

03 - 2021-09-21

## PRAYER

BIBLE - Jeremiah 29:11-13

QUIZ - LA PRUEBA

Q: What Spanish explorer entered the Texas panhandle from the west in 1541?

A: Coronado

Q: What was the name of the ship given to LaSalle for his personal use in his expedition, the ship sunk and later excavated in Matagorda Bay?

A: the Belle

Q: What year did LaSalle land in Texas?

A: 1685

Q: In the next 30 years after LaSalle's expedition, what two European countries were active in Texas?

A: France and Spain

Q: Of those two countries, which one was able to establish several colonies by 1715?

A: Spain

## REVIEW

The first European colony in Texas was planted by La Salle, who also claimed the land between the Rio Grande and the Mississippi for France. The colony did not survive. Only a few colonists survived to provide the history of what happened.

## TIMELINE

1528 De Vaca lands at Galveston Island

1541 Coronado enters Texas panhandle from west

1542 De Soto expedition enters Texas from northeast

1685 La Salle lands at Matagorda Bay

1718 San Antonio mission, presidio, and villa are established

## ASSIGNMENT

-read chapter 5

*History of Texas from Its First Settlement in 1685 to Its Annexation to the United States in 1846: Volume 1*; January 1, 1856 [Henderson K. Yoakum](#)

-review class notes

-memorize official timeline

## PERMANENT SPANISH SETTLEMENT

### **Time period of 1685-1718**

King Louis XIV “The Sun King” born 1638; reigned 1643-1715  
-longest reign of any sovereign in history

In France, this is when the Huguenot movement is ending  
-1685 Edict of Fontainebleau - Protestantism again illegal  
-hundreds of thousands of Protestants fled to other countries

In England, this is just after the end of the Puritan period  
1688-89 Glorious Revolution  
William and Mary  
Act of Toleration

1686 Matthew Henry first became a church pastor

It was during this period that the Baptist church movement in England and America was firmly established. This is important to Texas history later on.

1689 general assembly of more than 100 Baptist churches; 1689 confession

1689 Nehemiah Coxe died

1691 Hanserd Knollys died, age 92

1693 Baptist Catechism first published - “Keach’s Catechism” William Collins

1696 Kittery Maine Baptist church moved to Charles Town, SC, united with Baptists already there; formed the first Baptist church in the south

1699 William Scriven retired

1704 Benjamin Keach died, after pastoring Baptist church at Horse-lie-down 36 years

This is the period in which some of the most influential Christian leaders of the 1700s were born.

1697 John Gill born in Kettering, Northamptonshire

1703 John Wesley born in Lincoln

1714 George Whitefield born in Gloucester in England

1706 Benjamin Franklin was born in Boston

## Situation in Texas

Nearest Spanish colonies in Mexico and Florida very distant

Indians: in general they were Shoshonie, who lived all over the Southwest

- Camanches [sic] thinly scattered over vast territory

- Lipans and Carankawaes along banks of rivers Colorado and Brasos, fishing

- Cenis, Trinity river, farming; hospitable and gentle; large villages

Their cabins are fine, forty or fifty feet high, of the shape of bee-hives.

Trees are planted in the ground, and united above by the branches, which

are covered with grass. The beds are ranged around the cabin, three or

four feet from the ground. The fire is in the middle, and each cabin

holding two families. ---*Life of La Salle* by Father Douay

- Nassonis or Nassonites between Cenis and Sabine river

  - kindness to strangers

  - seat of government a place called *Texas*

Yoakum “doubtless gave name to the state”

## Developments 1685-1715

1686

viceroys of Mexico informed through prize ship taken and through Indians of LaSalle's expedition

1687

military post and settlement established at Monclova (present city in Mexico)

Captain Alonzo de Leon commanding, title of governor of Coahuila

1688

Captain Alonzo de Leon commissioned to find the French colony; made General

1689

De Leon and 100 men to hunt down the French

  - 721 horses

  - 82 loads of flour and hard-tack

  - large store of provisions and supplies

  - many Indian gifts

24 March 1689 set out from Monclova

22 April reached Fort St. Louis on the Lavaca

"We . . . found all the houses sacked, all the chests, bottle-cases, and all the rest of the settlers' furniture broken; apparently more than two hundred books, torn apart and with the rotten leaves scattered through the patios-all in French . . . The perpetrators of this massacre had pulled everything [the colonists had out of their chests, and divided the booty among themselves . . . making a frightful sack of all the French possessed .

. . We found three dead bodies scattered over the plain. One of these, from the dress that still clung to the bones, appeared to be that of a woman. We took the bodies up, chanted Mass with the bodies present, and buried them. The principal house of this settlement is in the form of a fort, made of ship's timber, with a second story, also made of ship's timber, and with a slope to turn off water. Next to it, without any partition, is another apartment, not so strong, which must have served as a chapel where Mass was said. The other five houses are of stakes, covered with mud inside and out; their roofs are covered with buffalo hides. All are quite useless for any defence. In and about the fort and the houses were eight pieces of artillery, iron, of medium bore - four or five pounders - and three very old swivels whose chambers were lacking. Some iron bars were also found, and some ship's nails, estimated as altogether about five hundredweight. Some of the guns were scattered over the ground and some were on their broken carriages. There were some casks with their heads knocked in and their contents spilled out, so that nothing was worth anything. Around the building was also some tackle, much the worse for wear. The settlement was on a beautiful level site . . .

the poet might be Juan Bautista Chapa

Sad and fateful site  
Where prevails the dark of night  
Because misfortune's whim  
Brought thy people death so grim,  
Here alone I contemplate  
Thou epitome of fate,  
Of the inconstancy of life;  
Since in the fierceness of the strife  
The cruel enemy pressed  
His heartless hand upon thy breast,  
Upon thy innocence so mild,  
Sparing not the smallest child.

O beautiful French maiden fair  
Who pressed sweet roses to your hair  
And with thy snow-white hand  
Briefly touched the lily of the land  
And with thy art perfection brought  
Greek ladies now in profile wrought;  
Thy needlework made bright  
The miseries of thy plight;  
And now so cold, so dead,  
These woods look down upon thy head;  
But thou witherest not in vain,  
Art seen in death, but not in pain.

And thou, cadaver, oh, so cold,  
Who for a time did make so bold  
And now consumed by wildest beasts  
Which upon thee made their feasts,  
Tearfully I behold thee right;  
Thou art example bright,  
For everlasting glory won,  
Transient from this life hast gone  
For celestial dwelling bound  
Though pierced with such a wound.  
Pray thee to the God eternal,  
Spare us from the hell infernal.  
*Translation by Robert Weddle*

went down to the bay and saw the wreck of the Belle  
visited the Ceniz Indians  
captured two Frenchmen, from the settlement, who had been away at the time of  
the massacre; they told De Leon the story of the colony  
returned to Monclova  
reported the good disposition of the Indians  
suggested establishment of missions and military posts over the country

1690

De Leon with 110 men and some friars established mission of San Francisco  
King of Spain ordered pacification of Texas to secure dominions in New Mexico

1691

-Don Domingo Teran de Los Rios appointed governor of Coahuila y Texas

JRY: important because this was the political jurisdiction still in 1830s

-50 soldiers and 7 friars established a few settlements in Texas, which did not  
prosper

Indians hostile; crops failed; cattle died

-June 3, 1691, Catholic feast day of Saint Anthony, party arrived at a peacefully  
encampment of Indians along a pretty little river; the river and place therefore  
were named---"San Antonio"

-expedition encountered extremes of weather, including drought; Teran formed  
very unfavorable opinion of the area

1693

all forts/settlements in Texas abandoned

1712

Louis XIV granted Anthony Crozat, merchant, all of Louisiana; Lamothe Cadillac  
appointed Governor

1714

Cadillac sent Huchereau St. Denis expedition westward

August 1714 reached mission of St. John the Baptist on the Rio Grande

St. Denis and Jallot arrested and imprisoned for six months

released or escaped and returned to Mobile, capital of Louisiana

St. Denis married daughter of commandant of mission of St. John

This French activity spurred Spanish government to move into Texas

1715-16 missions permanently established and maintained

-San Antonio de Valero (later moved east and called Alamo)

-Concepcion

-San Jose

-near San Augustine

-near Nacogdoches

1718

- mission San Antonio de Valero (later moved east and later called Alamo)
- presidio San Antonio de Bexar (1 mile from Alamo)

The mission was started by Father [Antonio de San Buenaventura y Olivares](#), of the College of Santa Cruz of Querétaro<sup>qv</sup>, who first visited the region in 1709. In 1716 Olivares received approval from the Marqués de Valero, recently appointed viceroy of New Spain, for a plan to remove to San Antonio the dwindling mission of San Francisco Solano, founded in 1700 near the right bank of the Rio Grande at the site of present Guerrero, Coahuila. The viceroy also directed [Martín de Alarcón](#), governor of Coahuila and Texas, to accompany Olivares with a military guard. After considerable delay, Olivares and Alarcón traveled separately to San Antonio in the spring of 1718. Mission San Antonio de Valero was founded on May 1 and followed four days later by the nearby San Antonio de Béxar Presidio and the civil settlement, Villa de Béxar. The mission, originally located west of [San Pedro Springs](#), survived three moves and numerous setbacks during its early years. After a hurricane destroyed most of the existing buildings in 1724, the mission reached its latest site on the east bank of the San Antonio River.

1731

- Spanish and native settlers brought in---15 families, 56 persons

1765 entire population of the province of Texas estimated 1,500, half European, half Indian

Fuller:

The Apache and Comanche Indians gathered about them in great numbers and were enrolled as converts, but scarcely a trace of all this priestly proselytism is at this day to be found among these people.

Yoakum

thinly peopled by a strange and degraded race, who were utterly ignorant, not only of the moral code of elevated society, but even of the rights of property.

missionary operations in America, with the exception of the English colonies, were carried on by the Jesuits, Dominicans, and Franciscans, the three principal orders of preachers of the Roman catholic church.

This work was undertaken in Texas by the patient followers of St. Francis.

Franciscans . . . feet entirely bare; a coarse woolen frock, with a cord round the waist . . . prohibited them from holding either real or personal property.

As beggars, the Indians had nothing to give, and in this avocation far outstripped their ghostly instructors!

As preachers, they had almost insuperable difficulties to meet and overcome.

Indians could not be instructed if wandering; therefore they must farm instead of foraging

But they don't want to farm, so they have to be forced to do so.

The principal duty of the military was to repel the invasion of the wild Indians, and to suppress the rebellious spirit of the converts. . . they were compelled to perform certain religious ceremonies before they could understand anything of their meaning. Sundry rules were laid down for their every motion, a departure from which was severely punished. It was this tyranny over the minds and bodies of the Indians that enfeebled and wasted them.

Father Marest, a Franciscan missionary, although in Illinois, wrote in 1712



Early in the morning, we assemble the catechumens at the church, when they have prayers, they receive instruction, and chant some canticles. When they have retired, mass is said, at which all the Christians assist, the men placed on one side and the women on the other; then they have prayers, which are followed by giving them a homily, after which each goes to his labor.

In the afternoon, the catechizing is held, at which all are present, Christians and catechumens, men and children, young and old, and where each, without distinction of rank or age, answers the questions put by the missionary.

In the evening, all assemble again at the church, to listen to the instructions which are given, to have prayers, and to sing some hymns.

we need not be surprised that the neophytes sometimes fled from the missions. . . the troops at hand pursued them, and, if taken, they were compelled to return---when, in addition to a severe whipping, they were obliged to do penance.

Not content with the fruits of persuasion and kind treatment, they made forays upon the surrounding tribes. The soldiers performed this duty. The prisoners taken, especially the young, were trained alike in the mysteries of the Christian faith and of agriculture. . . . they were divided among the older and more deserving Indians of the mission, who held them in servitude until they were of an age suitable to marry. . . thus there grew up a race of domestic Indians around the missions.

To add to the strength of the missions and the number of the converts, reliable Indians of these establishments were sent out among their wild brethren to bring them in. This was sometimes done by persuasion, and sometimes by deception and force. However, they were brought to the missions, and incorporated among the learners and workment of the fold.

MORE FROM DEVACA

Melchior Diaz told the interpreter to speak to the Indians in our name and say that he came in the name of God, Who is in heaven, and that we had travelled the world over for many years, telling all the people we met to believe in God and serve Him, for He was the Lord of everything upon earth, Who rewarded the good, whereas to the bad ones He meted out eternal punishment of fire. That when the good ones died He took them up to heaven, where all lived forever and there was neither hunger nor thirst, nor any other wants, only the greatest imaginable glory. But that those who would not believe in Him nor obey His commandments he thrust into a huge fire beneath the earth and into the company of demons, where the fire never went out, but tormented them forever. Moreover, he said that if they became Christians and served God in the manner we directed, the Christians would look upon them as brethren and treat them very well, while we would command that no harm should be done to them; neither should they be taken out of their country, and the Christians would become their great friends. If they refused to do so, then the Christians would ill treat them and carry them away into slavery. To this they replied through the interpreter that they would be very good Christians and serve God.

Upon being asked whom they worshipped and to whom they offered sacrifices, to whom they prayed for health and water for the fields, they said, to a man in Heaven. We asked what was his name, and they said Aguar, and that they believed he had created the world and everything in it.

We again asked how they came to know this, and they said their fathers and grandfathers had told them, and they had known it for a very long time; that water and all good things came from him. We explained that this being of whom they spoke was the same we called God, and that thereafter they should give Him that name and worship and serve Him as we commanded, when they would fare very well.

So we bade them come out of the mountains and be at ease, peaceable, and settle the land again, rebuilding their houses. Among these houses they should rear one to God, placing at its entrance a cross like the one we had, and when Christians came, they should go out to receive them with crosses in their hands, in place of bows and other weapons, and take the Christians to their homes, giving them to eat of what they had. If they did so, the Christians would do them no harm, but be their friends. They promised to do as we ordered, and the captain gave them blankets, treating them handsomely, and they went away, taking along the two captives that had acted as our messengers.

This took place in presence of a scribe (notary) and of a great many witnesses.

As soon as the Indians had left for their homes and the people of that province got news of what had taken place with us, they, being friends of the Christians, came to see us, bringing beads and feathers. We ordered them to build churches and put crosses in them, which until then they had not done. We also sent for the children of the chiefs to be baptized, and then the captain pledged himself before God not to make any raid, or allow any to be made, or slaves captured from the people and in the country we had set at peace again. This vow he promised to keep and fulfill so long until His Majesty and the Governor, Nuño de Guzman, or the Viceroy, in his name, would ordain something else better adapted to the service of God and of His Majesty.

After baptizing the children we left for the village of San Miguel, where, on our arrival, Indians came and told how many people were coming down from the mountains, settling on the plain, building churches and erecting crosses; in short, complying with what we had sent them word to do. Day after day we were getting news of how all was being done and completed.

Fifteen days after our arrival Alcaraz came in with the Christians who had been raiding, and they told the captain how the Indians had descended from the mountains and settled on the plains; also that villages formerly deserted were now well populated, and how the Indians had come out to receive them with crosses in their hands, had taken them to their houses, giving them of what they had, and how they slept the night there. Amazed at these changes and at the sayings of the Indians who said they felt secure, he ordered that no harm be done to them, and with this they departed. May God in his infinite mercy grant that in the days of Your Majesty and under your power and sway, these people become willingly and sincerely subjects of the true Lord Who created and redeemed them. We believe they will be, and that your Majesty is destined to bring it about, as it will not be at all difficult.