



1939

The History of the Society of Mary in Texas

Armand Alphonse Pariseau
Loyola University Chicago

Follow this and additional works at: https://ecommons.luc.edu/luc_theses



Part of the [History Commons](#)

Recommended Citation

Pariseau, Armand Alphonse, "The History of the Society of Mary in Texas" (1939). *Master's Theses*. 312.
https://ecommons.luc.edu/luc_theses/312

This Thesis is brought to you for free and open access by the Theses and Dissertations at Loyola eCommons. It has been accepted for inclusion in Master's Theses by an authorized administrator of Loyola eCommons. For more information, please contact ecommons@luc.edu.



This work is licensed under a [Creative Commons Attribution-Noncommercial-No Derivative Works 3.0 License](#).
Copyright © 1939 Armand Alphonse Pariseau

32 80

The History of the Society of Mary in Texas

A thesis submitted in partial fulfillment of the requirements
for the degree of Master of Arts in Loyola University, 1939.

Armand Alphonse Pariseau, S.M.

CONTENTS

- Chapter I. Invitation of the Brothers to Texas..... 1-17
Conditions in Texas in 1840--Father
Odin's early labors--Created Bishop--
Religious Communities introduced--
Brothers of Mary in 1852.
- Chapter II. Foundations, 1852-1853..... 18-36
The journey to San Antonio--Brother
Edel, the director--The school--The
community--new building--Debt.
- Chapter III. Education during Brother Edel's
Administration, 1852-1865..... 37-75
Enrollment increased--Difficulties
from mixed nationalities--Administra-
tion improved--Competition from pri-
vate and public schools.
- Chapter IV. Difficulties during Brother Edel's
Administration, 1852-1865..... 76-112
San Antonio was growing--Community
separated from Society--Community
lacked priests, brothers, and money--
Mission Farm purchased--Buildings
added.
- Chapter V. Development under the Administration
of Brother Charles Francis.....113-130
Parallel development of city and
school--Increase in faculty and
enrollment--Rivalry between St.Mary's
and other schools--Erection of new
buildings.
- Chapter VI. Expansion of the Society of Mary in
Texas, 1890-1925.....131-147
Growth of St.Mary's--Beginning of
San Fernando School--Foundation of
St.Louis College--School established
in Victoria--Recent developments.
- Bibliography148-152

Chapter I

THE INVITATION OF THE BROTHERS TO TEXAS

In the late thirties of the nineteenth century the sad state of religion in Texas was brought to the attention of Pope Gregory XVI. The pope directed the Bishop of New Orleans to send a priest to look into the matter and make a report. For this purpose Bishop Blanc selected Reverend John Timon, visitor of the Congregation of the Missions. The latter accepted the assignment and set out for Texas towards the end of 1838.¹ He completed his visit by January of 1839 when he wrote a long letter to Bishop Blanc describing the conditions he found in Texas. He placed the population at about 200,000, but this figure is highly exaggerated. The population of San Antonio was 2000 of which 1600 were Catholics. Houston had 5000 people with some Catholics, while 500 Catholics were living in Nacogdoches county.² The extent of the land he reported as being 70,000 square leagues and indicated extreme surprise that this vast area was served by only two Mexican priests who resided in San Antonio. These two priests were represented as leading

1 John Gilmary Shea, A History of the Catholic Church in the United States, New York, 1890, III, 716.

2 Catholic Almanac for 1841, page 197. These figures were quoted by Martin Griffin in "German Catholic Activity in the United States 70 Years Ago," Records of American Catholic Historical Society, XX, 120.

lax lives. This accusation was serious since at that time there were more than 1500 Catholics in San Antonio.³

The Sovereign Pontiff took immediate action and through the Sacred Congregation of the Propaganda he erected Texas into a distinct jurisdiction with Very Reverend John Timon as Prefect Apostolic.⁴ The latter found himself too busy looking after the affairs of his Congregation to take personal charge. He decided to appoint a member of his Congregation, Father John Mary Odin, as Vice-Prefect Apostolic.⁵ Father Odin was well prepared for the task set before him. Born in the little village of Hauteville, France, he prepared for the priesthood at the Seminary of Alix, where his outstanding piety and ability secured for him the post of Sacred Science with the title of Master of Conferences. The inspiration to offer himself for the American missions came while he listened to an address delivered by Bishop Dubourg who was in search of workers for his vast diocese extending west of the Allegheny Mountains.⁶

By the summer of 1822 John Mary Odin was in New Orleans and a short time later he sought admittance into the Congregation of the Missions. On May 4, 1823, he was ordained to

3 Timon to Blanc, Houston, Texas, Jan. 9, 1839; quoted in Sister Mary Benignus Sheridan, Bishop Odin, and the New Era of the Catholic Church in Texas, 1840-1860, dissertation submitted in partial fulfillment of requirements for doctor of philosophy degree, St. Louis University, St. Louis, Mo., 1937, 75.

4 Shea, History, III, 717.

5 Sheridan, Odin, 92.

6 Ibid., 13-18.

the priesthood and made professor of Theology at the Seminary of the Barrens, at Perryville, Missouri. This work was not enough for the ardor of the young missionary who spent himself in visiting the surrounding Indian tribes. Chosen to procure the approval of the decrees of the Council of Baltimore from the Sacred Congregation of the Propaganda, he travelled to Europe in 1834. In Turin his apostolic spirit led him to organize a society for the assistance of the American Missions and in 1835 he returned to missionary work in Missouri.⁷ The Prefect Apostolic of Texas noticed the zeal of Father Odin and therefore decided to make him Vice-Prefect of Texas. Following Very Reverend Timon's instructions, Father Odin in company with Fathers Estany and Calvo and Brother Sala set out in May, 1840, for Texas. On board ship Father Odin made the acquaintance of Messrs. Twohig and Callahan, both Catholic merchants of San Antonio who were to be of considerable assistance to the Catholic Church in that city.⁸ Traveling through Linnville and Victoria, Father Odin arrived in San Antonio towards the end of July,⁹ making the last part of the journey with an armed wagon-train to avoid Indian attack.¹⁰ It took great courage on the part of the missionaries to stay in a country where the initiation proved

7 Sheridan, Odin, 18, ff.

8 Ibid., 92, ff.

9 Abbe Bony, Vie de Odin, Paris, 1896, 115, 116, 117. Photostatic copy Lazarist Archives, Diocese of Galveston, St. Edward's University, Austin, Texas.

10 Shea, History, III, 718.

so trying and even terrifying.

Religion in Texas had been neglected because the country, with the exception of San Antonio, had been deprived of pastors. Father Odin found the people of San Antonio, where there were two resident priests, indifferent to their duties. He said of them:

For many years but a small number frequented the holy places. The Word of God was never preached, the sick died without the rites of the Church, and the young grew up in profound ignorance of the duties of a Christian. For fourteen years no one has presented himself at the tribunal of penance.¹¹

Father Odin estimated the number of Catholics in Texas at 10,000. In Victoria there were 400 families of whom half professed Catholicity and at Refugio there were forty families with a Church not beyond repair. When Father Timon was in Houston he found it difficult to secure a room to offer the Holy Sacrifice of the Mass. The few Catholics there seemed to be ashamed of their faith. At Nacogdoches there were 600 Catholics without priest or church.¹² Such were the conditions Father Odin had to face and with only five priests to help him. Their field of action was an immense one. One of them had for his missions a larger area than the whole state of Pennsylvania; it extended from Galveston to the Red River, a distance of about 400 miles. Another had the whole western part with headquarters at Castroville

11 Odin to Etienne, Galveston, April 11, 1841, Odin Letters; this letter is quoted in Sheridan, Odin, 105, ff.

12 Shea, History, III, 717, 718, 719.

and San Antonio, while another was stationed at Houston.¹³

Plans for the construction of churches occupied Father Odin from the first. He presented to President Lamar letters from Cardinal Fransoni, Prefect of the Propaganda, officially recognizing the new Republic, of which the Congress, by a special act, confirmed to the chief pastor of the Roman Catholic Church in the Republic of Texas the church lot of Nacogdoches and the mission churches of San Antonio, Goliad, and Victoria, Concepcion, San Jose, Espada, Refugio, and the Alamo with their lots not to exceed fifteen acres.¹⁴ The little frame church at Victoria had been abandoned for several years and in San Antonio the church had had the roof burned in 1828 and since then had become the roosting place of swallows and bats.¹⁵ By May, 1841, Father Odin had repaired the church of Victoria and parts of that of San Antonio, and had constructed a chapel at Ranchio de Don Carlos.¹⁶ By that same date he had recorded 911 confessions, 478 communions, 281 baptisms, 15 baptisms of Protestant children and 6 converted adults.¹⁷ Father Odin and his associates felt that their labors were producing good results and with added zest continued to exercise their ministry.

13 Sheridan, Odin, II.

14 Shea, History, III, 719, 720.

15 Sheridan, Odin, 166.

16 Bony, Odin, 127.

17 Odin to Etienne, Galveston, April 11, 1841, Odin Letters: this letter is quoted in Sheridan, Odin, 135.

Pope Gregory XVI decided that the time had come to raise Texas from a Prefecture-Apostolic to a Vicariate-Apostolic which he did by his Bull Universi Domini Regis on July 16, 1841.¹⁸ On February 5, 1842, Father Odin received a summons to become Vicar Apostolic of Texas and Bishop in Partibus Inf. Once before he had been offered the opportunity of becoming a Bishop when the ordinary of Baltimore had suggested him for the see of Detroit but Father Odin had succeeded in refusing this unsought honor. But this time his superior, Very Reverend Timon, thought it best for him to acquiesce and Father Odin was consecrated on March 6, 1842, with the title of Right Reverend John Mary Odin, Bishop of Claudiopolis, and Vicar-Apostolic of Texas.¹⁹

The new Bishop began to look around for priests to help him administer his large territory. He came to the conclusion that it was in France alone that he could obtain them and therefore decided to make the trip to that country.²⁰ He spent the year 1845 to 1846 traveling through France and Italy, and he succeeded in obtaining some willing help for his missions. It was on this trip that Bishop Odin inspired Reverend Charles Dubuis, who was to succeed him as Bishop of Texas, to offer himself for the missions of that territory. Returning via Ireland, Bishop Odin secured the help of four

18 Bony, Odin, 138.

19 Sheridan, Odin, 135.

20 Bony, Odin, 138.

more missionaries.²¹

In 1847 the state of Texas was established as a diocese with the episcopal see at Galveston and with Bishop Odin as its ordinary.²² Upon his arrival at Galveston Bishop Odin remarked the change that had taken place since his first visit there. To one of his priests, Father Domenich, who was stationed at Brownsville on the Rio-Grande, he wrote concerning this: "If you could have seen Galveston at the time I arrived, what a sad post! Yesterday, however, I had the consolation of giving Holy Communion to 61 people. Nearly all our Catholics have performed their Easter duties."²³ These results encouraged the Bishop to undertake the administration of his new diocese with even greater vigor than he had exerted in the past. By 1849 the Cathedral at Galveston had been completed and dedicated.²⁴ By that time the Bishop could already give a commendable account of his administration. He had overseen the erection of sixteen churches or chapels, founded two convents, and opened five schools for boys. In San Antonio alone the number of practicing Catholics had increased to 8000. Father Calvo had been in charge there since 1841 and the residents were satisfied with their pastor.²⁵

The securing of religious communities to aid him in the

21 Ibid., 139, 140.

22 Sheridan, Odin, 213.

23 Bony, Odin, 147.

24 Shea, History, IV, 291.

25 Sheridan, Odin, 226, 230.

administration of his diocese occupied the attention of Bishop Odin from the beginning. In January, 1847, four Ursuline sisters and three postulants came to Galveston and started a convent school. After two months they had seventy scholars,²⁶ and their curriculum included the English and French languages, reading, writing, grammar, composition, Sacred and Profane History, Chronology, mythology, Rhetoric, Poetry, Arithmetic, Geography, Principles of Natural Philosophy, Chemistry and Astronomy, Music, Drawing, and needlework.²⁷ By 1851 they were established in San Antonio, doing the same work and being crowded from the beginning, having over three hundred children on the register the first year.²⁸

In 1849 the Bishop told the Superior-General of the Congregation of the Missions of his efforts to lay a firm foundation of their Order in Galveston. But the superiors, much to Bishop Odin's sorrow, found it necessary not only to refuse him but even to suppress the missions of Galveston and San Antonio.²⁹ Accordingly he turned to the Oblates for assistance and Father Telmon, an Oblate Father in Canada, accepted in the name of Mgr. de Mazenod, the Superior-General, the mission of Brownsville on the Rio-Grande. There he went with Fathers Gaudet and Soulerin³⁰ but they found so many

26 Le Propagateur Catholique, May 22, 1847; quoted in Sheridan, Odin, 218.

27 Sister Mary C. Friesenham, Catholic Secondary Education in the Province of San Antonio, Washington, 1930, 17.

28 Sheridan, Odin, 222.

29 Annales de la Congregation de la mission, LX, 1895; quoted in Sheridan, Odin, 224, 225.

30 Bony, Odin, 149.

difficulties that they were recalled by their superiors.³¹
 In two years, however, they returned to Texas, this time to stay.

Bishop Odin also succeeded in getting four members of the Conventual Franciscans of Bavaria who arrived in Texas on April 8, 1852. Father Mesens went to Castroville where he replaced Father Dubuis who in turn took the place of Father Calvo in San Antonio. Father Calvo had been called out of Texas with the other Vincentians. Father Miller was assigned to the care of Fredericksburg and New Braunfels, and Father Moczygamba made San Antonio his headquarters visiting from there various places.³²

The next problem Bishop Odin tackled was that of the education of the boys in Texas. He figured that San Antonio would be the best place to start a college for Catholic boys. Efforts had been made to start a college since 1746 when San Antonio was the village of San Fernando, but for several reasons none of these attempts were successful nor of long duration. During the period of the Republic educational efforts were in a decline and Catholic education under state control came practically to an end with the declaration of independence.³³ Now devolved upon Bishop Odin the duty of organizing a Catholic School system. Father Timon before

31 Shea, History, IV, 291, 292.

32 Sheridan, Odin, 271; also Shea, History, IV, 292.

33 For further details on this question cf. Frederick Eby, ed., "Education in Texas" in University of Texas, Bulletin, No. 1824 and Friesenham, Catholic Education in S.A., 9, ff.

Bishop Odin had expressed his preference of San Antonio as the site to start a Catholic College in Texas: "A College at San Antonio would be of immense good, as the site is the most healthy in all America and there would be a great number of pupils and no difficulty in attracting students from Mexico."³⁴ For a successful college Bishop Odin was convinced that it would have to be conducted by religious men. During his trip to Europe in 1845 he took definite steps to secure religious for this purpose. In Turin he talked the matter over with Father Durando, the local superior of the Vincen-tians. In the following letter, which Bishop wrote after this discussion, he expressed his intense desire to provide for the instruction of the young:

Father Durando, whose zeal you know, advises me to open a college in San Antonio and confide it to our confreres. He will charge himself with the task of furnishing subjects to direct it. He needs but a word of encouragement from our Very Honored Father. Please then unite with me for the success of the affair. The Alamo will be an ideal location for this object. I have more than four acres of land there. The location is very beautiful, overlooking the whole city as well as the valley of San Antonio. Streams course in three different directions through the region.

It will be possible at first to open a school for day pupils, for the little Spanish boys; later on it will begin to receive boarders and many will come from Mexico. Provisions cost very little in this section and the assistance of a ranch will supply all

³⁴ Frank Britz, S.M., in Victoria Advocate, Eighty-eighth anniversary edition, 1934, Church Section, page 89.

the meat that is necessary. The garden will be sufficiently large to furnish all the vegetables and the land of the Conception Mission will produce all the corn that is needed. You know the facility with which they raise animals in this country; they cost absolutely nothing. Scarcely anything but coffee will be needed from New Orleans and now that Texas is in the Union, it will cost no more than 10 sols in San Antonio.

The ruins of the Mission will furnish more material than is needed to build a magnificent college. The lime costs very little, sand is plentiful in the neighborhood and labor costs only 60 or 100 sols a day. The workmen support themselves. There are excellent French and German masons here and good stone-cutters sent by Mr. Castro who work quickly at the lowest rate if they are given considerable work.³⁵

The Bishop indicated his motive for this intense campaign for a college in San Antonio when he said, in another letter, "The city of San Antonio is swarming with children plunged in the depths of ignorance. A good school alone will be able to regenerate the poor population."³⁶ Accordingly in 1851 Bishop Odin again made a trip to Europe for the purpose of starting religious communities in his diocese and especially a school in San Antonio. At Montauban, in December, he heard of the excellent work carried on by the members of the Society of Mary in the management of the schools of that diocese.³⁷ He made inquiries concerning

35 Odin to Timon, Turin, Aug. 2, 1845, Odin Letters; quoted in Sheridan, Odin, 281, 282.

36 Odin to Verdet, San Antonio, Aug. 13, 1852, Odin Letters; quoted in Sheridan, Odin, 279.

37 M. L'Abbe Chevalier to G.J.Caillet, Dec. 8, 1851, Correspondence relating to Texas, Society of Mary Archives, Nivelles Belgium. In the following pages this source will be indicated by the abbreviation Tex.Cor.

the Society of M. L'Abbe Chevalier of Auch who praised the Brothers and was prevailed upon by the Bishop to write a letter of introduction to the Superior-General of the Society, urging the latter to undertake a mission in San Antonio.³⁸

The Society of Mary (Marianist) was founded by William Joseph Chaminade. William was born in the city of Perigueux, in the south-western part of France in 1761 and in 1771 he entered the Preparatory Seminary at Mussidan. He went through his course of Philosophy at the University of Bordeaux and completed his theology at the Seminary of St. Sulpice in Paris, being ordained to the priesthood in 1784. William had two brothers who were priests and the three of them took over the direction of the college at Mussidan.³⁹ These were trying times for France passing through the throes of a revolution with a regime hostile to the clergy. On January 9, 1790, Father Chaminade was called upon to take the oath to uphold the new Civil Constitution, and refusing, was forced into hiding in Bordeaux. From 1792 to 1797 he stayed in that city administering to the faithful in all sorts of disguises and ever in danger of his life.⁴⁰

Being forced out of France in 1797 Father Chaminade went to Saragossa where he stayed for three years and where

38 M. L'Abbe Chevalier to G. J. Caillet, Dec. 8, 1851, Tex. Cor.

39 La Societe de Marie (Marianistes), Paris, 1930, 11. This book is one of the series of Les Ordres Religieux, ed., Letouzey.

40 Ibid., 22, ff.

he frequently prayed to our Blessed Mother in the Sanctuary of our Lady of the Pillar. On several of these occasions he was inspired with the thought of becoming a missionary of Mary and of founding a society of religious dedicated to her service. In 1800 he was back in France organizing sodalities for young people. One of the ultimate intentions of the zealous priest was the establishment of the two institutes that were at once the glory and the crown of his activities, the Society of the Daughters of Mary and the Society of the Brothers of Mary.⁴¹

On October 2, 1817, the feast of the Holy Guardian Angels, at the closing of a week's preparatory retreat, seven of the young men of the staff of the sodality at Bordeaux declared themselves entirely at his disposal, chose him as their religious superior, and at the same time begged for the privilege of sealing their promise by the three vows of religion. This was the origin of the Society of Mary. The seven founders represented the various classes of society; two were preparing for Holy Orders, one was a college professor, two were business men, and two were coopers by trade. Thus from the very beginning the Society of Mary embodied in itself both priests and Brothers, men

41 Henry Rousseau, S.M., William Joseph Chaminade, Clayton, Mo., 1914, Chapters I to VI included; tr. from the French by J.E.Garvin, S.M. Cf. also, La Societe de Marie, Ch. I to III included. Cf. also, John E. Garvin, S.M., The Centenary of the Society of Mary, Dayton, Ohio, 1917, 28, ff.

of special education and men of less culture--all destined to combine into one force for the regeneration of Catholicity and the glory of Mary. On December 11, 1817, they made their profession of the religious vows and a few days later the Brothers of Mary were received by the Archbishop of Bordeaux, and the Society was formally recognized.⁴² A boarding school and a day school were opened first in Bordeaux. At the time of the Founder's death, in 1850, the Society of Mary numbered four provinces, sixty establishments and nearly 500 members in France, Switzerland, and America.⁴³

The American Province of the Society of Mary was established in the year 1849, during the life-time of Father Chaminade, by one of his favorite disciples, the Reverend Leo Meyer. There had been applications from the United States for Brothers as early as 1839. Among these requests was one from Bishop Timon of Buffalo for a colony of Brothers for his diocese, but the superiors at that time could not supply his demands. In April, 1849, Father Wenninger, S.J., a missionary stationed at St. Xavier College, Cincinnati, interested himself in favor of the pastor of Holy Trinity Church, Cincinnati, and applied to the Alsatian Province for Brothers of Mary to take charge of the parish school. This they did and two schools were opened in the following

42 Rousseau, Chaminade, Chapters VIII and XI; La Societe de Marie, Chapter VI; and Garvin, Centenary, 63.

43 La Societe de Marie, Chapters VI to XI included; and Garvin, Centenary, 65, 68.

November in Cincinnati. A third school was established in Dayton in 1850.⁴⁴

Hearing of this Society then, Bishop Odin made up his mind at once and presented himself before the Superior-General at Bordeaux asking for four Brothers to start a College in San Antonio. No doubt he pleaded the cause with the same eloquence he had addressed to Father Timon when asking members of him for the same purpose. Very Reverend William Joseph Caillet, the Superior-General, had to refuse and did so with much reluctance. The demands of the mother country were so great that he had no men to spare, especially no men who would be required to "Teach English, Spanish, German and even French."⁴⁵ The Superior realized that a new foundation, especially in a foreign country, required capable and experienced teachers.⁴⁶ Bishop Odin was determined to succeed this time and had made up his mind that it would have to be the Brothers of Mary. He pleaded his cause so earnestly that the Superior-General found himself promising to put it before the council again. This was not enough for the Bishop who succeeded in exacting a promise from Father Caillet to let him plead the case himself upon his return from Rome. The council of the Society of Mary became convinced, after listening a second

44 La Societe de Marie, 126,127. Garvin, Centenary, 97, 101, 102, 168.

45 Odin to Caillet, Paris, March 1, 1852, Tex.Cor.

46 Elegius Beyrer, MS., Provincial Archives, Society of Mary, Kirkwood, Mo.

time to the zealous Bishop, that Divine Providence wanted them in Texas. It was decided to send three Brothers and even a fourth if possible, and it was agreed that the Bishop would undertake the financial obligations of the new establishment until it became self-supporting.⁴⁷ Two Brothers, John Baptist Laignoux and Nicholas Koenig, and a seminarian, Xavier Mauclerc, were chosen for the mission. The Bishop's request for four Brothers was granted since the director of the new foundation was to be Brother Edel who was already in America, being employed in Dayton. The new community was to be fortunate in having as its head one whose piety, ability, and experience in America were to prove invaluable.⁴⁸ Bishop Odin was overjoyed at the results of his efforts and was impatient to complete arrangements for the passage of his missionaries. On March 12, 1852, he succeeded in acquiring accommodations on the Belle Assise which was to leave Havre on the twenty-second of March at the latest.⁴⁹

The Bishop had been careful to secure the best ship possible because it was to transport not only the Brothers but several other recruits he had gained for his mission. Six Oblate Fathers, a lay Brother, four Sisters of the Incarnate Word and Blessed Sacrament, two Ursuline nuns and eighteen seminarians made up the valiant army.⁵⁰ The Bishop

47 Official Contract, Provincial Archives of Society of Mary, Kirkwood, Mo.

48 Beyrer, MS., 3.

49 Odin to Caillet, Le Havre, March 12, 1852, Tex. Cor.

50 Sheridan, Odin, 243, 256, 257; Britz, Victoria Advocate, 89.

appreciated the fact that the captain, M. Erussart, was a Catholic and that the religious would be able to hear Mass daily and would be aided in every way in the observance of their rules.⁵¹ Altogether there were 294 passengers and they set sail on March 23, 1852.⁵² The Bishop's dream of twelve years was about to be realized.

51 Odin to Caillet, Rue de Sevres, No. 95, Paris, March 14, 1852, Tex.Cor.

52 New Orleans Weekly Delta, Vol.VII, No.32, May 16, 1852.

CHAPTER II

THE FOUNDATIONS, 1852-1853

If we are to judge the blessing of God upon any new foundation by the hardships and trials accompanying the venture, then indeed the work of the Brothers in Texas was the work of God. The first year proved to be the hardest and the most discouraging. The Brothers found the inconveniences of long and rough travelling a hard introduction to their new life. Strangers in a foreign land they found it difficult to acclimatize themselves to a new language and to new customs. Money was always lacking, causing the pioneers no end of trouble in trying to keep body and soul together as well as provide buildings to house themselves and their students.

The voyage across the ocean was a sickening introduction to their new life, and added to the physical discomfort were the mental uncertainties concerning what the future enveloped. They didn't know what type of boy they would have to teach, nor what courses they would have to conduct. They worried about their residence, their school house, and their neighbors. They could do nothing but wait confined within the ship for fifty long days. The Brothers had been told that they would have to teach in English, French, German, and Spanish. They

could all speak French and German, and Brother Laignoux had a passable knowledge of Spanish. But these teachers realized that a knowledge of the language of the country was absolutely necessary to succeed in instructing and disciplining their future charges. Therefore without thinking of all the other things that might worry them, the Brothers set themselves down to study English from the minute they left the dock. But it was not to be as easy as that; noise, cold, dampness, and seasickness were temporary obstacles which they had to overcome before progress could be made in their study and by the time they were ready to take it up seriously they had docked at New Orleans.¹ New Orleans made a delightful break in their tedious journey. The Oblates, who had been kind and helpful throughout the trip, took charge of the Brothers and conducted them to the Archbishop's palace, where they waited for their director to join them. With good food and care their health and happiness revived and in these cheerful surroundings Brother Andrew Edel, their director, found them.²

Brother Edel, who had been appointed to take charge of the new school, had come to America in 1849 with the first colony of Brothers who established a foundation in

1 Mauclerc to Chevaux, San Antonio, Sept. 11, 1852, Tex. Cor.
 2 Edel to Caillet, Galveston, Ascension Day, 1852, Tex. Cor.

Dayton, Ohio. Previous to this he had been employed for thirteen years as a teacher of horticulture at St. Remy, one of the Society's outstanding agricultural schools. From here he was transferred to Alsace to teach in the grade schools, an employment not much to the liking of this devotee of open-air, Botany, and Agriculture. Zeal for souls superseded self-love and he became a capable and conscientious guide of children. The opportunity that America offered for the pursuit of his favorite profession and at the same time for the expression of his zeal no doubt influenced Brother Edel in his volunteering for the American Missions.³

His expectations were amply fulfilled when Reverend Leo Meyer, S. M., the superior of the Brothers in America, chose him as professor of Botany, Agriculture, and Horticulture for the new school he intended to open on the Dewberry Farm which he had acquired in the outskirts of Dayton. Brother Edel was his own and only pupil but in spite of the lack of students of agriculture he remained in charge of the property. This suited him admirably for he was naturally of a retiring disposition and would have been content to remain there all his life. But this was not to be; for the Superior-General, Father Caillet, thought it fitting to select him as superior of

³ Garvin, Centenary, 109.

the Texas Missions since he was the oldest of the four pioneer Brothers and had a working knowledge of the language.⁴

The thought of becoming a superior weighed heavily with this simple religious. His duties were clearly pointed out in the "obedience" he received from the Superior-General:

....Your past zeal and fidelity to your vows and to our Holy Rule are a guarantee to us that you will continue to observe them and to have them observed in the establishment of which you will be the head, and that you will there exercise your zeal by teaching Catholic faith and morals, and by Christian education of the youth who will be confided to you....

He (Bishop Odin) will leave Havre on March 22, for Texas, with three of our Brothers who will owe you obedience, respect, and assistance; and to whom in return you owe good example, vigilance, charity, firmness and prudence....⁵

Added to these responsibilities was the direction of a work for which he had not much attraction. However, a true religious, he thus expressed his sentiments:

I received with respectful fear your little letter, announcing the choice which you have again made of me, to form part of the new colony of Texas. Since a long time they have been joking about it; at least I took it as a joke every time they spoke about it, and I made a plan, or at least I took a resolution the keeping of which will cost a great deal of my self-love, and which consequently ought to be advantageous for my soul. Here it is: The anniversary of my

⁴ Ibid., 109, 110.

⁵ G.J. Caillet to Andrew Edel, Bordeaux, March 16, 1852, Tex. Cor.

entrance into the Society of Mary approached for the twenty-fifth time. I took the resolution to begin over my Novitiate, and to make on the day itself, (Sunday, April 19) the usual arrangements, when your letter came urging my departure. I accused the enemy of men to have played this trick on me, and felt that I could not but be lost if I left my dear Nazareth. Nevertheless I found in the sacrifice which I made to God in this circumstance an unspeakable consolation, and moreover the happy adventures are for me a proof of the protection of Mary.⁶

Brother Andrew with misgivings in his heart but full of consolation started out on his journey to New Orleans which proved more interesting and less difficult than the one his community was making. In Cincinnati he had the good fortune of meeting a trader who was making the same trip. His companion, who was familiar with the route, turned out to be an interesting and instructive guide, pointing out the important places along the Ohio and Mississippi. From him Brother Edel learned much about the surrounding territory and people. The journey of eight days thus passed rapidly and on May 13 the director found his community enjoying good health and spirits in the home of the Archbishop of New Orleans.⁷

The next three days were occupied happily in resting and talking over old times and old acquaintances. Brother Edel had a hundred questions to ask his men concerning

⁶ Edel to Caillet, Galveston, Ascension Day, 1852, Tex. Cor.

⁷ Ibid.

the Old Country and they in turn looked to him for assurance in their many doubts. Mutually cheering one another they set out for Galveston across the Gulf of Mexico on May 16, 1852, and after two peaceful days of sailing they arrived at the Island City where they were met and lodged by the Vicar-General, Very Reverend Chambodut. They had agreed to wait here for Bishop Odin who had not yet returned from Europe.⁸ Immediately the little house, consisting of two parts made of board planks and pretentiously called the Episcopal Residence, took on the appearance of a bee-hive with the Brothers buzzing here and there getting supplies together and studying the rudiments of English and Spanish. An Irish visitor instructed them in the former and Very Reverend Chambodut spent precious minutes he could ill afford in helping the future teachers with Spanish, a task, nevertheless, which he did graciously. The time not occupied in studying passed happily enough in roaming the country-side and becoming acquainted with the people in a general way. The difficulties of the situation were lightened by the droll attempts of the newcomers to translate their thoughts with a foreign tool.

Just as things were progressing favorably there came the trials and physical sufferings of a new climate. The heat during July was almost unbearable and although the

⁸ Ibid.

Brothers had had their minds filled with the fear of big wild animals, both human and beast, roaming the wilds of Texas, they did not expect that their greatest annoyance was to come from the eternally irritating mosquito. They consoled themselves with the thought that maybe San Antonio was different. In this manner they passed five weeks when to their joy the Bishop arrived. Preliminaries were quickly settled. Brother Mauclerc, who had been taken from the seminary in France, was to remain in Galveston, continuing his studies in Theology. He was to be ordained in August when he would join the Brothers in San Antonio. The others in company with Father Dubuis set out at once for Indianola, the starting point for inland travel, where they arrived after thirty-two hours.⁹

Now began the hard part of the journey going northwards through wild country for over 150 miles. Stage-coach traveling was bad enough in itself but over rugged roads and through swollen streams in an inhospitable area, it became a terrifying torture. The long intervals between settlements surprised these Frenchmen and the dust and heat completely sapped any strength they had left. When they finally arrived at San Antonio they fully appreciated the sentiments of the Magnificat which they recited with fervor. They immediately went with Father Dubuis to the pastor's

⁹ Beyrer, MS., 3.

20

residence where they were received by Father Calvo.¹⁰ It will be recalled that Father Calvo had come to Texas with Bishop Odin and was charged with the direction of the San Fernando Cathedral in San Antonio. Since 1840 he had worked hard, repairing the Church which had been built in 1731, ravaged by fire in 1828 and neglected since that time. During all this time he had accomplished much good and the parishioners had no complaints to make about him.¹¹ The Vincentians had decided to withdraw from Texas and Father Calvo was preparing to leave at the time of the Brothers' arrival. Father Dubuis was to take his place and so the Brothers lodged with him.

In these temporary lodgings the Brothers prepared to open school. Brother Mauclerc, it will be remembered, had remained in Galveston preparing for ordination. On July 16, 1852, he was ordained and in the beginning of August he joined the Brothers in San Antonio; but not for long. He was placed in charge of Castroville during the month of August and seemed to enjoy the missionary work. In fact he seemed happiest when engaged in this difficult work. By August 8 he was back again in the community, but he couldn't settle down. This was due to his love of missionary work and

10 P.F. Parisot and C.J. Smith, O.M.I., History of the Catholic Church in the Diocese of San Antonio, Texas, San Antonio, 1897, 133.

11 Sheridan, Odin, 316, 317.

to his character which wasn't adaptable to the instruction of children. Furthermore, he could not submit graciously to the government of Brother Edel and the resulting friction between these two men of opposite character was to ruffle the harmony of the community during the following years.¹²

Brother Edel was growing deaf and couldn't work up any enthusiasm for the administration of the new establishment. But he was in good spirits since he knew that soon he would be able to work in his special field because necessity would demand a large garden and the surrounding tracts of open land would give him the desired opportunity. The difficulties the new community had to experience as a group and individually were tempered by the sympathy the director showed in his relations with them. He controlled himself admirably in dealing with Father Mauclerc and encouraged the Brothers in the study of English.¹³

Brothers Laignoux and Koenig worked hard the first few weeks trying to become conversant in English. Fortunately, the community was joined by Mr. O'Neil, an Irishman, and with his aid they made rapid progress. The entrance of this postulant, who was advanced in years and in piety, took a load off the shoulders of the community who realized that now the higher classes in English would be well conducted.

12 Mauclerc to Chevaux, San Antonio, Sept. 11, 1852, Tex. Cor.
13 Ibid. Cf., Edel to Caillet, S. A., Sept. 25, 1852, Tex. Cor.

But the community was destined to lose this neophyte before the end of the scholastic year. In his death the Brothers felt a great loss, both in the community and in the school, but they knew that in this way God was blessing their work in a particular manner. Brother Laignoux was ready to teach the Mexican classes in Spanish and so thinking themselves ready the Brothers began looking for a school house.¹⁴ The only available place, large enough for their purpose, was a room on the second floor of a livery stable situated on the southwest side of the Military Plaza.¹⁵ These quarters were highly unsatisfactory for a school and the Brothers feared that the parents would refuse to send their children into such surroundings. The only advantage the place had to offer was its proximity to the priest's house. These arrangements, however, were only temporary since plans were already being made for a permanent building. The large enrollment that resulted was a compliment to the ability of the teachers and a credit to the Catholic parents of San Antonio.

By the time the room was ready for school it was late in August and the Brothers were anxious to start their classes. The combined efforts of Bishop Odin and Father Dubuis resulted in the registration of twelve pupils, a disappointing number which augured poorly for the educational and financial life of the school. This low enrollment was due to Bishop

14 Mauclerc to Chevaux, San Antonio, Sept. 11, 1852, Tex. Cor.
 15 Beyrer, MS., 3.

28

Odin's idea that the school be especially for Mexicans but few of them could afford to pay the small tuition of one or two dollars a month. Money was always scarce in such families and to add to the difficulty the troops, always a vital factor in business, withdrew from San Antonio about the middle of August which depressed further a not too vigorous business. The Brothers wanted to attract all the students they could and using the poor enrollment for argument, they succeeded in convincing the Bishop to accept all comers. The attraction which the school exerted in the beginning upon the French residents is really what saved the school.¹⁶

The small number of pupils gave the Brothers time to acclimatize themselves to the new type of teaching and thereby to get a good start, an essential for the success in any teaching enterprise. The first weeks passed tranquilly enough. Brother Edel didn't do any teaching since he was busy organizing and directing the building of a permanent school and he wasn't really needed. Brother Laignoux was able to carry on passably with the Spanish courses for his serious application to that branch had born fruit. The happy recruiting of the Irish postulant, Mr. O'Neil, settled for a time the direction of the English classes. Under this man's supervision Brother Koenig prepared rapidly to aid in teaching the English classes.

¹⁶ Mauclerc to Chevaux, San Antonio, Sept. 11, 1852, Tex. Cor.

23

The reputation of the school for good work travelled fast and by the end of the first month eighteen more students had been enrolled, making the total thirty. From that time on all hands were kept busy, and Brother Edel took up teaching since the building of the new school was started and no longer required his undivided attention. Each month brought thirty new students and when Christmas vacation came with ninety enrolled pupils, it was no longer possible to continue in the same quarters. Work on the new building was pushed as fast as possible. And finally to the joy of all concerned the pupils, numbering 100, moved into their new school. This was March of 1852.¹⁷

The Brothers had worked hard and cheerfully despite the many difficulties they experienced during these first months. School had hardly started when Brother Edel found it necessary to beg for new members to help share the burden. The children were different from those in France; used to roaming about freely and never being subjected to school discipline of the Brothers' type they were at first unruly and inclined to make fun of their new teachers. One of the glories of the new foundation is the rapidity with which the members conquered this spirit and influenced their charges with the desire of leading better lives.

Added to the difficulties of teaching were the incon-

¹⁷ Edel to Caillet, San Antonio, March 18, 1853, Tex. Cor.

veniences of quarters. Teaching above a stable was hard and tested the sensitiveness of both their noses and ears. As for their home, they had none they could call their own. They could not settle down to regular life in temporary quarters, and this discouraged the building up of any little conveniences that make the evenings and holidays of teachers time for renewing their enervated spirits. But with an extra man or two the burdens of all would be lessened and the progress of the works assured. With this end in view Brother Edel asked to exchange Brother Koenig, who was in ill health, for Brother Damian Litz who was then teaching in Dayton, Ohio. Brother Litz was to prove one of the Society's most valuable men in America. His decision to come to America displayed the spontaneous generosity which was to characterize his whole life. He was teaching in the Alsatian Province and at the age of twenty-five his ability and fine qualities had already foreshadowed a successful and brilliant career in the Society. At the close of the annual retreat of 1849 he learned accidentally that one of the four Brothers appointed for the American mission was unwilling to go. Turning his back on all the opportunities the French Province offered him, he volunteered to go in place of the hesitant Brother. His offer was accepted.

He taught with much success at Holy Trinity School in Cincinnati whence he went to Dayton in 1851. For the next

thirty years he was to found and consolidate several new establishments.¹⁸ Brother Edel realized what a valuable addition this religious educator would make to his community but enthusiasm blinded his judgment for Father Meyer wasn't going to let go a man of Brother Litz' caliber.¹⁹ Then the director of San Antonio turned to the Good Father and began begging for men. However, correspondence was slow and the needs of the mother country were many, so that two years passed before additional teachers came.

The community lacked more than men and Brother Edel turned his attention to these diverse needs. The adage, Mens sana in corpore sano, was a conviction with the director. The question of proper nutrition took up his attention and in a letter to the Good Father he asks for permission to depart a little from the Rule in regard to food and incidentally describes the meals:

....At present, as I have already told you, we are under the care of Father Dubuis; we live in his house, or rather in his shack. His cook prepares our meals and is not easily humored; or rather it is not possible for him to serve us according to the letter of the Rule...Now, we have no fruit whatever, nor cheese, nor butter, nor milk, nor vegetables, nor eggs. Here we have only coffee, meat, and rice. Hence at breakfast we are served with black coffee to which a small glass of milk is added, and that for five persons. There you have our daily breakfast menu without exception...

For dinner, we observe the rule; only sometimes, as vegetables are extremely rare,

¹⁸ Garvin, Centenary, 137.

¹⁹ Edel to Caillet, San Antonio, Sept. 25, 1852, Tex. Cor.

the second dish consists also of meat but stewed....

Supper consists ordinarily, in fact almost always, of a dish of rice and a cup of black coffee. Sometimes, the cook, should there be any meat left over from dinner, serves it at supper, but very rarely. We ask to continue this also. For consider that the industrious hand of the Europeans has so far done nothing for Texas. We have no milk, though the country abounds in cows: but you pay no less than five and sometimes ten cents for a small glass of milk; eggs are twenty-five to fifty cents a dozen; fat or lard twenty to twenty-five cents a pound; potatoes six to ten cents a pound. No you, you are smiling to hear that potatoes are sold by the pound, but such is the case. The cost of other vegetables is in proportion. We never have wine; in fact, not even fresh water. We have no fruit, except watermelons in summer.²⁰

Brother Edel realized that the large tracts of land in and around San Antonio offered an opportunity to remedy this situation. He could not understand why nothing had been done along this line and since that type of work was his specialty he made plans for the cultivation of a farm and dreamed of gardens that were realized and became the delight of the residents of San Antonio. With the build-up the above letter gave him Brother Edel petitioned the Superior-General for two working Brothers and he knew exactly whom he wanted. He named them and gave the reasons for his choice: one was Brother Xavier Wodling whom he wanted to supervise the farm and dairy; the other was Brother Bonnet to serve as sacristan, cook, and carpenter. They were to bring garden tools with

20 Edel to Caillet, San Antonio, Sept. 25, 1852, Tex. Cor.

them.²¹ But these men were not sent to Texas because the Society in Europe had no more men to spare at this time for the American Missions.

While the increasing enrollment of students was filling the temporary quarters of the school Brother Edel was supervising the building of the new school and home. Bishop Odin had entrusted to him the selection of land for the new building while the Bishop took time and trouble to raise the necessary funds. The confidence placed in Brother Edel by Bishop Odin was fully justified. The former with the help of Mr. John Twohig, whom the Bishop had met on his first trip to Texas, determined on a site for the new school.

The character of Mr. Twohig presents an interesting picture. He had left Ireland at the age of fifteen and after engaging in the coastwise trade between New Orleans and Boston he came to San Antonio with a stock of merchandise and began business in a store on Commerce street and Main plaza, the site now occupied by a clothing store. He had a solid and practical faith much given to charitable deeds; for instance, he was famous for his "Stag Dinners" where his men friends would gather, and each time after a party he would rise from the table and say, "Come, now, and say a prayer for John Twohig's soul." He had many eccentricities, but they were all of an altruistic nature. An example was his habit of saying

21 Ibid.

to a man well-off in this world's goods: "Come, join my burial society. You may pay me \$5.00 and if you die first, I go to your funeral and hire your own hack." The \$5.00 usually was handed over and few days later the new member of the burial society was always surprised to receive a letter of thanks from the matron of the St. Joseph's Orphan Asylum, referring to a gift of \$5.00 from him. It was then that the donor realized that he had been "held up" for the orphans. Mr. Twohig was one of the first promoters of what is known as the "Bread Line." Every Saturday he invited the mothers of impoverished families to come to his home to get bread which was brought in barrellfuls to meet the large demand.²²

From the above it can readily be seen why Mr. Twohig would take an active interest in the new school. He soon became a personal friend of the Brothers and became associated with them in their major undertakings. On one occasion when Bishop Odin found the Brothers in great want of food he mentioned the matter to Mr. Twohig. The latter immediately took action telling the community, "You are my Brothers now, and the Bishop has begged me to take care of you. Give me a big grocery order with which to commence." In later years he came every morning to the Brothers' Chapel to hear Mass and his confessor was Father Feith, who at that time served as the

²² Gussie Scott Chaney, Breadline Banker of St. Mary's Street, San Antonio, Public Service Pamphlet, 1936.

community's chaplain.²³ In 1875 he became affiliated to the Society of Mary and was ever after spoken of and addressed as "Brother John."²⁴

Following Mr. Twohig's advice Brother Edel selected as the site for the new school building a piece of land on the East side of the San Antonio river, fronting what is now known as College Street, and the present site of the downtown school of St. Mary's University. The price was \$1,400. The only way to raise this much money was by begging and so the Bishop himself went around from house to house seeking what he could. The results, \$600, deeply disappointed him, but Mr. Twohig, characteristically, gave a loan of \$800 on easy terms. By the end of July the land was bought and construction was started at once.²⁵

The rapidity with which the students were enrolling in the old "livery stable" demanded that the building be erected as quickly as possible. Therefore, Brother Edel sacrificed beauty for utility and the new building when completed in March, 1853, looked like a square box. It had two stories about 60 feet long, 25 feet wide and $25\frac{1}{2}$ feet high. Each floor was divided in half and further divided by a partition. The four rooms thus made on the ground floor were used for

²³ Lurette, Notes, MS. Provincial Archives, St. Louis Province, Kirkwood, Mo., 11.

²⁴ Messenger of the Society of Mary, St. Mary's Convent, Dayton, Ohio, 1901-1904, II, 73.

²⁵ San Antonio Express, Book II, 158, 159, August 21, 1852, Tom Smith clerk.

classrooms and the upper story towards the East served as sleeping rooms for the boarders. The community occupied the West rooms on this floor.²⁶ After all the changes and improvements of eighty-seven years, this two-story building still forms the nucleus of St. Mary's University's downtown school.

The new foundation began its career in debt for Bishop Odin had to mortgage the land in order to raise the \$4,000 he needed for the building.²⁷ The Brothers feared that the success they had encountered in teaching the children would be jeopardized by lack of money. Brother Edel, however, never lost confidence, since from the beginning he had entrusted the temporal needs of his community to St. Joseph. To insure the special protection of the Foster-Father of Jesus, Brother Edel had Father Dubuis bless the new building on March 18, 1853, the eve of St. Joseph's feast. Brother Edel's trust in the Patron of the Universal Church was rewarded in the ensuing years.²⁸

26 Beyrer, MS, 3,4.

27 Record Books, Bexar County, Texas, Bexar County Archives, San Antonio, Texas, K2 p. 159, August 22, 1852. In the following pages this source will be noted as Records, Bexar County.

28 Edel to Caillet, San Antonio, March 18, 1853, Tex. Cor.

CHAPTER III

EDUCATION DURING BROTHER EDEL'S ADMINISTRATION
1852-1865.

St. Mary's Institute developed rapidly during the direction of Brother Edel. Innumerable difficulties such as lack of money, lack of teachers, the hardships of war and the cosmopolitan character of the students were overcome. The community surmounted the difficulties and the school experienced an unbelievable increase in enrollment and expansion of curriculum. All available space was occupied each year and as fast as additions were made to the original structure, new students filled them. There was usually a waiting list, especially of boarders.¹ At the end of the first year, July 1853, the enrollment was 120, including ten boarders. Each year the number increased rather steadily so that in 1865 when Brother Edel handed over the direction of the school to another the register carried over 325 names, including 33 boarders.²

The cosmopolitan character of the students who attended St. Mary's Institute presented serious difficulty to the new teachers who were inexperienced in handling different nationalities. The Americans predominated, closely followed by

1 Edel to Caillet, May 24, 1853, Tex. Cor.

2 C. Francis to Reinbolt, July 10, 1865, Tex. Cor.

the Mexican and French with a few German students attending.³ Due to the large numbers immigrating to Texas during the years of 1850 and 1860 and again after the Civil War these various nationalities were constantly represented in the school. The mixed character of the faculty was a great help in teaching the diverse nationalities represented in the student-body. In the beginning French and German Brothers made up the faculty, but soon Americans were included. Just as the German element gained preponderance among the Brothers in Dayton and other schools of the North, the French element asserted itself among the Brothers of San Antonio. How a single Order of Religious men displayed the characteristics of two races is easily understood when we consider that most of the pioneers to the United States were recruited from Alsace, a province of Germanic origin but of French government and culture. The Brothers of San Antonio displayed all the steadiness of the Germans and the culture of the French. These attributes endeared them to the people of San Antonio. Brother Edel liked to think that the Texans liked the French, since France was the first country to recognize the independence of the Republic. A large number of French people had immigrated into San Antonio and its environs. Their children were at once attracted to St. Mary's Institute. Brother Edel

3 Edel to C_aillet, End of September, 1857, Tex. Cor.

summed up the situation in this regard stating: "The Americans love the French, since the latter aided them in overcoming the British. They enjoy the history of Napoleon and his generals."⁴

The greatest difficulty, as could be expected, arose from the natural tendencies of the Mexicans. The Mexicans, generally, were given to erratic fits of sullenness which made them hard to handle. Usually the younger children were docile, but those ranging from fifteen to eighteen years of age, used to roaming the streets and prairie at will, were hard to keep restricted within the four walls of the classroom and attentive to their studies. During the recess time the taunts and gibes of the Americans angered the Mexicans to such a degree that it was not an uncommon sight to see a Mexican student pull a knife on the teaser. The Brothers were watched continually by the Mexicans who were quick to judge their teacher of partiality towards the Americans. The Mexicans were particularly susceptible to offense in this regard. Influenced by these conditions, some of the faculty members urged a separation of the Mexicans from the others. The Provincial visitor in 1866 recommended the separation and later a separate school for the Mexicans was established.⁵

4 Edel to Caillet, Nov. 20, 1853, Tex. Cor.

5 Reinbolt Report, Dayton, March 1, 1865, Tex. Cor.

Another difficulty the teachers had to meet was the mixture of various religious sects among the students. There were a large number of Protestants in San Antonio; and, although efforts were being made to accommodate their children in private and public schools, many of them preferred to send their children to St. Mary's Institute. Brother Edel decided to admit non-Catholics from the beginning, but the American provincial thought it wise to remonstrate against this practice. He had had experience along this line, for he too had admitted non-Catholics into the schools which the Brothers conducted in the North. But the Archbishop objected and demanded emphatically that they be excluded. Father Meyer naturally complied with the Archbishop's point of view and later became convinced himself of the importance of separating non-Catholics from the Catholics. Consequently the Provincial urged the director of San Antonio to keep the Protestants out, but Brother Edel, figuring that conditions in San Antonio were not the same as in the North thought it best to continue his policy.⁶ The attendance of non-Catholics gave some trouble, but not of a serious nature. Brother Edel spoke of this situation to the Good Father writing: "Fortunately, they [Protestants] do not give us much trouble, although this mixture is somewhat embarrassing and we are not free to act as we would

6 Garvin, Centenary, 194.

like."⁷ The nature of these difficulties was explained in another letter written by one of the faculty members at this time:

Being Protestants, they frequently are the cause of our Catholic Children becoming corrupted, for they are mere materialists. They ridicule the prayers and religious exercises of our Catholic boys, and even during the Divine Office they make others laugh so that they worry us greatly.⁸

This indictment would seem rather serious, but the evil is exaggerated for the writer was a priest, newly-ordained, and in a very melancholy mood when he wrote the letter. The many converts justified Brother Edel's policy. For example, at the end of the year 1865 three of the Protestants received Baptism and became fervent Catholics.⁹ Conversions of this type happened frequently each year.

Thus the variety in character presented by each class offered numerous difficulties to the teacher, but at the same time the monotony of teaching was relieved by the several problems challenging the mettle of the teachers. A typical case was described in a report of the provincial visitor in 1866:

....He Brother John Moore has 34 pupils in all, 7 of these being boarding students, of whom 2 are Protestants, and 4 Catholics in name only; nationalities represented are American and Irish, 16,

7 Edel to Caillet, End of September, 1857, Tex. Cor.

8 Beyrer to Caillet, San Antonio, April, 1865, Tex. Cor.

9 C. Francis to Reinbolt, San Antonio, June 12, 1865, Tex. Cor.

German 9, Mexican 5, French 2, Italian 1, Swiss 1.

A perusal of the Boarders' Register for this period indicates¹⁰ that students came to St. Mary's Institute from far and wide. Some of the places mentioned are: Austin, San Patricio, Salado, San Elizario, El Paso, Castroville, Corpus Christi, Seguin, Port Lavaca, Refugio, Fredericksburg, Houston, Sabinal, Laredo, Fort McHavett and Guadalupe.¹¹ Among those attending school during this time and who later attained recognition in administrative positions, or became prominent citizens of San Antonio, the following are noteworthy: James and Bryan Callaghan, Anton Adam, B. Mauer- man, H. Elmendorff, C.F. Kleine, A. Biesnbach, and A. and E. Steves.¹² Enrollment during the Civil War period continued to increase in spite of the fact that many Mexicans, who would have otherwise attended, were kept from doing so through fear. Brother Edel remarked that "all is calm" in San Antonio. Many students found it best to remain with the Brothers all year round including the vacations.¹³

The peculiar character of the student-body and the limited faculty necessitated an odd time-table. The regular classes began at eight-thirty and school dismissed at four o'clock. All classes were taught in English during the

10 Reinbolt Report, Dayton, March 1, 1866, Tex. Cor.

11 Record Books, St. Mary's, Central Catholic Archives, San Antonio.

12 Parisot, Catholic Church in San Antonio, 135.

13 Edel to Odin, San Antonio, Aug. 2, 1861, Catholic Archives of America.

morning whilst instruction was conducted in Spanish during the afternoon. There was also a large number of students who needed or desired lessons in French and German. In order to meet these demands the early hours from six in the morning to seven-thirty were used and again four-thirty to five-thirty in the evening.¹⁴ It is remarkable that St. Mary's offered instruction in four languages. St. Mary's Institute would not have offered them if necessity did not demand it. Undoubtedly instruction, in the beginning, at least, in Spanish and English was of a doubtful quality. But time remedied the difficulty, and the pioneers are to be admired for tackling their problems with the courage they did.

The first years brought not only an increase in enrollment, but also an increase in the faculty and an expansion of the curriculum. When the second scholastic year began in September, 1853, the enrollment was one hundred and the faculty remained the same with one change. The Brothers had found it necessary to employ one outsider, well trained in English, in order to take charge of the more advanced Americans and guide the Brothers in their own studies. Death had deprived them of Mr. O'Neil, the Irish novice who had volunteered his services in the beginning. Another man, Mr. Doyle, was employed to replace him. Brothers Edel,

¹⁴ Edel to Caillet, San Antonio, Oct. 30, 1853, Tex. Cor.

Laignoux, and Koenig conducted the school during this year with the aid of this outsider. It will be recalled that Brother Mauclerc had come to Texas with the pioneers and had been ordained priest in July, 1852. In the Society of Mary the priests and Brothers work side by side engaged in the same profession, teaching. Father Mauclerc was supposed to help the Brothers in San Antonio in this fashion. But for reasons which will be explained in the next chapter, he did not help them and after a short time he did not even live with them.¹⁵

The conclusion that the early pioneers did not have to work hard might be drawn from a cursory glance at the circumstances under which they taught. They had a new building with four large classrooms and an enrollment of only 100. This meant twenty-five boys approximately to a teacher, an unusually small number for those days. But a deeper investigation of the actual conditions reveals that these early days were not all sunshine and happiness. Brother Edel was not a good administrator, the teachers were handicapped by lack of knowledge of the languages, the pastor criticized them severely, and competition from private and public schools worried them.¹⁶ It is a glorious story and well-worth the telling of how the school flourished and excelled all com-

15 Dubuis to Odin, April 10, 1853, Galveston Chancery Archives, St. Edward's University, Austin, Texas, #679.

16 Dubuis to Odin, April 30, 1853, Galveston Chancery Archives, #663.

petitors in spite of these difficulties.

The devoted loyalty and hard work of Brother Edel more than his natural abilities made the school a success. By temperament he was opposed to occupying the position of director of the community and principal of the school. He enjoyed good health, or at least, did not complain of any ailments. A little below medium height, he had broad shoulders and the furtive look of a bashful man, but possessing nevertheless the ability to fix the attention of anyone when he wanted.¹⁷ He loved nature and preferred to spend his time in his garden to teaching or working in the school. His gardens became the delight of the citizens of San Antonio, who called them the "French Gardens." He would pass hours in solitude and quiet walking about in the woods or tinkering with his garden tools. As a hobby he raised chickens and loved to be near them. One of his brothers claimed that he could recognize each of the chickens, while he had a hard time recognizing the students of his school. He was not a man with whom one could converse easily, but he was a good and sympathetic listener. Brother Edel's numerous qualities compensated for his defects. His ability to converse in four languages helped him considerably in dealing with the student body. And his ability as a builder was an asset in these early days. What was lacking in the administration of the

¹⁷ Garvin, Centenary, 113.

school was made up by one of the teachers. This was Brother Charles Francis of whom a description will be given below.

In the teaching of the courses much was left to the ingenuity of the individual teachers. Every time new members were requested to augment the faculty, a list of text books and supplies were likewise begged. These lists included French, German, and Spanish books. The books from the Old Country were used as source material by the teachers in the preparation of their classes.¹⁸ For the texts to be placed in the hands of the pupils, Brother Edel adopted the books used at that time in the Ursuline Academy. The complexity of the classes left a good deal to the originality of the teachers in the development of their material.

A description of a class in religion serves as a summary of the methods employed in instruction. In a letter to the Superior-General Brother Edel wrote:

A little difficulty has arisen in regard to the recitation of Catechism. Since in each class there are pupils belonging to three different courses in religion, it is difficult for the teacher to give sufficient attention to the recitation. As the first half-hour of the program is devoted to religious instruction and it becomes necessary that one teacher take the Americans for English Catechism, another the Germans, and two others take charge of the courses in Spanish Catechism, we thought that under the circumstances each teacher should exact the wording of the Catechism lesson, add a few words of explanation on the subject matter recited, and finish by assigning the lesson for the next day....¹⁹

18 Edel to Caillet, Nov.20, 1853, Tex.Cor.

19 Edel to Caillet, End of September, 1857, Tex.Cor.

This method was a good one under the circumstances and is used today by teachers having charge of three or more divisions in a single room. The defects of the system were inherent. A strict study of the text book followed by a rapid-fire questioning inculcated a strong memory in their charges but probably at the expense of thinking. Frequently whole pages were memorized without a thought as to their context. A mass of facts was learned which in those days was the gauge of successful teaching. These defects were eliminated in individual cases, but the preponderance of them led Father Dubuis to write to Bishop Odin: "I seriously fear for the Brothers because of their pedantry as village school-masters."²⁰ As shall be shown later the teachers in the other schools were handicapped by the same system and were considered weaker than the Brothers. At times the pastor thought very highly of the Brothers and praised them in letters to Bishop Odin. He once wrote to the Bishop concerning their ability: "A public proof is to hear the children reciting their catechism three times a week, at which they not only give the wording of the lessons, but even according to their age, the explanation."²¹ In these early years the Brothers gained a reputation for excelling in the teaching of religion, drawing, music, penmanship, and declamation. The people judged a school

20 DuBuis to Odin, San Antonio, March 7, 1855, Galveston Chancery Archives .

21 Dubuis to Odin, San Antonio, March 17, 1854, Galveston Chancery Archives.

by these standards and the exhibitions conducted by St. Mary's Institute drew the highest commendations.

The Brothers also excelled in the maintenance of discipline which elevated them in the opinion of the parents. The means employed did not, however, meet with the same approval. In former days corporal punishment was the easiest and quickest way to get results. For that matter the same holds true today and ever shall, but fortunately the teachers of today are forced to consider the means they employ in the light of permanent results. On this standard corporal punishment is banished. But in those early days the teacher was expected to be the supreme dispenser of justice as he saw fit. Autocrat of the classroom, he maintained order in every way possible; and, although corporal punishment was not always employed, harshness in most procedures was the accepted code of the day. The students expected punishment if they did wrong and nothing was made of it with the exception of a few parents and the pastor who on one occasion wrote to the Bishop on this point:

In the management of the students there is such brutality that even the Germans have complained. I've had the proof of a case of severity under my very eyes. M. Edel has dismissed a boarding student, a son of Madame Mead, because he did not apply himself to his studies. I called the Brothers together to make them understand how harmful to the school was their want of tact and proper procedure. 22

22 Dubuis to Odin, San Antonio, Jan. 22, 1853, Galveston Chancery Archives, #612.

The above example is hardly a case of "brutality" and in many circumstances might be considered as a praiseworthy procedure. In any case the general esteem for the Brothers, exhibited by the people and by their students in later life, indicated that these men did get results.

In leaving the management of the classrooms to the individual teachers, Brother Edel showed good judgment. When considering his love for solitude and outdoor work, it is surprising that he accomplished as much as he did. The direction of the community, both spiritually and temporally, the supervision of the entire school, the building of additions, and the ordinary social contacts that fall to the lot of every principal would have been enough to keep the best of men busy. But Brother Edel's program included much more; it began at six o'clock, the hour and a half after rising having been occupied in prayer, with the teaching of French and German until breakfast at 7:30; the rest of the morning he took charge of a regular class. Brother Edel taught the second highest "English" class giving preference to the capable outsider, Mr. Doyle. Again at 4:30 he took over the French and German students for one more hour. In addition to this work, he aided in the surveillance of the boarders during meals, recreations, and study.²³ With this teaching load it isn't surprising that he loved to spend a few minutes every afternoon in his gardens.

²³ Edel to Caillet, March 18, 1853, Tex. Cor. Also Oct. 30, 1853, Tex. Cor.

Most of the work done by Brother Edel during these years was repugnant to his nature, but he brought to it the devotedness of a loyal soldier of the Catholic Church and a devoted member of the Society of Mary. He was ready to do all the work possible to make a success of the school. On this point he wrote to the Superior-General:

I would willingly do even more but have not time. I am often interrupted during class time to attend visitors, and when a Brother becomes sick, I am at my wits' end for there is no one to replace him.²⁴

Although Brother Edel repeatedly begged to be relieved of his duties, he would rather stay on, painful as it was, than see the school fail. He put his attitude before the Superior-General in plain words:

I shall willingly turn over the direction of affairs to whomsoever you have chosen to replace me, not, however, without some fear that my successor may not attach as much importance to our establishment as he ought and as I would desire.²⁵

When Brother Edel finally retired in 1866, he was greatly consoled by the thought that the school was a success and that he left its direction in the hands of a capable administrator.

In the beginning Brother Laignoux was of the greatest help to the principal in the management of the school. By this time he was well versed in Spanish and could take adequate care of the Mexicans. That Brother Laignoux was a hard worker can be gathered from the letters of Brother Edel.²⁶ Brother

24 Edel to Caillet, Oct. 13, 1859, Tex. Cor.

25 Edel to Caillet, Sept. 8, 1859, Tex. Cor.

26 Edel to Chevaux, Dec. 3, 1857, Tex. Cor.

Laignoux took charge of the "Fourth English" class during the morning and in the afternoon had charge of the advanced Spanish class.²⁷ He was a strict disciplinarian and obtained good results by his work. On one occasion as a result of a rash action of his, a long article appeared in the paper concerning him. Because it not only gives an insight into his character, but also illustrates the attitude of a certain type of people, the article is worth quoting in full:

CATHOLIC INTOLERANCE**BURNING SUNDAY SCHOOL BOOKS

We have been furnished the following communication by the librarian of the Union Sunday School of this city, with request to publish it. Of its truth we have no doubt. Otherwise it speaks for itself.

San Antonio, Texas, Oct.1, 1855

I, as Librarian of the Union Sunday School of San Antonio, hereby acknowledge the receipt of twenty-five cents, [sic] from a teacher in the Catholic Male College of this city, for a Sunday School book drawn out of the library of the U.S.S. by a scholar in said college, who is an American and a Protestant and is allowed, by his guardian, to attend the said Sunday School. The book was taken from his desk, in the Catholic College, by one of the teachers or fathers, and burned as he alleges, on account of its being a bad book, and opposed to true religion, and not fit to be read by the scholars attending the Catholic School. He further stated, that if any more books of the kind were brought into the College buildings, they would be treated in like manner. The teacher's name is Lannes or Lannais.

I also acknowledge the previous receipt of the pay for the book from Mr. Houston, editor of the Texas, who gave it to the boy with the injunction to pay for the book, and have nothing more said about it. The quarter [sic] sent by Mr. Lannes or Lannais, awaits his order.

27 Edel to Caillet, San Antonio, Oct. 30, 1853, Tex. Cor.

The title of the book is "Look Up"; and I am at a loss to know how anyone can find fault with it on account of its moral or religious tendency, it being nothing more than a moral lesson or example for youth, containing nothing that leans toward any particular religion or creed.

J.T.Skillman,
 Librarian, U.S.S. 28

The action was a mistake of a hasty and narrow temperament. One senses the antagonism of the Librarian, but wonders why the paper printed the article. Today a newspaper would have no room for trivial news of this nature, but in the days of the early pioneers interests were necessarily narrow.

The remaining member of the religious faculty was Brother Koenig. Frail and sickly in body, he overworked himself in devotion to duty. He did not remedy matters much when he insisted on mortifying himself to the extreme. He was so weak physically that the Brothers thought they might lose him by death before the end of the first year. He had charge of the "Third English" class and the beginners in Spanish. His deep religious spirit pervaded all his actions and exerted a wonderful influence on the boys coming under his care.²⁹

During these first years a lay professor was a necessary complement to the pioneer faculty, the imperfect English of the Brothers requiring native help. The entrance into the

28 San Antonio Herald, Oct. 2, 1855.

29 Koenig to Caillet, March 18, 1853, and Edel to Caillet, Feb. 15, 1854, and Edel to Caillet, Nov. 27, 1854, Tex. Cor.

Order of an Irishman, Mr. O'Neil, during the first months, had been most fortunate but his death in January of the first year left a gap that had to be filled at once. A splendid choice was made in the selection of Mr. Doyle, a capable and gifted teacher who fortunately did not ask much remuneration for his services. He was satisfied with twenty-five dollars a month, which small as it was, put Brother Edel to considerable trouble to collect.³⁰ This genial teacher had charge of the Highest Class in English during the morning and in the afternoon he had charge of those pupils who did not take Spanish. In addition to this he had the surveillance of the boarders and gave them special instructions.³⁰ Full as his day was he found time to instruct the Brothers in geometry, Algebra, and bookkeeping in accordance with their plans to improve the curriculum.³² Not too much praise can be given to this outsider who had a great share in the success of St. Mary's Institute.

The increasing enrollment, the loss of Father Mauclerc as a teacher, the sickness of Brother Koenig, and the desire to expand, induced Brother Edel to beg additional religious before the end of the first year. Bishop Odin, who wanted to introduce Higher Mathematics and Double-Entry Bookkeeping, united his pleas with those of Brother Edel for another Bro-

30 Edel to Caillet, San Antonio, March 18, 1853, Tex. Cor.

31 Ibid.

32 Edel to Caillet, San Antonio, April 15, 1853, Tex. Cor.

ther and, since he wanted the students of the school to have an opportunity to acquire a classical education, he also begged for a priest to replace Father Mauclerc.³³ What they expected of these men was clearly put forth in a letter written by Brother Edel to the General Administration:

If this letter arrives before you send the Brother promised us, do not send him alone. Let him be accompanied by a priest and a good cook. The Brother in question will fit in well, if, as you say, he has a facility in learning languages, if he can play the violin, piano, or organ, if he has some knowledge of drawing, geometry, algebra, and bookkeeping. I would be well pleased if he arrives shortly whilst we are still employing Mr. Doyle, who knows geometry, algebra, and bookkeeping. Together they could review these subjects in English, so that the new Brother could teach them in that language. This would not take a long time, for Mr. Doyle who is in charge of the highest class in English is an excellent teacher. However, the large sum of money we have to pay for his services, should he continue with us, would prove our undoing.³⁴

The only answer to this plea was the promise of sending two Brothers, one a seminarian, in the near future. Finally word was received around the end of October that the desired members were about to leave for America in company with the Brothers destined for Dayton. After the lapse of another month news came that the missionaries had not set out. Brother Edel, chagrined by the delay, concluded another letter to the administration with the dry remark, "May the latter [Brothers destined for Texas] not amuse themselves studying

33 Edel to Chevaux, Aug. 20, 1853, Tex. Cor.

34 Edel to Caillet, San Antonio, April 15, 1853, Tex. Cor.

English and Spanish in France. They can learn ten times as fast and better here among the Mexicans."³⁵ The demands of the Mother Country were such that the administration could not spare any men. Thus the second year came to an end without any additions to the faculty and with an increase of thirty-five students, making the total of 135 with 35 of them boarders.³⁶

The increase in enrollment demanded immediate attention and Brother Edel again sent an urgent request to the administration for more help. The answer came in the form of a Christmas present for on December 25, 1854, two Brothers arrived in San Antonio. Brother Edel was disappointed that one of the members was not a priest, but, if he could have looked into the future, he would have been relieved and encouraged for Brother Charles Francis, one of the new members, was going to be of great assistance during his administration, was going to follow in his footsteps and was going to solidify the good work begun by him. Brother Eligius Beyrer, the other arrival, was to be ordained to the priesthood and pass a useful and edifying career in San Antonio.

The outstanding personality in the development of St. Mary's Institute was Brother Charles Francis. He was born on August 10, 1829, at Nancy, France. He entered the Society of Mary making his first vows in 1848. A brilliant student

35 Edel to Caillet, Nov.20, 1853, Tex.Cor.

36 Edel to Caillet, Nov.27, 1854, Tex.Cor.

and a hard worker he attended the University of France and on the very day that St. Mary's Institute was blessed and dedicated to our Blessed Mother, March 19, 1852, he successfully passed his examinations. This coincidence is significant in view of the fact that the ability and training of Brother Charles Francis were responsible in a large part for the success of the school. His studies completed, Brother Charles Francis passed the next years teaching in Gensac and Flariguy in the south of France and then in Marast in Franche-Comte. Six years after his religious profession and at the age of twenty-five he offered himself for the Texas Mission and was accepted.³⁷

Hand in hand with Brother Charles Francis, Brother Elegius Beyrer, later Father Beyrer, helped in the direction of St. Mary's Institute. Born in 1828 in Baden, Germany, Elegius Beyrer entered the Society of Mary in 1850. His talents were outstanding and he was permitted to become a candidate for the priesthood. He did not get an opportunity to study at a seminary in Europe, but he was employed as a teacher at Soulz for one year and then for three years at Mayence.³⁸ Of about the same age as Brother Charles Francis he likewise volunteered for America in 1854, which meant he had to postpone for some time the pursuance of his

³⁷ Apostle of Mary, Society of Mary, Dayton, Ohio, V, 49.

³⁸ Reinbolt Report, Dayton, March 1, 1866, Tex. Cor.

studies for the priesthood. It is surprising that the administration in France sacrificed for America two men of the talent and character of Brothers Beyrer and Charles Francis. One was a Frenchman and a lay member while the other was a German and a clerical member. They received their obedience to go to America on October 23, 1854.³⁹ After a highly eventful journey of which Brother Beyrer has left us an interesting account, the two men arrived at San Antonio to take up teaching immediately after the Christmas holidays.⁴⁰

Brother Charles Francis, both by his character and education, became at once the aid and the guiding spirit of the school. Fit by nature to fill the particular need of St. Mary's Institute, his devotion to duty raised both the standards and enrollment of the growing school. The pioneer community perceived the ability and the determination of the young man of twenty-five years and became inspired with his unusual vigor. His self-assurance irritated his fellow-Brothers in the beginning, but in short time the old-timers appreciated the bright mind and sound judgment of Brother Charles Francis.⁴¹ Like many great men of history Brother Charles Francis was more admirable than attractive. Of medium stature he possessed strong piercing eyes that at once held the attention of the listener and inspired the fear of

39 Apostle of Mary, V., 49.

40 Beyrer, MS., 2,3.

41 Garvin, Centenary, 157.

the culprit. The firm set of his jaw and his habit of walking heavily on his heels, with his hands behind his back, revealed the vigorousness of his character. He had a peculiar but effective way of dealing with his students. Sometimes he would advance towards an offender slowly, raise his glasses for he was far-sighted, read attentively the face of the mystified pupil and peremptorily dismiss the case with a shrug of the shoulders and a bah! But when he approached rapidly, clicking his heels heavily on the floor and fixing the eyes of the culprit with his own, then the offender would tremble, realizing what the displeasures of "Mister" Charles entailed.⁴²

Brother Charles Francis was as strict with himself as he was with others. He worked long and hard, usually till eleven o'clock at night. He compensated with a short nap in the afternoon. These qualities of a strong character developed from a supreme devotion to the Society of Mary and a vigorous interest in the welfare of St. Mary's Institute. Usually cold, he did not invite sympathy; he left that to others and the balance maintained was all that the school needed. The early training of Brother Charles Francis prepared him admirably for the work he was to undertake for the next forty years, first as teacher than as director. In Europe he had followed both a mathematical and classical

⁴² Garvin, Centenary, 163, 164, 165.

course. Brother Charles had an artistic temperament and aesthetic tastes, and was an accomplished musician and a thorough-going gentleman. Joined to these qualities he had a sincere understanding and devotion to youth, but to him education was a matter of details, as it truly is, and his sound judgment did not give way to sentiment in the highest and most difficult of all professions.⁴³

In the beginning Brother Charles Francis took charge of the smaller boys in order to acquire a knowledge of Spanish and English.⁴⁴ In this regard his ability and application manifested themselves, for within a short time he had mastered the fundamentals of these two languages and before he became director, ten years later, he spoke as well in Spanish and English as he did in French and German. His Spanish accent was perfect although he never rid himself of a foreign accent in English. The strong religious spirit of Brother Charles Francis, joined with his ability as a teacher, was a genuine blessing to the community.

The other member to join the community at Christmas of 1854, Brother Elegius Beyrer, was not as outstanding as Brother Charles Francis, but he resembled him in application to work and devotion to St. Mary's Institute. Of a quiet nature, Brother Elegius was sincerely religious and the slow progress made in the religious education of the students

43 Apostle of Mary, V, 46.

44 Beyrer, MS., 4.

tended to discourage him. He took charge of the youngest class for he had to devote himself assiduously to personal studies.⁴⁵ He had been occupied in teaching since his first profession and did not have the background that Brother Charles Francis had acquired. Under the direction of a certain Father Amandus he continued his study of theology in preparation for the priesthood. In addition to these private studies he had to acquire a knowledge of Spanish and English in order to direct the students. For the next eleven years he devoted himself to teaching and studying, humbly submitting to the needs of the Institute and awaiting the moment that it pleased his superiors to call him to ordination. At the end of this period, thinking that the superiors might not want him as a priest he wrote to the Good Father the following words which reveal the deep humility of the Religious:

.... I am prepared to do whatever you tell me, but kindly let me know definitely whether I should continue my theological studies or not. For, if I am not to be a priest, I could use my time in other useful studies. I beg Almighty God to enlighten you in this matter which is for my welfare, both as regards the peace of my conscience and the good of the establishment.⁴⁶

Brother Beyrer took upon himself in particular the direction of the spiritual welfare of the entire school and later as a priest he exerted a great influence upon the lives of those that passed through the portals of St. Mary's.

45 Edel to Caillet, Jan. 6, 1859, Tex. Cor.

46 Beyrer to Caillet, San Antonio, April, 1865, Tex. Cor.

The period from 1854 to 1857 passed rapidly and successfully for the Brothers because of the valuable help the new members gave to the community. About fifteen more students enrolled, which brought the number up to 150, 25 of whom were boarders.⁴⁷ In 1858, however, serious inconvenience was caused by the transference of Brothers Koenig and Laignoux to Dayton during the Christmas vacation.⁴⁸ This left only Brothers Edel, Charles Francis and Beyrer to handle what the five had managed before the change. To add to the difficulty Brother Beyrer was suffering from ill health, he was continually under a doctor's care and he was not able to handle his share of the work.⁴⁹ Under such hardships the community had to teach for the next two years. They were relieved for a short time by the generous assistance of a priest, Father Sped, who had come to Texas with another missionary, the Reverend Parisot.⁵⁰ Father Sped, however, was soon called to France. At the same time the enrollment went up rapidly, and another fifty boys were added to the register. After Brother Edel and Bishop Odin had written a series of letters demanding urgent relief, help arrived in 1860.

Why no help had been forthcoming from 1858 to 1860 is hard to establish. Maybe, as later correspondence reveals,

47 Edel to Caillet, Sept., 1857, Tex. Cor.

48 Odin to Caillet, Galveston, Dec. 30, 1858, Tex. Cor.

49 Edel to Caillet, Oct. 13, 1859, Tex. Cor.

50 Parisot, Catholic Church in San Antonio, 135.

the Superiors were thinking of giving up the San Antonio mission. This attitude was probably the reason why the three faculty members went on doing their best with little to say until the superiors understood better the conditions under which the Brothers were working. The following letter of Brother Edel reveals the immense amount of work carried on mostly by himself and Brother Charles Francis:

We have 181 pupils of which 19 are boarding-students. Brother Charles has daily more than eight hours class, gives singing lessons, and supervises recreations, study hours, and dormitory. Brother Beyrer, notwithstanding his poor health, has 10 pupils comprising four nationalities to take care of, teaches German and Spanish, and supervises recreation and study hours. I myself teach 6 hours of class daily, have recreation and study supervision, besides the direction of the school and community. I would willingly do even more but have not time. I am often interrupted during class time to attend to visitors, and when a Brother becomes sick, I am at my wits' end, for there is no one to replace him.

51

The arrival of a new Brother, the entrance of a postulant and the help of a working Brother finally relieved the situation in 1860. The latter was Brother Nicholas Bohn. He had been born in Lorraine, France, not far from the city of Nancy, in 1825. He was therefore, of about the same age as Brother Charles Francis and Brother Beyrer. His father, a schoolmaster by profession, had been a man of much energy and executive ability and often called upon to exercise his talents in the direction of the social and political affairs of his native town. His son, Nicholas, inherited from him

not only a vigorous vitality, which enabled him to attain the age of eighty-four years, but also a spirit of enterprise and a resolute self-reliance. His father was a gifted musician and imparted an excellent vocal training to Nicholas, never imagining that this acquisition would enable the young man one day to ingratiate himself into the hearts of the Mexican children to be confided to his care.⁵² Nicholas entered the Society of Mary at Dayton in 1850 and four years later made his perpetual vows.⁵³ In 1858 he joined the community in San Antonio and at first was employed as a working Brother but the hard times and the lack of faculty members induced Brother Edel, who perceived the talent of Brother Nicholas, to ask him to help out with the teaching. He immediately took a liking to the Mexican children, which was reciprocated and that class of students became his special work. He learned their language, studied their religious and social customs, familiarized himself with the home life and legends of these people, who, among the lower castes, are childlike, God-fearing, but pitiably poor, improvident, and devoid of culture. Brother Bohn happily united gentleness with severity and gained the esteem and love of his charges.⁵⁴

Brother Bohn found out that his pupils had to be humored into docility and habits of study by more tangible means than

52 Apostle of Mary V, 114, 115.

53 Reinbolt Report, March 1, 1866, Tex. Cor.

54 Apostle of Mary, V, 116, 117.

the emulative devices in use in the higher planes of culture. A piece of cake, a slice of butterbread, the remnants gathered from the tables of the boarders, discarded wearing apparel, such as shoes, socks, shirts, hats, coats, etc., were ample and effective incentives to reward the poor Mexican and to gain his confidence and affection. Brother Bohn included in the daily class a liberal supply of toilet articles with provisions for attention to personal cleanliness. The application of ordinary remedies for the alleviation of minor ailments and slight injuries was included among the duties of this devoted teacher. Brother Bohn took very kindly to the art of training his pupils along lines adapted to their crude comprehension, and being an accomplished singer, he captured the citadel of their hearts by teaching them some beautiful Spanish hymns to the Blessed Virgin. Many men of practical intelligence and success in and about San Antonio attested in later years that Brother Nicholas Bohn raised them to a position of utility to themselves and the community by his tact, devotedness and sacrifice.⁵⁵

The second Brother to join the faculty in 1860 was Brother Paul Kraus, who had been transferred to San Antonio from Dayton. He was a good English teacher, but since they had enough men to handle the classes in 1860, Brother Edel gave him the special charge of those boys who had indicated

⁵⁵ Apostle of Mary V, 118.

their intention of becoming Brothers. These postulants, as they were called, were given a separate residence on the Mission Concepcion which the Society of Mary had acquired through the efforts of Brother Edel. Brother Kraus was also preparing for the priesthood, but the Society hesitated to have him ordained because of his selfish spirit and pride. He was unusually severe and strict with the postulants and they did not like him. Finally disgusted with his work and the refusal of the superiors to have him ordained, he left the Society in 1865 never having taken perpetual vows.⁵⁶

The third man to be added to the faculty in 1860 was John Moore, who at that time was twenty-seven years old. He was born in Ireland where he passed four and a half years as a Postulant with the Christian Brothers. Using an opportunity to come to America he gave up the idea of becoming a religious. In San Antonio he became acquainted with the work of the Brothers of Mary and asked to be accepted as a novice. In spite of his advanced age, his talent and piety appealed to Brother Edel and he was accepted on probation. As a teacher he had unusual qualities and procured good results from his teaching. His appearance was that of an ascetic; very tall he was severe looking and robust. But excessive fasting made him sick most of the time. He had an inconstant character and a nervous disposition. At one time he

⁵⁶ Reinbolt Report, March 1, 1866, Tex. Cor.

would worry whether his vows were valid, at another whether he could become a religious priest, and at another whether he could leave the Society and become a parish priest. Nevertheless he was a good teacher and with his help the faculty saw the possibility of starting a high-school which they had long contemplated.⁵⁷

The faculty carried on during the Civil War with slight changes. During this critical period there was no decrease in enrollment as some accounts declare. As a matter of fact the enrollment went up due to the Civil War because the parents who were not able to send their children to boarding schools in some of the larger cities, sent them to the "Catholic School" in San Antonio.⁵⁸ These students soon became attached to the school and after the summer vacations frequently brought back some new scholars with them. By the end of the war the enrollment had jumped to 315 which was an increase of over 100.⁵⁹ When San Antonio was under Martial Law, with General Bee commanding, the school fortunately enjoyed certain privileges. Brother Edel succeeded in getting outside help and a certain Mr. T. Gentilz became connected with St. Mary's as a teacher of drawing and painting. His thorough and practical knowledge in all departments of art, and especially his success in teaching it, were soon recog-

57 Reinbolt Report, Dayton, March 1, 1866.

58 Mr. A.P. Thompson, to Odin, March 6, 1864, Catholic Archives of America.

59 C. Francis to Reinbolt, San Antonio, June 12, 1865, Tex. Cor.

nized by the administration and Mr. Gentilz obtained a permanent appointment as teacher of art, severing his connections with the school only when, in 1894, the boarding department was transferred to the new St. Louis College. During the War, another gentleman of Corpus Christi offered his services and was accepted. This was Mr. Joseph Dunn, who rendered efficient aid as an instructor.⁶⁰

At the end of the war it was found necessary to put Brother Magnus Bauer, who had been occupied as a working Brother, into the classroom. He was a weak teacher, but his devotion to duty compensated somewhat for his defects. He came from Wurtemberg, Germany, and entered the Society in 1852, the year the San Antonio mission was founded. In 1856 he came to San Antonio and there worked for a long time as sacristan, cook, and baker.⁶¹ He was thirty-nine years old when he was asked to help out with the teaching. Always obedient, he took great pains to perform well this task he found so difficult. Brother Magnus was always ready to do a good deed no matter what the cost and on this occasion the faculty found him to be a big help.⁶²

As the student-body and the faculty grew, the curriculum expanded. It included moral and religious instruction, English and Spanish, with the optional courses of French and

60 Parisot, Catholic Church in San Antonio, 137.

61 C. Francis to Reinbolt, S.A., July 10, 1865, Tex. Cor.; also cf. Lurette Notes, 21.

62 Reinbolt Report, Dayton, March 1, 1866, Tex. Cor.

German, mathematics, physics, chemistry, astronomy, book-keeping, history, geography, penmanship, drawing, vocal and instrumental music. This was a good program and one that the faculty administered capably. Among the schools of San Antonio St. Mary's Institute was outstanding. The private and public schools hurt neither its enrollment nor its prestige in any way. The Institute in those days was always a few steps ahead of its competitors. It was remarkable that about the same time the Brothers started their school in San Antonio public and private schools also sprang up. In the preceding chapter the deplorable conditions of education in Texas in general and in San Antonio in particular were discussed. But with 1852 came the awakening, and schools sprang up all over, some it is true, not for long, but their places were immediately taken by others. At the time when Bishop Odin was maintaining two schools for girls and a college for boys in his diocese, the Methodist Church alone had eight flourishing institutions of learning in Texas; while the Baptists had a university chartered by the Texas legislature as well as several schools. The other Protestant denominations conducted similar enterprises.⁶³ Although there were no strictly "Protestant" schools in San Antonio, several other institutions sprang up under private control. Thus a primary and a secondary school were started in September, 1852,

63 Sheridan, Odin, 3.

and lasted five months. The former, called the "San Antonio Elementary and Classical School," included in the curriculum: English, Geography, Arithmetic, and Mathematics, while the San Antonio English and Classical High School included Chemistry, Astronomy, Rhetoric, Mathematics, and bookkeeping. These schools could not collect the tuition of \$2.50 per month, but they had large attendance. Within five months they had to close their doors.⁶⁴ It is true that St. Mary's Institute also had trouble collecting their tuition of \$2.00 per month, but they had a much larger enrollment and, in addition, the help of the people and the frugal living of the Brothers tided them over the harder spots.

Now new establishments sprang up for five years, due to the fact that the public schools established in the interim were meeting with fair success. But, as time went on, some of the people becoming dissatisfied with the schools, started new establishments. Thus in 1857, a High School called the "Classical and Mathematical Academy" started on Soledad street.⁶⁵ At the same time a special business school started on Military Plaza in the Jacob Linn building. Since the courses taught in these institutions were also taught in St. Mary's Institute, they did not draw students from the Brothers.

64 Western Texas, (State Library) Thursday, Sept. 30, 1852, Austin Texas.

65 San Antonio Herald, Oct. 16, 1857.

The best and most enduring of the private establishments was the German-English School, which had its beginning in 1858. At that time about forty men of the leading German-American families established a small school which started in the rooms of the Kleeper Hotel on West Commerce Street, between Navarro and St. Mary's. The same year the school association bought some land on South Alamo Street. The corner stone of the first building was laid in 1859 and dedicated to Frederick Von Schiller, the poet. This building consisted of two simple stone structures facing each other at the front of the lot. A third two-story building was added to the rear on the right-hand side in 1869. This property was sold to the San Antonio Independent School district on February, 1903.⁶⁶

The private schools, if not entirely successful, served a good purpose in making the people school-conscious. A few isolated efforts had been made by the people themselves to establish public schools. In 1844 the residents of San Antonio, realizing that they must do something for the education of their children, concluded that the city should provide a public school for that municipality, and it was recommended that the old court room be utilized for school as well as court purposes. This recommendation was not immediately followed up. But five years later the place was renovated slightly for school and court purposes. But again no school was started. Finally in 1853 the people of San Antonio organ-
66 Vinton Lee James, Frontier and Pioneer, Texas, 1938.

ized a committee on education and they opened a school in the old court building on Military Plaza, and likewise rented a house for school purposes on the East Side of the river from W.A.Menger. These schools opened in June, 1853, and received state help until a regular system of free schools was provided for by the state of Texas.⁶⁷ Lane in his History of Education in Texas gives the impression that this school was started after the state provisions for education in 1854.⁶⁸ The City Hall Records show, however, that the school in San Antonio was already started and the state simply took over their buildings in 1854. The organization of the public school system in Texas was due largely to the efforts of P.H.Bell, governor of Texas from 1849 to 1853, and Governor Elisha Marshall, who succeeded him.⁶⁹ The provisions for San Antonio provided a lady and a man for each of the schools, the boys and girls being in separate rooms.

The courses offered in these schools were the same as those offered at St.Mary's Institute.⁷⁰ The attendance was very irregular because of poor conditions, especially lack of heating facilities.⁷¹ In 1854 both schools together had

67 Journals of City Council, Volumes A,B,C,D, City Hall Archives, San Antonio, B-205, B-225, July 13, 1853.

68 John J.Lane, History of Education in Texas, United States Bureau of Education Circular of Information No.2, 1903, No.35, Washington, Government Printing Office, 1903, 25, 27.

69 Journal of Senate of Fourth Legislature, 24, 30, 31; quoted in Eby, University Texas Bulletin, No.1824, pp.218, ff.

70 Journals of City Council, San Antonio, B., 260.

71 San Antonio Herald, January 16, 1853, and February 6, 1856.

as many students as St. Mary's, namely, 100; and this number included both boys and girls. The teacher's position in the early days was no sinecure. The City Records describe adequately what was expected of a public-school teacher:

It is the duty of the teachers to see that their pupils attend to school regularly and at the proper time. also that they behave well and Keep themselves clean...they May employ all means they think proper to have good disciplin and order in ~~their~~ schools...they shall take good care of the Buildings and premises used for and the furniture belonging to the schools and they Shall report to the Committee on Education any repairs that may be necessarily required upon such Buildings and other property.

72

These same records describe the conditions of a typical classroom. There was no glass in the windows, the stove did not function well nor continually, the walls and ceilings needed whitewash and the floor was dirty. It is significant that the committee on Education reporting these conditions ended by warning the teacher to remedy the situation.⁷³ From a newspaper comes a more descriptive account of the tasks of a schoolmaster. He had to bargain for tuition, listen to all sorts of stories in doing so, listen to advice on how to teach, conduct several classes simultaneously in one room, with only the aid of nondescript textbooks, and without the help or even the sympathy of the parents in enforcing discipline.⁷⁴

Such conditions did not attract many students from St. Mary's Institute. From the moment that Brother Edel heard

73 Journals City Council, San Antonio, B, 251, 252.

74 Harrison Flag, Marshall, Texas, Nov. 4, 1859; copied in University of Texas Bulletin, No. 1824, 380, ff.

that the public schools were to open he started a campaign of prayer that the enemies of religion would not drag the Catholic students from St. Mary's.⁷⁵ Brother Edel was worried and placed the establishment under the protection of our Heavenly Mother and from that time on he placed an "M" before his last name to indicate that Mary was the highest superior of the establishment and that he was only "her superintendent."⁷⁶ This fact explains why he is referred to today as John Mary Edel. Father Dubuis, the pastor, was worried also since he did not have much regard for the methods of the Brothers. Soon however he was forced to change his mind, and, if the public schools did anything to St. Mary's, it was to enhance its prestige. Bishop Odin never worried on this score, always considering the Brothers' school as superior.⁷⁷ The people of San Antonio were satisfied and proud of their school and always continued to give the Brothers their heartiest support.⁷⁸

Brother Edel had done his work well and finally his greatest desire was to be fulfilled. He was retired and allowed to work on his mission farm which he had cultivated for ten years. In fact, long before 1865, he wanted to get off the directorship because he felt that other men were more capable and that they were dissatisfied with his administration and above all, because he preferred working on his farm.

75 Edel to Caillet, San Antonio, May 18, 1853, Tex. Cor.

76 Edel to Caillet, San Antonio, April 15, 1853, Tex. Cor.

77 Odin to Caillet, San Antonio, August 17, 1853, Tex. Cor.

78 Edel to Caillet, San Antonio, Oct. 30, 1853, Tex. Cor.

During all these years he had not once complained, although he suffered heavily. His hearing had grown worse year by year, and his age was beginning to tell on him. He had tried in 1857 to be replaced by suggesting to the administration that Brother Laignoux could take his place.⁷⁹ Again in 1859 he suggested that Brother Kraus could take his place,⁸⁰ but all his efforts were useless. His opportunity to put across his suggestion came when he was able to approach the superiors personally.

Since 1861 Brother Edel had been planning a trip to Europe. The apparent lack of interest on the part of the Superiors in the mission of Texas shown by their neglect to send men to help and by not even sending a visitor during all these years, made Brother Edel afraid that the administration might be contemplating the abandonment of the San Antonio community. As soon as things quieted down after the Civil War, Brother Edel set out for France. During the interim Brother Charles Francis acted as director, and he managed affairs well. He also wrote letters to the administration giving his reasons why Brother Edel should be replaced as soon as possible. In these letters Brother Charles Francis pointed out that Brother Edel was spending too much time on the farms, neglecting the school and the community to the

79 Edel to Chevaux, December 3, 1857, Tex. Cor.

80 Edel to Caillet, Sept. 8, 1859, Tex. Cor.

detriment of both and to the chagrin of the Bishop.⁸¹ No doubt these factors aided Brother Edel in convincing the Superiors that a change was necessary. In any case when Brother Edel returned to San Antonio, he found conditions in all regards flourishing and wrote a letter to the General Administration praising the work of Brother Charles Francis.⁸² The General Administration was convinced. And when Father Reinbolt, the provincial-superior, finally visited San Antonio in 1866, he made the change and put Brother Charles Francis at the head of the establishment. Brother Edel received his due reward by being allowed to retire to the direction of the Mission farm.

81 Charles Francis to Reinbolt, San Antonio, June 12, 1865, and July 10, 1865, Tex.Cor.

82 Edel to Reinbolt, San Antonio, Nov. 18, 1865, Tex.Cor.

CHAPTER IV

DIFFICULTIES DURING BROTHER EDEL'S ADMINISTRATION, 1852-1865

Between 1852 and 1865 the population of San Antonio increased from about 3,000 to 10,000. The chief signs of life in the little town were the rumble of the great prairie-schooners drawn by oxen and the hauling of merchandise to Mexico, or the brisk trot of the sleek and handsome teams of government mules on their way with supplies for the forts along the Rio-Grande, or again the reassuring sound of the reveille, or the dinner-call, or the evening "taps" that came at regular intervals from the garrison whose barracks were across the square from St. Mary's College. While San Antonio grew the Brothers' school continued to expand in spite of the difficulties they suffered from lack of funds, lack of men, from sickness in the community and from the difficulty of observing the Religious Rule in its entirety. The favorable location of San Antonio and the wonderful climate of the country continued to attract people in large numbers with the concomitant increase of better methods of travel, improved public facilities, growth in industry, the springing up of beautiful residences and a general development of culture and religion.

The Brothers found the climate very agreeable and much better than that of their home country. Brother Edel waxed

poetically on the climate of San Antonio in a letter to the Good Father:

And what about the climate, I sometimes ask myself in what season are we at present. Just now the heat is as intense as in summer; peaches are already grown half their size; every little plot of ground is in cultivation and all trees are as green as they are in France in the month of June. But with all this heat, except when a storm approaches, there is always a delightful breeze, especially in the evening. This breeze does not, as in France and in the North, bring about sickness when windows are left open at night. One may sleep in a current of air, which, instead of being dangerous, is, on the contrary, mild and agreeable. Since some time already, our little Mexicans bring us, when they come in school, very beautiful flowers which they gather in the prairies.¹

The dry and clear air of San Antonio is conducive to hard work and even in the hottest part of the afternoon one can find coolness and comfort in the shade. It was fortunate for these pioneers that the warmth of the climate prevented them from suffering much inconvenience they would have found from the lack of proper heating facilities in their building. All was not perfect, however, for Brother Lurette, in his notes, claimed that they suffered much from fleas in those days. This condition was due to the fact that dogs were allowed to roam the streets and every Mexican boy seemed to have his dog whose fleas the owner would unmindfully cart right into the classroom and spread around. The boys frequently asked the teachers for permission to sit on their feet because the fleas were biting. Sand flies and dust added to the inconvenience.²

1 Edel to Caillet, San Antonio, April 15, 1853, Tex. Cor.
2 Lurette Notes, 9.

Due to the difficulties of transportation very little travelling was undertaken in this period except for business purposes. The roads were poor and in constant need of repairing. Roads that were poor when in their best shape were practically impassable in bad weather. The ordinary mode for individual travelers was horse-back, but in company passengers usually used the Stage-Coach which, as Father Reinbolt described, "was as open to the wind as the stable of Bethlehem."³ In bad weather it was no uncommon thing for the passengers to have to get out and with sticks and other things help the horses pull the coach through the mud. Frequently the passengers also had to disembark for the negotiation of high and steep hills. Going up the hill they were afraid that the horses would not be able to control the coach. Fortunately there were not many hills between the sea-coast and San Antonio and the Brothers were spared these difficulties of travelling.

Brother Elegius Beyrer left an interesting account of his voyage with Brother Charles Francis from the sea-coast to San Antonio. They made this trip in December of 1854. Arriving in Galveston broke, they were hospitably received by Bishop Odin and refinanced for the remainder of the journey. They embarked again for Indianola and, after 32 hours on the water, they landed just in time to miss the coach for San Antonio. This meant a delay of two days which consumed their meager funds and caused them no end of embarrassment due to the fact that they

³ Reinbolt Report, Dayton, March 1, 1866, Tex. Cor.

could not speak English. After paying their fare to San Antonio they had exactly ten cents left for the remainder of the journey. Four horses pulled their coach and the eleven passengers that occupied it. By noon they were in Lavacca but the Brothers had to skip eating for lack of funds. At nightfall they reached Cuero facing the problem of procuring something to eat without money. They negotiated this difficulty beautifully in the following manner described by Brother Beyrer:

There were several persons there and it was a little dark in the room, we took them for Mexicans; so Bro. Charles said to me he would try to ask them in Spanish, of which he knew a little, but the answer was a laughter! A great disappointment for us indeed. Then said I, I will try my little English I had learned out of the book partly and partly with the second captain, whilst at sea, who was kindly enough to show me how to read this barbarous language. I said: Will you have the kindness and lend us some money? There arose all at once the cry; Hello! and our good old gentleman and fellow-traveller paid it for us! Deo gratias!⁴

After a hearty meal the passengers set out again to travel all night. Crossing a creek they nearly were submerged and finally they arrived at Gonzalez in the middle of the night. After a change of horses they continued on through much sand and towards morning they arrived at the ferry on the river San Marcos. It was raining heavily and frequently the passengers had to get out and walk. The next stop was Seguin, 32 miles from San Antonio and home. But they had to eat and this time they trusted Divine Providence by simply sitting down with the

⁴ Beyrer, MS, 6.

rest and stowed away a good-sized meal. Their faith was rewarded for an Irishman was at the hotel who spoke French and after a little explanation he handed them \$5.00. Even the innkeeper who was a protestant would not accept anything. Again in the coach they continued their way, crossed the Guadalupe River and arrived at San Antonio at 4 o'clock in the evening.⁵ Brother Beyrer's description of his initiation into San Antonio is humorous. He wrote:

It was on the Main-Plaza before a hotel, not far from the church, that we left the coach. We asked the watchman of the hotel about the place of the Brothers' schoolhouse. He showed us by zig-zag lines the way, but as it was night, and no lamps burning anywhere, hardly we had passed the south-north corner of the plaza, I made on the not very delicate trottoir a false step, the stones were wet, I slipped out and in the deeply muddy street and had so the honor of kissing my future home-earth.⁶

This description of the pioneers' trip to San Antonio gives an adequate idea of passenger-travel during this period. Commercial travelling was slightly different but in the main more inconvenient. Either wagons drawn by oxen, horses, or mules were used or prairie-schooners which were immense wagons, very high and long, their bodies usually painted a sky blue and their wheels and running gears rich red color. These vehicles were drawn by horses or mules, hitched sometimes as many as six and eight abreast in platoons of four and six. The schooners

⁵ Beyrer, MS, 4,5,6,7.

⁶ Beyrer, MS, 6,7.

usually travelled in trains of 10 to 25.⁷

If the primitiveness of the transportation system, and the elementary character of the exchange proceedings did not constantly remind the inhabitants that they were in a pioneering land, then the Indian troubles did. Although there were not many actual marauding parties their presence was a constant source of worry to the inhabitants of San Antonio. Fortunately garrisons of troops were constantly occupying San Antonio and a garrison was permanently situated in San Antonio just about 100 yards from St. Mary's Institute whence came daily the assuring sound of daily reveille and taps. Inadequate lighting facilities caused some annoyances in these early days. At first the age old method of candles was used and genuine relief was felt by all when the coal-oil lamps were introduced. Shortly after the 60's gas-lighting was introduced which made the task of studying and conducting classes a much easier one.⁹

The principal industries in these early days were cattle raising, sheep raising and the lumber business. San Antonio became the center of transaction for these businesses with the concomitant commercial enterprises. In 1854 there were upwards of fifty stores in the city.¹⁰ The cheap rates at which land could be bought in the early days was conducive to cattle rais-

7 Charles Merritt Barnes, Combats and Conquests of Immortal Heroes, San Antonio, Texas, 1910, pp. 125, 126.

8 Apostle of Mary, V, 46.

9 Edel to Caillet, Jan. 5, 1860, Tex. Cor.

10 Alamo Star, Saturday, June 3, 1854, (San Antonio Public Library.)

ing and sheep grazing. For example: John James, a resident of San Antonio in 1859 rendered for taxation 150,000 acres of land; each tract was choice land of its kind, and generally in 160, 320, or 640 acre tracts. In 1859 this resident's San Antonio property was valued at \$23,000 which was quite an increase over the original cost. His home lot on West Commerce Street cost him \$200 in 1847; the same lot was sold a few years ago for \$65,000.¹¹ Cheap Mexican labor, free range, and the high price of cattle and wool gave impetus to these industries. The cattle drives of Kansas were interesting and picturesque affairs, which have been the theme of many interesting novels. John James, mentioned above, was an example of a successful business man engaged in the lumber industry. In 1852 he founded, after survey, the town of Bandera in Bandera County, by giving employment to many men in a saw mill he established there. This mill furnished cypress, lumber, shingles, and laths to the many settlers. The mill also furnished the lumber for the different United States army posts. In connection with this mill he established a lumber yard in San Antonio. The lumber was hauled overland by horses and oxen to San Antonio, being the first in San Antonio and located on West Commerce Street.¹²

Culture was not neglected in these early days keeping pace

11 Vinton Lee James, Frontier and Pioneer Recollections, 23.

12 Ibid., 21.

with the development of the city. There were the usual theatre troops and musical companies who offered education and entertainment for the well to do classes. For the larger group of people their leisure moments centered around the schools and churches. The Alamo Star summarizes the situation as follows:

There are also four churches and three Sunday schools; which show that San Antonio is moral as well as immoral. Six schools besides the nunnery and monastery (sic); one Debating Society and one theatre and four city papers.¹³

The Catholics of San Antonio had been served during these years by the San Fernando Church of which Father Dubuis was the pastor. Already in 1854 Bishop Odin had thought of erecting a separate church for the German-English speaking people, reserving San Fernando for the Mexican, Italian and French people.¹⁴ He communicated his ideas to Father Dubuis who agreed wholeheartedly and enthusiastically took upon himself the task of building the Church. The site chosen was that adjoining St. Mary's Institute where the Church now stands. The property was then owned by the heirs of Ambroysio Rodriquez and was cared for by them as a vegetable and flower garden. Later it was purchased by James Henderson, from whom Bishop Odin bought it.¹⁵ Bishop Odin paid \$1,400 for this land in 1855¹⁶ but Father Dubuis did not start building until he had collected the sum of

¹³ Alamo Star, Sat., June 3, 1854.

¹⁴ Edel to Caillet, S. A. Nov. 27, 1854, Tex. Cor.

¹⁵ Parisot, Catholic Church in San Antonio, 145.

¹⁶ Sheridan, Odin, 319.

\$10,214.50 when he considered it safe to start construction.¹⁷ The building was completed and consecrated by Father Dubuis due to the absence of Bishop Odin on August 16, 1857.¹⁸ This new Church meant much to the Brothers. Up to this time they had to go every morning to the San Fernando Church for daily Mass which meant a fifteen minute walk. Now they had a church next door. They took great delight in assisting at the singing of High Mass and Vespers which they and their pupils did every Sunday under the direction of Brother Charles Francis.¹⁹ The proximity of the new Church had one drawback for the little community and that was that one of the members had to serve as sacristan. It was unfortunate that parish priests expected their religious community, if possessing one, to do the work of sacristans. Bro. Edel frequently tried to get out of this duty but didn't succeed and for many years, different Brothers served as sacristans.²⁰

Reverend Father Dubuis continued as rector of St. Mary's and San Fernando but his assistants at the former were Reverend Stephen Mackin and Michael Sheehan and Rev. Leopold Moezygamba, O.M.C. Reverend J. A. Faure served in the parish from 1861 to 1866.²¹ The first mission at St. Mary's Church was preached by

17 Parisot, Catholic Church in San Ant., 149.

18 Edel to Caillet, End of Sept. 1857, Tex. Cor. and Parisot, Catholic Church in S. A., 149.

19 Edel to Caillet, End of Sept. 1857, Tex. Cor.

20 Edel to Caillet, Before May 12, 1865, Tex. Cor.

21 Parisot, Catholic Church in San Antonio, 151.

Reverend F. X. Wenniger, S.J. in 1859 during which the Brothers of Mary were able to pay him a debt which they owed him. It will be recalled that Father Wenniger had been the instrument in introducing the Brothers to America for which they were all grateful. Now Father Wenniger was so plain spoken against the serious breaches of the matrimonial laws and the generally lax moral conditions that a number of Catholics as well as protestants became highly resentful. Father Wenniger was lodging at the College with the Brothers and he became so frightened by the increasing storm of resentment against him and hearing of the gathering mob to storm the college to get at him he wanted to spend the night in Church. But Brother Edel told him not to worry and stay right there while he went out and, with John Twohig, organized a band of husky Irishmen who were always ready to show their zeal in this way and the angered mob, hearing of the resistance they were likely to meet, melted away into the night. The mission continued unabated and a great deal of good resulted.²²

Such were the surroundings of the community up to the civil war. Pleasant indeed but in spite of many natural advantages the location and conditions of the community caused serious difficulties in these first years. Loneliness and separation from the rest of the Society caused spiritual difficulties,

²² Lurette Notes, 10.

lack of funds, poor health and overwork caused physical difficulties. But in spite of these many inconveniences the community grew and attracted postulants and novices which is always a sure sign of life. As was said in a preceding chapter the first community consisted of Brothers Edel, Laignoux, and Koenig. A fourth member had been assigned to the community, Brother Xavier Mauclerc. He had been ordained a priest in Galveston on the way to San Antonio but from the beginning serious friction came up between the priest and the director and between the community and the priest. It wasn't long before the priest refused to live with the Brothers and resided for the rest of his stay in San Antonio with the priests of the parish.

In order to understand this situation it is necessary to get a clear view of the organization of the Society of Mary. For the first time in the History of Religious Orders the Society of Mary included both Brothers and priests on an equal basis. This was indeed an innovation and, as it proved, a wise one by the far-seeing founder, William Joseph Chaminade. But being so contrary to tradition much opposition arose in the beginning to this plan both from within and from without the Society. Finally the Holy See investigated the matter and gave full approval to the organization Father Chaminade had planned. Equality of privileges in future existed between Brothers and Priests. Outsiders, both cleric and lay, could not understand

this arrangement and today it is still a mystery to many. Now the whole friction in the first Texas community came because the Brothers understood the organization and the priest did not, nor did Bishop Odin nor did Father Dubuis understand the situation which made it harder for the community. Father Mauclerc had the idea that he had the right and the duty to participate in the functions of the superiors. Constant arguments and bickering resulted from his attitude and several times the arguments went on in the presence of the Bishop and the pastor. Both the latter were astonished that the priest was not given authority by the community. On one occasion in the presence of Father Dubuis a heated argument took place along the usual lines and the community finally told Father Mauclerc emphatically that they would never grant him "any ascendancy over the Brothers."²³ This scene occurred in April, 1853, and decided the issue for Father Mauclerc who went to live with Father Dubuis.

Father Mauclerc was impetuous and proud but he was zealous and very kind to those under his charge. Austere of character he was devoted to missionary work especially among the Germans. Well acquainted with the German character and perfectly at home in that tongue he was able to do a great deal of good among the Germans in and around San Antonio. The fact that Father Mauclerc could not administer the sacraments hindered him greatly

²³ Dubuis to Odin, Galveston Chancery Archives #679, April 10, 1853.

in his missionary work. Bishop Odin would not allow him to do this because he had not had sufficient instruction.²⁴ Under these circumstances he soon received an obedience to present himself to the provincial, Father Meyer, in Dayton. But he did not leave San Antonio until June, 1854. He was probably devoted to his work and didn't like leaving the place but at the same time he was very devoted to the Society and wanted to obey all orders. He did not find it hard to make excuses for pushing off his departure. Between 1853 and 1854 yellow fever had taken five priests and one deacon from the city of Galveston alone. That left only four priests in the city and during the fever there were as many as 24 funerals in one day. Therefore, Father Mauclerc had to stay and do his bit to help things out. After that was over it struck him that there were only about six priests who could preach in German and in a place like Texas another German priest was invaluable.²⁵ So he stayed until finally Bishop Odin requested his removal and in June he left for Dayton arriving there on June 26, 1854.²⁶

Father Mauclerc spent the next two years working in the French missions of south-west Ohio working in and out of St. Hippolyte, St. Remi, St. Charles, and La Ste. Famille. Towards the middle of January, 1856, at the invitation of Bishop Henni,

24 Odin to Purcel, Archbishop of Cincinnati, 1854, June 8, Galveston Chancery Archives, Austin, Texas.

25 Mauclerc to Caillet, S. A. January 10, 1854, Tex. Cor.

26 Odin to Chevaux, Galveston May 7, 1854; Tex. Cor.

he presented himself with a fellow Brother, Damian Litz, and they were given charge of Germantown, about 100 miles north of Milwaukee. On January 6, 1859, he returned to Dayton where he was chaplain of St. Mary's College whence he occasionally went into the Cincinnati and Cleveland dioceses.²⁷ He was a born missionary and not given to social life, which fact made him not a pleasant community member. Even in Dayton he preferred to be alone or, above all else, to be employed in the missions and was happiest when he could undergo the severest hardships for his missions. In 1875 one of the major superiors of the Society, Father Simler, after visiting the American province, took Father Mauclerc back with him to France. He was sent to St. Remi where the Society of Mary had a college and an agricultural school. Shortly after his arrival, on May 2, 1876, while eating supper he suddenly collapsed and expired a few moments later attended by the Brothers and the priests of the community.

The lack of a priest in the community until after the civil war caused serious inconveniences and spiritual harm. Although the pastor, Father Dubuis, was kind to the Brothers, offering them his services in every way possible, he was extremely busy and knew nothing of the Rule nor its spirit.²⁹ Every month and sometimes twice a month Brother Edel or one of

27 Provincial Archives, Dayton, Ohio, Society of Mary.
 28 Provincial Archives, Dayton, Ohio, Society of Mary.
 29 Edel to Caillet S. A. March 18, 1853, Tex. Cor.

the community would beg the Superiors to send a zealous priest to help them keep the Rule entirely. Finally not hearing anything and getting no co-operation on this point, they tried to get Father Rolinet of the Dayton house, but without success.³⁰ Then when St. Mary's Church was in the progress of being built they urged this as a strong argument for the securing of a priest, since it was Bishop Odin's idea that priests of the Society of Mary should take care of the Church.³¹ If a priest or two had been sent possibly St. Mary's Church would be managed today by the Society of Mary. However, all demands remained unanswered and no priest came. Being so far away from any other house of the Order the community suffered from the absence of a priest. There were teachers and working Brothers whose lives would have been fuller for the presence of a priest of the Order. The teachers forming the community up to the time of Brother Edel's retirement have been treated in the last chapter. In addition to them there were several other members in the community during this period who performed various jobs in the community, in the school, and on the premises both surrounding the school and on the mission farm which the Brothers secured.

Brothers Lawrence Weber, Hyacinth Wolny, and Joseph Loetscher were the first to join the community in the capacity

30 Edel to Caillet, April 15, 1853, Tex. Cor.

31 Koenig to Caillet, S. A., October 19, 1853, Tex. Cor.

of working Brothers.³² Lawrence Weber was born in Baden, Germany, in 1819 and entered the Society in Ebersmuenster in 1846. He came to San Antonio in 1856 and devoted himself wholeheartedly in his occupation as cook and baker. Like Martha he preferred work to prayer but always received correction in this matter willingly.³³ In 1860 Brother Weber was taken with a severe illness which almost took his life and left him with a limp for a long time after.³⁴ Hyacinth Wolny was born in Poland, and entered the Society as one of the first postulants in San Antonio in 1855 being then 41 years of age. Experienced as a mason and farmer he took charge of the "Mission" farm and he presented a nice picture when making his trips into San Antonio on his wagon drawn by oxen or horses, he brought milk and other farm products to the college. He was a sincere and pious man very mortified in his daily life.³⁵ Towards the close of Brother Edel's administration one more working Brother joined the community in the person of Brother Henry Schoene who was employed as a Porter and Tailor.³⁶

Hyacinth Wolny, Joseph Loetscher, and a teacher Brother John Moore had joined the Society in San Antonio. Their preparation for the religious life had been brief and after living with the community for a while they were admitted to vows. The

32 Edel to Caillet, December 28, 1858, Tex. Cor.

33 Reinbolt Report, Dayton, March 1, 1866, Tex. Cor.

34 Edel to Caillet, S. A., September 3, 1860, Tex. Cor.

35 Reinbolt Report, Dayton, March 1, 1866, Tex. Cor.

36 C. Francis to Reinbolt, S. A., July 10, 1865, Tex. Cor.

lack of a priest was particularly felt in this regard for the Brothers had not much time to devote to the spiritual training of these postulants and novices as the candidates were called. In 1864 an effort was made to segregate the candidates for special training by providing a home, school, and teacher at the Missions. To this place a dozen young men between 10 and 20 went in that year and were placed under the direction of Brother Kraus.³⁷ This would have been an excellent arrangement if they had had a priest. Another drawback was the character of Brother Kraus. He was severe, self-willed and unattractive. Lacking in consistency and perseverance he was never satisfied and made the lives of his charges unpleasant. His departure in November of 1866, in a way, upset the "Motherhouse."³⁸ After that it was decided to have the postulants live with boarders and be sent to Dayton for their novitiates in the regular manner. The postulants prepared for their teaching careers by helping the Brothers conduct their classes. For example Joseph Dunn who was a postulant during the year 1864-1865 conducted a fifth English class with 45 pupils.³⁹

Under these conditions the spiritual life of the community did not exactly flourish. Brother Edel the director was not one to bother others much about their private lives and there was no priest to help him in this regard. Exteriorly the com-

37 Kraus to Caillet, S.A., May 10, 1865, Tex. Cor.

38 Reinbolt Report, Dayton, March 1, 1866, Tex. Cor.

39 C. Francis to Reinbolt, S.A., July 10, 1865, Tex. Cor.

munity did not look much like religious for their original habits had worn out and when Brother Uhlmann joined the community direct from Europe in 1866 they were glad to see again what the costume looked like in order to have some copies made for their own wear.⁴⁰ The religious exercises were left up to the individual pretty much for they were made in the Church and due to the Boarders not all could assemble at the same time and in any case the exercises peculiar to the Society could not be held. Conferences, both religious and professional, which are really a source of inspiration to any community when properly handled were utterly lacking. Reading at table was neglected because the community ate with the Boarders.⁴¹ The one saving and inspirational spiritual exercise was the annual retreat held faithfully every year preached either by the Bishop or by Father Dubuis who really spent themselves in doing their utmost to make these retreats a real source of new life for the Brothers.⁴²

Another serious drawback to the religious development of the community was the fact that with the exception of written intercourse for 15 years they had no contact with either the Provincial headquarters in Dayton or the General headquarters in Europe. Frequently during the year the director or some member of the community would beg for visitors from Europe or at

40 Reinbolt Report, Dayton, March 1, 1866, Tex. Cor.

41 Reinbolt Report, Dayton, March 1, 1866, Tex. Cor.

42 Edel to Caillet, Sept. 1857, Tex. Cor. Again Sept. 1860, Edel to Odin, S.A., Aug. 2, 1861, Cath. Arch. of America.

least for a visitor from Dayton. The Superior General in 1857 ordered Father Meyer to visit San Antonio but the latter could not spare the time to make the trip.⁴³ The necessity of contact with Europe and of a priest to complete the community urged Brother Edel to plan a visit to Europe around 1860. The community did all they could to get him to go and finally he consented, but the start of the Civil War put an end to all plans for a few years. Finally in 1865 Brother Edel made the trip.⁴⁴ Upon his return the community was cheered by the news that Father Reinbolt, the provincial, was planning to visit the Texas community, that Brother Beyrer was going to Dayton to get ready for the priesthood and would return to San Antonio after his ordination, and finally, that Brother Edel would be retired upon Father Reinbolt's visit. This last point was agreeable to the community both for Brother Edel's sake and for their own good and the good of the school. They liked him and he was a good man but he was tired and a new head was needed. It was then that all eyes turned to Brother Charles Francis and it was no secret who the next director would be. Most of the abuses were cleared up on Father Reinbolt's visit in 1866 and a new energy and vitality inspired the school and community thereafter. Of this visit more anon.

During these first years the community had to put up with

43 Father Meyer to Caillet, Nazareth (Dayton) Dec. 3, 1857, Tex. Cor.

44 C. Francis to Reinbolt, S.A., July 10, 1865, Tex. Cor.

a number of minor inconveniences due to hasty building, lack of communication, and financial troubles. The most serious difficulty which caused the hardest trials was the constant lack of men to meet the requirements of the school and house. How teachers were needed every year after the first year was pointed out in the last chapter. Besides demanding teachers Brother Edel was repeatedly writing to Europe to get more working Brothers. In a place like San Antonio, especially in the first years, the part of the working Brothers was more important than is usually granted to them in the foundations of the Society of Mary. A carpenter, a mason, and a gardener were absolutely necessary during these years. Repairs in the original building, erection of new buildings, and the care of the mission farm offered plenty of work for such men. These men were so necessary that Brother Edel had to hire outside help which financially embarrassed him. Besides much money could be saved by a Brother doing the cooking and tailoring. In the beginning the community was very fortunate for there were men who made themselves capable along these lines. Brother Joseph Loetscher aided by Brother Hyacinth Wolny took care of the farm, the tailoring was done by Brother Magnus Bauer who also took care of the dining room, wardrobe, and janitor work, even doing a little teaching for awhile. The cooking was in the hands of Brother Lawrence Weber.⁴⁵

⁴⁵ Edel to Caillet, March 19, 1859, Tex. Cor.

But where these men could handle their individual work singlehanded in the first year or two it was not long before each one of them needed the help of one or more assistants. From 1859 on Brother Edel bombarded Europe for help thinking they had a lot of men well trained at the great Agricultural school at St. Remi but even there a great deal of outside help was being employed at this time and therefore it was impossible for Europe to send Brother Edel any men.⁴⁶ After 1860 Brother Edel turned to the provincial, Father Meyer, for help thinking he would spare a man or two.⁴⁷ But Father Meyer likewise had no men to spare and was even thinking of closing the Texas school because it was too far away and caused a serious drain on the personnel and finances. Bishop Odin's urgent letter probably influenced Father Meyer to let it continue but that was all.⁴⁸ The burdens that this provincial had to bear were becoming numerous and heavy and one can sympathize with his apathy in regard to the faraway San Antonio house. But this attitude did not help San Antonio out and until Brother Edel's retirement they did not receive any additional help in this line which seriously inconvenienced the growing establishment.

If the lack of men caused the greatest hardships to the new community lack of money caused serious embarrassment almost continually. Expenses were high and money was hard to get. In

⁴⁷ Ibid.

⁴⁸ Odin to Caillet, Galveston, Dec. 30, 1858, Tex. Cor.

these first years improvements on the building were usually financed by the Bishop but after the first years the Brothers were supposed to support themselves from the funds that the tuition supplied. This could have worked out if expenses had not been so abnormal. In the first place they had to supply the funds for the Brothers travelling to Texas either from Europe or from Dayton. This amounted to quite a sum and in some cases they had to ask the Bishop to supply the money to pay for the passage of new men. In 1854 the Bishop sent over 1000 francs to defray the expenses of the journey of Brothers Charles Francis and E. Beyrer. It was all he could do to get this much together and that was hardly enough to buy passage across the ocean for one man.⁴⁹ It will be recalled the two Brothers had to do some classy begging to get to San Antonio after they landed in this country. Again in 1855 Brother Edel sent over another 100 dollars from his meager funds for somebody's trip across.⁵⁰ We can get some idea of the expenses of travel on land from Brother Uhlmann's account of his journey to Texas from New York in 1866.

Here is an account of my expenses: train fare from N. Y. to Cleveland, \$14.85; from Cleveland to Dayton, \$7.00; for cab service about \$8.00. Total for fares and lunches from New York to Dayton about \$36.00 in paper money.⁵¹

Another serious drain on the meager finances of the community was the hiring of outside help which was a constant necess-

49 Chevaux to Caillet, Bordeaux, June 6, 1854, Tex. Cor.

50 Edel to Fontaine, S. A., Sept. 23, 1855, Tex. Cor.

51 Uhlmann to Fontaine, S. A. Feb. 8, 1866, Tex. Cor.

ity in these first years. It was related in the last chapter how this outside help was a distinct advantage to the school but it took from 30 to 40 dollars a month to maintain the necessary help.⁵² In fact more help was constantly required, but even when urged by the pastor, Father Dubuis, to take on this help Brother Edel found it necessary to refuse because of lack of money. A third difficulty financially was the high price of food to which a minor difficulty of lack of proper food may be added. The prices of three of the most staple articles will give an idea of the general cost of food. Eggs cost 30 cents a dozen, butter sold for 30 cents the pound and 100 pounds of flour cost as much as \$7.50.⁵³ Vegetables were hard to get but meat was rather plentiful for which reason Brother Edel asked permission to have two dishes of meat in preference to a vegetable prescribed by the Rule. He remarked that meat was to the Texans what potatoes were to the Frenchman and that vegetables were to the Texan what chicken or rabbit was to the Frenchman. Coffee and sugar were obtained from Mexico at fairly reasonable prices but the Brothers found it hard to get used to corn bread instead of flour bread and especially painful to these Europeans was the substitution of the San Antonio river for the wines of France.⁵⁵ A particularly trying year was 1862

52 Edel to Clouzet, Feb. 15, 1854, Tex. Cor.

53 Edel to Caillet, S.A., Oct. 30, 1853, Tex. Cor.; and Edel to Odin, S.A., Nov. 27, 1861, Cath. Arch. America.

54 Edel to Caillet, S.A., April 15, 1853, Tex. Cor.

55 Ibid.

right in the midst of the Civil War and when, due to lack of rain, a serious famine occurred.⁵⁶

Whence were the Brothers supposed to derive their income? They were to keep all the tuition after the first year from which all expenses were to be paid. In the last chapter it was pointed out that the day students paid 2 dollars a month and the boarders about 10 to 15 dollars a month. This last charge included everything, supplies, laundry, etc.⁵⁷ Even if all this money had been paid the maximum amount possible was not much more than 300 to 400 dollars a month. This would not have met the expenses and what was worse, not all of it was collected. Brother Edel mentioned this point in several of his letters and in one in particular he showed some of the difficulties he was up against in trying to collect the tuition:

...The difficulty is to have our debtors pay us, and this because of the scarcity of money. Next Tuesday I am again to meet a rich Mexican who owes us more than 500 dollars for boarding his children. He is a poor payer and not always truthful. It is quite a bore to travel on horseback a distance of 12 miles to visit him. I was at his home two months ago with one of our friends, and we compromised by accepting 12 fresh cows on account. We shall do the same again for it is useless to expect money. Almighty God has finally favored us with several days of plentiful rains after a long drought.

58

Like the above instance, it was not unusual to accept produce in payment for tuition. This is one reason why Brother Edel

56 Faure, Rev. to Odin, March 3, 1862, S.A., Cath. Arch. of Amer.

57 Edel to Caillet, S.A., Oct. 30, 1853, Tex. Cor.

58 Edel to Caillet, End of Sept., 1857, Tex. Cor.

found the mission farm he had purchased so valuable. This mission farm will be dealt with shortly.

Most of the time the Brothers were naturally in debt. They borrowed from all sources and frequently the Bishop had to make good their debts. The pastor, Father Dubuis, became quite impatient several times over the fact that they could not support themselves but nevertheless he always contributed to their support. He admired the Brothers on more than one occasion when without anything to eat they uttered not a word of complaint unless he asked about their conditions.⁵⁹ A little money was made on the side by the sale of text books and religious supplies obtained in Europe. Although heavy duty was paid on these articles their scarcity in Texas brought high prices and a good profit.⁶⁰

The Civil War did not harm the community but rather helped it in a way by increasing the enrollment. Minor inconveniences were felt in the fact that all supplies were cut off and that for four years no correspondence was possible between the isolated community and the rest of the Society.⁶¹ At the end of this period Brother Edel did not even know how to address a letter not knowing whether the superiors who were in office in 1860 were still in office in 1865.

As a new project and as a source of income it is good to

59 Dubuis to Odin, S.A., November, 29, 1856, Tex.Cor.;
Dubuis to Odin, S.A., March 7, 1855 and April 10, 1853,
Galveston Chancery Archives #678 and # 679.

60 Reinbolt Report 1866, Fall or winter, Tex.Cor.

61 Edel to General Administration, S.A., Nov.7, 1864, Tex.Cor.

trace at this point how Brother Edel acquired the mission farm which his natural desires and the necessities of the times led him to do. The term, mission farm, designated a plot of land about two miles East of the city along the San Antonio River. It had been one of the old Franciscan missions and was called the Mission Concepcion. It had been erected in 1716 among the Sanipos Tocanes and other tribes.⁶² A mexican church had been built upon it which resembled more a fort than a church. There were no windows in the church proper but the cupola had four openings of about 20 inches each. A small bell tower was on each side of an extraordinary portal. The length of the Church was about 115 feet. There was a slight slope to the roof which was strong and vaulted and supported by thick walls. Annexed to the Church was a sort of Mexican construction, resembling a cellar with several compartments. The choir of the Church was cruciform about 60 feet by 30 feet.⁶³ The land and the Church had been transferred to the Bishop and the first time Brother Edel saw it he determined to buy it and was encouraged to do so by Bishop Odin. There were several reasons for Brother Edel's desire to acquire the mission property. The most important one was that he thought he could retire soon and take over the charge of a farm which would not only delight him for the

62 Inform Official of Count Revilla-Gigedo, Viceroy of Mexico, 1793, # 196, City Hall Archives, San Antonio, Texas.

63 Uhlmann to Fontaine, San Antonio, Feb. 8, 1866, Tex. Cor; footnote by Reinbolt.

rest of his life but would also bring great financial help to the community in San Antonio. Of course the whole success of the venture depended on the securing of several working Brothers.

In 1854 Brother Edel agreed to buy the land. However, there was no money wherewith to pay the Bishop for it. After the agreement to buy, Brother Edel wrote about it to the General Administration and enthusiastically begged for the necessary Brothers to make it a success. He hinted that the farm could become the scene of a large industrial and agricultural school like St. Rémi in France.⁶⁴ We have already seen that Brother Edel never received the necessary help. No doubt his plans were good but his work was hindered from the beginning because of lack of men. Of the seven men he wanted he got only two, and a third was added only when he himself retired to the farm in 1865. Due to the lack of men the farm did not realize the gain Brother Edel had visualized and the Bishop saw that would never get money for the farm as things were going. At the same time he knew how much Brother Edel loved the farm and how helpful it was to the needs of the Brothers. Father Meyer was then thinking of recalling the Brothers from Texas and this the Bishop could not bear. So in 1859 he decided to donate the mission land and the land upon which the school had been built. This he did on condition

64 Edel to Caillet, San Antonio, Nov.27, 1854, Tex.Cor.

that the land would revert to the Bishop of the diocese in the event that the Brothers withdrew from Texas and that they would never mortgage the property in any way. The Bishops succeeding Odin were held to the same agreement.⁶⁵ This took a load off Brother Edel's mind and he immediately sent the good news to the General Administration and demanded the necessary men at once to make a success of the new farm which had been increased by five acres which he bought from Francis J. Hubert for \$100.00.⁶⁶ His enthusiasm was again unanswered and the most he got out of the new acquisition was the criticism of the pastor and Brother Charles Francis for devoting too much time and attention to the farm at the expense of the school. This did not discourage the director however, for he kept on adding land whenever possible. For another \$100 he added a lot bought from Jose M. Chaves and Juan Chaves in 1860.⁶⁷ By 1865 he had acquired about 75 acres with 45 acres in field and garden and 30 in forest.⁶⁸ The soil was fertile and produced well when properly irrigated.

Brother Edel proved the worth of his dreams when he took charge of the farm in 1866 after being relieved of the charge of the school. Up to that time Brother Joseph Loetscher was the only one occupied continually at the mission and he was

65 The State of Texas, County of Bexar, Archives of St. Mary's University, San Antonio, Texas.

66 Record Books, Bexar County, pages 635, 636, p. 2, #725

67 Record Books, Bexar County, page 264, S 1, #347

68 Reinbolt Report, March 1, 1866, Tex. Cor.

aided more or less regularly by Brothers Wollny and Weber. They would take turns in coming into town to hear Mass and they were glad when Brother Edel was sent to join them as their director. To the mission farm with Brother Edel went Father Beyrer, a postulant 19 years old who was Brother Joseph Loetscher's nephew, another postulant 12 years old and an old man who helped as a carpenter. Brother Joseph and Hyacinth remained with them.⁶⁹ After two years on the farm Brother Edel wrote an interesting letter to Bishop Odin who was now head of the New Orleans diocese:

What I am going to say may be self-praise, but no matter. Last year, when I arrived here in the month of September, the ground was untilled, and it became necessary to hire laborers to clear the soil for cultivating purposes. M. Charles, who replaced me at the college, gave us pecuniary aid. There was not a grain of corn, not a handful of fodder. We had to buy food for the beasts who were to do the ploughing. M. Charles again helped us with money. Passing through the woods, I found the ground covered with dry wood which was rotting away, whilst in town they had to buy wood for fuel. In short, everything showed the greatest ignorance of how a farm should be kept. This year we have cultivated a large portion, and though without irrigating facilities which have not as yet been restored, we have harvested more than 200 bushels of fine corn, gathered great piles of hay, furnished the college with a large quantity of fuel, and with nuts to last them throughout the year. Besides, we sold more than a hundred dollars worth of produce. In one word, we are now ready to realize something, and in a few years the mission farm may become a real source of income. In a corner of the field we have laid out a regular garden, and have commenced to plant grape-vines which are succeeding very well, also pomegranates, apples, figs, mulberries, etc. This garden I take charge of myself,

69 Edel to Good Father, San Antonio, October 28, 1867, Tex. Cor.

besides supervising the rest of the farm.⁷⁰

Although nothing had ever been said about the Mission Church in the contracts between the Society of Mary and Bishop Odin the Brothers always considered it as their own. It was a great day when after repairing the church somewhat the day for blessing it was selected. On May 28, 1861, a large procession started from the school. Several banners were visible and the students of the school were decorated in red silk with light blue sashes tipped with gold tassels. Towards the end of the procession a number of the students carried a large statue of the Blessed Virgin followed by the priests. After them came a number of parents and a large procession of young girls beautifully dressed in white. Arriving at the Mission church Father Amandus of St. Mary's church said Mass and Monsignor Madrid preached the sermon after which Fathers Amandus and Faure said a few words.⁷¹

After Brother Edel took charge of the Mission farm it was suggested that the Brothers start an orphanage since it was an ideal site and the country needed one. However, without men the plan never materialized.⁷² It was also suggested to use the place as a residence for the boarders attending St. Mary's Institute but after trying this for a short time it was found better to add a building to the old struc-

70 Edel to Odin, San Antonio, Dec. 11, 1867, Catholic Archives of America.

71 Edel to Odin, S.A., June 9, 1861, Catholic Arch. of America.

72 Edel to Caillet, May 12, 1865, Tex. Cor.

ture.⁷³ For a short time the Mission farm was used as a home of the postulants and the novices as has already been pointed out.

In 1869 Brother Edel was changed to Dayton and after that the Brothers were not engaged on the Mission farm. It was rented to various people and sometimes the community got money for it and most of the time had to be satisfied with some of the produce which never amounted to much. For instance in 1880 it was rented for \$125 a year with the stipulation that the lessee provide the Brothers with wood, one gallon of milk every month for three months and two gallons each month for the rest of the year.⁷⁴ In 1911 when the Mission property was finally given back to the diocese by the Brothers, a certain Mr. Fred Haechten was holding the lease. At that time he paid the Brothers \$600 a year of which \$120 went to the Bishop to defray expenses of repairs in the church: \$281.75 went to pay the taxes: and the balance of \$199.25 was all the Brothers received.⁷⁵ These results were not worth the trouble of management so the Reverend Provincial, Joseph Weckesser, in 1911 gave back the property to Bishop Shaw who intended to build a parish church there and also a school which he wanted to confide to the Society of Mary.⁷⁶ However,

73 Uhlmann to Fontaine, San Antonio, Feb.8, 1866, Tex. Cor.

74 Minutes House Council, March 10, 1880, Central Catholic High School Archives, San Antonio, Texas.

75 Report of J.F. Miller in Archives of St. Mary's University, San Antonio, Texas.

76 Contract in Archives of St. Mary's Univ., S.A., April, 1911.

nothing ever came of these plans, for the church today stands in ruins.

It had been the intention of Bishop Odin from the beginning that the Brothers should own the site of their institute. In 1859 the Bishop had begun negotiations for the transfer of the property to the Society of Mary. Finally on Sept. 8, 1859, a contract was drawn up and signed by Bishop Odin and Brother Edel. By the terms of this contract the lot and the building of St. Mary's Institute were handed over to the Society of Mary for all times, providing they continued to teach in San Antonio. In the event that the Society of Mary withdraw from San Antonio the property shall reverse to the Bishop.

It will be recalled that the first building the Brothers had constructed for them was a two-story building $25\frac{1}{2}$ feet high, 60 feet long and 25 feet wide. The bottom floor was used for teaching, being divided into four classrooms. The upper floor provided a sleeping room for the boarders, and a dormitory and a study hall for the Brothers. For the purpose the land, seven-eighths of an acre, had been mortgaged for the sum of \$4000. From the first day of school the Brothers found themselves cramped for space. Continually during Brother Edel's administration efforts and money were expended for the purpose of providing adequate room, always without meeting the needs sufficiently. Brother Edel supervised three major additions to the original building which served the purpose of a kitchen, situated in the center, and to the south of that a refectory for the

boarders, and to the north a refectory for the community.⁷⁷

By this time the accumulated debt on the institution amounted to about \$8,400. This entire burden had been shouldered by the Bishop. The large extent of his diocese and lack of resources seriously embarrassed him. And the mortgage on the school property, \$4000, was also worrying him. He wished to make many improvements, build a larger building for the increasing number of students and more commodious apartments for the Brothers. Before the Bishop had any idea of where the money might be acquired, he begged the Superiors of the Society of Mary to send over more men that they might start a secondary school, even offering to pay their traveling expenses.⁷⁸ Father Dubuis, was likewise very solicitous and helpful to the Brothers and many times the burden of paying the bills for their needs and even for the school vexed him but nevertheless his impatience soon passed away and he again and again came to the rescue of the pioneers. A short time after the school had started Father Dubuis borrowed \$500 to build a large study-room. It was constructed parallel to the dining room and measured 48 by 18 feet and was one story high. This addition therefore, constituted the third building, two of them one story and the original one of two stories.⁷⁹ Plans were started by March of 1855 to build a separate house for the Brothers. For this

77 Beyrer, MS., 4.

78 Odin to Caillet, San Antonio, Aug.17,1853, Tex.Cor.

79 Dubuis to Odin, '53, Galveston Chancery #207

purpose Father Dubuis borrowed several hundred dollars from the Ursulines in New Orleans and San Antonio.⁸⁰ By September of that year the Brothers were lodged in their new residence which joined the main building. More space was needed for the students already in 1856 but nothing could be done about it. As Father Dubuis said in writing to his Bishop, "The Brothers' school is no longer large enough, for' the children are so crowded, 40 to each classroom, that there is not sufficient space for the teacher to move about."⁸¹ Some way or other Bishop Odin was able to gather the necessary money to pay off the mortgage on the Academy property, and Mr. Jose Cassiono was paid his \$4000 plus interest on October 9, 1857.⁸²

In 1860 Brother Edel supervised an addition to the front and another to the rear of the main building. The former was for the parlor and lodge whereas the latter, to the south, was the Director's room, and was perched on a porch.⁸³ In the construction work the Brothers helped and even payed some of the bills. The buildings were substantially made of lime-rock which was found in the quarries north of the city. This material, which is soft and white when quarried and turns dark and hard with time, was generally used in building in San Antonio at this time.⁸⁴ Brother Edel had to assume the responsibility

80 Dubuis to Odin, S.A., March 7, 1855, Galveston Chancery #678

81 Dubuis to Odin, S.A., Nov.29, 1856, Galveston Chancery #117

82 Record Books, Bexar County, p 2, page 239.

83 Edel to Caillet, Before May 12, 1860, Tex. Cor.

84 Parisot, Catholic Church in San Antonio, 135, 136, 137.

of paying for the masons and carpenters which used all his available cash, necessitating recourse to borrowing for provisions. This expense exceeded the budget by some \$400 to \$500. If only the tuition due the Brothers had been paid, Brother Edel could have met all his bills and even banked an amount. As it was, everybody had to do his share in helping things along. Brothers Hyacinth and Bbhm were a great help. They built a wall along the river, bringing the stone from the quarry and sand from the Mission. The only money spent on these projects was that required to buy the lime.

All the buildings were made according to plans drawn by Brother Edel. Utility was uppermost in his mind although he would have preferred beauty for there was indeed something of the artist in him. This fact can be seen in the fine "French Gardens" which he built on the grounds and which were the pride of the people of San Antonio. It is true that occasionally he indulged in the aesthetic and sought taste in some of the additions, the net result being a rather bizarre affair. The buildings presented the appearance of barracks--with no ceilings--the roofs being supported by beams and rafters.⁸⁵ The two additions to the fore and aft of the main building were stately constructions. The Director's room was really a sun parlor perched on a more pretentious porch below. The effect was like, "putting a portico to a tent--and even two of them at that."⁸⁶

85 Reinbolt Report, Dayton, March 1, 1866, Tex. Cor.

86 Garvin, Centenary, 110, 111.

These difficulties, most of them caused by lack of men, were thus overcome cheerfully by the director and his community. We have seen that an annoying deprivation was the lack of communication with Europe and the fact that a visitor had not been to see them since the foundation of the house. In 1866 they were overjoyed at the arrival of Father Reinbolt, the provincial of the American Province. He arrived on January 31 and left on February 11. For 12 days, therefore, he saw the actual conditions, gave conferences, made many changes and went away enheartened and edified by the successful struggle waged by the Brothers. Whereas his letters before this had been lukewarm and suggested giving Texas up, now he praised the place. He immediately corrected abuses, changed the director, selecting Brother Charles Francis to take over the community and the school, and had a series of conferences with Bishop Dubuis. Father Reinbolt left San Antonio in company with Bishop Dubuis and when they departed at Galveston they had the highest esteem of one another.⁸⁷

Brother Edel was changed to the Missions where he took charge of the community and the farm as was described above. Here Brother Edel found himself more than ever in his native element. He went back to nature, back to gardening and farming, and back to solitude. He had always loved solitude, and in the long rambling halls and dark recesses of the Mission

convent and in the shady walks down by the beautiful San Antonio River he found his delight. In a grove of Mulberry trees on the edge of the pecan woods that grow in the river-bottom lands, he built a little cabin and an oratory for himself.⁸⁸ After two years of blissful retirement but hard work Brother Edel received a shock in being informed that he was being contemplated as a director for a community of four Brothers in New Orleans. Bishop Odin was asking for these Brothers and the superiors were trying to accommodate him. Brother Edel wrote a special letter to Bishop Odin telling him why he should not be selected as director, and Brother Edel wisely added in his letter that serious harm would come to the works in San Antonio if they started an establishment in New Orleans since the four Brothers would have to come from San Antonio. This excuse convinced the Bishop and Brother Edel was allowed to continue on at the mission⁸⁹ until 1869 when he was transferred to the Mother-house where he sought rest and retirement and where fortunately he was allowed to select a wild portion of the farm to cultivate according to his own fancy. Here he built another "cabin in the woods" where he lived in blissful solitude. He died in Dayton, July 29, 1891, and was the first of the four pioneers to go to his reward.⁹⁰

88 Garvin, Centenary, 111.

89 Edel to Odin, San Antonio, Dec. 11, 1867, Catholic Archives of America.

90 Garvin, Centenary, 114.

CHAPTER V

PROGRESS DURING THE ADMINISTRATION OF
BROTHER CHARLES FRANCIS

The personality of Brother Charles Francis strengthened the management of the school from the moment he joined the faculty in the Christmas of 1854. He had proved himself a capable administrator during the time in 1865 when Brother Edel went on his trip to Europe and new he was destined, with full authority in his own hands, to pursue a policy which has made St. Mary's Institute not only the largest educational establishment in San Antonio but also the best. Brother Charles Francis was able to keep pace with the improvements of the times not only in educational lines but also in general equipment. Under him the faculty produced the results of a well organized unit. The enrollment increased tremendously causing an expansion in building and curriculum.

By 1870 the population of San Antonio had increased from 3,480, which it was in 1850, to 12,266 and by 1890 it had reached 37,673.¹ There were several reasons for this remarkable growth but the most important factor was the introduction of the railroad. This period also saw the elevation of San Antonio to an episcopal See. Father Dubuis had been made

¹ James, Frontier and Pioneer, 103. James was auditor of San Antonio from 1899 to 1905 and secured these figures for the city records.

Bishop of Texas with headquarters in Galveston in 1862 when Bishop Odin was removed to the diocese of New Orleans. In 1874 it was decided to divide Texas into three dioceses; Bishop Dubuis remained at Galveston, and Very Reverend A.D. Pellicer, D.D. was appointed Bishop of San Antonio.² The Rectory of St. Mary's Church served as the Episcopal residence while the San Fernando Cathedral which had been rebuilt was constituted a Cathedral.³ The new Cathedral had been started in December of 1867 and was built on to and joining the old Cathedral.⁴ Today the old church can be marked by a cupola in the rear of what is today the cathedral proper. Bishop Pellicer living so close to the Brothers became very much interested in their works and became quite intimate with Brother Charles Francis associating with the Brothers in their recreations and giving them much encouragement.⁵

In April, 1880, the Brothers lost a valuable friend in the death of Bishop Pellicer but they gained another in his successor, Bishop J.C. Nerz. The pupils of St. Mary's welcomed with song and program the new Bishop and regularly thereafter the Bishop attended the more important assemblies of the Institute.⁶ A year later the Brothers sorrowfully bade adieu to another old friend who had been the only spiritual advisor they

2 Vie de M^{gr}. Dubuis, L'Apotre du Texas, Roanne, 1900, 206.
Photostat copy, St. Edward's University, Austin, Texas.

3 Parisot, Catholic Church in San Antonio, 139.

4 San Antonio Express, Vol. II, No. 6, Dec. 23, 1867.

5 Parisot, Catholic Church in San Antonio, 139.

6 Minutes of the Council Meetings, St. Mary's, May 4, 1881,
Central Catholic Archives, San Antonio, Texas.

had known for years. In 1882 Bishop Dubuis having resigned his pastoral charge returned to Lyons. That year also Brother Charles Francis handed over the administration to another, although he still took active part in the works for many years.

The qualities of Brother Charles Francis' character were admirably suited to the administration of a growing educational institute. It can be said, without exaggeration, that nothing of importance in education escaped his vigilant and zealous care. He was a hard worker and could not be happy unless he was doing something useful. He would seldom retire before eleven o'clock at night, compensating for lack of sleep by a short siesta taken in his rocker shortly after dinner.⁷ This practice always refreshed him and enabled him to put in better work in the afternoon and also occupied an hour when he could not do much else for he was not one to mix so readily in idle conversation. Lack of sociability was a defect in his character. The amount of work Brother C. Francis was able to perform efficiently is almost unbelievable. Besides fulfilling all the duties of principal, director, and steward he took active part in teaching and surveillance.⁸

Brother C. Francis had several defects of character as all strong men have. But the virtues of his defects were valuable in giving a firm foundation to a growing institute. He had an impetuous temper which he usually kept under control. One day

7 Apostle of Mary, V., 46.

8 Lurette Notes, 18.

a troublesome pupil tried his patience to such a degree that he coughed blood in an effort to remain calm.⁹ His mere presence, however, was enough to quell any disturbance and the boys respected him. Many of his old students affirmed in later years that their respect for him was not one of fear but of admiration for his sterling qualities and genuine interest in their individual welfare. He was not good at accepting advice, but this did not hurt his work directly for his own ideas were the best. His harshness in rejecting suggestions, contrary to his own, frequently alienated the faculty, if only temporarily, thus hindering the full cooperation necessary to bring about great and permanent results in any educational institute. Another weapon he could have used to get more cooperation would have been the practice of bestowing praise occasionally upon worthy efforts. But he seemed cold and undemonstrative in the presence of great effort and of great success. He never bestowed praise and was embarrassed at all forms of adulation addressed to himself. At a reunion of old St. Mary's boys a purse was offered to anyone who could prove that Brother C. Francis ever praised him. No one ever came forward to claim the reward.¹⁰

The virtue of charity founded in prayer and deep faith which made him equal to all and particularly sympathetic towards the motherless and fatherless gained for him, in spite of his severity, the love of those who came under his care. He

⁹ Ibid., 18.

¹⁰ Garvin, Centenary, 162.

reduced the rates on many a widow's child, and often forgot about any charges when both father and mother were dead. Brother C. Francis had an aversion for all oblique methods of raising money, and would never allow collections or even entertainments for the benefit of many worthy causes that might have looked to St. Mary's for help. But when the Sisters of the Orphanage asked him to aid them, they were never refused. Every Christmas season St. Mary's gave an entertainment for the benefit of the orphans of St. Joseph's Asylum, and when in the early Seventies the Sisters were hard pressed for space and needed money to build and move to the Santa Rosa grounds, the people of the city were surprised to see staid old St. Mary's relax its vigor for once and employ any honest means to raise money for the purpose; they were delighted to see Brother Charles start a whirlwind campaign; he pressed everything and everybody into service or contribution, with raffle and entertainment, and personal solicitation and grand-bazaar.¹¹

Brother C. Francis' knowledge of several languages made him particularly good as an administrator. It has already been pointed out that a mixture of pupils speaking four different languages attended St. Mary's. At this time the Mexicans were the most numerous, followed by Germans, Americans, and French respectively. English was spoken by the greatest number.¹²

¹¹ Minutes House Council, St. Mary's, Central Catholic Archives, San Antonio, Texas. Garvin, Centenary, 162, 163.

¹² Reinbolt Report, March 1, 1866, Tex. Cor.

Brother C.Francis' Spanish accent was better than his English but he could converse in both languages and his conferences lost none of their force for they were repeated in Spanish and English and for that reason brief but to the point. In his office he could deal personally with all cases. His facility in languages led him to spend much time in giving particular lessons to more advanced students in French and Spanish, a good deed, but a time consumer.¹³ Brother C.Francis was as thorough as he was comprehensive. He saw to all things every day and nothing escaped his vigilant eye. For over twenty years, even as director of the school, he kept charge of the boarders during all their meals, and walked up and down the dining-room, keeping a sharp lookout for faults against table etiquette concerning which a large chart hung at one end of the dining-room upon which were stenciled the principal "Don'ts". At any infringement of politeness Brother C.Francis would say, "Copy the Etiquette card once or twice," or oftener according to the gravity of the offence and the victim came back after meals "to earn his recreation and to learn his politeness."¹⁴ Among the more ordinary duties which Brother C.Francis found time to do in his capacity as administrator were the grading of the English classes, the shifting of the classes for Arithmetic, and the reading of the weekly notes in all classes every Mon-

¹³ Minutes House Council, St.Mary's, Sept. 24, 1878, Central Catholic Archives, San Antonio, Texas.

¹⁴ Garvin, Centenary, 159.

day. He created a system of emulation by means of monthly testimonials and inscriptions on the magnificent Roll of Honor in the college parlor; he might be expected to step into any class at any hour, and take up the current work of recitation, and, most difficult and trying of all though it was, he never failed for years to be on hand at the morning and afternoon recesses in the school yard, when the entire school of 300 or 400 pupils was released at once for a quarter of an hour, and kept in reasonable check by his single presence.¹⁵

The teachers found it a real pleasure to work in an atmosphere where everything was under perfect control with the least friction. The San Antonio community became a favorite spot on the personnel of the American Province. It is impossible to deal with all the members who taught in Brother C. Francis' administration. Towards the end of his directorship the faculty numbered thirteen professors including himself.¹⁶ Some of the Brothers who taught at St. Mary's during this period were: Moore, Beyrer, Weis, Dillon, Wittpahl, Gorman, Ramos, Cleary, Rush, John Henry, Walliser, Albert, Sontag, Wolf, Martin, Tepas, Calestin, Ziegler, Litty, Sequi, and finally Father Feith who later succeeded Brother C. Francis.¹⁷

The enrollment ran from 200 to 300 during this period. The average number of boarders was fifty; this large number of

15 Garvin, Centenary, 158.

16 San Antonio Daily Express, Vol. XI, No. 213, Sept. 11, 1877.

17 Minutes House Council, St. Mary's, Cent. Cath. Arch., S.A., Tex.

boarders aided greatly the financial situation.¹⁸ The increase in enrollment necessitated new buildings. Brother C.Francis was hardly in office a month when he asked permission to erect a new building of 60 by 40 feet with two stories. The reasons given for the addition were the numbers of students turned away, thereby causing them to neglect a Catholic education, and that due to overcrowded classrooms the health of the teachers and students was in danger.¹⁹ The new building was completed towards the end of 1867 and was built to the east of the old one and joined to it. Already before the construction work was done classes were moved into the ground floor.²⁰ A three story building was erected and finished in 1877. It was a modern building with ample ventilation and light. The building was devoted to parlors, a science laboratory, classrooms, four music rooms, two large dormitories each containing fifty neat-looking beds, clothes room, chaplain's apartments, a chapel and a lyceum hall capable of seating about 500, and apartments for the Brothers.²¹ The total capacity for boarders from this time was at least 150. In 1881 the total number of children of school age in San Antonio numbered 3,608.²² Considering the number of public and private schools, St.Mary's represented a good proportion of these students.

18 Minutes House Council, St.Mary's, Cent.Cath.Arch., S.A., Texas.

19 C.Francis to Good Father, San Antonio, Nov.23, 1866, Tex.Cor.

20 Edel to Good Father, San Antonio, Oct.28, 1867, Tex.Cor.

21 San Antonio Express, Dec.23, 1876, Vol.10, No.305 and

Daily Express, Nov.8, 1881, Vol.15, No.251.

22 San Antonio Express, June 3, 1881.

The increased enrollment made possible a larger selection of courses and the increased faculty resulting from the enrollment provided the men necessary to teach an extensive curriculum. As soon as Brother C. Francis took charge in the autumn of 1866 he determined, following the suggestion of the visitor, Father Reinbolt, to separate the students into three sections, that is, English, German, and Spanish, and then to choose the best of these sections to form a high school department.²³ He carried these plans out in the first year and, besides the regular grammar grade subjects which had been taught up to date, advanced philosophy, modern history and advanced geography were offered to the high school students. Considering that these boys also learned one foreign language the curriculum had improved greatly and equalled that of the schools of the North.²⁴ By 1877, with an enrollment of over 230 students, a greater variety of courses was offered and the Brothers became famous for their teaching of English composition and elocution, drawing, and surveying, natural philosophy, and music. Besides these branches a number of other advanced courses were offered such as Algebra, geometry, trigonometry, chemistry, commercial law, Latin, Greek, French, German, and Spanish. The last five courses were electives.²⁵

The boarders who came from all over received extra help

23 Reinbolt Report, Dayton, March 1, 1866, Tex. Cor.

24 Record Book, St. Mary's, 1867, 1869, Cent. Cath. Arch., S. A. Tex.

25 San Antonio Daily Express, Sept. 11, 1877, Vol. XI, No. 213.

and encouragement in the pursuance of their studies. An opportunity to study music and gain an appreciation of music in general was offered to all of them. For this purpose the periods after dinner, before, and after supper were offered. Brother C. Francis himself took charge of choir singing and obtained some splendid results. Additional reading lessons were given after 7 p.m. It is needless to point out the advantages of this extra help. In addition supervised study periods were given before and after supper which greatly aided the boarders in their daily classes.²⁶

A constant encouragement to study was offered by the weekly reading of grades in each classroom which was done by the principal. The system of grades was very simple, necessary when read so often: 5-very good, 4-good, 3-middling, 0-feeble, 2-bad, and 1-very bad.²⁷ The greatest incentive was the annual public examination and exhibition after which prizes of excellence were given to every class in the lower division and to the more important branches in the High School division. An interesting account of such an examination was written by a spectator who attended the session which closed the year 1881. After describing the building and the exhibition of the work done by the students, at which he expressed the highest surprise and admiration, he continued:

²⁶ Minutes House Council Meetings, St. Mary's, Cent. Cath. Arch. San Antonio, Tex.

²⁷ Minutes of Council Meetings, St. Mary's, Cent. Cath. Arch, S.A., Texas.

The first class, taught by Brother John Ziegh, passed a remarkably good examination, especially in the natural sciences, and understood not only the theory, but the practice of what they had learned, as was shown by the many practical demonstrations, the best scholars in this class were Richard Buckley, Jas. Clavin, Robie Meyers and Charles Vasquex, who passed a most brilliant examination, Richard Buckley got the first premium in department C at the fair for penmanship, and P.C. Lauve a premium for a crayon drawing of an ancient chariot race in the arena of the colosseum at Rome.

...The examination proved that one can get a good business education without leaving San Antonio, and it is doubtful if any northern college could have undergone as severe an ordeal with like credit.²⁸

Of all branches taught at school, Brother C. Francis placed most emphasis upon the courses in Religion. Never would he tolerate anything interfering with the full time of the course. Much effort was made to make religion a practical part of the life of the students. Brother C. Francis succeeded so well himself in combining the practical with the contemplative that he was able to produce remarkable results in this line with the capable assistance of Father Beyrer and the saintly Brother Rush. The day began with Mass during which the pupils sang. Prior to the Mass they recited a short morning prayer consisting of a Pater, an Ave, a Credo, and the recitation of the Commandments of God and of the Church. During the Mass a Brother read from some spiritual reading book. Practical observations were made during the last quarter of the daily study period followed by a decade of the Rosary.²⁹

²⁸ Daily Express, November 8, 1881, Volume 15, No. 251.

²⁹ Minutes of Council Meetings, St. Mary's, 1875 and 1880, Cent. Cath. Archives, San Antonio, Texas.

In St. Mary's College more than anywhere else in America The Brothers were able to employ the means peculiar to the Society of Mary, "That which is, as it were, the gift of God for the Society of Mary, that which constitutes its physiognomy and forms its distinctive feature, is a truly filial piety to the Blessed Virgin Mary."³⁰ The individual Brothers of St. Mary's remembered the order of their Founder who said, "...as a pious child, he delights in honoring her and in causing her to be loved; he does not weary thinking of her and having recourse to her speaking of her goodness, explaining how she is, in all truth, our Mother, our life, the cause of our joy, and the ground of our hope."³¹ The daily instructions and the Saturday devotions with the singing of the Litany of the Blessed Virgin were some of the means employed by the teachers to carry on this special work. But above all the Brothers remembered that "The Sodalties of the Immaculate Virgin for young men and for young ladies have given rise respectively to the Society of Mary and to the Institute of the Daughters of Mary; therefore, these devout assemblies, whatever be their form or name, should always be a work of predilection for the Brother of Mary."³² With these principles in mind the Sodality of the Immaculate Conception was organized among the students of the college.³³ They held regular meetings and frequently

³⁰ Constitutions of the Society of Mary, Dayton, O., 1937, Art. 293.

³¹ Ibid., Art. 295.

³² Ibid., Art. 280.

³³ Lurette Notes, 14.

took part in the Feast Day celebrations of St. Mary's Church by joining the processions with banners, giving speeches, and singing songs.³⁴

Exhibitions, held at regular intervals in the year, offered strong incentives to the pupils to put forth their best efforts. Christmas programs and the Commencement Exercises were the occasions for such exhibitions. Large crowds of enthusiastic parents, interested friends, and loyal alumni crowded the hall on these occasions.³⁵ The bishop and clergy rarely missed these exhibitions. In the hallways leading to the theatre, the drawings and paintings of the students were shown. The opinion of the spectators may be gathered from one of them who wrote in the Express:

The progress of the boys in these branches was demonstrated by specimens... These specimens would be very difficult to excel. The penmanship is of Spencerian style, and many of the specimens were as perfect as any of Spencer's copper plate copies. The drawings embraced faces of church dignitaries and others, home scenes from the lawn and woodland. The subjects of the drawings were most excellently represented, both as regards form and shading. Executed under the careful eyes of the instructor, even the slightest defect was hardly discernable...³⁶

After inspecting the work of the students the crowd would enter the auditorium eagerly anticipating an entertaining evening. An they were never disappointed. "The different parts were arranged so as to interest and amuse both the old and the

34 Minutes of Council Meetings, St. Mary's, June 18, 1880, and March, 1878, Cent. Cath. Arch., San Antonio, Texas.

35 San Antonio Express, December 23, 1876.

36 Ibid., June 28, 1878.

young!³⁷ Music, declamation, drama, orations and dialogues, all received attention and most of the students participated in some part of the program. One visitor grew rather enthusiastic about the whole thing after witnessing one of these performances and declared:

Although the great crowd and many lights made the room very warm, we do not hesitate to declare that one would have made a long search through the vast audience to find a dissatisfied person...³⁸

Many more enthusiastic accounts such as the above could be quoted showing that the people received these exhibitions with pride and joy and that the students acquitted themselves well. To Brother C. Francis goes much of the credit for behind it all he was the organizer and director, and in many cases the coach.

In the excellent curricular and extracurricular activities initiated and supervised by Brother C. Francis, St. Mary's continued to expand, enjoying an excellent reputation and obtaining splendid results. From the beginning of 1867 all available space was continually being used, which kept the management on the lookout for possible expansion. This success was enjoyed in spite of the numerous public and private schools that were being conducted in this town of about 3,500 school children. The success of St. Mary's during these years was in no small degree due to the failure of the public school system. Of course the other private schools of the city enjoyed a compar-

³⁷ San Antonio Express, June 28, 1878.

³⁸ Ibid., June 29, 1877.

able success for the same reason. The best private school outside of St. Mary's was the German-English school. This school in 1868 had an enrollment of 260 boys and girls accommodated in six classrooms. The curriculum was not as extensive as that offered at St. Mary's since the faculty had only eight members and two ladies to teach sewing. The pupils were mostly German and English and the teaching was done equally in these two languages. Nevertheless the school enjoyed great success and vied with St. Mary's in discipline, especially evidenced in public gatherings where both schools were represented.³⁹

The failure of the public schools was due to the poor management of the administration. Sufficient funds were on hand but for several reasons, which the citizens could never ascertain, the school board did not perform its duty. A serious effort was made in 1868 to improve matters by employing a certain Miss Hataway from Massachusetts. After her arrival she took charge and noticeable improvement was made but lack of space prevented good work. There were 300 students registered in 1869. The school rooms were rented and changed locality from time to time.⁴⁰ Serious effort was made by interested citizens to have the authorities put up permanent and more spacious buildings since the funds were on hand but they met with no success. The only reason given was that the democrats

39 San Antonio Express, October 16, 1868, Vol. II, No. 259; and October 17, 1868, Vol. II, No. 260.

40 Ibid., October 13, 1868, Vol. II, No. 238.

were poor and the remedy suggested was a republican administration.⁴¹

Finally in 1872 two buildings were completed and the enrollment went up to 500 pupils.⁴² But the beginning of the year of 1873 brought disappointment to those interested in free education for the children of San Antonio, because in that year the public schools were not opened and instead were rented to private teachers leaving room only for the more well-to-do children.⁴³ There were no school trustees to manage school affairs because the election of these trustees did not take place till after the beginning of September.⁴⁴ The failure to open in 1873 got them into a bad habit for again in the fall of 1874 the public schools failed to open.⁴⁵ And so on until 1876 when the schools were again opened and by 1880 they were in a flourishing condition taking care of some 1200 pupils.⁴⁶ By this time courses in high school were also offered. From 1880 the schools of San Antonio continued to grow and excel in instruction but the lack of development during the years 1865 to 1880 helped St. Mary's in enrollment and elevated the school in the esteem of the people. The foundations having been so solidly established by 1880, there was more than ample room for a flourishing public and private school system.

41 San Antonio Express, Sept. 22, 1868, Vol. II, No.238

42 Ibid., Vol.VI, No.207.

43 Ibid., Sept.7, 1873, Vol.VII, No.206 .

44 Ibid., Sept.3, 1873, Vol.VII, No.204.

45 Ibid., Vol.VIII, No.139.

46 San Antonio Express, Sept.12, 1880, Vol.14, No.223.

The management of a large community and a rapidly growing boarding school called for a competent man of affairs. Ordinarily it would be expected that another, outside of the director of the community and principal of the school, would be assigned to the temporal management of affairs. But no; Brother C. Francis took charge of this division also and no one could have done nearly as well as he did. The whole city knew him as a shrewd buyer and a hard bargainer. But he provided well for the community and boarders and no one was known to make a genuine complaint against the food. Brother Garvin gives an interesting account which illustrates the foresight and quick action of Brother C. Francis:

One night a hail-storm played havoc with the window panes throughout the city. Early in the morning Brother C. Francis roused his faithful servant Sancho, and ordered him to get his pushcart. Every hardware store in town was visited as soon as it opened--and there were only two--and every box of glass, large or small, was bought and loaded on the cart before the merchants could suspect, and trundled off to St. Mary's College. A hundred householders hurried to the stores to get their window-panes but they found the market cornered; they agreed at last to smile, and wait till the next ox-train came in from Austin, eighty miles away...

47

It was no easy task to make ends meet especially since the main source of revenue was the tuition. A large portion of the students were Mexicans and there were not more than one-third of them who paid their tuition.⁴⁸ A little revenue came from the sale of land which had been acquired earlier but

47 Centenary, 159, 160.

48 Minutes House Council, St. Mary's, Cent. Cath. Arch., San Antonio Texas, March 10, 1880.

this gain was lost in the acquisition of new lands and buildings. Frequently Brother C. Francis had to borrow from Dayton. During these years the banker, Mr. John Twohig, and Brother C. Francis became great friends. Mr. Twohig had a genuine admiration for Brother C. Francis' ability and never hesitated to lend him money whenever necessary. Being an affiliated member of the Society and genuinely interested in the success of the school he usually handed over advice on how to run the school whenever he lent Brother C. Francis some money. The latter would listen patiently, perhaps as the price and prelude of some benefaction, but went back to the college and did as he thought best. Mr. Twohig used to complain amusingly of Brother C. Francis' negligence: "He treats my advice and my donation like the two women at the mill in the Gospel story of the end of the world, 'One is taken and the other is left.'"⁴⁹ So well, in fact, did Brother C. Francis handle the temporal affairs that when after fifteen years of being at the helm he was succeeded by Father Feith in 1882, he continued as the treasurer of the Society of Mary in Texas and to him as well as to Father Feith and the provincial superiors goes the credit for the era of expansion the society experienced in Texas from 1882 to the present.

49 Garvin, Centenary, 161.

CHAPTER VI

EXPANSION OF THE SOCIETY OF MARY IN TEXAS

1882-1924.

The Society of Mary had prospered in America and the majority of her foundations had enjoyed the same success that St. Mary's Institute experienced. New foundations followed those established in the 1850's in rapid order. At the Second Plenary Council of Baltimore under Archbishop Spalding, one of the greatest preoccupations of the assembled Fathers was the encouragement given to the creation of schools and colleges. The Council was held in 1866. It was less than two years after Father Reinbolt's assuming charge of the American Province. Upon the invitation of Archbishop Spalding, he attended the Council. There he had occasion to learn the expansion plans of the bishops and also to bring to their attention the knowledge of the Society of Mary. Innumerable calls for religious education came from all parts of the United States and surrounding territories.

The many schools accepted during the terms of Father Reinbolt's provincialship present an insignificant number alongside of the hundreds of offers that had to be turned down. A list, in Father Reinbolt's own handwriting, of Applications for Brothers in the Distant Past gives the names of some 125 places

that requested Brothers between the years 1864-1886.¹ The innumerable calls made upon the Motherhouse of Dayton explains why Brothers Edel and C.Francis had so much difficulty in getting very necessary help. The same situation existed in Europe and all over the world for that matter. The Society of Mary, like most religious orders, never has had sufficient men to meet its needs at one time. All the members have been continually overworked and are still being overworked but always with the same cheerfulness and zeal that characterized the pioneers in America.

Father Frances Feith, who took charge of St.Mary's after Brother Charles Francis gave up the directorship, remained at the helm till 1893 and saw the school branch out into a new Mexican school and into a separate boarding school. Due to his efficient management and the growth of the city St.Mary's continued to expand and improve its curriculum. Father Feith and his council looked about for ways of providing more room so that St.Mary's could accept the numerous applicants that they had to turn away annually. But the financial condition of the establishment did not warrant new buildings during the Eighties. Then in March of 1888 the council hit upon the idea of establishing a special school for the Mexicans.² Besides lack of space there were two additional reasons for suggesting

1 Peter Resch, MS., Early History, 51-52, Maryhurst Novitiate, Kirkwood, Mo.

2 Minutes Council Meetings, St.Mary's, Cent.Cath.Arch.,S.A.,Tex.

this foundation. The poorer class of Mexicans would receive better instructions than was possible while they mixed with the other nationalities and a better class of boys would attend St. Mary's. Many people refused to send their children to the school as long as the Mexicans were allowed to attend. It is true that the beginning classes were exclusively Mexican or American but this division was impossible in the higher grades and each class had a generous mixture of the two nationalities.

Very Reverend L. Beck had succeeded Very Reverend Father Reinbolt as provincial of the American Province. He did not agree with the authorities on the question of a separate Mexican school until his visit in 1888. After the visit he went to the Bishop, Right Reverend John Claudius Neraz, and put the proposition before him. He offered to give the services of one Brother free if the Bishop would supply the school and pay the salaries of the other teachers. The Bishop, who was a zealous friend of the Mexican people, approved the plan and Brother C. Francis was chosen to select a suitable edifice.

Brother C. Francis picked a place at the corner of Buena Vista and East Street, now called Santa Rosa Avenue. The building had two stories with a large room on each floor which would be ample space for the first year. The Bishop was able to rent the house and lot which was about 20 by 40 feet for \$25.00 a month.³ On September 3, 1888, all the boys who composed the

³ Minutes Council Meetings, St. Mary's University Archives, San Fernando Cathedral School, San Antonio, Texas, 1,2,3.

beginning Mexican class with a few more from the second and third grades went over to the building with their teacher, Brother Joseph Schwabb. They numbered about 35. It was not long before the school increased and another teacher, Brother Joseph Bitroff, was sent over. Thus he became the first salaried teacher in the new Mexican school.⁴ The school grew rapidly and before the end of the year the number was up to 100. Many people took an interest in the novel establishment and the priests of the cathedral made it their special concern. It was a great day when the Mayor, the Hon. Bryan Callahan, who, it will be remembered, was one of the first boys to go through St. Mary's, visited the Mexican school. The mayor was very proud of his old teachers and took special delight in their new work. The newspapers and the people continually praised the new Institute.

In the second year the number of boys reached 136, which increase necessitated a new teacher and a new school. The Bishop then bought a stone building on Acequina Street, now called Main Avenue, which was used for the best of that year.⁵ In 1890 the Brothers were given the use of three rooms in St. John's Orphanage for boys. This space was filled with 140 boys. More applications came filing in and finally everyone concerned was convinced that a new, larger and permanent school would have to be established. That same year the Bishop bought

⁴ Ibid., 3,4,5,

⁵ Ibid., 10,11.

a lot 70 by 200 feet and built upon it a large school and a home for the Brothers. Four Brothers occupied the new home and conducted the school.⁶

The advantages of the removal of the Mexicans to a separate school were immediately experienced at St. Mary's. New scholars filled up the extra space rapidly and in 1889 the faculty obtained a charter from the state to operate as a corporation for the education of youth under the title St. Mary's College. Father Feith signed this charter and to his name were added those of two of the early pioneers, Brothers C. Francis and Father Elegius Beyrer.⁷ The enrollment of the school continued to increase until finally in 1891 it reached capacity with about 360 pupils, 100 of whom were boarders.⁸ Many more boarders were applying for admission and the Brothers felt that it was imperative to expand. For several reasons they wanted to erect a new building. They planned a school for boarders only which would be out in the country but not too far from the city. This idea appealed to the faculty because St. Mary's was by this time the center of a thriving business city. Within a few yards to the east and west of the school were bridges which connected the two largest thorough-fares; crossing constantly over these bridges were vehicles of every description. The new electric cars added to the noise. Such a situation was

6 Ibid., 12,13,14,15,16,17.

7 The State of Texas, County of Bexar, filed in the Dept. of State, Sept. 28, 1889, Cent. Cath. Arch., San Antonio, Texas.

8 Record Books, St. Mary's, Cent. Cath. Arch., San Antonio, Texas.

not ideal for boarders to study and sleep.

To the north of the college was a large planing factory which made so much noise that the four classes located on the north had to constantly keep their windows closed. Other buildings were being erected around the school thus cutting down the space for play grounds and preventing any privacy whatsoever. By 1890 there were two business colleges near St. Mary's each with an enrollment of 60 to 100. Many of the business students found lodgings in special boarding houses kept for the accomodation of such students. This mode of living naturally attracted the boarders of St. Mary's and the Brothers were not only afraid of losing their boarders but were also afraid of the deleterious effects such living would have upon the youngsters. These conditions prevented many boys from entering the college as boarders. The fact that the Brothers of the Holy Cross had started a college in Austin only eighty miles away made it desirable to make St. Mary's as attractive as possible.⁹ These reasons finally convinced the provincial authorities to grant the permission to seek a new location for a separate boarding school, somewhere in the outskirts of San Antonio. Father Beck, having come to the decision to build, wasted no time in getting things organized. He was capably helped by the experience and ability of Brother C. Francis. A section of land was offered, inspected, and ac-

⁹ Minutes of Council Meetings, St. Mary's, March 8, 1891, Cent. Cath. Arch., San Antonio, Texas.

cepted, all within a short time.

The West End Town Company of San Antonio, through its president, George W. Russ, sold or practically donated for \$1.00 a lot of land out in the West Heights of the City.¹⁰ This purchase was made on October 13, 1892, and by August 22, 1893, the ground was broken for the new boarding school. The occasion was properly celebrated by the faculty, the students, and by the many friends of the Brothers. In the evening of a beautiful day the Brothers took the Electric cars to the West Heights. When all were assembled the Stars and Stripes were hoisted in the center of that portion of ground where the building was going to stand. A salute of three bombs was then fired. The chanting of the Magnificat and the singing of the National Hymn, O say can you see, was heard for miles around. The Very Reverend Father Provincial then took a spade and dug out some dirt after which he addressed the crowd with these words:

Let us trust that with the bright hopes and happy dispositions with which we now begin the material erection of the new institution, we may be gratified, a year hence to see its portals open for the intellectual training of throngs of youth...¹¹

This petition was graciously answered.

The events of August 22 were cast in a shadow by the magnificence of the display that took place on the last day of the year 1893. On this occasion a procession of over 3000 people

10 City Court Record, 128, p.627, St. Mary's U. Arch., San Antonio.

11 Record Books, St. Mary's, Cent. Cath. Arch., San Antonio.

and several carriages filed out of the West Heights for the laying of the corner-stone of the new institute which was to be the pride and boast of the city of San Antonio. Every one of importance was present at the ceremony. The new establishment was to be known as St. Louis College and the building was expected to be completed for the opening of school in the following September at a cost of \$175,000.¹² Construction work was carried on rapidly and the school opened its portals in September of 1894. The first boy to have the honor of being entered on the list of boarders was a certain Thornton Sanford.¹³ He was followed by many others so that within a period of ten years it was found necessary to draw up plans for a new building. By 1908 the building was completed and called Reinbolt Hall in memory of the Provincial who had done so much for St. Mary's after his first visit in 1866.¹⁴ It was fitting that a monument was made to the hard-working provincial and it is to be hoped that the day is not far away when the names of Edel and Charles Francis will be similarly honored.

The year 1908 marked another memorable event in the history of the Texas schools for in that year Brother C. Francis went to his reward. He had moved with the boarding department to the new St. Louis College in 1894 and filled the office of steward. In 1896 he was relieved of all responsibility, and

¹² San Antonio Express, January 1, 1894.

¹³ Record Books, St. Mary's, June 4, 1894, Cent. Cath. Arch., San Antonio.

¹⁴ Copy of Document, Record Books, St. Mary's University Archives San Antonio, Texas.

devoted himself to prayer and recollection with all the unimpaired fervor of his soul, though his senses were failing and his physical frame becoming decrepit. He had always been healthy and, even when old age was telling on him, there was no particular ailment. On Christmas Day of 1908, only six days before his death, he took his customary walk with the Brothers in the college park, and rehearsed, as was his yearly wont, the story of his arrival in San Antonio on Christmas morning 1854. "Fifty-four years ago today," he would say, for he had been recounting the same tale for over fifty years, and the Brothers used to tell him that "he improved it every year." Brother C. Francis would retort, "Not so; I never improve the story!" The listeners would reply, "But you do! for last year you said it was fifty-three years!"¹⁵ This joke was an annual pleasant-ry, but on the Christmas of 1908 the Brothers heard it for the last time.

Rather unexpectedly, though not suddenly, the end came. On December 29 there set in a weakening of the heart. Brother C. Francis was brought to Santa Rosa Hospital for treatment; on the next day he suffered a general prostration, and he requested that the last Sacraments be administered. He lingered semi-conscious and in constant prayer until evening, when, at seven o'clock, surrounded by the priests and Brothers of three communities, he sank peacefully to his eternal rest. He died

15 Garvin, Centenary, 165, 166.

in the eightieth year of his age, the sixty-second of his religious profession, and he had just completed his fifty-fourth year of service in San Antonio.¹⁶ His friend and co-worker, Father Beyrer, had died three weeks after the completion of St. Louis College.

Considering the flourishing conditions of St. Mary's and later of St. Louis College, it might be surprising that the Society of Mary did not make new foundations in Texas before 1900. The reputation of the Order had spread, and as far back as 1860 requests had come from Corpus Christi to found a school there. This request was followed by others from Houston, Galveston, Austin, and Victoria. The last place mentioned was the one chosen for the first establishment outside of San Antonio and this mission was started only after 1903. The history of the works in San Antonio explain why other foundations were not made. It will be recalled that the successive directors had difficulty in securing men for the ever growing institutes of San Antonio. After 1900 the Society was ready to accept one or more offers. The fact that the Bishop of San Antonio himself became an ardent advocate in behalf of the school at Victoria finally induced the Very Reverend Meyer, the provincial superior of the Society of Mary in America and successor of the Very Reverend Beck, to accept the

16 "Biographical Sketch of Brother Charles Francis" in the Apostle of Mary, V., 50.

school in that town.¹⁷

Victoria is the county seat of Victoria County, and is situated in the southeastern part of Southwest Texas, on the right bank of the Guadalupe River, about 114 miles southwest of San Antonio, and 28 miles from the Gulf of Mexico. It is one of the oldest towns in the state, having been founded in 1822 and incorporated in 1836, the first year of the independent Republic of Texas. The actual history of the school in Victoria goes back to the time of Reverend A. Gardet who took over the care of St. Mary's Parish in Victoria in 1857. After building a church and a convent of the Incarnate Word Sisters he erected a building of two stories on the corner of Main and Church streets. In this building he started a day school for boys.¹⁸ Long before this in 1870 a group of three Brothers, on their way from New Orleans to San Antonio, went through Victoria. One of these Brothers, Matthias Newell, is still living and has written an interesting account of the trip and of Victoria at that time. The Brothers spent several days with the pastor whom Brother Matthias described as a "very friendly old man." The pastor was acquainted with the Society of Mary having met the Brothers in San Antonio. With him he had a young man, a recent convert, disinherited on this account, whom he employed as a teacher in the small school.¹⁹

17 Frank Britz, "Church Section," in Victoria Advocate, 1934, p. 90

18 Ibid.

19 Matthias Newell Reminiscences, MS., March 15, 1931, Provincial Archives, Society of Mary, Kirkwood, Mo.

In 1876 Father Gardet secured the services of Professor T.J.Stratton of Galveston as supervisor of the school. He was assisted by Mr.T.J.Ryan and the primary department was placed in charge of Mrs.T.J.Stratton. Boarders soon joined the school and it enjoyed a good reputation under the careful direction of Father Gardet.²⁰ In 1880 Reverend Lawrence, the assistant to Father Gardet, launched the school forth on a new course as St.Joseph's Commercial College. Mr.W.C.Buckman, who later founded the Alamo Business College of San Antonio, was placed in charge of the school.²¹ Father Lawrence Wyer was also director of the diocesan Seminary which had been founded some years previously on the same premises, and the classes of the new school were taught mostly by seminarians.²² In 1883 the school had fifty-seven pupils for whom it received money from the state. In 1889 the number had risen to 150 with about 28 boarders. The school continued to enjoy success until the death of its enterprising director, Father Wyer in 1902 when it closed its doors.²³

Already in the fall of 1898 the Provincial, Very Reverend George Meyer, had been persuaded by the Right Reverend Bishop Forest of San Antonio to accompany him to Victoria, with a view to inspect the College and take over its direction. Father Meyer was unwilling to take over the institute at that

20 Britz, "Church Section," in Victoria Advocate, 1934, p.90.

21 Ibid.

22 "The Founding of St.Joseph's College," in Apostle of Mary, II, 362.

23 Britz, "Church Section," in Victoria Advocate, 1934, p.90.

time since St.Louis College's rapid growth was calling all the resources in man-power the society could command.²⁴ But after a few more years the Right Reverend Monsignor John Sheehan, the pastor of St.Mary's Church, entered into negotiations with the Superiors and as a result obtained a promise of three Brothers for the year 1906.

Brother John E.Garvin was appointed director, and his two assistants were Brothers Joseph Bitroff and Jerome Fisher. By a peculiar coincidence the newly-completed railroad from San Antonio to the Gulf Coast through Victoria was formally opened to traffic on August 15, 1906, the very day which the Brothers had designated for the starting of the new foundation. However, this day being the feast of the Assumption, the early hour of the train's departure prevented them from leaving before the morning of August 16. They left San Antonio at 6:00 a.m., and arrived at Victoria at 10:45 the same morning.²⁵

The living quarters were ready enough, but a lot remained to be done before school could be started. The school building was in a frightful condition and showed the results of lack of discipline in the management of the school in previous years. A liberal supply of paint covered up the old inscriptions to the memory of by-gone boys and teachers, but as yet, the class rooms were in the worst possible condition. Thanks to Brother

24 "Founding of St.Joseph's College," in the Apostle of Mary, II, 362.

25 Ibid., 365.

George Deck, who visited the place before the Brothers were appointed, the school desks and the blackboards were of the best.²⁶ School opened on September 4 with an enrollment of 43. The increased tax that had been recently placed for public schools and the habit the Catholics had acquired of sending their boys to the public schools during the years that St. Joseph's College had been closed made it hard for the Brothers to get pupils. But in a short time the reputation of the new teachers overcame all obstacles. Before the end of the year they had an enrollment of about 100 which was all they could handle.²⁷ The following year Brother Louis Huebert replaced Brother John Garvin as principal and two-year commercial and academic departments were added. St. Joseph's also became the scene of night classes in commercial work.²⁸

The establishment of a school at Victoria brings to a close the history of the Society of Mary in Texas from 1852 to the turn of the Twentieth Century. This account can end with the relation of the celebration of the Golden Jubilee of the Brothers' arrival in Texas which occurred in 1902. Fifty years after the three pioneer brothers with the help of Bishop Odin and Father Dubuis started the first little school in a large room of the second floor of a livery stable, their successors in the Society commemorated the occasion in a solemn manner.

²⁶ Ibid., 365.

²⁷ Ibid., 366.

²⁸ Britz, "Church Section," in Victoria Advocate, 1934, p.90.

Only one man, who was identified with that first group, remained to celebrate the occasion for them. Brother Charles Francis thanked God and his Blessed Mother on this day for having blessed the efforts of the Society of Mary in Texas and for permitting him to see the Jubilee Year. He must have listened to the sermon of the preacher for the occasion with mingled sentiments of pride and humility. A selection from this sermon will serve as an epilogue to the History of the Society of Mary in Texas.

We have met to do honor to the soldiers of Christ, to congratulate them on the glorious achievements of their brothers, and to wish them well in the prosecution of their noble, Godlike work. May they tread bravely, holily in the footsteps of the heroic men who have gone before them, in the heartfelt prayer of their friends today.

The celebration of a golden jubilee always has a meaning, whether it be to the spoilt child of the fashionable thoughtless world, or the humble follower of a crucified Redeemer who is its cause, it tells of fifty years of uninterrupted companionship. For the child of God it tells of fifty years of life of hardship, self-denial, sacrifice and separation from those persons and things the human heart craves and prizes. Of what, then does this golden jubilee we celebrate with so much pomp today tell us? It tells us of noble men who have done a noble work; it tells us of battles fought and victories won for the Master...

29

From 1900 on the growth of the Brothers' institutions in Texas has been steady. In 1912 for the first time in its history, St. Mary's College, then under the direction of Father Joseph C. Ei, passed the five hundred mark, and a little later college classes were organized and men mingled with boys in

the corridors of St.Mary's. By 1923 the high school students of St.Mary's College, became so numerous as to monopolize the facilities of the school to the disadvantage of the college students. Cramped quarters in the heart of the city precluded the erection of new buildings. To relieve congestion and make ample provisions for future expansion it was deemed best to remove the college department to St.Louis College. The downtown school was then renamed St.Mary's Adademy, and the name St.Mary's College was transferred to the Woodlawn Hills institute. St.Mary's College was recognized as a junior college in 1924 by the State Department of Education. In the spring of 1925 it was admitted to membership in the Association of Texas Colleges. In the fall of 1926, the State Department of Education rated it as a standard senior college. In that same year a charter to operate as St.Mary's University of San Antonio was obtained. In 1937 a graduate school was inaugurated, and last summer St.Mary's University graduated its first Masters.

When Brother John Waldron became principal of St.Mary's Academy in 1930 he began at once to look about for a new site for the school which was being hedged in on all sides by skyscrapers, and he finally determined on the plot of ground on North St.Mary's Street. In December of that year ground for the new high school was broken and one year later St.Mary's Academy ceased to exist and Central Catholic High School came into being. This high school is really three buildings in one; in the center dominated by a massive tower is the school

proper; on the extreme right is the gymnasium and on the far left are the faculty quarters. Built in the form of a widened "L" the buildings inclose a playground comprising the area of almost a city block.

The San Fernando school continues to do wonderful work educating the Mexicans of San Antonio. It is now managed by Sisters. In 1927 the Brothers were needed in the high schools and consequently the Society gave up the school comforted with the knowledge that the Sisters would continue the work they had started.

St. Joseph's high school in Victoria has enjoyed the same success and growth that characterized the San Antonio institutes. In 1919 a regular four-year high school course was introduced. In June 1937, with the promise of new buildings, the school was placed among the Accredited Schools of Texas. And on April 8, 1938, the students of St. Joseph's entered their new building which is situated on the old Fair Grounds. The new building is a solid structure one story high and about 240 feet long. A large play-ground and gymnasium complete the picture of this modern high-school.

BIBLIOGRAPHY

I. Source Material

A. Manuscripts

The principal documents upon which this work is based are contained in the archives of the Society of Mary. The original documents are located in the archives in Nivelles, Belgium. Typewritten copies of the material concerning the Society of Mary in Texas have been sent to the archives of the St. Louis Province, located at Kirkwood, Missouri. For purpose of convenience the material has been filed as follows:

Beyrer, Elegius, MS. Brother Elegius Beyrer came to Texas in 1854 and spent the remainder of his life there. He intended to write a history of the Society of Mary in Texas but got no further than making notes and a projected outline.

Correspondence relating to Texas. This collection of letters is the most valuable source at hand for the history of the Society of Mary in Texas. Included in this collection are all the letters to and from Texas and the Society of Mary headquarters.

Lurette Notes, MS. Brother Lurette spent many years in Texas and made notes from time to time which have been preserved and which proved valuable in working this thesis.

Newell, Matthias, MS. Brother Newell made a trip through Texas on his way to New Orleans in the Seventies and left valuable notes on what he saw and heard.

The Catholic Archives of Texas located in St. Edward's University, Austin, Texas, under the direction and supervision of Reverend Father Paul J. Foik, C.S.C., Ph.D., supplied much valuable information. The various documents obtained from this source have been divided as follows:

Chancery Archives, Galveston, Texas. The Texas Knights of Columbus Historical Commission subsidized and supervised the making of photostats of this collection.

Lazarist Archives, Paris, France. Photostats of the Texas material have likewise been made by the Texas K. of C. Historical Commission. A very valuable document in these archives is the Daily Journal for the Year 1840-1841 of the Very Reverend John M. Odin, who was at that time Vice-Prefect of the Vicariate of Texas.

Other archives which have supplied material for the History of the Society of Mary in Texas have been:

Catholic Archives of America, Notre Dame University, South Bend, Indiana. Most of the material relating to Texas in this collection has been photostated and filed in the Catholic Archives of Texas, in St. Edward's University, Austin, Texas.

Chronicles of the American Provinces, Provincial Archives, Province of Cincinnati, Dayton, Ohio.

Minutes of the Council Meetings, San Fernando Cathedral School, San Antonio, Texas, in the Archives of St. Mary's University, San Antonio, Texas.

Minutes of the Council Meetings, St. Louis College and St. Mary's University, Archives of St. Mary's University, San Antonio, Texas.

Minutes of the Council of the House of San Antonio, 1869-1894, Central Catholic Archives, San Antonio, Texas.

Record Books, St. Louis College, St. Mary's University Archives, San Antonio, Texas.

Record Books, St. Mary's, Central Catholic Archives, San Antonio, Texas.

Resch, Peter, MS., Being an account of the early history of the Society of Mary in America and compiled from documents in the archives of the Society of Mary. This manuscript is located at Maryhurst Novitiate, Kirkwood, Missouri.

Sheridan, Sister Mary Benignus, C.C.V.I., A.M., MS., Bishop Odin, and the New Era of the Catholic Church in Texas, 1840-1860. This manuscript is a dissertation presented to the St. Louis University in partial fulfillment of the Requirements for the Degree of Doctor of Philosophy, St. Louis, Missouri, 1937. Sister Sheridan's work describes the religious

conditions in Texas before and during Bishop Odin's time and treats the religious works guided by his hands. The dissertation is well documented and contains several quotations from valuable sources.

Teachers' Record Books, St. Mary's, San Antonio, 1872-1896, Archives of Central Catholic High School, San Antonio, Texas.

B. Official Documents

Inform Official of Count Revilla-Gigedo, Viceroy of Mexico, 1793, #196, Archives of City Hall, San Antonio, Texas. This document describes San Antonio in 1793.

Journals of City Council, Volumes A,B,C,D, City Hall Archives, San Antonio, Texas. These volumes are record books of 300 to 500 pages into which have been copied in long hand the official acts of the City Administration.

Record Books, Bexar County, Texas, Bexar County Archives, San Antonio, Texas.

C. Newspapers

Alamo Star, San Antonio Public Library, Texas.

New Orleans Delta, New Orleans, Louisiana.

San Antonio Express, San Antonio, Texas. Began in 1865, files from that date being in the Express office.

San Antonio Herald, San Antonio, Texas.

San Antonio Light, San Antonio, Texas.

Southern Messenger, San Antonio, Texas.

Victoria Advocate, Victoria, Texas.

Western Texan, State Library, Austin, Texas.

D. Printed Matter

Doménich, Abbé, Adventures in Texas and Mexico, London, 1858. While providing a colorful atmosphere the author cannot be taken seriously as he is inclined to exaggerate.

Eby, Frederick, compiler, Education in Texas, University of Texas Bulletin, No. 1824, Educational Series No.2, Austin, 1919.

Griffin, Martin, J., "German Catholic Activity in the United States Seventy Years Ago," in the Records of the American Catholic Historical Society, XX, 120.

Linn, John, J., Reminiscences of Fifty Years in Texas, a facsimile reproduction of the original, Austin, Texas, 1935. This work gives many valuable descrip-

tions of Texas but concludes with the year 1846.

Parisot, P.F., O.M.I., Reminiscences of a Texas Missionary, San Antonio, Texas, 1899. Father Parisot recounted the different adventures which had befallen him and his confreres between the years 1852 and 1899. The work, while very interesting, has no scientific value.

II. Secondary Material

- Apostle of Mary, Society of Mary, Dayton, Ohio.
- Barnes, Charles Merritt, Combats and Conquests of Immortal Heroes, San Antonio, Texas, 1910.
- Beaupin, Mgr., E., Les Nouvelles Gloires de l'Eglise de France: G.J.Chaminade, Paris, 3 rue de Garancière, 1919.
- Bony, Abbé, Vie de Mgr. Jean-Marie Odin, Missionnaire Lazariste, Archevêque de La Nouvelle-Orléans, Paris, 1896.
- Boyer, Abbé, L., Membre de la Société historique et archéologie du Périgord, Un Apôtre de Marie: G.J.Chaminade, Perigueux, Ribes, 1923.
- Burns, James, A., The Growth and Development of the Catholic School System in the United States, New York, 1912.
- Bushick, Frank H., Glamorous Days, San Antonio, Texas, 1934.
- Centenaire de la Société de Marie a La Madeleine de Bordeaux, Bordeaux, Delmas, 1918.
- Chaney, Gussie Scott, The Breadline Banker of St.Mary's Street, San Antonio Public Service Company Pamphlet, San Antonio, Texas, 1936. This is an account of John Twohig's life.
- Clark, Robert Carlton, The Beginnings of Texas, 1684-1718, Bulletin of the University of Texas, No.98, Austin, Texas, 1907.
- Corrigan, Rt. Rev. Owen, "Episcopal Succession in the United States," in the Catholic Historical Review, Volume II, 1916-1917.
- Deuther, Charles, G., Life of Bishop John Timon, D.D., Buffalo, 1870.
- History of the Diocese of Galveston and St.Mary's Cathedral, compiled by the priests of the Seminary, Galveston, 1922.
- Vie de Monseigneur Dubuis, L'Apôtre du Texas, Roanne, 1900.
- Finck, Sister M.Helena, The Congregation of the Sisters of Charity of the Incarnate Word of San Antonio, Texas, Washington, 1925.
- Fitzmorris, Sister Mary Angela, A.M., Four Decades of Catholicism in Texas, 1820-1860, Washington, 1926.
- Friesenhahn, Sister Mary Clarence, Catholic Secondary Education in the Province of San Antonio, Washington, 1930.
- Garvin, John E., S.M., The Centenary of the Society of Mary, Dayton, Ohio, 1917.

- Hickey, Edward John, The Society of the Propagation of the Faith, 1822-1922, Volume III of Catholic University of American Studies in American Church History, Washington, 1922.
- Jaillet, C., Very Reverend, "Sketches of Catholicity in Texas," in Records of the American Catholic Historical Society, II.
- Lambing, A.A., "Scenes from the Texas missions of half a century ago," in American Catholic Historical Researches, III, (old series,) 1887.
- Lane, John, J., History of Education in Texas, United States Bureau of Education Circular of Information No.2, 1903, No.35, Washington, Government Printing Office, 1903.
- Maryhurst Messenger, Kirkwood, Missouri. Periodical of the activities in St.Louis Province of Society of Mary.
- Messenger of the Society of Mary, St.Mary's Convent, Dayton, Ohio, 1901-1904. Periodical of activities of Society of Mary.
- Parisot, Reverend P.F., and Smith, Reverend C.J., O.M.I., History of the Catholic Church in the Diocese of San Antonio, Texas, San Antonio, Texas, 1897.
- Rousseau, Reverend Henry, S.M., William Joseph Chaminade, tr. by John Garvin, Clayton, Missouri, 1914.
- Smith, Sara Trainer, "Sketch of Mary Brackett Willcox," in Records of American Catholic Historical Society, VII, being a description of Odin's residence in 1845 and of the Ursulines' residence.
- Shea, John Gilmary, A History of the Catholic Church in the United States, 4 volumes, New York, 1890.
- La Société de Marie (Marianistes), Paris, 1930. One of the series of Les Ordres Religieux, edited by Letouzey at Ane in Paris.
- "The Ursulines in Texas," in the St.Louis Catholic Historical Review, Volume IV.
- Vogel, Mrs. Ettie Madeline, "The Ursuline Nuns in America," in Records of the American Catholic Historical Society, I, 214.
- Wooten, Dudley G., Editor, Comprehensive History of Texas, 1685-1897, 2 volumes, Dallas, 1898.

The thesis, "The History of the Society of Mary in Texas", written by Armand Alphonse Pariseau, S.M., has been accepted by the Graduate School with reference to form, and by the readers whose names appear below, with reference to content. It is, therefore, accepted in partial fulfillment of the requirements of the degree of Master of Arts.

Rev. Joseph Roubik, S.J.	April 27, 1939
Rev. William E. Shiels, S.J.	May 6, 1939
Rev. Jerome Jacobsen, S.J.	May 10, 1939