Archival and Historical Review of the Children’s Hospital of San Antonio Property, Downtown, San Antonio, Bexar County, Texas

by

Clinton M. M. McKenzie, Cynthia Munoz, and Raymond Mauldin

REDACTED

Prepared for:
The Children’s Hospital of San Antonio
CHRISTUS Health
333 North Santa Rosa Street
San Antonio, Texas 78207

Prepared by:
Center for Archaeological Research
The University of Texas at San Antonio
One UTSA Circle
San Antonio, Texas 78249
Special Report, No. 35

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Abstract:

From the Fall of 2016 through September 2020, the University of Texas at San Antonio (UTSA) Center for Archaeological Research (CAR) conducted archaeological monitoring and test excavations for an expansion and renovation project on the Children’s Hospital of San Antonio’s (CHoSA) downtown campus under contract with CBRE Healthcare Services. Dr. Raymond Mauldin served as the Principal Investigator for the project, and Cynthia Munoz served as the Project Archaeologist. The archaeological investigation did not require a Texas Antiquities Permit. However, the City of San Antonio (COSA) Office of Historic Preservation (OHP) has review authority as the project area falls under the purview of the Historic and Design Review Commission (HDRC). The hospital site and landscaping work were approved by the HDRC on October, 16, 2019 (HDRC Case No. 2019-568). The project adhered to the COSA Unified Development Code (Article 6 35-630 to 35-634).

Human remains were recorded during construction excavations at various times over the four years of improvements to the project area. The hospital property was originally the location of the San Fernando Campo Santo (1808-1848) and the Old Catholic Cemetery of San Antonio (1848-approximately 1855). The results of the archaeological monitoring and testing are discussed in a separate report (Munoz 2020). The purpose of this report is to provide the CHoSA and the descendants of the individuals interred on the project area with a comprehensive history of the CHoSA property. The history was compiled from primary sources and from a newspaper survey and literature review. To supplement the archival research, the report includes an analysis of burial patterns based on the San Fernando Burial Registry as translated by John Leal and personal contributions from descendants of some of the individuals buried on the property.
Table of Contents:

Abstract ........................................................................................................................................................................ iii
List of Figures .................................................................................................................................................................. vii
List of Tables ............................................................................................................................................................... xi
Acknowledgements ......................................................................................................................................................... xiii
Chapter 1: Introduction .................................................................................................................................................. 1
Chapter 2: Project Overview ........................................................................................................................................ 3
  Project History .............................................................................................................................................................. 3
  Previous Burial Investigations in Downtown San Antonio ................................................................. 8
    Mission San Antonio de Valero ......................................................................................................................... 8
    San Fernando Cathedral ................................................................................................................................. 9
    Spanish Governor’s Palace ............................................................................................................................. 9
    Old City Cemetery in Milam Park .................................................................................................................. 9
    Old Catholic Cemetery on the CHoSA Property ....................................................................................... 9
Chapter 3: Archival and Historical Review ........................................................................................................... 11
  Overview of the Project Area ........................................................................................................................... 11
  The Project Area in the Spanish Colonial Period (1718-1821) .............................................................. 14
    First Campo Santo (Likely after 1756 to November 1, 1808) ............................................................. 16
    The Second Campo Santo (November 1, 1808, to April 8, 1848) .................................................... 19
    The Expansion of the Campo Santo and Creation of the City Cemetery (1848) ................................... 23
    New Cemeteries for the City and the Catholic Church ........................................................................... 28
    The Project Area from 1855 to 1874 .......................................................................................................... 30
    The City Cemetery Site from 1853 to 1874 ............................................................................................. 31
    1869 - The Arrival of the Sisters of Divine Charity of the Incarnate Word ......................................... 32
    1874 - The Charity Hospital Moves to the Old Catholic Cemetery Site ........................................... 33
  Santa Rosa Infirmary from 1874 to 1904 ........................................................................................................ 34
  The City Cemetery from 1875 to 1904 and the Creation of Milam Square ........................................ 36
  Encounters with Human Remains from 1889 to 1896 .............................................................................. 39
  The Project Area from 1905-1950 ................................................................................................................. 41
  Milam Square from 1904 to 1950 .................................................................................................................. 42
  Encounters with Human Remains in 1908 and 1911 .............................................................................. 44
  1920 Acknowledgement of the Early Cemeteries ................................................................................... 44
  The Project Area from 1951-1971 ................................................................................................................. 45
  Milam Park (the City Cemetery) from 1950 to 1971 ............................................................................. 47
  The San Antonio Development Agency Milam Park Plans 1972-1976 .............................................. 47
  Historical Misconceptions: 1808 Campo Santo, 1848 Catholic Cemetery and 1848 City Cemetery 48
    Location of the 1808 Campo Santo, 1848 Catholic Cemetery, and 1848 City Cemetery ............ 48
    Known or Presumed Burials in the Three Cemeteries .......................................................................... 51
    Relocation of Human Remains from the Three Cemeteries ............................................................... 52
    Summary ......................................................................................................................................................... 55
Chapter 4: Burial Patterns within the Campo Santo and Old Catholic Cemetery of San Fernando .......... 57
  General Patterns ................................................................................................................................................. 57
  Categories of Death (1809-1839) ................................................................................................................. 57
  Medical Conditions ......................................................................................................................................... 57
  Violence and Accidents ................................................................................................................................. 63
  Summary ......................................................................................................................................................... 64
Chapter 5: Summary ................................................................................................................................................. 65
References Cited ......................................................................................................................................................... 67
Table of Contents

Appendix A: 1848 Plat and Field Notes ................................................................................................................................. 79
Appendix B: San Fernando Burial Registry from November 1, 1808, through August 1855 .................................................. 83
Appendix C: 1873 Agreement between Bishop Dubuis and Occupants of the Old Catholic Cemetery Location ........ 151
Appendix D: San Antonio Express News Article, August 1, 1920 ......................................................................................... 155
Appendix E: Sanborn Maps of Project Area 1892 to 1971 ................................................................................................. 161
Appendix F: The 1912 Rullman Map of San Antonio in 1837 .............................................................................................. 165
Appendix G: San Fernando Burial Registry Castas Data (1808-1855) ................................................................................ 169
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery ........................................................................................................................................ 173
List of Figures:

Figure 2-1. CHoSA renovations with the locations of the Campo Santo in blue and the Old Catholic Cemetery in purple ..... 4
Figure 2-2. Aerial view of utility trench facing east. Areas A, B, and C noted REDACTED IMAGE .............................. 4
Figure 2-3. Locations of human remains exposed in exploratory trenches (facing west) REDACTED IMAGE ................. 5
Figure 2-4. Locations of the 2016 utility trench, exhumed burials, exploratory trenches, and recorded remains REDACTED IMAGE ........................................... 5
Figure 2-5. Observation/coffee terrace excavations REDACTED IMAGE ................................................................. 6
Figure 2-6. Location of burial documented in June 2019, a utility trench containing isolated bone fragments, and an August 2020 irrigation trench containing an isolated skull fragment REDACTED IMAGE ................................................................. 7
Figure 3-1. Close up view of the 1764 Mencach map with area of El Barrio de Laredito in yellow and project area in red. North is to the left. (Image courtesy of John Carter Brown Library, Brown University) .................................................. 10
Figure 3-2. Georeferenced Geographic Information Systems (GIS) map of the project area (red) and NCBs 175 and 176 (north is up). Compiled from New City Block Red Tax Maps, July 11, 1968, for NCBs 176, 328, and 329 ........................................ 11
Figure 3-3. 1912 Rullman map of San Antonio in 1837. Close-up of Laredito and adjacent areas (north is up). Actual size and placement of Campo Santo is shown in blue superimposed upon Rullman’s plot ........................................................................ 12
Figure 3-4. Bird’s Eye View of the City of San Antonio Bexar County Texas, 1873, by Augustus Koch. Laredito neighborhood boundaries in yellow (north is down and slightly to the left, in alignment with the streets)............... 13
Figure 3-5. Lithograph of “Main Plaza,” ca. 1850 by Rau and Son, from a drawing by Hermann Lungkwitz showing low enclosure wall (UTSA Libraries General Photograph Collection, 073-0094) .............................................................. 14
Figure 3-6. San Fernando Church, San Antonio, Texas, ca. 1861 (UTSA Libraries General Photograph Collection, 075-0647, Lender Mary Ann Noonan Guerra) .......................... 15
Figure 3-7. Apse of San Fernando Cathedral, San Antonio, Texas, ca. 1893. Photograph shows the rear of San Fernando Cathedral, looking east from Plaza de Armas (UTSA Libraries General Photograph Collection, 076-0508, Lender San Antonio Conservation Society) ................................................................. 16
Figure 3-8. Close-up of Ygnacio Labastida’s Plano Ciudad de San Antonio de Béxar y fortificación del Alamo with the Campo Santo with a small stepped structure in the center shown in the lower left corner (north is to the left) .......... 17
Figure 3-9. François Giraud Survey of the Catholic Cemetery and City Cemetery, March 22, 1848 (north is up; CESB 1:10) ................................................................................................................. 22
Figure 3-10. Georeferenced map of the 1848 Giraud cemeteries plat with modern Esri topographic map ................. 25
Figure 3-11. Land assembly of San Fernando Cemetery Number 1 showing Town Tract Block 202 with north half purchased in 1855 (outlined in red) and south half purchased in 1869 (outlined in green). North is up .......... 30
Figure 3-12. Close-up of former Catholic and City Cemeteries on the 1873 Bird’s Eye View Map. The purple outlined area is the former Catholic Cemetery, the blue the Campo Santo, and the green the former City Cemetery. North is down in a slightly left direction and in alignment with the streets (Koch 1873) ................................................................. 31
Figure 3-13. Photograph showing the rear of the Charity Hospital constructed in 1869. The photograph is taken from the northwest corner of the property next to Cameron Street looking toward the southeast (from Slattery 1995:37) ....... 33
Figure 3-14. Circa 1890 view to the west of Plaza de Armas with a Sister leading a group of girls through the plaza along the north side of the new City Hall, which was under construction. The St. Joseph’s Orphanage for Girls on Commerce Street at Cameron Street is noted at the upper right. (Image courtesy of Ernst Wilhelm Raba Collection, San Antonio Conservation Society.) ................................................................. 34
Figure 3-15. Close-up of the Augustus Koch Bird’s Eye View Map of San Antonio in 1886. Santa Rosa Infirmary in purple, Milam Square in green, and St. Joseph’s Orphanage for Girls in yellow. North is up in a slightly left direction, in alignment with the streets (Koch 1886) ............................................................................................................. 35
Figure 3-16. Koeckert and Walle’s 1891 Bird’s Eye View Map of San Antonio, Texas. Santa Rosa Infirmary in purple, Milam Square in green, and St. Joseph’s Orphanage for Girls in yellow (North is up in a slightly right direction, in alignment with the streets; Koeckert and Walle 1891) ................................. 36
Figure 3-17. Photograph of the east elevation of St. John’s Orphan Asylum (top) and the 1892 building footprint (bottom). Photograph reprinted from the San Antonio Express News of October 31, 1982. Original image provided to SAEN by the Sisters of Charity (Sanborn-Perris 1892) ................................................................. 37
Figure 3-18. 1892 and 1896 Sanborn-Perris, and 1904 Sanborn Fire Insurance Maps. Green outlines are original 1874 and 1884 buildings. Red outlines are “new” buildings for each period map. Blue is stone, yellow is wood, and pink is brick construction.............................................................. 38
Figure 3-19. 1911, 1931, and 1950 Sanborn Fire Insurance Maps. Green outline is the remaining original 1874-1875 building. Red outlines are “new” buildings for each period map. Blue is stone, yellow is wood, pink is brick, and orange is tile brick construction............................................................................... 42
Figure 3-20. 1938 Sanborn map showing the Santa Rosa School of Nursing on the north side of Zavalla Street (north is up)................................................................................................................................. 43
Figure 3-21. E. C. Kropp Company postcard of Santa Rosa Hospital, San Antonio, Texas ................................................................. 43
Figure 3-22. Photographic postcard of Santa Rosa Hospital, circa 1905-1910 (M. J. Hewitt Publishing Co.)................................................................. 44
Figure 3-23. San Antonio Light photograph and caption, April 17, 1911. View west along West Houston Street from the intersection at Santa Rosa Avenue. International and Great Northern Railroad Depot in the distance......................................................................................................................... 45
Figure 3-24. 1960, 1965, and 1971 Sanborn Fire Insurance Maps. Green outline is the remaining original 1874-1875 building. Red outlines are “new” buildings for each period map................................................................................................................................. 46
Figure 4-1. Age at death data from the San Fernando Burial Registry in 10-year increments and with the inclusion of generalized age ranges (blue indicates specific ages; red indicates specific ages with general ages)................................................................. 58
Figure 4-2. Interments on the project area delineated by records with (red) and without (blue) cause of death ......................................................................................... 58
Figure 4-3. Death by category from 1809-1839 on the CHoSA property (blue designates death from medical conditions and diseases, red from violence, and yellow from accidents)........................................................................................................ 59
Figure 4-4. Deaths due to medical conditions and disease from 1809-1839 by sex (females are blue, and males are red)........................................................................................................ 61
Figure 4-5. Causes of illness from 1809-1839 (red indicates respiratory/infectious disease, black gastrointestinal, and blue other disease)......................................................................................... 61
Figure 4-6. Monthly deaths by age from 1809-1839 (red indicates adults; blue indicates children and adolescents; black indicates children 0-2 years old; and hash-marks indicate the 1815 smallpox epidemic)......................................................................................... 62
Figure 4-7. Monthly deaths for children and adolescents grouped by respiratory and infectious causes (red), gastrointestinal causes (black), and all other causes (blue) ......................................................................................... 62
Figure 4-8. Number of burials attributed to violence and accidents grouped by female (blue) and male (red)........................................................................................................ 63
Figure 4-9. Violent deaths grouped by year and cause. Conflicts with Native Americans are shown in gray, deaths from battle in red, and all others in blue ........................................................................................................ 64
Figure F-1. 1912 Rullman map of San Antonio in 1837. Close-up of Laredito and adjacent areas (north is up). Actual size and placement of Campo Santo is shown in blue superimposed upon Rullman’s plot ........................................................................................................................................ 167
Figure H-1. Adelaide Rivas at her first communion......................................................................................................................... 177
Figure H-2. Antonio Rivas...................................................................................................................................................................... 178
Figure H-3. Letter to Mayor Giraud .............................................................................................................................................................. 178
Figure H-4. Maria Quintana in her youth................................................................................................................................................ 178
Figure H-5. Maria Quintana Rivas.............................................................................................................................................................. 178
Figure H-6. Antonio Rivas and Maria Quintana with their children, Eduardo and Adelaida.............................................................................................................................................................. 179
Figure H-7. Jose Eduardo Rivas (center) and Antonio Rivas (left)......................................................................................................................... 180
Figure H-8. Dominga Quintana...................................................................................................................................................................... 181
Figure H-9. Medallion from Rivas House......................................................................................................................................................... 183
Figure H-10. Diagram from the San Antonio Conservation Society of the Rivas House...................................................................................................................................................................... 184
Figure H-11. F.A. Chapa in 1889 at Tulane......................................................................................................................................................... 184
Figure H-12. F.A. Chapa working as a pharmacist......................................................................................................................................................... 185
Figure H-13. F.A. Chapa at far right in front of San Pedro Drug Store......................................................................................................................................................... 185
Figure H-14. F.A. Chapa in the Chapa Drug Store in 1894......................................................................................................................................................... 186
Figure H-15. Adelaida Rivas and F.A. Chapa wedding......................................................................................................................................................... 186
Figure H-16. Chapa home at 315 N. Pecos......................................................................................................................................................... 187
Figure H-17. Chapa and Dresses float at the 1899 Battle of Flowers Parade......................................................................................................................................................... 188
Figure H-18. Unknown parade with the Chapa Drug Store represented by riders on a camel......................................................................................................................................................... 188
Figure H-19. F.A. Chapa and his wife in his car in an unidentified parade......................................................................................................................................................... 189
Figure H-20. The Tamalina Milling building in 2011 at the corner of Colima and Medina .......................................................... 189
Figure H-21. Election documents for F.A. Chapa ......................................................................................................................................... 190
Figure H-22. F.A. Chapa in the uniform of the Texas Governor’s personal staff .................................................................................. 191
Figure H-23. Notice of a meeting where F.A. Chapa spoke on behalf of the Governor ........................................................................ 192
Figure H-24. The first Turkey Trot in Cuero, Texas. F.A. Chapa is pictured second from left with Governor Colquitt and his staff ............................................................................................................. 192
Figure H-25. The International Exposition of 1912 .......................................................................................................................... 193
Figure H-26. F.A. Chapa and Governor Colquitt at Silver Service (Chapa is several rows back in the middle) ....................................... 193
Figure H-27. F.A. Chapa and wife (on left) on the deck of the Battleship Texas .................................................................................. 194
Figure H-28. F.A. Chapa with Governor Colquitt and soldiers from Fort Sam Houston ......................................................................... 194
Figure H-29. General Funston with his wife and daughters at Camp Mabry in Austin. F.A. Chapa is seated at right, and his son, Frank L. Chapa, is standing .................................................................................................................. 195
Figure H-30. F.A. Chapa (left) and President Teddy Roosevelt during visit to San Antonio in 1905 .......................................................... 196
Figure H-31. F.A. Chapa (top middle) at a reception for President and Mrs. Harding ............................................................................ 196
Figure H-32. F.A. Chapa to the right of President Harding .............................................................................................................. 197
Figure H-33. Program for lunch with President Taft .......................................................................................................................... 197
Figure H-34. Program for a banquet for General Pershing .................................................................................................................. 198
Figure H-35. Invitation to the Inaugural Festivities for General Alvaro Obregon (part 1) ................................................................. 198
Figure H-36. Invitation to the Inaugural Festivities for General Alvaro Obregon (part 2) ................................................................. 199
Figure H-37. F.A. Chapa ............................................................................................................................................................... 200
Figure H-38. Flowers at the gravesite of F.A. Chapa .......................................................................................................................... 200
Figure H-39. F.A. Chapa monument .................................................................................................................................................. 201
Figure H-40. Telegram from Governor Allred to Frank Chapa on the death of his mother ................................................................ 201
Figure H-41. Blanche Laborde in Paris .............................................................................................................................................. 202
Figure H-42. Telegram appointing Frank to Governor Allred’s staff ................................................................................................. 203
Figure H-43. 1936 letter to Frank Chapa from Governor Allred ......................................................................................................... 203
Figure H-44. Frank L. Chapa’s ribbon from the Texas Centennial ....................................................................................................... 204
Figure H-45. The Chapa Drug Store exterior in 1948 .......................................................................................................................... 205
Figure H-46. Mural on the Dolorosa side of Mercado featuring Chapa Drugs ...................................................................................... 206
Figure H-47. Lion Pride mural near the site of the Chapa Drug Store ................................................................................................. 207
Figure H-48. Enlarged section of the mural in Mi Tierra showing the Chapa Drug Store .................................................................... 207
Figure H-49. Photo of the Chapa Drug Store from Mi Tierra on a rainy evening ............................................................................. 208
Figure H-50. Portrait of Jose Gregorio Arciniega, a Spanish American Patriot .................................................................................... 211
Figure H-51. Portrait of Don Jose Miguel de Arciniega at 53 years of age with descendants. It is displayed by the State Preservation Board in the Texas State Capital’s Legislative Reference Library in Austin (painted by David Baisden) .................................................................................. 211
Figure H-52. Copy of a mural of a painting where it is written in history books that it portrays Austin issuing out land titles to settlers with the Baron de Bastrop ...................................................................................... 218
Figure H-53. Copy of an original Public Notice posted by S. F. Austin to the town’s people that Miguel Arciniega was coming into town, dated October 9, 1832 (courtesy of the Briscoe Center for American History) .......................................................................................................................... 219
Figure H-54. A land grant issued by Land Commissioner Miguel Arciniega to Alamo Hero, James Bowie, for Austin’s Colony #24 (courtesy of Texas General Land Office) ...................................................................................... 220
Figure H-55. Photo of an 1887 painting by Augustus Koch of Bastrop (courtesy of the Bastrop County Museum Society) .......................................................................................................................................................... 221
Figure H-56. Yturri y Castillo home at 327 S. Presa in San Antonio (courtesy of Texas Historical Commission, UNT Library) ...................................................................................................................................................... 233
Figure H-57. Yturri-Edmunds house (courtesy of the San Antonio Conservation Society) ............................................................................. 233
Figure H-58. Alderman Domingo Bustillo’s invitation to an 1841 ball held in honor of President Lamar at the home of Yturri y Castillo (courtesy of Daughters of the Republic of Texas Library) ...................................................................................... 234
Figure H-59. Iwonski portrait of Manuel Yturri (courtesy of Yturri family) ....................................................................................... 235
Figure H-60. Manuel Yturri in Confederate Army uniform (courtesy of Yturri family) ........................................................................ 235
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List of Tables:

Table 2-1. Burials Recovered from the CHoSA Project Area................................................................. 7
Table 2-2. Historic Burials in Downtown San Antonio ........................................................................... 8
Table 3-1 References to Cemeteries in Chronological Order, 1838 to 1920 ......................................... 50
Table 3-2. San Fernando Cemetery No. 1 Graves with Monuments Dating Prior to May 19, 1855 .......... 53
Table 3-3. San Fernando Cemetery No. 1 Graves with Monuments May 19, 1855, to December 31, 1860 54
Table 4-1. Disease/Illness in the San Fernando Burial Registry (1809-1839) ........................................... 60
Table B-1. Burials in the Campo Santo and Old Catholic Cemetery from the San Fernando Burial Registry 85
Table G-1. Ancestry for Interments on the CHoSA Property (1808-1855) .............................................. 171
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Chapter 1: Introduction

Cynthia Munoz

During mechanical trenching for the installation of a utility trench in the fall of 2016, human remains were inadvertently unearthed on the Children’s Hospital of San Antonio (CHoSA) property adjacent to West Houston Street. At this point in time, it was not understood by the hospital and general contractors that the hospital was built over the second Campo Santo of San Fernando, used from 1808 through 1848, and the Old Catholic Cemetery of San Antonio, used from 1848 to approximately 1855. This was the beginning of a four-year process to navigate the completion of improvements on the hospital campus grounds with the least impact and disturbance to human remains located in the burial grounds. Once it was acknowledged that the burial grounds could be impacted by the renovations, the CHoSA administration reached out to and invited the descendant groups of individuals buried on the property to attend periodic meetings. The meetings provided the hospital administration, representatives of the descendant groups, and Center for Archaeological Research (CAR) archaeologists with opportunities to interact and discuss steps to minimize any disturbance to human remains. Due to the lack of a comprehensive history of the CHoSA property, the CAR was contracted to complete an archival review and produce a comprehensive report for distribution to the hospital and descendant groups.

This report examines the history of the property that is now part of the CHoSA from the time of the establishment of the Presidio de San Antonio de Béxar in 1722 to modern times (1970). The history was compiled from primary sources including Spanish archival documents, historic maps, parochial records, the San Fernando Burial Registry as translated by John Leal (1975, 1976), municipal archival records, county deed records, and private archives. An intensive literature review and newspaper survey was conducted as well. Because the CHoSA is associated with the Archdiocese of San Antonio and the Sisters of Charity of the Incarnate Word and it stands on the site of the second Campo Santo of San Fernando, discussions about the first Campo Santo located on the property of San Fernando Cathedral and the establishment of the first Charity Hospital by the Sisters on the north side of Plaza de Armas are also included. Over the years, the size and exact locations of the Campo Santo, Old Catholic Cemetery, and Old City Cemetery have been the subject of discussion and debate. Using primary and secondary sources, this report definitively resolves this quandary. Of personal importance to the decendants of the individuals buried on the CHoSA property is whether burials were exhumed and moved to San Fernando Cemetery Number 1 during the construction of various wings of the hospital and during work on Houston Street. Using extant archival records, this report attempts to determine if, when, where, and how many of the burials were reintered.

Prefacing the archival review of the CHoSA property is a brief overview of the CAR’s exploration and mitigation of human remains encountered during the current hospital renovation project (2016-2020). This discussion is followed by a listing of other human burials recorded in downtown San Antonio after 1700. The report concludes with an analysis of burial patterns within the second Campo Santo of San Fernando and Old Catholic Cemetery based on the San Fernando Burial Registry. The records, translated by Leal (1975, 1976), are included as Appendix B of this report. To allow maximum searchability and because the amount of data that can be included in an appendix is limited, Leal’s translations of the church records are available in their entirety in a database on the CAR website. A brief summary of the Castas (lineage) data in Leal’s translation is included in Appendix G. Select supporting documentation pertaining to the archival review and history are included in Appendices A, C, D, E, and F.

To supplement the archival research, a questionnaire was developed and sent out to representatives of the descendant groups. The original plan was to follow up the questionnaires with in-person interviews, but the COVID-19 virus made this impossible to schedule. The completed questionnaires and family histories provided to the CAR by descendant participants are contained in Appendix H.
Chapter 1: Introduction

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Chapter 2: Project Overview

Cynthia Munoz

This chapter contains a review of the CAR’s work on the CHoSA property from the initial exposure of human remains on the property in September 2016 to the completion of construction excavations in September 2020. It concludes with a summary of previous archaeological work that encountered human remains in downtown San Antonio. An in-depth historical and archival review of the property is provided in Chapter 3.

Project History

The Sisters of Charity of the Incarnate Word purchased the current site of the CHoSA in 1874 to build a charity hospital, a chapel, and lodging for the Sisters (Bexar County Deed Records [BCDR] XI:560-561). Previously, the property was the site of the San Fernando Campo Santo (1808-1848) and the Old Catholic Cemetery of San Antonio (1848-1855). The cemeteries are located on New City Block (NCB) 14487 Lot 7 and are bordered by North San Saba Street on the west, North Santa Rosa Street on the east, West Houston Street on the south, and by what was formerly Zavala Street on the north. Over the years, the hospital footprint expanded to cover the Campo Santo and Old Catholic Cemetery in their entirety as well as the adjacent land to the north. The CHoSA property currently encompasses the land from West Houston Street in its south to West Martin Street on its north.

In April 2012, the hospital board approved a $135 million expansion and renovation project to turn the existing downtown campus into a dedicated children’s hospital. The renovation involved improvements to the grounds, including the installation of a culinary garden, a play garden, and a prayer/memorial garden. Figure 2-1 shows a map of the grounds renovation with the boundary of the Old Catholic Cemetery in purple and the Campo Santo in blue. In September 2016, the CAR was contacted by the CHoSA to examine bone that was inadvertently exposed during the mechanical excavation of a linear utility trench in the proposed memorial garden. After the CAR osteologist concluded that the bones were human, the CHoSA contacted the Bexar County Medical Examiner’s Office, which concurred that the bones were human and were not part of a crime scene. The City of San Antonio (COSA) Office of Historic Preservation (OHP) was contacted on September 23, 2016. The utility trench, approximately 58 m (190 ft.) long, 0.8 m (2.6 ft.) wide, and 0.46-0.61 m (1.5-2 ft.) deep, exposed at least three areas with remains (Figure 2-2). Remains in Area A were within the Campo Santo. Areas B and C were outside the Campo Santo but within the Old Catholic Cemetery.

The CAR was contracted by the CHoSA to exhume the inadvertently exposed human remains. A separate report (Munoz 2020) detailing the excavations will be completed by CAR in the near future. Archaeologists walked the area and collected all human remains observed on the surface surrounding the trench. To explore and then remove human remains evident in the utility trench walls, eight test units were excavated adjacent to the trench. All backdirt piles from the trench excavation that were in the proximity of Areas A, B, and C were screened for human remains. A minimum of 12 individuals, nine removed from the trench walls and three identified in the backdirt, were recovered.

Upon the completion of the utility trench work, the area was systematically trenched with a mini-excavator to locate additional burials in the memorial garden. The trenching consisted of scraping approximately 7 cm (2.8 in.) of sediment at a time with a smooth excavator bucket. Archaeological monitors halted the excavator upon any indication of remains. At this point, the exposed element was flagged, identified by CAR’s osteologist, and mapped in with a Total Data Station. Other than the initial identification, the remains were not excavated, exhumed, or further explored. Eleven exploratory trenches in the eastern half of the prayer garden revealed 147 locations with human bone. The recorded elements and distribution suggested a minimum of 83 individuals remained in this area. The burials in the exploratory trenches were covered with a layer of sand followed by backdirt (Figure 2-3). Figure 2-4 is a map of the locations of the human remains exhumed from the utility trench and recorded in the exploratory trenches. On September 6, 2017, during a burial ceremony held at the CHoSA, the remains exhumed from the utility trench were reinterred in the memorial garden.

In October 2017, CAR archaeologists excavated seven shovel tests on the locations of proposed piers to support an observation/coffee terrace addition to the hospital over a portion of the memorial garden. The purpose of the shovel testing was to ensure that the locations were negative for human remains. Upon completion of this testing, CAR monitored the mechanical drilling for the pier installations. No human remains were encountered. While monitoring waterproofing excavations in previously disturbed sediments around the basement of the hospital in December 2017, a CAR archaeologist noted that a new trench had been excavated adjacent to the previously mentioned pier locations (Figure 2-5). The trench excavation was not monitored by archaeologists. Upon inspection of the trench wall, human bone was noted. Because the backdirt from the trench had
been redistributed and smoothed out across the property before the archaeologist’s discovery of the excavation, it could not be screened for human remains. CAR staff cleaned up the trench walls and floor and screened the associated sediments. Isolated human remains were collected. In advance of the installation of an additional pier for the terrace construction, CAR archaeologists hand-excavated the proposed area. A minimum of two individuals were recovered from the observation/coffee terrace construction excavations.

In June 2020, during archaeological monitoring of a hand-excavated utility trench, human remains were encountered. The CAR’s osteologist inspected the trench and confirmed it contained a human burial with the remnants of a coffin. The backdirt associated with the trench was screened for human remains. The burial was mapped with a Total Data Station, but it was not further excavated or explored. After notifying the hospital, the Medical Examiner’s office, and the COSA OHP, the burial and bone removed from the backdirt were covered with linen, geocloth, sand, and backdirt. The utility trench was relocated approximately 1 m (3.3 ft.) to the north of the burial. Three isolated human bone fragments (3.8 g) were recovered from disturbed sediments in the new trench. In August 2020, during monitoring of the installation of a hand-excavated irrigation trench, one human skull fragment was recovered. The isolated fragment was not part of an articulated burial (Figure 2-6). In late September 2020, a ceremony was held at the CHoSA to reinter the remains exhumed from the observation/coffee terrace trench, the June 2020 utility trench, and the August 2020 irrigation trench. Table 2-1 summarizes burial data for the exhumed and reburied remains from both the 2017 and 2020 ceremonies.

Throughout the duration of the CHoSA project, CAR archaeologists monitored mechanical and hand-excavated trenches for electrical, drainage and irrigation, utility
Figure 2-2. Aerial view of utility trench facing east. Areas A, B, and C noted.

Figure 2-3. Locations of human remains exposed in exploratory trenches (facing west).
Chapter 2: Project Overview

Figure 2-4. Locations of the 2016 utility trench, exhumed burials, exploratory trenches, and recorded remains.

Figure 2-5. Observation/coffee terrace excavations.
Figure 2-6. Location of burial documented in June 2019, a utility trench containing isolated bone fragments, and an August 2020 irrigation trench containing an isolated skull fragment.

Table 2-1. Burials Recovered from the CHoSA Project Area

<table>
<thead>
<tr>
<th>Date of Excavation</th>
<th>Area</th>
<th>Minimum Number of Individuals</th>
<th>Age</th>
<th>Sex</th>
<th>Coffin Wood</th>
<th>Grave Goods</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sep. 2016</td>
<td>Utility Trench</td>
<td>12</td>
<td>Infant (3), Juvenile (1), Young Adult (1), Adult (7)</td>
<td>Probable Male (2), Unknown (10)</td>
<td>Yes (8)</td>
<td>Yes (5)</td>
</tr>
<tr>
<td>Dec. 2017</td>
<td>Coffee Terrace Trench</td>
<td>2</td>
<td>Adult (2)</td>
<td>Unknown (2)</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Jun. 2020</td>
<td>Utility Trench</td>
<td>N/A</td>
<td>Adult</td>
<td>Unknown</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>Aug. 2020</td>
<td>Irrigation Trench</td>
<td>N/A</td>
<td>Adult</td>
<td>Unknown</td>
<td>No</td>
<td>No</td>
</tr>
</tbody>
</table>
placement and renovation, basement waterproofing, wall replacement, bench and marker foundations, and tree plantings. Aside from the human remains encountered in the original utility trench, the exploratory trenches, the observation/coffee terrace trench, the June 2020 utility trench, and the August 2020 irrigation trench, no additional burials were recorded or disturbed.

**Previous Burial Investigations in Downtown San Antonio**

Downtown San Antonio contains a multitude of historical archaeological sites dating from the founding and early days of the Villa de Bexar. Because the number of archaeological projects is too large to address in this report, this section focuses on investigations that recorded Historic Period (post 1700) human osteological remains. This includes projects completed at Mission San Antonio de Valero (41BX6), San Fernando Cathedral (41BX7), the Spanish Governor’s Palace (41BX179), the Old City Cemetery in Milam Park (41BX992), and the Old Catholic Cemetery on the CHoSA property.

Table 2-2 provides a list of sites, dates of investigations, report references, the minimum number of individuals (MNI) recorded at each site, and the age of the individuals.

### Mission San Antonio de Valero

The recovery of human burials in front of what is now the Federal Building on East Houston Street between Alamo Street and Avenue E were reported in a 1935 newspaper account (*San Antonio Express* [SAE], 1 September 1935). These were within the original mission compound. Because the exhumation of the remains was not part of an archaeological investigation, they are not included in Table 2-1 and are not further discussed in this report. Close to three dozen archaeological projects have been conducted at Mission Valero since 1935. Of these, four have encountered human remains.

**Table 2-2. Historic Burials in Downtown San Antonio**

<table>
<thead>
<tr>
<th>Site</th>
<th>Project Date</th>
<th>Report</th>
<th>MNI*</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Valero</td>
<td>1979</td>
<td>Ivey and Fox 1997</td>
<td>1</td>
<td>Adult partial cranium</td>
</tr>
<tr>
<td></td>
<td>1995</td>
<td>Meissner 1996</td>
<td>3</td>
<td>Adult</td>
</tr>
<tr>
<td></td>
<td>2016</td>
<td>Anderson et al. 2017</td>
<td>1</td>
<td>Juvenile premolar</td>
</tr>
<tr>
<td></td>
<td>2020</td>
<td>In production; Raba Kistner ongoing project</td>
<td>4 (estimate)</td>
<td>no information available</td>
</tr>
<tr>
<td>San Fernando Cathedral</td>
<td>1975</td>
<td>Fox et al. 1977</td>
<td>16</td>
<td>Infant (1), Juvenile (1), commingled remains (MNI=14); Infant (6), Juvenile (2), Adult (6)</td>
</tr>
<tr>
<td></td>
<td>1977</td>
<td>No report; documents on file at CAR</td>
<td>Unknown</td>
<td>long bone and skull fragments</td>
</tr>
<tr>
<td></td>
<td>2001</td>
<td>No report; documents on file at CAR</td>
<td>9</td>
<td>commingled remains: Infant (1), Juvenile (1), Adult (7)</td>
</tr>
<tr>
<td>Spanish Governor’s Palace</td>
<td>1976</td>
<td>Fox 1977</td>
<td>1</td>
<td>Infant</td>
</tr>
<tr>
<td>Milam Park</td>
<td>1992</td>
<td>Tennis 1995a</td>
<td>1</td>
<td>Adult</td>
</tr>
<tr>
<td></td>
<td>1993</td>
<td>Tennis 1995b</td>
<td>1</td>
<td>Adult</td>
</tr>
<tr>
<td>Children’s Hospital of San Antonio</td>
<td>1997</td>
<td>Lyle 1999</td>
<td>2</td>
<td>Adult</td>
</tr>
</tbody>
</table>

*MNI = minimum number of individuals*
Ivey and Fox (1997) recorded a partial human cranium recovered from the fill of a possible defensive trench along the north wall of the mission compound. The remains appeared to be that of a probable male of Hispanic, non-Hispanic Anglo, or Mestizo biological affinity with an estimated age of 17 to 23 years. The cranium contained a depression or gash consistent with sharp trauma. Dr. David M. Glassman concluded that the gash may have been the result of a possible knife or saber wound above the left eye. Dr. D. Gentry Steele, however, after subjecting the cranium to microscopic examination, suggested the damage was inflicted after death.

Investigations by Meissner (1996), in advance of wall stabilization efforts within the mission, documented three adult burials in the chapel’s south transept. The burials were inadvertently uncovered when portions of the excavation units’ floors caved in. The burials were not removed but were observed in situ then reburied. Several small, disarticulated, isolated human bones were recovered during the screening of test unit sediments. They were reburied when the chapel interior excavations were backfilled.

In the summer of 2016, test excavations along the west wall of the mission compound recovered a deciduous premolar. It was analyzed in the field lab and subsequently reburied (Anderson et al. 2017). Although the tooth was human, it cannot be attributed to a burial with certainty as the loss of “baby” teeth are routine occurrences.

Current archaeological investigations by Raba Kistner Environmental, Inc. within the Mission Convent, also referred to as the Long Barracks from the Battle of the Alamo, have reported the recovery of a minimum of four individuals. Details about the remains (e.g. their provenience, condition, etc.) have not been released to date. The number of individuals was tabulated from newspaper reports (SAE, 26 April 2020).

San Fernando Cathedral

Three archaeological projects at San Fernando Cathedral recorded human remains. In 1975, archaeological investigations were conducted in advance of the installation of subfloor air-conditioning ducts during renovation of the Cathedral (Fox et al. 1977). Two articulated burials, a child and a juvenile, were recorded under the floor. The child was partially excavated. The juvenile was left in place. Commingled human bone was recovered from 18 archaeological test pit excavations. A laboratory analysis concluded that the bone represented a minimum of 14 individuals, consisting of six adults, two juveniles, and six infants. Of the 14, one was male, three were probable males, and two were probable females. Four of the burials contained traits suggesting Native American biological affinity.

In 1977, CAR archaeologists conducted archaeological investigations at the rear of the cathedral to locate the foundation walls of the original sacristy. Two isolated human bones, a longbone and a skull fragment, were recovered (CAR 1977). Investigations by Meissner (CAR 2001) in advance of a 2001 renovation of the cathedral recovered commingled human remains representing a minimum of nine individuals. The assemblage included seven adults, a juvenile, and an infant. The remains from both investigations were returned to San Fernando for reburial.

Spanish Governor’s Palace

The Spanish Governor’s Palace has been investigated multiple times since an initial structure rehabilitation in 1928. In 1976, one burial with a coffin was recorded during CAR test excavations conducted in advance of the construction of a small park immediately north of the palace (Fox 1977). The burial was encountered under a caliche floor. The remains were complete and were determined to belong to an infant with an age range between birth and six months of age. The presence of brass pins suggests that the individual was buried in a shroud.

Old City Cemetery in Milam Park

From December 1992 through January 1993, Tennis (1995a) conducted monitoring of construction excavations during Phase I renovations of Milam Park. An additional goal of the project was to determine the location of Colonel Benjamin Milam’s grave. A backhoe trench excavated at the park’s center exposed the burial 1.1 m (3.5 ft.) below the surface. The burial was exhumed and transported to the CAR laboratory for analysis. The remains, a Caucasian male, age 40-49, were determined to be Milam based on skeletal indicators, such as height, handedness, and pathologies. The remains were reinterred at the base of the Milam Park monument.

Phase II of the Milam Park renovations exposed a second burial in April 1994 (Tennis 1995b). During the mechanical excavation of an electrical trench on the south side of the park, human bone was observed in the trench wall 0.46 m (18 in.) below the ground surface. CAR archaeologists exhumed the burial and remnants of the associated coffin. The burial and bone screened from the trench backdirt were analyzed at the Smithsonian Institution. The analysis indicated that the remains were a Hispanic/Caucasian male between the ages of 30 and 34 with no pathologies.

Old Catholic Cemetery on the CHoSA Property

In the June 1997, human remains were encountered approximately 0.91 m (3 ft.) below the surface during
utility trench excavations on the CHoSA property. CAR archaeologists were contracted to exhume the burial. A laboratory analysis concluded that the individual was a female in her mid-to-late twenties of probable European descent who, based on the coffin and associated artifacts, was buried between 1840 and 1860. A second burial with coffin, previously disturbed by the installation of a sewer pipe, was discovered in November 1997. Analysis determined that the remains belonged to a male between 24 and 50 years of age of Caucasian and Native American biological affinity (Lyle 1999). The individuals were reinterred on the hospital property.
Chapter 3: Archival and Historical Review
Clinton M. M. McKenzie

This archival and historical review addresses the land-use history of the project area from the Spanish Colonial period to circa 1970 (50 years before the present). The archival review also includes a discussion of the adjacent Milam Park area as both locations served as burial grounds in the nineteenth century, and their histories remain closely connected. Particular effort, however, is focused on the former use of the CHoSA site as a *Campo Santo* and Catholic Cemetery for the San Fernando parish from 1808 to circa 1855. The majority of the chapter explores the use-history of both the CHoSA and Milam Park sites from circa 1853 to the present. The final section presents a discussion on the debates surrounding the specific location of the *Campo Santo* and Old Catholic Cemetery and the disposition of interments in those burial grounds. The chapter then closes with a summary of findings. The review used primary sources such as parochial records, Spanish archival documents, county deed records, municipal archival records, Sanborn maps, private archives, and period historic maps. Secondary sources include an exhaustive literature review and newspaper survey.

Overview of the Project Area

From 1722 to 1730 the project area was considered to be *tierras realengas* (Lands of the King), ostensibly under the jurisdiction of the Presidio de San Antonio de Béxar, located one block to the south and one block to the east, across San Pedro Creek. However, there is no recorded use during that period other than the Camino Real para el Rio Grande that passed west-southwest a few blocks below the project area as shown in Figure 3-1, a close-up of a 1764 map drawn by Luis Antonio Menchaca (McGraw and Hindes 1991:153-154). This road was also referred to as the Upper Presidio Road because it terminated at the Presidio del Rio Grande near the town of Guerrero, Mexico. A Lower Presidio Road (Camino Real Abajo para el Rio Grande) passed south from Plaza de las Islas, or Main Plaza, crossing San Pedro Creek near the Paso de Nogalitos, and then heading southward to rejoin the Upper Presidio Road at the Presidio del Rio Grande. North of the project area was the Camino Real de San Saba. Created around 1757, the road led to the Presidio de San Saba de las...
Amarillas. The Camino Real de San Saba began along the alignment of what is now Camaron Street where it leaves the north side of Plaza de Armas before crossing the San Pedro Creek. The site of the Presidio de San Antonio de Béxar, today’s Plaza de Armas, or Military Plaza, was one block south and three blocks east, across the San Pedro Creek, from the project area.

This early ward of San Antonio began to be settled when the first lands west of the San Pedro Creek were awarded sometime in the 1740s. The first extant recorded deed was to Diego Ramon, a retired Lieutenant from the Presidio de La Bahia del Espiritu Santo (Bexar Land Grants and Sales Documents [BLGS] 546, January 30, 1745). The second and third recorded deeds were held by Sebastian Rincon and Juan Joseph Cantu (BLGS 547 and 115, November 12, 1749). All of these properties were south of the current project area, across the San Pedro Creek from the presidio and bounded by today’s Laredo Street on the west.

The first lots north of Commerce Street, west of Laredo Street, south of Travis Street, and east of what is now Santa Rosa Avenue across from the CHoSA and Milam Park, were awarded sometime in the late eighteenth to early nineteenth century. Their original deeds are missing. These lots correspond with NCB 175, east across from Milam Park, and NCB 176, east across from the CHoSA (Figure 3-2). The CHoSA site occupies all of NCB 329. A portion of NCB 175 was awarded to Bonifacio Hernandez sometime prior to 1805, which was the date of his death, and his second wife Juana Maria Velazquez inherited the property in 1809 (Stewart Title Collection [STC] OM41:V2:7). Another portion of NCB 175 was awarded by the Spanish Government to Francisco Arcos in 1819 (BCDR J1:205). Portions of NCB 176 were awarded by the Spanish Government to Francisco Rodriguez and Ygnacio Flores in 1819 (BCDR H1:16-18; STC OM41:V2:77).

The geographic area in which the project area is located was referred to as El Barrio de Laredito, or the “Little Laredo Neighborhood,” because of the direct connection with the Upper Laredo Road along which the neighborhood was situated (de la Teja 1995:39). Plat and field notes by City Surveyor François Giraud from 1850 and 1851 refer to

![Figure 3-2. Georeferenced Geographic Information Systems (GIS) map of the project area (red) and NCBs 175 and 176 (north is up). Compiled from New City Block Red Tax Maps, July 11, 1968, for NCBs 176, 328, and 329.](image-url)
the area as the “Laredito” (CESB 1 1850, 1851). The neighborhood’s boundaries were the San Pedro Creek on the east, Santa Rosa Avenue on the west, Romana Street on the north at San Pedro Creek, and Nueva Street on the south. The original neighborhood was one to two blocks in width, but it was long and narrow in length. The 1912 Rullman map of San Antonio in 1837 (Figure 3-3) depicts the Laredito neighborhood as a block wide from San Pedro Creek to the Laredo Road on the west (Rullman 1912). A review of land transaction sales records shows that the Laredito neighborhood boundaries expanded westward with the growth of the west side of San Antonio, particularly in the last quarter of the nineteenth century.

The Laredito neighborhood saw two major expansions west of Laredo Street in the nineteenth century. The first expansion occurred in the early 1850s when the City prevailed in the case of Nat Lewis and others v. San Antonio, which affirmed the City’s ownership of all corporate lands within the boundaries of the old Royal Spanish Grant (Corner 1890:37-38). The City pursued legal title to all former public lands in the 1840s to gain control of land speculation, and to fill City coffers, during the Texas Republic period. In 1848 the City sued one of the more notable speculators, Nat Lewis, and the City was affirmed in its rights to these lands by the Supreme Court of Texas in 1851 (Nat Lewis and others vs. City of San Antonio; Hartley 1853:288-322). The City platted the lots of the current project area in 1848 and most of the blocks immediately west of Santa Rosa Avenue between 1849 and 1851. Most of these lots were sold to land speculators and were in private hands by 1853. This included the blocks between Santa Rosa Avenue and North Concho Street and those between North Concho Street and San Saba Street.
Chapter 3: Archival and Historical Review

(east to west) and from Nueva Street on the south to Romana Street on the north. Details regarding specific lots involved in the 1850 expansion are documented in the deeds and titles for these blocks (STC, Oversized Manuscript 41, Lot Book 2:7, 36, 38, 51, 76, 77, 78, 79, 124, 149, 155, 193 and 194). Augustus Koch’s *Bird’s Eye View of the City of San Antonio Bexar County Texas, 1873*, shows the expansion into the next three blocks west of Santa Rosa Avenue just prior to the beginning of the last quarter of the nineteenth century (Figure 3-4).

The blocks west of San Saba Street remained predominantly vacant until the Galveston, Harrisburg and San Antonio railroad reached San Antonio in 1877 followed by the International and Great Northern Railroad in 1881. The residential and commercial boom from increased economic activity resulted in dramatic land use changes to the lands further west of the Laredito neighborhood and laid the foundations of what would come to be known as “Little Mexico” encompassing the near west side of San Antonio (Wright 1916:133). This includes the project area, which straddled the two blocks between the Laredito neighborhood and the growing west side.

The Project Area in the Spanish Colonial Period (1718-1821)

The area west of the Laredito neighborhood essentially remained fallow during the Spanish Colonial period. The lands were not irrigated, and their distance from the Presidio de Bexar left them more exposed to raids by the Apache, which were numerous in the period between 1718 and the 1740s and then again from the 1750s to the end of the eighteenth century (Basterra 1738:1-24; Bolton 1915:203; Castañeda 1936:190; de la Teja 1995:38-39; Dunn 1911:205, 223). These lands west of the Laredito neighborhood were considered tierras realengas as they were west of the common lands assigned to the control of the Villa de San Fernando. All lands in New Spain not otherwise granted to the church, civil institutions, or civilians were the property of the Spanish Crown, and while these lands were unassigned, they effectively acted as ejidos, a public commons used for pasturage, collection of fodder and firewood (Tyler 1989:24-35; United States General Accounting Office 2004:117; Vassberg 1975:631). The project area in the eighteenth century was a part of these lands. As the Villa de San Fernando grew it acquired new propios (corporate) and ejidos lands from

![Figure 3-4. Bird’s Eye View of the City of San Antonio Bexar County Texas, 1873, by Augustus Koch. Laredito neighborhood boundaries in yellow (north is down and slightly to the left, in alignment with the streets).](image-url)
the Crown lands. The former lands set-aside as propios and ejidos were then converted to new use and awarded as town lots while the former Crown lands were then repurposed as either new propios or ejidos for award or for pasturage and/or the collection of firewood and other raw materials (de la Teja 1995:34-35). While there were a number of grants east along the San Pedro Creek and modern-day Laredo Street, the first recorded grant of the project area was in 1807 when a portion of what is now the project area was granted for use as a campo santo (holy field) or cemetery (Haggard, trans. 1941:151-152). This grant corresponds with the southeast corner of the project area and extends into the Houston Street right-of-way (see Figure 3-2).

**Campos Santos and the Importance of Ecclesiastical and Christian Burial**

*Campo Santo*, when written as two independent words, is archaic Spanish for “Holy Field” or “Holy Ground” and refers specifically to consecrated ground in which the Catholic dead were interred. Its archaic English equivalent is “hallowed ground”. Canonically, such burials in consecrated ground are referred to as “ecclesiastical burials” indicating that the person interred was a member of the Catholic faith and merited burial in consecrated ground by the church (Vatican Archives - Canon 1176 §1). Modern Spanish convention merges the former separate words into a single word, camposanto, and expands the meaning beyond a specifically Roman Catholic religious context of sacred ground set-aside for Christian burial to a broader meaning such as the English term “cemetery” or “graveyard” that has no inherent religious connotation. In the present discussion, the older archaic usage and meaning are used rather than the generic use of the term.

For Catholics in San Antonio during the eighteenth and nineteenth century, an ecclesiastical or “Christian” burial was culturally important. The Catholic Church’s practices regarding Catholic burial have changed somewhat since the 1960s, but at their heart, they are focused on having a consecrated physical place (a Catholic cemetery) where the remains of the Catholic faithful are treated with reverence and respect. In the nineteenth century during the period from 1808 to 1855 when the project area was a Catholic campo santo, aside from burials within or adjacent to San Fernando Parish Church or at one of the former Franciscan Missions, there were no other places for proper Catholic Christian burial according to the rites and customs of the Catholic Church.

The primary archival record contains numerous examples of the cultural and religious importance of Christian burial to the San Antonio community. For example, the August 1813 burials of the assassinated Governor Salcedo and his entourage were performed to provide Christian burial to these dead (Almaraz 1971:172). The same Padre Zambrano who recorded the 1813 burials of Salcedo’s party wrote the following letter to Governor Cristobal Dominguez concerning the bodies of rebels killed in Royalist reprisals:

Most Excellent Sir:

For a good while I have been wanting to point out to His Excellency my strong desire to give Christian burial to the corpses which are placed in the plaza. In the first place it is hard for me to understand how Christian burial has been denied a group of men who were put to death for their crimes, while at the same time others, guilty of the same crimes, have been pardoned, denying that same mercy to the dead.

In the second place, it is hard for me to watch the disdain with which the corpses are treated by children, who throw rocks at them.

Thirdly,...of His Excellency, which I hope His Excellency will grant me that favor, God will bring about such a merciful act. May God grant His Excellency a long life.

San Fernando de Béxar
Br. José Darío Zambrano

9 March 1814 [Zambrano 1814]

Padre Zambrano was requesting to give Christian burial to the men who had been executed in August of 1813 by order of General Arredondo after his investment of San Antonio following the victory over the rebel forces at the Battle of Medina. Padre Zambrano’s arguments were that these bodies merited Christian burial because others who had escaped death were subsequently pardoned; that children treated the corpses with disrespect; and that giving Christian burial was a “…mercy to the dead” and that doing so was “…a merciful act” (Zambrano 1814).

Further evidence from the San Fernando registers includes documentation of no less than 25 entries for burials of the bones of individuals recovered from the wilderness with notes they were “killed by Indians” (Leal 1975, 1976). These entries indicate that Christian burial and sepulture exceeded the expediency of ad hoc interment. There are also a handful of cases where burials had been transferred from a closed mission (Leal 1975, 1976).
A further distinction concerning Catholic burial is that only baptized Catholics were eligible for interment in Catholic cemeteries. An 1830 letter from Father Joseph Rosati to James F. Perry documents the Catholic Church’s position on ecclesiastical burial. Father Rosati was replying to Perry concerning the request to bury Moses and Mary Austin, the parents of Stephen F. Austin, in the St. Genevieve Parish cemetery:

Sir, As the Christian burial in our ecclesiastical grave yard is a religious act intimately connected with the sacred discipline of our Church, no one is permitted to receive it, according to the laws of the same Church unless he be a member of it. Consequently it would not be in my power to permit that...if they were not catholic...In the case that...proofs could not be given I think that a decent place for their burial might be found in the protestant burying ground of the same town, adjacent to the Catholic graveyard [Rosati 1830].

The special distinction that only Catholic dead be interred in Catholic dedicated cemeteries is germane to the later discussion of burials made outside of the 1808-1848 Campo Santo of San Fernando. Rosati’s 1830 reference to a co-located Protestant cemetery to St. Genevieve’s is similar to the location of the “public burial ground” that existed adjacent to the walled 1808 Campo Santo and the creation of the 1848-1853 City or Protestant Cemetery at the same time as the expansion of Catholic Cemetery (City Council Journal and Minutes Book [CCJMB] A:135-136). These topics are more thoroughly discussed later in this report.

**San Fernando Parish Burials 1731 to circa 1748**

Following their arrival, the Canary Islanders established their own parish of San Fernando. However, despite the presence of a parish and parish priest, the community had no dedicated space in which to worship or in which to bury their dead. The actual building of the parish church did not begin until 1738, and it was not completed until sometime around 1756. Some historians have previously stated that the parish church and cemetery were consecrated in 1749 (Chabot 1936:76; Parisot and Smith 1897:33). However, in both instances, no specific reference is supplied. In November of 1749, the interior of the chapel of Mission Valero was consecrated in order to bury Antonio Bueno de Rojas, and it is possible that Chabot as well as Parisot and Smith conflated the 1749 Valero consecration for the parish church of San Fernando (Benavides 2003:2; Ivey and McKenzie 2019).

Primary archival documents indicate that there was no cemetery at the San Fernando Church as late as 1756. In that year, a legal proceeding, Contra Travieso, was filed against Vicente Travieso as the factor responsible for the construction of the parish church (Benavides 2003:18; Cardenas 1756). Father Juan Cardenas included in his written statement that a new cemetery had not been prepared for the new church of San Fernando by that date. The stone mason Geronimo de Ybarra stated “that the new church did not have more structure than the main body of the church, two chapels, a sacristy; without either cemetery or residence” (Cardenas 1756:F 5072; Ybarra 1756:5077). As a result, it is currently not possible to state when the San Fernando parish church sub-floor or its walled campo santo on the east were consecrated for use. Only after the consecration of the 1756 church and its walled campo santo on the east would burials have begun at the San Fernando parish church and cemetery.

From 1731 until as late as 1756, Villa de San Fernando residents worshiped, variously, at Missions San Antonio de Valero and Mission San José y San Miguel de Aguayo de Buenavista or in the Presidial Chapel that was part of the northern line of presidio buildings in Plaza de Armas (Benavides 2003:9; Casafuerte 1730; Spell 1962:75). Presidial records indicate that some of the soldiers and military personnel were buried in the sub-floor of the military chapel (Benavides 2003:14). Archival records indicate the only consecrated ground available to the presidio and villa communities between 1718 and 1756 was the Presidial Chapel sub-floor and the churches and campos santos of the Franciscan mission pueblos (Benavides 2003; Ivey and McKenzie 2019). It is possible that Villa de San Fernando residents may have been interred at any of these locations during the period 1731-1756.

**First Campo Santo (Likely after 1756 to November 1, 1808)**

The burial grounds of San Fernando parish, at that time, consisted of the sub-floor of the consecrated interior of the colonial church, a dedicated enclosed campo santo (the first Campo Santo) immediately east of the church fronting onto Plaza de las Islas and along the sides of the church (Benavides 2003:24). Several photographs or engravings document the appearance of this enclosure. A circa 1850 lithograph made from a drawing by artist Hermann Lungkwitz shows the low enclosure wall (Figure 3-5). Figure 3-6 is a photograph of the church from around 1861 taken from the east (facing west) and showing the low wall across the east front and the north side that form the enclosure for the cemetery.

The nave of the colonial church was demolished in the winter of 1867 in preparation for the construction of the current San Fernando Cathedral to serve as a new Catholic diocese with its seat in San Antonio (SAE, 23 December 1867:3). The original
Figure 3-5. Lithograph of “Main Plaza,” ca. 1850 by Rau and Son, from a drawing by Hermann Lungkwitz showing low enclosure wall (UTSA Libraries General Photograph Collection, 073-0094).

Figure 3-6. San Fernando Church, San Antonio, Texas, ca. 1861 (UTSA Libraries General Photograph Collection, 075-0647, Lender Mary Ann Noonan Guerra).
sanctuary and apse of the colonial structure were retained and are still part of the cathedral. A December 23, 1867, article in the *San Antonio Express*, titled “The Commencement of a New Roman Catholic Cathedral – Exhumation of Human Bones” describes the discovery of human remains during preparation of foundation trenches at the site:

During the past week workmen have been busily digging trenches for the foundation of a New Cathedral, to take the place now occupied by the ancient church. In digging the workmen have exhumed large quantities of human bones, the whole yard seeming to have been thickly laid with human bodies. The time when this church yard was used as a burial place, is hardly within the memory of the oldest inhabitants. For a hundred years these bones have slept in quiet beneath all the contentions of human wars and revolutions, and at last are thrown up by a new generation of men, and upon their mold is to rest the foundation of a modern temple of worship.

Their names have been forgotten – even their race, their deeds, their history; the only thing we know is that they belong to the human family [*SAE, 23 December 1867:3*].

The enclosure wall itself was not demolished at the time of the construction of San Fernando Cathedral and is visible in photographs from the early to mid-1870s. The exact date of the removal of the enclosure wall is not known. However, Emily B. Cooley in her paper *A Retrospect of San Antonio*, given on April 21, 1900, at a joint meeting of the Texas Veterans’ Association and the Daughters of the Republic of Texas, referred to “[T]hree sides of the stone wall which enclosed its church square, the first *Campo Santo* of the city, within which slept the dead of the parish, were torn away in the seventies [1870s]. The piece facing west is part of the original wall” (Cooley 1900:54). The western portion referred to by Ms. Cooley is the enclosure that remained around the apse/sanctuary of the original colonial church as shown in the 1893 photograph of the western face of the cathedral, viewed from Plaza de Armas (Figure 3-7).

![Figure 3-7. Apse of San Fernando Cathedral, San Antonio, Texas, ca. 1893. Photograph shows the rear of San Fernando Cathedral, looking east from Plaza de Armas (UTSA Libraries General Photograph Collection, 076-0508, Lender San Antonio Conservation Society.](image-url)
The extant San Fernando Burial Registry begin in 1744. Based on the assumption that all burials documented in the parish records between circa 1756, when it appears that the church and cemetery may have been completed and put to use, and November 1, 1808, when the second Campo Santo was opened, were made on the site of the colonial church (either on the interior or within the enclosure on the east, north, and south), then as many as 2,243 individuals were buried at that location in a 74-year period (Patiño 2010). Excavations within the cathedral in July 1936 uncovered human remains from within the remaining colonial footprint that were, at the time, conjectured to be the remains of the Alamo Heroes – specifically William Travis, Davy Crockett and Jim Bowie (SAE, 30 July 1936). Limited archaeological reconnaissance and testing within the cathedral in 1974-1975 and 1977 encountered additional human remains, which were documented and left in place (Fox et al. 1977; J. Ivey, personal communication).

**The Second Campo Santo**
**(November 1, 1808, to April 8, 1848)**

The transformation of the project area into a cemetery is outlined in correspondence from the fall of 1807 between Antonio Cordero, the interim Military and Political Governor of Texas, with his superior, Nemesio Salcedo, Commandant of the Internal Provinces of New Spain.

Commandant General: In reply and obedience to your superior order dated August 11th in which Your Lordship requests an estimate of the cost of establishing a cemetery or graveyard wherein to bury the dead of the military jurisdiction of this capital, I must first report to Your Lordship that when I arrived here, in September, 1805, the bishop of this diocese had just provided that the parish church should not be used for some time because of its stench. Mass was to be said at its door in order to purify the Mass by freeing it from the pestilent air coming from the corpses that were superficially and carelessly buried in the parish church, and to free it also from the extreme fetidness which brought into the temple a large number of filthy vermin. The bishop also prohibited anyone again to enter the parish church beyond the atrium or the cemetery until a (new) graveyard was constructed, a work which he highly recommended. I, therefore, arranged to have the necessary funds collected for this work, assigning for this purpose a contribution of three reales to each person within this parish.

Inasmuch as the contribution collected since that time was supplied by the settlers as well as by members of the Bexar and Alamo de Parras companies, the graveyard, which is now completed except for the whitewashing and gate, belongs as much to the settlers as to the soldiers stationed in this capital. I have deemed it wise to place this information before Your Lordship in order that, in view thereof, Your Lordship might give me whatever instructions might be deemed advisable for my exact fulfillment.

May Our Lord guard Your Lordship’s life many years. Antonio Cordero, Bexar, September 28, 1807 [Haggard, trans. 1941:151-152].

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Governor of Texas: According to your official letter number 632, dated September 28th, a cemetery is about to be finished in that villa wherein any persons who die from among the settlers and troops are to be buried indiscriminately. Therefore, there is no need for the construction of the one I provided for in my order dated August 11th, for the troops alone. This is in reply to your letter and for your information.

May God guard Your Lordship many years.

Chihuahua, November 3, 1807.

Nemesio Salcedo [Haggard, trans. 1941:178]

Governor Cordero identified in his letter that a cemetery was needed for a new burial ground for military personnel. However, there was no room in the San Fernando parish cemetery because it had exceeded its capacity to the point that decomposition made the church and sanctuary unfit for use.

John Leal noted the first recorded burial in the second Campo Santo (henceforth 1808 Campo Santo) cemetery was on All Souls Day, November 1, 1808, with the interment of Angel Navarro (Leal 1976:1). It is not known why there was a lapse between the time of the completion of the graveyard in late 1807/early 1808 (see correspondence between Antonio Cordero and Nemesio Salcedo) and the first interments 10 to 11 months later. Following the first interment in November of 1808, the burial registers consistently document regular use of the 1808 Campo Santo for interments of the dead of San Fernando parish through 1848.

Despite burials beginning in the 1808 Campo Santo, communications between both ecclesiastical officials and vice regal officials concerning the Campo Santo are listed in
the Bexar Archives for 1809 and 1810, chiefly that the walls remained incomplete (Arocha 1809; Cordero 1808; Salcedo 1810). Manuel Salcedo in correspondence to Nemesio Salcedo in January of 1810 mentioned that gates to secure the burial yard had not been finished “...to prevent people from hiding there at night and against the entrance of animals that could dig up the cadavers they find there” (Salcedo 1810). It is not known, precisely, when the construction of the 1808 Campo Santo was finished, but communications on the subject cease in January of 1810. Despite the cemetery being unfinished in an architectural sense, it is clear that burials began in November of 1808 with the interment of Angel Navarro (Leal 1976:1).

The location of the 1808 Campo Santo was both mentioned and identified on a map during the events leading to the Texas Revolution. During the Mexican Campaign in Texas in early 1836, Colonel Juan Almonte noted in his diary entry for February 23, 1836, that as the army approached San Antonio:

> The enemy, as soon as the march of the division was seen, hoisted the tri-colored flag with two stars, designed to represent Coahuila and Texas.

The President with all his staff advanced to the Campo Santo (the burying ground). The enemy lowered the flag and fled, and possession was taken of Bexar without firing a shot [Asbury 1944:16-17].

The 1808 Campo Santo is shown on the Ygnacio Labastida map of 1836 entitled Plano Ciudad de San Antonio de Béxar y fortificación del Alamo. Labastida was an officer in the Mexican Army, and his map includes the area west of San Pedro Creek and shows the Campo Santo (Labastida 1836). Figure 3-8 is a line drawing copy of the map, showing the enclosure wall surrounding the Campo Santo and a stepped structure in the center.

The original San Fernando Burial Registry has two entries for combatants who died in the Battle of the Alamo or subsequently from wounds. Irineo Guerrero, from San Luis Potosi, Mexico, and José Maria Torres. Both were Mexican soldiers interred on March 6, 1836, with their cause of death listed as “from wounds in the battle of the Alamo” (Leal 1975:70, burial entries 1563a and 1564).

Figure 3-8. Close-up of Ygnacio Labastida’s Plano Ciudad de San Antonio de Béxar y fortificación del Alamo with the Campo Santo with a small stepped structure in the center shown in the lower left corner (north is to the left).
The 1808 *Campo Santo* continued to be used for burials into the late 1840s until it became impossible to inter new burials without disinterring prior burials. The crowded condition of the 1808 *Campo Santo* was described in a diary entry by Texas Militia soldier Harvey A. Adams when he was passing through San Antonio in November of 1842 as a part of the Sommervell Expedition, a failed military raid on Mexico in reprisal for Mexican incursions into Texas earlier that year:

Nov. 1 [1842] ... On our way to camp we visited the grave yard; it contained about an acre of ground enclosed with a wall of stone about 6 feet in height, except the gateway, with a [Key] Stone centrally fixed on the top, with the date of 1808 upon it, which was perhaps the time of its enclosure. In the center of this enclosure there is a pile of stones rudely thrown together, with a cross standing in its center. Upon this pile of stones was a large collection of skulls. Also, human skulls were scattered promiscuously over the yard with various other bones, sticking out of the earth, which brought to my mind the 32nd verse of the 7th chapter of Jeremiah, the prophet, ‘That the valley of the son of Hinnom shall hide but half their dead; therefore behold the days shall come saith the Lord, that it shall no more be called Jophet, nor the valley of the son of Hinnom, but the valley of Slaughter, for they shall bury in Jophet until there be no place’. H. A. Adams, November 1, 1842 [Hendricks 1919].

The 1842 account by Adams provides a vivid description of the conditions that led to the expansion of the Catholic Cemetery in 1848. He describes the *Campo Santo* correctly, as a walled enclosure, and states that the keystone over the entry is dated 1808, the year the *Campo Santo* was opened. His account makes no mention of specific plots or tombstones. He speaks of what appear to be crowded conditions for interments and of a pile of stones with a cross. The presence of a large central cross in the *Campo Santo* is consistent with the Mexican Spanish Colonial practice of utilizing a large ornate cross, often referred to as an Atrial Cross, for marking a cemetery. Historian Miriam Melton-Villanueva documents the use of the term Calvario to indicate a central cross in a cemetery as late as the early nineteenth century, as “the Calvary...in the churchyard used as a reference point for burials” (Melton-Villanueva 2012:170, n. 54). It is uncertain if the “…pile of stone rudely thrown together, with a cross standing in its center…” mentioned by H.A. Adams in his diary entry is referential to the stepped structure shown on the 1836 Labastida map (see Figure 3-8). Further, it is only conjecture that the cross mentioned by Adams was used as a reference point as described by Melton-Villanueva.

The San Fernando Burial Registers document 1,827 burials between November 1, 1808, and April 8, 1848 (Leal 1975). While the parish register itself does not regularly identify the location of any given burial, other documents from the period provide a handful of burial locations. The bodies of a number of prominent officials were buried within the parish church on August 28, 1813, including Governor Manuel Salcedo, Colonel Simon de Herrera, and 12 others who were murdered on April 3, 1813, after surrendering to the rebels on the preceding day (Castañeda 1950:97-99). The bodies were collected following Arredondo’s victory at the Battle of Medina and buried within the church (Almaraz 1971:172; Castañeda 1950:97-99; Rodriguez 1913:59). Additional burials were made within the church beginning in 1820 and are documented in the “calendar” of Governor Antonio Martínez’s Letters and Correspondence:

No. 883 Bexar, July 2, 1820 Stating that he has not found in the archives the royal order relative to ecclesiastical burials, that...His Majesty has prohibited the burial of corpses in the churches, and that...was observed until the parish priest [José Refugio de la Garza] arrived and began to have the burials in the church instead of the cemetery,...that when he went to the parish priest’s house and asked him politely to observe the royal orders, the said priest answered that he would bring the corpse to the door of the church and then allow the relatives to carry it to the Campo Santo although they had paid him already for the interment, but that when he again gave burial in the church, he [the governor] could do no less than consider the act as contempt for his authority and a violation of the royal orders of His Majesty [Taylor 1957:299-300].

Father de la Garza was born and raised in San Fernando de Béxar. It is not known why or under what circumstances he chose to return to burials within the parish church, and the number of burials he made within the church during his residency from 1820 to 1840 is unknown. However, Father de la Garza was not unique in allowing burials within or immediately adjacent to the church, as the practice of doing so was previously the norm throughout the Spanish Empire, both in Spain as well as in its New World possessions (Chaparro and Achim 2011:9; Dexeus 2015:90).

The end of the practice of burials inside or around churches was brought about as a result of a 1780 epidemic attributed to the stink emanating from corpses in the Basque town of Pasajes de San Juan (Dexeus 2015:89). This epidemic led ultimately to the *cedula real* (royal decree) of 1784 prohibiting burials within churches (Archivo Histórico
Nacional de España 1977:520). However, the imposition of the decree was delayed until the first part of the nineteenth century for several reasons, including economic hardships to acquiring land to meet the cemetery reforms and parochial administration of the same, but chiefly the delay was the result of the resistance of priests and parishioners to such a fundamental change in burial practice (Dexeus 2015:90; Santoja 1999:33). Resistance to these changes is well documented in Spain, so it is not surprising that Father de la Garza, his predecessor in office Padre Dario Zambrano, and their parishioners in the frontier community of San Fernando also resisted the change. As Ana Dexeus noted in her 2015 monograph:

Eighteenth-century society was a sacralized one, in which death was present at all times. Because life was uncertain and its passing was fraught with dangers of all kinds, Christians were always preparing for the afterlife, which would be eternal…This explains the preference for burial in churches, where daily communion was celebrated and…prayers for the souls in purgatory were one of the most popular devotions [Dexeus 2015:90].

Another reason why burial practices were slow to change in Spain and in San Antonio during the same period is related to social class distinctions. The burial records left by Fathers Zambrano and de la Garza and other primary records, such as Governor Martínez’ Letters and Correspondence, show that prominent citizens of the Villa de San Fernando, as well as Spanish dignitaries, were buried in the church during the early period of the 1808 Campo Santo’s use. Prominent officials known to be buried in the church include Governor Nemesio Salcedo, Colonel Simon de Herrera, and 12 others who were assassinated on April 3, 1813, during the failed Gutierrez-Magee uprising. These fourteen men were buried in “…the first crypt with watch and mass and nine stations of the catafalque” (Zambrano 1812). Church patron Eugenio Navarro, brother of José Navarro, was also buried in the church (PeopleLegacy.com 2019). Church burials were a means of marking social class because “…they were able to distinguish themselves from the less well off, who were buried without distinction. In the churches, they acquired a relevance that they would never have had in the cemetery” (Dexeus 2015:91). Father de la Garza’s continued use of the sub-floor of the parish church for burials should be viewed in the context of the times and as a continuation of both long held practice and social norms rather than as wanton rebellion.

Father de la Garza served from 1820 until his removal from priestly office in 1840 by Fathers Odin and Calvo under sanction from the Bishop of New Orleans and concurrence of the Vatican (Timon 1840). Father de la Garza and his assistant, Father Antonio Diaz de León, were both charged with dereliction of duties, including failure to baptize, perform marriages, or celebrate the mass and for living publicly in concubinage (Castañeda 1958:25-26; Dikemper 1983:29-30; Odin 1840). A review of parish records shows that there are no marriage or baptismal records from 1835 to 1840, and the records only start again with entries by Fathers Odin and Calvo following the removal of de la Garza and de León. Burial records from Garza’s incumbency consistently have notations of fees charged regardless of whether they were buried in the church or in the 1808 Campo Santo. The higher fees charged most likely indicate burial within the church and also act as a possible indictor of social class distinctions.

Notwithstanding the unknown number of burials made within the Church of San Fernando during this period, the majority were interred within the walls of the 1808 Campo Santo. Given the stated size of the 1808 Campo Santo (43.0 m by 43.8 m; 141 ft. by 143 ft. 9 in.) the total area for burials is 1883.0 square meters (20,268.75 square feet). Dividing the square footage by the number of listed interments (1,842) gives 1.0 square meters (0.6 m by 1.7 m; 11.00 square feet (2 ft. by 5 ft. 6 in.) of space for each burial making clear the near impossibility of not encountering a prior burial when making a new interment.

There are other factors that help explain how so many graves occupied such a limited space. The practice of burial did not generally include grave markers, and as Adams’s diary of November 1842 makes clear, the only monument he noted was an atrial cross (Adams 1842). From archaeological investigations at other Spanish period burial sites in San Antonio and across Texas (including Missions San Antonio de Valero, San José y San Miguel de Aguayo de Buenavista, Nuestra Señora de la Purísima Concepción de Acuña, San Juan Capistrano and Nuestra Señora del Refugio), it is normal to encounter burials closely packed and intruded in and through one another, with some burials at varying depths, so multiple interments occupied the same vertical and/or horizontal space over time (Fox 1970; Meissner 1996:36-37; Nichols et al. 2014:92-94; Rawn 1977:146; Scheutz 1968:213; Tennis 2002:156). This is also true of archaeologically investigated cemeteries at Spanish sites in California, Arizona, New Mexico, Georgia, and Florida (Brew 1994; Carrico 2019; Costello and Hornbeck 1992; Deetz 1963; Evans 1989; Hester 1992; Humphrey 1965; Koch 1977, 1983; Larsen 1993; McReynolds et al. 1981; Thomas 1993). These factors explain how so many burials took place within the smaller 1808 Campo Santo.
The Expansion of the *Campo Santo* and Creation of the City Cemetery (1848)

The 1808 *Campo Santo* continued to serve the San Fernando parish and Military garrison as a burial ground through the end of the Spanish Colonial period (1808-1821), the Mexican period (1822-1835) and through the Texas Republic (1836-1846). It was during the second year of Texas Statehood, a little more than five years after Adams’ description of the 1808 *Campo Santo*, that Eudaldus Estany, C.M., Parish Priest of San Fernando, submitted a petition to the City Board of Aldermen to try and remedy the situation:

January 11, 1848
To the Hon. Mayor and Aldermen of the City of Bexar

The undersigned Parish Priest in charge of the Catholic Congregation in San Antonio submits to the Hon. Mayor and Aldermen of this City that the Grave Yard now in use on account of its small size and the length of time it has been a place of interment has been filled to such a point that it is sometimes impossible to dig a new grave without disinterring some of the bones formerly buried. He would therefore petition your Hon[orable] Body that it be pleased to sell him a sufficient quantity of the vacant lands lying to the West & North of the present GraveYard [sic] to make with the said an area of 4 acres, in case it would not suit to dispose of the ground above referred to, the same amount on the West side of the San Pedro Creek anywhere sufficiently near the City would answer equally - with much respect.

Your Humble Servant, Signed E. Estany, C.M.
San Anto. JanY 7 1848. [Estany, Petition; CCJMB A:133].

The Council held the matter over until their March 8, 1848, meeting at which time a committee was appointed “…to examine the Lands adjacent to the present burial ground with instructions to report by the next meeting of this Board” (CCJMB A:134). The Committee consisted of three Alderman (Bryan Callaghan, John S. Smith, and José A. Urrutia) as well as Mayor Charles F. King and the City Surveyor, François Giraud, who was appointed the first City Surveyor on the same day (CCJMB A:134, March 8, 1848).

The Committee on Burial Grounds met on-site during the period leading up to the April 3, 1848, Council meeting. The City Surveyor, François Giraud, completed a survey of the 1808 *Campo Santo* and the proposed expanded 1848 Catholic Cemetery during the same period (City Engineer Survey Book [CESB] 1:10-11, March 22, 1848). This survey included a proposed Public Cemetery of the same 4-acre size as the expanded Catholic Cemetery and 1808 *Campo Santo*, abutting them to the south. The results of the committee and survey were recorded as the “Action of Board of Alderman Adopting Survey, Setting Aside Lands for new Catholic and City Cemeteries, and government of the same”:

April 3, 1848

…Your committee to whom was referred the petition of the Rev. Mr. Calvo C. M. or Parish Priest of San Antonio praying for the Privilege of purchasing from the Corporation a sufficient quantity of Land to Lay out a new, or extend the old Campo Santo or Catholic Burial ground… find upon examination the statements made by the Rev. Mr. Estany are correct, - that it is impossible to open a new grave, without disinterring the remains of those previously interred. Your committee therefore, in Conjunction with Mr. Giraud, the City Surveyor have proposed to examine the land adjacent to the present “Campo Santo” and also that land in the vicinity of the ground that is now used as a public burial ground, and finding it to be property of the corporation – do recommend that the present Campo Santo, or Catholic Burial ground be enlarged as per plat of the City Surveyor which plat accompanies this report, and that the land so laid-off & bounded as per plat, they your committee would respectfully recommend should be sold or donated (as the honorable Council may determine) unto the Catholics, or their Father, and to be by them reserved, set apart and used as a Campo Santo, or Catholic burial ground forever. – And your committee would further respectfully represent, that they have designated and defined the lines & corners of the present Public Burial Ground, as per plat of the City Surveyor accompanying this report, which they beg may be considered as part of this report – Both Plats inclusive making a square of ground, containing eight acres (including the old Burial grounds) or two hundred varas on each line, the dividing line running through the centre [sic] from East to West. And your committee have also caused a Street to be laid off on each of the sides of twelve varas in width – And your committee would recommend to your honorable Body, that the ground contained in the Plat designated and marked “Public Burial Ground” be set apart...
and appropriated for that express purpose forever and that a decree shall issue, declaring said ground is appropriated and set apart for a Public Burial [sic] ground Forever – and also that an ordinance may be passed naming the four streets and declaring them open for the use of the Public.

And whereas a number of interments have been made in the ground now included in the Plat designated “Campo Santo or Catholic Burial [sic] ground” and the impossibility of enlarging the Campo Santo without including that portion of graves made outside of the west-wall. Therefore your committee would recommend that all graves now included within the said lines, shall be respected, and remain unmolested and unmolested forever…and that any person, under the direction and authority of the Mayor, shall have the right and privilege [sic] to erect or build any monument, wall, fence, or enclosure around or about any or all of the above mentioned graves and such other conditions as your Hon. Body may deem fit and proper for the protection of the same...C. F. King – Chairman

Which report being duly considered was received and adopted [CCJMB A:135-136].

Two days later, the City Council affirmed the adoption of the report and its recommendations by passing a decree and resolution affirming the same (CCJMB A:136-137). The April 3rd report and April 5th resolution adopted by the City Council verified that it was not possible to open new graves in the 1808 Campo Santo without encountering previous interments. The report described crowded burial conditions similar to those of the First Campo Santo in the enclosed eastern yard of the colonial church and the burials within the nave reported in the San Antonio Express News article of December 23, 1867. The April 3rd Committee Report mentioned that “...a number of interments have been made in the ground now included in the Plat designated ‘Campo Santo or Catholic Burrial [sic] ground’ and the impossibility of enlarging the Campo Santo without including that portion of graves made outside of the west-wall” (CCJMB A:135-136). The April 5th resolution provided additional specifics about the previous interments, stating “...so much of said Ground as has been previously occupied and used as graves (say some forty feet more or less outside of the west wall of the Old Campo Santo) shall not be used for the opening of new graves but shall remain unmolested and inviolate forever...” (CCJMB A:136).

The Giraud survey plat adopted by the City Council (Figure 3-9) expanded the Catholic Cemetery to a total of four acres (together with the 1808 Campo Santo) and created the equally sized four-acre City Cemetery to the south. The respective size of the three cemeteries (the 1808 Campo Santo is included in the 4-acre 1848 Catholic Cemetery parcel and accounts for two cemeteries and the City Cemetery as the third) was 105 varas by 210 varas (88.9 m by 177.8 m; 291 ft. 8 in. by 583 ft. 4 in.), encompassing four acres of property each, for a total of eight acres. Giraud’s survey included the alignment of Laredo Street and West Commerce (formerly Presidio Street) as well as the location of San Pedro Creek and other landmarks. The survey and notes also document the original stone-walled campo santo in the south east corner of the Catholic Cemetery, and the size matches that of the cemetery ordered constructed in 1807 (see Appendix A for a copy of the original survey and plat).

The survey also created four 12 vara (10.1 m; 33 ft. 3 in.) wide streets around the perimeter of the two parcels. These four streets correspond with modern day Santa Rosa Avenue on the east (formerly East Street), San Saba Street on the west (formerly West Street), Zavalla Street on the north (formerly North Street, but now covered by an expansion of the hospital complex), and Commerce Street on the south (formerly South Street, which, along with Presidio Street, were widened into what is now West Commerce Street and helps to explain why Commerce Street makes a jag to the north as it crosses Santa Rosa Avenue). West Houston Street was not part of the original 1848 Giraud plat. Only in the late 1880s did the City plat West Houston Street that bisects the three former cemeteries, with half of the street covering the northern 4.9 m (16 ft. 10 in.) of the City Cemetery and the other half the southern 4.9 m (16 ft. 10 in.) of the 1808 Campo Santo and expanded 1848 Catholic Cemetery. The former 1808 Campo Santo and the 1848 Catholic Cemetery lie entirely beneath the project area and the northern half of West Houston Street between Santa Rosa Avenue and San Saba Street. Figure 3-10 is a georeferenced GIS map incorporating the original 1848 plat projected onto a modern satellite aerial of the same geographic boundaries.

Unlike the nearly 2,500 burials recorded in the San Fernando Burial Registry from 1808 to 1855 that document who was buried in the 1808 Campo Santo and 1848 Catholic Cemetery, there are currently only about 10 individuals who can specifically be tied to either pre-existing burials outside the Campo Santo or who were buried within the 1848 City Cemetery. In addition to the April 3rd and April 5th 1848 references to pre-existing, non-Catholic burials in the City Council minutes, there are two accounts that provide evidence of the burial of individuals “outside of the Campo Santo,” one from 1838, as well as the reburial of the remains of Colonel Benjamin Milam in December of 1848 after the opening of the City Cemetery. An article published in 1880 utilized the 1838 diary of a man who was living in San Antonio during
Figure 3-9. François Giraud Survey of the Catholic Cemetery and City Cemetery, March 22, 1848 (north is up; CESB 1:10).

Figure 3-10. Georeferenced map of the 1848 Giraud cemeteries plat with modern Esri topographic map.
that year. Excerpted from that diary is an account of a violent encounter with Comanche Indians at the Leon Creek crossing of the Presidio Road, then some seven miles from town, on October 19, 1838. This same encounter is also reported in Mary Maverick’s memoirs, albeit in 1921. The encounter is described in some detail in the diary, specifically mentioning 10 dead Americans and at least two dead Mexican-Texans. The account closes with the following information for the dates of October 20th and 21st:

The next day (Sunday the 20th) a company of Mexicans… and Americans… went out to recover the other bodies… the day was spent preparing for the funeral… October 21… In the evening we buried ten Americans outside the Campo Santo. Judge James W. Robinson delivered a eulogy on the occasion, all in the cold drizzling rain. Great gloom prevailed for several days [The Galveston Daily News (GDN), 22 February 1880:4].

The newspaper article also provides the names, or partial identities, of eight of the 10 Americans killed, as well as the name of an American land surveyor killed in August of 1838. The October 19-20 deaths included Mr. Jones of Bastrop, Captain Cage, Mr. Lee, Robert Patton, Mr. O’Boyle, an individual referred to only as “the young Doctor from Mississippi,” Judge Hood, and Mr. Bailey. The two other Americans killed are not named in the article nor are the names of the two Mexican-Texans killed. The name of the surveyor killed in August of 1838 is given as Mr. Cammill. The article describes the burial location as simply “outside the Campo Santo” giving no other details (GDN, 22 February 1880:4). The article lacks many particulars, but it does provide evidence of as many as 11 burials in 1838 alone (assuming the Mr. Cammill, the surveyor was also buried near the Campo Santo). Mary Maverick’s recollection of the same event estimates the year at 1839 or 1840, rather than 1838, and her count of the dead Americans is given as nine rather than 10, however, she does give a fuller count of the dead Mexican-Texans at nine and states that “…the nine Americans were buried in one large grave… outside of the Catholic burying ground, and very near the S. W. corner. The nine Mexicans were buried inside the Catholic cemetery” (Maverick 1921:30). As the 1838 diary is a contemporaneous firsthand account it is most probable that the number of dead Americans was in fact ten, however, Maverick’s account generally agrees with the unnamed diarist’s, as well as providing additional information on the number of Mexican-Texans killed and the location of both mass graves.

It is possible that other Protestant, or non-Catholic, burials had taken place prior to the August and October of 1838 interments, and it is probable that additional burials took place after that date. The April 3, 1848, City Council minutes do specify that the burials outside the 1848 Campo Santo are within the new extended Catholic Cemetery and the April 5, 1848 minutes give an area 12.2 m (40 ft.) in depth along the west wall (43.8 m; 143.75 ft.) that made provision for the protection of pre-existing graves (an area of some 534.2 square meters; 5,750 square feet) (CCJMB A:135-136). The locations of the 1838 burials are not provided beyond the notation “outside the Campo Santo,” but it is likely that the 10 Americans listed are among those buried in that area (GDN, 22 February 1880:4).

Colonel Benjamin Milam is the only person who can be clearly associated with burial in the 1848-1853 City Cemetery. Milam is considered a hero of the Texas Revolution, albeit at the time of his death during the Siege of Bexar the “revolution” was still an action to restore the Mexican Constitution of 1824 and agitation for the creation of Texas as a separate State from Coahuila (Barr 1990:56, 64; Curilla 2020:167). Milam was purportedly killed by a Mexican sniper as he stepped outside the Veramendi Palace on the east side of Soledad Street (Barr 1990:50). He was given an impromptu burial in the courtyard of the Veramendi home that same day, December 7, 1835. The circumstances under which Milam was reinterred at the 1848 City Cemetery ultimately gave rise to the name Milam Square or Milam Park (1884). Following the official dedication of the City Cemetery in April of 1848, a “committee of arrangements” was appointed by the citizens of Bexar County to relocate Milam’s remains to the City Cemetery (Western Texan [WT], 17 November 1848:2). Milam was a member of the Freemasons at the time of his death in 1835, and three of the five-member committee on arrangements were members of Alamo Lodge. Minutes of the Alamo Lodge document their participation in relocating his remains from the Veramendi Palace Courtyard to the City Cemetery on the morning of December 7, 1848, with the minutes of that meeting noting that “…the Lodge proceeded to inter the remains of Bro. Col. B.R. Milam with the appropriate honours [sic] at the City Cemetery” (Alamo Lodge Minute Book One 1848:96-97). No marker is mentioned as being placed on Milam’s grave at the time of his interment on December 7, 1848. The circumstances of the City Cemetery being renamed Milam Square are discussed more fully in later sections of this current chapter.

The new expanded four-acre Catholic Cemetery as well as the four-acre City Cemetery saw use immediately with burials noted in the San Fernando Burial Registry (Leal 1975). Emmanuel Henri-Dieudonné Domenech was a young French postulant for the Catholic priesthood who arrived in San Antonio around the time that the 1848 Catholic Cemetery was opened from mid-to-late July until mid-September 1848
Domenech's account indicates that burials of the poor continued to take place without coffins in the 1848 Catholic Cemetery as he makes a clear distinction that it was the “poor who were conveyed to the cemetery” using his sofa as an impromptu coffin or bier. More affluent members would presumably have afforded a coffin. Excavations associated with the current project have substantiated the presence of both clothed and/or shroud burials and wood fragment and/or coffin hardware (Munoz 2020).

Despite the creation of the City Cemetery and Catholic Cemetery in 1848, both ceased to take interments between 1853 and 1855. The City dedicated the first lands that became the Eastside Cemetery Complex in 1851 and sold plots beginning in late April of 1853 (CCJMB B:203-04). The Catholic Church opened San Fernando Cemetery Number 1 on the west side in 1855-1856 (BCDR G2:359-360). The specific reasons for closing the two 1848 cemeteries is not clear in the archival record. One potential reason for closing the two 1848 cemeteries is not specifically mentioned in the account, but it suggests that some of the cholera victims may have been interred within the old walled 1808 Campo Santo while others were buried in the expanded 1848 Catholic Cemetery area.

Additional particulars of the epidemic are provided by the same Postulant Domenech who had recounted being housed in the garret of the priest’s house in 1848. He was ordained in the same Postulant Domenech who had recounted being housed in the garret of the building. Domenech recounts that:

(July-September 1848) There being no room for me, I was lodged in the garret which was divided into two compartments, of which one contained provisions...which were put there to dry... The other part, which served me as a bedroom, was very small... My sofa was a public coffin, in which the mortal remains of the poor were conveyed to the cemetery; after consigning them to the grave, the coffin returned once more to the garret, ready to perform the same duty again, as often as its services were required [Domenech 1858:38-39].

The epidemic persisted throughout April with high mortality. In early May of 1849, an article in The Western Texan documented the numbers of people who died from cholera:

Thus far we have failed to obtain the names of the Mexican population that have died. Up to Tuesday last [April 24] ...160 had been buried within the walls of the Catholic burying ground. We notice that many have been buried outside. It is our impression that not less than 250 have fallen by the epidemic during the last four weeks [WT, 3 May 1849:2].

The Western Texan report on interments at the “Catholic burying ground” makes a distinction that “160 had been buried within the walls” and an unmentioned number were “buried outside” (WT, 3 May 1849:2). The cause for the distinction is not mentioned in the account, but it suggests that some of the cholera victims may have been interred within the old walled 1808 Campo Santo while others were buried in the expanded 1848 Catholic Cemetery area.

San Antonio, which a few days before was so gay, so crowded with people, and so full of life, was now silent as the grave. The streets were deserted, and the church bells no longer tolled the ordinary; had they done so, the tolling would have been continuous night and day. The parish priest could find no time even to say mass. One third of the population had died, and were camped in the woods, along rivers and watercourses. Another portion shut themselves up in their cabins, whence arose cries, and wailings, and supplications to God for mercy; while a third part were in the throes and agonies of death. We met no one in the streets, save those who were...
carrying off the dead. Coffins were scarce, and the dead were in many instances strapped to dried ox hides, and thus dragged along, all livid and purple, to their graves [Domenech 1858:96].

Domenech’s account of the cholera contains much of the same commentary as Mary Maverick’s personal account. This included the flight of much of the population to the countryside, the terrible toll of the dead, and the efforts of the priests in supplying pastoral care to the dying and the dead. By early June of 1849, the cholera epidemic was nearly over when the following estimate was published:

The cholera, we learn, has nearly or quite disappeared from our sister city of San Antonio. Its ravage there, considering the amount of population, are almost unexampled upon this continent. It is stated by those who took the trouble to ascertain the number of interments during the prevalence of the pestilence, in the cemeteries and other places, that not less than seven hundred had fallen victims! This must have been about one-third of the whole number who remained in the city and were exposed to its attack [The Texas Democrat (TD), 2 June 1849:2].

The burial records for San Fernando show a distinct spike in 1849, but total burials for the year are given as 206 (Leal 1975). By 1849, the cause of death ceased to be listed in the burial register, but during the period of the epidemic from April 2 to June 8 of 1849, a total of 112 names are listed with the presumption that the majority were cholera deaths. Even if the total count for the year is assumed to be correct at 206, this still documents that over 50 percent of all deaths recorded occurred in a space of slightly more than two months (112 deaths out of 206 reported for 1849). The cause of the discrepancy between reported Catholic deaths in the newspaper and recorded deaths in the burial register is not known and subject to speculation, e.g., names may not have been entered in the records because of how great the volume was or the newspaper total included deaths of individuals who were not members of the parish.

Regardless of the actual count, the epidemic documents that San Antonio’s population was growing throughout the 1840s. However, precise counts are lacking as no census was performed while Texas was a Republic. Following accession to the United States, San Antonio doubled in size between 1850 and 1860 rising from a United States census count of 3,488 in 1850 to nearly 8,000 by 1860 (Federal Census for Bexar County 1850, 1860). The growth in population also resulted in the need to expand burial grounds in 1848 and shortly thereafter in the early 1850s with the development of the Eastside cemeteries complex as well as San Fernando Cemetery Number 1 the west side.

### New Cemeteries for the City and the Catholic Church

On October 2, 1850, only a year and a half after the City dedicated the 1848 City Cemetery, which is now Milam Park, Alderman Onesimus Evans proposed a committee be appointed to “examine the ground owned by the city near the Powder House, with a view to lay out a Public Cemetery” (CCJMB B:111). The selected parcel was part of the original “Town Tract” granted to the Villa de San Fernando in the eighteenth century and affirmed as City property in the Nat Lewis and others vs. San Antonio case in 1851 (Hartley 1853:288-322). The site was on top of the low hills directly east of town, unsuitable for farming, and accessible by a short carriage ride (Pfeiffer 2000).

On October 16, 1850, Alderman Evans reported:

…that on examination of ground near the Powder House, by a majority of [the] committee, they [would] recommend that not less than twenty (20) acres be laid out on the left hand side of the road leading to the Powder House, to extend from the road to the brow of the hill...[CCJMB A:135-136].

The recommendation was not acted upon at that time, and period newspaper articles document that the 1848 City Cemetery suffered from crowded conditions and lack of maintenance. A January 1851 article from the San Antonio Ledger makes this clear:

Strolling around the city, chance directed our steps to the public Burying Ground, which we were both surprised and pained to find in a neglected and unprotected condition, with human bones scattered in all directions...Surely measures will be taken to improve the deplorable condition of our Grave-yard, and show that we have not lost all respect for those who have been cut down by the relentless monster, Death [San Antonio Ledger, 16 January 1851:3].
It was not until May of 1853 that the City Council directed the City Surveyor “to survey 20 acres of land...northwest of the Powder House...as a city cemetery” (CCJMB B:203-204). This 20-acre parcel formed the nucleus of the City Cemetery complex on East Commerce Street (Pfeiffer 2000). The Council subsequently directed on May 30th that the “old Catholic cemetery” be leveled and cleaned up within a reasonable time and that one-half of the new Powder House cemetery be offered to the Catholic Bishop (CCJMB B:217). The use of the term “old Catholic cemetery” may be a distinction for the 1808 Campo Santo rather than for both the 1808 Campo Santo and the 1848 Catholic Cemetery. Unfortunately, it is ambiguous in the City Council records.

There are no archival records documenting if Rt. Rev. Bishop Odin was approached about property in the eastside cemeteries, or if he had declined the offer from the city. However, during this same period Rt. Rev. Bishop Odin purchased the northern half of Town Tract Block 202 that became San Fernando Cemetery/Cementerio de San Fernando in May of 1855 (BCDR G2:359-360). The May 26, 1855, article “El Nuevo Cementerio Catolico” in the El Bejareño reported on the efforts immediately undertaken upon the new cemetery:

The New Catholic Cemetery – The Parish Priest Dubuis has informed us that in compliance with the ordinance that affected the present, a piece of land has been purchased that is a mile from the City, and is between the Castroville Road and Mrs. Dwyer’s ranch. We are authorized to announce that he is trying to build a wall around the new cemetery and a chapel in the middle; with this objective, a subscription will be opened among the Catholic residents of the City and its surroundings. We do not doubt that each one will contribute according to their resources to this pious work, whether with money, personal work, or materials [El Bejareño, 26 May 1855:2].

In addition to the creation of San Fernando Cemetery Number 1 in 1855, there were four Catholic cemeteries located in the Eastside Cemetery complex: St. Mary’s, St. Joseph’s, St. Michael’s, and St. Peter Clavier’s (Pfeiffer 2000; Wangler, ed. 1974:46).

Like the City Cemeteries on the east side, the Catholic Cemetery on the west side was outside the city limits at the time of its purchase. Figure 3-11 is an 1883 map showing the original San Fernando Cemetery in the northwest quadrant of Town Tract Block 202, bounded by Vera Cruz Street on the north, vacant property on the south, South Colorado Street on the west, and South San Marcos Street on the east. San Fernando Cemetery was only later referred to as “Number 1” after it became full following its further expansion, with the remaining portion of Block 202 obtained by Odin’s successor, Rt. Rev. Bishop Dubuis, in June of 1869 (BCDR U2:549-550). Rt. Rev. Bishop A. J. Drossaerts purchased property for a new cemetery in 1919 at the intersection of Cupples Road and Castroville Road, some two and a half miles due west of San Fernando Cemetery Number 1 (BCDR 562:8-9). San Fernando Cemetery Number 2 opened at this location in 1922 (Wangler, ed. 1974:46).

The archival documents show that the City began selling cemetery plots in the eastside complex in May of 1853, which was the same time that the City ordered the clearing of the “old Catholic cemetery” (CCJMB B:217, May 10, 1853). This gives a reasonable approximation of the date that the 1848 City Cemetery ceased interments at the Milam Square location and began interments on the eastside. No documentation was recovered during the current project regarding the movement of any of the interments at Milam Square to the new City Cemetery on the east side.

It remains unclear why the City had jurisdiction over the clearing of the “old Catholic cemetery” in May of 1853 as well as what they meant by the term “old Catholic Cemetery” (CCJMB B:217). As 1853 was only five years after the “Catholic Cemetery” had been platted, it may be that the term applied only to the 1808 Campo Santo portion. Further, the 1848 Catholic Cemetery continued to be used most likely through at least the early summer of 1855. The precise end date for interments in the Old Catholic Cemetery was certainly after the May 1855 purchase of San Fernando Cemetery Number 1 by Rt. Rev. Bishop Odin (BCDR G2:359-360). There is an account of two burials made sometime in 1854. A newspaper account written in 1878 by a retired reporter gave an account of two judicial hangings stating of the condemned men, “They were hung sometime in 1854...on a slight elevation on the eastern slope of the San Pedro, convenient to the old catholic graveyard” (GDN,18 December 1878:3). However, this report uses the May 1855 purchase of San Fernando Cemetery Number 1 as the projected termination date for burials. Currently available archival documents do not provide the answer to the question of the exact end date of interments at the 1848 Catholic Cemetery nor the date of the first interments at San Fernando Number 1. It could have been May of 1855, but it could also have occurred in as late as 1856 or 1857.

A final consideration relative to the increased use of the cemeteries is that San Antonio’s population was growing throughout the 1840s, and it continued to grow as the number of people living in San Antonio doubled in size between 1850 and 1860 (Federal Census for Bexar County 1853, 1864).
The growth in population resulted in the creation in 1848 of the first municipal cemetery and expansion of the Catholic Cemetery. These cemeteries were both closed by 1855. The number of interments at the City Cemetery during this period are unknown, but the number of interments at the Catholic Cemetery between May of 1848 and June of 1855 total 686 (and that number is likely an undercount that misses many of the cholera deaths of 1849 that went unrecorded). The development of the municipal Eastside cemeteries complex in 1853 and San Fernando Cemetery Number 1 the west side in 1855 created new dedicated burial grounds for the burgeoning City away from the urban center.

**The Project Area from 1855 to 1874**

The City’s order to level the “old Catholic Cemetery” in 1853 implies that some portion of the site was no longer in use. Sometime after 1855, the four-acre 1848 Catholic Cemetery and 1808 *Campo Santo* site converted to residential and commercial uses. Two documents verify the use of the Catholic Cemetery as a small neighborhood. The first is a March 11, 1873, agreement in Spanish between Claude M. Dubuis, Bishop of Galveston, and 32 signatories then living on the former Catholic Cemetery grounds (BCDR W2:423-424). At the time of the signing of the agreement, Rt. Rev.
Bishop Dubuis’s Diocese included San Antonio, which did not become its own separate diocese until December 27, 1874, when Anthony Dominic Ambrose Pellicer was installed as the First Bishop of San Antonio (SAE, 29 December 1874:3). The agreement identified the property in question as being:

…the land that since 1848 or 1849 was ceded by the City of San Antonio to the Catholic Church to serve as a campo santo and includes the old campo Santo as indicated by a plat here attached…and on this land we have constructed our respective jacales even though the property remains in possession of the church” [BCDR W2:423, March 11, 1873].

The 32 signatories agreed to “…take upon ourselves the obligation of taking care of the campo Santo and to prevent animals from entering it…” (BCDR W2:423-424). They also agreed to pay the Bishop one silver peso per year and to vacate the property if given a two-month notice (see Appendix C for a copy of the signed agreement and an accompanying English translation).

The second document is the Augustus Koch Bird’s Eye View of the City of San Antonio Bexar County Texas, 1873, shown in Figure 3-12. A close-up of the two former four-acre cemetery blocks shows that nearly 20 years after their abandonment as cemeteries the former 1808 Campo Santo and 1848 Catholic Cemetery (outlined in blue and purple) is a small neighborhood and the former City Cemetery (outlined in green) is vacant with a building and outbuilding on the southwest corner. The alignment of what will become West Houston Street separates the two cemetery parcels, and two small irregular alleys transect the Catholic Cemetery parcel. The nature of their property use was memorialized by the agreement with Rt. Rev. Bishop Dubuis that lists the 32 signatories living and/or working on the parcel by 1873. The agreement included the statement on the part of the Bishop that “I obligate to leave the interested parties in possession of their houses and workshops constructed at present in said land as is convenient to the interests of our Holy Church” demonstrating that there were residential and commercial enterprises operating on the property with the approval of the Bishop (BCDR W2:423-424).

**The City Cemetery Site from 1853 to 1874**

The City’s 1853 order for the leveling of the “old Catholic cemetery” apparently did not include work on the adjacent 1848 City Cemetery. The neglect of the 1848 City Cemetery continued following the 1853 opening of the Eastside cemeteries and was the subject of an 1854 letter to the Alamo Star (AS) newspaper:

Dear Star: Having nothing to do this morning, I took a stroll through our town burying-ground. It

![Figure 3-12. Close-up of former Catholic and City Cemeteries on the 1873 Bird’s Eye View Map. The purple outlined area is the former Catholic Cemetery, the blue the Campo Santo, and the green the former City Cemetery. North is down in a slightly left direction and in alignment with the streets (Koch 1873).](image-url)
affords one a melancholy pleasure to visit…Now, Messrs. Editors, this grave yard is in a deplorable state. Horses, cattle and hogs roam at pleasure over the graves, breaking down the boards and trampling on the mounds that mark their locality. Our City Council ought to take the matter in hand. They have been appealed to time and again by the papers of this city, yet nothing has been done [SA, 6 May 1854:4].

It is unclear what actions the City may have taken relative to the 1848 City Cemetery in the decade after it was closed. The 1873 Koch map, Figure 3-12, documents that by that time, 20 years after it was closed, the cemetery property was cleared, with the exception of the presumed Mexican Protestant Methodist Church on the corner at San Saba Street and an open road through the middle of the parcel (and incidentally directly over the grave of Colonel Benjamin Milam, among others). The road through the middle of the Old City Cemetery intersects at a right-angle with a narrow street or alley along the subsequent Houston Street alignment and a sinuous path continues northward into and through the small neighborhood that had sprung up on the 1808 Campo Santo and 1848 Catholic Cemetery property. The square south of the City Cemetery site and extending for another block to the west was named Paschal Square and is now beneath the El Mercado development. This property was not part of the City Cemetery and represents the space between South Street and Presidio Street on Giraud’s 1848 plat (shown in the lower register of Figure 3-9).

1869 - The Arrival of the Sisters of Charity of the Incarnate Word

On Most Rev. Bishop Odin’s accession to the Archdiocesic of New Orleans in 1861, he was succeeded in the See of Galveston by Rt. Rev. Claude Marie Dubuis. Prior to his accession to the Archdiocesic, Most Rev. Bishop Odin instituted policies for establishing Catholic schools, hospitals, and orphanages in Texas. With the help of Father Dubuis, Odin actively recruited French religious orders of teaching nuns and brothers bringing the Missionary Oblates of Mary Immaculate (1849), Ursuline Sisters (1851), and Marianist Brothers (1852) to work in San Antonio (O’Shea 1914). Under Rt. Rev. Bishop Odin, the Ursuline Sisters were operating a school and convent (BCDR L2:29-30), and the Marianist Brothers operated a primary school in San Antonio (Castañeda 1958:291-292). The Rt. Rev. Bishop Dubuis continued the policies of planting additional Catholic schools, hospitals, and orphanages and requested that Sisters of Charity of the Incarnate Word send members for the operation of a charity hospital in San Antonio (Slattery 1995:4-5). The Sisters of Charity were already in Galveston, Texas. The pressing need for a hospital in San Antonio was heightened by the end of the U.S. Civil War, another terrible cholera epidemic in 1866, and the catastrophic flood of 1868 (Herff 1973:V1:73). Responding to the call, a new group of Sisters of Charity left Lyon, France, and arrived in Galveston before journeying to San Antonio sometime in April of 1869 (Slattery 1995:7).

In preparation for the new hospital, Rt. Rev. Bishop Dubuis purchased the corner lot on Camaron Street at Commerce Street on the north side of Plaza de Armas at a sheriff’s sale in 1868 (BCDR V2:45-46). This was the next lot to the west from the Priest’s House used for housing San Fernando Parish clergy. This property was adjacent to property that had been purchased by Odin from José Cassiano in October of 1840 (BCDR A2:348-349). The two combined lots were cleared, and the Sisters began the construction of a Charity Hospital funded through donations (Nixon 1936:113). The structure was finished on October 15, 1869, and it was opened December 1, 1869 (Figure 3-13; Slattery 1995:8). An article from the San Antonio Daily Express from January 6, 1870, gives a description of the new hospital:

...The Hospital building is in four large halls, which run from south to north, and are cut off in smaller rooms by frames that can be set up or removed, as the exigency requires. The rooms are high, neatly whitewashed, well lighted and ventilated...There are about 50 rooms, each of which will accommodate two patients...Besides these rooms there is a parlor, a dwelling room for the nuns; also, a sleeping room and a kitchen, a little Chapel, and a medicine room...

There are now only three nuns in the Hospital, all French women; they do hard work, which is the more astonishing when their youth is taken in consideration. They have received their education as nurses in the Hospitals of Lyons, France, and rendered excellent services during the dark days of yellow fever at Galveston...The Hospital has ample room for all, and its terms are liberal enough. It will become a great blessing for the future and therefor deserves the support of all good citizens [San Antonio Daily Express (SADE), 6 January 1870].

The Sisters of Charity continued to operate the charity hospital at the Camaron Street site but added to their service by taking in orphan girls (Slattery 1995:32). Between the hospital and the orphans, the Sisters needed a place to construct a larger hospital as well as provide for orphaned girls.
1874 - The Charity Hospital Moves to the Old Catholic Cemetery Site

In March 1874, the Sisters of Charity of the Incarnate Word purchased the Old Catholic Cemetery site from Rt. Rev. Bishop Dubuis “…for the purpose of erecting a Hospital or other beneficial or charitable institution for the relief of the poor, sick, aged, or orphans…” (BCDR X1:560-561). There is no recorded instrument regarding what happened to the 32 signatories who occupied the cemetery site though it is assumed that they were asked to vacate pursuant to the terms of their 1873 agreement with Rt. Rev. Bishop Dubuis. On the same day that Dubuis sold the Old Catholic Cemetery to the Sisters of Charity, he purchased the property that later became the St. Peter’s and St. Joseph’s Orphanage (commonly referred to in San Antonio as “Saint PJ’s”) that still operates on Mission Road below Mission Concepción (BCDR X1:559-560).

The former charity hospital site on Camaron Street officially became the St. Joseph’s Orphanage for Girls and remained in operation on the site until November of 1929 when it was moved to the combined St. Peter’s and St. Joseph’s on Mission Road (The Rattler, 29 November 1929:4). Figure 3-14 is a photograph taken around 1890 showing the construction of the new City Hall on the left. The arrow denotes the location of the St. Joseph’s Orphanage for Girls, and, in the left half of the photograph, a Sister in a nun’s habit leads a group of girls in a line. This is most likely a Sister of Charity with her wards from St. Joseph’s. The former St. Joseph’s building was sold by the Sisters of Charity in 1936 to the Missionary Servants of Christ the Master and St. Anthony who converted the building to use as the St. Anthony Day Nursery (BCDR 1571:58-59). The property was sold in 1957 to the Hyman Investment Company that demolished the structure to create a surface parking lot (BCDR 4035:312-315; 4047:452-455). The property returned to the Catholic Church in 2002 when it and the east-adjoining Plaza Furniture property were acquired by Most Rev. Archbishop Patrick Flores and is now the site of the San Fernando Community Center (BCDR 9489:1154-1157; see Figueroa and Mauldin 2005).

The Sisters of Charity initially constructed a wood frame building on the Old Catholic Cemetery site in 1874-1875.
for use as a hospital as well as lodging and a chapel for the Sisters. In 1884, the hospital was expanded by the addition of a three-story stone building (SAL, 18 April 1884:3). These structures were expanded in later years by the addition of a second story and mansard roof and wooden frame extensions to the west and east (SAE, 10 October 1965). Figure 3-15 is the Augustus Koch Bird's Eye View Map of San Antonio in 1886 with the Santa Rosa Infirmary outlined in purple, Milam Square (the former City Cemetery) in green, and the St. Joseph's Orphanage for Girls on Camaron Street in yellow. Milam Square is shown with park-walks and the same two-story structure on the southwest corner seen in Koch's 1873 map (see Figure 3-15). The alignment that becomes West Houston Street separates the Santa Rosa Hospital and Milam Square, the sites of the two former cemeteries, with half the street over the Old Catholic Cemetery and Camp Santo and the other half over the City Cemetery.

There are two post-1873 attributions for the structure on the southwest corner of what is now Commerce and San Saba Streets. The first is a copy of an August 1876 lease between the City of San Antonio and Fire Company No. 3 that was executed pursuant to a May 2, 1876, City Council Action that “On motion of Alderman Schreiner the Mayor was authorized to lease a portion of the Old Cemetery Lot west of the San Pedro Creek to Fire Company No. 3…the South Western Corner…having a front of (15) Fifteen varas and a depth of (47 ½ ) Forty seven and one half varas for the purpose of building an Engine House for said Fire Co. No.3” (BCDR 4:505-506). Fire Company No. 3 was a volunteer African American Fire Company that provided fire services to the large African American community in the immediate area (McKenzie and Fly 2019:7-8). There is also a newspaper announcement of 1884 that mentions the Free Methodists proposed to hold a meeting at “…the Mexican Protestant Methodist Church, on Milam Square” (SAL, 9 January 1884:1). These are two attributions that may explain the structure shown on the 1873 and 1886 Koch maps; however, there is no current explanation for the appearance of the 1876 authorized Fire Company No. 3 Engine House on the 1873 Koch map.

**Santa Rosa Infirmary from 1874 to 1904**

The Santa Rosa Infirmary quickly grew beyond the original wooden building erected in 1874-1875 and the 1884 expansion. The 1891 Koeckert and Walle Bird's Eye View Map of San Antonio, while only five years after the 1886...
Koch map, shows additional structures on the Santa Rosa Hospital site (in purple), in particular the 1891 St. John’s Orphanage along the western side of the property as well as several new outbuildings on the corner at Zavalla Street and Santa Rosa Avenue (Figure 3-16). Milam Square (in green) retains its park-walks and the two-story structure that formerly occupied the southwest corner of the property is no longer present. The St. Joseph’s Orphanage for Girls remains unchanged on Camaron Street (in yellow).

The Sisters of Charity began their ministry to orphans when they took in several orphan girls while still operating their infirmary on Plaza de Armas between 1869 and 1874 (Slattery 1995). Requests to expand their ministry to boys resulted in the eventual construction of St. John’s Orphan Asylum, beginning in 1890 and opening in 1891. The Second Empire style building was designed by noted architect Alfred Giles and was made of yellow Laredo brick, four-stories in height with a fifth-story mansard roof as well as a basement (SAE, 31 October 1912:7). Figure 3-17 is a collage of the building footprint from the 1892 Sanborn-Perris Fire Insurance Map juxtaposed with a period photograph of the east elevation. The building was located on the western side of the subject project area and oriented north-south with a primary entrance facing West Houston Street and Milam Square. While intended for use as an orphanage, the Sisters initially had only 30 wards, and the upper three floors were used for housing the members of the convent (SAE, 31 October 1982:1D). St. John’s operated on the Santa Rosa property from 1891 until October of 1912, after which time the orphanage was relocated to the St. Peter’s campus on Mission Road (SAE, 1913, 29 December 1913:1, 5).

Further construction, as well as added detail, is documented in the 1892 and 1896 Sanborn-Perris Fire Insurance Maps and the 1904 Sanborn Fire Insurance Map (Figure 3-18). These maps document a 12-year progression of additional construction and specific use on the site from 1892 to 1904. The green outlined buildings are the 1874-1875 and 1884 original wood and stone constructions. The red outlines on each of the three panels identifies changes (i.e., new construction) from the preceding panel. The construction materials are indicated on the map using different colors (blue = stone, yellow = wood, pink = brick).

The Sisters of Charity expanded the hospital footprint beyond the 1874-1875 building with the addition of several stone and several wooden buildings, the 1891 boys’ orphanage made of brick, a wooden carriage shed, and several wooden out buildings, as seen in the 1892 top panel of Figure 3-18 (Sanborn-Perris 1892:V1:4). The 1884 stone buildings that housed the Santa Rosa Infirmary are in blue, the brick 1891 St. John’s Orphanage is in pink, and the other attached and ancillary structures made of wood are shown in yellow.

The 1896 Sanborn-Perris Map (see middle panel of Figure 3-18) clearly indicates the continued growth of the Santa Rosa Hospital (Sanborn-Perris 1896:V1:8). This map
documents the addition of a new brick chapel on the west and a new brick refectory on the east of the main building as well as the erection of several wooden structures, one housing a Mexican Ward and one housing a Colored Ward, a chicken house, and a carpenter’s shop along the eastern (Santa Rosa Avenue) side of the property. The light green color of the carpenter’s shop indicates that the building had fireproofing. A large water tower was erected on the corner of Zavala and San Saba Streets to supply gravity-fed water to the facility. Additionally, in 1896 the southern boundary of the property is now officially West Houston Street, which was put through along the old dividing line between the City and Catholic Cemeteries, taking equal portions of property from each parcel.

The 1904 Sanborn Fire Insurance Map (see lower panel of Figure 3-18) documents further growth of the Santa Rosa Hospital campus with the replacement of the former 1884 stone ward building and wood porches that surrounded it with a new brick structure (Sanborn 1904:V1:49). The former fireproof carpenter’s shop on the corner of West Houston and Santa Rosa Avenue has been replaced by a wooden carpenter’s shop, and both a greenhouse and smokehouse are now present in the middle of the east yard. Additionally, while not specifically shown on the 1904 Sanborn map, by January of 1903, the Sisters of Charity had opened the Santa Rosa Nurses Training School that operated out of the main building (SAE, 17 November 1918:8B). The school and nursing students became an integral part of the Santa Rosa Hospital campus in the course of the next 40 years. The nurses training program is still operating today out of the University of the Incarnate Word campus.

The City Cemetery from 1875 to 1904 and the Creation of Milam Square

The last quarter of the nineteenth century saw sequentially increasing changes occur on the Old City Cemetery site. These changes were driven, in large part, by the forgotten and neglected grave of Colonel Benjamin Milam that had been relocated to the center of the City Cemetery in December of 1848. It seems that Milam’s grave site faded quickly from public view quickly after his reinternment. A letter to the Alamo Star published in late May of 1854 commented on the burial site of Colonel Benjamin Milam. The letter writer
also observed that the *Alamo Star*’s printing office occupied the Veramendi Palace building in 1854, the place from which Milam’s body had been removed for reinterment in the City Cemetery in 1848:

…MILAM, following his brother soldiers, also died within the walls of one of these ancient buildings, (the one which your printing establishment occupies,) where his remains were buried and some six or eight years ago were taken up and re-buried near the old Catholic Graveyard. I am sorry to say that since then his remains have been neglected, there was not even a stone placed there to point where he was buried; I do not think there is a person in this place who can point to his grave and I dare say there are now over one hundred persons in this place who attended his remains to the grave. I was one of their number, and have a good recollection of the things which passed, and often have I gone there after to point out the place to strangers and have never found it. It is a real shame on this community [AS, 27 May 1854:3].

The information and observations provided in the letter are an eye-witness account of Milam’s reburial in 1848 and estimates that there were at least 100 people still in San Antonio in 1854 who had also been present at Milam’s reburial six years prior. He comments on the lack of any grave marker and that just six years after the reburial he cannot identify the location of Milam’s grave.

Slightly over 20 years later, Milam’s neglected grave again became the subject of public discussion as evidenced by numerous newspaper articles. An October 1875 newspaper article recommended that the local “Ben Milam Baseball Club” should lead the efforts to honor Milam:

It has been suggested by a number of prominent citizens, that since the city and out people generally are so unpatriotic as to allow the remains of Ben Milam, the hero of San Antonio, to lie unmarked and buried on a public highway, that the baseball club bearing his name, should take the steps toward raising the funds to have the remains moved to the city cemetery, and a suitable monument erected [SADE, 9 October 1875:3].
Despite the 1854 and 1875 commentaries, it was not until 1878 that Valentine Overton King, then living in San Antonio and serving as Commissioner of the Texas Department of Insurance, Statistics, and History, initiated efforts to identify the location of Milam’s grave within the former City Cemetery and those of the Alamo heroes (\textit{GDN}, 28 June 28, 1878; Hardin 1996:1108). According to an article in the \textit{The Galveston Daily News}, “…In 1848 his remains were disinterred and buried in a large lot adjoining the Catholic graveyard” and that “All traces of Milam’s grave has long since disappeared; in fact, it is believed that the road to Fredericksburg goes over it. The grave was fortunately located in the exact center of the lot” (\textit{GDN}, 28 June 1878:2). King’s success in his efforts was reported in a newspaper article of December 1883:

…”Colonel V. O. King, when Commissioner of Insurance, Statistics and History, some time
in 1879, finding the legislature was deaf to his appeals to mark...the hero's last resting place... took it upon himself...and paid for the expenses out of his own pocket, with the exception of the stone...by Mr. Robert Eager...The burial place of Ben Milam had at this time been forgotten. It was only that he was buried exactly in the middle of the old Campo Santo...and as Milam was literally buried in the centre [sic] of the lot his last resting place was located [SAL, 1 December 1883:1].

Beyond the relocating of Milam's grave and the installation of a monument marking the same, the newly found attention to Milam resulted in the decision of the San Antonio City Council to rename the former City Cemetery as Milam Square in January of 1884 (CCIMB 1884:569). There was already a square named for Milam on the north side of the city, so the City Council renamed that square, the block enclosed by Jones Avenue on the north, Tenth Street on the south, Broadway on the west, and North Alamo Street on the east, as “Maverick Square” and transferred the Milam name to the old City Cemetery site (SAL, 9 January 1884:1). While it was given the name Milam Square, from as early as the year it was given that name, 1884, it has also been called Milam Park, though by the early twentieth century it has almost always been referred to as Milam Park. In this report Milam Square and Milam Park should be considered equivalent terms, referring to the same site. The archival record itself switches back and forth between the two, making it difficult to retain consistent use of a single term.

The focus of the renaming of the area as Milam Square in homage to Colonel Benjamin Milam overlooked the hundreds of other un-named individuals buried in the City Cemetery. The newspaper articles of the late 1870s and early 1880s provide the first evidence of the loss of memory regarding the former use of the square as a public cemetery and the beginning of the conflation of the area with the 1808 Campo Santo and 1848 Catholic Cemetery across, and partly beneath, Houston Street, north of the 1848 City Cemetery.

The visible absence of old graveyards in the 1880s caught the eye of comedic writers Alex E. Sweet and J. Armory Knox who authored a humorous travelogue in 1883 titled On a Mexican Mustang through Texas. Writing of their time in San Antonio, they made the following observations:

Although one of the oldest cities in the United States, San Antonio has no ancient graveyard. If the antiquarian were to spend months hunting up the last resting-places of the old San-Antonians who died between 1690 and 1800, he would not be rewarded by finding as much as a coffin-plate. Why it is that San Antonio has no ancient graveyard, is a question difficult to answer... According to the best authorities, the first [Catholic] graveyard was established on the western side of the San Pedro...

Adjoining the Catholic cemetery, there was a large vacant lot...and in this, all those not of the [Catholic] faith were interred. It is estimated that about three thousand Protestants and other genuine sinners were buried in this vicinity. Over their remains, cattle browse, streets have been laid out; and at the present time [1883] it is a favorite spot for baseball players to remember the sabbath on...

The whole city is one vast graveyard. The cheerful voice and affluent brogue of the Irish laborer is heard in the silent tomb of many a forgotten Spanish gallant; and the shovel scatters their bones every time a gas-pipe is laid [Sweet and Knox 1883:329-330].

While Sweet and Knox make light of the subject, their claim that the graveyard west of San Pedro was the first is incorrect. The cemeteries of Mission Valero (1718, 1719-1724, 1725-1793), Mission San José (1720-1724, 1725-1824+), Mission Concepción, Mission San Juan, Mission Espada (1731-1794+), Presidial Chapel burials (1731-1807), and the San Fernando Church and churchyard burials (circa 1740-1807) all pre-date the 1808 Campo Santo. Sweet and Knox’s account documents that in 1883 these tourist writers were still able to obtain information on the Catholic and City cemeteries of 1848 and the distinction between the Catholic and Protestant graveyards. They identify the cemeteries by specific location and relative to one another. They also give an account similar to those published in the local newspapers on the condition of the former City Cemetery and its use as a baseball field and erstwhile cattle lot (GDN, 28 June 28, 1878:2; SADE, 9 October 1875:3).

Encounters with Human Remains from 1889 to 1896

Construction undertaken by the City in May of 1889 to grade and level Houston Street between Santa Rosa Street and San Saba Street exposed an appreciable number of human interments. This project impacted portions of all three of the former cemeteries as Houston Street covered nearly 5.2 m (17 ft.) of the northern portion of the former City Cemetery and 5.2 m (17 ft.) of the southern portions of the 1808 Campo Santo and 1848 Catholic Cemetery (see Figure 3-9). The San Antonio Daily Light and San Antonio Daily Express both carried articles on the discovery of human remains “...
workmen have exhumed a large quantity of humans bones, which are left lying in the street. The ground over which the work is progressing was formerly a Catholic graveyard” (SADL, 10 May 10, 1889:1) and “...in the vicinity of Santa Rosa hospital a number of human bones have been turned up by the ploughs. This portion of the street was at one time part of the Catholic burying ground, which was abandoned to form the present Milam park” (SADE, 11 May 1889:5). The Galveston paper of May 11 mentions that “...skulls, ribs and vertebrae were seen lying in the road. The ground was formerly a Catholic cemetery and was abandoned to make room for Milam square, in the center of which the hero of the opening days of the Texas war of independence lies buried” (GDN, 11 May 1889).

An Austin Daily Statesman (ADS) article from May 21 mentions further discoveries made on May 20th:

The street commissioner’s force, in working on West Houston street today struck an old graveyard and dug up nearly twenty or thirty human skeletons, which created quite a sensation in the city until it was learned from very old citizens that the street runs through what was once the first cemetery in San Antonio. The bones were carefully gathered up and taken to the city hospital and will be regularly reinterred again soon [ADS, 21 May 1889:4].

A similar article of the same date titled “Plowing Up Corpses – A Score of Skeletons Unearthed in San Antonio” ran in the Galveston paper:

In Santa Rosa hospital neatly boxed up in wooden cases lie the remains of twenty human skeletons awaiting identification and removal. They were plowed up by the street commissioner’s forces at work on West Houston street. At one point the plows struck a perfect nest of bones: heads, arms, ribs and thigh joints made the ground white. None of the bodies had been buried in coffins, but they were seemingly piled together without regard to condition in life. That portion of town, together with Milam Square and a portion of the grounds now belonging to the hospital, was once a Catholic cemetery...The last interment took place in 1851, when the encroaching population moved the cemeteries farther out. There appears to have been no effort to remove the bodies. The mounds were quickly flattened down, and for forty or fifty years the wheels of traffic have rolled above the heads of the quiet sleepers. Milam, the hero of Texan independence, lies within thirty yards of the excavations, his resting place marked by a plain rock slab set flush with the ground [GDN, 21 May 1889:1].

Further human remains were encountered in March 1894 when workmen digging on the grounds of Santa Rosa Hospital uncovered four human skulls which “...are believed to have been those of victims of the severe cholera rage a decade ago” (SADL, 14 March 1894:8). One year later on March 19, 1895, workmen at Santa Rosa, excavating for a new gallery on the east of the grounds, encountered a coffin with a skeleton that “...must have been in the ground a number of years” (SADL, 20 March 1895:6). The article reported that “the site of the hospital was formerly the cemetery of the Catholic church, and took in also the whole of Milam park.” Only a year and a half later, workmen installing a sewer on Houston Street “...unearthed a quantity of human bones and skulls” (SADL, 17 August 1896:4).

These articles from 1889, 1894, 1895, and 1896 provide further evidence on several topics relative to all three former cemeteries. First, the discovery of so many skeletons strongly supports the position that few if any of the former interments in either the Catholic or City Cemeteries were moved following their closure. Second, that what began as a blending of the histories of the Campo Santo and Catholic Cemeteries with the former City Cemetery in the late 1870s and early 1880s had, by 1896, turned into a narrative that conflated all three cemeteries as the Catholic Cemetery with no reference to the City Cemetery of 1848. Third, that in addition to the erroneous attribution of the entire area being the “Catholic cemetery,” there are other factual errors, e.g., that the site was the first cemetery in San Antonio; that burial ceased in 1851; or that somehow the Protestant Freemason Benjamin Milam was given pride of place and buried in the center of a Catholic Cemetery.

The local newspapers also document that the area of Milam Square and Paschal Square to the south was utilized as a market from at least the 1880s through to the close of the nineteenth century (SADL, 11 September 1888:1). An 1890 article referred to both coffee and chili stands on Milam Square (SADL, 16 June 1890:13) and an 1897 San Antonio Daily Light article reported “…that Milam Square has for many years been the central hay, wood and grain market (SADL, 26 June 1897:19).

Milam Square and Colonel Benjamin Milam’s gravesite again became a topic of public discussion in 1899 at the close of the nineteenth century. In that year, the Daughters of the Republic of Texas collected funds for the erection of a marble monument to be topped with a sculpted figure of Milam.
(SAE, 7 December 1899:1). Like so many other plans to honor Milam, the Daughters’ undertaking resulted only in the creation of the funeral plinth that replaced the slab marker that had been made by Robert Eager when King had paid to locate and identify Milam’s grave in 1879 (SAE, 4 April 1900:10).

The Project Area from 1905-1950

The same dynamic growth that characterized the Sisters of Charity’s operations from 1847 to 1904 continued into the first half of the twentieth century. The 1911, 1931, and 1950 Sanborn Fire Insurance Maps each document dramatic changes to the Santa Rosa property (Figure 3-19). These maps document a 45-year progression of new and replacement construction as well as the changing and evolving use on the site from 1905 to 1950. The single green outlined building is the only remnant of the 1884 stone construction, and it is completely obscured by brick additions to the east and west as well as brick floors added above it. As before, the red outlines on each of the three panels identifies changes (i.e., new construction) from the preceding panel. The differing building colors on the map indicate the type of construction materials with the major change being tile brick constructions denoted in orange.

The 1911 Sanborn map (1911:V1:18) shows that the Sisters had replaced the wooden west wing with a three-story brick addition consisting of a laundry on the 1st floor and sleeping rooms for the Sisters on the 2nd and 3rd floors. They added a one-story brick Admitting Office to the entry in the middle of the south elevation and replaced the greenhouse and smokehouse in the east yard with a formal garden and walking paths. On the Santa Rosa Avenue side of the property, they erected a new, one-story, wooden Ward Building with a detached wood outbuilding. The map also shows that the 1891 St. John’s Orphanage is still in operation.

On the night of October 30, 1912, a fire broke out in the St. John’s Orphan Asylum, and within an hour, it had burned to a shell consisting only of the load-bearing exterior walls (SAE, 31 October 1912:1, 1D). The fire took the lives of three boys and five Sisters, one of whom leapt to her death from a third-floor window, and the others died trying to save their wards (SAE, 31 October 1912:1). The fire resulted in major changes in operations on the Santa Rosa campus. The St. John’s Orphanage operations were moved to the Mission Road location that Rt. Rev. Bishop Dubuis had purchased the same day he had sold the Old Catholic Cemetery to the Sister of Charity (BCDR XI:559-560; SAE, 29 December 1913:1). The Mission Road site was named St. Peter’s and marked the beginning of the Catholic Orphanage operations there that became St. Peter’s-St. Joseph’s when the girls orphanage on Camaron Street was closed in 1929. St. Peter’s-St. Joseph’s is still operating to the present day. Following the move of the orphanage to the Mission Road site, the Sisters expended $35,000 to remodel and repurpose the building into quarters for the Santa Rosa Nurses Training School students living and working on the Santa Rosa Hospital site (SAL, 19 December 1912:7).

The 1931 Sanborn map (1931 V1:18) shows the beginning of major architectural changes to the property (see Figure 3-19). By this time, the Sisters had erected the two tile brick buildings on the property (see Figure 3-19, middle panel). The first was a new kitchen and refectory erected in 1921 on the corner of Santa Rosa Avenue and Zavalla Street, which replaced the series of wooden constructions that had occupied that space. The second was the 1927 erection of a new five-story east wing along Santa Rosa Avenue to Houston Street that was connected directly to the 1921 building. Both the 1921 and 1927 buildings have basements, which indicates a high probability that there were burials in these locations were removed. The only other visible difference on the 1931 Sanborn map is that the former wooden porches on the remodeled 1891 Orphanage Building have been removed and bricked over (see Figure 3-19, middle panel). The 1931 Sanborn map labels the former orphanage as the “Nurses Training School” reflecting the purpose of the building after it was remodeled following the fire of 1912.

In addition to the 1931 map, there is a 1938 Sanborn map (Figure 3-20; Sanborn 1938 V1a:18a). This map was not included in the Figure 3-19 collage because no construction changes were made to the Santa Rosa Hospital site within NCB 329. However, the 1938 map does document the 1937 expansion of the Santa Rosa campus to the north, across Zavalla Street and the construction of a new brick building for the Santa Rosa School of Nursing (SAE, 3 October 1965:S-T). This expansion was the first outside of NCB 329 (the Old Catholic Cemetery block), and it was followed by further expansion after 1950. The 1938 map indicates that the remodeled St. John’s had been converted from housing for nursing students to residential housing for Sisters living and working on the Santa Rosa Hospital site.

The 1950 Sanborn map (1950 V1a:18a) shown in bottom panel of Figure 3-19 documents the continued development and increased density of buildings/structures on the property. There is the 1949 addition of a two-story tile brick building, with basement, housing the laundry at the basement level and Nurse Interns’ quarters on the 1st and 2nd floors (see Figure 3-19, bottom panel). Several smaller ancillary constructions are visible including a brick two-story covered walk between the former orphanage building and the main hospital as well as three pop-out, one-story, brick offices across the main southern façade (see Figure 3-19, bottom panel). The
Fourth major tile brick construction on the site is the 1948 one-story boiler house and shop erected along the edge of the western property line at San Saba Street and parallel to the old orphanage building (see Figure 3-19, bottom panel). The boiler house did not have a basement. A period postcard by the E. C. Kropp Company (Figure 3-21) provides an image of what the project area looked like around 1950 with Milam Square in the foreground.

**Milam Square from 1904 to 1950**

The Milam Square of the nineteenth century quickly became more like the Milam Park of the present day in the first decade of the twentieth century. A circa 1905-1910 photographic postcard of the hospital provides an early view of the park-like Milam Square visible in the foreground with the white marble Colonel Benjamin Milam grave monument.
Figure 3-20. 1938 Sanborn map showing the Santa Rosa School of Nursing on the north side of Zavalla Street (north is up).

Figure 3-21. E. C. Kropp Company postcard of Santa Rosa Hospital, San Antonio, Texas.
in the central circle (Figure 3-22) where all the walking paths terminate. This is the only funerary monument remaining in the cemetery at that time. The monument to Milam seen in the photograph was commissioned in 1899 and erected in 1900, and it remains in the park to the present day (SAE, 7 December 1899:10).

The postcard of Milam Square in Figure 3-21 shows how the Milam Square looked some 40 years later and that it occupies the entirety of the old City Cemetery with the exception of the portion beneath West Houston Street. Milam Square became a beautified park space between Santa Rosa Hospital on the north and the Market Square on the south.

**Encounters with Human Remains in 1908 and 1911**

Early during the 1904 to 1950 period, human skeletal remains were encountered in the near vicinity of the project area, again on Houston Street. Three burials were discovered near the corner of West Houston and Santa Rosa during hand excavations for a Western Union Telegraph cable on September 23, 1908 (SAL, 24 September 1908:1). The article notes that “Many years ago there was a graveyard where the skeletons were found.” An April 17, 1911, caption and photograph (Figure 3-23) in the San Antonio Light reported the discovery of a human skull during work to lay street car tracks on West Houston Street (SAL, 17 April 1911:1). The San Antonio Light caption acknowledged that remains came from “…old burial grounds...” denoting awareness of two or more of the cemeteries impacted by the work. Aside from this brief notice in the 1911 paper no further reporting was published, and no additional information on the disposition of the remains was provided.

**1920 Acknowledgement of the Early Cemeteries**

On Sunday, August 1, 1920, the San Antonio Express published a full-page and a quarter article titled “Passers-by on Busy Streets Brush these Bits of Hallowed Ground” (SAE, 1 August 1920:19, 26; see Appendix D for an image of the article and an accompanying transcription). The article discussed the history of the original San Fernando Church Campo Santo, the 1808 Campo Santo and 1848 Catholic Cemetery, San Fernando Cemetery Number 1, and the City Cemeteries in Milam Square and on the east side, including the second Protestant Cemetery that was located off of Commerce Street just east of Alamo Street. The article inaccurately states that the 1808 Campo Santo is a “civic” rather than church cemetery and assumes that the cemetery at Mission Valero dates to 1718. However, while not completely accurate, it demonstrates that in 1920 the author was aware of the specific location of the original and 1808 Campos Santos, as well as who the first person interred there was in 1808: “Next in age to the Campo Santo, or the old Canary Island Cemetery, was the San Antonio Cemetery, where Santa Rosa Hospital now stands. The first grave placed there was that of the Corsican, Jose Angel Navarro... the grave was left near the entrance when the burial ground was abandoned and the hospital built there” (SAE, 1 August 1920:26). The article also states that “…where Milam Square now stands,
the first Protestant settlers were buried...the second group of
Protestant graves was placed along the Alameda...that some
believe the martyrs of the Alamo were buried...while all
trace of the graves have disappeared, and only the traffic of
East Commerce Street marks the ground where...[they] are
buried” (SAE, 1 August 1920:26). The article mentions the
Campos Santos of the Spanish Missions, the Eastside City
Cemetery Complex, including the “Government Cemetery,”
and the Catholic San Fernando Cemetery on the westside of
the City. The article also stated that:

...According to a custom of the Catholic Church
in Europe, burying grounds are not kept up after
all the space in them is used. Instead the stones
are removed and the ground given to some
charitable work – school, church, or hospital. So
it was with the old San Antonio Cemetery. Many

of the bodies lying there were removed to the San
Fernando Cemetery, others were left untouched.
No sign of any of them remains today [SAE, 1
August 1920:26].

Unfortunately, the article gives no basis or attribution for
their opinion on Catholic cemetery customs in Europe nor for
the source of information on the removal and reinternment of
graves from the Santa Rosa site to San Fernando Cemetery
Number 1 or elsewhere.

**The Project Area from 1951-1971**

The years between 1950 and 1965 saw the Santa Rosa Hospital
grow into the largest Catholic Hospital system in the United
States (SAEN, 10 October 1965). In 1969 the hospital’s name
was changed to the Santa Rosa Medical Center. This period
corresponds with the last decades of the Sanborn map system with files available documenting the evolving physical plant of the hospital/medical center campus for the years 1960, 1965, and 1971 (Sanborn 1960, 1965, 1971). A collage of these three maps is shown in Figure 3-24, but the panels are restricted to the NCB 329 (the original Santa Rosa Hospital block) for comparative purposes with Figures 3-18 and 3-19 (for a complete use-history of the property on Sanborn maps from 1892 to 1971, see Appendix E). As in the preceding figures, the green outlined structure is the shell of the remaining 1884 stone building, and the red outlined buildings represent new construction relative to the preceding Sanborn map series.

The 1960 Sanborn map (see Figure 3-24, upper panel) documents the demolition of the 1891 orphanage building and the remaining portion of the west wing of the old main building. A new brick chapel with a 1953 construction date is shown just east of the Sisters’ residence and the new Santa Rosa Hospital. Neither of these structures is listed as having a
basement, however, there are underground tunnels connecting the laundry facility with the main hospital indicating that at least some portion of the new hospital building contains a basement level. A machinery and mechanical plant is also shown and denoted as clearly having a full basement.

The 1965 Sanborn map (see Figure 3-24, middle panel) documents further development and density of buildings on the now renamed “Santa Rosa Medical Center” campus (Sanborn 1965:18A). A new radiation therapy structure built in 1961 is now between the 1949 laundry building and the remaining portion of the old main building, and a new tile brick Convent has been constructed on the location of the 1891 orphanage site between the 1948 boiler house and the 1953 chapel. The 1971 Sanborn map (see Figure 3-24, lower panel) shows the remaining portion of the old main building, including the last remnant of the 1884 stone structure on the interior of that building, have all been demolished and replaced with a concrete block hospital wing. A photograph of the hospital campus from March of 1968 (Figure 3-25) shows the main building of the new hospital as well as many of the changes made on the campus after 1921.

**Milam Park (the City Cemetery) from 1950 to 1971**

From 1950 to 1971, Milam Square continued to serve as a park. Period newspapers and photographic archives regularly mention and depict Milam Park during this period. Figure 3-25, from 1968, shows that the walkways are still in place, along with the central oval containing the marble memorial of 1899. Aside from the maturity of the trees and differences in planting bed locations, Milam Park would still be recognizable to anyone who saw it in the early 1900s. The walking-garden appearance of the park was to change considerably by the mid-1970s.

**The San Antonio Development Agency Milam Park Plans 1972-1976**

In 1972, the San Antonio Development Agency (SADA), which was the local semi-governmental agency utilizing federal Urban Renewal Grants, proposed a plan to redevelop Milam Park as a public market as part of their Farmer’s Market.
redevelopment plan. The plan ran into opposition from the Texas Hispanic American History Foundation (THAHF), headed by Adela Navarro, which was concerned that the development would adversely impact the former Catholic Cemetery they believed to be on the site of Milam Park (SAEN, 13 September 1972:2-A; SAL, 3 February 1973:5). Subsequent articles from November of 1973 indicated that the THAHF position was that Milam Park was the old Campos Santos and the SADA position was that the former Catholic cemeteries were potentially beneath Santa Rosa Medical Center (SAEN, 25 November 1973:2-A; SAL, 21 November 1973:13-A). The controversy continued for the next several years with no change in the position of the THAHF that Milam Park was the former Campo Santo and their request to rename the park “El Campo Santo Park” and to remove the memorial and grave of Milam (SAEN, 14 December 1975:2-14). Ultimately, a suit was filed by Navarro against SADA after they proceeded with the development in July of 1976 (SAEN, 16 July 1976:3-A). Ultimately, the full development plans for Milam Park were scrapped. The SADA created the Campo Santo memorial that now occupies the eastern side of Milam Park today. The memorial consists of a series of low limestone walls surrounding a fountain with the names of those buried in the Campo Santo inscribed on mounted bronze plaques.

**Historical Misconceptions:**

**1808 Campo Santo, 1848 Catholic Cemetery and 1848 City Cemetery**

The information presented in this report reflects an exploration of the available archival documents related to the project area. The purpose is to provide a level of clarity regarding the history and use of the site, particularly as a cemetery between November 1, 1808, to circa 1855. Beyond the site and land use history, the review focused on answering the contested questions of where each of the three former cemeteries were specifically located; who was buried in the respective cemeteries; and if verifiable primary documentation exists of the relocation of human remains from any of the three cemeteries.

**Location of the 1808 Campo Santo, 1848 Catholic Cemetery, and 1848 City Cemetery**

Widely held viewpoints that have come to be accepted as potentially valid are that the 1808-1848 Campo Santo and the 1848-1855 Catholic Cemetery are either located on Milam Park or that they cover a larger area than what the primary archival records demonstrate. Current research suggests that these viewpoints are largely unsupported and appear to be the result of two factors. First, co-location of the three cemeteries has resulted in their conflation as a single cemetery of eight acres or more, all of which was the “Campo Santo” of San Fernando, and second, errors of conflation and attribution have been accepted as fact through publication and repetition.

The size and specific location of each cemetery is clearly documented in the primary archival record. The 1808 Campo Santo’s exact location and dimensions are not given in the dedication or the correspondence of the period (Cordero 1807; Salcedo 1808). However, the 1808 Campo Santo is described as walled (Arocha 1809; Cordero 1808; Salcedo 1810). Later archival documents verify this description of a walled burial yard and with an entrance to the south (Adams 1842; CCJMB:A:136-137; Labastida 1836).

The strongest archival evidence of the relative locations of the 1808 and 1848 cemeteries is François Giraud’s April 3, 1848, plat. The Giraud plat used the 1808 Campo Santo as a reference point for the survey, giving the specific dimensions for the enclosing wall and matching the description of the site as a walled compound. The 1848 Catholic and City cemeteries are separated and defined as distinct four-acre parcels, 105 varas by 210 varas (88.9 m by 177.8 m; 291 ft. 8 in. by 583 ft. 4 in.) each with the 1808 Campo Santo as a portion of the 1848 four-acre Catholic Cemetery parcel. The four-acre cemeteries share a common dividing line with the Catholic Cemetery and 1808 Campo Santo on the north four-acres and the City Cemetery on the south four-acres (CESB 1:10-11, March 22, 1848).

Several assumptions would have to be true for the 1808 Campo Santo to have been larger than what was shown on the 1848 Giraud plat. First, that despite being walled and bearing an 1808 date over the main entry gate, that the cemetery had at one point been larger and subsequently made smaller. This is contrary to the argument of Father Estany who was asking for vacant lands to expand the cemetery. If there was room already existing beyond the walls, Father Estany would not petition for property already in the Church’s control or that the Church already knew to be occupied by previous Catholic graves. Father Estany’s petition makes no such claim (CCJMB A:133). The petition states that the current Campo Santo is too full and asks for a grant or sale of adjacent lands.

Estany’s petition verified that the 1808 Campo Santo was “small” and so filled with previous interments that new graves could not be dug without impacting prior burials, a condition verified by the Committee of Aldermen (CCJMB A:133, 135). Father Estany petitioned to expand “…to the West & North of the present GraveYard [sic] to make with the said [the pre-existing 1808 Campo Santo] an area of 4 acres,” and the City Board granted the request as documented.
by the minutes authorizing the same and Giraud’s survey and plat of the same (CCMB A:135-136; CESB 1:10-11, March 22, 1848). The plat extended the cemetery north to the south line of the 12 vara (10.1 m; 33 ft. 3 in.) wide “North Street” that later became Zavalla Street and subsequently West Travis Street. The plot also extended the cemetery west to the eastern line of the 12-vara (10.1 m; 33 ft. 3 in.) wide “West Street” that later became San Saba Street.

The only caveat concerning pre-existing burials outside of the 1808 Campo Santo is given in the City Council minutes of April 3 and 5 where non-Catholic burials are specifically mentioned and reservations made against their disturbance. These pre-existing graves were described as being some 12.2 m (40 ft.) outside of and adjacent to the west wall of the 1808 Campo Santo, within the footprint of the 1848 Catholic Cemetery.

Besides the platted boundaries of April 1848, an examination of the land records and abstracts of title for NCB 328 and 341, which are the two blocks immediately north of the project area, have no recorded deed transactions until the City sold lots in both blocks between 1849 and 1851 (NCB 328, Lots 1-4, BCDR 12:488-489; NCB 328, Lots 5-8, BCDR 12:304-305; NCB 341, Lots 1, 3, 5, and 7, City of San Antonio Municipal Archives – Petit Ledgers 1849:3; NCB 341, Lots 2 and 4, BCDR H1:559; NCB 341, Lots 6 and 8, BCDR I:362-363). Both blocks were vacant and part of the “Town Tract” lands originally granted by the King of Spain and which the City gained when it prevailed in the case of Nat Lewis and others vs. San Antonio (Corner 1890:37-38; Hartley 1853:288-322). No primary archival records discovered during this current research justify that any of the three cemeteries ever extended north of Zavalla Street.

A chronological review of the written record, particularly newspaper accounts, provides a means of comparing how the cemeteries are described over time. Table 3-1 is a selection of quotes from written accounts that refer to one or more of the cemeteries beginning in 1838 and concluding in 1920. A review of these statements and documents in chronological order lead to a number of observations relative to the conflation of these cemeteries over time. First, between 1838 and 1879, all the reported accounts refer to either two or more cemeteries (or to the Catholic cemetery and an adjacent “vacant lot” used as a burial yard). Beginning in 1883 and persisting until 1920, the mentions become almost universal that Milam Park is the Campo Santo, and further, there is no mention of the adjacent City Cemetery or Protestant Cemetery until the publication of the 1920 article.

These various citations made in chronological order demonstrate that prior to circa 1883 the cemeteries are distinct from one another. After 1883 the cemeteries are referred to almost exclusively as the Campo Santo, without mention of the City Cemetery. The current research indicates that there are several potential contributing factors. As was discussed in the earlier portions of this chapter by about 1855 to 1860 nearly all traces of the City Cemetery and the Catholic Cemetery/Campo Santo were gone. By 1883, it had been 30 years since the two cemeteries had been closed. In the case of the Catholic Cemetery, a neighborhood had been built upon it until the property was vacated in 1874 with the arrival of the Sisters of Charity and the beginnings of Santa Rosa Hospital. By 1883 the only monument of any kind was the slab marking Milam’s resting place that was placed there by King in 1879-1880. Time and progress had erased nearly all vestiges of both graveyard. That the old Campo Santo was the more memorable of the two cemeteries is understandable. The site had been a burial ground for nearly five decades by the time it closed, and while the City Cemetery included graves that had been interred there prior to its formal dedication in 1848, memory associated those burials with the Campo Santo. The actual dedicated City Cemetery itself was open for less than five years. It was the memory of the Campo Santo that prevailed, and in the public narrative and in the minds of the public, only the Campo Santo remained. Nevertheless, the conflation of these cemeteries is incorrect and inconsistent with the primary archival record, yet it has persisted as a part of the historical narrative for nearly 140 years.

Perhaps the most widely referenced document that has contributed to the perpetuation of the Milam Park as the Campo Santo is the translation of the San Fernando Burial Registry for the 1808 Campo Santo. The late John Leal (1929-2004), a former Bexar County Archivist, translated thousands of Spanish archival documents available to him in the 1970s. In the preface for the translation, Leal stated:

> The following names and dates and burial numbers are...from the old San Fernando Cathedral burial records from Nov. 1808 to December 1865. The burial ground is now what is called Milam Park on the west side of San Antonio, Texas, bounded by Houston street on the north and Commerce street on the south, and Santa Rosa street on the east and San Saba street on the west. This burial ground faces Santa Rosa Hospital. When this burial ground was begun, it took only a small portion of the said land, but in 1849, the parish [sic] priest of San Fernando church asked for more land from the city council which was granted. Santa Rosa Hospital takes in some of this ground [Leal 1975:Preface].

Leal also added the following note to the end of the burial entries for the year 1808:

---
Table 3-1: References to Cemeteries in Chronological Order, 1838 to 1920

<table>
<thead>
<tr>
<th>Year</th>
<th>Statement or Observation and Source Citation</th>
<th>Sites Stated or Implied</th>
</tr>
</thead>
<tbody>
<tr>
<td>1838</td>
<td>“In the evening we buried ten Americans outside the Campo Santo” (<em>GDN</em>, 22 February 1880:4).</td>
<td>2</td>
</tr>
<tr>
<td>1848</td>
<td>“…the Grave Yard now in use on account of its small size and the length of time it has been a place of interment (CCJMB A:133).”</td>
<td>2</td>
</tr>
<tr>
<td>1848</td>
<td>“…the land adjacent to the… Campo Santo…is now used as a public burial ground…that the present Campo Santo…be enlarged as per plat of the City Surveyor…” (CCJMB A:136)</td>
<td>2</td>
</tr>
<tr>
<td>1848</td>
<td>“…said Ground…has been previously occupied and used as graves (say some forty feet more or less outside of the west wall of the Old Campo Santo) shall not be used…” (CCJMB A:136).</td>
<td>2</td>
</tr>
<tr>
<td>1848</td>
<td>François Giraud Survey and Plat of April 3, 1848, showing three cemeteries</td>
<td>3</td>
</tr>
<tr>
<td>1854</td>
<td>“…his remains were…taken up and re-buried near the old Catholic Graveyard” (<em>Alamo Star</em>, 27 May 1854).</td>
<td>2</td>
</tr>
<tr>
<td>1873</td>
<td>“…the land that since 1848 or 1849 was ceded by the City...to the Catholic Church to serve as a campo santo and includes the old campo Santo as indicated by a plat here attached…and on this land we have constructed our respective jacales…” (BCDR W2:423, March 11, 1873).</td>
<td>2</td>
</tr>
<tr>
<td>1878</td>
<td>“…his remains were…buried in a large lot adjoining the Catholic graveyard” (<em>GDN</em>, 28 June 1878:2).</td>
<td>2</td>
</tr>
<tr>
<td>1883</td>
<td>“Adjoining the Catholic cemetery…was a large vacant lot…it is estimated that about three thousand Protestants…were buried in this vicinity (Sweet and Knox 1883:330).”</td>
<td>2</td>
</tr>
<tr>
<td>1883</td>
<td>“…he was buried exactly in the middle of the old Campo Santo” (<em>SAL</em>, 1 December 1883:1).</td>
<td>1</td>
</tr>
<tr>
<td>1884</td>
<td>“…the square known as the old Catholic cemetery to be called Milam Square” (<em>SAL</em>, 9 January 1884:1).</td>
<td>1</td>
</tr>
<tr>
<td>1888</td>
<td>“…he was transferred to…Milam Square, which was then a Catholic cemetery” (<em>SADL</em>, 2 October 1888:1).</td>
<td>1</td>
</tr>
<tr>
<td>1889</td>
<td>“The ground…was formerly a Catholic graveyard [speaking of Milam Square]” (<em>SADL</em>, 10 May 1889:1).</td>
<td>1</td>
</tr>
<tr>
<td>1889</td>
<td>“This…was at one time part of the Catholic burying ground, which was abandoned to form the present Milam park…” (<em>SADE</em>, 11 May 1889:5).</td>
<td>1</td>
</tr>
<tr>
<td>1889</td>
<td>“The ground was formerly a Catholic cemetery and was abandoned to make room for Milam square…” (<em>GDN</em>, 11 May 1889:5).</td>
<td>1</td>
</tr>
<tr>
<td>1889</td>
<td>“That portion of town, together with Milam Square and a portion of the grounds now belonging to the hospital, was once a Catholic cemetery…” (<em>GDN</em>, 21 May 1889:1).</td>
<td>1</td>
</tr>
<tr>
<td>1907</td>
<td>“My uncle found my father’s body and had it buried in the Campo Santo where Milam Square is now” (<em>SAE</em>, 19 May 1907:47).</td>
<td>1</td>
</tr>
<tr>
<td>1912</td>
<td>John D. Rullman <em>Map of San Antonio in 1837</em> shows the Campo Santo as being 8 acres in size, matching the combined footprints of the 1808 and 1848 cemeteries. (See Appendix F).</td>
<td>1</td>
</tr>
<tr>
<td>1920</td>
<td>“Apart from the Catholic graves of the old San Antonio Cemetery, where Milam Square now stands, the first Protestant settlers were buried” (<em>SAE</em>, 1 August 1920:17, 26).</td>
<td>3</td>
</tr>
</tbody>
</table>
It was at this year of 1808 on Nov 1, that the church begun [sic] to bury at what is now Milam Park…bounded by the streets: Houston on the north, and beyond to Travis and Commerce on the south; Santa Rosa on the east and San Saba on the west. At this time Houston street did not cut through the old cemetery. On the north side, Santa Rosa Hospital was not erected yet. This came about in 1871. Part of the burials are underneath the old part of the hospital where Travis Street ends now and beyond to Salinas street [Leal 1975:2].

The currently available archival and historical material allows for the identification of errors in Leal’s preface. The Campo Santo and Old Catholic Cemetery were neither south of Houston Street or north of Zavalla Street, and therefore, they were never a part of Milam Park. The date of the City’s actions was 1848, not 1849, and Santa Rosa Hospital was not moved to the site until 1874-1875. The dates of interment appear to have ended around May of 1855 when San Fernando Cemetery Number 1 opened, so the interments from circa June 1855 to December 1860 are most likely not part of the Campo Santo burials as listed in Leal’s manuscript (1975).

However, it is important to recognize the context in which Leal translated these records and added these notes. Aside from the burial names, numbers, and dates, Leal’s notes are not derived from the San Fernando Burial Registry. It is not precisely known how he derived the information that he presented. In 1975, the municipal archives of the City of San Antonio were not publicly available, and there simply was nothing already published with a specific focus on the 1808 Campo Santo or the 1848 Catholic and City cemeteries. It appears that much of Leal’s notes relied instead upon secondary resources and/or on some of the newspaper accounts previously listed that conflated the multiple cemeteries as a single unitary cemetery under the name Campo Santo. For example, Leal paid particular attention to the reports of the burial of Gregorio Esparza who died during the defense of the Alamo in 1836. Despite having fought against the Mexican forces, Esparza was permitted burial in the Campo Santo as his brother, Francisco Esparza, who fought for the Mexican side, petitioned General Martin Perfecto de Cos for permission to do so. Francisco Esparza provided a court deposition to this effect in 1859 (Esparza 1859). However, in two accounts made in 1901 and 1907, Enrique Esparza, the son of Gregorio, claimed that his father’s burial was in the Campo Santo in Milam Park (SADE, 19 May 1907:47; SAL, 10 November 1901:9). That Gregorio was buried in the Campo Santo is a near certainty based on Francisco Esparza’s 1859 deposition as well as Enrique Esparza’s oral account. The question is not one of “if” Gregorio was buried in the Campo Santo nor does it particularly matter if it was through Cos or Santa Anna that it occurred. The question is determining where the 1808 Campo Santo was located. The circumstances indicate that Leal relied on the 1901 and 1907 accounts, if not the host of other incorrect attributions, as justification of his placement of the Campo Santo at Milam Square.

The inaccuracies and errors in Leal’s manuscripts likely stemmed from the lack of access to or availability of archival and historical documents/data that are now available to researchers. However, Leal’s work has formed the basis for discussions of the 1808 Campo Santo and 1848 Catholic Cemetery for the past 45 years. Leal donated his manuscripts to the San Antonio Main Public Library, and they have been a part of the Texana Collection holdings for more than four decades. Because Leal’s manuscripts were one of the few places that historians and genealogists could easily access translated information on individuals listed in the burial registers for San Fernando, that access allowed the errors of Leal’s preface and notes to multiply and become assumed as fact. The advent of computers and the digital revolution have expanded access to historic public records, particularly period newspapers and to documents in the San Antonio municipal archives. Later researchers have improved upon Leal’s work and benefitted from his labors and from the ease of access to archival documents. Further, GIS coupled with georeferencing of historic maps has made the accurate plotting of vanished historic sites and buildings possible. Archivists, historians, genealogists, and archaeologists simply have so much more to work with today than ever before. Modern access to information allows for reconsideration of Leal’s 1975 Camposanto manuscript and to the identification of misconceptions, ambiguities, and factual errors that can be corrected or addressed in light of such information. The current research documents three distinct cemeteries that Leal previously viewed as unitary: the 1808 to 1848 Campo Santo, the 1848 Catholic Cemetery, and the 1848 City Cemetery.

Known or Presumed Burials in the Three Cemeteries

Concerning the 1808 Campo Santo and 1848 Catholic Cemetery, the majority of burials listed in the San Fernando burial registers for the period November 1, 1808, to circa May 1855 (Appendix B) were interred within those cemeteries. It is not known which of those listed burials were made within the San Fernando Church itself. Further, it is not known (with but a few exceptions) specifically where any of the approximately 2,500 individuals listed are buried. For few individuals where there is a location attribution, like Angel Navarro who was buried in the gate of the 1808 Campo Santo, the location of the burial is only approximate. There are no markers, burial plot maps, or indexes that connect a name from the burial registers to an exact spot on the ground in the present day.
Chapter 3: Archival and Historical Review

The 1848 City Cemetery and its precursor the “public burial yard” lack any formal interment records whatsoever (CCJMB A:135-136). It was not until June of 1854 that the City Council appointed a paid Cemetery Sexton, Robert Aveyard, “…to make a monthly report to the Board, of the number of Interments in each month in the City Cemetery…and to keep a register of the same (WT, 24 June 1854:4). There are no means available to estimate the number of potential graves that might be present beneath Milam Park. The current research has identified nine of 11 Americans who were buried “outside of the Campo Santo” in 1838, but the specific location of their individual graves is unknown. Henry Wax Karnes, who was standing next to Milam when he was shot at the Veramendi Palace, was also reportedly buried outside the Campo Santo in 1840, but again, no specific location is known (Cutrer 1996:V3:1034. Literally, the only person whose burial location is known with any certainty is Milam, and his grave was lost multiple times before being re-identified, his body exhumed for a second time, analyzed and verified, and then reinterred for the third time on the west end of Milam Park in 1994 (Sandness and Owsly 1995:20; Tennis 1995a:11; Winkler 1995:13).

Relocation of Human Remains from the Three Cemeteries

The third misconception regarding the Campo Santo revolves around if, when, where, and how burials from that site were disinterred and reinterred. The only extant archival record with reference to the treatment of the 1848 cemeteries is the 1853 action of the City Council directing that the “old Catholic cemetery” be leveled and cleaned up (CCJMB B:217). No other documentation was found within the City or Catholic archives on the disposition of burials within either cemetery. It has been claimed that either all of the interments in the Catholic cemeteries that occupied the block on which Santa Rosa Hospital was constructed were removed prior to construction and reinterred at San Fernando Cemetery Number 1, or that whenever burials were encountered during any construction of the hospital buildings they were removed and reburied at San Fernando Cemetery Number 1, 2, or 3. No written documentation of this has been found to date in Archdiocesan archives, verifiable secondary sources, or evidenced by monuments at any of these cemeteries. Two unverified secondary accounts include the report in 1889 concerning the human skeletal remains encountered on West Houston Street, “In Santa Rosa hospital neatly boxed up in wooden cases lie the remains of twenty human skeletons awaiting identification and removal” (GDN, 21 May 1889:1), and the 1920 article on the former cemeteries that stated, “Many of the bodies lying there were removed to the San Fernando Cemetery, others were left untouched. No sign of any of them remains today” (SAE, 1 August 1920:26).

Currently, there is no definitive documentation for when interments ceased at the 1848 Catholic Cemetery or for when interments began in San Fernando Cemetery Number 1. Leal stated in the preface to his manuscript that the names and dates were “…gathered from the old San Fernando Cathedral burial records from Nov, 1, 1808 to Dec. 1865” (Leal 1975:Preface). In his “Note” on the first page of the burial translations he stated his justification for the inception date: “It was at this year of 1808 on Nov. 1, that the church begun [sic] to bury at what is now Milam Park” (Leal 1975:1). Leal did not provide a reason for choosing 1865 as the end date, and the final manuscript only utilized records through December of 1860, with the 1865 date hand-corrected to 1860. Leal’s choice of either 1865 or 1860 errs on the side of caution by exceeding the probable range derived from the archival resources used for this report. However, the purchase of the San Fernando Cemetery Number 1 property by Bishop Odin on May 19, 1855, and the May 26, 1855, article on the New Catholic Cemetery provide two lines of reasoning. First, no original interment burials could have taken place at San Fernando Cemetery Number 1 before the Catholic Church purchased the property on May 19, 1855 (BCDR G2:359-360). Second, the May 26th article indicates that the Catholic Church moved quickly to prepare the new cemetery for use (El Bejareño, 26 May 1855:2). Further research in local newspapers of the period and church archives may provide definitive evidence for the true end date for the earlier cemetery and the beginning date for San Fernando Cemetery Number 1.

Further, aside from a handful of pre-May of 1855 burials, discussed below, there are no monuments at San Fernando Cemetery Number 1 to the approximately 2,500 burials that were interred in the 1808 Campo Santo and Catholic Cemetery of 1848. Likewise, there are no records concerning the disposition of remains from the City Cemetery on the Milam Park site, with the sole exception of Colonel Benjamin Milam. Based on the information in Leal’s preface and/or translation, the dead of the 1808 Campo Santo and 1848 Catholic Cemetery are memorialized in plaques bearing their names that are placed at the east end of Milam Park. As a result of this confusion, the memorial to all the named Catholic dead is placed on the site of the City, or Protestant, Cemetery. This places the 1808 and 1848 Catholic Cemeteries a block south of their actual location beneath the CHoSA campus and the northern half of West Houston Street.

Following the purchase of the San Fernando Cemetery Number 1 property on May 19, 1855, it is is unclear when interments began at that location. It is possible that burials continued at the 1848 Catholic Cemetery after May 19, 1855, and up to the point that San Fernando Cemetery Number 1 opened for use. To try to determine the earliest anecdotal date of interment, an examination was made of all extant graves.
with monuments dating prior to December 31, 1860, in San Fernando Cemetery Number 1. One of the few definitive statements that can be made is that none of the burials listed in the San Fernando Burial Registry as translated by Leal prior to May 19, 1855, were originally buried at San Fernando Cemetery Number 1. Before moving on to discuss graves with markers dating either before May 19, 1855, or between May 19, 1855, and December 31, 1860, it is important to qualify the near impossibility of disproving a negative statement. For example, it cannot currently be said that the presence of a marker at San Fernando Cemetery Number 1 equals the presence of a burial or that the absence of a marker equals the absence of a burial. There are not archival records that provide definitive, affirmative proof of either case. There is only a handful of facts from which reasonable conjectures can be drawn, almost all of which are subject to different interpretations and possibilities.

The group of pre-December 31, 1860, graves with monuments was divided on the basis of when San Fernando Cemetery Number 1 became the property of the Catholic Church. This results in a group of graves with monuments that pre-date May 19, 1855, and a group that post-date May 19, 1855 (and pre-date Leal’s December 31, 1860, date). It is not possible that any of the graves with monuments bearing dates before May 19, 1855, represent actual original interments at San Fernando Cemetery Number 1, as the Catholic Church did not own the property. All of the graves in this group either represent possible re-interments from elsewhere, or they represent cenotaphs memorializing the dead (absent an actual interment). There are only 10 graves at San Fernando Cemetery Number 1 with monuments bearing dates prior to May 19, 1855 (Table 3-2). Only two of these 10 graves are listed in the San Fernando Burial Registry (eight are not listed, though the reason for their absence in the San Fernando Burial Registry is not known).

The Patricio Antonio Rodrigues monument is a cenotaph memorial, which is clearly stated on the marker. The monument for George S. Peacock is a dual monument for him and for his brother, John C. Bowen, who died in 1867. The monument notes that Peacock died at Port Lavaca and he is not in the San Fernando Burial Registry. It is possible that he is buried in Port Lavaca and that his name was added to Bowen’s marker in 1867. The Eustazuia Leal Serna monument is a nineteenth century monument form popular in the 1850s through the 1870s and she is not found in the San Fernando Burial Registry. It is not known if her plot at San Fernando Cemetery Number 1 is a memorial or if it represents a later reburial.

Four of the 10 graves are children of the Devine family (two of whom died in the cholera epidemic of 1849). Both Isabel Catherine and Mary Helen Devine share the same monument with their mother, Ann Elder Devine, who died in 1881, making it ambiguous whether the children are re-buried in the same plot or if their names are memorials. That neither of the two girls is listed in the San Fernando Burial Registry may be a result of omission during the difficulties of the cholera epidemic itself. Regardless, the final resting place of the two Devine daughters is uncertain. Two other Devine children are recorded on a single obelisk with three inscriptions. The main inscription is for William Edward Devine (1850) with secondary inscriptions for William Thomas (1853) and Daniel Truxton Devine (1859, Table 3-3). None of the three Devine children listed on this monument are recorded in the San Fernando Burial Registry. It may be that only the later 1859 burial of Daniel Tuxton is present in this grave plot. Regardless, it is ambiguous where the two other Devine boys are interred.

There is an 1853 monument to Bryan Callaghan, Sr. who settled in San Antonio from Ireland in 1838 and married into

<table>
<thead>
<tr>
<th>Surname</th>
<th>Given</th>
<th>Age</th>
<th>Year</th>
<th>In San Fernando Burial Registry as translated by John Leal (1975, 1976)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rodrigues</td>
<td>Patricio Antonio</td>
<td>68</td>
<td>1817</td>
<td>No</td>
</tr>
<tr>
<td>Peacock</td>
<td>George S.</td>
<td>46</td>
<td>1849</td>
<td>No</td>
</tr>
<tr>
<td>Leal Serna</td>
<td>Eustazuia</td>
<td>Unknown</td>
<td>1825</td>
<td>No</td>
</tr>
<tr>
<td>Devine</td>
<td>Isabel Catherine</td>
<td>3</td>
<td>1849</td>
<td>No</td>
</tr>
<tr>
<td>Devine</td>
<td>Mary Helen</td>
<td>1</td>
<td>1849</td>
<td>No</td>
</tr>
<tr>
<td>Devine</td>
<td>William Edward</td>
<td>1</td>
<td>1850</td>
<td>No</td>
</tr>
<tr>
<td>Callaghan</td>
<td>Bryan</td>
<td>40</td>
<td>1853</td>
<td>No</td>
</tr>
<tr>
<td>Devine</td>
<td>William Thomas</td>
<td>2</td>
<td>1853</td>
<td>No</td>
</tr>
<tr>
<td>Dwyer, Sr.</td>
<td>Edward</td>
<td>45</td>
<td>1854</td>
<td>Yes</td>
</tr>
<tr>
<td>Giraud</td>
<td>François P.G.</td>
<td>68</td>
<td>1855</td>
<td>Yes</td>
</tr>
</tbody>
</table>
Chapter 3: Archival and Historical Review

Table 3-3. San Fernando Cemetery No. 1 Graves with Monuments May 19, 1855, to December 31, 1860

<table>
<thead>
<tr>
<th>Surname</th>
<th>Given</th>
<th>Age</th>
<th>Year</th>
<th>In San Fernando Burial Registry as translated by Leal (1975, 1976)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Montes</td>
<td>Unknown</td>
<td>Unknown</td>
<td>1856</td>
<td>Yes</td>
</tr>
<tr>
<td>Radaz</td>
<td>François</td>
<td>75</td>
<td>1856</td>
<td>Yes</td>
</tr>
<tr>
<td>McMonagle</td>
<td>Elizabeth</td>
<td>1</td>
<td>1857</td>
<td>Yes</td>
</tr>
<tr>
<td>Coll</td>
<td>Jaime</td>
<td>64</td>
<td>1859</td>
<td>Yes</td>
</tr>
<tr>
<td>Devine</td>
<td>Daniel Tuxton</td>
<td>1</td>
<td>1859</td>
<td>No</td>
</tr>
<tr>
<td>Rodriguez-Leal</td>
<td>Maria F.</td>
<td>74</td>
<td>1859</td>
<td>Yes</td>
</tr>
<tr>
<td>Castanola</td>
<td>Honorine Magdalena</td>
<td>7</td>
<td>1860</td>
<td>Yes</td>
</tr>
</tbody>
</table>

The prominent Ramon family. He served as a City Alderman from 1841-1844 and Mayor of San Antonio from 1846-1848 (Chabot 1937:50). Curiously, he is not listed in Leal’s translation of the San Fernando Burial Registry. It is not clear whether the monument marks the reburial of Callaghan, Sr. or is a cenotaph memorial. The 1854 monument to Edward Dwyer is part of a dual monument to both he and his wife, Mariana Leal Dwyer, who died and was buried in 1867, 13 years following his death in 1854. It is not clear whether the monument marks Edward Dwyer’s exhumation from the 1848 Catholic Cemetery and reburial in a new grave or if his name and that of his wife were placed on a single monument at the time of her death in 1867. The tenth grave of the Montes and Radaz monuments represent the earliest extant grave markers at San Fernando Cemetery Number 1 that appear to be original, date after May 19, 1855, and are listed in the San Fernando Burial Registry. Anecdotally, these two markers support a possible opening of San Fernando Cemetery Number 1 in August/September of 1856. The two monuments meet the criteria of post-dating the purchase of the San Fernando Cemetery Number 1 property by Bishop Odin on May 19, 1855, and fifteen months seems a reasonable amount of time for the completion of the perimeter wall and chapel improvements mentioned by Father Dubuis in the May 26, 1855, *El Bejareño* article.

The Montes and Radaz monuments represent the earliest extant grave markers at San Fernando Cemetery Number 1 that appear to be original, date after May 19, 1855, and are listed in the San Fernando Burial Registry. Anecdotally, these two markers support a possible opening of San Fernando Cemetery Number 1 in August/September of 1856. The two monuments meet the criteria of post-dating the purchase of the San Fernando Cemetery Number 1 property by Bishop Odin on May 19, 1855, and fifteen months seems a reasonable amount of time for the completion of the perimeter wall and chapel improvements mentioned by Father Dubuis in the May 26, 1855, *El Bejareño* article.

There is limited evidence that a handful of probable *Campo Santo* and/or Catholic Cemetery burials were reinterred at San Fernando Cemetery Number 1, and these represent a half-dozen of as many as 2,500 burials. There are other possible reasons why there continues to be confusion and misunderstanding over whether or not the Catholic Cemetery burials were reinterred to San Fernando Cemetery Number 1. These include open-source online cemetery websites such as “Find a Grave” that allow for public entry of information
directly into the site. A number of individuals have modified burial entries that imply reinterment at San Fernando Cemetery Number 1. In some of these cases, a predeceased spouse was interred at the earlier cemeteries while the surviving spouse lived long enough to be interred at San Fernando Cemetery Number 1, and the grave monument has both listed upon it. In many cases, the marker is a cenotaph or memorial for a burial that remained at the old cemeteries and a burial marker for the surviving spouse who was buried at San Fernando Cemetery Number 1. In other cases, there is only a cenotaph that with time was assumed to be a burial marker. There are currently no primary archival records or verifiable secondary reports of burials removed and reinterred from the cemeteries in the decades following their closure, levelling, and re-use. The continued intermittent discovery of human remains in both Milam Park and the grounds of the CHoSA indicates that many, if not the majority, of the burials were never moved.

Summary

The project area's archival and historical background is unique in San Antonio in that its had only two owners, the Government or the Catholic Church. The 1808 Campo Santo portion of the project area has been held by the Catholic Church for 212 years and the 1848 Catholic Cemetery portion for 172 years. The project area was the site for as many as 2,500, or more, interments between November of 1808 and May of 1855. The archival evidence demonstrates that approximately 2,500 interments were made within the confines of the Old Catholic Cemetery, around 1,800 interments in the 1808 Campo Santo, and at least 700 in the remaining area that was extended in 1848. It is also certain that there are additional unrecorded non-Catholic burials on the project area that pre-date the 1848 Catholic Cemetery.

The project area was briefly used as a neighborhood between the closure of the Campo Santo and Old Catholic Cemetery around 1855 until its sale by Bishop Dubuis to the Sisters of Charity in 1874. The Sisters have, for nearly 150 years, operated a hospital on the site that began as a single building on a small part of the site in 1874-1875 and has grown into the CHoSA complex of today that covers the entirety of the former Campo Santo and Old Catholic Cemetery and extends north beyond the original block. During this period of ownership, the project area has also served as the site of their Convent (1875-1891), a boy’s orphanage (1891-1912), and a nurse training school (1908 forward).

Relative to the question of disinterment, while the burial registers of San Fernando document who was buried and when, they lack specificity of location that would allow for attribution of specific sets of human remains. At best, following disinterment it might be possible on the basis of distinctive attributes such as gender, age, cause of death, skeletal morphology, or DNA testing that an individual could be singularly identified or attributed as an ancestor of modern San Antonians with family histories that extend to the period of 1808 to 1855.

The use activities that have taken place on the site during the tenure of the Sisters would have encountered burials whenever subsurface excavations were made. It is apparent from archival references from the nineteenth and early twentieth century that there was an awareness of the presence of the former cemeteries as well as the occasional discovery of human remains. Building expansion and development in 1997 (Lyle et al. 1999) and in the past four years demonstrate that many burials remain on the project area (Munoz 2020). It is possible that burials or partial burials remain in areas that have not been disturbed by previous construction, that human remains may still be present under any of the buildings that do not have basements or deep impacts to the subsurface, and that human remains may be encountered both under the sidewalks and within the West Houston Street right-of-way.

The history of the project area currently lacks archival documentation of how or when burials encountered on the site were handled prior to 1997. Complicating these questions is the confusion and conflation regarding the location and extent of the 1808 Campo Santo and the 1848 Catholic and City Cemeteries with the 1848 City Cemetery. This review has attempted to verify and archivally document their location and to understand, explain, or refute discrepancies that have arisen in the historical record. Despite the new information and additional clarity it has provided, archival documentation of how or when burials encountered on the site were handled prior to 1997 is lacking or non-existent. While there are statements to the effect that all burials were relocated, no archival documentation has been found to substantiate that claim, and continued encounters with human remains make it clear that such was not the case in any holistic sense. It is hoped that if any documentation of specific relocations exists it will become available to researchers and descendants.
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Chapter 4: Burial Patterns within the Campo Santo and Old Catholic Cemetery of San Fernando

Cynthia Munoz and Raymond Mauldin

John Leal’s (1975, 1976) translations of the San Fernando Burial Registry provide variable information on 5,323 individuals buried by the Parish of San Fernando between January 1744 and December 1860. CAR’s archival research, with the help of many student volunteers, compiled a database from Leal’s translations of the Burial Registry that is supplemented with parish marriage and baptismal records. The database includes, when available, the deceased’s name, cause of death, sex, age, marital status, caste, legal status, place of birth, occupation, presence of a will; the deceased’s spouse’s name, origin, and occupation; and the deceased’s parents’ names, origins, and occupations. The database is available for researchers on CAR’s website (http://www.car.utsa.edu).

Of the 5,323 burials, 2,912 were recorded between November 11, 1808 (first burial in the Campo Santo), and December 26, 1860. The City Council ordered the Campo Santo and Old Catholic Cemetery leveled in 1853. The land for San Fernando Cemetery Number 1 was purchased in May 1855 and opened in the summer of that year. Because it is not clear when the move to the new cemetery took place and it is possible that burials continued at the Old Catholic Cemetery until the new cemetery opened, the end of August 1855 is used in this report and chapter by CAR as an end date to interments on the CHoSA property. From November 11, 1808, to August 22, 1855, 2,552 burials were recorded. This chapter explores the 1808-1855 burial data from Leal’s translations and summarizes patterns of death in San Antonio from 1809-1839. See Appendix G for a brief discussion of Castas (lineage) data from 1808-1855.

General Patterns

Age at death is available for 2,300 burials on the CHoSA property. Individuals with specific ages listed (n=1,108) are graphed with a solid blue line by age ranges in Figure 4-1. The graph peaks at newborn to one year of age (28.7%, n=342) and at 20-40 years (20.7%, n=247). When records with general ages (i.e. adult, child) are added in (red dashed-line), the pattern changes reflect a more accurate though more generalized picture of the burials. Newborns to one year of age account for 14.9% (n=342), children aged 1-10 for 29.2% (n=672), preteens and adolescents for 2.7% (n=61), and adults aged 20-90 plus account for 53.3% (n=1,225) of the cemetery population.

Cause of death is recorded for less than half (49.1%) of the burials. After 1839, only 59 records include cause of death information. Figure 4-2 graphs the number of burials each year from November 1808 to August 1855 and shows records with cause of death in red and without cause of death in blue. The spike in 1849 reflects the cholera epidemic in San Antonio that resulted in 600 to 700 deaths (see Chapter 3). The remainder of this analysis focuses on data with listed causes of death from 1809 to 1839 (n=1,193).

Categories of Death (1809-1839)

The burial records list a wide array of causes of death. For this analysis, the causes were grouped into three categories, accidents, violence, and medical conditions (disease/illness). Accidents (n=33), including burns, drowning, falls, animal stings, and sunstroke, account for 2.8% of the deaths. Deaths due to violence (n=158), including involvement in the battles of the Alamo, Concepción, Medina, and Rosillo Creek, fights, gunshot wounds, murders, and conflicts with Native Americans, make up 13.2% of the records. The largest cause of death, accounting for 84.0% of the cases, was from various medical conditions (n=1,002).

Figure 4-3 illustrates the occurrences of the three death categories by year. Violence peaked in 1813 with 34 cases, and accidents peaked in 1819 with 16 cases. Medical conditions and diseases are the most common cause of death for the burials during the 30 years included in the analysis. At a yearly level, the category accounted for a high of 100% of the cases in 1809 (n=16) to a low of 58.3% (n=49) of the 1813 records. In 1812, deaths due to disease spike at 61 cases. Many causes were listed, but fever (n=18) was the most common. A peak in death from disease is seen in 1815 (n=76). Of these, 51.3% (n=39) were attributed to smallpox. A third peak occurred in 1822 (n=62) with a little over half of the deaths recorded as death from a cough (n=16) or from a fever (n=17). Just three years later in 1825, death from illness climbed again (n=50) with 38 cases attributed to fever. A final peak occurred in 1833. Of the 51 records in 1833, 31 (62%) were recorded as death from a cough (n=21) or a fever (n=10).

Medical Conditions

The general causes of diseases/illnesses in the burial records are listed in Table 4-1. The most prevalent causes of death were fever (28.0%), gastrointestinal conditions (18.6%), and pain (17.2%). Because fever and pain (46.5%) are general descriptions, the percentages of named ailments (e.g. tuberculosis, cancer, and cholera) are likely higher than
Figure 4-1. Age at death data from the San Fernando Burial Registry in 10-year increments and with the inclusion of generalized age ranges (blue indicates specific ages; red indicates specific ages with general ages).

Figure 4-2. Interments on the project area delineated by records with (red) and without (blue) cause of death.
Archival and Historical Review of the Children’s Hospital of San Antonio Property

Figure 4-3. Death by category from 1809-1839 on the CHoSA property (blue designates death from medical conditions and diseases, red from violence, and yellow from accidents).

Although incidences of death related to medical conditions (disease/illness) were slightly higher in females (n=543) than in males (n=457), the overall patterns are similar with peaks in 1812, 1815, 1821-1823, 1825, and 1833 (Figure 4-4). The variance is more noticeable in 1815 with 61% of the deaths being female (n=46) and 39% male (n=30), and in 1833 with 63% of the deaths being female (n=32) and 37% male (n=19). The cause of the greater incidence of female deaths is not readily apparent in the burial records. Smallpox, in 1815, caused more female (n=24) deaths than male (n=15) deaths, but removing these from the other causes of death does not lessen the variance between the sexes. Removing the children from the 1815 deaths (n=48, 63%), leaves 18 women, seven men, and three of unknown age. Four of the 18 women died during childbirth. Removing these leaves twice as many deaths of women than men. Perhaps women were more susceptible to illness due to their greater likelihood of contracting disease from children during childrearing, especially during the smallpox epidemic. Removing the children from the 1833 cases (n=24, 47%), results in 15 women and 12 men, for the most part equalizing the deaths between adult men and women.

The peaks (1812, 1815, 1821-1823, 1825, and 1833) seem to be related primarily to infectious, respiratory, and gastric ailments, including deaths from fevers (n=122), smallpox (n=39), coughs (n=38), indigestion (n=35), and dysentery (n=23, Figure 4-5). Gastrointestinal ailments account for 18.6% (n=186) of deaths from disease from 1809-1839. From 1811 to 1823, the ailment shows up in the burial records 160 times with an average of 12.3 cases per year, after which it diminishes. Of the 160 deaths, 66.3% (n=106) were children. The condition peaked in 1819 and 1823. In 1819, all the deaths (n=20) were children with the cause of death listed as mosescuela (gastric pains, cramps). Of the 20 deaths in 1823, 16 were adults with causes of death recorded as colic, dysentery, indigestion, stomach pains, and vomiting with diarrhea. As gastrointestinal conditions are linked to poor sanitation and contaminated water, the data suggests that improvements in sanitation occurred in San Antonio after 1823.

Respiratory and infectious disease, indicated in red on Figure 4-5, were most prevalent in 1815, 1822, 1825, and 1833. Of the 72 deaths categorized as medical conditions and disease in 1815, 45 (62.5%) were due to infectious disease, including smallpox (n=39), tuberculosis (n=4), and fever (n=2). No deaths in 1815 were attributed to respiratory illness. The smallpox epidemic of 1815 accounts for this peak. In 1822,
Chapter 4: Burial Patterns within the Campo Santo and Old Catholic Cemetery of San Fernando

Table 4-1. Disease/Illness in the San Fernando Burial Registry (1809-1839)

<table>
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<tr>
<th>Disease/Illness</th>
<th>Count</th>
<th>Percent (%)</th>
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<tbody>
<tr>
<td>fever</td>
<td>281</td>
<td>28</td>
</tr>
<tr>
<td>gastrointestinal (colic, constipation, diarrhea, dysentery, indigestion, pain,</td>
<td>186</td>
<td>18.6</td>
</tr>
<tr>
<td>stomachache, vomiting, worms)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pain</td>
<td>172</td>
<td>17.2</td>
</tr>
<tr>
<td>habitual/long illness, old age</td>
<td>90</td>
<td>9</td>
</tr>
<tr>
<td>respiratory (asthma, choking, cough, pleurisy, pneumonia)</td>
<td>66</td>
<td>6.6</td>
</tr>
<tr>
<td>smallpox</td>
<td>40</td>
<td>4</td>
</tr>
<tr>
<td>tuberculosis</td>
<td>36</td>
<td>3.6</td>
</tr>
<tr>
<td>childbirth</td>
<td>27</td>
<td>2.7</td>
</tr>
<tr>
<td>jaundice</td>
<td>20</td>
<td>2</td>
</tr>
<tr>
<td>heart trouble, edema</td>
<td>17</td>
<td>1.7</td>
</tr>
<tr>
<td>stillborn</td>
<td>15</td>
<td>1.5</td>
</tr>
<tr>
<td>epilepsy</td>
<td>12</td>
<td>1.2</td>
</tr>
<tr>
<td>infection (abscess, fistula, ulcer)</td>
<td>9</td>
<td>0.9</td>
</tr>
<tr>
<td>measles</td>
<td>8</td>
<td>0.8</td>
</tr>
<tr>
<td>paralysis, stroke</td>
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<td>0.6</td>
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<td>cold</td>
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<td>confusion, dementia, mental illness</td>
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<tr>
<td>leprosy</td>
<td>2</td>
<td>0.2</td>
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<td>0.2</td>
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<td>cancer</td>
<td>1</td>
<td>0.1</td>
</tr>
<tr>
<td>cholera</td>
<td>1</td>
<td>0.1</td>
</tr>
<tr>
<td>typhus</td>
<td>1</td>
<td>0.1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,002</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

A peak of 62 deaths includes 17 (27.4%) from respiratory causes with cause of death in the records all listed as cough. Another 22 individuals (35.5%) died from infectious disease, including fevers, tuberculosis, typhus, and abscesses. The peak in 1825 (n=50) was caused by 42 cases of infectious disease (84.0%) listed as measles (n=4) and fever (n=38). No respiratory illnesses were recorded in 1825. Lastly, the 1833 spike consists of 12 records (24%) in the infectious category including fever and tuberculosis and 22 (44.0%) with respiratory causes of death, listed as coughs.

Seasonally, deaths rise in the fall to early winter and decline through the spring and late summer (Figure 4-6). Patterns appear to be driven by more children and adolescent deaths (blue in the figure) in October and November and fewer in the late spring and summer. However, the increased deaths in these two months are distorted due to the smallpox epidemic of 1815, which caused the death for six children in October 1815, 24 children and four adults in November 1815, and five children in December 1815. If the smallpox deaths are removed, seasonal deaths still peak in October but appear to be more driven by adult deaths. The November peak disappears. A review of monthly causes of death for adults suggests that fever accounts for the October peak.

The smallpox epidemic of 1815 is also evident in the October and November peaks in Figure 4-7. The graph groups the cause of death for children and adolescents into respiratory and infectious deaths (49.3%, shown in red), gastrointestinal deaths (24.8%, shown in black), and all other (25.9%, shown in blue). The October respiratory and infectious peak consists of deaths from cough (41.2%), fever (41.2%), and smallpox (17.6%). The November peak includes deaths from smallpox (66.7%), fever (22.2%), and cough (11.1%). Removing the smallpox cases, results in a respiratory and infectious peak in October of 28 cases (6 smallpox removed), followed by
Figure 4-4. Deaths due to medical conditions and disease from 1809-1839 by sex (females are blue, and males are red).

Figure 4-5. Causes of illness from 1809-1839 (red indicates respiratory/infectious disease, black gastrointestinal, and blue other disease).
Chapter 4: Burial Patterns within the Campo Santo and Old Catholic Cemetery of San Fernando

Figure 4-6. Monthly deaths by age from 1809-1839 (red indicates adults; blue indicates children and adolescents; black indicates children 0-2 years old; and hash-marks indicate the 1815 smallpox epidemic).

Figure 4-7. Monthly deaths for children and adolescents grouped by respiratory and infectious causes (red), gastrointestinal causes (black), and all other causes (blue).
12 cases in November (24 smallpox removed), and 5 cases in December (5 smallpox removed). Deaths from gastro-intestinal causes peak in November and are recorded as mosescuela (68.2%), indigestion (18.2%), dysentery (9.1%), and diarrhea (4.5%).

**Violence and Accidents**

Although medical conditions and disease caused the majority of deaths for the individuals interred on the CHoSA property, 191 deaths are attributed to varying forms of violence and accidents. Figure 4-8 presents the data grouped by female and male. Drowning is the most frequently reported accident, accounting for 54.6% of all deaths in this category. Of the 18 cases, 16 occurred in July 1819, when a devastating flood inundated all of San Antonio between the San Antonio River and San Pedro Creek (San Antonio River Authority 2020). Death from burns (n=7) and accidents involving horses (n=4) were also recorded.

Few females died a violent death. Of the 158 cases, females account for only five. Males (n=150) and children without sex identification (n=3) make up the remainder. Causes of violent deaths in the burial record include death from conflicts with Native Americans (72.2%), battle (15.8%), firearms (9.5%), and other (2.5%). Figure 4-9 groups violent death by cause and year. As a continuing cause of violent death from 1811 to 1839, conflicts with Native Americans spiked in 1813 and 1815 with 13 deaths in each of the two years. Over the 30 years analyzed, children account for 3.5% and adults for 68.4% of the cases. Thirty-two records have no available age data. Wounds from arrow penetration were so common that Dr. Ferdinand Herff, who practiced in the San Antonio from 1850 to 1908, became widely known for his expertise at successful extractions. His removal of points by wide dilation with duck-billed forceps was so successful that he attracted patients from up to a 100-mile radius of San Antonio (Herff 1973). Burials resulting from death in battle, all male (n=25), occurred in 1813 (n=19), 1835 (n=2), and 1836 (n=4). Two deaths are attributed to the Battle of Rosillo Creek on March 29, 1813, 17 to the Battle of Medina on August 18, 1813, two to the Battle of Concepción on October 28, 1835, and four to the Battle of the Alamo fought from February 23 through March 6, 1836.

![Figure 4-8. Number of burials attributed to violence and accidents grouped by female (blue) and male (red).](image)
Summary

The patterns of death derived from Leal’s (1975, 1976) work provide details of life in an early 1800s frontier settlement. While there is archival evidence of conflict between settlers and Native Americans during this period, the substantial threat posed by Native Americans is surprising. Violent deaths attributed to this cause are recorded in 25 of the 30 years, and 72.2% of all violent deaths result from conflicts with Native Americans. In contrast, deaths resulting from battles, including a period with a rebellion and two revolutions, are recorded in only three years (1813, 1835, and 1836). Not so surprising is the high death toll attributed to medical conditions and diseases. Deaths due to respiratory and infectious causes and, to a lesser extent, gastrointestinal factors, peak every few years. At a yearly level, these causes have a strong seasonal component and appear to significantly impact non-adult segments of the population. Finally, it is important to note that this analysis assumes that the information on age, sex, and cause of death was accurately recorded in parish records and that burial patterns generally reflect death patterns, as this is not always the case.
Chapter 5: Summary
Cynthia Munoz

This study of the San Fernando Campo Santo and Old Catholic Cemetery located on the CHoSA campus presents an in-depth history of the property from the early days of San Antonio (1722) to more recent times (1970). The history was assembled from primary sources including historic maps, Spanish archival documents, parochial records, municipal archival records, private archives, and county deed records. An intensive review of available literature and newspapers was also conducted. Two often contentious subjects, firstly the size and exact locations of the Campo Santo, Old Catholic Cemetery, and Old City Cemetery, and secondly the exhumation of burials uncovered during the construction of various wings of the hospital and during work on Houston Street were addressed in the report. CAR’s archival researcher, using original plat maps and City Council reports, has irrefutably resolved the exact location of the three burial grounds. A series of maps with GIS overlays of the cemeteries are available for researchers on CAR’s website (www.car.utsa.edu). The question of whether or not individuals were exhumed from the CHoSA property and from under Houston Street and reinterred in other parish cemeteries, e.g. San Fernando Cemetery Number 1, in advance of construction activities prior to 1997 could not be definitively answered. Although various individuals have claimed that all burials were relocated, recent finds on the hospital property demonstrate that this is untrue, and no archival documentation addressing relocations has been located to date.

The report also examines a portion of the San Fernando Burial Registry (1808-1855) as translated by John Leal (1975, 1976) in an attempt to understand details of the lives of the early settlers of a frontier city. The records with cause of death listed suggest a period of persistent respiratory, gastric, and infectious disease including periodic epidemics of smallpox, measles, and cholera, as well as conditions, including dysentery, that are related to poor sanitation. Sanitation problems were likely worsened by periods of drought, which would have reduced river flow and concentrated bacteria loads, and by random flood events. A flood in 1819 resulted in the burials of 16 individuals in the Campo Santo due to drowning. An unexpected finding from the burial record analysis was the high number of deaths due to conflicts with Native Americans. Of all of the records translated by Leal (1975, 1976) that list cause of death (n=1,454), covering 117 years from 1744 to 1860, 255 individuals died from violence. Of the 255, 177 deaths were due to conflicts between the settlers and Native American groups. In other words, 12.2% of all records with cause of death listed or 69.4% of violent deaths were from these encounters. Overall, the burial records suggest that adversity was not uncommon for the inhabitants of old San Antonio. The San Fernando Burial Registry from Leal’s translations (1975, 1976) are available for researchers on CAR’s website (www.car.utsa.edu).

Because the burial grounds on the CHoSA property contained or contains the ancestors of many current San Antonio families, descendant groups of the interred individuals were invited to participate in the report via the completion of a questionnaire and submissions of personal documents. The respondents’ contributions, included as Appendix H, present a personal view of the people listed in the San Fernando Burial Registry, their ancestors, and descendants. Their stories and documentation bring to life some of the many individuals interred on the CHoSA property.
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Basterra, P.O.

*El Bejareño*

Benavides, A.

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<td>Grant</td>
<td>J1:205-207</td>
<td>Spanish Government</td>
<td>Francisco Arcos</td>
</tr>
<tr>
<td>1819</td>
<td>Jul</td>
<td>24</td>
<td>Grant</td>
<td>H1:16-18</td>
<td>Spanish Government</td>
<td>I. Flores</td>
</tr>
<tr>
<td>1840</td>
<td>Oct</td>
<td>22</td>
<td>Deed</td>
<td>A2:348-349</td>
<td>J. Cassiano</td>
<td>J. M. Odin</td>
</tr>
<tr>
<td>1850</td>
<td>Feb</td>
<td>14</td>
<td>Deed</td>
<td>H1:559</td>
<td>City of San Antonio</td>
<td>J. Latchem</td>
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<tr>
<td>1850</td>
<td>Sep</td>
<td>18</td>
<td>Deed</td>
<td>I2:362-363</td>
<td>City of San Antonio</td>
<td>M. Chavez</td>
</tr>
<tr>
<td>1851</td>
<td>May</td>
<td>2</td>
<td>Deed</td>
<td>I2:304-305</td>
<td>City of San Antonio</td>
<td>A. A. Lockwood</td>
</tr>
<tr>
<td>1851</td>
<td>May</td>
<td>14</td>
<td>Deed</td>
<td>I2:488-489</td>
<td>City of San Antonio</td>
<td>J. G. Dashiell</td>
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<tr>
<td>1853</td>
<td>Dec</td>
<td>9</td>
<td>Deed</td>
<td>L2:29-30</td>
<td>J.M. Odin</td>
<td>Ursuline Convent</td>
</tr>
<tr>
<td>1855</td>
<td>May</td>
<td>19</td>
<td>Deed</td>
<td>G2:359-360</td>
<td>Lecomte de Watine</td>
<td>J. M. Odin</td>
</tr>
<tr>
<td>1869</td>
<td>Jan</td>
<td>13</td>
<td>Deed</td>
<td>V2:45-46</td>
<td>N. Boubel</td>
<td>C. M. Dubuis</td>
</tr>
<tr>
<td>1869</td>
<td>Jun</td>
<td>7</td>
<td>Deed</td>
<td>U2:549</td>
<td>Leon Lecomte</td>
<td>C. M. Dubuis</td>
</tr>
<tr>
<td>1873</td>
<td>Mar</td>
<td>11</td>
<td>Agreement</td>
<td>W2:423-424</td>
<td>C. M. Dubuis</td>
<td>J. Aranda et alia</td>
</tr>
<tr>
<td>1874</td>
<td>Mar</td>
<td>21</td>
<td>Deed</td>
<td>X1:560-561</td>
<td>C. M. Dubuis</td>
<td>Cinguin Pirette</td>
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<tr>
<td>1874</td>
<td>Mar</td>
<td>21</td>
<td>Deed</td>
<td>X1:558-559</td>
<td>A. Earhart</td>
<td>Ed. Steves</td>
</tr>
<tr>
<td>1876</td>
<td>Aug</td>
<td>14</td>
<td>Lease</td>
<td>4:505-506</td>
<td>City of San Antonio</td>
<td>Fire Co. No. 3</td>
</tr>
<tr>
<td>1883</td>
<td>Jan</td>
<td>29</td>
<td>Deed</td>
<td>21:576-577</td>
<td>Ed. Steve</td>
<td>E. Harris</td>
</tr>
<tr>
<td>1891</td>
<td>Mar</td>
<td>29</td>
<td>Deed</td>
<td>562:8-9</td>
<td>J. A. Nix</td>
<td>A. Drossaerts</td>
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<tr>
<td>1936</td>
<td>Dec</td>
<td>10</td>
<td>Deed</td>
<td>1571:58-59</td>
<td>Sisters of Charity</td>
<td>Missionary Servants</td>
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<tr>
<td>1957</td>
<td>Jun</td>
<td>19</td>
<td>Transfer</td>
<td>4035:312-315</td>
<td>Missionary Servants</td>
<td>L. Mussett, Trustee</td>
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<tr>
<td>1957</td>
<td>Jun</td>
<td>21</td>
<td>Deed</td>
<td>4047:452-455</td>
<td>L. Mussett, Trustee</td>
<td>Hyman Investment</td>
</tr>
<tr>
<td>2002</td>
<td>Jul</td>
<td>26</td>
<td>Deed</td>
<td>9489:1154-57</td>
<td>P. Sheridan</td>
<td>Archdiocese of S.A.</td>
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</tbody>
</table>

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Appendix A: 1848 Plat and Field Notes

Document transcribed by C. M. M. McKenzie
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Original Hand-written and Hand-drawn Document
by François Giraud, City Surveyor, March 22, 1848
Retained in City of San Antonio Municipal Archives, City Engineers Office, Book 1, Pages 9 and 10

**Plat and Field Notes of a Catholic and of a City Cemetery, laid off by order of the City Council of San Antonio, March 22nd 1848.**

**Catholic Cemetery**

Begins at the S.E. Corner of the old Campo Santo, thence with the outer face of the wall of said Campo Santo, N. 6 1/4 ° E. 51 3/4 vas to its N.E. corner, and 105 vas to the N.E. corner of the new Cemetery – Thence N. 83 3/4 ° W. 210 vas, thence S. 6 1/4 ° W. 105 vas Thence S. 83 3/4 ° E. 210 vas to the beginning.

**City Cemetery**


The corners are all marked with stakes; there is laid off all around the grave yard, a street 12 vas wide, the breadth of which is also designated by stakes driven opposite to the corners of the grave yard above mentioned.

To connect this survey with the Town Survey, I ran from the S.E. Corner of the City Cemetery, 12 vas for width of street, 48 vas to the North side of Presidio Street, 60 vas to a stake on the South side of said St. and stuck at the site of the old Rastro or Market
Appendix A: 1848 Plat and Field Notes

House. Thence running straight to the N.E. Corner of the stone house of Ign. Perez at the entrance of the Military Square, S. 87 1/8 ° E. 98 vas to the S.W. Corner of Presidio & Laredo Street, the latter running S. 4 1/4 ° W. 110 vas to the S.E. Corner, 219 vas to the San Pedro Creek, & 285 3/4 vas, more or less, to the N.E. Corner of the stone house aforesaid.

(Signed) F. Giraud, City S.

Surveyed March 22nd 1848.

Appendix B: San Fernando Burial Registry from November 1, 1808, through August 1855

Compiled from John Leal's (1975, 1976) translations of the San Fernando Burial Registry
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The following table consists of burials that are, based on the research for this report, interred on the project area in the Campo Santo or Old Catholic Cemetery. It includes records from the San Fernando Burial Registry that contained last name, first name, or age data from November 1, 1808 (date of the first recorded burial in the Campo Santo), through August 1855. The City Council ordered the Campo Santo and Old Catholic Cemetery leveled in 1853. The land for San Fernando Cemetery Number 1 was purchased in May 1855. It is not clear when the move to San Fernando Cemetery Number 1 took place. It is possible that burials continued at the Old Catholic cemetery until the purchase and opening of San Fernando Cemetery Number 1 in the summer of 1855. Records without name or age and with information indicating other burial locations were omitted. An online database including all the available record data from the San Fernando Burial Registry from 1744 to 1860 is available at www.car.utsa.edu.

Table B-1. Burials in the Campo Santo and Old Catholic Cemetery from the San Fernando Burial Registry

<table>
<thead>
<tr>
<th>Year</th>
<th>Date</th>
<th>Last Name</th>
<th>First Name</th>
<th>Sex</th>
<th>Age (years unless otherwise stated)</th>
<th>Cause of Death per San Fernando Records (CAR addition)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1817</td>
<td>25-Jun</td>
<td>Abrego</td>
<td>Juan de</td>
<td>M</td>
<td>Adult</td>
<td>natural death</td>
</tr>
<tr>
<td>1848</td>
<td>7-May</td>
<td>Acevero</td>
<td>Mariano</td>
<td>M</td>
<td>(unknown)</td>
<td></td>
</tr>
<tr>
<td>1853</td>
<td>18-May</td>
<td>Acosta</td>
<td>Damacio</td>
<td>M</td>
<td>6 months</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1840</td>
<td>1-Oct</td>
<td>Acosta</td>
<td>Juana</td>
<td>F</td>
<td>Child</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1812</td>
<td>14-Mar</td>
<td>Acosta</td>
<td>Vicente de</td>
<td>M</td>
<td>28</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1811</td>
<td>11-Sep</td>
<td>Aduna</td>
<td>Maria Antonia Estefania</td>
<td>F</td>
<td>9 days</td>
<td>epilepsy</td>
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<tr>
<td>1822</td>
<td>14-Feb</td>
<td>Agabo</td>
<td>Vincente</td>
<td>M</td>
<td>killed by Indians</td>
<td></td>
</tr>
<tr>
<td>1851</td>
<td>25-Mar</td>
<td>Agles Radas</td>
<td>Josefinan</td>
<td>F</td>
<td>(unknown)</td>
<td></td>
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<tr>
<td>1855</td>
<td>22-Aug</td>
<td>Aguila</td>
<td>Rafael</td>
<td>M</td>
<td>40</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1814</td>
<td>12-Jul</td>
<td>Aguilar</td>
<td>Jose Maria</td>
<td>M</td>
<td>killed by Indians</td>
<td></td>
</tr>
<tr>
<td>1848</td>
<td>31-Jan</td>
<td>Aguilar</td>
<td>Juan</td>
<td>M</td>
<td>Adult</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1812</td>
<td>5-May</td>
<td>Aguilar</td>
<td>Rafael</td>
<td>M</td>
<td>36</td>
<td>fever</td>
</tr>
<tr>
<td>1855</td>
<td>28-Feb</td>
<td>Alalcon</td>
<td>Francisco</td>
<td>M</td>
<td>2</td>
<td>(unknown)</td>
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<tr>
<td>1841</td>
<td>5-Mar</td>
<td>Alameda</td>
<td>Cesario</td>
<td>M</td>
<td>1</td>
<td>(unknown)</td>
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<tr>
<td>1815</td>
<td>23-Nov</td>
<td>Alameda</td>
<td>Jose</td>
<td>M</td>
<td>Child</td>
<td>smallpox</td>
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<tr>
<td>1814</td>
<td>20-May</td>
<td>Alameda</td>
<td>Maria Mariana</td>
<td>F</td>
<td>Child</td>
<td>pain</td>
</tr>
<tr>
<td>1840</td>
<td>29-Aug</td>
<td>Alameda</td>
<td>Maria Sista</td>
<td>F</td>
<td>2</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1849</td>
<td>7-May</td>
<td>Alameda</td>
<td>Sisto</td>
<td>M</td>
<td>6</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1841</td>
<td>16-Mar</td>
<td>Alameda</td>
<td>Tomasita</td>
<td>F</td>
<td>9 days</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1817</td>
<td>24-Sep</td>
<td>Alarcon</td>
<td>Dolores</td>
<td>F</td>
<td>Adult</td>
<td>pain in the side</td>
</tr>
<tr>
<td>1836</td>
<td>6-Mar</td>
<td>Alcala</td>
<td>Jose Maria</td>
<td>M</td>
<td>Adult</td>
<td>wounds from the battle of the Alamo</td>
</tr>
<tr>
<td>1817</td>
<td>28-May</td>
<td>Alcantar</td>
<td>Eugenio del Carmen</td>
<td>M</td>
<td>2 months</td>
<td>pain in the side</td>
</tr>
<tr>
<td>1842</td>
<td>26-Dec</td>
<td>Alcantar</td>
<td>Francisca</td>
<td>F</td>
<td>3 days</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1812</td>
<td>3-Apr</td>
<td>Alcantar</td>
<td>Jose Polonio</td>
<td>M</td>
<td>pneumonia</td>
<td></td>
</tr>
<tr>
<td>1816</td>
<td>6-Feb</td>
<td>Alcantar</td>
<td>Pedro Nolasco</td>
<td>M</td>
<td>1 week</td>
<td>mosescuela (pain-gastric)</td>
</tr>
<tr>
<td>1852</td>
<td>27-Mar</td>
<td>Alderete</td>
<td>Dolores</td>
<td>F</td>
<td></td>
<td>(unknown)</td>
</tr>
<tr>
<td>1826</td>
<td>23-Apr</td>
<td>Alderete</td>
<td>Joaquin</td>
<td>M</td>
<td>Adult</td>
<td>killed by Indians</td>
</tr>
<tr>
<td>1819</td>
<td>22-Jun</td>
<td>Alderete</td>
<td>Maria Gertrudes</td>
<td>F</td>
<td>Adult</td>
<td>blood hemorrhage</td>
</tr>
<tr>
<td>1816</td>
<td>1-Apr</td>
<td>Alderete</td>
<td>Simon de la Encarnacion</td>
<td>M</td>
<td>Child</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1837</td>
<td>22-Jan</td>
<td>Alderete</td>
<td>Vicente</td>
<td>M</td>
<td>56</td>
<td>fever</td>
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<tr>
<td>1811</td>
<td>17-Nov</td>
<td>Almaguer</td>
<td>Maria Guadalupe</td>
<td>F</td>
<td>Adult</td>
<td>tullida (paralysis)</td>
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## Appendix B: San Fernando Burial Registry from November 1, 1808, through August 1855

Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

<table>
<thead>
<tr>
<th>Year</th>
<th>Date</th>
<th>Last Name</th>
<th>First Name</th>
<th>Sex</th>
<th>Age (years unless otherwise stated)</th>
<th>Cause of Death per San Fernando Records (CAR addition)</th>
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<td>1849</td>
<td>9-Nov</td>
<td>Almancer</td>
<td>Maria Ignacia</td>
<td>F</td>
<td>Adult</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1815</td>
<td>26-May</td>
<td>Almandar</td>
<td>Maria Juana</td>
<td>F</td>
<td>Child</td>
<td>animal sting</td>
</tr>
<tr>
<td>1829</td>
<td>30-Jun</td>
<td>Almanze</td>
<td>Barbara</td>
<td>F</td>
<td>40</td>
<td>childbirth</td>
</tr>
<tr>
<td>1820</td>
<td>16-Apr</td>
<td>Almanze</td>
<td>Jose Antonio</td>
<td>M</td>
<td>Child</td>
<td>fever</td>
</tr>
<tr>
<td>1815</td>
<td>11-Nov</td>
<td>Almanze</td>
<td>Jose Cervacio</td>
<td>M</td>
<td>Child</td>
<td>smallpox</td>
</tr>
<tr>
<td>1820</td>
<td>18-May</td>
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<td>Jose Elias</td>
<td>M</td>
<td>40</td>
<td>fever</td>
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<tr>
<td>1820</td>
<td>6-Mar</td>
<td>Almanze</td>
<td>Rafael</td>
<td>M</td>
<td></td>
<td>killed by Indians</td>
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<tr>
<td>1854</td>
<td>23-Apr</td>
<td>Almaraz</td>
<td>Sotero</td>
<td>M</td>
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<td>(unknown)</td>
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<tr>
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<td>Altamirano</td>
<td>Jose Maria</td>
<td>M</td>
<td>(unknown)</td>
<td></td>
</tr>
<tr>
<td>1841</td>
<td>11-Feb</td>
<td>Alvarado</td>
<td>Juana Bautista</td>
<td>F</td>
<td>6 months</td>
<td>(unknown)</td>
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<tr>
<td>1809</td>
<td>13-Oct</td>
<td>Alvarado</td>
<td>Pedro</td>
<td>M</td>
<td>8 days</td>
<td>(unknown)</td>
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<tr>
<td>1817</td>
<td>12-Jul</td>
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<td>Tiburcia</td>
<td>F</td>
<td>Young lady</td>
<td>ictericia (jaundice)</td>
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<td>1813</td>
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<td>Alvidrez</td>
<td>Jose Favian</td>
<td>M</td>
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<td>pain</td>
</tr>
<tr>
<td>1850</td>
<td>29-Dec</td>
<td>Amador</td>
<td>Dominga</td>
<td>F</td>
<td>Adult</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1818</td>
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<td>Jose</td>
<td>M</td>
<td>45</td>
<td>killed by Indians</td>
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<td>Amador</td>
<td>Juana</td>
<td>F</td>
<td>2</td>
<td>fever</td>
</tr>
<tr>
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<td>23-Mar</td>
<td>Amador</td>
<td>Marcos</td>
<td>M</td>
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<td>(unknown)</td>
</tr>
<tr>
<td>1848</td>
<td>6-Sep</td>
<td>Amador</td>
<td>Refugio</td>
<td>M</td>
<td>Adult</td>
<td>(unknown)</td>
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<td>Amador</td>
<td>Vicente</td>
<td>M</td>
<td>76</td>
<td>fever</td>
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<td>Amangual</td>
<td>Francisco</td>
<td>M</td>
<td>Adult</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1849</td>
<td>2-May</td>
<td>Amaya</td>
<td>Jose Antonio</td>
<td>M</td>
<td>Adult</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1812</td>
<td>17-Jul</td>
<td>Andrade</td>
<td>Jose Manuel</td>
<td>M</td>
<td>3 days mosescuela (pain-gastric)</td>
<td></td>
</tr>
<tr>
<td>1819</td>
<td>13-Mar</td>
<td>Angulo</td>
<td>Maria Luisa</td>
<td>F</td>
<td>Adult</td>
<td>died suddenly (unknown)</td>
</tr>
<tr>
<td>1809</td>
<td>2-Nov</td>
<td>Anzury</td>
<td>Maria Euseibia</td>
<td>F</td>
<td>24</td>
<td>childbirth and fever</td>
</tr>
<tr>
<td>1823</td>
<td>9-Oct</td>
<td>Apodaca</td>
<td>Manuel de</td>
<td>M</td>
<td>67</td>
<td>“Aguio” -- choked to death, where he could’t breath</td>
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<tr>
<td>1852</td>
<td>10-Feb</td>
<td>Arambula</td>
<td>Martin</td>
<td>M</td>
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<td></td>
</tr>
<tr>
<td>1848</td>
<td>7-Apr</td>
<td>Arambula</td>
<td>Pedro</td>
<td>M</td>
<td>Adult</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1843</td>
<td>13-Mar</td>
<td>Arbet</td>
<td>Agustin</td>
<td>M</td>
<td>Killed by another Frenchman (doesn’t say how)</td>
<td></td>
</tr>
<tr>
<td>1845</td>
<td>12-Jul</td>
<td>Arce</td>
<td>Maria de Jesus de</td>
<td>F</td>
<td>Adult</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1851</td>
<td>16-Apr</td>
<td>Arcia</td>
<td>Marcos</td>
<td>M</td>
<td>(unknown)</td>
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<tr>
<td>1848</td>
<td>28-Jul</td>
<td>Arciniega</td>
<td>Adolfo</td>
<td>M</td>
<td>6 months</td>
<td>(unknown)</td>
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<tr>
<td>1822</td>
<td>25-Apr</td>
<td>Arciniega</td>
<td>Gregorio</td>
<td>M</td>
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<td>abscess</td>
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<td>6-Mar</td>
<td>Arciniega</td>
<td>Maria Jesusa</td>
<td>F</td>
<td>Adult</td>
<td>(unknown)</td>
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<td>1-May</td>
<td>Arciniega</td>
<td>Mateo</td>
<td>M</td>
<td></td>
<td>(unknown)</td>
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<tr>
<td>1848</td>
<td>12-Mar</td>
<td>Arciniega</td>
<td>Melchora</td>
<td>F</td>
<td>9 months</td>
<td>(unknown)</td>
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<tr>
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<td>Arciniega</td>
<td>Miguel</td>
<td>M</td>
<td>Adult</td>
<td>(unknown)</td>
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<td>Arciniega</td>
<td>Petra</td>
<td>F</td>
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<td>(unknown)</td>
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<tr>
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<td>2-Sep</td>
<td>Arciniega</td>
<td>Rosa</td>
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<td>(unknown)</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

<table>
<thead>
<tr>
<th>Year</th>
<th>Date</th>
<th>Last Name</th>
<th>First Name</th>
<th>Sex</th>
<th>Age (years unless otherwise stated)</th>
<th>Cause of Death per San Fernando Records (CAR addition)</th>
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<td>Arellano Maria Prospera de la Soledad</td>
<td>F</td>
<td>9 days</td>
<td>(unknown)</td>
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<tr>
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<td>31-Mar</td>
<td>Arendon Jose</td>
<td>M</td>
<td>27</td>
<td>(unknown)</td>
<td></td>
</tr>
<tr>
<td>1849</td>
<td>15-May</td>
<td>Arevalo Domingo</td>
<td>M</td>
<td>Adult</td>
<td>(unknown)</td>
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<tr>
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<td>10-Jun</td>
<td>Arevalo Pedro Antonio</td>
<td>M</td>
<td>43</td>
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</tr>
<tr>
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<td>Armas Teresa De</td>
<td>F</td>
<td>80</td>
<td>(unknown)</td>
<td></td>
</tr>
<tr>
<td>1830</td>
<td>23-Jun</td>
<td>Arocha Ana Maria</td>
<td>F</td>
<td>80</td>
<td>pain</td>
<td></td>
</tr>
<tr>
<td>1811</td>
<td>21-Dec</td>
<td>Arocha Ana Maria de</td>
<td>F</td>
<td>Adult</td>
<td>avitual (habitual illness)</td>
<td></td>
</tr>
<tr>
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<td>21-Sep</td>
<td>Arocha Antonia</td>
<td>F</td>
<td>Adult</td>
<td>a long illness</td>
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<tr>
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<td>18-Apr</td>
<td>Arocha Concepcion</td>
<td>F</td>
<td>25</td>
<td>(unknown)</td>
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<td>1-Jan</td>
<td>Arocha Felis</td>
<td>M</td>
<td>24</td>
<td>killed by Indians</td>
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<td>Arocha Francisca</td>
<td>F</td>
<td>Adult</td>
<td>(unknown)</td>
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<tr>
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<td>19-Oct</td>
<td>Arocha Jesusa</td>
<td>F</td>
<td>Adult</td>
<td>(unknown)</td>
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<td>20-Sep</td>
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<td>fever</td>
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<td>Arocha Jose Ignacio de</td>
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<td>80</td>
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<td>28-Apr</td>
<td>Arocha Jose Manuel</td>
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<td>(unknown)</td>
<td></td>
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<tr>
<td>1838</td>
<td>3-Sep</td>
<td>Arocha Jose Maria</td>
<td>M</td>
<td>58</td>
<td>fever</td>
<td></td>
</tr>
<tr>
<td>1841</td>
<td>22-Jun</td>
<td>Arocha Jose Maria</td>
<td>M</td>
<td>26</td>
<td>killed by Indians</td>
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<td>Arocha Jose Nepomuceno</td>
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<td>Adult</td>
<td>(unknown)</td>
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</tr>
<tr>
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<td>17-Oct</td>
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<td>M</td>
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<td>13-Apr</td>
<td>Arocha Juan Bautista de</td>
<td>M</td>
<td>8 months</td>
<td>pain</td>
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<tr>
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<td>26-Jul</td>
<td>Arocha Julian De</td>
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<td>mal de orina (urinary illness)</td>
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<tr>
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<td>M</td>
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<tr>
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<td>22-Sep</td>
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<tr>
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<td>1-Aug</td>
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<td>Child</td>
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</tr>
<tr>
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<td>31-Aug</td>
<td>Arocha Maria Francisca</td>
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<td>at birth</td>
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<td>12-Aug</td>
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<td>M</td>
<td>Child</td>
<td>fever</td>
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</tr>
<tr>
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<td>30-Aug</td>
<td>Arocha Ramon</td>
<td>M</td>
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<td>F</td>
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<td>mosescuela (pain-gastric)</td>
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<td>10-Jan</td>
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<td>F</td>
<td>26</td>
<td>ictericia (jaundice)</td>
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<td>18-Feb</td>
<td>Arredondo Rosalia</td>
<td>F</td>
<td>28</td>
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<td>fever</td>
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</tr>
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<td>19-Dec</td>
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</tr>
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<td>M</td>
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<td>4-Dec</td>
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<td>Child</td>
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<td>29-Sep</td>
<td>Arriola Antonio</td>
<td>M</td>
<td>Child</td>
<td>(unknown)</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

<table>
<thead>
<tr>
<th>Year</th>
<th>Date</th>
<th>Last Name</th>
<th>First Name</th>
<th>Sex</th>
<th>Age (years unless otherwise stated)</th>
<th>Cause of Death per San Fernando Records (CAR addition)</th>
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<td>21-Mar</td>
<td>Arsola</td>
<td>Bernardino</td>
<td>M</td>
<td>Adult</td>
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<td>1849</td>
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<td>Arteaga</td>
<td>Juana</td>
<td>F</td>
<td>(unknown)</td>
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<tr>
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<td>18-Jan</td>
<td>Avalos</td>
<td>Justo</td>
<td>M</td>
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<td>(unknown)</td>
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<td>20-Mar</td>
<td>Avila</td>
<td>Antonia</td>
<td>F</td>
<td>Adult</td>
<td>(unknown)</td>
</tr>
<tr>
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<td>Avila</td>
<td>Maria Antonia</td>
<td>F</td>
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<td>old age</td>
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<td>Maria Ciria De</td>
<td>F</td>
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</tr>
<tr>
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<td>24-Aug</td>
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<td>Rafaela de</td>
<td>F</td>
<td>49</td>
<td>fever</td>
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<td>18-Jan</td>
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<td>Jose Guadalupe</td>
<td>M</td>
<td>1 month</td>
<td>pain</td>
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<td>Jose de Jesus</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<td>Juana Gertrudes</td>
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<td>Rosa del</td>
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### Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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### Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>First Name</th>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>Sex</th>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<td>Antonio</td>
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<td>Faz</td>
<td>Maria Juliana</td>
<td>F</td>
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<td>Maria de la Candelaria</td>
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<td>Mariana</td>
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<td>Trinidad N.</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>Year</th>
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<th>First Name</th>
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<th>Age (years unless otherwise stated)</th>
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<td>Jose</td>
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<td>Flores</td>
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<td>Flores</td>
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<td>F</td>
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<td>Flores</td>
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<td>at birth</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>First Name</th>
<th>Sex</th>
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<td>fever</td>
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<td>Maria Dolores</td>
<td>F</td>
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<td>Maria Gertrudes</td>
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<td>7-Apr</td>
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<td>Maria Josefa Manuela</td>
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<td>Flores</td>
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<td>Maria Wencesesloa de la Merced</td>
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<td>Mariana</td>
<td>F</td>
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<td>Mariano</td>
<td>M</td>
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</tr>
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<td>Pedro</td>
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<td>Pedro</td>
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<td>36</td>
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<tr>
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<td>Teresa</td>
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<td>Flores</td>
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<td>27-Feb</td>
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<td>M</td>
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<td>Ygnacio Nicolas</td>
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<td>Gertrudes</td>
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<td>Gertrudes</td>
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<td>Pedro</td>
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<td>Foch</td>
<td>Candido</td>
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<td>Fohs</td>
<td>Pedro</td>
<td>M</td>
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<td>8-Dec</td>
<td>Foterel</td>
<td>Dami</td>
<td>M</td>
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<td>(unknown)</td>
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Appendix B: San Fernando Burial Registry from November 1, 1808, through August 1855

Table B-1. Burials in the Campo Santo and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>Year</th>
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<th>First Name</th>
<th>Sex</th>
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<th>Cause of Death per San Fernando Records (CAR addition)</th>
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<td>Juan</td>
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<td>Fratler</td>
<td>Luisa Catalina</td>
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<td></td>
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<tr>
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<td>Jose Manuel de la</td>
<td>M</td>
<td>Child smallpox</td>
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<td>Fuente</td>
<td>Josefa de la</td>
<td>F</td>
<td>Adult childbirth</td>
<td></td>
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<td>Fuente</td>
<td>Maria Teodora</td>
<td>F</td>
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<tr>
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<td>Anna Maria</td>
<td>F</td>
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<td>Bartolo</td>
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<td>Crescencio</td>
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<td>Pablo</td>
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<td>Galan</td>
<td>Jose Bonifacio</td>
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<td>Luis</td>
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<td>Galan</td>
<td>Luis</td>
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<td>Luis Antonio</td>
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<td>Margarita</td>
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<td>8-Dec</td>
<td>Gallardo</td>
<td>Jesus</td>
<td>M</td>
<td>16 days (unknown)</td>
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<td>Jose de Jesus</td>
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<td>Abelino</td>
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<td>Casiana</td>
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<td>Galvan</td>
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<td>M</td>
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<td>F</td>
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<td>Gamboa</td>
<td>Ignacio</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<td>Ganda</td>
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<td>Francisco</td>
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<td>Francisco</td>
<td>M</td>
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<td>Jose Toribio</td>
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<td>Maria Antonia</td>
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<td>Garza</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<td>Francisco</td>
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### Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<td>mosescuela (pain-gastric)</td>
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<td>Jesus</td>
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<td>at birth</td>
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<td>Juan Jose</td>
<td>M</td>
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<td>Juan Jose</td>
<td>M</td>
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<td>killed by Indians</td>
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<td>F</td>
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<td>F</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<thead>
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<th>Year</th>
<th>Date</th>
<th>Last Name</th>
<th>First Name</th>
<th>Sex</th>
<th>Age (years unless otherwise stated)</th>
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<td>Antonia</td>
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<td>Francisca</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>Sex</th>
<th>Age (years unless otherwise stated)</th>
<th>Cause of Death per San Fernando Records (CAR addition)</th>
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<td>Juan Ignacio</td>
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<td>18</td>
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# Appendix B: San Fernando Burial Registry from November 1, 1808, through August 1855

Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>Sex</th>
<th>Age (years unless otherwise stated)</th>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>First Name</th>
<th>Sex</th>
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Table B-1. Burials in the Campo Santo and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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### Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

<table>
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<th>Sex</th>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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### Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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### Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<td>Maria Antonia</td>
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## Appendix B: San Fernando Burial Registry from November 1, 1808, through August 1855

Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<td>Manuela</td>
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<td>Maria Luisa</td>
<td>F</td>
<td>Child</td>
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### Table B-1. Burials in the Campo Santo and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<td>Teodora</td>
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<td>Felix</td>
<td>M</td>
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<td>Jose Antonio</td>
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<td>(unknown)</td>
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<td>Jose Maria</td>
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<td>Petra</td>
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<td>Jose</td>
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<td>Jose Tomas</td>
<td>M</td>
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<td>Ramos</td>
<td>Maria del Carmen</td>
<td>F</td>
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<td>a long illness</td>
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<td>colic</td>
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<td>Rau</td>
<td>Luisa de la</td>
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<td>Ignacio</td>
<td>M</td>
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<td>pain</td>
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<td>Manuela</td>
<td>F</td>
<td>69</td>
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<td>Redas</td>
<td>Cristobal</td>
<td>M</td>
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<td>Manuel de Jesus</td>
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<td>Bernabe</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>Year</th>
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<th>First Name</th>
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<td>Juana</td>
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<td>M</td>
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<td>M</td>
<td>38 days</td>
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<td>Francisco Antonio</td>
<td>M</td>
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<td>Gertrudes</td>
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<td>Isabel</td>
<td>F</td>
<td>Child</td>
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### Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>First Name</th>
<th>Sex</th>
<th>Age (years unless otherwise stated)</th>
<th>Cause of Death per San Fernando Records (CAR addition)</th>
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<td>Jesus</td>
<td>M</td>
<td>Adult</td>
<td>gun shot wound-brother</td>
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<tr>
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<td>Rivas</td>
<td>Joaquin</td>
<td>M</td>
<td>Adult</td>
<td>(unknown)</td>
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<td>Rivas</td>
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<td>Jose</td>
<td>M</td>
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<td>Jose Clemente</td>
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### Table B-1. Burials in the Campo Santo and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>Cause of Death per San Fernando Records (CAR addition)</th>
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<td>Jose Maria</td>
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<td>Juana</td>
<td>F</td>
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<td>fever</td>
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<td>Maria Antonia</td>
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<td>(unknown)</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>Sex</th>
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<td>Jose Maria</td>
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<td>M</td>
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<td>Ignacio</td>
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<td>14-Apr</td>
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<td>Ignacio</td>
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Table B-1. Burials in the Campo Santo and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>First Name</th>
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<td>Jose Antonio</td>
<td>M</td>
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<td>(unknown)</td>
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<tr>
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<td>Jose Antonio Andres</td>
<td>M</td>
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<td>pain</td>
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<td>Jose Mateo de Jesus</td>
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<td>burns</td>
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<tr>
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<td>Jose Remigio</td>
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<td>M</td>
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<td>at birth</td>
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<td>Juana Gertrudes</td>
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<td>Manuel</td>
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<td>Russel</td>
<td>Elizabeth Constance</td>
<td>F</td>
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<td>Saenz</td>
<td>Pedro Antonio</td>
<td>M</td>
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<td>pain</td>
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<td>Sais</td>
<td>Epimenio</td>
<td>M</td>
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<td>Sais</td>
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<td>F</td>
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<td>(unknown)</td>
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<td>M</td>
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<td>Jose Polonio</td>
<td>M</td>
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<td>(unknown)</td>
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<td>Mariano</td>
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<td>(unknown)</td>
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<td>Salas</td>
<td>Maria Margarita</td>
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<td>Trinidad</td>
<td>M</td>
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<td>(unknown)</td>
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<td>F</td>
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## Appendix B: San Fernando Burial Registry from November 1, 1808, through August 1855

Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<tr>
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<th>First Name</th>
<th>Sex</th>
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<td>Francisco de</td>
<td>M</td>
<td>(unknown)</td>
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<td>Gertrudes</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>First Name</th>
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<th>Age (years unless otherwise stated)</th>
<th>Cause of Death per San Fernando Records (CAR addition)</th>
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<td>F</td>
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<td>(unknown)</td>
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<tr>
<td>1819</td>
<td>18-Nov</td>
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<td>M</td>
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<td>mosescuela (pain-gastric)</td>
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<td>Jose Maria</td>
<td>M</td>
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<td>Jose Maria</td>
<td>M</td>
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<td>6-Nov</td>
<td>Sanchez</td>
<td>Jose Mecedonio</td>
<td>M</td>
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<td>mosescuela (pain-gastric)</td>
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<td>Sanchez</td>
<td>Juana</td>
<td>F</td>
<td>70</td>
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<td>Maria De Josefa</td>
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<td>Gertrudes</td>
<td>F</td>
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<td>mosescuela (pain-gastric)</td>
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<td>Gertrudes de los</td>
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<td>Jose Bernardino</td>
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<td>9-Oct</td>
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<td>Jose Demencio</td>
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<td>Jose Dolores de los</td>
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<td>Juan Antonio</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>Cause of Death per San Fernando Records (CAR addition)</th>
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<td>(unknown)</td>
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<td>Maria Josefa de los</td>
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<td>Ponciano de los</td>
<td>M</td>
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<td>Quirino de los</td>
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<td>Tomas de los Santos</td>
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<td>killed by Indians</td>
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<td>Celso</td>
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<td>Juan Francisco de la Candelaria</td>
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<td>Santos Coy</td>
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<td>Jose Maria</td>
<td>M</td>
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<td>Saracho</td>
<td>Manuel</td>
<td>M</td>
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<td>Saracho</td>
<td>Maria Juana</td>
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<td>Maria Bacilia</td>
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<td>Sassenwengler</td>
<td>Jacob</td>
<td>M</td>
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<td>M</td>
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<td>George</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<td>William</td>
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<td>Concepcion</td>
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<td>Francis</td>
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<td>Rolan</td>
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<td>M</td>
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Appendix B: San Fernando Burial Registry from November 1, 1808, through August 1855

Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>Last Name</th>
<th>First Name</th>
<th>Sex</th>
<th>Age (years unless otherwise stated)</th>
<th>Cause of Death per San Fernando Records (CAR addition)</th>
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<td>Sosa</td>
<td>Jose De Los Reyes</td>
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<td>Child</td>
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<td>Jose Francisco de</td>
<td>M</td>
<td>70</td>
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<td>21-Nov</td>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>Cause of Death per San Fernando Records (CAR addition)</th>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>First Name</th>
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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<th>First Name</th>
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<th>Age (years unless otherwise stated)</th>
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<td>Antonia</td>
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Table B-1. Burials in the Campo Santo and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued...

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<td>1822</td>
<td>30-Jun</td>
<td>Zepeda</td>
<td>Jose</td>
<td>M</td>
<td>Child killed by a horse</td>
<td></td>
</tr>
<tr>
<td>1825</td>
<td>1-Jan</td>
<td>Zepeda</td>
<td>Jose Miguel de Jesus</td>
<td>M</td>
<td>1 month measles</td>
<td></td>
</tr>
<tr>
<td>1849</td>
<td>6-May</td>
<td>Zepeda</td>
<td>Juan Manuel</td>
<td>M</td>
<td>(unknown)</td>
<td></td>
</tr>
<tr>
<td>1833</td>
<td>2-Nov</td>
<td>Zepeda</td>
<td>Maria Guadalupe</td>
<td>F</td>
<td>Child cough</td>
<td></td>
</tr>
<tr>
<td>1848</td>
<td>16-Aug</td>
<td>Zepeda</td>
<td>Maria Prudencia</td>
<td>F</td>
<td>Adult (unknown)</td>
<td></td>
</tr>
<tr>
<td>1812</td>
<td>27-Dec</td>
<td>Zepeda</td>
<td>Maria Teresa</td>
<td>F</td>
<td>Adult natural death</td>
<td></td>
</tr>
<tr>
<td>1849</td>
<td>21-Jun</td>
<td>Zepeda</td>
<td>Rosalia</td>
<td>F</td>
<td>Adult (unknown)</td>
<td></td>
</tr>
<tr>
<td>1841</td>
<td>24-Jan</td>
<td>Zepeda</td>
<td>Vincente</td>
<td>M</td>
<td>60 (unknown)</td>
<td></td>
</tr>
<tr>
<td>1850</td>
<td>20-Aug</td>
<td>Zepeda</td>
<td>Fidencio</td>
<td>M</td>
<td>Child (unknown)</td>
<td></td>
</tr>
</tbody>
</table>
Table B-1. Burials in the *Campo Santo* and Old Catholic Cemetery from the San Fernando Burial Registry, continued....

<table>
<thead>
<tr>
<th>Year</th>
<th>Date</th>
<th>Last Name</th>
<th>First Name</th>
<th>Sex</th>
<th>Age (years unless otherwise stated)</th>
<th>Cause of Death per San Fernando Records (CAR addition)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1850</td>
<td>22-Sep</td>
<td>Zepeda</td>
<td>Jesusa</td>
<td>F</td>
<td>Adult</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1850</td>
<td>6-Jul</td>
<td>Zepeda</td>
<td>Maria Josefa</td>
<td>F</td>
<td>Adult</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1833</td>
<td>10-Nov</td>
<td>Zerda</td>
<td>Maria de Jesus de la</td>
<td>F</td>
<td>Child</td>
<td>cough</td>
</tr>
<tr>
<td>1832</td>
<td>4-Jan</td>
<td>Zertuche</td>
<td>Rosalia</td>
<td>F</td>
<td>70</td>
<td>pain</td>
</tr>
<tr>
<td>1809</td>
<td>17-Jun</td>
<td>Ziniga</td>
<td>Jose</td>
<td>M</td>
<td>Adult</td>
<td>cold</td>
</tr>
<tr>
<td>1850</td>
<td>8-Jan</td>
<td>Zuniga</td>
<td>Antonio</td>
<td>M</td>
<td>Child</td>
<td>(unknown)</td>
</tr>
<tr>
<td>1821</td>
<td>16-Apr</td>
<td>Zuniga</td>
<td>Jose Maria</td>
<td>M</td>
<td></td>
<td>killed by Indians</td>
</tr>
<tr>
<td>1849</td>
<td>27-Jul</td>
<td>Zuniga</td>
<td>Juan</td>
<td>M</td>
<td>Child</td>
<td>(unknown)</td>
</tr>
</tbody>
</table>
Appendix C: 1873 Agreement between Bishop Dubuis and Occupants of the Old Catholic Cemetery Location

*Document translated and transcribed by C. M. M. McKenzie*
Appendix C: 1873 Agreement between Bishop Dubuis and Occupants of the Old Catholic Cemetery

<table>
<thead>
<tr>
<th>State of Texas</th>
<th>COUNTY OF BEXAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>We who have signed below declare and recognize so that it may forever be certified that the site presently occupied by each of us in the limits of the land that since 1848 or 1849 was ceded by the city to the Catholic Church to serve as the campo Santo and includes the old campo Santo as indicated by the plat here attached. Within the Old campo Santo it contains 210 varas from West to East and 105 from South to North and on this land we have constructed our respective jacales even though the property is now and remains in the possession of the church. We live here through tolerance and with the permission of the Bishop of Galveston and his representative the Sr. Curate M. Sarry. We thus recognize that we have taken upon ourselves the obligation of taking care of the campo Santo and to prevent animals from entering it. We also agree to sell, dispose of, or rent to no one. We also agree to leave our built houses to the benefit of the church when we leave them. We, however, agree not to leave them until two months after having received notification from the Bishop or his representative and finally we obligate ourselves to pay to the said Bishop or his representative the quantity of one silver peso each year. And I, M. Sarry, representative of the said Bishop admit to the above and in the name of my principal I obligate to leave the interested parties in possession of their houses and workshops constructed at present in said land as is convenient to the interests of our Holy Church. In the City of San Antonio, May 19, 1870.</td>
<td></td>
</tr>
<tr>
<td>} Witness {</td>
<td></td>
</tr>
<tr>
<td>Jesus (x) Aranda</td>
<td></td>
</tr>
<tr>
<td>Carmel (x) Flores</td>
<td></td>
</tr>
<tr>
<td>Josefa (x) Olguín</td>
<td></td>
</tr>
<tr>
<td>Manuel (x) Lopez</td>
<td></td>
</tr>
<tr>
<td>Vidal (signed) Gonzales</td>
<td></td>
</tr>
<tr>
<td>Guadalupe (x) Lozano</td>
<td></td>
</tr>
<tr>
<td>Josefa (x) Gayetan</td>
<td></td>
</tr>
<tr>
<td>Petra (x) Vela</td>
<td></td>
</tr>
<tr>
<td>Jesus (x) Montes</td>
<td></td>
</tr>
<tr>
<td>Clemente (x) Pereda</td>
<td></td>
</tr>
<tr>
<td>Jose Maria (x) Quintero</td>
<td></td>
</tr>
<tr>
<td>Juan Antonio (x) Garcia</td>
<td></td>
</tr>
<tr>
<td>Santos (x) Moraida</td>
<td></td>
</tr>
<tr>
<td>Francisca (x) Cortez</td>
<td></td>
</tr>
<tr>
<td>Juan (x) Rodrigues</td>
<td></td>
</tr>
<tr>
<td>Mernado Jesus (x) Lopez</td>
<td></td>
</tr>
<tr>
<td>Petra (signed) Cisneros</td>
<td></td>
</tr>
<tr>
<td>Concepcion (signed) Ramos</td>
<td></td>
</tr>
<tr>
<td>Jacinta (x) Cuellar</td>
<td></td>
</tr>
<tr>
<td>Gayetona (x) Vallada</td>
<td></td>
</tr>
<tr>
<td>Juana (x) Ramires</td>
<td></td>
</tr>
<tr>
<td>Dolores (x) Antaveras</td>
<td></td>
</tr>
<tr>
<td>Rosalia (signed) Ramos</td>
<td></td>
</tr>
<tr>
<td>Dionisio (x) Servantes</td>
<td></td>
</tr>
<tr>
<td>Juan (x) Butiera</td>
<td></td>
</tr>
<tr>
<td>Rosario (x) Reina</td>
<td></td>
</tr>
<tr>
<td>Marcario (x) Solis</td>
<td></td>
</tr>
<tr>
<td>Francisco (signed) Ramos</td>
<td></td>
</tr>
<tr>
<td>Apolonario (signed) Navarro</td>
<td></td>
</tr>
<tr>
<td>Roberto (signed) Ruiser</td>
<td></td>
</tr>
<tr>
<td>Isabel (x) Rodrigues</td>
<td></td>
</tr>
<tr>
<td>Marcario (x) Pruneda</td>
<td></td>
</tr>
<tr>
<td>J. Dumoulin(signed) Witness for all</td>
<td></td>
</tr>
<tr>
<td>G. F. Pereida (signed) witness for all except last two</td>
<td></td>
</tr>
<tr>
<td>F. Rodriguez (signed) witness for the last two</td>
<td></td>
</tr>
<tr>
<td>C. M. Dubuis by M. Sarry his attorney in fact (signed)</td>
<td></td>
</tr>
</tbody>
</table>

State of Texas COUNTY OF BEXAR Before me Mortimer Slocum Clerk of Dist. Court of Said County personally appeared J. Dumoulin one of the subscribing Witnesses to the Forgoing Instrument of writing to me well known, who being duly sworn says that in his presence Jesus Aranda, Carmel Flores, Josefa Olguino, Manuel Lopez, Vidal Gonzales, Guadalupe Lozano, Josefa Gayetan, Petra Vela, Jesus Montes, Clemente Pereda, Jose Maria Quintero, Juan Antonio Garcia, Santos Moraida, Francisca Cortez, Juan Rodrigues, Mernado Jesus Lopez, Petra Cisneros, Concepcion Ramos, Jacinta Cuellar, Gayetona Vallada, Juana Ramires, Dolores Antaveras, Rosalia Ramos, Dionisio Servantes, Juan Butiera, Rosario Reina, Marcario Solis, Francisco Ramos, Apolonario Navarro, Roberto Ruiser, Isabel Rodriguez, and Marcario Pruneda and M. Sarry as the Attorney in fact of C. M. Dubuis – signed and delivered the forgoing instrument of writing and that they severally declared the same to be their act and deed for the purposes and considerations therein stated and that he (Deponent) together with G. F. Pereida and F. Rodriguez signed the same as Witnesses at the request of said parties. To Certify which I hereunto sign my name and office this impress of any official seal at office in San Antonio this 11th day of March A.D. 1873


Filed for registration in my office the 11th day of March A. D. 1873 at 11 1/2 o’clock A. M. and duly recorded the 25th day of March A. D. 1873 at 10 1/2 o’clock A.M.


154
Appendix D: *San Antonio Express News* Article, August 1, 1920

*Transcription of captions and text by C. M. M. McKenzie*
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The Alamo courtyard where Spanish mission friars and Christianized Indians were buried long ago.

Passers-by on Busy Streets Pass these Bits of Hallowed Ground.


The Towers of San Fernando Cathedral This Ancient Church Stands on Hallowed Ground.

Santa Rosa Hospital was Built on the Site of One of San Antonio’s First Burial Grounds.

In Milam Square were Buried the First Protestant Settlers of San Antonio.

A Corner of San Fernando Cemetery. It is the Resting Place of Many Famous Men.

Campo Santo or Holy Ground Where San Fernando Cathedral Now Stands.
[Page 17] In the heart of San Antonio and on its outskirts lie the burial grounds of Texas’ earliest heroes, of the founders of San Antonio, of the first Indians won to friendship and promises of good faith by the Catholic missionaries and of the dead whose daring won for Texas her independence. Many of these old grounds are left today unmarked, over others traffic has passed its iron trail, one has been made a city park and another has become the site for one of the city’s oldest hospitals.

The oldest of these is the court of the Alamo where the Spanish missionaries and the Christianized Indians were buried long before there was a civic government in San Antonio. These graves, of which no sign remains today, are over 200 years old. Surrounded now by the busiest marts of the city, they are passed by hundreds each day who do not know that the old ivy-covered walls enclose the oldest burying ground in the County of Bexar and one of the oldest in the State.

In 1731 the Canary Islanders began the building of San Fernando Cathedral. With the growth of a handful of Spaniards who were not the helpers of the priests about the missions, there arose the need for a civic cemetery, and around the parish church, where the Cathedral now stands, the first graves of the new burying ground were placed. “Campo Santo,” Holy Ground this plot about the church was called by the Canary Islanders whose burial ground it became. The bodies placed there were never moved, though today no stones designate them, and here people passing busy about the City Hall or the Courthouse, do not know that they pass the graves of the makers of local government which they are only continuing.

Old Bells Come Overland

The ground around the cathedral, now Main Plaza, was called “Plaza de las Islas,” plaza of the Islanders, and this oldest civic burial ground in San Antonio became known as the Canary Island Cemetery. Some its graves, among that of Geronimo de la Garza, who came from the Canary Islands in 1718, date far back into the Eighteenth Century. Of the first group of Spaniards who settled about the old cathedral, all were buried in the “Campo Santo” except the last, Catarina Leal, who died in 1808 and was buried in the new San Antonio Cemetery, which had been founded in that year when Santa Rosa Hospital now stands.

Within the old cathedral are other graves, these still marked by marble slabs upon which some index to the past may still be found. Traditions, too, have grown up about the graves within the cathedral, and there are many who believe that the charred bones of the Alamo victims rest within these old vaults. Here is the grave of Ignacio Elisondo, colonel of cavalry, who betrayed to their death the Mexican troops with whom he had fought in the first Mexican revolt from Spain. And here also is the grave of Eugenio Navarro, whose name is forever linked with the San Fernando Cathedral through the gifts that he made to it.

In those days, while his older brother, Col. Jose Navarro, helped the Texans fight for their freedom from Mexico, Eugenio looked well to his caravan of mules that passed regularly from San Antonio to New Orleans. And on one trip he charged his men with the bringing of a valuable and mysterious package that would await them there. Arriving finally in San Antonio, the package was found to contain cathedral bells, brought from Europe by order of Navarro and guarded by his men carefully through the hundreds of unmapped miles between New Orleans and San Antonio. Afterward, in defending the honor of a friend, Eugenio Navarro was killed, not before he had stabbed [Page 26, Column 7] to the heart his assailant, and his body was laid in the vault of the cathedral in which he had worshipped. This vault with its quaint inscription and the other graves found here, among them that of Don Manuel Munoz, first Governor of Texas when it became a separate province of Mexico, who was buried here in 1798, from the oldest group of marked graves now to be found in San Antonio.

Next in age to the Campo Santo, or the old Canary Island Cemetery, was the San Antonio Cemetery, where Santa Rosa Hospital now stands. The first grave placed here was that of the Corsican, Jose Angel Navarro, uncle of Eugenio Navarro, donor of the cathedral bells, buried in 1808 near the entrance to the new graveyard, in compliance with the request that his body might be placed where all who entered would tread upon his grave. Strange wish indeed, fulfilled by thousands who have passed above the grave in the century it has lain undisturbed. For though no stone now marks it, the grave was left near the entrance when the burial ground was abandoned and the hospital built there.

According to a custom of the Catholic Church in Europe, burying grounds are not kept up after all the space in them is used. Instead the stones are removed and the ground given to some charitable work – school, church, or hospital. So it was with the old San Antonio Cemetery. Many of the bodies lying there were removed to the San Fernando Cemetery, others were left untouched. No sign of any of them remains today. Yet there are among old San Antonians those who can remember when this
cemetery lay so far out of town that processions to it were attended by armed and vigilant men. For the Apache and Comanche Indians, sworn enemies of the town long after it passed from Spaniards to Americans, loved to swoop down upon it when its inhabitants were gathered, unawares, at the cemetery beyond the square.

Apart from the Catholic graves of the old San Antonio Cemetery, where Milam Square now stands, the first Protestant settlers were buried. It was here that the body of Ben Milam was placed after its removal from the old Veramendi house where he fell, and here that Capt. Lysander Wells, hero of the battle of San Jacinto, was buried. His grave is unmarked today and only the simple stone bearing the words of Ben Milam’s immortal challenge, indicates the first Protestant burial plot in San Antonio. The second group of Protestant graves was placed along the Alameda, “promenade of trees.” It is here that some believe the martyrs of the Alamo were buried. Traditions and authorities vary on this point, while all trace of the graves have disappeared, and only the traffic of East Commerce Street marks the ground where the early Protestant settlers of San Antonio, if not its first dead in the struggle for Independence, are buried.

In 1854, San Fernando Cemetery, the oldest of the city’s present cemeteries, was opened. In it are buried the veterans of the Texas Revolution, early settlers of San Antonio and Indian fighters. Among these no grave has greater historic interest than that of Col. Jose Navarro, signer of the Texas Declaration of Independence and brother of Eugenio Navarro, whose body lies in the old San Fernando Cathedral. Long before the Texas Revolution Navarro represented Texas and Coahuila in the Mexican Congress, but becoming dissatisfied with the oppressive government of Mexico, he through [sic] his lot with the colonists who had begun their struggle for independence, risking all with their fortune. In 1841 he was a member of the ill-fated Santa Fe expedition, in which he was captured and sentenced to death. This decree was changed to one of life imprisonment in the famous political dungeon of Castillo de San Juan, the Bastille of Mexico, on the coast of Vera Cruz. But through the changing government that characterized Mexico in those days, as in the present, Colonel Navarro obtained his release and returned to serve the republic he had helped establish. The busy street in this city and the county in East Texas, both bearing his name, help, as does the stone in San Fernando Cathedral, to perpetuate the name that played so prominent a part in the early history of Texas.

In Old San Fernando

In San Fernando Cemetery also is the grave of John Twohig, banker and famous host, in whose house, La Casa del Rio, were entertained warriors and rulers. Sam Houston, Zachary Taylor, Robert E. Lee and General Grant – all these were his guests in the old Spanish house by the river. In San Fernando, too, is found the grave of Don Antonio Menchaca, who fought in the battle of San Jacinto, and Don Francisco Ruiz, signer as was Navarro of the Declaration of Independence and as alcalde of San Antonio during the revolution, said to have buried the dead at the Alamo. Here, too, is the grave of Bryan Callaghan, long mayor of San Antonio.

In the Maverick burial plot, east of town, is the grave of Sam Maverick, Indian fighter and scout who, with Deaf Smith, helped Milam lead the men who first wrestled San Antonio from the Spaniards. And in the Government Cemetery, established in 1867, are buried the veterans of the Mexican War of 1848 and of the Civil War.

Scattered as they are about the city, these burial grounds hold the graves that make San Antonio forever a mecca to those who hold sacred the memory of the makers of Texas and the veterans of its wars.
Appendix E: Sanborn Maps of Project Area 1892 to 1971
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Archival and Historical Review of the Children's Hospital of San Antonio Property

1892
- A: wards, kitchen, dining, and laundry
- B: wards, privies, and storage
- C: carriage house
- D: St. John's Orphanage
- E: outbuilding

1896
- F: water tower
- G: new chapel
- H: White Men's Ward, dining hall, and kitchen
- I: outbuilding
- J: Colored Men's Ward
- K: Mexican Ward
- L: chicken house and carpenter's shop

1904
- M: offices and private rooms
- N: new kitchen
- O: extension of carriage house
- P: greenhouse and smoke house
- Q: new carpenter's shop

1911
- A: 1st floor laundry, 2nd & 3rd floors Sisters' room
- B: Admitting Office
- C: garden and walks
- D: ward building and outbuilding

1931
- E: brick porch
- F: 3-story building, built 1921
- G: 3-story building, with basement built 1927
Appendix E: Sanborn Maps of Project Area 1892 to 1971

1950
H: basement and 1st floor laundry, 2nd floor interns' quarters
I: 2 story covered walkway
J: offices
K: boiler house and shop, built 1908

1960
A: underground tunnels to laundry
B: new hospital
C: machinery room with basement
D: chapel, built 1953

1965
E: radiology, built 1961
F: Convact, built 1961

1971
G: new buildings, built 1971 replacing 1874 and 1904 buildings
H: brick in fill, built 1966
Appendix F: The 1912 Rullman Map of San Antonio in 1837
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The Rullman map of 1912 was compiled and drawn by retired City Engineer (1903-1906) John D. Rullman. The map represents San Antonio in 1837, listing roads, historic barrios (neighborhoods), major landmarks, acequia (irrigation ditch) routes, and ownership of irrigated suertes (farms). The Rullman map incorrectly depicts the Campo Santo using the boundaries of the combined Catholic and City cemeteries of 1848, which was an eight-acre parcel 16 times the size of the much smaller half-acre 1808 Campo Santo.

This is a close-up of the Rullman map showing the Campo Santo just to the west of the Laredito and north of the Camina de Chihuahua. The white rectangle outlined in blue is the approximate actual size of the 1808-1848 Campo Santo projected onto Rullman’s Campo Santo as shown on his depiction.

Figure F-1. 1912 Rullman map of San Antonio in 1837. Close-up of Laredito and adjacent areas (north is up). Actual size and placement of Campo Santo is shown in blue superimposed upon Rullman’s plot.
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Appendix G: San Fernando Burial Registry *Castas* Data (1808-1855)

Compiled from John Leal's (1975, 1976) translations of the San Fernando Burial Registry
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The following table summarizes the *Castas* (lineage) data from Leal’s (1975, 1976) translations of the San Fernando Burial Registry for the *Campo Santo* (1808-1848) and the Old Catholic Cemetery (1849-1855). Of the 2,552 burials recorded over this time-period, 885 records included *Castas* data. The records include 103 Native Americans and 208 individuals of partial Native American ancestry (Coyota/Coyote and Mestiza/Mestizo), 12 African American and 16 of partial African ancestry (Mulata/Mulato), four slaves of unknown ancestry, two individuals of Hispanic origin, and 540 burials with full European ancestry. The 224 burials of mixed ancestry (Coyota/Coyote, Mestiza/Mestizo, and Mulata/Mulato) contain partial European ancestry.

Table G-1 demonstrates that during this period San Antonio was a racially diverse community. The records with *Castas* data suggest that as many as 35.1% of the interments during the period were of Native American ancestry, 3.2% of African ancestry, and 86.3% of European ancestry. Of the 885 records, 25.3% had ancestry from two or more groups. These include Mestiza/Mestizo (Native American and European), Coyota/Coyote (Mestizo and Native American), and Mulata/Mulato (African and European). Following the Mexican Revolution of 1821, the collection of racial caste information was forbidden by the new Mexican Revolutionary government. The San Fernando Burial Registry, however, includes 192 records from 1822 to 1854 with *Castas* data.

Table G-1. Ancestry for Interments on the CHoSA Property (1808-1855)

<table>
<thead>
<tr>
<th>Caste in Burial Record</th>
<th>Count</th>
<th>Percent</th>
</tr>
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<tbody>
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<td>Native American (11.6%)</td>
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<td></td>
</tr>
<tr>
<td>Apache</td>
<td>2</td>
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</tr>
<tr>
<td>Caddo</td>
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<td>0.1</td>
</tr>
<tr>
<td>Coco</td>
<td>1</td>
<td>0.1</td>
</tr>
<tr>
<td>Comanche</td>
<td>5</td>
<td>0.6</td>
</tr>
<tr>
<td>Horcolteca</td>
<td>1</td>
<td>0.1</td>
</tr>
<tr>
<td>Jarama</td>
<td>1</td>
<td>0.1</td>
</tr>
<tr>
<td>Lipan</td>
<td>2</td>
<td>0.2</td>
</tr>
<tr>
<td>Native American</td>
<td>90</td>
<td>10.2</td>
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<tr>
<td>African American (1.4%)</td>
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<td></td>
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<tr>
<td>Negress/Negro</td>
<td>12</td>
<td>1.4</td>
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<tr>
<td>Mixed Ancestry (25.3%)</td>
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<td></td>
</tr>
<tr>
<td>Coyota/Coyote</td>
<td>38</td>
<td>4.3</td>
</tr>
<tr>
<td>Mestiza/Mestizo</td>
<td>170</td>
<td>19.2</td>
</tr>
<tr>
<td>Mulata/Mulato</td>
<td>16</td>
<td>1.8</td>
</tr>
<tr>
<td>Unknown (0.5%)</td>
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<td></td>
</tr>
<tr>
<td>Slave</td>
<td>4</td>
<td>0.5</td>
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<tr>
<td>Hispanic (0.2%)</td>
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<td></td>
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<tr>
<td>Mexican</td>
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<tr>
<td>European Ancestry (61.0%)</td>
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<td></td>
</tr>
<tr>
<td>American</td>
<td>1</td>
<td>0.1</td>
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<td>Corsican</td>
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<tr>
<td>English</td>
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<tr>
<td>French</td>
<td>15</td>
<td>1.7</td>
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<tr>
<td>German</td>
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<td>0.5</td>
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<tr>
<td>Irish</td>
<td>7</td>
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<tr>
<td>Spanish</td>
<td>511</td>
<td>57.7</td>
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<tr>
<td><strong>Total Records</strong></td>
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</table>
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Appendix H: Family Histories and Personal Stories of Individuals Interred in the *Campo Santo* and Old Catholic Cemetery

*Contributed by the descendants of the individuals interred on the CHoSA property, including Kathleen Betty, Carol Cieszinski, Donna De Leon, Robert Garcia, Peggy Guerrero, Dexter Haskins, Erika Haskins, Jo Ann Herrera, Pat Johnson, Norma Langwell, Patricia Mota, Hector Pacheco, A. Sifuentes, Esther Silva, and Mari Tamez*
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Descendants of the individuals interred on the CHoSA property were invited to participate in this report via the completion of a questionnaire and submission of personal documents. The intent was to supplement the archival research with personal histories and stories about some of the individuals buried in the Campo Santo and Old Catholic Cemetery. CAR reached out to descendant groups from a list provided by the hospital. These included the Pedro Huizar Descendants, the Tap Pilam Coahuiltecan Nation, the Hernandez-Cardenas Family de San Antonio, the Texas Tejanos, the Canary Islands Descendants Association, the Carrizo/Comecrudo Tribe of Texas, the Lipan Apache Band of Texas, the Losoya Family, Los Bexarenos, the Apache Missions Descendants, and the Texas Indigenous Council-Descendant Community. CAR also contacted the San Antonio African American Community Archive and Museum and the San Antonio Genealogical and Historical Society. The respondents’ contributions present a personal view of some of the people listed in the San Fernando Burial Registry from 1744 through 1860 as well as some of the interreds’ ancestors and descendants.

Kathleen Betty – Canary Islands Descendants Association

Questionnaire

1. What is your full name? Kathleen McGonagle Betty

2. When and where were you born? San Francisco, California (my father was in the Army) on March 16, 1952.

3. How far back can you trace your descendant group’s history in San Antonio? To the Canary Island settlers in 1731.

4. How far back personally do you trace your family heritage in San Antonio? To the Canary Islanders – Maria Robaina de Bethancourt (Rodriguez) and her son, Juan de Acuna Granada in 1731.

5. What is/are your familial connection(s) to the San Fernando Parish, and the Campo Santo/Old Catholic Cemetery? With regard to San Fernando, the Canary Islanders founded that church and parish so it has a long family history. I know that it was the parish church for my family including weddings, baptisms and funerals all the way through my great-grandparents (Antonio Rivas and Maria Quintana Rivas). I believe my grandparents (Frank and Blanche Laborde Chapa) were married there and my mother (Marie Ernestine Chapa) was baptized there.

With regard to Campo Santo, I am sure that most of my San Antonio ancestors were buried there up to and including my Rivas ancestors (except those who were reinterred mentioned later in this document).

6. Do you know who your first Ancestor was that was buried there? I do not know conclusively.

7. Do you have any knowledge of who else in your family was buried there? I am going to answer questions 7, 8, 9, 10, 11, 12, 13 together because of the overlap.

Here is what I know about Campo Santo. In the 1960s, people knew that Santa Rosa was built over a cemetery. I was a Rosette (candy striper) at Santa Rosa in high school and people talked about it. “Old San Antonians” all knew it and it was not a secret. As far as how it actually relates to me involves an incident that occurred at San Fernando Cemetery #2 when I was young. I was there with my mother (Marie Chapa McGonagle) and my great-aunts (Beatrice and Isabel Chapa). We were at the Chapa family plot and they walked me behind it to show me graves with two headstones that had Rivas family names. I knew they were family because at the time, the Rivas house was well-known and had an historic medallion on it. My great-aunts told me that they (and probably, their mother) had had these graves moved from the cemetery that was destroyed in order to build Santa Rosa. My great-aunts said these were their grandparents and great-grandparents. That is all I remember about it.

Eduardo and Teresa Valdez de Rivas (my 3rd great-grandparents)

Antonio P. Rivas and Maria Quintana Rivas (my 2nd great-grandparents)

There were other Rivas family members who were probably buried in Campo Santo and who were never moved. Many of the children of the two couples above were probably buried there as well as their parents (Capt. Francisco Antonio Rivas and his
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

wife Maria Josepha de los Santos Coy) and children/siblings. The names of these relatives you can get from the Rivas family history I am attaching here. The document will provide the names of many ancestors beyond the Rivas ones who were probably buried there.

In that Rivas history attached, there is also information about the Rivas house which was situated on Houston at Laredo Street – it fronted Campo Santo Street. A few years ago, I donated the Rivas family pictures, documents etc. to the U.T.S.A. Library where they are available for research. I also provided this history. In addition, I donated the family pictures and records of my Chapa and Laborde ancestors (also buried at San Fernando #2) with historic tales to tell.

8. Do you have family histories that indicate place of burial for some of your family or the descendant group that you represent? Answered above.

9. Do you know what sort of place your ancestors held in the community – occupations, political, civic, parochial, or military roles? Likewise, for your descendant group? Answered above.

10. Who in your family was the first to mention the old cemetery? Answered above.

11. What traditions or stories about the Campo Santo burials have been passed down in your family? Answered above.

12. Do you have any family histories or traditions that maintained knowledge and awareness that your ancestors were buried either on the Santa Rosa Hospital grounds or in Milam Park? Answered above.

13. Do you have any family history or traditions that indicate that any of your ancestors were removed and reinterred elsewhere after the cemetery closed in the late 1850s? Answered above.

14. How did you and/or your descendant group get involved in collecting your family histories, genealogies, and traditions?

15. What legacy do you want to leave to your own family to continue awareness and knowledge of the Campo Santo and your family or descendant group’s connection to those who were buried there?

16. Is there anything else that you wish to tell us about your relationship with the Campo Santo/Old Catholic Cemetery?

Supporting Documentation – Rivas Family History

by Kathleen Betty

Note: Much of this history is taken from Chabot’s With the Makers of San Antonio. The Rivas family history will start with Adelaida Rivas who married F.A. Chapa. For information on her life and on her descendents, refer to the Chapa Family History.

Adelaida Rivas Chapa was born in San Antonio on October 11, 1873 (Figure H-1). Her parents were Antonio P. Rivas and Maria Quintana. She had two brothers, Eduardo and Antonio, Jr. Nicknamed “Lala”, she lived with her parents in the Rivas House on Houston Street (formerly Rivas Street). More information about the Rivas House will follow. Adelaida’s parents were Antonio P. Rivas (Figure H-2) and his wife, Maria Quintana Rivas.

Antonio was a merchant but also served as the assistant chief and then, the chief of the San Antonio Fire Department. His family had been in San Antonio for generations and they owned quite a bit of property in downtown San Antonio and the outskirts. Some of their earnings were from rent income on these properties. Figure H-3 is a letter to Mayor Giraud requesting his installation as the assistant fire chief.

Antonio’s wife was Maria Quintana (Figures H-4 and H-5). More about the Quintana family is presented below. Antonio and Maria Rivas had two other children in addition to Adelaida. Eduardo was born about 1876. Antonio was born April 8, 1889 in San Antonio. He died January 21, 1958 (Figure H-6). The parents of Antonio Rivas were Jose Eduardo Rivas and Teresa Valdez. Eduardo is pictured in Figure H-7 with Antonio and an unidentified man.
Figure H-1. Adelaida Rivas at her first communion.

Figure H-2. Antonio Rivas.
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Figure H-3. Letter to Mayor Giraud.

Figure H-4. Maria Quintana in her youth.
Figure H-5. Maria Quintana Rivas.

Figure H-6. Antonio Rivas and Maria Quintana with their children, Eduardo and Adelaida.
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

On June 14, 1849, Eduardo Rivas married Teresa Valdez, the widow of Nicolas Flores. It is through her that we are descended from the Canary Island settlers of San Antonio. Teresa Valdez was born in San Antonio in 1810 and died in 1880. Eduardo and Teresa had three children: Antonio P. Rivas, Maria Josefa Eusebia Rivas, born March 5, 1847, and Eduardo Tomas Rivas, born March 7, 1845. After Teresa died, Jose Eduardo Rivas married Maria de Jesus Trevino and they had one child, Jose Rivas, born September 4, 1833. Eduardo died in 1877 in San Antonio.

Eduardo Rivas' father, Captain Francisco Antonio Rivas, came to San Antonio from the Presidio of Rio Grande as a young boy with his parents. He was born in 1778. He became a Spanish officer and served at the Presidio in San Antonio. He died in February 1847 in San Antonio and his will is still available in an archive and on the Internet today. On July 4, 1798, he married Maria Josefa de los Santos Coy in San Antonio. Maria Josefa was born in San Antonio on August 31, 1771. Her parents were Francisco de los Santos Coy and Maria Refugia Ramon. Their ancestry is not definitive but records indicate that Francisco de los Santos Coy was a soldier in the Presidio San Antonio de Béxar during the time of the American Revolution who, on July 4, 1776 was listed on the muster roll as being “out reconnoitering for Indians”.

Maria Josefa de los Santos Coy and Captain Francisco Antonio Rivas had seven children (all born in San Antonio) before she died on July 23, 1845, including Maria Gertrudis de Jesus Irenea Rivas, born April 1, 1799 and died January 13, 1824; Jose Antonio Gervasio Rivas, born July 4, 1801; Juan Manuel Rivas, born in 1806; Jose Eduardo Rivas; Maria Isabel Cecilia Rivas, born November 16, 1818 and died June 19, 1822; Santiago Rivas, born July 27, 1820; and Rafael Blas Rivas, born about 1822.
Maria Gertrudis de Jesus Irenea Rivas married Jose Antonio de la Garza who was an early landowner in San Antonio and the first person to coin money in Texas with permission of the Spanish governor. On one side of the coin were his initials, “JAG,” and the date 1818; on the other side was a single star. There has been speculation this may have inspired the “lone star,” which later became a Texas symbol. The small coins were worth the equivalent of a nickel, and Garza minted them at a building on Houston and Soledad streets for about a year and a half. In 1824, he received Mexican title to two leagues of land and became one of the largest landowners in Bexar County. His extensive ranchlands lay near the San Antonio and Medina rivers. He was one of the Bexar officials to sign the articles resulting from the Convention of 1832. He purchased San Francisco de la Espada Mission, probably in early 1834, a transaction that apparently angered some residents, who considered the sale illegal. Some Texans thought that Garza was sympathetic to the Mexican cause during the Texas Revolution. In the 1840s he moved into a house near Calaveras Lake in southeast Bexar County. In 1876 Garza County was named after the Garza family, which had been in San Antonio for two centuries.

Captain Francisco Antonio Rivas’ parents were Pedro Rivas and Maria Antonia Vela. Pedro’s father was named Antonio, but his mother is not known. Maria Antonia Vela was born in 1743 in Santa Rosa, Aguascalientes, Mexico. Her father was Baltazar Vela and her mother was Maria Martinez. Pedro and Maria Antonia Vela Rivas had four children: Claudia Rivas, Cayetano Rivas, Maria Teresa Francisca Rivas, and Captain Jose Francisco Antonio Rivas.

The father of Maria Quintana Rivas (wife of Antonio Rivas) was Rafael Quintana, a native of Mahon, Minorca Balearic Islands, Spain. He came to Texas as the band master of the regimental band of the United States Dragoons. Their home was in the back of the old Frost Bank building on Main Plaza – now the City Hall. Quintana Street in San Antonio is named after this family. The mother of Maria Quintana Rivas was Dominga Garcia Quintana from Laredo (Figure H-8).
Rafael and Dominga Quintana had eight children, including Lorenzo Quintana, Rafael Quintana, Maria Quintana, Emilia Quintana, Jose Quintana, Isabel Quintana, Geronimo Quintana, and Jesusita Quintana. Jesusita married Frank Marie Giraud, the son of Francois Giraud -- the Ursuline Convent and School architect and S.A. mayor.

Through Teresa Valdes (wife of Jose Eduardo Rivas), we are related to Valdes, Amondarain, Granado and Castro ancestors. These are the families of the Canary Islanders -- founding families of San Antonio. Starting with Teresa’s parents, each generation is listed below for her ancestors.

The father of Teresa Valdes was Tomas Valdez (spelled with a “z”). Thomas’s father was Francisco Valdez, born in Mexico in 1727. His mother was Maria Casteneda. Teresa Valdes’ mother was Maria Antonia Nemecia Amondarain. It is through her that we are related to the original Canary Islanders who settled San Antonio. The father of Maria Antonia Nemecia Amondarain was Juan Martin de Amondarain who was born in Castille, Spain in 1760 and probably died in Mexico. The mother of Maria Antonia Nemecia Amondarain was Maria Josefa Granado who was born in 1759.

Maria Josefa Granado’s father was Juan de Acuna Granado (also known as Juan Francisco) who left the Canary Islands with his parents. The father of Juan de Acuna Granado was Juan Rodriguez Granado, born in 1699 in Lancerote, Canary Islands, Spain. He died on July 5, 1730 in route to San Antonio when the Canary Islanders made a stop at Vera Cruz, Mexico. The mother of Juan de Acuna Granado was Maria Robaina de Bethencourt Umpierre, born 1703 in Lancerote, Canary Islands. She died January 26, 1779 in San Antonio, Texas. Maria Josefa Granado’s mother was Maria Isabel de Castro, born in 1738. Her parents were Maria Hernandez and Miguel Castro -- the Mayordomo of the San Antonio Mission in 1736 -- which was the name for the mission we know as the Alamo. Miguel Castro’s parents were Francisco Castro and Josefa Valdez.

Supporting Documentation – The Rivas House

by Kathleen Betty

The Rivas House was a historical structure in San Antonio at the corner of Houston Street and Laredo Street. When we were young, it belonged to our grandfather, Frank L. Chapa, and his sisters, Bella and Beatrice. They had inherited it from their mother, Adelaide Rivas Chapa.

The Rivas House was designated a state historic site in 1962. The medallion placed on the house was one of the first fourteen such plaques awarded in San Antonio. The medallion bears the Texas State serial number 251, indicating it was one of the earliest awarded in the state. In 1971, the Urban Renewal project in San Antonio, amid the protests of preservationist groups, secretly demolished the Rivas House at night. The newspapers the next day carried the story with a picture of the historic marker on top of the debris. It was a scandal that is still remembered today by conservation groups.

Our mother, Marie Chapa McGonagle, petitioned the state historical society to obtain ownership of the marker. After a long effort, they agreed that she could keep the medallion with the promise that she would never affix it to the outside of a building. We have the marker in the family (Figure H-9).

The original owner of the land from a Spanish grant was Pedro Acosta. Due to some sort of rebellious activity, the Spanish government confiscated the property in 1819. It was then sold to a Mr. Losoya, who in turn sold it to Nicolas Flores in 1831. It is believed that Nicolas Flores built the house in 1832, since his first child was born there in 1833. Nicolas was killed by the Comanches. His wife, Teresa Valdez Flores, then married Eduardo Rivas.

The house was originally a large one, taking up the entire block. It was a cut limestone building covered with plaster – very typical of houses in the Mexican period of San Antonio (prior to the 1836). It fronted Laredo Street to San Pedro Creek. One side of the house faced what had been Campo Santo Street – named for a cemetery that was later destroyed. This street came to be known as Rivas Street (now Houston Street). It was a popular promenade at the time for strolling toward the Valero mission settlement (now the Alamo).

When Houston Street was constructed, part of the house was sliced off. What was left was only one room – originally a bedroom. Aunt Bella said that she was born in that room. This one room is what became known as the Rivas House. Over time,
it was rented as commercial space. In the late 1960s and early 1970s, it was a record store (Rio Records) and a dry cleaners (Sudden Cleaners). The building needed restoration. It looked extremely old and dilapidated. Nevertheless, the San Antonio Conservation Society considered it significant because few buildings survived from the Republic of Mexico period in San Antonio history (Figure H-10).

At the ceremony when the house was designated a historic site, Bea and Bella Chapa presented a gift of Indian war paint to the Conservation Society for their museum at Boliva Hall (no longer there). Evidently, Indians used to come to the Rivas House to buy war paint. Another item from the Rivas House was “loaned” to the Alamo to be displayed in the Long Barrack Museum. It is a “home portable altar” that a priest would use when he visited the home. You can occasionally see this at the Alamo.

Supporting Documentation – Francisco A. Chapa Family History

by Kathleen Betty

Francisco Asis (F.A.) Chapa was born in Matamoros, Mexico on October 4, 1870. When he was 19 years old (1889), he went to New Orleans to study pharmacy at Tulane University (Figure H-11). He first worked as a drug clerk in Monterrey, Mexico and Brownsville, Texas in 1890. Late in 1890, he moved to San Antonio where he worked as a prescription clerk for R. Cohn & Co. at the San Pedro Drug Store at 902 Commerce (Figures H-12 and H-13).

A few years later, the owner of the property offered to build a new building for Dr. Charles A. R. Campbell who only agreed to take the new building if F.A. Chapa would become his employee, which he did. In 1894, Dr. Charles Campbell sold the drug store to him. For a while, it was known as Chapa and Bristow, and then Chapa and Dreiss. Eventually, F.A. Chapa bought out his partner and it became F.A. Chapa Drug Store, sometimes known as La Botica Del Leon (the lion drug store) because of the picture of a lion on it (Figure H-14). It was at the corner of W. Commerce Street and Santa Rosa. This drugstore became a landmark in San Antonio until its destruction in 1970. He maintained a laboratory in the drugstore. Doctors’ offices were on-site in the building and a soda fountain was there for several years. F.A. Chapa also owned a drug store in Del Rio, Texas. He was president of the San Antonio Retail Druggists’ Association and a member of the state and national druggists’ associations.

On November 28, 1894, Francisco A. Chapa married Adelaida Rivas in San Antonio at the San Fernando Cathedral in a lavish wedding with 1800-2000 guests (Figure H-15). The Rivas family was an old San Antonio family (see the Rivas Family History, for more information). F.A. Chapa and Adelaida had three children, Isabel (also known as Bella), Frank Lino, and Beatrice. Their lives are described later in this family history. They lived with Adelaida’s family at the Rivas House on Houston Street until just after 1900. Then F.A. Chapa built the family home at 315 N. Pecos. Figure H-16 is a picture of their house with F.A. Chapa, Adelaida, and Bella as a young girl. In 1899, Chapa became a U.S. citizen.
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Figure H-10. Diagram from the San Antonio Conservation Society of the Rivas House.

Figure H-11. F.A. Chapa in 1889 at Tulane.
Figure H-12. F.A. Chapa working as a pharmacist.

Figure H-13. F.A. Chapa at far right in front of San Pedro Drug Store.
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Figure H-14. F.A. Chapa in the Chapa Drug Store in 1894.

Figure H-15. Adelaida Rivas and F.A. Chapa wedding.
In the local arena, Chapa Drug Store figured prominently in San Antonio parades. Figure H-17 is from the Battle of Flowers parade in 1899. It shows the Chapa and Dreiss Drug Store float featuring the Battleship Texas. F.A. Chapa (pointing) sits above the cannon. Also, on the float are his wife and brother-in-law, Antonio Rivas, Jr.; Mr. And Mrs. L Dreiss; Mrs. Erma Elmendorf, Mrs. Regina Beckmann; Mrs. Emilia Baetz; and Mr. Samuel Blaze. Other Battle of Flowers pictures exist but are too damaged to duplicate. He was a member of the Fiesta Association, so he regularly participated in the parades. Figures H-18 and H-19 are from unidentified parades.

F.A. Chapa was a partner in the Tamalina Milling Company (Figure H-20). Mr. B. Martinez was the president and manager. F.A. Chapa was vice-president, Francois Laborde (the father-in-law of his son, Frank L. Chapa) was treasurer. The noted architect, Leo M.J. Dielmann was hired to build the mill. An excerpt follows from The New Encyclopedia of Texas, compiled and edited by Ellis A. David and Edwin H. Grobe, published by Texas Development Bureau, Dallas, Texas.

Mr. B. Martinez was in business grinding the (corn) masa for tortillas until February 5, 1908, at which date he changed to the manufacture of masolina. To enlarge the output and facilities of the constantly growing business, the Tamalina Milling Company was incorporated on October 26, 1911, with Mr. Martinez as president. This company built a large and modern mill and elevator, and the entire plant was put in operation in March 1913. The company was organized with a capital stock of $60,000, all of it paid in. The company owns a block of land with four hundred feet of trackage front on the International & Great Northern Railway, so that the plant may be increased in capacity whenever necessary. The building itself is strictly fireproof built of reinforced concrete at a cost of $30,000. There are also concrete storage tanks, with a capacity of storing 75,000 bushels of grain at a time, and these tanks are the first bins of the kind for the storage of corn that have been constructed at San Antonio, Texas and among the first in Texas. The milling machinery for the Tamalina Plant was installed at an initial cost of $20,000. The capacity of these mills is 60,000 pounds of masalina, 60,000 pounds of corn-meal and 60,000 pounds of corn chopds per day. A large quantity of Texas food stuffs finds its market at this mill, and at the same time the product of a demand equal to the capacity of the plant in this city and throughout southwest Texas, while the corn-meal and corn chops are distributed over a much larger territory. The Tamalina Milling Company is easily one of the important factors of San Antonio. The other officers and directors of the company are F. A. Chapa, vice president, W. Martinez, secretary, F. Laborde, treasurer, G. A. Hudel, superintendent, and O. M. Farnsworth and H. M. Holtz, directors [Excerpt from biography of B Martinez, page 1239].
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Figure H-17. Chapa and Dreiss float at the 1899 Battle of Flowers Parade.

Figure H-18. Unknown parade with the Chapa Drug Store represented by riders on a camel.
Figure H-19. F.A. Chapa and his wife in his car in an unidentified parade.

Figure H-20. The Tamalina Milling building in 2011 at the corner of Colima and Medina.
F. A. Chapa became very active in politics. He was elected to several local positions including city alderman and a member of the school board (Figure H-21). He was on the first school board ever elected in San Antonio and continued to serve for eight or nine years, including as treasurer. His influence was felt on many schools in the city. He persuaded George Brackenridge to build Brackenridge Memorial High School. He started the manual training program (“shop class”) at what is now Fox Tech High School. Also he established an annual award – a gold medal called the “Chapa award” -- for the highest achievement in Spanish class in the San Antonio public schools. His salary on the school board was $2,000 per year, which he donated back for books for underprivileged students.

Figure H-21. Election documents for F.A. Chapa.
F. A. Chapa owned (with Miguel Quiroga) a Mexican-language newsletter called El Imparcial de Texas, which was a conservative newsletter that enabled him to deliver the Mexican-American vote for state and national candidates. Because of this, he was appointed in 1910 by Texas Governor, Oscar Colquitt to his personal staff with the honorary title of “lieutenant colonel” (Figure H-22). Subsequently, he served on the personal staffs of the next two governors, Ferguson and Hobby (Figure H-23). Even though Gov. Hobby’s successor, Governor Neff, did not appoint a personal staff, he did still rely on F.A. Chapa for important missions, especially regarding the Mexican government under the president, General Obregon. According to his obituary, F. A. Chapa retained the honorary title of Lt. Colonel because no subsequent governor appointed another personal staff. As a member of the governor’s personal staff, F.A. Chapa participated in many historic events (Figure H-24). F. A. Chapa also served as the director of the International Exposition in San Antonio (Figure H-25).

F.A. Chapa was present at the ceremony for the donation of the silver service for the Battleship Texas in Galveston (Figures H-26 and H-27). He also knew General Frederick Funston, who was stationed in San Antonio (Figures H-28 and H-29). Funston Street is near Fort Sam Houston. In fact, Pershing was under the command of General Funston when he led the 8th Regiment on the failed 1916-1917 Punitive Expedition into Mexico in search of Pancho Villa.

Figure H-22. F. A. Chapa in the uniform of the Texas Governor’s personal staff.
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Figure H-23. Notice of a meeting where F.A. Chapa spoke on behalf of the Governor.

Figure H-24. The first Turkey Trot in Cuero, Texas. F.A. Chapa is pictured second from left with Governor Colquitt and his staff.
Figure H-25. The International Exposition of 1912.

Figure H-26. F. A. Chapa and Governor Colquitt at Silver Service (Chapa is several rows back in the middle).
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Figure H-27. F.A. Chapa and wife (on left) on the deck of the Battleship Texas.

Figure H-28. F.A. Chapa with Governor Colquitt and soldiers from Fort Sam Houston.
F.A. Chapa was a very prominent politician. Included in this narrative are separate sections on his involvement in the Reyes conspiracy and his role in helping the Obregon government (President of Mexico) fight against revolutionaries in Mexico in 1924. Because of his prominence in Republican politics, F.A. Chapa was acquainted with figures of national importance. According to A.R. Flores (a cousin), he entertained President Teddy Roosevelt at his house (Figure H-30). It is also mentioned in the obituary for Bella Chapa, but the source is not mentioned. Our mother, Marie Chapa McGonagle, also told us that a set of dessert china from F.A. Chapa’s house had been used to serve a president although she did not know which president (or of what country).

Subsequent to the publication of the article, the curators at the Fort Sam Houston Military Museum were able to find other pictures on-line of the visit. The white-haired man was correctly identified as Samuel B. Young, a former general and first Chief of Staff of the Army. In an additional picture in the museum’s collection, there appears to be F.A. Chapa again. The curators at the Fort Sam Houston Museum do believe that it is F.A. Chapa in the picture. Evidently, several prominent men from San Antonio, took turns taking their pictures with Teddy Roosevelt in the carriage but did not ride with him in the parade. In 1920, F. A. Chapa also met with President-elect Warren G. Harding and his wife in Brownsville at the home of the head of the Republican Party in Texas, Mr. Rene Creager (Figures H-31 and H-32).

F.A. Chapa also met President William Howard Taft when he came to San Antonio in 1909. Figure H-33 is a picture of the invitation to a luncheon for him. It was President Taft who gave F.A. Chapa a presidential pardon for his role in the Reyes Conspiracy). Also, in the obituary for his son, Frank Lino Chapa, a family friend was quoted as saying that Taft went to the drug store during this San Antonio visit.

In 1920, General John Pershing came through San Antonio on his way to defeat Pancho Villa. He was entertained at a banquet for local dignitaries. Figure H-34 shows the program. According to A. R. Flores (a cousin), F.A. Chapa also entertained Gen. Pershing at his house. In the same year, he accompanied the Texas governor to the inauguration of General Alvaro Obregon as President of Mexico. As part of the festivities, the governor and his staff held a party to honor Obregon. Figures H-35 and H-36 show the invitation.
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Figure H-30. F.A. Chapa (left) and President Teddy Roosevelt during visit to San Antonio in 1905.

Figure H-31. F.A. Chapa (top middle) at a reception for President and Mrs. Harding.
Figure H-32. F.A. Chapa to the right of President Harding.

Figure H-33. Program for lunch with President Taft.
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Figure H-34. Program for a banquet for General Pershing.

Figure H-35. Invitation to the Inaugural Festivities for General Alvaro Obregon (part 1).
F.A. Chapa died of influenza on February 18, 1924 at the age of 53 (Figure H-37). His funeral was a huge event. The florists in San Antonio ran out of flowers and had to provide IOUs to the family for future delivery (Figure H-38). For the next year, they continued to send flowers to his grave as fulfillment of the orders received for his funeral. His family ordered a marble monument from Italy for his grave (Figure H-39). This angel is the inspiration for the mural on Santa Rosa Children’s Hospital by Jessie Trevino. After F.A. Chapa died in 1924, Adelaida Rivas Chapa lived at their house with her daughters until her death June 27, 1938. Figure H-40 shows a telegram from the Texas Governor Allred expressing his sympathy for her death.

**Supporting Documentation – Frank L. Chapa Family History**

*by Kathleen Betty*

Frank Lino Chapa was the son of Francisco Asis Chapa and Adelaida Rivas Chapa. He was born on September 23, 1897 in San Antonio, Texas in the historic Rivas House (see description in Rivas Family History). Frank was the only son of F.A. Chapa who owned Chapa Drugs in San Antonio (and other businesses) and was a prominent politician. Frank grew up with his older sister, Isabel (Bella), and his younger sister, Beatrice at the Chapa family home at 315 Pecos Street. Frank attended St. Mary’s College (downtown on the San Antonio River) where he played on sports team. Blanche Laborde and Frank Chapa eloped on July 2, 1915. Some background information on Blanche follows before the story of their life together.

Blanche Laborde was born March 10, 1897 to Francois Laborde and Eva Marks Laborde in Rio Grande City, Texas. Her father was from France and so at home, they spoke French, Spanish and English. Her father was a businessman who exported goat skins to France to make ladies’ kid gloves. When Blanche was a young girl, she went with her parents on a trip to Paris where she had her picture taken (Figure H-41).

Blanche was sent to San Antonio for her education since Rio Grande City was a small border town. She was a boarding student at Incarnate Word Academy (now the University of the Incarnate Word). The Academy was the high school portion of the college. Blanche excelled at French (since the family spoke it fluently) and at music. She won numerous medals for these subjects. Blanche was an outstanding piano player -- she enjoyed it all her life. By her senior year, her father had bought a home in San Antonio at 118 N. Cypress even though their primary home was in Rio Grande City. Blanche graduated from Incarnate Word in 1914.
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Figure H-37. F.A. Chapa.

Figure H-38. Flowers at the gravesite of F.A. Chapa.
Archival and Historical Review of the Children’s Hospital of San Antonio Property

Figure H-39. F.A. Chapa monument.

Figure H-40. Telegram from Governor Allred to Frank Chapa on the death of his mother.
After their elopement, Frank and Blanche lived with his family at 315 Pecos for several years. Frank could no longer go to college. On April 23, 1917, Frank began his long military career. He attended Officers Training Camp and was assigned to Camp Stanley. His career is a combination of active army duty (Cavalry) and national guard (in peace time). He served during World War I. On September 12, 1917, their daughter, Marie Ernestine, was born in the family home on Pecos. Frank was on duty at Camp Bowie and learned of the birth through a telegram.

By 1920, Frank, Blanche and Marie had moved to a house at 110 Cypress -- next door to the Labordes (Blanche’s mother, siblings and aunt). According to the census, Frank was employed at the Chapa Drug Store as a druggist. He did become a pharmacist but most of his time was spent in the cavalry and the Texas national guard as an officer. In the 1920s and 1930s, Frank served at numerous camps including Camp Stanley, Camp Perry, Camp Bowie, Camp Wolters and Camp Bowie. In 1938, he completed office training at Fort Riley (Kansas) while General George Patton was there. Blanche and Marie told a story about calling on Mrs. Patton to leave their calling cards (as was the custom) and heard General Patton cussing loudly upstairs. Also, Marie told us that General Patton asked her to open a ball with him by dancing the first dance with him. In the 1940s before World War II, Frank served at Fort Bliss in El Paso and Fort McIntyre in Laredo. In those days, the cavalry was very prominent along the U.S./Mexico border because soldiers on horseback were needed to protect the U.S. border. Frank completed Command and General Staff School in 1941. He was promoted to Lt. Col. in 1942. During these years, Frank and Blanche enjoyed military life.

While Frank served in the Texas National Guard and the Cavalry during this time, he was also appointed to the staff of two Texas Governors, as his father was for three governors (Figures H-42 and H-43). Frank served on the staff of Governors Ross Sterling (1931-1933) and James Allred (1935-1939). I (Kathleen) once asked my grandfather what he did on the governor’s staff. He said that he represented the governor and the state at various functions and on trips. He said one of the more interesting assignments he had was to determine if pardons should be given by the governor to prisoners on death row. He told me that he would travel to the prison and interview the convict and report his recommendation to the governor.
Figure H-42. Telegram appointing Frank to Governor Allred’s staff.

Figure H-43. 1936 letter to Frank Chapa from Governor Allred.
In 1931, Governor Sterling asked Frank Chapa to attend the first Aeronautical Commercial and Industrial Exposition in Mexico City as a representative of the state of Texas. This was a very important event as air travel was growing in importance. It got a lot of press attention because it was so important.

In 1936, the state of Texas celebrated the 100th birthday of its independence from Mexico. Frank was one of only six Texans of Mexican descent included in Texas Democracy: A Centennial History of politics and Personalities of the Democratic Party, 1836-1936 -- a history of the Democratic party published for the Texas Centennial (Figure H-44). Numerous festivities were planned but the major focus was a one-hour long radio program featuring speakers from the six governments under which Texas existed. Frank Chapa was chosen to speak as the representative of Mexico. His speech was received with enthusiasm and congratulatory telegrams.

![Figure H-44. Frank L. Chapa’s ribbon from the Texas Centennial.](image)

In 1927, Frank Chapa was a founding member of the Texas Cavaliers, the social group that selects from their rank, King Antonio of Fiesta. There are two stories about why he finally quit the organization. Henry Guerra (S.A. broadcaster and family friend) said he quit when the Cavaliers stopped riding horses in the parades. Mom (Marie) said he quit when it became mandatory to belong to the San Antonio Country Club and he could not afford it.

During World War II, Frank served at Fort Sam Houston as G2 (intelligence officer) on the general’s staff -- in charge of intelligence for the Southern Defense Command in Mexico. For this, he received the Mexican Army Commendation in June 1945. Frank received the “Medal of Military Merit Secondary Class”, conferred by the Mexican government from General of Brigade Julio Pardinas Blancas of the Mexican army.

Frank spent WWII at Fort Sam Houston as G2 for the general’s staff. Just before the war was over, he was assigned to go to the Philippines. In fact, peace was declared while he was on the ship headed for the Philippines. He left two small notebooks with a dairy of sorts of his months there (August 1945 to February 1946). He talked about the terrible conditions caused by illnesses, including stomach and intestinal diseases caused by the unsanitary conditions. He was there in the rainy season (monsoons and a typhoon) and he described swamps with little drinking water and no lights. The notebooks revealed how much he missed his wife and daughter. There were sweet stories about how they hid messages to him in various pieces of clothing and other belongings. When he would find them, he would be very touched. He noted each time he received a letter from home and expressed how important they were -- he was very lonely. He related hunting for orchids in the jungle and sending them to Blanche and Marie. A favorite passage was on December 17, 1945, “Maury Maverick arrived today with a party of eight ... we had a little party at my quarters before supper then again after supper.”

When Frank Chapa returned from the Philippines in 1946, he retired from the army and bought his sisters’ interest in the Chapa Drug Store and became the sole owner and operator of the store. Frank worked there until the urban renewal project in San Antonio (updating parts of downtown) destroyed the building in 1970. The story of the Chapa Drug Store is detailed below.

Blanche was bedridden the last several years of her life, due to rheumatoid arthritis. She died on December 18, 1960. After the death of his wife, Frank continued to work at the drug store until it was destroyed by the urban renewal project in 1970. Frank’s health had been slowly deteriorating. He died on February 2, 1985.
The Chapa Drug Store was a famous landmark in downtown San Antonio for over 70 years. It was located 818 W. Commerce at the southeast corner of Santa Rosa Street and West Commerce. In December of 1897, Dr. Charles Campbell sold his drug store for $3,500 to F. A. Chapa and his partner Clara Bristow. It was known as Chapa and Bristow. Soon after, F.A. Chapa partnered with Louis Dreiss and the store was known as Chapa and Dreiss. Eventually, F.A. Chapa bought out his partner and it became F.A. Chapa Drug Store, sometimes known as La Botica Del Leon because of the picture of a lion on it.

The Chapa Drug Store thrived during F.A. Chapa’s life. Despite his active political career, F.A. Chapa operated the drug store until his death in 1924. He also owned another drug store in Del Rio, Texas. In 1901, F.A. Chapa and his partner, Louis Dreiss stirred up an international controversy by installing Mexican silver dollars between tiles in the floor of the store. Both Mexican nationals and Mexican-Americans protested saying it was disrespectful to step on the Mexican eagle, so the coins were removed.

During F.A. Chapa’s tenure at the drug store, it was often the site of political intrigue as many Mexican revolutionaries visited there. According to his son (Frank L. Chapa) Emiliano Zapata, Miguel Quiroga, Bernardo Reyes and Lucio Blanco were among the visitors. During this time, the Chapa Drug Store was a prominent part of San Antonio life. It was well-represented in the city’s activities, including the Battle of Flowers parades.

The Chapa Drug Store was famous for the painting of the lion on the side of the store (Figure H-45). From its founding, it was known as La Botica Del Leon although in later years, this name was removed from the building. F.A. Chapa also had bronze lions in front of his house. The only clue we have as to his identification with lions comes in a newspaper article by Lewis Fisher. He says that F.A. Chapa returned to Monterrey after graduating from Tulane University and worked for a German pharmacist. Since the lion was the symbol of Monterrey (Nuevo Leon), he used the lion as a tribute to his German mentor. However, there is no indication in the family materials that F.A. Chapa ever worked in Monterrey.

Figure H-45. The Chapa Drug Store exterior in 1948.
On February 18, 1924, F.A. Chapa died. Between 1924 and 1946, his brother, Isidor Chapa (a pharmacist) managed the drug store for F.A. Chapa’s surviving family members. In 1946, F.A. Chapa’s son, Frank Lino Chapa, returned from active military service in WWII and subsequent service in the Philippines. On June 19, 1947, he bought his sisters’ (Bella and Beatrice) interest in the drug store and became sole owner and operator until its destruction in 1970.

Chapa Drug Store had changed over the years since the death of its founder. While still a pivotal influence in the lives of Mexican Americans in San Antonio, it no longer occupied the prominent place in civic affairs. However, it was a place that the people came to meet and visit. In the 1960s, many evenings you could find Rosita Fernandez (the “songbird of San Antonio”) and her friends sewing costumes there in the lobby of the store, seated on the pew.

Frank L. Chapa operated the drug store until the city of San Antonio implemented the Rosa Verde Project which took 143 parcels of land for the widening of Santa Rosa Street, the expansion of Santa Rosa Hospital and the rehabilitation of the Mercado area. This is the same project that destroyed the Rivas House. On July 24, 1970, Frank L. Chapa officially closed the drug store. Then, in September 1970, the drug store was demolished.

The Chapa Drug Store has been the subject of both local Mexican folksongs and murals/paintings. Artist, Jesse Trevino, used the image in his tile mural that is located in Market Square (Figure H-46). Jessie Trevino’s mural of the lion pride near the site of the Chapa Drug Store on W. Commerce and Santa Rosa was inspired by the Chapa lion painting (Figure H-47). The drug store is also featured in the large mural of San Antonio images in the Mi Tierra restaurant (Figures H-48 and H-49). Additional artists who painted thedrug store include Jesse Sanchez and Don Kingman.
Figure H-47. Lion Pride mural near the site of the Chapa Drug Store.

Figure H-48. Enlarged section of the mural in Mi Tierra showing the Chapa Drug Store.
Supporting Documentation – Lineage from the Canary Islanders—Founding Families of San Antonio

by Kathleen Betty

Prior to 1731, San Antonio was the site of Spanish missions and then a Spanish military fort (Presidio of Bexar). The Spanish government decided that it would be best if San Antonio was established as a city with families to settle there and farm it. This would improve the security (from Indians) and the economy – and enable Spain to maintain its control. The King of Spain declared that the settlers would come from the Canary Islands (part of Spain). Ten families volunteered and left Quatitlan, Canary Islands on February 14, 1729, not arriving in San Antonio until March 9, 1731. During this time, the number of families swelled to sixteen because of marriage among the colonists for a total of 56 people.

Our ancestor is Maria Robaina de Bethencourt Umpierre Granado, the widow of Juan Rodriguez Granado who died in Vera Cruz, Mexico in route to San Antonio. The direct line of relationship follows.

1. Maria Robaina de Bethencourt Umpierre married
   b. 1703 in Lancerote, Canary Islands
   d. 1/26/1779 in San Antonio

   Juan Rodriguez Granado
   b. 1699 Lancerote, Canary Is.
   d. in Vera Cruz, Mexico in route from Canary Islands

2. Their son
   Juan de Acuna Granado married in 1758 to
   b. about 1730 in Vera Cruz
   d. San Antonio

   Maria Isabel de Castro
   b. 1738 San Antonio
   d. in San Antonio

3. Their daughter
   Maria Josefa de la Encarnacion Granado married in 1785
   b. 1759 San Antonio
   d. 1787 in San Antonio

   Juan Martin Armondarain
   b. 1760 Castille
   d. aft. 1795 Unknown
4. Their daughter

Maria Antonia Josefa Almondarain married to Tomas Valdez
b. 1786 in San Antonio  b. 1810 San Antonio
d. San Antonio  d. San Antonio

5. Their daughter

Teresa Valdez married (2) on 06/14/1849 to Eduardo Rivas
b. 1810 San Antonio  b. 7/3/1815 San Antonio
d. 1880 San Antonio  d. 1877 San Antonio

6. Their son

Antonio Rivas married 11/25/1872 Maria Quintana
b. 6/14/1842 San Antonio  b. 11/08/1856 San Antonio
d. 2/1/1907 San Antonio  d. 5/8/1896 San Antonio

7. Their daughter

Adelaida Rivas married 11/28/1873 to Francisco Asis Chapa
b. 10/11/1873 San Antonio  b. 10/4/1870 Matamoras, Mx
d. 6/27/1938 San Antonio  d. 2/18/1924 San Antonio
Donna De Leon – Jose Miguel Arciniega Descendants Society

Questionnaire

1. What is your full name? Donna Lee De Leon

2. When and where were you born? January 4, 1964 in Lansing, Michigan

3. How far back can you trace your descendant group’s history in San Antonio? 1803

4. How far back personally do you trace your family heritage in San Antonio? 1803

5. What is/are your familial connection(s) to the San Fernando Parish, and the Campo Santo/Old Catholic Cemetery? My 5x’s great grandfather, Jose Gregorio Arciniega and his son Jose Miguel Arcineiga.

6. Do you know who your first Ancestor was that was buried there? Yes, Jose Gregorio Arciniega

7. Do you have any knowledge of who else in your family was buried there? Yes, I have a copy of their burial from Campo Santo.

8. Do you have family histories that indicate place of burial for some of your family or the descendant group that you represent? Yes

9. Do you know what sort of place your ancestors held in the community – occupations, political, civic, parochial, or military roles? Likewise, for your descendant group? Yes, I wrote a booklet on Jose Miguel Arciniega, and an article for Jose Gregorio Arciniega. I submitted it to the Handbook of Texas, TSHA, see jmads.org for Jose Miguel Arciniega’s portrait in the State Capital.

10. Who in your family was the first to mention the old cemetery? My grandmother, Herminia Arciniega Salazar

11. What traditions or stories about the Campo Santo burials have been passed down in your family? Their names are listed on the city’s unfinished fountain in Milam Park.

12. Do you have any family histories or traditions that maintained knowledge and awareness that your ancestors were buried either on the Santa Rosa Hospital grounds or in Milam Park? Jose Gregorio died on April 25, 1822. Jose Miguel died on May 1, 1849.

13. Do you have any family history or traditions that indicate that any of your ancestors were removed and reinterred elsewhere after the cemetery closed in the late 1850s? I personally did research and there is no record with the City of San Antonio.

14. How did you and/or your descendant group get involved in collecting your family histories, genealogies, and traditions? I traveled throughout Texas, collecting documents and online. I created a nationwide organization. You can visit our website at jmads.org or our Facebook Page: Jose Miguel Arciniega Descendants Society (JMADS).

15. What legacy do you want to leave to your own family to continue awareness and knowledge of the Campo Santo and your family or descendant group’s connection to those who were buried there? Our organization wants our descendants to be educated on the rich roots they hold, and to honor our great ancestors, and know they were, indeed, a part of the history of not only Texas, but this great country; USA.

16. Is there anything else that you wish to tell us about your relationship with the Campo Santo/Old Catholic Cemetery? Two of Jose Miguel Arciniega’s children are buried there too: Tadeo-Mateo Josefa Refugia Arciniega.
Supporting Documentation – Portraits of Jose Miguel Arciniega

Contributed by Donna De Leon

Figure H-50. Portrait of Jose Gregorio Arciniega, a Spanish American Patriot.

Figure H-51. Portrait of Don Jose Miguel de Arciniega at 53 years of age with descendants. It is displayed by the State Preservation Board in the Texas State Capital’s Legislative Reference Library in Austin (painted by David Baisden).
Supporting Documentation – Don Jose Miguel de Arciniega, 36 Years of Service to the State of Texas

by Donna Lee De Leon
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Introduction

Texas is rich in history and there are many unpublished facts about Don Jose Miguel de Arciniega. There is not much known of what happened to Don Jose Miguel de Arciniega in what were formerly New Spain and the United Mexican States, particularly in the state of Coahuila and Texas. He was a great Tejano Statesman.

This booklet is intended to educate the descendants of Don Jose Miguel de Arciniega as to their roots, to give awareness to the public, and to broaden the richness of Texas History. Don Miguel de Arciniega contributed thirty-six years of service to Texas and deserves a place in Texas History.

I do not pretend to be a historian on Texas History, but my research is according to official documents that were translated, maps, credited websites, historians, and memoirs of people who were in the working and prominent social circle of Don Jose Miguel de Arciniega. I am not even an experienced or professional writer. It is my passion to write this booklet for Jose Miguel Arciniega because I want this booklet to be a voice of the hardships and of not only Jose Miguel Arciniega’s life, but of other Tejanos that dedicated their lives to restore their tierra (land) to goodness, for their descendants, and for this great State of Texas.

It is my great hope to eventually write the full biography of Jose Miguel Arciniega. This biography will include his comrades, as they all suffered grave injustices from the changing of governments and the continuous wars. Many Tejanos still suffer from the results of what happened one hundred and seventy five years ago. They were left without the legacy due to them by virtue of the actions of the many great men and women who preceded them. I know this, as I too am a descendant.

To give the reader some insight of the events that occurred in Jose Miguel Arciniega’s era, here are some specifics. Coahuila was a state in New Spain (Mexico) and Texas was a state in New Spain also the poorest state. After the Mexican Revolution, Mexico combined Coahuila and Texas together to make the State of Coahuila and Texas. The Department of Bexar covered a massive part of Coahuila and Texas in northern and southeastern part of today’s Texas. Texas became the Republic of Texas in 1836. It also included part of New Mexico, Colorado, Wyoming, Kansas, and Oklahoma. It was narrowed down along the borders of the pan handle of Oklahoma and New Mexico, as it stands today.1 The United States accepted the Texas Constitution in a Joint Resolution to become the 28th state, on December 19, 1835, but Texas did not formally become the 28th state until February 19, 1846.2

New Spain, as it was called before the Mexican Revolutionary War, had forbid Anglos to enter the country. They tried to entice their citizens to move to Texas to create towns in exchange of generous amounts of land. Most of the population wanted to live in the southern part of New Spain, or what they called the interior. The interior had all their needs and they did not have to interact with the hostile Indians, who lived in the northern parts of Mexico.

Finally, Spain embraced the idea of allowing the Anglos to immigrate into Texas and adopted the Colonization Law on January 17, 1821. Moses Austin applied to settle a colony in New Spain, as it was accepted but then he died. This is the time Mexico won their independence from Spain. When Mexico first gained control of their county they voided the contract with Moses. The battle lasted for eleven years from 1810-1821, thus creating much confusion and chaos in the changing of governments. The country needed order and reconstruction. They had no money to rebuild their country, and fewer resources to help the Coahuiltejano. Moses Austin’s successor was his son Stephan F. Austin who had to renegotiate his father’s contract with Mexico taking two years to complete. The Imperial Colonization Law came into effect on January 18, 1823 and that is when Austin started his first colony of the “The Old 300”. Now there was new hope and visions to bring Coahuila and Texas to life.

1“How Texas Got Its Shape” http://www.history.com/shows/how-the-states-got-their-shapes
The Coahuiltejano, (Tejano) people were caught between two evils. Tejanos were seeking hope that Mexico’s new decrees would allow the citizens liberty. The Tejanos tried for many years to pursue justice for the people in a righteuous way. Instead they were led by a false hope. Many died for the cause for it was repeated many times, one war after another. Not only did the Tejanos have conflict with their unreasonable government, but they lived in the open land where their supplies for survival were limited. They tried to cultivate their land, raise livestock, or became merchants to survive. The Tejanos also traded with some Indians or sold commodities to passing soldiers. The Mexican government did not allow the citizens from Coahuila and Texas to go to the interior to sell, trade, or buy supplies. The populace of San Antonio, Nacogdoches, and La Bahia (Goliad) lived on the frontier with hostile Indians that made matters worse. Their only solace was their Catholic religion. The citizens of Mexico had to believe in God through the Catholic religion for it was their law.

The United States was also in an economic distress. Our forefathers of this country wrote the United States Constitution and titled this country the “Melting Pot” for which it allowed foreigners to come to America to live if they abided in laws of the land. Many came to the United States to the “Land of Opportunity” and by the year 1822 there were 23 million people and there was a serious economic depression. Many businesses failed and Anglos wanted to escape the repercussion of banks. Anglos saw a way out by immigrating to Coahuila and Tejas to avoid paying the banks back on loans, and to start a new life.

Mexico had stipulations before the settlers could come and apply for a land grant. The settlers had to bring with them a letter on their behalf from someone, preferably the clergy that they were Catholics, and they were of good character. Without this letter they were not allowed to live in Mexico under the Colonization Law of 1823. There were different classes or amounts of land for which the settlers could apply for, for example a First Class Headright consisted of a league of land that was 4,428 acres and the settlers had to agree to build a house on and put up a fence, plus they were given a labor of land to raise crops or for grazing, which was 177.7 acres of land. This was given to a married couple with kids before March 2, 1836. A single man of the age of 17 was given a third of a league, 1,476 acres. The Second Class Headright who arrived between March 2, 1836 and October 1, 1837, received 1,280 acres, while single men received 640 acres. The Third Class Headright was issued to those who arrived between October 1, 1837 and January 1, 1842. In this class, families received 640 acres, and the single men received 320 acres. The land was a lot cheaper in Mexico and the settlers had up to two years to pay it off depending on the laws, and had the first ten years free from having to pay property taxes. Towns were formed and this seemed like a good idea in the beginning. The Mexican government had a good plan to recover from their losses from the wars and the settlers, in turn, could have a fresh new life.

There were very important Tejano leaders that were true men of valor with a sense of eloquence while in the midst of havoc. They also possessed a vision of Mexican/Tejano people and Anglos finding resolution to their problems. They tried to make things better in what had become a diverse society, in order to live together in harmony and prosperity.

Roots

Don Jose Miguel de Arciniega was born on September 20, 1793 in Santa Rosa, Coahuila, New Spain, (Mexico). Jose Miguel Arciniega was always referred to as Miguel Arciniega. In 1803 Gregorio Arciniega, Miguel’s father, was commissioned by the Spanish Crown to protect the Alamo in La Villa de San Fernando, which is now San Antonio. Miguel was nine years old when his father Gregorio Arciniega, his mother Maria Josefa Flores de Abrego, and his uncle Florentine Felipe Arciniega arrived in San Antonio. Miguel lived in the Alamo until he was seventeen years old. Gregorio Arciniega, Miguel’s father, was given a land grant to build a house in 1811. Miguel married Maria Alejandra Losoya and they had nine children. The Arciniega families have lived in San Antonio from 1803 to this present day.

Miguel grew up to become a governmental, political and military leader. He was very valuable to the Mexican government and to Stephan F. Austin. Miguel discerned goodness in Stephen F. Austin. Austin was an honorable man and had visions of populating Texas. He wanted to improve it by bringing industries, to cultivate the lands, to construct roads and open the rivers for navigation and to protect the frontier. This is what the Tejanos of northern part Coahuila and Texas yearned for. Miguel knew at first hand the needs of the people. Miguel fought for liberty not only for his people but for all inhabitants.

3 Texas State Historical Association, Cos, Martin Perfecto De, accessed October 30, 2011
5 Greaser, G., “Catalogue of the Spanish Collection of the Texas Land Grant Office, Part I” pg. 3, 204, 2011, Austin, TX
7 Barker, E. “The Life of Stephan F. Austin”, pg. 438
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Miguel was a legislator and made the colonization’s and Ayuntamientos (town) laws. He was captain of the militia who diligently protected the town’s people, and when needed in times of war. Miguel was fluent in several languages, he knew the territories, and knew the laws very well. He had an uphill battle everyday with other Tejano leaders in keeping order in the changing of governments. Miguel had to ride hundreds of endless miles through the untamed frontier in unbearable weather. There were little to no provisions to make long trips to report to the Mexican Government that the laws were being enforced.

When he was Political Chief (vice-governor) he had to write the new decrees (laws) that were administered to him by the Mexican Supreme Government and deliver them to each town within his assigned Department of Bexar, as the laws often changed. No one knew the territories better than Political Chiefs of the Departments, military men, and men of the militia. Political Chiefs had the authority as a vice-governor with a large range of responsibilities. They were mediators between colonists, Indians, and Mexicans. They were not able to go home and stay for long periods of times. They were always needed in areas of these vast lands of Texas. Miguel was not only a Political Chief, he also held offices of Alcalde, judge, interpreter, captain of the militia, land commissioner, county commissioner, alderman, an inspector for artillery, secret agent, public treasurer, military explorer, and merchant. Miguel served as a governmental and political leader for New Spain, Mexico, Republic of Texas, and United States.

Don Jose Miguel de Arciniega - Legal Witness for New Spain’s Military 1810-1815

In 1803 the Spanish Crown sent a garrison of 100 soldiers of the Second Flying Company of San Carlos de Parras to La Villa de San Fernando (San Antonio). The soldiers’ orders were to reinforce the first garrison and to protect the people. They were colonial mounted lancers that lived in the quarters of the presidio of the Alamo. They were accompanied with their families and became a big part of San Antonio not only as soldiers but as civil workers and as settlers too. The mission served as a hospital from 1805-1812. There were many wars and Indian raids. It was almost impossible to survive in those years. The Spanish government did very little for the people who lived there. If the wars did not lay them to ruin then it was diseases and epidemics.

At the age of seventeen in 1810 Jose Miguel Arciniega started his military career for Spanish Texas. He lived in San Antonio but was stationed in Nacogdoches, Coahuila and Texas. Miguel was a military assistant to Lieutenant of Cavalry and Military and Political Commandant Jose Maria Guadiana. He served as assisting witness not only to sign governmental documents in place of a notary public but also carried out duties to assist Jose Guadiana in the time of the Mexican Revolutionary War. Keeping peace between the Spanish government and the Indians was an ongoing task. Guadiana also settled disputes between the Native Indians and Tejanos when it came to trading, and buying and selling of lands as Miguel sign his name as a legal witness, because there was no stamped paper (legal paper). He also assisted Guadiana in assigning soldiers and volunteers to their posts. A few years had passed and there was chaos during the time of the Battle at Medina and the Gutierrez-Magee Expedition in which Mexican citizens and deserters from the Spanish Army sought help from filibusters (soldiers for hire) from the United States to defeat Spain. At the end of the wars the filibusters pulled out of New Spain because Gutierrez assumed commander-in-chief and executed fourteen royalists.

During this time, Miguel’s father, Gregorio Arciniega, served in the army and retired in 1811 from the Second Flying Company of San Carlos de Parras in the presidio of the Alamo in San Antonio, Texas. After Gregorio retired he was elected “Juez de Barrio”, the town’s judge on January 5, 1815-18. Gregorio continued serving after his retirement, and went on a military mission with Miguel on July 27, 1818.

Don Jose Miguel de Arciniega - Military Explorer/Secret Agent /Emissary 1816-1820

Louisiana was owned by Spain from November 3, 1762 to October 1, 1800. Napoleon Bonaparte had rule over Louisiana in 1801 and sold it to United States in 1803. After the Louisiana Purchase, the United States had disputes with New Spain on the location of the border lines to separate the two countries. The two countries knew the great importance of gaining ownership of the ports for the growth of industries. There were still French settlers living in Louisiana after the Louisiana Purchase, so there was paranoia between the two countries. After buying Louisiana from France, United States insisted that the border of the United States extended south to the Rio Grande. New Spain disagreed, this resulted in many conflicts.

8 Greaser, G., “Catalogue of the Spanish Collection of the Texas Land Grant Office, Part I” pg. 3, 2011, Austin, TX
9 Blake, R. Blake R. Collection, Vol. 1, pgs. 78, 81, 82-91,177, East Texas Research Center, Nacogdoches
In the years of 1803-1820 the Spanish government was very suspicious of the activities at the borders of the United States in light of the wars that had extended to almost two decades which is historically called the Anglo-American Invasion. Military explorers were commissioned by the Spanish Crown to secure the borders to stop Anglos and French settlers from entering New Spain. Anglos and Frenchmen had illegally squatted on New Spain’s soil and were trading rifles and ammunition to hostile Indians. The Indians were not in favor of their trading being stopped and retaliated against governmental officials, and native citizens Coahuila and Texas. Louisiana, particularly Natchitoches and New Orleans were the designated areas close to the mouth of the Trinity River and the Galveston Bay where ships arrived with settlers. Among the settlers came pirates and criminals on the run to escape from authorities of their native lands. It was also the time of the Mexican Revolutionary War. Mexican rebels were campaigning for help from the filibusters (soldiers for hire) in the US to come to Coahuila and Texas to help them in their revolution.\(^\text{11}\)

Miguel, his father Gregorio Arciniega and his uncles Lieutenant Felipe Arciniega were military men in the American-Anglo Invasion, a historical and monumental time in Spanish/American History in Mexico.

Miguel was sent as the captain of an exploratory party to Natchitoches and New Orleans to report back to the Spanish Government the activities of the Americans several times during 1816-1820.\(^\text{12}\) Miguel knew how to speak in English, French, and different dialects of the native Indians. Miguel would collect newspaper clippings from the US. He would also meet and gather information from Spanish Consuls, Felipe Fatio and Felix Trudeau who were stationed in the United States. Miguel monitored the movements of General Lallemand of the French regime who was a threat to Spain and the US.\(^\text{13}\) As Captain of the exploratory party, Miguel learned the territories between Louisiana all the way to Saltillo; approximately 1,000 miles. He traveled in untamed wilderness, to New Orleans then back to San Antonio where he had to take his reports and where his homestead was. At that time, San Antonio was the capital city where the headquarters for the governmental leaders were, and Nacogdoches was their military base.\(^\text{14}\) It was a dangerous time for Jose Miguel Arciniega, and other Tejano leaders like Ramon Musquiz, Jose Antonio Navarro, Francisco Ruiz, and Juan Seguin, because they did not stay employed by the Spanish government. At different times before Mexico won their independence from Spain, Miguel and the other Tejano Leaders applied for a royal pardon from Spain. If they were captured before they were pardoned, they would have been executed. By God’s grace the Spanish Crown granted them a royal pardon. Miguel was given his royal pardon in 1821.\(^\text{15}\)

Miguel and other Tejanos had to travel under very extreme weather conditions and without proper provisions to carry out their duties assigned to them. They endured many hardships as in the winter months it was very cold and rainy. The rivers were over flowing. Many times they had to cross the rivers with their horses and their horses would die. There was sicknesses and lack of medicine and food. In the summer the temperature was extremely high, and the insects were atrocious. Texas was an untamed wilderness. It was not heavily populated, therefore, no place to take refuge. They had to protect the few inhabitants from the Indians that would raid them and take the little they had. Through all these hardships they acquired great skills in military tactics; they were good horsemen, scouts, hunters, and marksmen.

Miguel worked many times as an emissary and risked his life to report of hostile Indians such as the Comanche and Apache Indians in effort to protect the people of Bexar. He also alerted Roman Musquiz of the cholera epidemic in New Orleans and suggested to form a Board of Health. Miguel’s letter was forwarded to all the towns, and a Board of Health was made.\(^\text{16}\) Miguel aided Thomas Rusk in making sure the populace of Bexar was given medicine and posted soldiers at their home so that no acts of crime were inflicted upon them while they were sick in bed. This monstrous epidemic plagued all throughout Texas and claimed thousands of lives over the years in Miguel’s time.

\(^{11}\) The Ray M. Thompson Papers, Index of Columns, Know Your Coast, Series VI, Box 2, Folder 6, August. University of Southern Mississippi, McCain Library and Archives, Manuscript Collection.

\(^{12}\) Blake, R. Collections Vol. 17, pg. 249-50, East Texas Research Center, Nacogdoches.

\(^{13}\) Southwestern Historical Quarterly, LX #338, #428, and #516, Sam Houston Regional Library & Research Center, Liberty, TX.

\(^{14}\) Blake, R. Collections, Volume 17 pgs. 608,609, 634, “Book Containing the Official Communications for the Political Chief of This Department to the Ayuntamiento of San Augustine for the year 1834”

\(^{15}\) Bexar Archives MNT 066:0622-26, Briscoe Center for American History, University of Texas, Austin

\(^{16}\) “Miguel Arciniega to Political Chief of Bejar” Nov. 25, 1832, Spanish Archives, University of Texas.
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Don Jose Miguel de Arciniega - Texas National Bank 1822

Mexican soldiers were in a very wretched state. They did not have proper medical supplies available when wounded. They did not get paid on a regular basis. They often had to ask for credit from merchants to eat. On October 21, 1822 Jose Felix Trespalacios who was the Governor had compassion for the soldiers and opened the first Texas National Bank in San Antonio. His idea was to have paper money made instead of specie (silver or gold coins), because it took too long to have it transported from San Luis Potosi to pay the soldiers and for supplies. The paper currency was made right at the bank by four soldiers. It was a good idea and it became legal tender to be used by all citizens. Eventually, however, merchants soon after did not want to accept the paper currency because it took too long to redeem the money for gold or silver coins. Although the bank only lasted a year, it is chartered as the first Texas National Bank west of the Mississippi in history.

Each paper currency was to be signed by Alcalde Jose Salinas, Councilman Miguel Arciniega, Councilman Vicente Travieso, and by Jose Felix Trespalacios to be legal tender. It would be amazing to see money with Miguel’s signature on it.

Don Jose Miguel de Arciniega - Fredonian Rebellion 1826

Haden Edwards was a land agent, or Empresario, that received a contract with the Mexican government to set up a colony in the eastern part of Texas. Haden had invested $50,000 and wanted to make his money back quick so he wanted to sell the lands to the very people that already owned their land. His contract was suspended by the Mexican government, for disobeying orders to let them stay. The Mexican government also told Edwards and his brother to leave Mexico. Haden Edwards was angry and he recruited Richard Fields, Chief of the Cherokee Nation, other Indian nations, and local settlers to rebel against the Mexican government. Their goal was to become a republic of their own. They all agreed and named themselves the Republic of Fredonia. They raised a flag that had a red stripe and white stripe across it to symbolize Indians and Anglo together in liberty, freedom and justice.

On January 21, 1826 Jose Miguel was ordered to have peace talks with the Native Indians, the exact time Haden Edwards was plotting to revolt against Mexico. Miguel was ordered by Commandant General of Arms, Lt. Colonel Don Mateo Ahumada to have peace talks and to report the intentions of Richard Fields. The Mexican government had been informed that Haden Edwards was recruiting the Indians to join him. Miguel traveled from San Antonio to Nacogdoches in freezing, rainy weather that was very strenuous to travel a long distance at a time. In the winter months it was normal to travel only a few miles a day. It took Miguel and his dragoons one month and twenty-one days to complete this mission. This is according to his diary he was instructed to write by Ahumada. Miguel spoke to Richard Fields in a potential enemy’s camp. Richard Fields assured Miguel that they would not take up arms against Mexico, because Mexico had issued them and other native Indians lands. Fields also said that if anyone goes to war against the Mexican government that he would help with 160 armed men and 8000 Indians. Miguel was also ordered to continue his mission to have peace talks with the leaders of the Laguna de las Gallinas, Comanche, Tahuallaces, Tejas and Caddo Indians. It took Miguel from January 21 to June 15, 1826 to complete this mission.

After Miguel completed his assignment to have peace talks, Miguel was appointed by the Mexican government as Captain of the Militia of Bexar on December 12, 1826. This was only fourteen days before Lt. Col. Ahumada left San Antonio with dragoons and infantry men to Nacogdoches to stop Haden Edwards in the Fredonian Rebellion. Captain Miguel Arciniega gathered his volunteer soldiers and rode with Ahumada to Nacogdoches. Stephen Austin proved his loyalty to Mexico, and led his volunteer soldiers to defend Mexico also.

In history books, it only mentions “Mexican soldiers came from San Antonio”. Miguel was one of the Mexican soldiers from San Antonio. He displayed bravery to have peace talks to prevent the Indians from keeping their word with Haden Edwards in taking part in the war against Mexico. They were victorious in the Fredonian Rebellion. This victory brought the flag down of the short lived of the Republic of Fredonia.

17 Jesús F. de la Teja, “BANCO NACIONAL DE TEXAS,” *Handbook of Texas Online* (http://www.tshaonline.org/handbook/online/articles/cpb01), accessed May 19, 2013. Published by the Texas State Historical Association
18 Frampton, F. “Banco Nacional De Texas and Iтурbide Currency” accessed Nov. 6, 2012, UsMexNAOct_WEBpdf-Adobe Reader
19 Texas State Library, Spanish Archives “Diary of Miguel Arciniega” Vol. 55 p. 1, Institute of Texan Cultures, San Antonio, TX.
20 Texas State Library, Spanish Archives “Diary of Miguel Arciniega” Vol. 55 p. 13
Don José Miguel de Arciniega - Legislator 1823, 1827-1829

On June 16, 1827 Miguel along with Jose Antonio Navarro were elected deputies to State Congress of Coahuila and Texas in which they had to travel to Saltillo. They were given travel expenses and escorts from Bexar to Laredo, then to Saltillo. Miguel was a State Legislator for Coahuila and Texas who made many laws from 1827-1829 starting with Decree No. 8 to Decree No. 69, and is recorded in the H. P. Gammel “Laws of Texas”. Miguel was also Secretary to the Legislature in 1823.

Spain was against slavery, but after the Mexican Revolution and the colonization laws were in effect, the colonists knew the soil was rich to cultivate, especially to grow cotton and set up gins, to grow tobacco and vegetables. They wanted to bring their slaves. On May 5, 1828, Miguel and Antonio Navarro were in favor of the colonists so they presented a bill and it was passed concerning slavery. It allowed the slaves to come into a contract with their masters, to work off the debt that the masters paid for them. The pay of labor to the slaves went towards their debt, but the pay was so low it took more than a life time for the slave to work it off. This was not any different than being a slave, other than wording it differently. The law was needed to be passed to accelerate the growth of the colonies.

Miguel passed the law for the distribution of lands by a land commissioner in 1827, how established towns and their new colonies were to maintain the ordinances. He had to make a written report every month of their progress or their problems. Other examples of laws Miguel made are the branding of cattle and the way they were to maintain them. There are far too many laws to list.

Don José Miguel de Arciniega - Land Commissioner 1830-1835

The land commissioner was the link between the Mexican Government and the colonists. The land commissioners enforced the colonization laws and had authority to sign land grants to make them legal. The Empresario was a land agent who speculated on land and requested the land from the Mexican government. The Empresario and the Mexican government would negotiate and finalized the contract to sell an acre for 12.5 cents an acre. The Empresario had a specific amount of time to settle a specific number of settlers, it varied with each contract. The Empresario had the responsibility to pay for all of the legal paper work needed to be done to colonize the land in the contract. Austin, in this case, had to pay his secretary who wrote out all of the land grants and he had to pay a land surveyor to have a legal land description. The land grant itself was to be completed in three parts.

First, the settler had to make an application to be accepted with documentation that they were of good character. Second the land grant had to be written on stamped paper in Spanish, the certified copy went to the colonist, and the original was to stay in the county clerk’s office. This would ensure that it would not get lost or become impaired through all of the hardships they endured in those times. The final step was the land commissioner’s signature, and the two legal witnesses ‘signature. After the Land Commissioner makes the land grant legal he gave it to the Empresario, and the Empresario, in turn, issues it to the settler/ colonist.

The Mexican government required that the Empresarios to abide in Mexico’s laws. The Empresario had the authority only to govern within their colonies. The colonization laws were enforced daily through the Tejano leaders, like Miguel. Everyone was to learn to speak Spanish, and all legal affairs were to be written in Spanish. In case of war they were to defend Mexico. Austin sent a letter to the Mexican government and requested Gaspar Flores for his Land Commissioner, but the government denied his request and appointed Miguel.

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Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Miguel was the only one qualified to hold that position because he knew fluent English. Austin benefitted from Miguel’s knowledge of the territories since he traveled all through the region for years. Miguel also knew the laws since he wrote them. Miguel was Land Commissioner for Austin’s colonies from 1830-1835; however, the Baron de Bastrop was the Land Commissioner in 1823 for Austin’s first colony. The Baron was elected as a member of the Legislature in September of 1823. He was not able to complete his duties as Land Commissioner for Austin. The Baron died in 1827.27

Figure H-52 is a mural of a painting where it is written in history books that it portrays Austin issuing out land titles to settlers with the Baron de Bastrop. I have seen it in many places; however, it really struck me when I saw a large image of it at the Bastrop County Museum. I believe it is a depiction of the Colonization Law. The mural was discovered at the Grand Central Railroad Station in Houston, TX. Houston was a part of Austin’s colony when Miguel was the Land Commissioner. Artist, John McQuarrie was not born until 1871 and died in 1944.28 McQuarrie’s father or his grandfather could have been a settler. It is possible that stories were passed down and told of how they received their land, or McQuarrie was inspired by the procedures for colonizing and painted it.

Figure H-52. Copy of a mural of a painting where it is written in history books that it portrays Austin issuing out land titles to settlers with the Baron de Bastrop.

My Interpretation of the mural according to the Colonization Laws:

On September 4, 1827, as a Legislator for the State of Coahuila and Texas, Miguel wrote Decree #9, Articles 1-27.29 These laws pertain to the colonization laws. This picture is a depiction of the Land Commissioner’s responsibilities in distributing lands. Miguel was appointed Land Commissioner for the Austin colonies on November 13, 1830 to September 1835.

By law there needed to be the land commissioner’s signature and two witnesses to validate the lands titles to settlers. Austin’s Land Grant Office was a log cabin in San Felipe de Austin like in the picture. Miguel had to travel to San Felipe de Austin to legalize the land grants.30 Austin would post a Public Notice31 to let the settlers know when Miguel was coming into town, because they knew that Miguel represented the law (Figure H-53). Look at all of the people in the painting. They are all Anglo, except for the gentleman on the left side with a rifle in his hand. He is also dressed in a different style of clothing than the settlers. This gentleman appears to be Tejano, who is Miguel Arciniega, Land Commissioner. Notice that he is handing the land grant to Austin (on the right), who is the Empresario. Miguel had to sign it before Austin could give the land titles to the settlers. Miguel is the only one holding a rifle as if he just arrived in town, as this was the normal way it occurred. The settlers in this mural are standing in line waiting to receive their land grants. Many settlers would reach the town days, even possibly

![Public Notice](image)

Figure H-53. Copy of an original Public Notice posted by S. F. Austin to the town’s people that Miguel Arciniega was coming into town, dated October 9, 1832 (courtesy of the Briscoe Center for American History).

30 Barker, E. Austin Papers Vol. II Part 2, pg. 568, 570, 870-1
31 “Public Notice” Broadside Collection, BC_0242, Briscoe Center for American History, University of Texas, Austin.
months, before Miguel would come to finalize their land grants. The gentleman that is sitting at the table is said to be the Baron de Bastrop. He is Austin’s secretary, Samuel Williams. Williams is sitting at the desk as a secretary would normally do, and he has a feather pen in his hand. Austin had his secretary Samuel Williams write out the land grants and have them ready for when Miguel came into town. On the right, you can see Austin who is the Empresario, extending his hand out to receive the legalized land grant from Miguel. There are two men in buckskin clothes, one in front of the table with his hand on a book, and the other that is sitting down to the right, with a book in his hand as well. They appear to be the two legal witnesses or a witness and settler. The books in their hands could be the books in which the land grants were recorded and the Bible because the settlers had to swear that were Christians, they would obey Mexico’s laws, and to bear arms and fight for Mexico against enemies. Miguel would write his notes on the left side of the land grant and sign the document with his official parath. To complete the process the two witnesses would sign it under the Miguel’s signature.

Figure H-54 show the first and the last page of a land grant issued to James Bowie that Miguel legally gave him ownership of. In the document on the left you can see two columns. In the column to the left of that document you can see Miguel’s writing and his signature. On the right side of that document you can see it is the body of the land grant written by Austin’s secretary Samuel Williams. In the document on the right you can see William’s signature on the top right corner of the document with the

32 Barker, E. Austin Papers Vol. II Part 2, pg. 611, 760, 764, 568
34 Original Title to James Bowie, 20 April 1831, Box 10, Folder 3, pp. 1,4, Spanish Collection, Archives and Records Program, Texas General Land Office, Austin.
year to show he wrote the land grant out. At the bottom of the document you can see three separate signatures. The top signature belongs to Miguel Arciniega, Land Commission, and the bottom two signatures are the legal witnesses, Robert Taylor and C. C. Givens; as the law is depicted in the painting.

Miguel and Austin became very good friends. In letters, Austin states that Miguel went out of his way for him to make sure that all the settlers that traveled to Mexico were never turned away without any land. Austin also wrote to the Supreme Government stating that Miguel had an honorable character. Miguel was the only one who could speak English, the settlers trusted Miguel, and he knew the territories well. After the first three years of working with Miguel, Austin then requested that Miguel oversee issuing lands grants in his last three colonies, and to give Miguel jurisdiction over all five of his (Austin) colonies. Austin worked with Miguel to complete his contracts for five years.

Miguel was also a Land Commissioner for Mexico in 1823-24 to distribute abandoned missions to settlers who had no property. Miguel issued homes to the Native Indians where the Texas General Land Office holds the inventory book written by Miguel. It contains the names of the grantees and the dimensions of the homes. He was meticulous on his record keeping. There is also a record book of the inventory of the citizens’ brands they would put on their horses and cattle kept by Miguel.

Miguel is the Founder of the town of Bastrop (Figure H-55). Miguel, through his authority as a Land Commissioner was given the authority to established towns. He officially named it, and gave its legal title to become a town in 1831. Miguel named the Town of Bastrop in memory of Felipe Enrique Neri also known as the Baron de Bastrop who was his dear friend, co-worker and next door neighbor. The Baron was also instrumental to the birth of Texas. The Baron spoke on behalf of Moses Austin to

![Figure H-55. Photo of an 1887 painting by Augustus Koch of Bastrop (courtesy of the Bastrop County Museum Society).](image)

35 Barker, E. Austin Papers Vol. II Part 2, pg. 659
36 Barker, E. Austin Papers Vol. II Part 2 pg. 398
37 Texas State Historical Association
the Spanish government to approve his contract. When Moses died the Baron of Bastrop continued to assist Stephen Austin and diligently served Texas as a land commissioner, and legislator for Coahuila and Texas until his death in Saltillo, on February 23, 1827. Miguel and Samuel M. Williams platted out the town placing the court house, churches, streets, schools, jail, and where the residents were to build their homes.

Miguel had resided in San Felipe de Austin when Austin was put in prison in the spring of 1833, and Miguel was helping Austin in his endeavors to form a convention in 1832-33 to separate Texas from Coahuila, and to go back to the Constitution of 1824 for which the states could make their own laws. The Convention of 1832-33 was not successful, as the colonists held it without Austin. Miguel was also in favor of the Texas Revolution, and was chosen to sign the Texas Declaration of Independence in 1836 along with Stephen Austin but neither one could attend. Miguel requested a personal leave of absence for three months from the Mexican Supreme Government, right before the signing. The colonist prepared and signed the Declaration quickly. I am not sure that Miguel was given clearance for his personal leave of absence in time. Austin was in the US, trying to gain support with political matters, money and volunteer soldiers to support the Texas Revolution.

By January of 1836, Austin and Green Dewitt, out of forty-three contractors, were the only ones to complete their colonies. The Empresarios found it too hard to complete the colonies, so they usually retired and left without notice. Most of them were in fear of the Indians and Santa Anna. It was the time during the “Run Away Scrape” in San Antonio and San Felipe de Austin. In San Felipe de Austin the town’s people burned the town down so the Mexican soldiers could not take it over.

There was a time when they had many problems with the port of Galveston for the Comanche and Apache Indians were getting artillery from incoming traders. On November 7, 1830, Miguel wrote a proposal to put check points at the mouth of the ports and on the roads to Nacogdoches, and Goliad. It was signed by eight other governmental leaders who were in favor of Miguel’s proposal. Miguel knew the importance of the ports as it was a great part in the progress of industry.

**Don Jose Miguel de Arciniega - Alcalde/Political Chief/Judge 1830-1833**

An Alcalde was a mayor, judge, and law enforcement combined. The Alcalde presided over the Ayuntamientos, or the city council (town hall). Members of the city council were called the regidores. The Alcalde had responsibilities of the executive, legislative and judicial branches and was the highest and most important official in towns’ municipality. It was not until 1836, each position was filled by an individual.

Jose Miguel was an Alcalde for San Antonio twice, in 1830 and 1833. In 1833 Miguel was reluctant to serve as Alcalde, as he wrote a formal letter to the Mexican government and used the laws of Mexico to be exempt from serving as Alcalde. He was only able to delay his position and was forced to resume his duties on May 24, 1833. Miguel was helping Austin with his endeavors to convince the leaders of San Antonio to join in and hold the convention in 1833. Miguel was also land commissioner in 1833, plus he was political chief. In the town of Goliad, Miguel was appointed the position of Alcalde and Land Commissioner on March 3, 1834. Miguel was truly a great asset to Texas. Miguel would travel all over the state of Texas, by true definition; Miguel Arciniega is certainly one of the makers of Texas. Men like Miguel, Francisco Ruiz, Juan Seguin, Jose Antonio Navarro, and others, embraced and carried out the same visions as Austin. Without their help, there would not have been any success for Austin. Austin would have been lost in the wilderness or killed by the Indians.

A Political Chief is equivalent to a vice-governor in which Miguel had authority throughout the department of Bexar, (not like the county of Bexar of today) in 1833. At this time Bexar covered northern and southeast Texas; it was not divided into

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38 Eugene Barker “The life of Stephen F. Austin Founder of Texas”, 1793-1836” Pg. 418
39 Barker, E. “The Life of Stephan Austin” pg. 416
40 Bexar Archives 167:0466
41 Catalogue of the Spanish Collection of the TX Land Grant Office, Part 1, ix
43 Barker, E. Austin Papers Vol. II. Pg. 528-530
45 Bexar Archives 156:0517-18
46 Blake, R. Collections, Vol. 1 pg. 65
47 Bexar Archives 160:0661-68
three departments until 1834. The political chief had broad responsibilities that required Miguel to be accountable for the administrations of the department of Bexar, he had to make sure there was peace between all the inhabitants, keep track of all the blotter/record books of the Ayuntamientos, the Alcaldes, the Empresarios, deliver all new laws into to each town, collect reports, lists of new settlers, make sure the general ordinances are abided in. Eugene Barker writes the political chiefs were Manuel Saucedo, Ramon Musquiz, and Juan Seguin. Miguel was in between Ramon Musquiz and Juan Seguin in 1833 and 1834.

I traveled to Austin to the Briscoe Research Center located in the University of TX, and found a copy of a governmental document when Miguel was officially appointed Political Chief of Bexar on June 4, 1833, and he signs his name as “Miguel Arciniega, Political Chief for the Department of Bexar”. When Miguel served as Political Chief, he was also elected as Alcalde of San Antonio, and at the same time he was Land Commissioner. Miguel had to leave his position as Land Commissioner. Miguel then finished his remaining term as Alcalde and returned to Land Commissioner.

A Judge is a position that Miguel held throughout his years as a governmental and political leader. In his positions as Alcalde and Political Chief he had the capacity to try cases. Miguel presided over many criminal, civil, and municipal cases. Miguel tried a criminal case on April 5, 1830 the State of Coahuila y Tejas vs. Juan A. Padilla for the murder of Priciliano Fuentes. Miguel was an associate judge for the Republic of Texas in San Antonio in 1839. Miguel also settled disputes concerning forging mule brands on July 28, 1823. Miguel and Juan Seguin were appointed first and second judges for the municipality of Bexar, right before the Convention of 1836. In history books it states that Juan Seguin was the first judge, and Miguel was the second judge, in the latter part of 1835, but I retrieved a document where Miguel requests for a leave of absence and signs the document as “Juez de 1st instancia de esta ciudad,” which means the first instant judge of this city, dated January 2, 1836.

Don Jose Miguel de Arciniega - Interpreter 1835

Ramon Musquiz was asked to provide quarters for General Cos in San Antonio, on September 21, 1835. General Cos was ordered to put San Antonio under siege because the colonists were not obeying Mexico’s law. The Mexican government knew that the Texians were plotting to take Texas over. Samuel Maverick arrived in San Antonio a couple of days after the Siege of Bexar began. He was placed under house arrest by General Cos. Cos released Maverick and he and John W. Smith went to alert the Texians so they could attack General Cos.

On December 11, 1835, General Martin Perfecto de Cos had surrendered to the Texians, in the Seize of Bexar; under the command of General Edward Burleson. Miguel was chosen by General Cos as his interpreter on December 11, 1835. General Cos trusted Miguel to accurately interpret as they negotiated for a peace treaty. If Miguel had not been there, there could not have been a peace treaty. General Cos would not have relied on the interpreter that General Burleson had selected, John Cameron, an Anglo. Cos and Burleson came to an agreement that Cos could take his wounded soldiers safely back to the interior of Mexico with the provisions needed to make the long trip back. General Cos was never to return again. General Cos informed his brother-in-law, Antonio Lopez de Santa Anna and in retaliation Santa Anna returned to San Antonio to take no prisoners. This is referred to the Battle at the Alamo.

It is said through family stories that Miguel took his wife and his eight children out of the city when they were told Santa Anna was on his way to San Antonio. Other Tejano leaders and immigrants left with their families as well. This was also known as the Runaway Scrape.

48 Catalogue of the Spanish Collection, Part 2, xi
49 Blake, R. Collection Vol. IV, pgs. 93-4
50 Bexar Archives 156:0726-27
51 Robert Blake Collection Vol. pg. 239-29, 255
52 Bexar County Clerk Office, #234
53 Barker, E. Collection Vol. 2, pg. 675
54 Southwestern Historical Quarterly, Vol. XLVI, pg. 179
55 Bexar Archives 167:0466
56 Bexar Archives 166:0776-77
57 Calendar of Austin Papers, Vol. 3, #59 document omitted
59 “Surrender Terms the Siege of Bexar” pgs. 1-4 Texas State Library and Archives Commission,
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

There are documents in the Calendar of the Austin Papers omitted in regards to the suspicions that the Mexican Government had towards the colonist. The colonists were not following Mexican laws. They were holding secret meetings. They were not willing to surrender the cannon at Gonzales, which started the Texas Revolution. The colonists were out numbering the Tejano natives. In 1835, the Robertson Colony before it was cancelled, from January to February, had two thousand immigrants enter into Texas.

Miguel Arciniega and other Tejano leaders endured strenuous hardships as they were to follow orders of the Mexican government, but at the same time had sided with the colonists. They were brave men; men of valor to have to repeat the same scenarios as they did with Spain. They had to persevere, endure all the diversities, fighting, politics, crime, sicknesses, and the lack of provisions for decades.

**Don Jose Miguel de Arciniega - Captain of the Militia/ Inspector of Arms/Public Treasurer/Alderman**

Captain of the Militia is what Miguel served as a volunteer soldier to the Mexican Army on December 21, 1826. The Captain of the Militia was to lead his fellow volunteer soldiers in war. He also won an election by the colonist in Nacogdoches to keep order and to ensure the colonists and the Tejano/Mexican citizens safe from Indians. The Captain of the Militia was responsible to keep the crime under control for the towns. There were crimes of cattle rustling, killing of livestock, horse thieves, slaves being kidnapped, and assaults committed among the people.

The Inspector of Arms was men who knew how to make cartridges for the rifles and guns. The inspector also knew how to maintain balls and cannons. Miguel was elected inspector of arms in Nacogdoches on July 20, 1829. He ordered men like Jose Angel Navarro to make cartridges in case of battle against hostile Indians on July 17, 1833.

The Public Treasurer was trusted by the Mexican government to collect monies due to the government for the fees owed by the Empresarios. One time Miguel collected $1,000 from the Baron de Bastrop for Austin’s first colony. Miguel writes the Baron de Bastrop a receipt. The public treasurer also had to collect tax money from the merchants in the town. Jose Miguel on September 16, 1823 was the public treasurer for public funds.

An Alderman is a member of the city council (councilman). Miguel was an Alderman in 1822 for Mexico, and in 1840 for the Republic of Texas.

Merchant, the selling of goods and commodities is what Miguel and many other Tejano Leaders did to survive in the early years of Coahuila and Texas. Miguel continued to be a merchant all throughout his years of service to Texas. I recovered a copy of and an actual inventory list of the things he had sold for many years in which he sold to soldiers and natives in Bexar.

County Commissioner: Miguel was a County Commissioner for Bexar in 1839 and in 1840 for the Republic of Texas.

Subprefecture is the assigned designated territory located at the Rio Grande, what is now Rio Grande City, TX. Miguel was head of a party to monitor the trading business by steamboat. Miguel had to watch the movements of the Comanche Indians, from December 11, 1844 to March 6, 1846. Jose Miguel was issued a passport to travel to Mexico by President Burnett of the Republic of Texas, on January 6, 1841. The passport instructs that if Miguel needed any assistance from anyone that they were to give him all lawful aid and protection.

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61 Calendar of Austin Papers, Vol. 3 #99, Clayton Genealogy Research Center, Houston; document omitted
62 Calendar of Austin Papers, Vol. 3, #56, Clayton Genealogy Research Center, Houston
63 Bexar Archives, 099:499-502
64 Bexar Archives, 124:0301-10
65 Bexar Archives, 157:0439-40
66 Barker, E. Austin Papers, Vol. 3, pg. 896
67 Rullman, J. Historical Map drawn by “Names of City Officials”, 1837-1912.
68 Bexar Archives, 067:0622-26
69 Bexar Archives 156:0111-12
70 Rullman, J. “Historical Map of Old San Antonio de Béxar”, 1912.
71 Indian 19th Century Catalogue, pg. 19 File # 249, pg. 20, File # 256
72 “Republic of Texas Passport for Miguel Arciniega” Texas Secretary of State Records relating to passports issued by the Department of State, Republic of Texas. Archives and Information Services Division, Texas State Library and Archives Commission.
Summary

Miguel Arciniega was not a fictional man, he was an actual man. Miguel was a true patriot for Texas for thirty-six consecutive years for four countries. Miguel served in multiple capacities of all levels of the government. He strived to promote and utilize his authority for justice and liberty for all people of Texas without prejudices. He went beyond the call of duty to ensure success in colonizing Texas by battling in wars, enacting laws, establishing checkpoints for the sake of industrious progress. Miguel never turned a settler away without land; he protected the towns from crime and diseases. He stood up to the Mexican government when it came to ensure the visions of Stephen F. Austin come to a reality.

Descendants:

Don Jose Miguel de Arciniega, our great ancestor, ran a good race. He fought for the Texas Revolution. He stayed in San Antonio, Texas for that was his home. He never went back to his birthplace, Santa Rosa, Coahuila, New Spain. In light of the endeavors Don Jose Miguel de Arciniega had accomplished, he signs “Dios y Libertad”. Don Jose Miguel de Arciniega was often described as an illuminate, honorable man, and now from knowing his past occupations, he was a very brave man. Don Jose Miguel de Arciniega was also described as a prominent man, a rich man. Miguel accomplished many contributions to New Spain, Mexico, the Republic of Texas, and Texas, United States; leaving no legacy for his descendants.

Despite the substantial amount of documentation of Don Jose Miguel de Arciniega’s loyalty to Texas, he fell between the cracks of Texas History. There are no counties, cities, monuments, parks, or landmarks named after him. How is this possible? Miguel’s father Gregorio, who was the first recorded land owner in downtown San Antonio made a road and named it Arciniega St. Gregorio and Miguel built their first small house in 1811. The Arciniega House is located on the corner of Arciniega St and S. Presa St. It stands on the grounds of the Marriott Plaza Hotel at 555 S. Alamo St., San Antonio, TX 78205 where it is currently being well taken care of.

Unfortunately, there are stories handed down from generations to generations that Don Jose Miguel de Arciniega died an untimely death at the age of fifty-five on May 1, 1849 in San Antonio, at the Great River Bend, also known as the River Walk. Our parents tell us that Miguel was murdered and was carrying important papers.

I hope I have provided an adequate outline of his accomplishments. There is a greater amount more to the life of Miguel and I will go into greater detail in his biography. In the meantime, I hope this booklet projected a glimpse into his amazing life.

This booklet is dedicated to my mother Mary V. Garibay, my grandmother Herminia Arciniega, to the members of the Jose Miguel Arciniega Descendants Society and to all the descendants across the United States of this extraordinary man.

Dios y Libertad familia,

Donna Lee De Leon

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Robert Garcia – Los Bexarenos/Independent Researcher

Questionnaire

1. What is your full name? Robert Garcia, Jr.

2. When and where were you born? May 1, 1946, at my parent’s home in San Antonio.

3. How far back can you trace your descendant group’s history in San Antonio? On June 29, 1728, my direct ancestors, Marcelino Martinez, a soldier at the Presidio of San Antonio de Béjar and Catarina Ildefonsa de Castro, a maiden living in San Antonio with her family, were married at the Mission San Antonio de Valero.

4. How far back personally do you trace your family heritage in San Antonio? Myself 1728 (my wife 1718)

5. What is/are your familial connection(s) to the San Fernando Parish, and the Campo Santo/Old Catholic Cemetery? San Fernando Church was financed and built by the charity of the early civilian settlers of San Antonio and soldiers from the Presidio of San Antonio de Bejar between 1738 thru 1755. These were my direct ancestors. As for the old Campo Santo, I have numerous direct ancestors buried there.

6. Do you know who your first Ancestor was that was buried there? Yes, the first person buried at the old Campo Santo on November 1, 1808 was Capt. Angel Navarro, the husband of a direct cousin of mine.

7. Do you have any knowledge of who else in your family was buried there? Oh yes, numerous direct and other ancestors.

8. Do you have family histories that indicate place of burial for some of your family or the descendant group that you represent? No, only the records of burials of San Fernando Church.

9. Do you know what sort of place your ancestors held in the community – occupations, political, civic, parochial, or military roles? Likewise, for your descendant group? Yes, many of my direct ancestors during the colonial period of San Antonio were military soldiers at the Presidio San Antonio de Bejar. During the Battle at the Alamo, one of my direct ancestors was a scout for Col. Travis. He was captured by Santa Anna’s soldiers but escaped from them. Another direct ancestor was at the Battle of Mission Conception. He too was captured by Mexican soldiers. He was subsequently released.

10. Who in your family was the first to mention the old cemetery? No one. I learned about it by reading and researching its history.

11. What traditions or stories about the Campo Santo burials have been passed down in your family? None.

12. Do you have any family histories or traditions that maintained knowledge and awareness that your ancestors were buried either on the Santa Rosa Hospital grounds or in Milam Park? None.

13. Do you have any family history or traditions that indicate that any of your ancestors were removed and reinterred elsewhere after the cemetery closed in the late 1850s? No.

14. How did you and/or your descendant group get involved in collecting your family histories, genealogies, and traditions? Inquisitive and enjoy doing family and historical research for myself and sometimes for others.

15. What legacy do you want to leave to your own family to continue awareness and knowledge of the Campo Santo and your family or descendant group’s connection to those who were buried there? I already have. I have written/self-published family genealogy compendiums on each of the 16 Canary Islander families who settled in San Antonio in 1731. In addition, two other books on Presidial soldiers of San Antonio. Each of these 18 books listed the Old Campo Santo as the burial place for those that died between 1808 and 1860. The descendant reports in these 18 books included about 50,000 San Antonians from 1718 to the present.

16. Is there anything else that you wish to tell us about your relationship with the Campo Santo/Old Catholic Cemetery? No, except that I consider the old Campo Santo as a revered and consecrated site. I still cannot grasp and understand how so many bodies were interred between 1808 thru 1848 in such a small physical area. Mr. McKinzie has explained to me that it was a mass burial site, but mass burials are usually for one-time catastrophic events, not normal burials over an extended period of time. So, I’m confused.
Dexter K. Haskins

Questionnaire

1. What is your full name? Dexter Keith Haskins, Jr.

2. When and where were you born? February 9, 1975

3. How far back can you trace your descendant group’s history in San Antonio? 1731 – Juan Leal

4. How far back personally do you trace your family heritage in San Antonio? Catherine and her husband, Michel journeyed from Alsace, France to America with their four children, ages 10, 9, 3 and 1. The G’sells received a land grant in Castro’s colony and looked forward to building a future for their family in the newly established town of Castroville. Sailing with the G’Sells on the ship, the Ocean, were Catherine’s nieces and nephews, brother and sister in law. They left Oberentzen, France on March 19, 1844 and arrived in Anvers on April 9, 1844. Upon arrival to Texas, the family eagerly embarked on their journey to their new homeland. As directed, the party left Galveston to San Antonio to wait for Henry Castro. Their party included their four children and the Meyer family. The families never arrived San Antonio. Oral family history notes that the party was attacked by Lipan Apache. Catherine, Michel, and 16 year old Catherine were killed. The bodies were discovered by a Ranger named Rife. They were subsequently buried at Campo Santo (SF Burial Registry). The surviving children were taken in by various families. Three year old, Theresa G’Sell, Dexter’s great grandmother, was taken in by Jose Leonardo De la Garza and Consolacion Arocha Leal De la Garza, a prominent Tejano ranching family. The family raised Theresa as their own. She eventually took the De la Garza last name.

4th great grandparents:
Catherine Haby
1805–1844
BIRTH 02 MAR 1805 • Oberentzen, Haut-Rhin, Alsace, France
DEATH 16 JUL 1844 • San Antonio, Bexar, Texas, USA
4th great-grandmother of Dexter

Jean Michel G’sell
1807–1844
BIRTH 12 FEB 1807 • Oberentzen, Haut-Rhin, Alsace, France
DEATH 16 JUL 1844 • San Antonio, Bexar, Texas, USA
4th great-grandfather of Dexter

5. What is/are your familial connection(s) to the San Fernando Parish, and the Campo Santo/Old Catholic Cemetery? 4th great grandparents buried at campo santo

6. Do you know who your first Ancestor was that was buried there? See #4.

7. Do you have any knowledge of who else in your family was buried there? No

8. Do you have family histories that indicate place of burial for some of your family or the descendant group that you represent? No

9. Do you know what sort of place your ancestors held in the community – occupations, political, civic, parochial, or military roles? Likewise, for your descendant group? No

10. Who in your family was the first to mention the old cemetery? My wife Erika

11. What traditions or stories about the Campo Santo burials have been passed down in your family? None
12. Do you have any family histories or traditions that maintained knowledge and awareness that your ancestors were buried either on the Santa Rosa Hospital grounds or in Milam Park? None

13. Do you have any family history or traditions that indicate that any of your ancestors were removed and reinterred elsewhere after the cemetery closed in the late 1850s? No, we do not know where they were transferred to.

14. How did you and/or your descendant group get involved in collecting your family histories, genealogies, and traditions? N/A

15. What legacy do you want to leave to your own family to continue awareness and knowledge of the Campo Santo and your family or descendant group’s connection to those who were buried there?

16. Is there anything else that you wish to tell us about your relationship with the Campo Santo/Old Catholic Cemetery?
Erika A. Haskins – Daughters of the Republic of Texas-Alamo Couriers Chapter

Questionnaire

1. What is your full name? Erika Anne Haskins

2. When and where were you born? March 22, 1974, Orange County, California (Texas raised)

3. How far back can you trace your descendant group’s history in San Antonio? 1731 – Canary Islanders, my grandmother is Maria Robaina Betencourt Granados, head of the 14th family. A TSHA article can be found at https://www.tshaonline.org/handbook/entries/bethencourt-maria-robaina-de.

4. How far back personally do you trace your family heritage in San Antonio? The purpose of this lineage structure (maternal lineage) is to demonstrate the importance of military and political connectedness within familial networks. Captain Jose de Urrutia (born and raised in Spain) and his wife Antonia Ramon (Daughter of Major Diego Ramon, senior) earned a commission as Captain of the presidio San Antonio de Béxar (July 23, 1733). Urrutia’s TSHA article can be found at https://www.tshaonline.org/handbook/entries/urrutia-jose-de. His father in law, Diego Ramon’s TSHA can be found at https://www.tshaonline.org/handbook/entries/ramon-diego. Their daughter, Antonia Ramon Urrutia (1697-1757) married (sometimes called Francisco) Joseph Luis Antonio Menchaca (1698-1757); they had a daughter, Maria Margarita Menchaca (1725-1764). Maria Margarita Menchaca (1725-1764) married Manuel Jose Salinas (1720-1787), a Spanish soldier; they had Maria Margarita Salinas Menchaca (1758-1787) first generation born at Villa de San Fernando de Béxar. Their daughter, Maria Margarita Salinas Menchaca (1758-1787) married Jose Antonio Bustillo y Zevallos (1744-1793); they had son, Jose Domingo Bustillo y Zevallos (1779-1855). Their son Jose Domingo Bustillo y Zevallos (1779-1855) married Petra Martinez. Of significance: In 1766, Jose Antonio Bustillo y Zevallos came to San Antonio from Nuestra de Guadalupe de la Corte, Mexico. Jose Antonio Bustillo y Zevallos was a regidor (councilman) at the Villa de San Fernando (1791). He was well-connected and noted as being an “affluent family” in Frank de la Teja’s book San Antonio de Béxar. He is listed in many archival documents about this time period – working as an official for the villa. His son, Jose Domingo Bustillo (known as Domingo Bustillo) was a prominent businessman, rancher, politico and (Spanish) military officer. This is the last generation to continue in the family business or pursue political agendas. Domingo is buried at Campo Santo. Please note that Domingo Bustillo lived under all six flags. While his father and lineage were full blood Spaniards, and he himself a Spanish officer, during the Spanish-Mexican war, he had to choose sides. When Mexico won, he became loyal to Mexico but as hostilities grew with the Americans and Anglo Texans, being a prominent member of the San Antonio community, he sided with the Texans. He was even captured and escaped. His biographical sketch can be found at https://www.tshaonline.org/handbook/entries/bustillo-domingo.

5. What is/are your familial connection(s) to the San Fernando Parish, and the Campo Santo/Old Catholic Cemetery? San Fernando parish: Located in the records of San Fernando Church, it is noted that Capt. Urrutia gave 100 pesos towards the construction of the San Fernando Church. The Canary Islanders were significant contributors of the church development – my 11 gen grandmother is Maria Robaina Betencourt, head of the 14th family.

Campo Santo/Old Catholic Cemetery: Domingo Bustillo, prominent political and military figure in Texas History (please refer to question #4)

6. Do you know who your first Ancestor was that was buried there? Maria Margarita Menchaca (died 1764) – my 6th gen great grandmother, entry #105. My g-grandmother, Maria Robaina Betencourt (died 1779), head of the 14th Canary Islander family, was buried at SF in 1779.

7. Do you have any knowledge of who else in your family was buried there? Yes, many

8. Do you have family histories that indicate place of burial for some of your family or the descendant group that you represent? Yes. (#4)
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

9. Do you know what sort of place your ancestors held in the community – occupations, political, civic, parochial, or military roles? Likewise, for your descendant group? Yes (#4)

10. Who in your family was the first to mention the old cemetery? My cousin, Susie Chavez, deceased, was the first to investigate our family lineage when she applied to become a member of the Daughters of the Republic of Texas many decades ago. She made copies of her records and gave them to my mother; my mother shared them with me.

11. What traditions or stories about the Campo Santo burials have been passed down in your family? None.

12. Do you have any family histories or traditions that maintained knowledge and awareness that your ancestors were buried either on the Santa Rosa Hospital grounds or in Milam Park? No

13. Do you have any family history or traditions that indicate that any of your ancestors were removed and reinterred elsewhere after the cemetery closed in the late 1850s? No.

14. How did you and/or your descendant group get involved in collecting your family histories, genealogies, and traditions? We became involved while attempting to apply for the DRT. However, personally, my interest came to flourish when I completed a family tree in my first doctoral course.

15. What legacy do you want to leave to your own family to continue awareness and knowledge of the Campo Santo and your family or descendant group’s connection to those who were buried there?

16. Is there anything else that you wish to tell us about your relationship with the Campo Santo/Old Catholic Cemetery? Nothing at the cemetery but would like to note: I am a parishioner of the San Fernando Cathedral; my family serve the cathedral faithfully as lectors and ministers of the holy eucharist as my ancestors did before me.

Supporting Documentation – Yturri Y Castillo, Manuel (1790-1842) History
by Erika A. Haskins

Manuel Yturri y Castillo (also spelled Iturri y Castillo), city official, merchant, and rancher was born in Elgueta, Spain around 1790 to Pelayo de Yturri y Castillo and Maria Josefa Acorta. On August 20, 1821, Yturri y Castillo married Maria Josefa Isabel Rodriguez, daughter of Captain Mariano Rodriguez, who is said to have served as the paymaster on the staff of General Santa Anna, and Maria de Carvajal, whose lineage can be traced to the Canary Island settlers. Together, Manuel and Maria Josefa had four legitimate children, Jose Bernabe, Maria de Aramasu, Manuel, and Vicenta, though they raised other children as their own, including “two small female children and one small male child.” Of their children, Manuel and Vicenta survived through adulthood.

As a young man, Yturri y Castillo journeyed from his Basque ancestral home to Mexico with a letter of recommendation for the Spanish viceroy. His first employment was under the direction of well-established Mexican merchants. Yturri y Castillo visited Bexar often during his business travels. By his own account, in 1817, he made San Antonio his permanent residence. Yturri y Castillo owned several properties including one in La Villita on South Presa Street (Figure H-56). On November 1823, Yturri y Castillo petitioned for 160 acres of land north of the San Antonio River in the fields of Mission Concepcion. Known today as the Yturri-Edmunds home, Yturri y Castillo’s homestead and old gristmill remained in the family long after Yturri y Castillo’s death (Figure H-57). In 1961, Yturri y Castillo’s granddaughter, Ernestine Edmunds, willed the home to the San Antonio Conservation Society. In 1845, after Yturri y Castillo’s death, his wife sold one of their properties for $300 to John Bowen. This property is known today as Bowen’s Island.

3 Ibid.
Figure H-56. Yturri y Castillo home at 327 S. Presa in San Antonio (courtesy of Texas Historical Commission, UNT Library).

Figure H-57. Yturri-Edmunds house (courtesy of the San Antonio Conservation Society).
As a successful merchant, as well as marrying into a family with strong political and military ties, Yturri y Castillo was able to establish himself comfortably among the Tejano elite. Yturri y Castillo served one term as alcalde of San Antonio in 1823.\(^5\) However, anti-Spanish sentiment in post-independent Mexico led to an expulsion law that forced Yturri y Castillo into exile from 1829 until sometime about 1831.\(^6\) Upon his return, after suffering financial loss, Yturri y Castillo was fortunate to reclaim his lands and political status. Yturri y Castillo continued his involvement in politics under the Republic of Texas where he was elected as alderman on March 9, 1838.\(^7\) On May 17, 1841, in honor of Mirabeau Lamar, President of the Republic of Texas, Yturri y Castillo hosted a grand ball in his home located in Main Plaza (Figure H-58).\(^8\) With extensive land and livestock holdings, Yturri y Castillo was able to continue to acquire wealth and respect. He died on October 17, 1842, at 53 years old.\(^9\) His wife, María Josefa, followed him in death in 1849. Their son Manuel served as a Confederate officer in the Civil War and afterwards continued in his father’s footsteps as a rancher, businessman, and public servant (Figures H-59 and H-60).

\(^7\) City of San Antonio, Municipal Archives and Records, Journal “A” Spanish Minute Book (English translation), 1837 to 1849, p. 648.
\(^8\) Invitation to ball, Series 1, Box 2, Folder 107, A Guide to the Bustillo Family Papers, 17721936 (Daughters of the Republic of Texas Library, San Antonio, Texas).
\(^9\) San Fernando Church Burial Records, Texana Room, Central Public Library, San Antonio, Texas.
Archival and Historical Review of the Children’s Hospital of San Antonio Property

Figure H-59. Iwonski portrait of Manuel Yturri (courtesy of Yturri family).

Figure H-60. Manuel Yturri in Confederate Army uniform (courtesy of Yturri family).
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

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Supporting Documentation – Campo Santo Burial Listings for GSell, Haby, Menchaca, and Yturri-Castillo
Contributed by Erika A. Haskins

CAMPOSANTO BURIALS

138. Nov. 4. SANCHEZ, Juan, single, 15 years old, killed in the country.

139. Sept. 28. TRUJILLO, Juan F., married to Juana Simon. He died at 68 years.

140. Aug. 30. VELASQUEZ, Joseph, married to Rafael de la Garza. She was about 23 years old when she died.

141. Sept. 18. VITIELLO, Francisco, boy of 12 years old.

142. Oct. 10. VITIELLO, Juan Baptista, child of 5 years old.

143. Aug. 25. WILHELM, Jose, married to Juana Maria Fuentes. He died about 30 years old.

144. July 10. WILHELM, Mathew, married to Marie Bernard. He died at age 83. Cause of death not given during this year.

(version of their
End of 1843. None. Father Calvo used the Spanish/first
name of those people who were coming in from France or
Germany, or Louisiana, or any other place other than Mexico.)

145. April 28. AREOLA, Jose Manuel, child of 6 days.

146. July 7. BARCELONA, Carmen, child of 7 days old.

147. July 27. CACILLO, Victoria, child of 5 years old.

148. Aug. 15. CASTRO, Pilar de Zaramas, child of 16 months old.

149. July 8. CAILAT, Maria Ana, married to Juan Barguin. She died at 49 years of age.

150. Oct. 15. CARRILLO, Elisabet, married to Juan McConkie.

151. Dec. 23. CARRILLO, Carmine, child of 1 year old.

152. Mar. 15. DIAZ, Juan, child of 6 years old.

153. July 29. DIAZ, Juan Ignacio, married to Francisca Quintana. He died at the age of 34 years.

154. Nov. 3. MURDO, Jose Ignacio, child of 18 months old.

155. Nov. 2. MUNOZ, Pedro, adult German killed by the Indians on June 10.

156. Nov. 2. MOREZ, Juan, widower of Juana Casillas.


158. July 16. QUESADA, Miguel, French, widower of Catalina Farrow. He died at 57 years old.

159. July 14. BABY, Catalina, French, married to Miguel Small. She died at 96 years old.

160. Line 253. DONLEVY, sergeant married to Martha Small on April
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

SAN FERNANCO CHURCH BURIALS

27.04

98. June 29. ANTONIA, a Louisian Indian. No other information given in the burial records.

91. Mar. 9. ANNAS, Jose Alejandro de, Spanish. No other information given in the burial records.

87. Jan. 29. CONTRERAS, Nicolas, adult, Indian.

92. Mar. 13. DELGADO, Francisco, Spanish, married to Catalina Santos. He left a will.

89. Feb. 20. DELGADO, Lucas, Spanish, adult. No other information given in the burial records.

90. Feb. 25. FLORES, Jose Antonio, Spanish, adult. No other information given in the burial records.

102. Sept. 30. GARCIA, Pedro Jose, mestizo, legitimate son of Andres Garcia and Gertrudes Callusquis.

94. April 1. MARIA Antonia, a Comanche Indian.

97. May 15. MARIA Dolores, a 4 month old Spanish child. Parents name not given in the burial records.

86. Jan. 23. MENCHACA, Gertrudes, married to Joaquin Sanchez, a soldier from San Saba Presidio. She was a coyote, the baby of the family.

105. Nov. 9. MENCHACA, Margarita, Spanish, married to Jose Salinas, a soldier of San Antonio.

106. Nov. 11. MENCHACA, Maria, Spanish, a 2 year old legitimate child of Pedro Menchaca and Gracia Leal.

96. May 9. PETICONA, Maria, Spanish, a 14 day old child. Parents name not given in the burial records.

95. April 10. REYES, Jose de la Reconciliacion de los, mestizo, natural son of Juana de los Reyes.

104. Nov. 1. RINGON, Jose Lorenzo, mestizo, a 4 month old natural child of Marcella Rincon.


100. Aug. 29. ROMANA, Gertrudes Josefa, mulata, married to Jose Reineria, a soldier from San Saba Presidio.

88. Feb. 20. SANCHEZ, Cristobal, Spanish, adult. No other information given in the burial records.


101. Sept. 29. TORRE, Juana Gertrudes de la, Spanish, a 1 year old legitimate child of Carlos Valles de la Torre and Juana Francesca Rodriguez.

CAMPOSanto BURIALS

1842.

86. July 26. RADAS, Donato, widower, age 58, killed by the Mexicans on May 7 past, together with Edward Davis. Buried together.

92. Sept. 12. RODRIGUEZ, Rafael, single, shot when he was marching into San Antonio with General Adrain Wall. A soldier of 30 years old.

97. Dec. 15. RODRIGUEZ, Jose Claro, widower, was married to Maria Ignacia Perez. He died at the age about 70 or 80 years.

71. Feb. 24. RODRIGUEZ, Manuel Ignacio, child of 9 days old. No other information given.

84. July 11. ROSA, Maria Isabella, child of 10 days old. No other information given.

74. April 24. RUIZ, Tiburcio, child of 5 days old. No other information given.

70. Feb. 22. SEGUIN, Pedro, child of 8 days old. No other information given.

72. Mar. 17. SOSA, Rafael, single, shot at the age of 30 years.

81. June 17. VALVERDE, Anselmo, married to Frutosa Bargas. He was found in the country, killed. He died at the age of 28.

89. Sept. 1. VARGAS, Maria de Jesus, child of 10 days old. No other information given.

83. July 8. VASQUEZ, Jose Antonio, child 1 year old. No other information given.

73. April 13. VILLANUEVA, child of 44 days old. No other information given.


82. June 21. ZEPEDA, Catalina, married to Benigno Martinez. He was 51 years old.

(End of 1842. Note: Father Calvo was not giving too much information in the burial book at this time. When a child
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Patricia Mota – Descendant of Concepcion Charli Losoya

Questionnaire

1. What is your full name? Patricia Ann Garcia Mota

2. When and where were you born? August 22, 1947, San Antonio, Texas, Santa Rosa Hospital

3. How far back can you trace your descendant group’s history in San Antonio? 1718-1751

4. How far back personally do you trace your family heritage in San Antonio? 1718

5. What is/are your familial connection(s) to the San Fernando Parish, and the Campo Santo/Old Catholic Cemetery? Several of our ancestral families are buried at the Campo Santo. These families colonized the Mission de Valero and joined together to build the San Fernando Parish.

6. Do you know who your first Ancestor was that was buried there? June 29, 1820 Estrada, Maria Concepcion – widow 60 years old died of apoplejia (stroke). She married Pedro de los Angeles Charli. She was our grandmother from nine generations back.

7. Do you have any knowledge of who else in your family was buried there? October 22, 1821 Charli, Alexos – married to Juana Travieso, died at the age of 35 of a cold and had one son Alejo. Alexos was the brother of Concepcion Charli our grandmother from eight generations back. March 5, 1856 Miguel Losoya - ten year old son of Juan Losoya and Juana Rocha. His father was our grandfather from seven generations back. June 5, 1860 Charli, Concepcion – Married to Ventura Losoya. She was our grandmother from eight generations back.

8. Do you have family histories that indicate place of burial for some of your family or the descendant group that you represent? The grandson of Concepcion Losoya, Leandro Losoya is buried in City Cemetery #1. His daughter Delfina Losoya is buried in City Cemetery #3. I found this information through the City Archives. I have researched her son Juan Anselmo Losoya and daughter Juana Losoya and have not found their burial records. Her son Toribio was burned in the funeral pyre along with other combatants who lost their lives at the Battle of the Alamo. Ashes from the pyre are entombed in a crypt at the San Fernando Cathedral.

9. Do you know what sort of place your ancestors held in the community – occupations, political, civic, parochial, or military roles? Likewise, for your descendant group? Patricia Mota: Concepcion Charli Losoya was the daughter of Pedro de Los Angeles, who was French and Maria Concepcion De Estrada who was Spanish. Her father was the blacksmith at the Mission San Antonio de Valero. Her mother was a descendant from the Duke of Aragon in Spain. I found a plat with a subdivision of the property that she owned in 1838 that divides the property to her son and grandson. The property begins from the Alamo Chapel west to the San Antonio River and north to the property that is now Woolworth then back to the Alamo. Concepcion Charli Losoya was in the Alamo Compound during the Battle of the Alamo. It was her home. Her son Toribio Losoya lost his life as a combatant. Concepcion, Juan Anselmo her son, and Juana her daughter were taken to Santa Ana and spared from being executed. Alexos Charli was the brother of Concepcion Charli. He was Lieutenant Governor of the township of Valero. Her father-in-law Miguel Losoya owned land on the northwest and southwest sides of the Alamo Mission. His property was given for service to the King of Spain and was known as Los AdicniosBentura Losoya petitioned to have his fathers’ property returned in 1822. It had been sold at auction due to accusations of desertion. According to law the petition document stated that his property was to be reinstated. It was not. Concepcion’s husband Bentura Losoya was a master tailor.

Peggy Guerrero: Gregorio Esparza was buried in the Campo Santo. He was also a combatant who lost his life in the Alamo fighting against Santa Ana. Gregorio had a brother in the Mexican Army who petitioned to have Gregorio buried in the Catholic cemetery. Gregorio’s body was taken by his family and was spared from being burned in the pyres at the Alamo with the others.

Jo Ann Herrera: Maria Ignacia Urrutia was wife of Simon de Arocha, a Canary Islander. Josefa Becerra was the mother of Juan N. Seguin. Both women were her grandmothers. These are names of uncles and aunts that are buried at the Campo Santo.
Jose Maria, Hermenigildo and Maria Josefa Seguin, Jose Francisco, Ana Maria, Julian, Juan Bautista, Antonia, Ana Maria, Jose Maria and Ignacio de Arocha, Brigida Rodriguez, and Jose Maria Contis. Cousins that were buried at Campo Santo: Jose Estanisiao, Jose Francisco and Francisco Montes de Oca, Pedro Jose de Urrutia, Juan Estavan Seguin, and Jose de Jesus Flores. They were lawmakers and colonists ranchers.

Carol Cieszinski: Angel Navarro was the father of Jose Antonio Navarro who was Texas’ Greatest son. Josefa Ruiz was Angels’ wife. Her brother, Francisco Ruiz was a participant of the Battle of the Alamo. Gertrudis Navarro Cantu is also buried at the Campo Santo.

Esther Silva: Jorge Flores an 18 month old legitimate son of Manuel Flores and Candelari Laso was buried on October 12, 1858. The child was brother to her ancestral grandmother.

Erica Haskins: Domingo Bustillo was buried at the Campo Santo. He was Alcalde. Michele and Catherine G’Sell were immigrants from France. These were ancestral grandparents.

Pat Johnson: Juan Rodriguez Granado and his sons Pedro, Jose Manuel, Alvino Granado are buried at the Campo Santo.

Norma Langwell: Gregorio Arciniega died in 1822. His son Jose Miguel Arciniega died in 1849. They were both buried at the Campo Santo. Gregorio was a soldier of La Segunda Compania Volante de San Carlos de Parras. Jose Miguel held the office of Alcalde of San Antonio de Béxar.

10. Who in your family was the first to mention the old cemetery? My grandmother Eloisa Chavez Morales, would take my sister and myself downtown San Antonio to shop. I remember walking by the cenotaph in Alamo Plaza. I read the name Toribio Losoya on the engraving. She said “dicien que es pariente”, they say he is a relative. I was very excited and curious about uncovering a story of how that could be possible. How could I find more information? I was a child of about 10 years old. Through the years my sisters and I have done research in between raising families and work. My sisters found the document at the Catholic Archives at the Chancellery in San Antonio that tied us to Toribio Losoya and his mother Concepcion Charli Losoya who was buried at the Campo Santo.

11. What traditions or stories about the Campo Santo burials have been passed down in your family? I know of none.

12. Do you have any family histories or traditions that maintained knowledge and awareness that your ancestors were buried either on the Santa Rosa Hospital grounds or in Milam Park? I cannot recall.

13. Do you have any family history or traditions that indicate that any of your ancestors were removed and reinterred elsewhere after the cemetery closed in the late 1850s? I know of none. I have done research with a list of names of some that were reinterred in San Fernando #1 and research with the help of the sisters at Our Lady of the Lake, of names of remains that were taken to a mass grave in San Fernando #2. The remains were taken and reinterred when the addition at the Santa Rosa Hospital at the original Campo Santo site was done. I found no Concepcion Charli Losoya among the names. Family plot members were buried on top of other previous burials just as they are today.

14. How did you and/or your descendant group get involved in collecting your family histories, genealogies, and traditions? As a tribute to our mother and grandmother my sisters and I set upon a quest to find the story of our generational contributions to the place where we live and raise our families, San Antonio, Texas. In our discoveries we became aware that there are many other descendants from that period that we are related to by blood. The Daughters of the Republic of Texas are women who have banded together to keep the history and stories of Texas alive. Upon applying for membership, it is a requirement that legal documentation be submitted for verification of lineage, patriotic citizenry, property ownership and military service during the 1827 to 1838 time period in Texas. Birth, marriage and death certificates for eight generations in our case were submitted.

15. What legacy do you want to leave to your own family to continue awareness and knowledge of the Campo Santo and your family or descendant group’s connection to those who were buried there? The Campo Santo is the ledger that tallies the sacrificial endurance of our bloodline to transform a new world with hope of freedom from tyranny and war. Our children and
generations to come must have examples of what has been given in order to maintain the privileges they are blessed with. We are their proud parade, their bell chimers, and the announcers of their glorious deeds. The Campo Santo is a Holy Place where the question of significance can be answered as a place that exists to pay solemn tribute to those who came before us, Los Primeros.

16. Is there anything else that you wish to tell us about your relationship with the Campo Santo/Old Catholic Cemetery? I am so grateful to the Santa Rosa Hospital Staff and the Sisters of Devine Providence for the recognition that has been given to our combined groups of descendants. The time is right to remember and celebrate the fortitude of the people that established the groundwork of our City of San Antonio by the monumental designation of the Campo Santo site.

Supporting Documentation - Campo Santo Burial Listing for Charle

contributed by Patricia Mota

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Supporting Documentation – Individuals buried at the Campo Santo

contributed by Patricia Mota for Margaret Garcia

Adolfo “Alfonso” Arciniega, 9 Feb 1848 – 27 Jul 1848

Gregorio Arciniega, 1761 – 25 Apr 1822

Jose Miguel Arciniega, 20 Sep 1793 – 13 May 1849

Jose Miguel Cristoval Arciniega, Jr., 1822 – 19 Mar 1857

Jose Maria “Gregorio” Esparza, 25 Feb 1802 – 6 Mar 1836

Maria Petra Arciniega Garza, 20 Sep 1824 – 29 Mar 1848

Samuel Highsmith, 1804 – 10 Jan 1849

Henry Wax Karnes, 8 Sep 1812 – 16 Aug 1840

Maria De Jesus Arciniega La France, 1826 – 6 Mar 1849

Teresa Rivas Losoya, 1785 – 2 Nov 1821

John C McMullen, 1785 – 21 Jan 1853

Benjamin Rush Milam, 20 Oct 1788 – 7 Dec 1835

Angel Navarro, 1759 – 1 Nov 1808

Maj William Davis Redd, unknown – 9 May 1840

Jose Francisco Ruiz, 28 Jan 1783 – 20 Jan 1840

Lysander Wells, 1812 – 29 May 1840

Maj William Davis Redd, Unknown (Georgia) – 9 May 1840. William Davis Redd was born in Georgia. Mr. Redd was a member of Captain William H. Smith’s cavalry company at the Battle of San Jacinto, one of the two companies commanded by Lamar. He was in command of Company A of the 1st Regiment of Infantry stationed at San Antonio when the Council House Fight occurred there March 19, 1840 and he participated in this engagement which resulted in seven Texans being killed and eight wounded while the Comanche Indians had thirty-seven killed, and twenty-seven made prisoners. Colonel Lysander Wells and Major William D. Redd fought a duel at San Antonio, May 9, 1840. Major Redd was killed instantly and Colonel Wells died twenty days later from the wound he had received. These two San Jacinto Veterans sleep in unknown graves near Milam Square in San Antonio, where there was once a cemetery. The Handbook of Texas On line claims he died on the 9th of May yet newspaper articles claim he died after sunset on May the 8th.
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Hector Rafael Pacheco – Canary Islands Descendants Association

Questionnaire

1. What is your full name? Hector Rafael Pacheco

2. When and where were you born? October 6, 1948 at Santa Rosa Hospital, San Antonio, TX

3. How far back can you trace your descendant group’s history in San Antonio? To March 1731

4. How far back personally do you trace your family heritage in San Antonio? To March 1731

5. What is/are your familial connection(s) to the San Fernando Parish, and the Campo Santo/Old Catholic Cemetery? I strongly believe that my Grandmother Maria Robaina Granados was buried at or very near the present day San Fernando Cathedral. Our family has found a copy of her last will and testament, but it does not specifically say where she was buried.

6. Do you know who your first Ancestor was that was buried there? As above

7. Do you have any knowledge of who else in your family was buried there? No

8. Do you have family histories that indicate place of burial for some of your family or the descendant group that you represent? No.

9. Do you know what sort of place your ancestors held in the community – occupations, political, civic, parochial, or military roles? Likewise, for your descendant group? My G-Grandmother was a woman of great stature and community standing in the early days of her life here in San Fernando be Bexar.

10. Who in your family was the first to mention the old cemetery? I don’t remember

11. What traditions or stories about the Campo Santo burials have been passed down in your family? None that I know of at this time.

12. Do you have any family histories or traditions that maintained knowledge and awareness that your ancestors were buried either on the Santa Rosa Hospital grounds or in Milam Park? Only rumors that I have heard since I joined the “Canary Islands Descendants Association”

13. Do you have any family history or traditions that indicate that any of your ancestors were removed and reinterred elsewhere after the cemetery closed in the late 1850s? No, only rumors.

14. How did you and/or your descendant group get involved in collecting your family histories, genealogies, and traditions? A cousin, Robert Pacheco, who just recently passed away was the first of the Pacheco’s to look at Spanish Archive Records that were kept at the Bexar County Archives. He knew the late custodian of these records and his name was John Ogden Leal (also a Canary Island Descendant.

15. What legacy do you want to leave to your own family to continue awareness and knowledge of the Campo Santo and your family or descendant group’s connection to those who were buried there? I would like to include any knowledge of my findings about our family to the information we currently have. I edited a book two years ago and had it published. The title is “Canary Islanders of San Antonio”.

16. Is there anything else that you wish to tell us about your relationship with the Campo Santo/Old Catholic Cemetery? I wish I knew more!
1. What is your full name? __________________________________________

2. When and where were you born? Offutt AFB NE, 05/20/1965

3. How far back can you trace your descendant group’s history in San Antonio? 1731

4. How far back personally do you trace your family heritage in San Antonio? 1731

5. What is/are your familial connection(s) to the San Fernando Parish, and the Campo Santo/Old Catholic Cemetery? My ancestors helped establish San Fernando. They were buried there and at the Campo Santo.

6. Do you know who your first Ancestor was that was buried there? Maria Robaina de Bethencourt (base of San Fernando Holy Water font)

7. Do you have any knowledge of who else in your family was buried there? Jose Manuel Granado and his wife, Maria Josefa Perez (Campo Santo)

8. Do you have family histories that indicate place of burial for some of your family or the descendant group that you represent? I have Church burial records.

9. Do you know what sort of place your ancestors held in the community – occupations, political, civic, parochial, or military roles? Likewise, for your descendant group? Two of them were Spanish soldiers.

10. Who in your family was the first to mention the old cemetery? Not ever mentioned.

11. What traditions or stories about the Campo Santo burials have been passed down in your family? None

12. Do you have any family histories or traditions that maintained knowledge and awareness that your ancestors were buried either on the Santa Rosa Hospital grounds or in Milam Park? No

13. Do you have any family history or traditions that indicate that any of your ancestors were removed and reinterred elsewhere after the cemetery closed in the late 1850s? No

14. How did you and/or your descendant group get involved in collecting your family histories, genealogies, and traditions? I was asked by some family members to put together a slide show for a family reunion. After months of collecting and scanning photos from all the different heads of families, I started to try to put them in some kind of order that made sense. During many phone calls to my mom, I began to sketch a family tree to keep track of everyone. From there we both became genealogy addicts and spent the next several years discovering our very rich family history.

15. What legacy do you want to leave to your own family to continue awareness and knowledge of the Campo Santo and your family or descendant group’s connection to those who were buried there? First, I would hope that they don’t wait as long as I did to become interested in our family history, and that they talk to and ask questions of those that are still living. Second, I hope someone in the family develops enough interest to keep, protect, and add to all of my (and my mom’s) work after I’m gone. And then, of course, to pass it forward when the time comes.

16. Is there anything else that you wish to tell us about your relationship with the Campo Santo/Old Catholic Cemetery? Now that I know what happened there, I am saddened beyond belief. I hope an apology comes one day.
Sifuentes – Daughters of the Republic of Texas-Alamo Couriers Chapter

Questionnaire

1. *What is your full name?* ❅ A XXXXXX XXXXXX Sifuentes

2. *When and where were you born?* August 9, 1939, Eagle Pass, Texas, Maverick County at home

3. *How far back can you trace your descendant group’s history in San Antonio?* 1790

4. *How far back personally do you trace your family heritage in San Antonio?* 1703

5. *What is/are your familial connection(s) to the San Fernando Parish, and the Campo Santo/Old Catholic Cemetery?* Vicente Alvares Travieso, Carlos Martinez, Josefa Martinez, and Concepcion Charle Gortari de Losoya. I am a ninth generation descendant of the Canary Islanders that arrived here March 9, 1731 to establish a civil government and a settlement therefore I have many early ancestors buried in the Campo Santo. Also, ancestors who were born at the Mission de Valero in the early 1770.

6. *Do you know who your first Ancestor was that was buried there?* Yes, Polonia Alvares Travieso (d) April 6, 1777, the mother of Miguel Ignacio Gortari who married Concepcion Charle (Charle). Miguel Ignacio Gortari died 1803 killed by the Indians (Concepcion Charle’s first husband) who is buried at the Old Campo Santo.

7. *Do you have any knowledge of who else in your family was buried there?* My six-generation grandmother Josefa Martines (d) June 21, 1841 three days after giving birth to male child named Julian Galan. Josefa Martines’ father, Carlos Martines, a Presidio soldier, (d) August 26, 1803. Concepcion Charle son, Elijio Gortari, from 1st marriage to Miguel Gortari (Gortary), (d) March 25, 1834 from wounds fighting with the Indians. Miguel Gortari, another son of Concepcion Charle and Miguel Gortari, (d) June 29, 1843 killed by Indians age 40.

8. *Do you have family histories that indicate place of burial for some of your family or the descendant group that you represent?* No. The exact burial site in the Old Campo Santo are not indicated in the burials from the Index of the San Fernando Church Burials for 1744-1808 and a second book listing the burials for 1808-1860 also San Fernando Church. The index provides limited information of those buried in the campo santo but does not give burial site.

9. *Do you know what sort of place your ancestors held in the community – occupations, political, civic, parochial, or military roles? Likewise, for your descendant group?* My Canary Island descendants formed the First Civil Government six months after arriving here in the Villa of San Fernando and formed the first City Council. Vicente Alvarez Travieso was the first Sheriff. It was a life term position. He died January 27, 1779. Concepcion Charle owned her home which was located in the Southwest corner of the Alamo (Mission de Valero) and the home she was born in on June 5 1779. During the Siege and Battle of the Alamo, Concepcion Charle was in the Alamo with her son Juan Anselmo Losoya, her daughter Juana Francisca Losoya de Melton, children from her second marriage to Ventura Losoya. Concepcion Charle’s home during the Siege and Battle was used to house an 18 lb cannon on top of the roof. Her house obtained substantial damage. This Mission Valero property was given to her grandchildren, children of Miguel Gortari who was killed in 1843 by Indians. These deed records come from the Spanish Archives of Bexar County Land Records.

Josefa Martines, wife of Tomas Galan, inherited property in La Bahia from her grandfather Carlos Martinez, the Presidio soldier. She also inherits from her parents a large piece of land in San Antonio, an inheritance her parents received from Barbara Musquiz. This property was located not far from Santa Rosa Hospital on the Westside of Cameron Street, being bounded towards the North of Rivas Street, towards the West by San Pedro Creek, towards the West by Cameron Street and to the South property belonging to and now occupied by the present seller. Land records from the Spanish Archives of Bexar County Land
Archival and Historical Review of the Children’s Hospital of San Antonio Property

Records. Incidentally, this property is now part of IH 10 by W. Poplar Street, a feeder access exit off IH 10 leading towards Martin Street and on the East side of IH 10 is Cameron Street.

10. Who in your family was the first to mention the old cemetery? My Uncle Luis Galan in 1933 was doing some family research. When I met with him in 1970, he gave me a family tree he had started which helped me a lot.

11. What traditions or stories about the Campo Santo burials have been passed down in your family? None.

12. Do you have any family histories or traditions that maintained knowledge and awareness that your ancestors were buried either on the Santa Rosa Hospital grounds or in Milam Park? No.

13. Do you have any family history or traditions that indicate that any of your ancestors were removed and reinterred elsewhere after the cemetery closed in the late 1850s? No. If there is a list of reinterred at other locations, I am not aware of it. However, I did hear or read in the paper when digging stopped that some remains had been taken to another cemetery.

14. How did you and/or your descendant group get involved in collecting your family histories, genealogies, and traditions? Our group is mostly women who have applied for membership into the Daughters of the Republic of Texas which is a blood lineal group requiring documentation proof linking you to the ancestor. In doing your ancestors research you then find some or many ancestors where they died and are buried. This is how many of us have located our ancestors buried in the Old Campo Santo.

15. What legacy do you want to leave to your own family to continue awareness and knowledge of the Campo Santo and your family or descendant group’s connection to those who were buried there? I want my family to know that our ancestor’s history was real and to be respected. These ancestor’s made San Antonio what it is today and the modern structures, streets and remodeling of parks and plaza’s affect our history by completely erasing any memories of a cemetery. I would like our ancestors to continue resting in peace and their names recorded in your project. I worked many years at Santa Rosa Hospital from 1965 -1981 and have a special affection to the hospital and Milam Park. Milam park had a wall with all of the deceased names inscribed on it not sure it’s still there.

16. Is there anything else that you wish to tell us about your relationship with the Campo Santo/Old Catholic Cemetery? I have seen many additions to the hospital through out the years and every time a new part was added there would be more excavations where the cemetery was located. I appreciate the beautiful garden for the children. Working in Children’s hospital when a patient was given permission to go across the street to Milam Park to visit with family that was special. Now, at least the garden will be in a safe zone. It was a history lesson for the patient to see the wall with all the names inscribed. They would ask “what did they do” so it was a chance to tell them why their names were on the wall. Our DRT group is the Voice of our Ancestor’s and as an individual historian I would like more recognition for the Old Campo Santo. If modernization is the future let’s not bury the past were our ancestors were laid to rest and our future generations will never know that their ancestors were buried under Santa Rosa Hospital. Thank you for inviting our DRT group to participate in this project. Look forward to the completion and dedication of the garden.
Supporting Document – Deed Record for Concepcion Charle

Contributed by A. Sifuentes
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery

Supporting Document – Power of Attorney for Antonio Galan

Contributed by A. Sifuentes
Appendix H: Family Histories and Personal Stories of Individuals Interred in the Campo Santo and Old Catholic Cemetery
253
Mari Tamez – Canary Islands Descendants Association

Questionnaire

1. What is your full name? Marivel Yolanda Tamez

2. When and where were you born? October 7, 1964 and I was born in Waco, Texas

3. How far back can you trace your descendant group’s history in San Antonio? 1731

4. How far back personally do you trace your family heritage in San Antonio? 1731

5. What is/are your familial connection(s) to the San Fernando Parish, and the Campo Santo/Old Catholic Cemetery? Some of our ancestors are buried there based on San Fernando burial records.

6. Do you know who your first Ancestor was that was buried there? I believe it was Margarita Chavez

7. Do you have any knowledge of who else in your family was buried there? Jose Maria Menchaca

8. Do you have family histories that indicate place of burial for some of your family or the descendant group that you represent? We know that during this time period this would have been the cemetery where our ancestors would have been buried based on burial records we have reviewed.

9. Do you know what sort of place your ancestors held in the community – occupations, political, civic, parochial, or military roles? Likewise, for your descendant group? My ancestors were involved in the governmental and military roles of the period.

10. Who in your family was the first to mention the old cemetery? My grandmother, her mother was interviewed for the Chabot book “The Makers of San Antonio.” This book was very important to our family and we all new because it was a sense of pride.

11. What traditions or stories about the Campo Santo burials have been passed down in your family? None.

12. Do you have any family histories or traditions that maintained knowledge and awareness that your ancestors were buried either on the Santa Rosa Hospital grounds or in Milam Park? Based on genealogical records we know that they were buried there.

13. Do you have any family history or traditions that indicate that any of your ancestors were removed and reinterred elsewhere after the cemetery closed in the late 1850s? Not that I am aware of however, I would add, that it is doubtful they were reinterred elsewhere as there is nothing to support this claim. No mention of in either newspaper of the herculean task that it would have taken to reinterred that many remains. Only firsthand accounts years later of bodies still being on property as buildings and were being constructed, electrical lines and plumbing lines being repaired.

14. How did you and/or your descendant group get involved in collecting your family histories, genealogies, and traditions? We are part of a lineage society.

15. What legacy do you want to leave to your own family to continue awareness and knowledge of the Campo Santo and your family or descendant group’s connection to those who were buried there? I want my family to be aware of that there family was buried on this property and that they were an incredible part of history that is not allowed to be celebrated because there is fear it may dilute any honor we have in regards to the Alamo defenders.

16. Is there anything else that you wish to tell us about your relationship with the Campo Santo/Old Catholic Cemetery? As far as the Campo Santo is concerned. It is my hope that at some point “truths” can be told. The property was not considered important...
because the powers that were in charge did not value their stories and viewed them as less important to the development of San Antonio. When you go to Boston, DC, New York etc. there are cemeteries sprinkled throughout the urban areas. There was even willingness to change the names of streets downtown to revere the story of Texas Independence and be damned with what the original inhibitors had created out of a blank landscape. Anything that was a reminder of that time period was looked upon as a nuisance. There was over 100 plus years of progress made by people living in the area doing the hard work of creating a community and they viewed their lives as disposable and as an inconvenience. Our ancestors were not allowed to complain or comment on the events of the time. They knew what the Texas rangers and many of the authorities of the day were capable of so, they suffered in silence. There is a real disconnect in San Antonio between myths and truths and my hope is that one day, the truth will rise from the ashes and be told in all its glory.