Spanish period to another source and so forth. What he wanted to do was to bring together information on Texas into one source.

And, so, work got underway on the "Handbook of Texas," and it was thirteen years in the making for the first two volumes. It came out in 1952. It is a work of about a thousand pages in each volume and about sixteen thousand entries on various aspects of Texas history. Then in 1976 the Association brought out a third volume. It was not a revision; it was simply a supplement to try to update or to correct major errors in the first two volumes.

A year ago the Executive Council of the Texas State Historical Association approved a completely new revised edition of the "Handbook of Texas," which we project will run six volumes and will contain somewhere between forty and fifty thousand entries on aspects of Texas, not just historical but archaeological, anthropological, botanical, folklore, material culture -- anything that is significant about Texas we want to include.

So, when I saw that the First Annual Mission Conference was going to be held I was delighted to have a chance to be here and to tell you about this project and try to get you involved in it.

The ultimate success of this projected work will very much depend upon people like yourselves. There is no way that a small staff operating in Austin can begin to cover the vast array of topics that we want to include. We hope that there will be somewhere between four and five thousand contributors, scholars, amateurs, authorities, who will write the forty- or fifty-thousand articles that will make up this new work. We are anticipating it will come out in 1995. 1995 seems like a long time to many people, but it took them thirteen years to get out the first two volumes. We are somewhat more fortunate because we have the first two volumes and the third volume, and we gained a lot of experience from those.

I was up at Lubbock the other day and Texas Tech is going to join the project. The University of Texas is going to provide a research editor and Texas Tech is going to provide a research editor, and, of course, the Texas State Historical Association will be involved very much. So far we have

three institutions. We would like very much to get other institutions involved in this also, either by providing help to fund a senior research associate or a research assistant.

I was talking to the president of Texas Tech the other day, and it was one of the greatest conversations I had ever had, because he was so understanding. Dr. Cavazos is from Kingsville. He told me that he had recently been down to Kingsville to address some group, and they presented him a very large one-volume history of Kleburg County. He said if you're going to do all of Texas I don't see how you can get it done by 1995. I found a very kindred spirit in Dr. Cavazos.

The *Handbook* is going to involve a permanent staff in Austin, a small staff of two or three, we hope, senior research editors, and then at least a half dozen research assistants in addition to a research editor out at Texas Tech. Hopefully also in time we'll have the finances to have a couple of research assistants out there. The research assistants will be graduate students, not just in history, but in geography or geology or anthropology or whatever the field. In other words, what I want to emphasize is the interdisciplinary approach that we're going to use in this work. These graduate students then will be checking entries -- the articles sent to us for publication in the new edition. We also hope that by using those graduate students that they will make a commitment to Texas studies -- because the future of Texas studies, the work that's going to come down the line, is going to be very dependent upon the kind of people that we can attract to do the research and to do the kind of work that this *Handbook* will require.

We think that the *Handbook* will act as a great stimulator of knowledge. We're not going to try and simply transfer information from one published source to another. We want to generate an enormous amount of new information about every significant aspect of Texas so that hopefully the people that are interested in the Spanish Missions and the Spanish settlements, the presidios and so forth -- anything connected with the Spanish history of Texas -- will get involved and do research in the Nacogdoches archives and in all the materials that are being brought from Spain and Mexico that are in their archives or in materials that are already here.

If you look at the present *Handbook* we have some very good entries on the missions and the major missionaries. But, on the other hand, I think that from what you have heard today you can also see that there is a lot of information that is essential that we don't have. There is not very much about the agricultural aspects or the ranching aspects or crafts or the architecture and so forth of the Missions.

All of that type of information then, should be in the *Handbook*. If it's significant, then it ought to be there. We want this to be a work of enormous importance.

The old *Handbook* has established quite a reputation, and I want to give you two quotes. One is from the "Times Literary Supplement of London." The late Walter Muir Whitehall of the Boston Athenaeum had this to say about it, that the "Handbook of Texas" -- he's talking about the present edition -- "represents the best systematic work of reference on any of the fifty United States. It is an invaluable tool for the scholar, the journalist or anyone else." And a few years ago at Yale University a symposium stated that the *Handbook* embodies the highest standards of scholarship, editing and publication that represent local history at its best. Well, we want to make the new handbook far superior to that.

In using the old *Handbook* -- and I have gone through a lot of the correspondence that Webb and Bailey Carroll carried on during the period -- I marveled at the fact that they ever got that project off the ground, because they started from scratch. We are very fortunate in having their experience to call upon and to work with. Also, again, it's hard for us to realize in the 1980's how poor Texas was in 1939, 1940, and during that period. The affluence of our society and the materials available to scholars and to history buffs and to amateur archaeologists is absolutely incredible compared to what they had to work with at that time.

So, I think if we are really dedicated to our respective fields -- and I'm absolutely certain that everyone is -- then it is absolutely necessary for us to produce the very finest work we can, and we

hope that we can produce the work in 1995. The reason that we have picked 1995 -- (it wasn't my idea. I wanted to do it by 1997. I thought we'd need the extra two years, and 1997 will mark the centennial of the Texas State Historical Association) was that when I made the proposal to one of our council members he said, oh, I think 1995 is much better because that's the sesquicentennial of the annexation of Texas to the United States and it will be a lot easier to raise money when we bring that aspect of it in than it will be by celebrating the centennial of the Texas State Historical Association.

I hope that these conferences will be annual affairs and I hope that all of you will join with us in the production of this new work.

What we're doing right now is simply compiling a list of potential entries to go into the *Handbook*. Any topic that you think should be in this new work I would appreciate it very much if you would send it to me, if it's not already in the *Handbook*. Sometime in early 1983 we hope to publish a list of preliminary entries, to circulate that and to get the people like yourselves to go through it and say, well, you failed to include such and such or you have such and such there and it is not significant enough, you ought to delete it. Then as soon as we have completed that work then we want to actually begin the writing, have people write the entires. We're going to be rather rigid in our requirements. We're going to want all the information footnoted. Then the work of the research assistants will be largely in checking the accuracy, because we really do want it to be very, very accurate. Then when we get ready to publish we'll eliminate the footnotes, but each article will have also a bibliography.

I have been involved in editing the *Southwestern Historical Quarterly* for sixteen years, and during that entire period we have always checked all the articles that are published in the *Quarterly*. We have published articles from some very fine nationally-known scholars. But it doesn't matter whose article we have checked, there have always been a number of errors that slipped in. You know, it's human to have those frailties. We want the handbook to be as accurate as possible.

I hope that you will join with us in this project and make it the standard for the next half century.

Thank you.

GILBERT R. CRUZ:

Thank you very much, Tuffly.

Our next speaker is Sister Gertrude Cook, the former archivist for the Archdiocese of San Antonio.

Sister.

SISTER GERTRUDE COOK:

Is Mr. Ivey still around here? I have an answer for you. You spoke of the excavations at the Missions, the extracurricular excavations at the Missions. I think I was in on those between 1924 and 1937.

There used to be a bunch of young men who had a Model-T Ford full of picks and shovels and things, and every moonlight night during those years they used to go out there and dig for gold, they said. It's an old legend, you know, that there was some pots of gold along the north and west walls of Espada Mission. So, when they couldn't find it they would very carefully bury them, you know, and wait for the next moonlight month. My brothers used to go out and sneak out there and watch them digging, so I know what I'm talking about. All right. That's for Mr. Ivey.

Father Habig's gone. I wish he were here, because I'd like to invite him to come over something like thirty miles north of Austin. We may have found a thirty-ninth mission somewhere in there close to Brushy Creek. We're still wondering what's up there.

I'm going to speak to you about some areas of history that hae not been completely covered.

Those of us who measure historical documentation in terms of stacks of file folders, so many catalog cards or microfilm, we have a sort of bookworm view of things. We look at the dead things most of the time. We don't see the living reality in back of them sometimes.

I submit that it might be profitable for us here to focus our attention on three of those areas, music, folklore and the individuals and the families who run through our reams of paperwork like old ghosts. We don't seem to touch them. They're nothing but paperwork, dead past mission people history. Note that I didn't say "mission." What I said actually was "mission people."

Also, we must remember that we did not end mission history in 1773 or 1836. There were people here very much alive and weaving their own patterns all through the centuries. We know where their own missionaries went, don't we. We know where the armies went. We know where the explorers went. But where are the people, the people who lived there?

There was a documentary by the State Highway Department, I think, during the Bicentennial year that answered that question. Someone made the remark, Well, where are these people? And there's a comment, As you see, we're still here. And they showed it up and down Houston Street there with a lot of people, all brands and sizes, walking down Houston Street. Well, that's us, they said. That's the people we're talking about. That was during our Bicentennial celebration.

That year the San Antonio Symphony Orchestra was preparing a great big concert, a phenomenal thing. They came to our archives asking for help in trying to find some theme, some theme that they could work into the symphony as a recurring thing. They wanted to have an echo from the past, they said. But most of us who were at that concert later didn't quite realize what we were listening to -- something in the background, it gave us the nostalgia. It set sort of a mood, a devotional mood. Actually, it was an early arrangement of a very ancient Latin hymn that the Franciscans used to sing there. That was the music of Holy Week, and it was incorporated into modern music. Because it used to be part of life all through the centuries, you see, not just the mission period. It was from our archives. Father Marion Habig, by the way, brought it to us from California.

At that time we were working on a project to collect as much Texas music, liturgical and secular music, folk songs, of the mission period, all the singing that went on through the centuries that has been lost, or we think has been lost. We were going to cram it all into a big time capsule and have it go through a hundred years and then to be reopened. We were tape recording, microfilming and printing material as we went along. Circumstances prevented our finishing it, but the feel was still there, you know. It was very wide.

In preliminary studies we got intriguing glimpses of what was to be found there. All four missions had excellent choirs. There were always madrigals among people. There were traditional songs. There were lullabies. They were all handed down. They didn't die in the Mission period, but they were handed down by the people from generation to generation. And if it's true that the Texas missions gave us the first Texas cowboy, don't you suppose there might have been Spanish cowboy songs that have survived along there? Why don't we try to find them and document them.

The second field that might bear a fresh look is folklore. I would prefer to call it "folkways and legends," like digging for -- There used to be an old legend about there being thirteen pots of gold that the early people had buried along the mission walls there, you know.

Oh, I know people from the earliest times up to tomorrow are always going to be fascinated with mission legend. Sometimes they have been documented -- like Father Margil's little skull cap. He had a little cap that went over his head, you know, and when he died it was left there at Mission San José. Well, when a woman was expecting a child they would always go and borrow Father Margil's little cap, and the woman in labor would hold the cap in her hand for a safe delivery, you see. Now, that was handed down for generations, I know, because I heard it when I was a youngster.

And then there was some very undocumented things. They used to tell the story about there

was a dam that the Franciscans had built over there that always kept breaking down. Every time they had a big storm or a lot of water coming down the San Antonio River the dam would break down. So, one very stormy night, a wild night, an old Indian chief knew what to do. He went and captured a little white child, a little girl, and they took and buried her alive under the foundation of the dam and sealed her up in there. Well, the mother for ages after that kept running up and down the river calling her child, wailing. They call her "La Llorona" today, the weeping woman. And they say that on some wild stormy nights when you go down the San Antonio River sometimes you can hear her calling, "Anita, Anita," up there. It's kind of creepy. I've been there, so I know how it feels like.

Those are the legends that we have lost, you see. That aqueduct near Espada Mission, that has a lot more stories, too, by the way. It has enough stories for a midsummer night. But you will not find them in books or dissertations.

Great writers and gifted researchers and delighted tourists all handed down folk stories from page to page, but it is only the missing descendants themselves, seventh and eighth generation descendants of the mission people, the sons and daughters of the Indian converts, the settlers who landed there. They're the ones who are holding the ancient lore. Outsiders have rarely heard the bedtime stories or the fireside tales.

I became aware of this years ago during the Castañeda years and the exciting times of Bess Carroll, Bess Carroll-Wolford later. And in the early mission restoration when we were recording I was supposed to stick around and call in on any developments during Harvey P. Smith's restoration work. Then I was to return back to San Antonio on the very late Greyhound bus. Well, I had a lot of time to kill, you see. The Incarnate Word sisters had a school there at Espada Mission. I started returning home with the children that go home and started getting stories from them. And, oh, the tales they could tell you. Eventually I made friends with the settlers. The people who lived in the mission were all the way from Espada down to Concepción. There were about five hundred families that I know of through the years. I can assure you that there were delightful stories to be bought with a stick of candy. I can assure you, too, that most of them never got on paper, because I was too young and innocent to see any sense in it. I can also assure you that they were really good. That folklore, by the way, was Bess Carroll's forte; that was her thing. Mine was old bones and old yellow documents and things like that, so I never bothered. But I know they're there.

What we need now is very much in the order of oral history. That is the suggestion I would make to the Parks Department, to set up a very strong oral history and go after the original settlers, see if we can find them. Where are they? Where are the mission people?

Here in San Antonio we have a very stable example of a definite population, the Canary Islanders, some of them right there who can stand up and be counted. Adela Navarro, she proved it to people and made a documentary for the "Eyes of Texas" program one year. We assembled a pretty impressive group of Canary Islanders in their genuine native costume for a traditional mass of their own in their own cathedral, their own historic cathedral, and we had a real Canary Islander's breakfast at their own governor's palace. We didn't have to do any research and we didn't have to improvise. They were there. That population has survived intact. We know where they live, who they are today. But they can take us back into their past history. All they have to do is open an old trunk. And that is what is missing in the Missions.

Here in San Antonio we have the La Villita. La Villita's really something -- beautifully reconstructed, not faked in the slightest detail. It is still part of the ongoing history of Texas. You know, next to the Alamo La Villita is really one of the great attractions.

Thus we try ways here in San Antonio of making a highway out of our bridges. We made great progress in two of these. Like the Alamo, our Missions have a growing collection of documentation -- Father Benedict will show you those -- restoration such as the compound of San José. Like the little visits downtown, we can reach back into earlier times, but where are the people? Part of the answer lies in the Mission Fathers themselves.

The brown robe inside those mission walls is not pagentry. These Franciscans are for real. They are doing their traditional thing, aren't they? Like some of the old trees out there, they have deep roots. And they can tap very, very deeply, but they're still producing fruit for the present.

Again, we should ask ourselves: Where are the mission people? We have lost them somehow. We should try to find, through documents and through land grants, parishioners perhaps -- there's quite a few of them. They come for Sunday mass. There are a few who still hold original land grants or those who have walked into the pages of history and have acquired an identity of their own. They are very few. Only these could afford to last. If they ever get caught in a raid, these illegal aliens -- in court it's often that their grandparents never even knew. After all, none of these carry passports, do they? And still we can't identify them. They seem to have just mixed in with whoever the others are. We need to trace their family lines and map genealogies, remembering that both Indian and Spanish-speaking components of mission life receive an unusual amount of training and education from the priests, crafts and arts and agricultural and all that. All the sublime influences are incredible in a frontier situation, and they received this not during the early mission period -- they're having people there all the time. The culture went on in their own way. But somehow we have not paid much attention to the early settlers themselves.

That's what I would like very much to point out, that we should institute an oral history program, bilingual, absolutely, people who can reach down into the real people down there.

Well, thank you, I was very happy to be here among friends.

GILBERT R. CRUZ:

Thank you so much, Sister Gertrude. May I ask now Mr. John Ogden Leal of the Bexar County Archives to come and present us with a few words.

JOHN OGDEN LEAL:

I would like to follow up on what Sister Gertrude Cook just said on some of the people of the mission era. But first I would like to bring out just what we have available in the listings or holdings of the Bexar County Archives of mission records. A lot of people have time to do research. I recognize several that are here today that account for their purpose.

First of all, we have the inventory, the property of Mission Nuestra Señora del Rosario -- of course, that's not in San Antonio; that's over there by the Goliad area. That inventory was taken January 7, 1791.

Then we have the distribution of lands of Mission San Antonio de Valero dated March 1, 1795. Those are the people that got the lands of the mission when it was secularized. And there's a lot of names, including those that came from Monterrey to San Antonio. They got some property, then some of them left back to East Texas.

We have distribution of lands of Mission San Juan Capistrano dated June 5, 1794. There were twenty-six parcels in that.

Appraisals of houses and lands of Mission San Juan dated November 24, 1830.

We have inventory and distribution of property of Mission Concepción, June 25, 1794. There were seven parcels of land in that inventory.

We have inventory and distribution of property of Mission Espada, 1806, twenty-seven parcels.

Then we have a list of houses sold at Mission Espada, December 31, 1824. There's twenty-five parcels.

A record of the land, dues of water and dues paid by owners at Mission San José to various persons. That's dated December 31, 1824.

We also have available translation of the church records of San Fernando Cathedral. That includes the records of the Missions -- not all the mission records are here; some are missing.

We have marriages at Mission San Antonio de Valero from 1709 to 1788.

Baptismals at Mission San Antonio de Valero, 1703, when it was still in Mexico, and then it eventually ended up in San Antonio, and that stops in 1783.

Burials at Mission San Antonio de Valero -- I have the complete record of that mission, by the way -- from 1703 to 1782.

Also marriages at Mission Concepción from 1733 to 1790. That is the only book that was left here in San Antonio of that Mission. The other records, we don't know where they exist, also the records of San Juan Capistrano and San Francisco de Espada Mission. I understand that it may be at Querétaro, and I hope that they get to San Antonio some day. They belong here.

We have baptismals at Mission San José, and the early records I mentioned, as well, of that mission. They start in 1777 to 1823 during the Mexican period when it was closed.

Marriages at Mission San José also started in 1788 to 1822.

And then the burials of San José Mission from 1781 to 1824. The early records, we don't know what happened to them. They may be at the College of Santa Cruz in Querétaro, Mexico. I hope they can be perhaps microfilmed by Our Lady of the Lake here or the Missions and eventually we'll have records of these early people of these missions.

We also have a document that has been translated from the Bexar County Archives that are in the Barker Library in Austin. That is a contribution of the Missions for the defense of the War of Independence of the United States of America. People know very little about this. The document is dated March 9, 1784. They are thanking the governor, Spanish governor, and have given him a rundown as to who contributed what to the War of Independence when battles were fought in the Gulf of Mexico around Louisiana and Florida with Bernardo de Galvez. Money was sent for the war effort to help these people that were fighting for a country that was not their own. The five missions total contributed two hundred and seventeen pesos -- the five missions here in San Antonio. Also mentioned was Mision Nuestra Señora del Espiritu Santo, who contributed sixty-seven pesos. Mision Nuestra Señora del Pilar de Nacogdoches contributed a hundred and eighty-one pesos. Then they gave the rundown as to the people at Villa de San Fernando, which is now San Antonio, and the presidios of San Antonio de Bexar, where City Hall now stands. They also contributed. And it gives you the total of all the people in San Antonio, including the ones in Nacogdoches and La Bahía of one thousand six hundred and fifty-nine pesos that Texas contributed for the war effort against the British.

We also have censuses of missions. These have been extracted, but they have not been translated yet, at the Barker Library from the Bexar County Archives. We have xeroxed copies. I have done some. The gentleman that was the archivist prior to me, Mr. Guadalupe Gonzales, did some.

We have a census of Mission Espada of November 23, 1793. There was only twelve persons at that time then. Mission San José; the same date. There was only five people. Mission Espada, 1803, eighty-seven people. Mission Espada, also, December 31, 1797. There was about eighty people. Then we have Mission San Antonio de Valero, 1808. It was a township already. There is Mission Concepción, 1792, again Mission San Antonio de Valero, 1797, and Mission Espada, again, in 1793. These instances are broken down into Spaniards, Indians, Mestizos, and then you have widows and widowers, children, men and women, adults, and to give you an idea as to who lived in these missions or the surrounding area for these periods. I am sure there is still a lot of descendants of these people that lived around the Missions. I know some that live around San José Mission, the Guerrero, Huisar, and the Bustillo families. They're still living there around San José Mission, and they are descendants of these mission people.

So, there is a great wealth of information that we have there in the archives at the Bexar County Courthouse, where we hope that people will take advantage of them. Mr. Robert D. Green who is responsible for this department welcomes everybody to come and do research. We are open Monday through Friday, eight to five, and I am there to help you in any way I can.

Thank you very much.

GILBERT R. CRUZ:

Our next speaker is an individual who has been in San Antonio for a very, very long time, Miss Adela M. Navarro, the founder of the Hispanic Institute of Texas.

Miss Navarro.

ADELA M. NAVARRO:

Thank you, Dr. Cruz.

Good evening all. I am Adela Navarro. I am a student of history and I am a history buff, a researcher and an analyzer. I compare all my work, my findings, to the times, to the people and to the places.

Our San Antonio de Bexar Spanish Missions have been a part of my family for generations and to me a fascination, a reality, all my life. You can see we were all born here.

My mother taught me a long, long time ago what our missions meant to us, these crumbling missions meant to us -- they were crumbling then. She said these Spanish missions in our lives -- she wanted me to remember, and I quote her -- She said, 'If these sacred Spanish missions were not here today the world would deny that Mother Spain was ever here.' End of quote. And I have remembered that all my life.

This is La Semana de Misiones. It was just in recent years the interest has grown tremendously by new people and the tourists who have come to our city. I can remember very vividly they were hardly mentioned -- perhaps only by newcomers or some stragglers that came along who by chance saw them. They were astonished to see such beauty and such antiquity, such buildings as they have never seen before in their lives.

Our missions have never been alone; rather, it is a neighborhood. These people that live right along side, beside, they are the heirs of this mission land. They inherited this sacred land from one generation to another. They have kept alive these walls, these buildings, these grounds. Take these people away from the missions and your missions will crumble to dust and they'll blow away. This is for sure. These people knew the missions. They cared for them. It's a tradition. They loved them. They know that the missions belong to the church where they worship, and they have never lost that love for it, even though the generations that are living today, whether they are living right in the neighborhood this day or just live around our city. But they are not forgotten.

And the idea of making money out of these beautiful missions and use the lands as money-making grounds is rather ridiculous, in my viewpoint. Our love, respect and interest grows and grows for our missions -- and not four. In fact, there were five missions originally. And, believe it or not, there were six, but the first one lasted only two years and disappeared.

No historian has yet to truly evaluate the tremendous impact and contribution that these early missionaries made to the making and development of the western hemisphere. No nation on earth can compare with the work and the accomplishments of these Spanish missions and the Spanish government and the Spaniards themselves.

Here Spain gave her heart, her soul, her very all. If the blood of our Spanish martyrs is the seed of Christianity, then the plains and the valleys of all the Americas has been sown so generously. The death of eighty-six padres beginning with Padre Juan Padilla, a Franciscan, in what is today the state of Kansas, and then in the year -- that was in the year 1542 -- and, too, the tragic death of Padre Martinez, another Franciscan, who gave his life in Florida. And then the destruction, complete destruction, of twelve gorgeous beautiful missions and the burning alive of the missionary fathers by the British in the Carolinas is something not to be forgotten. Even our own Father Margil has touched every region of our America. At Chesapeake Bay, the first Jesuit priest, Father Segura, was killed by the Indians.

These Spanish missionaries never had sought for gold. They were all professional, learned men, such as doctors, architects, teachers and men of the cloth. They were builders, planners, who came to educate. They came to show the native Indian how to farm, how to herd the cattle. They

came to preach the word of God to convert and to spread Christianity. They were a part of the greatest missionary crusade that the world has ever known. In their death they did bequest to the people of future generations yet unborn a heritage of noble thoughts, acts and deeds and work. Their spirit lives on, on and on into infinity.

To remind us of our Spanish heritage today and forever more, we are glad and it is fitting that we are having this, what we call our Spanish Week.

It has been said that people that come here, they come here for one purpose, to see our Missions. So, it is only fitting and proper that the people learn to recognize and to concentrate the proper history of our Spanish Missions, that here in San Antonio de Bexar we are the center of this cluster of five missions, not four, five real missions. It is proper and fitting that we respectfully commemorate the Spanish Mission Week as an annual reminder of our obligation and reminds one generation after another generation of our early Spanish past and the present, a message that speaks of those noble Spanish missionaries, padres, who fought the harsh elements against overwhelming odds to make all this possible for us today. If only we would try to understand.

And what has happened? What do you suppose has happened today and why have we neglected Antonio Father Olivares? Why not a statue for him?

And then there was, of course, that great saintly padre Antonio Margil de Jesús. He needs one more miracle to make him a saint. We tried several years ago -- and I have in my cabinet at home and at the office where we have tried to get a recognition for this great priest who travelled all down into Central America on foot, barefooted preaching the gospel. No one has thought about it.

And I have seen statues that have been made in Mexico, a different statue. In my opinion, the most beautiful statue we should have in San Antonio. These men who are the sculptors took the statue to a little town here in Texas. But do you think San Antonio bought it? No. What's the matter with us?

I salute all of these Missions, every one of them, San Antonio de Valero, San José y San Miguel, San Juan de Capistrano, Nuestra Señora de La Purísima Concepción, San Francisco de la Espada and, of course, last but not least that little mission that didn't last two years that was called Francisco Xavier de los Nájera, who disappeared after two years.

And what about Padre Isidro Felix de Espinoza? He was the first historian, a missionary father, but the first historian of our missions in Texas.

I support the restoration and will certainly do everything that I can, because I am very proud --and there isn't anyone that doesn't come to me that I don't take them to the Missions right away.

My thoughts many, many years ago have been about my missions, and I made a little poem many years ago which I would like to read to you today as I finish, and this is it:

Deserted were our magnificent missions. The courtyards and the grounds are so strangely still, silent and quiet -- oh, so very quiet. Voices of the past echo everywhere. Here the wind sings its many melodies with the changing of the seasons. Sweet and bitter memories of the past haunt these lovely and lonely gray walls in the dusk of the past to the very dawn of the present. And what does the future hold? All the history of Mother Spain, it still haunts us all.

I thank you very much. But that's my message.

Oh, I may mention -- Two years ago I was awarded an award but I did not get my plaque, because I didn't know about it. I wasn't told by the party who had given my name. But Sister Flores presented me with my plaque two years old, but I'm so proud to have it.

Thank you.

GILBERT R. CRUZ:

Thank you, Adela. I did not call upon Mr. Manuel Mendoza from Stephen F. Austin University because he was unable to be with us. He's been out of the country. He was hoping to make it in time, but apparently he was not able to. So, I got a call this afternoon and he said he was not going to be able to be with us.

As a consequence, we'll move on to our next speaker, who is Mrs. Anne Fox from the Center for Archaeological Research, University of Texas at San Antonio, who will speak to us on the recent research at Las Cabras Ranch, which is located just on the outskirts of Floresville, Texas.

ANNE FOX:

I thought it might be interesting to think a little about another Spanish Colonial site which is not one of our Missions but is directly related to the Missions. I don't know if you are aware of the fact that there are an awful lot of related sites to the Missions that we have not yet located. This is one that we do know and it is kind of an example of what we should be looking for around San Antonio. There may be more.

Because of the fact that we have such a short time and the fact that I have a tendency to get carried away, I have written this down and I will read this. It's the only way to keep me within time limits, I am afraid.

On a high promontory overlooking the San Antonio River valley south of Floresville stands a crumbling stone ruin known to the local people as the "Mission of Las Cabras." Today few people are aware that this once was the headquarters for an outlying ranch of the Mission San Francisco de la Espada. It now appears that by about 1740 most of the San Antonio Missions had begun large scale livestock operations. Espada probably acquired Las Cabras in the 1750's, but it's not until 1762 that we find an inventory that mentions the ranch having over two thousand cattle, four thousand sheep and goats, a hundred and fifty-six horses and nine burros and a stone structure for people who tended the livestock. The 1772 inventory describes the ranch in some detail, telling of a stone perimeter wall with four jacals inside and a large variety of livestock, including pigs and chickens.

By this time the local San Antonio people had begun to expand onto private ranches along the rivers and streams around the city, and there was considerable pressure to break up the large mission ranches. Evidently, agreements were made to let ranchers use unneeded portions of mission ranches, perhaps in exchange for caring for some of the mission herds. At any rate, after secularization Las Cabras began to be broken up into smaller and smaller pieces, and the stone headquarters structures fell into ruin and were abandoned.

In 1977 the State of Texas acquired the site of the ranch headquarters and the Texas Parks and Wildlife Department started a plan of how to make it into a park. They contracted with the Center for Archaeological Research to conduct historical research and a series of testing operations in order to determine as much as possible about the site and what is the state of preservation of the architectural and archaeological remains.

After our third season at the site I can report a number of important results. We have located and mapped the entire perimeter wall, plus some later additions and some changes. We have located and sampled the mission trash pits, a gold mine of information on the life of the inhabitants, speaking of the people involved. We have located architectural features such as jacal walls, gates, corner bastions and even a lime kiln. Most important of all, we have established that despite a number of treasure-hunting disturbances, the architectural and archaeological record is virtually undisturbed at this place.

We feel this is one of the most important sites in the State in its potential for research on the Spanish Colonial period. And I might add, tying in with a few of the things that have been said here, this is one of the most promising places to study the whole problem of the acculturation of the Indian population, because the people who were sent according to the records to run these ranches were mission Indians who had been taught how to manage the herds. This was a real responsibility, to be sent out away from the mission kind of on your own to handle this operation.

Another thing that I'd like to bring out in relation to what's been said today is in respect to volunteer helpers. Every single time that we do any kind of historical archaeology in San Antonio and particularly at the Missions we are inundated with offers, as you can imagine, from people

who are interested in the Missions and who are amateur archaeologists and who maybe never have done any of it, and we encourage them to come. We are always happy to have them, and any of you, who would like to come out sometime when you hear that we're working. We are always happy to have some help and there is always something that anybody can do.

We really do feel very strongly about the importance of this site and other mission ranches and perhaps other Spanish Colonial sites of this period and how important their relationship is to the Missions. In other words, I don't think we should stop with just the four or the five missions. We need to be thinking in terms of a whole settlement and the interrelated system that was supportive of the Missions as well.

Thank you.

GILBERT R. CRUZ:

Thank you very much, Anne, for your very fine talk and remarkable use in the economy of words. We are running out of time, so we do appreciate that.

We want to make one quick introduction here. The Conservation Society of San Antonio has been very supportive of the San Antonio Missions long before the National Park Service ever came into being, and it has worked in conjunction, alongside and in collaboration with other organizations.

We have one member of the San Antonio Conservation Society and she symbolizes for us the whole organization. She is Mrs. Gale Shiffrin. Would you please stand up on behalf of the organization.

GALE SHIFFRIN:

I want to state, I am a member of the San Antonio Conservation Society, but I do not officially represent the Society. I am here merely as an interested citizen.

GILBERT R. CRUZ:

Yes, I understand that. But you are with us and I want to acknowledge your presence, Gale.

GALE SHIFFRIN:

Thank you so much.

GILBERT R. CRUZ:

Our next speaker is Dr. Joel Gunn who runs the Environmental and Cultural Services, Incorporated, here in town, and he is going to speak to us about research that goes back to old documents and how it fits in with the San Antonio Missions Landscape study.

Dr. Gunn.

JOEL GUNN:

The project that I am supervising is officially entitled "The Historic and Cultural Landscape Study." That's a very innocent title for a very complicated project. To simply read you the list of all of the things that we have been commissioned to look into would consume practically all the time I have available to speak. So, I'm going to try and give you some outline of the project and a few items of trivia that will kind of let you get into something of the flavor of the things that we are trying to do.

It's a very interdisciplinary project. It involves a staff of about a dozen people that hold degrees in everything from paleogeography to botany to I don't know what.

We've done substantial amounts of research in original old Spanish records and secondary literature, and then there has been a lot of experimental or rather scientific-type of research associated with the project as well, and the next speaker will report on some of that.

After about a year of contemplating on exactly what we're doing, I think that the whole thing can be best encapsulated as an environmental and economic study of the Missions, and so perhaps if you think of it in those terms, why, it will give you some hold on the matter.

There are kind of two topics that we can think about at the Research Center. One of them is the content of the Missions, and these involve things like the natural landscape. We have a geomorphologist on the staff who has studies topography and landscape and soils related to the Missions, where were the Missions located in the national landscape and what advantages did those locations give them. Dr. Van Auken, who will be speaking next, is studying the vegetation around the Missions -- when people walked onto the mission sites the first time, what were they likely to have seen there?

Our paleographic studies have shown that very little was written in the records about the grounds, at least in the records that we have been able to collect. We find a few little items, like there was an orchard at San Jose and this and that and the other thing. But a very minimal amount was written on the grounds. And, you know, were there gardens within the grounds? Things like that -- we found almost no information on that. We found that there was a horse corral for riding horses and a chicken shack and that's about all.

We did find quite a bit of information on the fields, things like when they were first opened, were fenced with branches, and then as they were sure that the field would work for agriculture they buildt permanent fences out of good wood that were both fenced and nailed and so on and like that.

We also studied the acequias, found some things like where they crossed low places and natural streams they were banked and reinforced with caliche blocks. So, we have some information on the appearance of the acequias.

We looked into domestic vegetation, the productivity of it, the type of plants that were grown in the field, corn, beans, squash and so on like that.

We found some descriptions of the ranches that Anne was mentioning a minute ago, and we also studied tools that were used at the Missions to accomplish agricultural tasks. No surprises there -- the usual line of agricultural tools that you'd expect.

These things from the content of the Missions, and then there are some other things that we studied that allow us to examine the projectory of change over time as the Missions passed from infancy to, I guess you would say -- you know, you could equate it to the life of a person from infancy to adulthood and finally to old age and death, and some of the things that were associated with the life and death of the Missions and, of course, the international context in which it occurred.

There was, of course, the problems between the French and Spanish earlier on, and eventually those were resolved and the British replaced the French as the bad guys, and those things have to do with the economy of the Missions. There were also tremendous problems with the Indians from the plains which developed particularly about from the 1760's on.

We looked into the climate at the time. There is no reason to expect that the climate at the time was the same as it is now, because the Mission period happens to occur at the very peak of what is known by climatologists as the "little Ice Age." And, so, we tried to get some feeling for that and whether that had any effect on the course of the Missions. I would say that is fairly certain that the climate was different at the time, probably generally cooler. For instance, there was a traveler in 1768 who reported that in February and March there it snowed three times and the river froze over in south Texas. Well, that's different from today. Also the health of the people at the Missions was very much related to climate. Where we find evidence of very cold winters and particularly cold, moist winters we also find evidence of plagues occurring at those times. So, probably the early part of the mission period, say, before 1760, appears to have been a period of rather milder and warmer climate, and then after certainly 1765 or so it was much cooler, and there were a whole series of plagues, particularly in the 1780's, which probably contributed to the decline of the Missions.

The project is slated to come to a close within the next couple of months, and I hope that you all will enjoy reading the results of our efforts.

GILBERT R. CRUZ:

Thank you very much, Joel.

And now Dr. O. W. Van Auken is going to provide us with a presentation on the flora.

O. W. VAN AUKEN:

Texas is botanically very diverse as is Bexar County. This plant diversity is caused by considerable physical and climatic variation. Almost 5,000 species of vascular plants have been identified in Texas (Correll and Johnston, 1970) and close to 1,000 of these or 20% have been found in Bexar County (Metz, 1934). This total does not include the many domestic and/or exotic species that have been brought into San Antonio and in some cases established here.

Five major plant communities occur in Bexar County including parts of the Edwards Plateau, the Blackland Prairies, the South Texas Plains, the Post Oak Savannah and several major riparian or river bottom communities (Gould, 1969). The San Antonio Missions National Historic Park occurs on the edge of the San Antonio River, a former major riparian forest community. The Park is surrounded by and includes blackland prairie and South Texas plains communities, consequently a considerable plant diversity could be expected for the Park area.

A botanical survey of the Park was carried out in April and May of 1981 (Van Auken, 1981). During the survey 290 taxa were found including 93 woody species and 197 herbaceous species. Plants from 78 families were identified during the survey. The most important families in descending order, were the grass (graminae, 25 species), sunflower (compositae, 21 species), pea (leguminosae, 19 species) and the spurge (euphorbiaceae, 8 species) families.

Seven distinct habitat types were found in the San Antonio Missions National Historic Park including urban land, farmland, grassland, acacia woodland, acequia woodland, marshland, and riparian forest. Most plant sampling was carried out in the latter five habitat types. All habitat types have been disturbed by man and are in one or another stage of secondary succession.

Important woody species found in the acacia woodlands included huisache (*Acacia farnesiana*), sugarberry (*Celtis laevigata*), ratama (*Parkinsonia aculeata*), mesquite (*Prosopis glandulosa*), chinaberry (*Melia azedarach*), and Rosevelt weed (*Baccharis neglecta*). Important herbaceous species found in the acacia woodlands included hedge parsley (*Torilis arvensis*), woodsorrel (*Oxalis dellenii*), rescue grass (*Bromus unioloides*), calyptocarpus (*Calyptocarpus vialis*), meloncito (*Melothria pendula*), wild petunia (*Ruellia yucatana*), American germander (*Teucrium canadense*) and Canada wild rye (*Elymus canadensis*).

Species found in the acequia woodland and the riparian forest were similar. Important woody species in the riparian forest included boxelder (*Acer negundo*), elderberry (*Sambucus canadensis*), chinaberry, and white mulberry (*Morus alba*). Important woody species in the acequia woodland were boxelder, sugarberry, pecan (*Carya illinoensis*) and grape (*Vitis sp.*). Herbaceous species in the riparian forest included wild rye, hedge parsley, dewberry (*Rubus trivialis*) and several grasses. Important acequia woodland herbaceous or understory species were dewberry, poison ivy (*Rhus toxicodendron*), and Virginia creeper (*Parthenocissus quinquefolia*). Marshland habitats were very limited in scope, but included many very interesting and beautiful species. Some of the important species included water hyacinth (*Eichhornia azurea*), alligator weed (*Alternanthera philoxeroides*), elephant's ear (*Colocasia esculenta*), creeping spot flower (*Spilanthes americana*), pickerel weed (*Pontederia cordata*), arrowhead (*Sagittaria graminea*) plus a number of sedges.

The grasslands were very diverse having many species typical of the blackland prairies and South Texas Plains. Important species of the grassland included Johnson grass (*Sorghum halapense*), Bermuda grass (*Cynodon dactylon*), grassbur (*Cenchrus incertus*), King ranch bluestem (*Bothriochloa ischaemum*) and over 20 other species of grasses as well as many verbenas, mints, solanaceae, and sunflowers.

The present list of species collected from the San Antonio Missions National Historic Park is considerable, but incomplete. Only part of the total number of plants that will be collected from

the Park site have been collected. The list of woody plants is probably very close to complete, but the herbaceous plants encompassing the annuals and perennials will grow substantially as soon as early spring, late summer and fall blooming species are added to the list.

No endangered plant species were found on the Park site, however species closely related to endangered species have been identified including bluewood candalia (*Candalia hookeri* var. *hookeri*), southern wildrice (*Zizaniopsis miliacea*), spiderwort (*Tradescantia occidentalis*), wild petunia (*Ruellia yucatana*), and bluet (*Hedyotis nigricans* var. *filifolia*).

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GILBERT R. CRUZ:

Thank you, Dr. Van Auken.

This is, now, the audience response and comment period, and then we're going to have a quick assessment and then we're going to leave by six o'clock. Toward the end I'd like to ask Sister Carolina Flores, or somebody from the San Antonio Missions, to address us with a few words, especially those of you who may not know the directions to San José Mission and our social and dinner at the Convento Gardens later on.

Robert Benavides who is with the Canary Islanders had a gift for Mr. José Miguel Merino de Cáceres. We were not able to get with Mr. Merino de Cáceres. Roberto, perhaps this evening we can make that presentation.

Richard Garay, who has been an independent investigator and a personal researcher for a considerable amount of time on the Missions, wanted to address us for a few minutes.

Richard, during this time we'll give you a few minutes.

RICHARD GARAY:

Thank you, Professor Cruz.

Fellow San Antonians, my name is actually Spanish. It's "Garay," Richard "Garay." I have been engaged in the last several years in research on the Missions much in the same line as Father Habig has been -- in fact, under his tutelage. We've corresponded about our book on about forty to fifty different locations in Texas.

My primary concentration has been on a book entitled "Arrival of the Canary Island Families in Texas, Founding of Villa de San Fernando, 1731." This has been tossed and kicked around by a great number of eminently-qualified historians such as Casteñeda, Mattie Ellis Austin, Bolton the great Historian and all of them make reference to the documents that they saw, but they never share them with us. In my manuscript you will get the original archaic Spanish language with my translation.

I have been blessed in making the acquaintance with Mrs. Carolina Balderrama who is in our presence today. She has been transcribing these documents for me with my final editing of them. This lady is more than kind and has been very, very helpful to me.

My research has taken place mostly in this very building that we're in. The Sisters of Divine Providence have in here, in this building, in these rooms, a gold mine of Spanish Colonial

documents, and that has not been brought out by all the people that have been here today. This is a discovery I made myself. Sister Julianna and Mrs. Garza here are very, very indulgent of me, permitting me to come here and research with them, as well as the other archivists in San Antonio.

Some of the things that I discovered in my research of the documents that Casteñeda and Bolton refer to are coming to me from Spain and Mexico and everywhere else -- such things as the actual Alto de Elección, which is the very first election of Acalvedo, the governing body of the Villa de San Fernando, which is this document. This is the very first election of an elected civil government in San Antonio with everybody who was elected -- and this was an election for life, so they didn't have to worry like these present people do.

In addition, I was unaware, by the documents that I had consulted, secondary sources, that the conductor, Juan Francisco Duval, who conducted these Canary Island families all the way from El Pueblo de Cuautitlan just northwest of Mexico City all the way here to San Antonio, stayed here and died here, and his descendants, nobody has ever located or identified a single one of them.

This is a demand for the payment of fifty pesos by the parish priest of La Villa de San Fernando stating this guy died without a will and he owes me fifty pesos for burying him. So, that struck me as quite an interesting document -- the fact that he doesn't appear in any of the sacramental records anywhere. But this is the full text of this priest's demand for some payment.

In addition, a lot of the Canary Islanders would not have gotten here had it not been for this Augustinian, Dr. Pedro Fray de Nava de Santa Cruz. He nursed for forty-five days the sick and dying Canary Islanders and restored them to their health. Many of them died. Being a nurse, it interested me what they were sick of. They had things like esophageal varices, bleeding ulcers and pox marks, evidence of having survived small pox.

So, those specific details are what I am researching about these Canary Island families.

I'll be brief and let us get finished with this just by stating that in addition to doing that I am researching each plat of land, that is, each one of these sixteen Canary Island -- they finally settled on sixteen Canary Islanders -- families that established La Villa de San Fernando, which is now our City of San Antonio. I am researching compiling my own abstract of title, as it were, of each one of those plats around San Fernando Cathedral, including the cathedral, with ownership from the very first one to like the modern period -- because that is the one thing that has revealed to me more data about the inhabitants, former, not so long ago and even present inhabitants of San Antonio, mainly the Canary Island descendants, some of which are in our midst today.

I, for one, am not a Canary Island descendant. I wanted to make that clear. I would be honored if I was.

In addition, my research on the Missions is something too far and would take too long to go into it. I just wanted to share with you that some of the folklore, the illnesses, the beliefs, the interrelation with Indians is all being documented as best as I can for the people to whom it matters and fellow historians as well.

Thank you very much.

GILBERT R. CRUZ:

Thank you very much, Richard.

We come now to the final part of our program. I have my few comments of assessment.

One is this. I'd like to thank Anne Fox, Joel Gunn and O. W. Van Auken for taking the last places in this long program. I know what it is. I've been there many, many times when I have been invited and I have been the last to speak. It is not a wait without the need for patience. You all demonstrated a lot of poise and a lot of patience, and I want to thank all three of you for it.

I'd like to thank the National Park Service for the freedom and the responsibility they gave me in organizing this program; the Cultural Resources Division for their input and your suggestions; the Interpretative Division for their help, their assistance and their guidance; also, Betty Calzoncit and the other NPS technical helpers who were here taking pictures and assisted us in various and sundry ways.

Lastly, in assisting me in these assessments, I would like for our Chief Ranger, Ernest Ortega to come up here and help me thank you on the part of the National Park Service for being with us so patiently and for such a long time.

Ernie, would you please help us with the conclusions and the assessments.

ERNEST ORTEGA:

That's not on the program, Gil.

First of all, I'd like to extend my most sincere gratitude to Gilbert Cruz for the amount of work that he did in assembling this particular conference, the First Annual Research Conference on the San Antonio Missions. Without his most dedicated help, you know, this program would not have been possible. Also, Sister Maria Carolina and your staff. You know, you've been a lot of help to us.

It's been a joint effort with the Semana de las Misiones. The visit from Spain by Señor Merino de Cáceres just coincided beautifully with what we were doing here. I think that the presentations that you folks have made -- Douglas, if you're still with us -- the information, the comments, the suggestions, the challenge that you have given Mr. Merino de Cáceres I'm pretty sure will help us, the National Park Service, especially San Antonio Missions Historical Park, to get at least a very valuable look at the work that we have before us, and I'm pretty sure that Spain will look at us favorably.

The other people that presented the information, the work that you're doing, will become a valuable record for the Park.

We also failed to mention in some of our presentations here today that we are establishing at this point a special library with the National Park Service primarily dealing with the Missions and Spanish Texas.

Another important element. Father Benedict mentioned the Old Spanish Missions Historical Research Library. One of the projects that the National Park Service has undertaken is to index the entire microfilm -- what is it? about thirty-seven rolls? thirty-five rolls? -- of the Mexican microfilm records. So, in this case, it's a project that is being undertaken right now, underway, and should be completed by the 1st of February and it will be a valuable asset to any of you people doing research on the Spanish Colonial period.

I don't know what else to say, Gilbert -- But it has been a very, very worthwhile afternoon, and I think that we owe you a round of applause.

GILBERT R. CRUZ:

The time has come. One of the things I don't believe in is running overtime in these matters.

Seldom is one able to conclude a conference of this depth, if not magnitude, within the designated time, but we have.

Thank you, lastly, for enduring so patiently those chairs that you were sitting on.

Thank you very much for coming.

(WHEREUPON, the First Annual Research Conference on the San Antonio Missions was adjourned.)

APPENDIX

The Original Lecture in Spanish
José Miguel Merino De Cáceres
Ministry of Culture, Spain

JOSÉ CISNEROS:

Es un gran placer para mí introducir el señor José Miguel Merino de Cáceres. Mr. Merino.

JOSÉ MIGUEL MERINO DE CÁCERES:

Señoras y señores, es realmente para mí un honor el poder dirigirme ante tan distinguida concurrencia, ante personas que por lo que estoy viendo realizan una inestimable valor, valorada labor de recuperación, de puesta al día, de mantenimiento vivo de este pasado cultural que es patrimonio no solo de Estados Unidos, sino que es un patrimonio mundial.

Sería para mí un gran honor el poder dirigirme a ustedes en su lengua oficial, en el inglés, pero creo que ésto lo tendré que dejar para otra ocasión que mi inglés sea mejor, algo más fluído.

Igualmente cuando me ofrecieron la oportunidad de dirigirme a ustedes, realmente yo no conocía el sentido de este seminario, de estas jornadas y surgieron en mi mente numerosas dudas sobre qué podría yo aportar a este curso.

Pensando y hablando con el señor Guerra y con otros miembros del parque, el Servicio Nacional de Parques, surgieron ciertas ideas sobre la posibilidad de un establecimiento entre, relacionado entre la situación de las misiones en Nueva España y el mismo proceso o similar proceso histórico que nosotros habíamos tenido en España durante la reconquista a lo largo de la Edad Media. Ayer hablamos un poco de este tema, hablamos con unas personas del Servicio Nacional de Parques y creo que se llegó a alguna conclusión que aparente interesante, pero quizás el tema no está lo suficientemente elaborado como para poder todavía mostrarlo o hablar con ciertas y cierta seguridad sobre él. De ahí que quizás sea mejor el dejarlo para posterior ocasión y dado que al parecer es intención el continuar estas jornadas de estudios sobre las misiones en años venideros, y espero tener la ocasión de volver aquí a San Antonio, a esta ciudad que con tan extraordinaria hospitalidad me ha recibido y quizás aportarles a ustedes algo de la historia de las misiones bajo el punto de vista de España.

Mi presencia aquí en Estados Unidos invitado por el Departamento del Interior realmente estoy todavía como aquél que dice empezando, a pesar de que llevo ya algunas semanas aquí en su país, pretende en crear unos cauces de comunicación entre los gobiernos de ambos países y entre los técnicos historiadores de ambos países para poder llegar a una situación óptima de estudio del pasado común y lograr una cooperación en la recuperación, preservación e interpretación de estos valores culturales e históricos que nos son comunes.

Es muy pronto, como decía, para situar por mi parte cuáles van a ser estos causes de comunicación y dentro de qué campos va a ser mayor y más activa la cooperación.

Hay un tema evidente que ha saltado en cualquier momento de las conversaciones que he mantenido con las personas de aquí de este país a mi largo, a lo largo de mi ya dilatado perícuro, y es el tema de la documentación.

Es evidente que la, las estructuras físicas las tienen ustedes aquí. Es evidente que el calor humano para preservarlas también está aquí y nuestra ayuda creo que puede ser en gran medida en este aspecto, en el aspecto documental. Es evidente que en el aspecto material, económico, poco podemos hacer en España. Podemos prestar recursos humanos y sobre todo podemos prestar nuestra experiencia y nuestros extensos archivos.

Se me ha preguntado en reiteradas ocasiones si es el posible estudiar estos archivos y yo tengo que decirles que sí, que evidentemente estos archivos que se encuentran en España en distintos puntos de la geografía hay grandes facilidades de acceso a ellos. Simplemente con un carnet de investigador, con un carnet universitario e indudablemente con una credencial de la Embajada de Estados Unidos es posible el tener acceso a estos archivos -- al Archivo General Histórico que se encuentra en Madrid, un archivo en el que están recogidas todas, todos los archivos de tantas y tantas casas religiosas que desaparecieron el siglo pasado a raíz de las Leyes Desamortizadoras de Mendizábal en 1835. Todo esto está cuidadosamente guardado y

adecuadamente ordenado en el Archivo Histórico Nacional de Madrid. Tenemos un archivo importantísimo para América que será conocido de todos ustedes que es el Archivo General de Indias en Sevilla, situado en la antigua casa de Contratación.

Tenemos el Archivo Militar de Simancas y tenemos el Archivo Militar de Segovia, situando en el Alcázar de Segovia. Estos dos archivos guardan la historia militar de la conquista española en el Nuevo Mundo. Son archivos igualmente inestimables. Más, de más facilidad de acceso --el Archivo de Simancas por ser archivo nacional, pero tampoco excesivamente difícil de conocer o de penetrar en él en el Archivo de Segovia, a pesar de que pertenece al ejército y evidentemente determinados documentos son de carácter secreto. Y aparte de estos archivos, llamémoslos archivos nacionales, los grandes archivos españoles, tenemos el Archivo de la Corona de Aragón, tenemos archivos de carácter regional en Cataluña, en Valencia, en distintas regiones españolas.

Y aparte de éstos, como decía, existen los archivos de carácter privado. Existen los archivos de las órdenes religiosas -- de los franciscanos, de los carmelitas. En la Ciudad de Segovia concretamente hay un magnífico archivo de la orden carmelitana. Existen multitud de archivos a los cuales no es difícil el acceso y la hospitalidad española creo que podría y haría gala de recibir como se merecen visitantes ilustres de este país que van a realizar una magnífica labor de investigación. He tenido ocasión de ver por otra parte en el recorrido que ayer hice por San Antonio la magnífica labor de recuperación y de preservación y consolidación de estas venerables joyas de la arquitectura y de la historia de la civilización que son las misiones españolas.

Se me han enseñado detenidamente estos cenobios, estas casas religiosas. Hoy día algunas de ellas con una actividad distinta a la que tuvieron entonces y he podido conocer el alto grado de sentido cívico y de interés que tanto ustedes como sus autoridades demuestran en la preservación de estos edificios.

Este, el problema que muchas veces se presenta no es un problema exclusivo de la ciudad de San Antonio y a mí ya me gustaría el poder hablar de unos movimientos ciudadanos a la hora de salvar determinados monumentos en España como el que ayer tuve ocasión de leer en el periódico y del que hablaba antes el señor Guerra de el logro de estos diez millones de dólares para la conservación, restauración de estos edificios.

La situación creo que es mucho más favorable aquí en este país que la que nosotros tenemos en la mayor parte de los casos en el nuestro. Los recursos económicos nuestros son inferiores y el volumen de estructuras a conservar es muchísimo mayor. De ahí que en multitud de ocasiones tengamos que recurrir a actuaciones un tanto atípicas, pudiéramos llamar.

Prácticamente la restauración en España ya sea de monumentos de carácter civil, de carácter religioso, privado o público se realiza casi con exclusividad a cargo de los presupuestos del estado y los presupuestos del estado no siempre son generosos y nunca evidentemente nunca llegan para poder costear tanta y tanta necesidad como tenemos. A fin de no alargarme mucho más me han pedido que les ofreciera algunas diapositivas de actuaciones de rehabilitación y actuaciones de preservación en España.

He seleccionado unas diapositivas de, refiriéndome exclusivamente a una ciudad, que es mi ciudad y de la cual soy arquitecto conservador, que es la ciudad de Segovia. Les voy a mostrar algunas fotos, primero algunas transparencias de una visión un poco global de la ciudad y luego me voy a detener en una actuación que hemos tenido ocasión de realizar hace muy pocos meses de reutilización de un edificio, de un edificio religioso, de una iglesia, una pequeña iglesia que había caído en desuso hacía ciento cincuenta años y que estaba amenazada de demolición y de ser sustituida por un edificio de nueva planta con carácter especulativo.

Quizás a algunos les parezca extraño este tipo de actuación, a otros les parecerá menos extraño, pero a mí me gusta presentarlo como un recurso, no último recurso, pero en algunos

aspectos sí única solución que se puede dar en una ciudad donde tenemos tantísimos edificios, tantas iglesias -- cerca de setenta iglesias en una ciudad de poco más de cincuenta mil habitantes en una provincia donde tenemos trecientas y pico iglesias con cerca de ciento ochenta mil habitantes y la mayor parte de las iglesias son prácticamente todas anteriores al siglo diez y ocho.

Si me permiten vamos a unas diapositivas y se hará la charla más amena viendo unas escenas. Parece que hay algunas dificultades de iluminación.

Bueno, Segovia es una pequeña ciudad situada en el centro de la península Ibérica muy cerca de Madrid, a poco más de sesenta millas de Madrid y cuenta con multitud de monumentos entre los que habría destacar como se puede ver, no sé si muy bien, aquí en la diapositiva en el centro, la catedral en todo lo alto. Aquí a la izquierda está situado el acueducto romano y a la derecha el Alcázar. Tiene una forma oblonga, tiene una forma alargada. Aquí podemos ver los dos monumentos, dos de los monumentos a los que nos referíamos. La catedral gótica del siglo dieciséis y el Alcázar, residencia de los reyes de Castilla y donde se encuentra situado el archivo general militar de tanto interés para la historia militar de España.

Aparte de estos monumentos significativos tiene multitud de iglesias románicas, de iglesias de los siglos doce y trece, en general bastante bien conservadas. Aquí hemos visto la torre de alguna de ellas. Aquí vemos el Alcázar. (Yo no sé si está bien enfocado. ¿Está bien el foco?)

El Alcázar, una fortaleza defensiva que así mismo fue testigo de escenario de hechos importantes históricos, cortes generales de Castilla y León. La silueta del Alcázar es una silueta inconfundible. Es un tema que quizás hayan tenido ustedes ocasión de ver en algunas películas dado que ha sido escenario en multitud de ellas. El Alcázar es un edificio que en su situación actual arranca del siglo doce, me parece ser que anteriormente hubo un castro romano y sufrió muchas modificaciones, añadidos y transformaciones, principalmente en el siglo quince y en el siglo dieciséis. Aquí tenemos la torre mayor, la torre llamada de Juan Segundo, edificada en el siglo catorce. En el interior tiene una serie de patios. Este es el patio de armas. El patio mayor construido por Felipe Segundo ya en el siglo dieciséis. Y aquí podemos ver detrás de la estructura renacentista que colocó Felipe Segundo.

Hace unos años aparecieron los restos de la primitiva estructura románica, románico cisterciense ya un poco avanzado el siglo doce que nos ha permitido establecer un poco la configuración de El Alcázar tal y como era en esta centuria y en las siguientes hasta las transformaciones que se produjeron en el siglo dieciséis.

Bueno, ésta me parece que no se ve muy bien y yo de todas formas al verlo en este ángulo, me parece que quizás lo veo peor que ustedes. Es una de las, la llamada Sala de Reyes durante el proceso de restauración. Y aquí pueden ver una serie de salas lo que no está convertido en Archivo General Militar. Son unas salas museables que se pueden visitar. Esta es la antesala del trono. Conserva intactas todas las series yeserías mudéjares del siglo catorce, en la parte superior, un techo magníficamente conservado en la sala del trono. La Sala de Armas donde se guardan armaduras y utensilios de guerra de distintos personajes históricos.

Aquí tenemos otra vista de la catedral, la que se puede ver en la parte inferior. Se pueden ver las murallas y luego una serie de torres que corresponden a iglesias. Una, dos, tres, cuatro, cinco, seis -- es decir que el número de templos es muy grande agrupados en un recinto muy pequeño. Aquí tenemos un monasterio cisterciense en las afueras de Segovia. Aquí tenemos el aspecto de la catedral en la, dentro de la ciudad, en la plaza mayor. Este es un barrio muy típico. Aquí tienen un barrio muy típico de Segovia -- el barrio de San Marcos en el que se puede apreciar también una cierta concentración de iglesias. Por ejemplo aquí está la iglesia de San Marcos. Aquí está el monasterio de, digo, el santuario de la Fuencizna, una serie de hermitas fundadas por San Juan de la Cruz.

Aquí la iglesia de los antiguos templarios y aquí la iglesia de San Juan de la Cruz donde

está enterrado el gran santo carmelitano.

Y aquí tienen ustedes el acueducto romano. Un acueducto fundado por los romanos a finales de la primera centuria y que todavía, con pequeñas reparaciones, sigue funcionando y llevando agua a la ciudad. El acueducto tiene una longitud total de más de diez millas. Trae el agua desde la sierra y salva la enorme vaguada que hay para llevar el agua a lo alto de la ciudad y abastecer las fortalezas militares que allí se encontraban en tiempos de los romanos.

Aquí junto al acueducto tenemos la iglesia, esta pequeña capilla, de la cual les hablaba a ustedes, que hemos recuperado mediante una actuación un tanto singular hace unos meses. Es la capilla de la Concesión Jerónima, se llama. Es parte de un antiguo convento de damas que fue desahogado durante la desamortización en el siglo pasado, a principios del siglo pasado.

El monasterio se vino en ruinas. Acabaron hundiéndose sus claustros y cuartos y solamente se salvó la nave de la iglesia que fue convertida en almacén de carros fúnebres primero. Luego fue silo y después albergó distintos usos como granero y últimamente tenía un taller además de haber sido cuadra de la vecina Academia General de Artillería. Solamente se conservaba el cuerpo éste como ustedes ven en este estado.

Ya aquí se habían iniciado las obras. Parte de la cornisa había desaparecido y se habían abierto una serie de huecos en el exterior del edificio como eran esas dos puertas. Este edificio estaba exclusivamente protegido por su proximidad al acueducto romano. Ahí vemos como estaba mutilada la puerta para permitir el acceso de carros.

Y lo que conseguimos fue lograr de la iniciativa privada el realizar una actuación dentro de este edificio. Era una empresa que andaba buscando un lugar donde asentar sus oficinas y logramos convencerle de que se podría, entre otro arquitecto y yo que teníamos esta idea desde hacía muchos años, que podría instalarse dentro de este edificio salvando su estructura original, recuperando su aspecto original y respetando íntegramente y absolutamente toda la estructura del siglo diez y siete. Esta es una iglesia del año 1611, parece que es el año de su fundación. Dentro se podría meter una estructura distinta e independiente, una estructura actual, una estructura de hierro y cristal que albergara las oficinas, que respetara el edificio antiguo y que permitiera su contemplación desde dentro del nuevo edificio.

Estos son diversos aspectos no muy claros del, porque la iluminación no era excelente, de como era la iglesia antes de iniciar la actuación restauratoria y la nueva intervención. La iglesia había sido repintada con colores azul y tonos ocres que no correspondían con lo original. Solamente se conservaba íntegra la cubierta, la cúpula del crucero y la zona del presbiterio. En tanto que la nave había desaparecido. La cubierta que era una bóveda de canón un poco rebajado y la armadura de madera se encontraba en muy mal estado.

Aquí, esta fotografía se ve bastante mal pero se refiere a la estructura de madera de la zona de la nave, que como decía, estaba hundida. Aquí ya esta fotografía corresponde al inicio de los trabajos. Se rebajó el nivel del suelo, que estaba a éste nivel. Hubo que excavar todo esto que había sido rellenado de tierra y aparecieron los tres escalones del estilobáto de acceso al presbiterio.

Estos ya son aspectos de la fase de obras que como digo consistió en introducir una estructura de hierro, una estructura que no toca en absoluto las estructuras antiguas, los muros, sino que esta separado de ellos. Aquí se puede apreciar y que además tiene un aspecto que permite su reversibilidad, es decir, que si en un momento determinado el edificio hay que volverlo a cambiar de uso se puede desmontar esta estructura metálica y el edificio de la iglesia, la estructura antigua, quedaría intacta y podría ser utilizada de nuevo para un distinto uso.

Aquí se puede ver por ejemplo como los pilares van incluso comentando, van simiéndose a las formas arquitectónicas, a las formas de las cornisas de la arquitectura clásica de este edificio.

Esto es la parte de la cúpula, del crucero, era la que en el mejor estado se conservaba y aquí se puede apreciar en esta fotografía como la bóveda de la nave había desaparecido. Se había

hundido y colocamos este, el último forjado. El último piso se colocó precisamente a la altura de que tenía originalmente la bóveda.

Esto es ya un aspecto de la multidivisión de la nave, nueva nave metálica para albergar los distintos servicios, las distintas oficinas.

Esto es un aspecto de la armadura de cubierta que se colocó totalmente nueva dado que la anterior de madera, o gran parte de ella ha desaparecido y en otro o porcentaje se encontraba en un estado alto de deterioro y se introdujo una estructura metálica nueva que es la única que toca los muros pero por necesidades estructurales y constructivas dado que tiene que atar los muros en la parte superior y además se hizo reproduciendo la armadura tecnológicamente actual. Una estructura de hierro pero dispuesta en la misma forma en que había estado anteriormente la estructura de madera.

Esto ya corresponde a después de la restauración. Aquí pueden ver la portada, esta portada que había sido dañada. Se repusieron las partes de piezas que faltaban. Es decir en las bóvedas no se sustituyeron ninguna pieza original que se conservara, sino que simplemente se le ha completado con una piedra similar naturalmente con su marca que permita la identificación en un momento determinado para saber que es pieza repuesta.

Esto ya corresponde al interior. La zona del presbiterio quedó completamente abierta desde abajo a arriba. Lo mismo que toda la planta baja quedo diáfana para poder contemplar la iglesia original.

Esto ya no está aquí. Ahora se ha colocado un cuadro aquí en el presbiterio en el muro donde estuvo presumiblemente el retablo, retablo del cual no se tiene ni noticias y donde estaba el altar.

Y este es el nuevo edificio introducido dentro de la iglesia. Se limpiaron las cornisas, se han restaurado las pinturas que aparecieron. Como se puede ver toda la parte inferior del edificio quedó diáfano y sobre esta planta elevada aparece la estructura, esta especie de jaula, de cristal y de hierro donde están los servicios de oficinas.

Esto corresponde a la planta baja del edificio donde está situado un salón de actos. Este edificio ha sido adquirido por una cooperativa agrícola, ganadera que tiene allí su sede. Necesitan un salón de actos y además una serie de oficinas así como una sala de consejo de administración.

Aquí se pueden ver los muros ya limpios y la estructura nueva distanciada sin tocar en ningún momento.

La iluminación se ha conseguido a base de ranuras en el tejado, ranuras que permiten una iluminación semital que baja rasante y que es realmente agradable para el uso de oficinas.

Esto corresponde a la planta baja, al acceso, la escalera que se ha realizado utilizando los elementos leñosos que se salvaron de la estructura de cubierta.

Distintos aspectos de las oficinas. Aquí unos despachos situados en la planta tercera y que se ha intentado con esta forma que tiene el acristalamiento y el techo el dar la idea de lo que era la cúpula, la bóveda primitiva y que ha desaparecido.

Pero paseando por todo a lo largo del edificio se pueden ir contemplando, se pueden ir viendo los distintos aspectos de la iglesia.

Aquí se puede apreciar como es la iluminación, como viene desde arriba. Y la sala del consejo de administración que se situó precisamente debajo de la cúpula que fue preciso realizar estos paraboloides metálicos para, simplemente tocando los arcos, cerrar este espacio. Y aparecieron una serie de pinturas que se están restaurando. Estaban antes ahumadas. Se restauró toda la cúpula, la pintura de la cúpula.

Y ésta es la última planta. El edificio ahora mismo, el edificio de oficinas tiene cinco plantas contando un semisótano y estas últimas oficinas se situaron en el vacío de la cubierta en el espacio que quedaba entre la altura de la bóveda y la cubierta de madera.

Finalmente, les voy a presentar unas, rápidamente, unas diapositivas de un monumento muy singular, muy singular aparte de por la importancia arquitectónica que tiene, por lo extraño de su historia, por ser un monumento que la mitad esta en España y la otra mitad está en América. Es el monasterio de Santa María de Sacramenia, una fundación de Alfonso Séptimo cisterciense en el año 1141. Este monasterio de una gran importancia languideció en su vida en los últimos años hasta la desamortización donde pasó a manos privadas en el año 1835. Fue arruinándose paulatinamente.

En el año 1925, William Randolph Hearst compró este monasterio y lo desmontó para traerlo a Estados Unidos. Pensaba instalarlo en sus propiedades en California. Surgieron determinadas circunstancias no favorables que se agravaron con la depresión económica del año 29, y Randolph Hearst tuvo que abandonar su proyecto y el monasterio quedó abandonado en Brooklyn durante cerca de treinta años. Finalmente el monasterio fue adquirido por una empresa privada que iniciaba sus actividades turísticas en Miami, y pensó llevarlo allí e instalarlo como una atracción turística instalando en su interior una piscina, unos servicios de bar, de cafetería, etc., etc.

Desgraciadamente, el proyecto fracasó, debido a que la situación del monasterio en North Miami Beach no fue muy acertada. Y hoy día, el monasterio es una iglesia episcopaliana y está suficientemente atendido.

Estos son los restos que quedaron en la provincia de Segovia después del desmontado del monasterio, del claustro, la sala capitular y el receptorio.

Y la iglesia quedó en un deplorable estado como se puede apreciar, convertida casi en un montón de escombros con unos bosques, auténticos bosques en los tejados y afortunadamente hace unos años, el año 75 se iniciaron las tareas de recomposición del edificio, de restauración y tareas en las cuales todavía estamos ocupados y que confiamos terminar en éste mismo año o el año que viene.

La iglesia es una magnífica iglesia de un gran volúmen, de una pureza dentro del estilo cisterciense de la orden de San Bernardo realmente sobrecojedor. Aquí vemos distintos aspectos del monasterio durante las obras de restauración, reposición de cornisas, consolidación de bóvedas, etc., etc.

Y éste, aquí pueden ver en esta fotografía el gran hueco que dejó el claustro al ser desmontado y trasladado. Esto se ha restaurado recientemente. Esta parte de aquí corresponde a la antigua nave de la hostelería que no se desmontó y donde actualmente tiene instalados los nuevos dueños de la finca, donde tiene instalada su vivienda. Y aquí se intentó con este dibujo en la pared el recordar el trazado de las bóvedas del claustro que allí se apoyaban. Trazado que se puede ver claramente en el muro de la iglesia, y la iglesia ya estaba con su cubierta nueva.

Otro aspecto del solar con los muros semiderruídos donde estaba situado el refectorio. Y estas fotos corresponden a la actual instalación del Monasterio de San Bernardo de Sacramenios, Santa María de Sacramenia en tierras de Florida.

Este es el Claustro. El claustro es un magnífico claustro cuadrado de principios del siglo, finales del doce principios del trece, todavía románico.

Esta parte en el claustro fue muy transformada en el siglo dieciséis como se pueden ver las columnas no corresponden como son las de la derecha. Estas sí son columnas originales del siglo trece. Estas son las columnas ya introducidas en el siglo dieciséis, bastante torpes. El pavimento es un pavimento que, bastante desafortunado, que colocaron en la nueva instalación como las baldosas vidriadas que en asunto armonizan con el resto del claustro. Las bóvedas son realmente muy interesantes, de una gran pureza dentro ya del estilo gótico. Y ésta es quizás la joya del monasterio en su actual instalación que es la sala capitular, la pieza principal dentro del monasterio después de la iglesia donde los monjes después de la misa y después de

las oraciones se reunían a leer el capítulo, a leer las órdenes del Capítulo General instituido por San Bernardo y San Estéban. Era una sala normalmente cuadrada con una puerta que abría al claustro y unas ventanas de iluminación sin ningún tipo de carpintería ni de mármoles que lo adornaran. Las ventanas son realmente singulares con estos haces de columnas en el centro. Y la multiplicidad de puntos de vista y de aspectos en el interior es realmente chocante.

Bueno, pues, realmente con esto creo que me he pasado bastante del tiempo que se me había asignado. Sólo me resta el felicitarles por la magnífica labor que como decía antes he visto que están realizando y prestarles mi colaboración para todo aquello que pudiera ser necesario mi modesta colaboración. Realmente creo que poco podría ser, pero si en algo me necesitan desde luego yo estoy a su entera disposición. Muchísimas gracias.

(Aplauso)

GILBERT R. CRUZ:

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