



**US Army Corps
of Engineers**®
Fort Worth District

Public Notice

Section 408/Regulatory Project #: SWF-2015-00281

Date issued: January 21, 2021

Close of comment period: March 8, 2021

USACE Point of Contact: Leslie Crippen

**PUBLIC NOTICE UNDER SECTION 106 OF THE NATIONAL HISTORIC
PRESERVATION ACT
FOR AN ALTERATION OF A U.S. ARMY CORPS OF ENGINEERS
FEDERALLY AUTHORIZED CIVIL WORKS PROJECT UNDER 33 USC 408
(SECTION 408)**

TITLE: Section 408 Regulatory Project Number SWF-2015-00281, San Pedro Creek

REQUESTER AND NON-FEDERAL SPONSOR: San Antonio River Authority (SARA).

BACKGROUND: San Pedro Creek is part of the San Antonio Channel Improvement Project (SACIP), a U.S. Army Corps of Engineers (USACE) federally authorized Civil Works project, subject to Section 408. A Section 408 permission and Section 404 of the Clean Water Act permit were issued to SARA on December 16, 2016. A decision on a Section 408 request is a federal action subject to Section 106 of the National Historic Preservation Act (NHPA). To comply with Section 106, a Memorandum of Agreement (MOA) among the USACE, the Texas State Historic Preservation Officer, and SARA was executed on December 16, 2016, which provides stipulations for construction monitoring and procedures regarding inadvertent discoveries for Phases 1 and 2 of the San Pedro Creek project.

IMPACTS TO HISTORIC, CULTURAL, AND ARCHAEOLOGICAL RESOURCES:

Archaeological monitoring of construction activities along the east bank of San Pedro Creek identified buried structural foundations in late-February, 2020. During continued monitoring of the grading activities carried out in the vicinity, the isolated segments grew into a complex of foundations, which were assigned trinomial 41BX2359. Subsequent archival research and archaeological investigations indicate these foundations represent the remains of the Klemke/Menger Soap Factory (1847-1859), the St. James African Methodist Episcopal Church (A.M.E. Church) of San Antonio (1871-1877), the Alamo Ice Company (1878-1887), the Alamo Ice and Brewing Company (1887-1898), and the Alamo Brewery (1898-1904). Based on the results of extensive archival and archaeological research conducted to date, the USACE has determined that two of the archaeological components at the site are eligible for listing in the National Register of Historic Places (NRHP). Specifically, the Klemcke/Menger Soap Factory is eligible for listing on the NRHP under Criterion A at the local level for its association with the

development of industrial soap manufacture. The A.M.E Church component is also eligible for listing under Criterion A at the local level of significance due to its association with Reconstruction Era-politics and African Americans communities' establishment of religious autonomy in San Antonio. The two components have also been determined eligible under Criterion B for their association with significant individuals, including the Klemcke and Menger families at the local level of significance, and Reverend William Rufus Carson, and several other individuals who played a significant role as community leaders and spearheaded growth of the Methodist Episcopal Church at the local, State, and National level of significance. Finally, due to the potential of the two components to yield significant knowledge related to the early industrial process of soap manufacture and the multi-faceted role of the church in the lives of the A.M.E. Church congregation, the two components are also considered eligible for listing on the NRHP under Criterion D.

Site 41BX2359 would be adversely affected by the continued construction of the SACIP as currently designed. In accordance with 36 CFR § 800.6, the USACE wishes to solicit the views of the public in resolving the adverse effects of the undertaking. We are seeking your comments and feedback on the enclosed draft report, *Archival and Archeological Assessment of Historic Foundations at Site 41BX2359* as well as the enclosed array of potential minimization and mitigation measures which may be employed.

PUBLIC COMMENTS: Written comments are being solicited from anyone having an interest in the undertaking's effect on historic property 41BX2359. Comments will become part of the USACE administrative record and will be considered in determining the resolution of adverse effects associated with the undertaking. Comments supporting, opposing, or identifying concerns with the documentation provided or the potential minimization and mitigation measures that may be considered by the USACE in its decision process are all welcome. Issuance of this notice does not imply USACE endorsement of the draft report in its current form or of any minimization or mitigation measures proposed.

LOCATION: The project is located on San Pedro Creek in Bexar County, in the City of San Antonio.

ENCLOSURE(S):

- 1) Archival and Archaeological Assessment of 41BX2359 Chapter 10: Summary and Recommendations
- 2) Appendix 10-1: San Pedro Creek Culture Park Preservation/Interpretation Study
- 3) St. James AME Church Archival and Archaeological Assessment

SOLICITATION OF COMMENTS: The USACE is soliciting comments from the public; federal, state, and local agencies and officials; federally recognized tribes; and other interested parties in accordance with Section 106 of the National Historic Preservation Act. Comments received will be considered by the USACE to resolve adverse effects to historic properties in accordance with Section 106 of the NHPA.

In addition to soliciting written public comments, two virtual public meetings have been scheduled to discuss the resolution of adverse associated with this undertaking:

- Thursday, February 4, 2021 at 4:00 pm CST at:
<https://global.gotomeeting.com/join/768127765>.
- Tuesday, February 16, 2021 at 6:00 pm CST at:
<https://global.gotomeeting.com/join/154347917>.

Materials submitted as part of the Section 106 consultation process become part of the public record and are available to the public under the Freedom of Information Act (FOIA). Individuals may submit a written request to obtain materials under FOIA or make an appointment to view the project file at the Fort Worth District, U.S. Army Corps of Engineers, Office of Counsel.

CLOSE OF COMMENT PERIOD: Written comments on the enclosed documentation and potential minimization and mitigation measures are requested on or before the close of the comment period. Comments must reference the Section 408 Request ID # and project name. Comments and requests for additional information should be submitted to CESWF-PEE-C, ATTN: Ms. Leslie Crippen, P.O. Box 17300, Fort Worth, TX 76102-0300, or by email to DLL-CESWF-SPCIPComments@usace.army.mil. Please note that names and addresses of those who submit comments in response to this public notice may be made publicly available. For more information on Section 408, visit the Fort Worth District Section 408 webpage at <https://www.swf.usace.army.mil/Missions/Section-408/>.

CHAPTER 10: SUMMARY AND RECOMMENDATIONS

The Historic Resources

Archaeological monitoring of construction activities associated with the San Pedro Creek Improvements Project (SPCIP) uncovered a complex of foundations near the southwest corner of the W. Houston and Camaron Streets intersection. The foundations were assigned trinomial 41BX2359 (Figure 10-1).



Figure 10-1. Overview of site 41BX2359, on the east bank of San Pedro Creek.

This chapter summarizes the results of archival research and archaeological investigations presented in greater detail in earlier chapters. The historic contexts with which to assess the National Register

of Historic Places (NRHP) eligibility and State Antiquities Landmark (SAL) designation of site 41BX2359, is also summarized in this chapter. This chapter also provides NRHP eligibility and SAL designation recommendations. The detailed information in support of these recommendations is presented in the main body of the report, and in particular, Chapters 7, 8, and 9.

Site 41BX2359 may be adversely impacted by the construction of the Alameda Plaza San Pedro Creek Culture Park, planned in the immediate proximity of the site. The final segment of this chapter and Appendix 10-1 outline the various design alternatives considered by the San Antonio River Authority Design Team to mitigate adverse impacts to the site while providing effective and long-term flood control along the downtown segment of San Pedro Creek. This is only the Summary and Recommendations chapter of a much longer and more in-depth document.

The history of site utilization and a chain of title was compiled with the help of several researchers including Clint McKenzie of the Center for Archaeological Research at the University of Texas at San Antonio; Matthew Elverson, City Archaeologist, with the City of San Antonio's Office of Historic Preservation; Mariah Pfeiffer, independent researcher residing in San Antonio; and members of the San Antonio African American Archives and Museum. Research made available to RKI staff included deed records and mechanic's liens that aided the reconstruction of the chain of title, discussed in greater detail in Chapter 2. The studies also identified a series of Sanborn Fire Insurance maps depicting the use-history of the site and the businesses that operated there. The history of construction, occupation, and re-use of the property is presented in Chapter 3. These documents also helped relate portions of the foundations to historic businesses and industrial work-spaces within the site. These relationships are described in greater detail in Chapter 4. Limited archaeological investigations of the foundations consisted of careful documentation of their construction methods and materials, the mapping of the foundations, and the limited examination of the fill matrix present within the footprint of the foundations. These investigations, described in Chapter 5, resulted in the documentation of distinct construction sequences that helped relate architectural features to specific archaeological components. Several unanswered questions remain as in-depth research continues into the history of the site. Nonetheless, we feel that the information hitherto compiled is sufficient to make and support the proposed NRHP eligibility and SAL designation recommendations outlined in the remainder of this chapter.

Through the archival research and limited archaeological investigations, four components were identified at 41BX2359: 1) the Soap Factory (1847-1859); 2). The A.M.E. Church (1871-1877); 3) the Alamo Ice Company (1878-1887); and 4) the Alamo Ice and Brewing Company and Alamo Brewery (1887-1904).

The oldest component is associated with soap making by two mid-nineteenth century German immigrant families, the Klemckes and the Mengers. The component is hereafter identified as the Klemcke/Menger soap factory, or simply the Soap Factory. Early deed records suggest that the first structure on the lot may have been the Klemcke residence/soap factory, built sometime between 1847 and 1850. When Johann Simon Menger purchased the property in 1851, he also acquired the soap factory and its equipment. At the time of purchase, the lot measured 14 varas (39 feet) in width. No improvements were made to the lot until 1875. The first depiction of what the Soap Factory may have looked like is provided by Koch's 1873 Bird's Eye View of San Antonio (**Figure 10-2**). It shows two adjoined structures on the east descending bank of San Pedro Creek. Unfortunately, given the perspective of the depiction and the lack of a scale, it is not possible to transfer the footprint of the two structures onto the foundation remnants of 41BX2359 to determine what portion, if any, they represent.



Figure 10-2. Detail of Koch's 1873 Bird's Eye View of San Antonio, showing two structures that may have been part of the Soap Factory.

In 1871, the A.M.E. Church began using a portion of the Soap Factory for religious services. Since the Koch depiction dates to 1873, it may be concluded that one or both structures served as the A.M.E. Church. The church congregation consisted of freedmen and formerly-enslaved people who were seeking a place where they could establish a community shortly after emancipation. Two enclaves of freedman and formerly-enslaved African American groups were present in San Antonio during the mid-nineteenth century. One was in east San Antonio, while the other was centered on or just west of San Pedro Creek. The A.M.E. Church served the African American population on the west-side of town.

Spurred by the growth of the congregation, in 1873 the trustees of the church purchased the property and in 1875 contracted with San Antonio builder, A. Earhart, to enlarge the building used for services. The footprint of this enlarged structure is depicted on Sheet 1 of the 1877 Sanborn Fire Insurance map (**Figure 10-3**). However, by December 1877 the congregation abandoned the site, as Sheet 1 of the Sanborn Fire Insurance map identifies the building as “Vacant” (**Figure 10-3**).

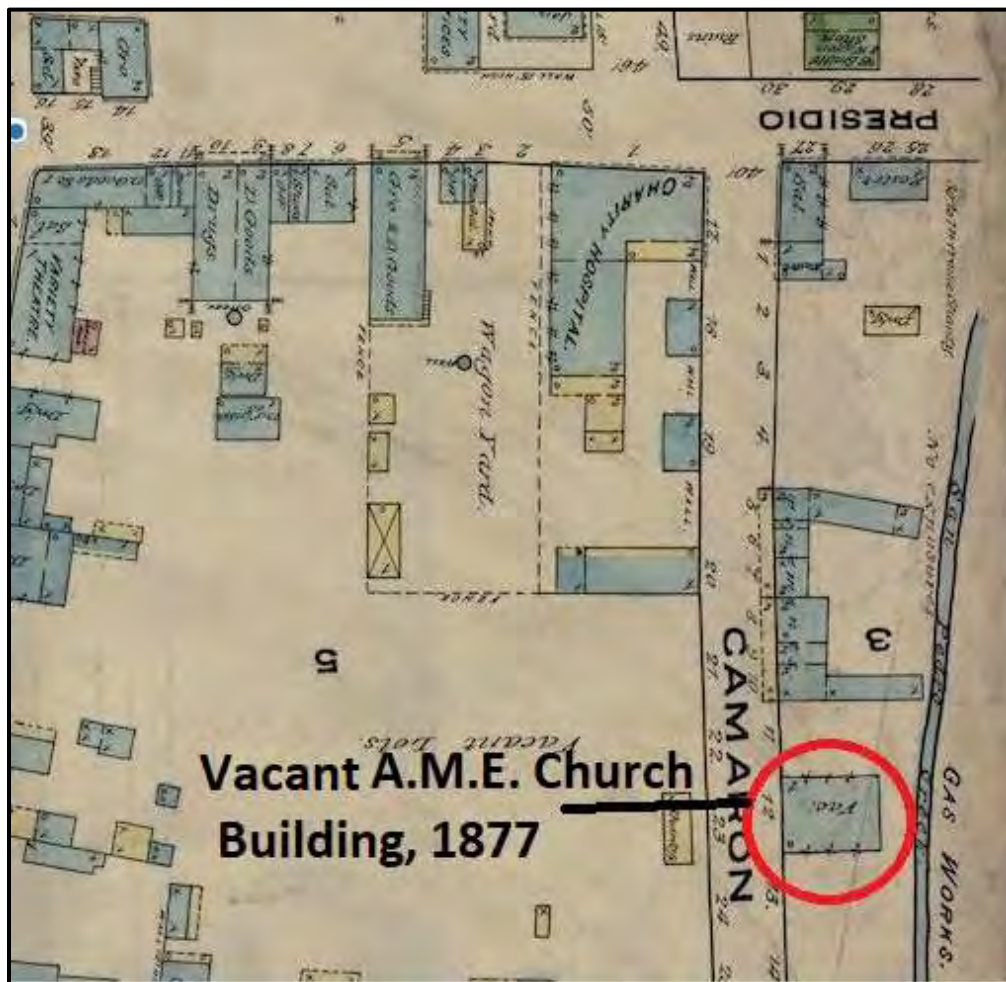


Figure 10-3. The vacant A.M.E. Church building in December 1877, Sheet 1 of the Sanborn Fire Insurance map.

The structure depicted in **Figure 10-3** is a single building compared to the two adjoining structures shown on the 1873 Birds Eye. The change implies that in the process of enlarging the Soap Factory, the smaller structure, or possibly both structures, were razed. A photograph of the A.M.E. Church, dating to the mid-to late-1880s, suggests that as part of the enlargement a new façade was added to the front of the building facing Camaron Street.

We also know from later Sanborn Fire Insurance maps that the 1877 vacant structure continued to be incorporated into the footprint of subsequent on-site businesses, such as the Alamo Ice Company in 1885. Therefore, the footprint of the vacant A.M.E. Church can be overlaid and clearly identified within the boundaries of 41BX2359 (**Figure 10-4**).



Figure 10-4. Overlay of A.M.E. Church footprints from 1877 (dark blue) and 1885 (light blue) Sanborn Fire Insurance maps onto foundations of 41BX2359.

Figure 10-4 shows two projected outlines of the A.M.E. Church, one (dark blue) is based on the 1877 Sanborn Fire Insurance map. In this projection, the church is depicted as measuring 39 feet north/south by 50 feet east/west, based on the map scale. The second projection (light blue) identifies the A.M.E. Church as the central core of the Alamo Ice Company complex (see Sheet 8, 1885 Sanborn Fire Insurance map). In this projection, the footprint of the A.M.E. Church measures 45 feet north/south by 60 feet east/west. These dimensions closely match measurements obtained during field documentation (44.5 feet north/south by 58.5 feet east/west) by RKI staff using a hand-held, 30-meter pull-tape. Both projections are anchored to the northeast corner of the rectangular foundation, where the A.M.E. Church cornerstone is situated. The discrepancies between the two projections cannot be explained at this time.

The remaining two archaeological components are associated with the manufacturing of artificial ice (1878–1887) and the brewing of German-style lager beer (1887–1904). The Alamo Ice Company occupied the site between 1878 and 1887. Its footprint is depicted on Sheet 8 of the 1885 Sanborn Fire Insurance map (**Figure 10-5**).

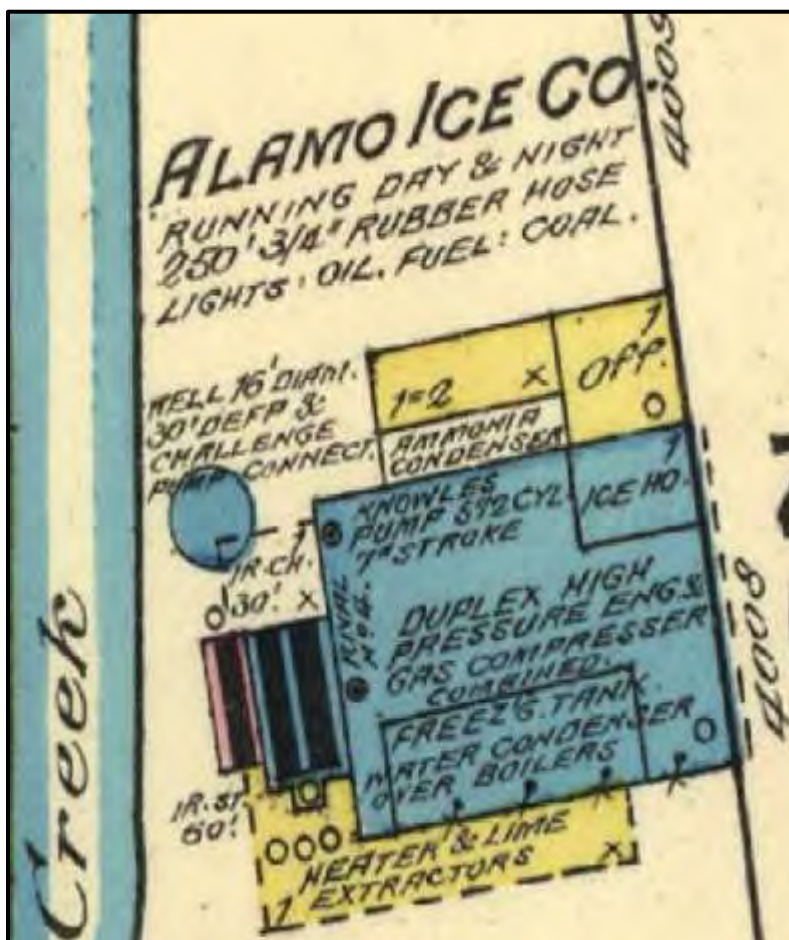


Figure 10-5. The Alamo Ice Company depicted on Sheet 8 of the 1885 Sanborn Fire Insurance map. The structure identified in blue at the center of the complex is the former A.M.E. Church.

Figure 10-6 shows the footprint of the Alamo Ice Company component of site 41BX2359. In comparing Figures 10-5 and 10-6, it is evident that some portion of the foundations correspond well with the architectural features that are part of the archaeological site (i.e., Well, Ice House at the east end of the complex). Other architectural features are no longer evident among the foundations (i.e., the compartment for the freezing tank and water condenser, the lime extractor room, and the office building at the northeast corner of the complex), while others differ in size and shape (i.e., the boiler

room at the west end of the complex). Furthermore, new features (i.e., room full of charcoal at the southeast corner of the complex) are present that are not shown on the 1885 Sanborn Fire Insurance map. In addition, no architectural signature exists within the site representing the vertical boilers (symbolized by open circles) that are depicted on the Sanborn Fire Insurance map.



Figure 10-6. Footprint of the Alamo Ice Company as it appeared in 1885, overlain on the foundation complex of site 41BX2359.

Following the sale of the company, the Alamo Ice and Brewing Company and Alamo Brewery used the property between 1887 and 1904 (**Figure 10-7**). By 1888, the complex expanded to the south to include a three-story iron-clad ice house and beer vault, a classic sign of the implementation of industrial-scale brewing.

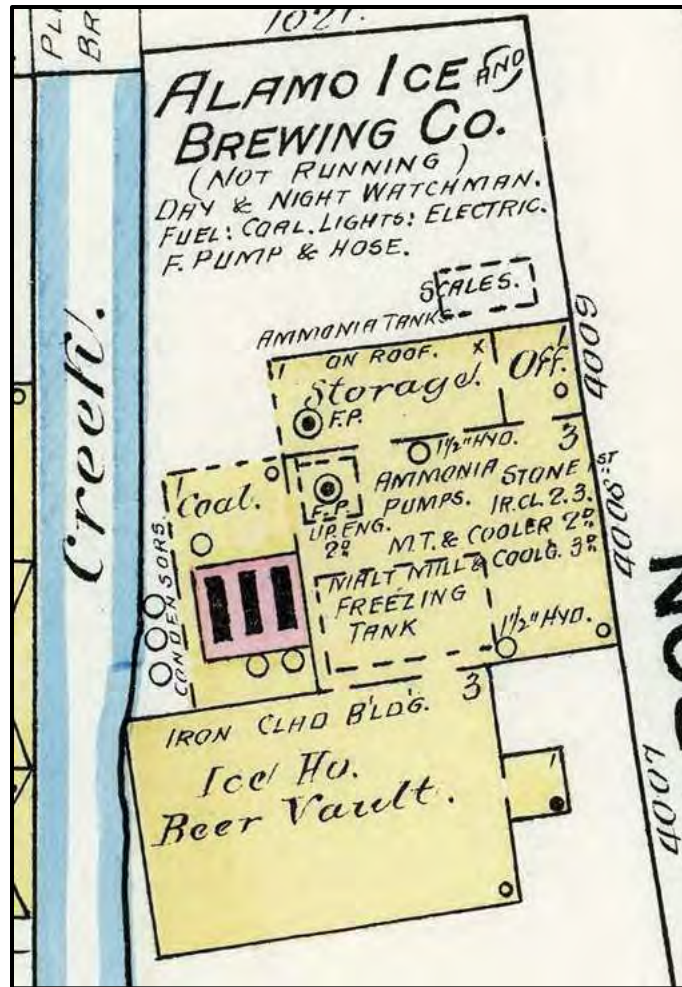


Figure 10-7. Alamo Ice and Brewing Company as depicted on Sheet 8 of the 1888 Sanborn Fire Insurance map. The first floor of the central structure is part of the A.M.E. Church.

Figure 10-8 shows the footprint of the Alamo Ice and Brewing Company in 1888. As in the previous overlays, some portions of the foundations correspond with the architectural features that make up the archaeological site (i.e., the central core that was the A.M.E. Church, and the “compressor” room at the west end). Other architectural elements (i.e., the “ice house” and beer vault, the Office and Storage Complex north of the former A.M.E. Church) appear to have been extensively impacted, demolished, or rebuilt at different dimensions. Other structural features are no longer evident among the foundations (i.e., the Scale Room, the numerous vertical boilers, the Coal Room next to the boilers), while others are of different sizes and shapes (i.e., the Freezing Tank Room which seems to have been moved toward the back of the building, and the Storage Room which seems to have been enlarged to match the length of the former church structure).



Figure 10-8. Footprint of the Alamo Ice and Brewing Company as it appeared in 1888, overlain on site 41BX2359.

By 1896, the complex reached its maximum size with the addition of a self-standing Storage Shed that occupied much of the southwest corner of W. Houston and Camaron Streets (**Figure 10-9**).

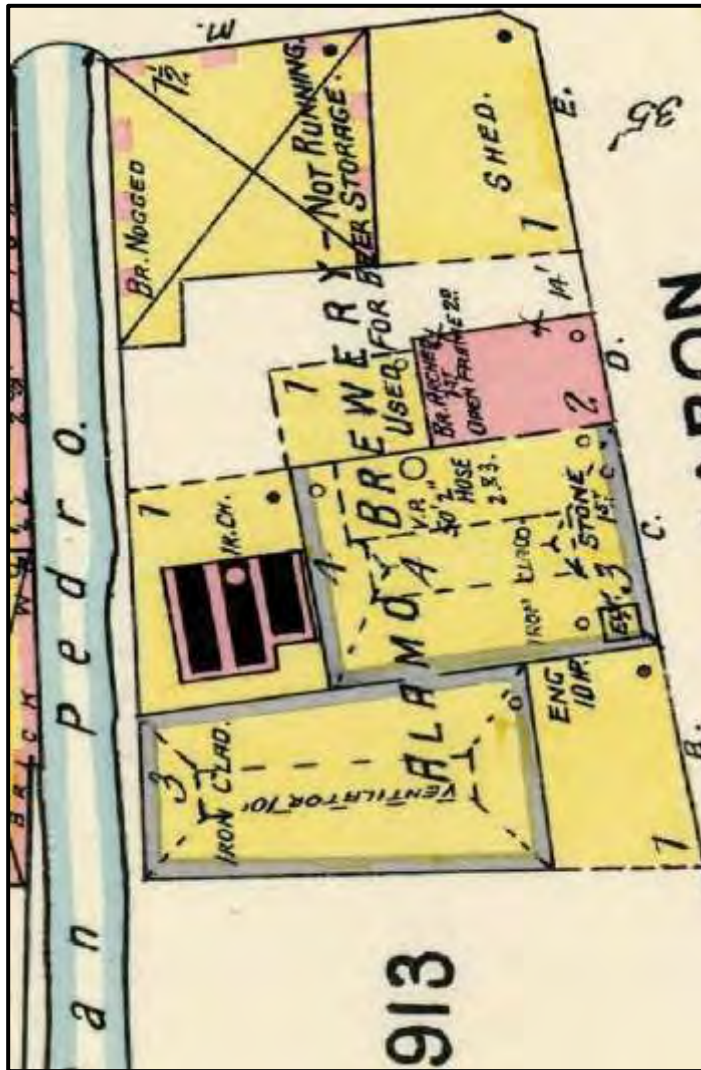


Figure 10-9. The Alamo Brewery as depicted on Sheet 10 of the 1896 Sanborn Fire Insurance map. The first floor of the central structure made of stone, is part of the A.M.E. Church.

Figure 10-10 is an overview of the Alamo Brewery as it was depicted on Sheet 10 of the 1896 Sanborn Fire Insurance map. The complex had reached its largest size by this time.



Figure 10-10. Footprint of the Alamo Brewery as it appeared in 1896, overlain on site 41BX2359.

Some portions of the foundations correspond well with the architectural features of the site (i.e., the central core that was the A.M.E. Church and the “compressor” room at the west end). The storage space and offices to the north have been enlarged and divided into spaces that match the archaeological foundations very closely. The Coal Room that surrounded the condensers at the west end of the complex has been enlarged. A large, self-standing storage complex was added at the north end of the complex overlooking W. Houston Street. The former Beer Vault at the southern end of the complex was extended to the edge of Camaron Street. Other structural features (i.e., the Scale Room and the numerous vertical boilers) are no longer evident because they may have been demolished to make way for new construction or are simply not shown on the Sanborn Fire Insurance map.

Based on the composite results of these comparisons and investigations, **Figure 10-11** presents the currently hypothesized relationships between the historic occupations of site 41BX2359 and the various architectural elements identified during construction monitoring and subsequent site investigations. It is currently assumed that, to a large extent, the foundations of the former Soap Factory and A.M.E. Church (as enlarged in 1875) may overlap. It is also evident that some architectural elements of the site were part of multiple components, most likely serving distinct functions in each (i.e., the A.M.E. Church footprint, the Office, the Storage space north of the former church, and the “Ice House” inside the A.M.E. Church foundation, etc.). Therefore, additional archaeological and architectural investigations may be necessary to confirm the structural and temporal affiliations of some of the foundations.

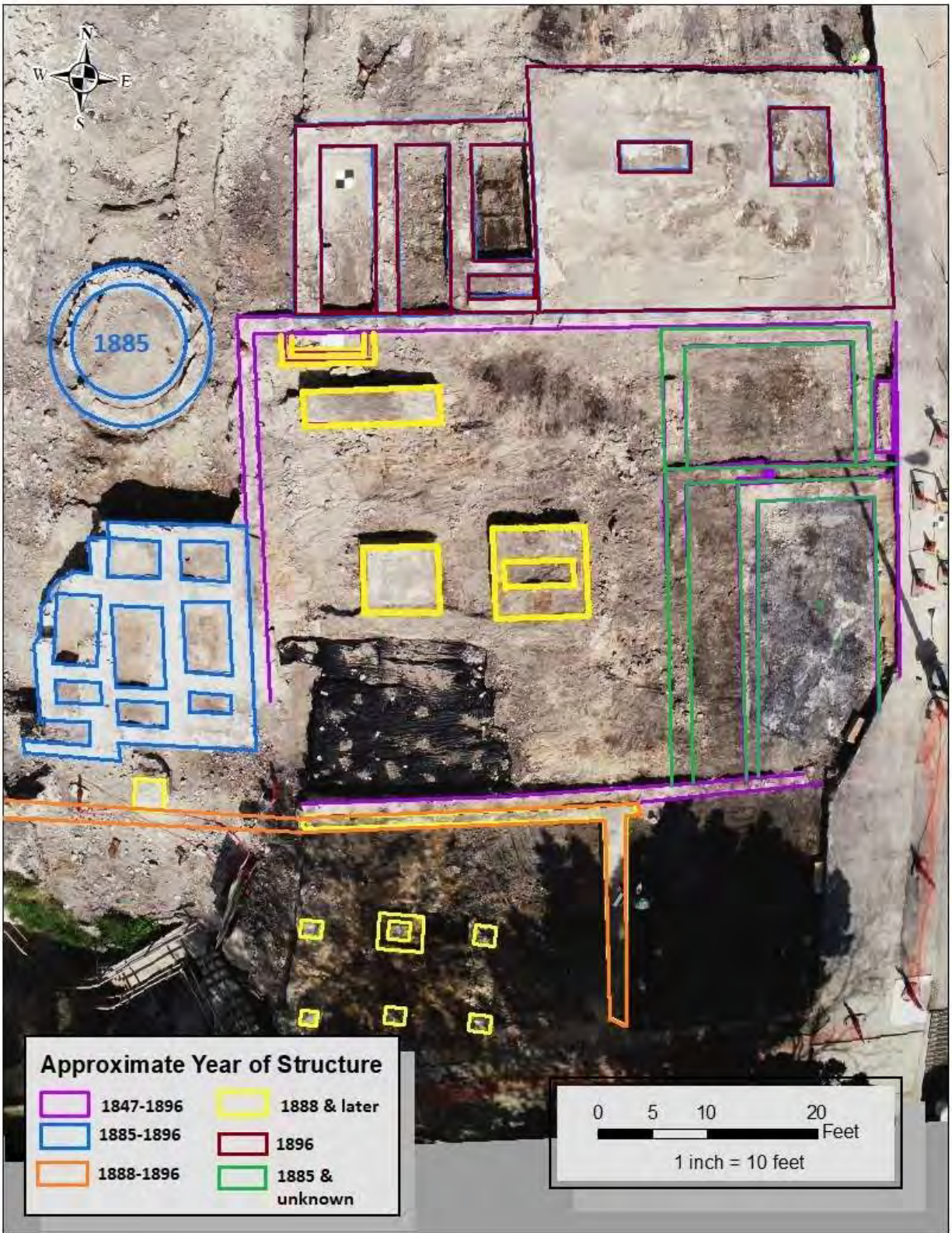


Figure 10-11. The hypothesized association between the foundations uncovered during monitoring and the archaeological components of site 41BX2359.

Consideration of Historic Contexts

To assess the significance of the archaeological components of 41BX2359 and their eligibility for listing on the NRHP and formal designation as SALs, two broad historic contexts were defined in Chapter 6. They consist of the early days of the industrial revolution in San Antonio, and the formation of the A.M.E. Church during the Reconstruction Era. Because the oldest component is associated with industrial development, the industrial historic context is described first. This is followed by the description of the conditions in San Antonio during the Reconstruction Era which prevailed at the time that the second component, the A.M.E. Church, was established.

Within the early days of San Antonio's industrialization, three themes were defined: 1) the changing perceptions of personal hygiene and the early days of soap manufacturing; 2) the manufacturing of artificial ice; and 3) the early days of lager beer brewing in San Antonio. Four themes were identified in association with the A.M.E. Church: 1) multi-cultural race relations and slavery in Texas and San Antonio; 2) general conditions during the Reconstruction Era; 3) German Immigrant and African-American relations; and 4) A.M.E. Church and Reconstruction in San Antonio.

Soap Making

The earliest method used to make soap involved the extraction of lye from wood ash, the rendering of animal fat, and the combination of the two ingredients through boiling. Soap making using these rather basic steps and equipment was sufficient to meet domestic needs and provide a limited surplus for small markets and commercial sale. Overtime, the manufacturing of soap shifted from household production to local and regional markets because of mechanization (i.e., the use of lard rendering tanks that employed heat under pressure; Gordon 1990:58).

Soap making in Texas began during the second half of the nineteenth century, following the Civil War. German immigrants brought the knowledge of soap making from the "Old Country" where soap making was part of each household's basic skill set. The basic ingredients needed to make soap were readily available in Texas, including abundant water, animal fat, and lye. The early equipment used in soap making consisted of kettles, catchers, and boilers. The invention of more efficient means of fat rendering using steam heat resulted in increased production capacity, encouraged market production, and added specialized industrial equipment to the soap factory.

As outlined above, the Klemcke and Menger families were intimately associated with the 41BX2359 and soap making during the earliest occupation of the site. Soap manufacture ended in 1859 when flooding of San Pedro Creek in 1859 may have damaged some portion of the Soap Factory causing Menger to move his operation to an upstream location. This second site has been listed on the NRHP since 1975.

Artificial Ice Manufacture

Just as immigrants to San Antonio established the foundations of a burgeoning soap manufacturing industry, so too during the mid-nineteenth century, several newcomers placed the city on the cutting edge of the manufacturing of artificial ice. Large scale and commercially-viable ice manufacturing machines began in France in 1850, when Ferdinand Carré patented the “Carré machine” to make ice using an ammonia absorption process. The American Civil War cut southern states off from natural sources of ice, which until the start of the war, had been shipped from the north encased in straw and sawdust. However, by the end of the Civil War, four of Carré machines made their way through the Union blockade, one of them arriving to San Antonio in 1865 (Clark 1966:297). Here, an engineer named Daniel Livingston Holden, improved the original design by using steam to heat the liquid ammonia. Holden also began using distilled water to produce clear ice, a product that was more readily accepted by consumers.

Andrew Muhl, a Paris-born San Antonian, also made important contributions to the story of artificial ice manufacturing. He was already making ice machines in France before leaving for America (Roberts 2020b). After settling in San Antonio in 1867, he developed the A. Muhl Ether Ice Making Machine which used a mixture of ether and naphtha as refrigerant (Dugas 1955:177- 178). In 1871, after resettling in Waco, he patented his “Refrigerating Apparatus” (U.S. Patent No. 121,402). The same year, he obtained Patent No. 146,267, for an “Improvement in Apparatus for Cooling the Air of Buildings.” In the patent application, Muhl specifically stated that: “The improvements herein described are intended specially to meet the wants of distilleries and breweries, though they may be used in other connections.”

The timing of these technical advances in the manufacturing of artificial ice could not have been more opportune for several entrepreneurs who, in 1878, moved into the vacated A.M.E. Church building and refurbished/repurposed the structure(s) for the making of artificial ice. These individuals included Alfred Giles, Leroux and (N.J.) Cosgrove, Hans L. Degener, W.C. Peters, and J.N. Smye. At least one individual among these investors was in the early stages of a distinguished career as an architect.

Alfred Giles began his architectural practice in San Antonio through the Alfred Giles Company in 1878. He designed numerous public buildings (courthouses, libraries, jails), as well as the private residences for influential families in San Antonio, South Texas, and Monterrey, Mexico. Giles was not only an investor in the Alamo Ice Company but also designed the expansion of the building/complex soon after it was acquired in 1882. An advertisement in the City Directory dating to 1883, shows a large three-story industrial complex identified as the Alamo Ice Company (City Directory:95). Alfred Giles also may have designed the improvements and expansion of the building when it became the Alamo Ice and Brewing Company in 1887. A depiction dating to circa 1888 shows a dramatically different façade and structure from that which earlier illustrated the Alamo Ice Company.

The plat was established for the Alamo Ice Company early in 1881, and in December 1882 (BCDR 15/456), Steves deeded the lot with the already operating ice factory to the Alamo Ice Company. The horizontal steam boilers, shown on the 1885 and 1888 Sanborn Fire Insurance maps (**see Figure 10-5 and 10-7**) adjacent to San Pedro Creek, may have been made at the Wiggin and Simpson's Phoenix Iron Works in Houston. These same boilers, fueled by coal, may have been the first such boilers to be installed in San Antonio in early 1880. The coal house is seen on the 1885 Sanborn Fire Insurance map and thick deposits of coal have been identified in several spaces inside the foundations of the former A.M.E. Church. The Alamo Ice Company operated the ice factory until 1887.

Beer Brewing and Artificial Ice

Prior to the 1840s, beers produced in the United States were principally "top-fermented" brews that did not need aging. These were ales, porters, and stouts, which were brewed mainly by British immigrants. These beers did not require cooling for fermentation; hence, they were commonly referred to as "warm beers." However, by the second half of the nineteenth century, the popularity of German-style lager beers was on the rise. Lager beer was brewed with a bottom-fermenting yeast that used secondary fermentation and had to be aged at a cool temperature, anywhere from four weeks to nine months.

During the early days of lager beer brewing, when small breweries made only enough for local consumption, the aging of the beer was done in naturally cooled underground cellars. As the production of lager beers increased and large underground cellars were untenable, above-ground ice houses were used to store the aging beer. The mid-nineteenth century interest in the manufacturing

of artificial ice coincided with the increased demand for lager beer and the capacity to store and age large quantities in above-ground stock houses, cooled through artificial means (Appel 1990).

During the second half of the century, as the manufacturing of artificial ice began to take hold on a commercial scale, artificial refrigeration really took hold in breweries across the country. In the United States, the Albert Ziegele Brewery was one of the first to install an ice machine in 1877 (Appel 1990:28-29). In 1878, the same ammonia condensing cooling system was installed at the Lemp Brewery in St. Louis, Missouri. This cooling system was also in operation at the Alamo Ice Company and led to the eventual purchase of the business in 1877, by the Alamo Brewery.

William A. Menger's Western Brewery (1855–1878) is usually considered the very first commercial Texas brewery. When Menger died in 1871, Charles Degen his former brew master, continued operating the brewery. By its' last year of business in 1878, it was the largest operating brewery in Texas. Several other small breweries existed in San Antonio roughly about the same time as Menger's Western Brewery (Holt 2014). The H. Hammer Brewery may have been situated on the banks of San Pedro Creek near Martin Street. Henry Karber may also have owned a brewery on the banks of San Pedro Creek. Both breweries operated between 1855 and 1860 (Holt 2014). By 1885, there were at least three breweries in San Antonio, the Alamo Ice and Brewing Company, the J.B. Belohradsky San Antonio Brewery, and the Lone Star Brewing Company. The Alamo Ice and Brewing Company and the Lone Star Brewing Company each had their own integrated system of brewing and artificial ice manufacturing.

Throughout the late-1880s, the business continued to suffer hard times. In December 1888, the property was sold at auction and was purchased by S.D. Scudder. In January 1889, Scudder conveyed it to yet another individual who operated the Alamo Brewery on the premises until 1904, when the business closed and some of the buildings were demolished.

Multi-Cultural Race Relations and Slavery in Texas and San Antonio

The confluence of cultural and racial groups has been a defining feature of San Antonio since its inception and directly shaped the unique, layered built landscape of the city as illustrated by this site. Race relations in San Antonio had their origins in the Spanish colonization of the Americas and informed how various racial groups were positioned in San Antonio society (Mason 1998: 3). This

site was initially a Spanish land grant secured by Maria Josefa Flores y Valdez in 1740, and it would remain in the hands of Hispanics and Mexican-Americans for the next century.

From the beginning, the varied demographic make-up of Spanish colonial San Antonio was one of diversity with three principal groups ultimately coming together to form what would become modern day San Antonio. These groups were the Spanish Catholic religious community that established the missions and set up communities that included local Native American converts, the military presidio, which was established to protect the missions and the frontier, and the community of Canary Islanders and other immigrants that joined with the military community to establish the first municipal government of San Antonio de Béxar. Though the stratified social hierarchy of Spain, known as *las castas*, where place of origin, religion, family, and race determined one's social status, was transplanted to Spain's colonies, things were not always so clearly delineated in far-flung outposts like San Antonio, the capital of the Spanish Province of Coahuila y Tejas (Mason 1998: 3-4). This aristocratic tradition, which had structured society in Spain, was more fluid in colonial settlements like San Antonio. This was because many of the settlers were from what were considered lower classes in Spain but whose social status could become elevated in a colonial context. These groups, such as Canary Islanders and racially mixed soldiers that were posted at Spain's colonial presidios, began to create their own hierarchical system within the developing colonial society (Mason 1998: 3-4). These already racially mixed settlers of European and African ancestry further mixed with local Native Americans through intermarriage. This early diversity in San Antonio reflected the realities of life in an isolated frontier post (Mason 1998: 4-5). These attitudes, however, would change with increasing white Anglo and African American settlement.

Though San Antonio's diverse community did not exhibit exactly the *las castas* of Spain, eventually a certain hierarchy appeared where blacks would be placed on the bottom. This began to occur as white Anglo settlers, who brought their enslaved blacks with them, began to settle Texas after it became a Republic. The racial subjugation of blacks, whether free or enslaved, increased as Texas became a state and a social hierarchy that placed whites at the top, blacks at the bottom, and Tejanos situated between these two groups, would remain in place.

Following the War of Texas Independence, the constitution of the Republic of Texas explicitly allowed slavery and when Texas was finally annexed into the United States in 1846, it entered as a slave state (Constitution of the Republic of Texas 1836). Fifteen years later, Texas would secede from the Union, with the Alamo, the site of the U.S. Army Quartermaster's Department in San Antonio, being

surrendered to Confederate forces. Texas was the last bastion of chattel slavery in the United States. Chattel slavery is the enslaving and owning of human beings and their offspring as property. It was not until June 19th, 1865, that the last enslaved peoples were freed on Galveston Island. This was the origin of the annual “Juneteenth” celebration that commemorates this event, to this day.

San Antonio’s unique demographics also shaped how chattel slavery was accepted. Though slavery was legal and there were slave-holders in the city and surrounding area, many German immigrants opposed slavery and tended to be sympathetic to the Union during the Civil War. Contemporary accounts illustrate the influence that this population had on checking the spread of slavery in the region. One of the most prominent anti-slavery voices in San Antonio was Dr. Anthony M. Dignowity. The Bohemian-German (modern-day Czech Republic) immigrant worked to encourage the settlement of Germans into Texas to bring it into the Union as a free state. In 1849 and 1850, Dignowity organized the German citizens of West Texas into an anti-slavery party and worked to establish an anti-slavery press in San Antonio (Dignowity 1865a:10-13). During Reconstruction, in December of 1865, he once again appealed to Congress for support in the German settlement of Texas, writing that with these new settlers the “...German residents of West Texas would have been strengthened, that state redeemed from the blasting effects of slavery and rebellion...” (Dignowity 1865b:14).

The Reconstruction Era: c. 1863–1877

As one of the Southern states that was part of the former Confederate States of America, Texas was subjected to efforts by the United States government to bring it back under its jurisdiction. These efforts were part of Reconstruction which began with the enactment of the Emancipation Proclamation in 1863 and ended with the withdrawal of all remaining occupying Federal troops by 1877.

Efforts during Reconstruction included the establishment of government agencies like the Freedman’s Bureau, which provided provisions and support for formerly-enslaved persons and refugees that had been displaced by the Civil War. In addition, many Southern cities and towns were occupied by Federal troops to ensure law and order during this turbulent time. Issues that were dealt with during Reconstruction included: the reintegration of the former Confederate states into the Union and their renewed representation in Congress; the civil status of former Confederate leaders; and the legal status, civil rights, and enfranchisement of freedmen.

Reconstruction represented a period of both physical and social mobility of formerly-enslaved people and the larger black community and the increased oppression and violence of the Jim Crow era-South. Nonetheless, the Reconstruction Era was a crucial period for the growth and development of African American communities throughout the South, including San Antonio. Communities of former enslaved peoples (as well as those communities consisting of African-Americans who were free before the Civil War but who, nonetheless experienced significant discrimination), exercised rights not possessed under slavery. This included the establishment of independent churches and the ability to buy and sell property. Though independent black congregations of both enslaved and free blacks had been present since at least the eighteenth-century (particularly in the states of the East coast, and in the Southeast), the Reconstruction period saw the increased formation of new and independent church congregations and the construction of purpose-built church buildings which were, perhaps most importantly, legally recognized (McQueen 2000:xiii).

German Immigrant and African-American Relations

By the time, the congregation of A.M.E. Church occupied the former Soap Factory building, San Antonio, like other Southern cities, had enacted a series of ordinances, codes, and common law practices that curtailed the civil rights and social mobility of free, formerly-enslaved, and enslaved blacks. It was into this multi-cultural matrix that the congregation of the A.M.E. Church established itself through negotiations and interactions with white European and German immigrant families.

Many German immigrants to San Antonio, such as the Klemcke, the Menger, and the Steves families, on the whole opposed slavery. However, there were exceptions. German immigrant William A. Menger (no apparent relation to Simon), who established the famous Menger Hotel, purchased an enslaved black man named Jack Robinson who subsequently worked in the hotel as a servant (Barr 2004: 16). William Menger's ownership of an enslaved man illustrates the complicated nature of racial relations, especially between blacks and those white European settlers who generally opposed slavery, like the Germans. It was among the Germans who had servants in Germany that slave ownership was prevalent in San Antonio (Kamphoefner 1999: 444). Germans also advocated that they cultivate crops like cotton without slave labor. Cotton production by Germans continued after the Civil War and into Reconstruction in Texas and around San Antonio.

We cannot, however, necessarily view this as being motivated purely by abolitionist sentiments. As we have seen, German immigrants like Dr. Anthony Dignowity, though opposed to institutions like

slavery, were especially keen to settle Texas with ethnic (read white) Germans at the expense of black labor, even going so far as to advocate for the eventual exodus of blacks from Texas. It is not known how Simon Menger personally felt about slavery or the newly freed black community in Reconstruction Era-San Antonio. However, what is certain is that he had a direct business, if not personal, relationship with the A.M.E. Church and its congregation. This relationship illustrated the necessary economic cooperation between the various communities to mutually prosper as San Antonio boomed in the years after the Civil War and into the late-nineteenth century.

This evidence points to a complicated relationship that the German immigrant community had with the black community in San Antonio. On the one hand, there was a close-knit and self-sufficient immigrant community that had, overall, rejected the more prevalent Anglo practice of owning enslaved blacks, but who, nonetheless, were themselves involved in slavery to a lesser extent. This community also advocated for the German settlement of Texas before the Civil War, during Reconstruction, and after, and made a point to prove that slave and black labor was not necessary to produce lucrative staple commodities, like cotton. Self-interest seems to have been the defining factor that structured the relationships between German immigrants and the black community in San Antonio.

A.M.E. Church and Reconstruction in San Antonio

The birth of the religious freedom and the establishment of the A.M.E. Church is symbolic of the social forces at work during the Reconstruction Era. Though they could certainly be precarious for African-Americans, conditions in San Antonio during Reconstruction seem to have been relatively stable compared to the conditions further east (i.e., East Texas and southeast). These conditions perhaps provided the African-American community with a certain measure of security in forging a community for themselves. This was likely the result of a unique combination of social, cultural, and political factors that had shaped San Antonio into a culturally diverse community where anti-slavery sentiment had been strong despite the city's role as a Confederate city. It was in this dynamic and sometimes fraught environment that the A.M.E. congregation established its church on Camaron Street, in a city where the African-American presence had been contentious, uncertain, and marginalized from its inception.

The presence of the A.M.E. Church at this site is a rare vestige of African-American history in downtown San Antonio. The site of the A.M.E. Church was part of a larger African-American community that had grown up along the banks of San Pedro Creek. It was, however, an interim site;

one of transition and adaptive rehabilitation, representative of a church that was continually in search of better spaces whilst seeking a permanent site for building a physical church building that would hold their growing congregation and represent their presence in the community.

The growth of the A.M.E. Church and congregation reflected the seismic social and political changes of Reconstruction. Improving existing commercial spaces like the Soap Factory for short periods of time, while the congregation established itself and raised more funds to construct larger and more permanent houses of worship, whilst maintaining a denominational relationship with the larger A.M.E. Church, was typical of congregations. This process, known as “church planting”, has been in place since the earliest days of Christianity and is a characteristic of churches today.

NRHP Eligibility and SAL Designation Considerations

Chapter 7 examined the linkages between the themes of the historic contexts and the archaeological components defined at 41BX2359. It was found that the soap making component represented the earliest documented example of the transition in soap manufacture from household to industrial production (Criterion A). In addition, the Klemcke and Menger families were the earliest entrepreneurs to provide the means for improved hygiene in mid-nineteenth century San Antonio (Criterion B). The archaeological component associated with the A.M.E. Church at 41BX2359 played a short but significant role in the history of the African American freedmen and former-enslaved community of San Antonio, its search for religious freedom embodied in the establishment of the A.M.E. Church, and more comprehensively, in the struggle for human rights during the Reconstruction Era (Criterion A). Furthermore, several individuals linked to the church as trustees, preachers, and bishops, played significant roles as community leaders and spearheaded the growth of the Methodist Episcopal Church in the State of Texas and nationally (Criterion B).

Finally, the two late-nineteenth century components of 41BX2359 are some of the first local enterprises to combine the manufacturing of artificial ice and lager beer brewing into a complimentary industrial process within the same brewery in San Antonio (Criterion A). The merging of these processes represents a significant association of these two components with late-nineteenth century industrial advances in manufacturing in San Antonio (Criterion A). In addition, Alfred Giles, one of the entrepreneurs that served as a financial backer of these new enterprises, was a recognized architect in San Antonio, the State of Texas, and internationally (Criterion B). He designed the Alamo Ice Company facility shortly after its acquisition in 1882, and may have also

designed its expansion into the Alamo Ice and Brewing Company and Alamo Brewery (Criterion C). However, the evaluation of the Alamo Ice Company, the Alamo Ice and Brewing Company, and Alamo Brewery from the perspective of the architectural style typical of Alfred Giles cannot be completed except from sketches made for period newspaper advertisements. Such sketches are infamously unreliable and cannot be used as serious means by which to assess the eligibility of the two components under Criterion C. **Table 10-1** summarizes the recommended associations between the archaeological components identified at 41BX2359, specific aspects of the historic contexts, NRHP-eligibility and SAL-designation criteria, and the levels of significance.

Table 10-1. Summary of the associations between archaeological components and levels of significance at 41BX2359.		
Soap Factory		
Criterion	Associational Significance	Level of Significance
A	Significant	Local
B	Significant	Local
C	Not Significant	N/A
A.M.E. Church		
Criterion	Associational Significance	Level of Significance
A	Significant	Local
B	Significant	Local, State, National
C	Not Significant	N/A
Alamo Ice Company		
Criterion	Associational Significance	Level of Significance
A	Significant	Local
B	Significant	Local & State
C	Cannot be Assessed	Local
Alamo Ice and Brewing Company/Alamo Brewery		
Criterion	Associational Significance	Level of Significance
A	Significant	Local
B	Significant*	Local & State
C	Cannot be Assessed	N/A

*the association of Alfred Giles with the design of the Alamo Brewery is still under study and will be finalized as definitive information is obtained on the topic.

Since 41BX2359 is an archaeological site, in Chapter 8 a series of research topics and questions were derive from the historic contexts. The questions outlined in Chapter 8 are not intended as a finite set of research topics but rather as a beginning point from which related and/or entirely new research directions may be developed and pursued. When considering the significance of the four archaeological components under Criterion D, the pursuit of these research questions may provide additional and valuable data to our understanding of the early days of industrialization, the cultural underpinnings of race relations as San Antonio grew into an urban center, and as freedmen and formerly-enslaved African American residents searched for a place to call their own, both within the City and the religious landscape of the times.

The eligibility of the site's components for formal designation as SALs was also considered in Chapter 8. Each archaeological site in the State of Texas is eligible for formal designation as a SAL. However, to be formally designated as a SAL, the site/component must meet one or more criteria for designation. Most of the designation criteria focus on the research potential. Therefore, the research topics and questions identified under the Criterion D discussion also apply when considering formal designation of the site or its components as SALs. For instance, to be formally designated as a SAL, the archaeological site or component must retain the potential to yield new and important information related to some aspect of history. In addition, however, sites may be formally designated as SALs if they possess and retain rare and unique attributes concerning Texas prehistory or history.

In Chapter 8, it was proposed that the archaeological components associated with the Soap Factory and the A.M.E. Church possess "rare and unique attributes concerning the history of Texas." These rare and unique attributes include buried segments of the original Soap Factory and A.M.E. Church foundations, as well as portions of the original east façade of the A.M.E. Church and the cornerstone that is still *in situ* at the northeast corner of the rectangular foundation (**Figure 10-12**). Similarly, a time capsule buried under the cornerstone may contain significant historical documents from the period when the church was enlarged to accommodate a growth in the congregation. In addition, within the Soap Factory and A.M.E. Church footprint, there may remain intact cultural deposits and features that may yield significant research findings and interpretation during future archaeological investigations. Therefore, it was recommended that the Soap Factory and A.M.E. Church components of site 41BX2359 also warrant formal designation as SALs.



Figure 10-12. A.M.E. Church cornerstone uncovered at the northeast corner of the foundation.

The association of a historic property or archaeological component with a significant historical event or persons, is not by itself sufficient for it to be listed on the NRHP or for formal designation as a SAL. The property also needs to possess the physical features that convey aspects of the event or trends or person(s) with which it is associated. There are seven aspects of integrity that are considered when evaluating the potential of a property to convey its significance. They are location, design, setting, materials, workmanship, feeling, and association. To retain historic integrity, a property will always possess most of these aspects.

In Chapter 9, the integrity of the architectural elements and deposits that are part of the four archaeological components of 41BX2359 was reviewed considering the research questions identified in Chapter 8. Part of this discussion relied on the results of the preliminary archaeological investigations conducted by RKI staff (Chapter 5) to uncover the boundaries of the site and assess some of its partially buried features. We concluded that the extensive disturbances that have impacted the site's deposits during the multiple sequences of construction and demolition, have destroyed the integrity of setting, feeling, and association of the two most recent components (i.e., Alamo Ice Company, Alamo Ice and Brewing Company, and Alamo Brewery). The lack of intact,

stratified archaeological deposits severely limits the research potential of the Alamo Ice Company and Alamo Brewery components. In addition to the lack of intact cultural deposits associated with these two components, the numerous phases of construction, remodeling, and re-purposing of the buildings, coupled with the W. Houston Street widening have both altered the footprints of the various buildings and, in the most dramatic instances, demolished architectural elements of these businesses, leaving formerly three-storied structures as foundation outlines. The overlays of the generations of Sanborn Fire Insurance maps onto the aerial image of 41BX2359 (**Figures 10-4, 10-6, 10-8, 10-10 and 10-11**) indicate how much these foundations have been impacted compared to their original designs. Because the current configuration of the foundations reflects an incomplete combination of structural spaces that does not fully convey the architecture and the organization of space of either the Alamo Ice Company, the Alamo Ice and Brewing Company, and/or the Alamo Brewery, these components are not recommended for listing on the NRHP under Criterion D. Similarly, they are not recommended for formal designation as SALs.

However, it is felt that the foundations associated with the Klemcke/Menger Soap Factory and the A.M.E. Church, coupled with potential buried features (i.e., basements) below the construction fill may retain sufficient research potential to warrant the nomination of the two components for listing on the NRHP under Criterion D. Furthermore, it is recommended that these two components also warrant formal designation as SALs due to their potential to yield significant data related to the technical and social aspects of soap manufacture, and the establishment, growth, and multi-faceted role of the A.M.E. Church during the Reconstruction Era. **Table 10-2** summarizes the proposed eligibility and designation recommendations for each archaeological component.

Table 10-2. Proposed NRHP and SAL Recommendations for each Archaeological Component at 41BX2359.						
Archaeological Component	Period of Significance	Criterion A	Criterion B	Criterion C	Criterion D	State Antiquities Landmark
Soap Factory	1847–1859	Eligible	Eligible	Not Eligible	Eligible	Warrants Formal Listing
A.M.E. Church	1871–1877	Eligible	Eligible	Not Eligible	Eligible	Warrants Formal Listing
Ice Factory	1878–1887	Not Eligible	Not Eligible	Not Eligible	Not Eligible	Not Eligible
Beer Brewery	1887–1904	Not Eligible	Not Eligible	Not Eligible	Not Eligible	Not Eligible

Figure 10-13 illustrates the footprint of the Soap Factory and A.M.E. Church archaeological components recommended for listing on the NRHP and as SALs. Again, it is assumed that the Soap Factory footprint is contained within or directly under the A.M.E. Church foundations. As noted, included within the footprint are post-1888 features (outlined in yellow), and foundations that may date to 1885 and earlier (outlined in green).



Figure 10-13. Footprint of the Klemcke/Menger Soap Factory and A.M.E. Church archaeological components recommended for listing on the NRHP and as SALs.

Having summarized the NRHP eligibility and SALs designation recommendations related to the four archaeological components present at 41BX2359, the next section briefly discusses the impacts that may befall the site as various design alternatives are considered and evaluated in designing and constructing the Alameda Plaza San Pedro Creek Culture Park.

The Alameda Plaza San Pedro Creek Culture Park

A public feature, such as a culture park, has been part of the SPCIP in the vicinity of Alameda Theater since the early stages of project design (**Figure 10-14**). Sheet 1 of 3 of Pape-Dawson Engineering's Exhibit 2-1, shows the schematic rendering of the amphitheater on the east-descending bank of San Pedro Creek in 2016. One of the key aspects of the design was the widening and deepening of the creek channel in the vicinity of the culture park. Hydrological modeling indicated that these actions would dramatically increase the channels capacity to carry flood-waters through the area, eliminating thereby overbank flooding in downtown San Antonio during 100-year flood events, the principal technical and engineering goal of the SPCIP.

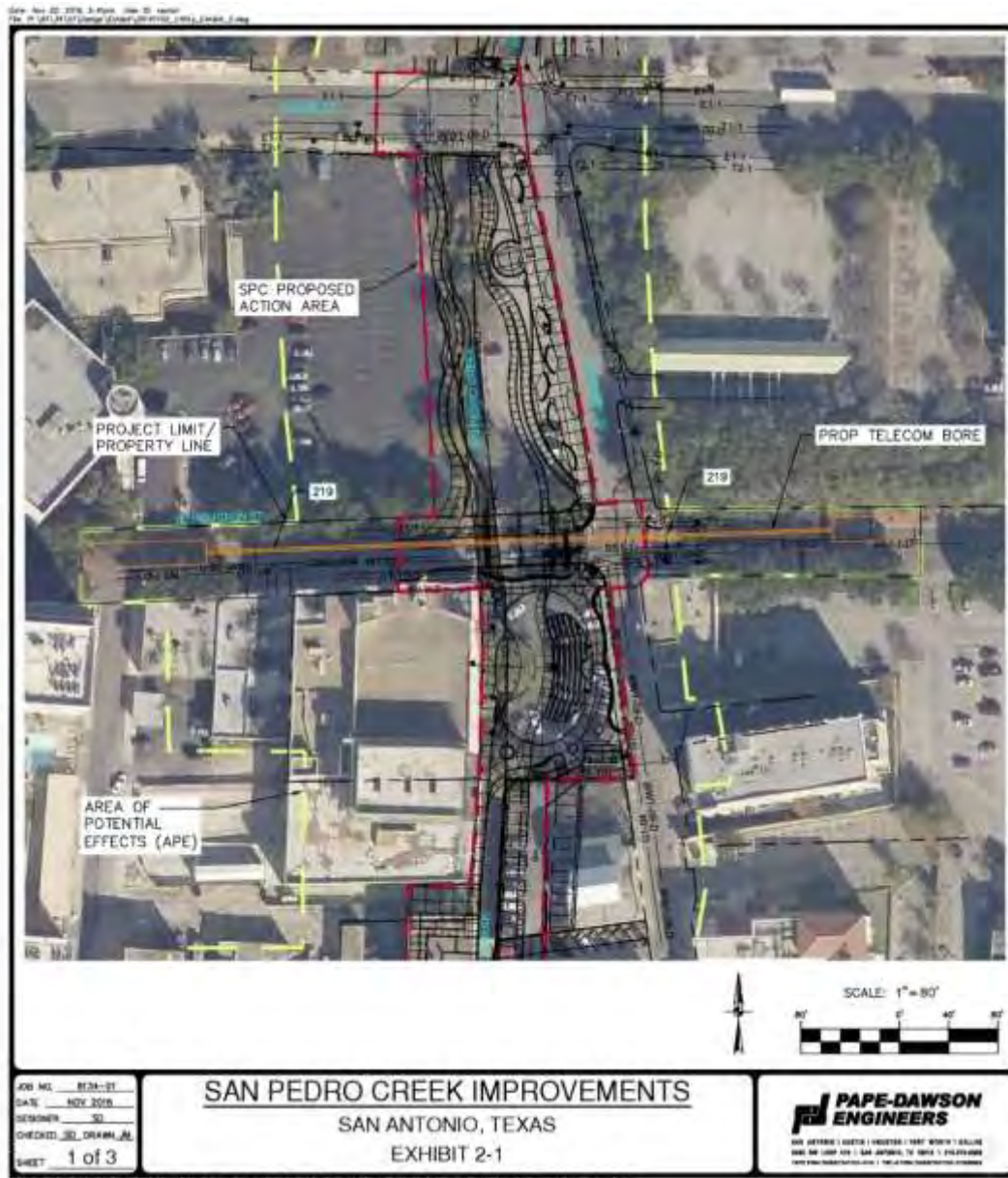


Figure 10-14. Schematic details of the original amphitheater designed for the east descending bank of San Pedro Creek south of W. Houston on Camaron Street.

The components and design aspects of the culture park have evolved and been refined since the original design. Current plans call for a public space that will include a community plaza which will provide an lookout over the channel of San Pedro Creek, as well as low-bank and high-bank paseos connected by both stairs and ramps, lighted seating areas at the level of the high bank paseo, and restroom facilities for the convenience of the citizens of San Antonio and visitors.

The archaeological revelation of site 41BX2359 with its historically significant foundations provides an enriching new feature to the culture park that allows the project design team the opportunity to contextualize and root visitors to the significant historic, cultural, social, and industrial trends that have taken place at this exact location during the mid- to late-nineteenth century. While the encounter of the foundations provides significant opportunities, it also accentuates design challenges related to how to incorporate the finds into an already existing site plan and still maintain the critical flood control aspects of the project. The widening and deepening of the creek channel at this exact location was a key design aspect that allowed the realization of the flood control benefits of the entire SPCIP. Therefore, design changes considered because of the incorporation of the new finds, must consider not only the artistic balance and engineering feasibility of the task, but also the impact of any alterations on the underlying flood-control goals of the SPCIP.

Shortly after initial discussions began with the oversight agencies, including the USACE, THC, and COSA-OHP, the Design Team began developing and evaluating multiple alternative designs to capture the way the entire 41BX2359 site, selected components, or portions of components could be incorporated into the Alameda Plaza San Pedro Creek Culture Park. Currently, the SARA Design Team has developed and evaluated multiple design options for the Culture Park. These design options are presented in greater detail in **Appendix 10-1**. The appendix outlines the options, presents visual renderings, considers the impact of the designs on the different components of 41BX2359, and suggests a series of mitigation steps and measures, in instances where the components will be adversely impacted.

In summary, site 41BX2359 contains four archaeological components that are each associated with historically significant trends/events in mid-nineteenth century San Antonio. The two earliest components, the Klemcke/Menger Soap Factory and the A.M.E. Church also were associated with the lives of individuals that have contributed significantly to industrial trends and the establishment of the African A.M.E. Church in San Antonio. These components may also possess buried features (i.e., foundations) and possible intact cultural deposits that may have the potential to contribute significant information to several research topics during future archaeological investigations. The two more recent components, the Alamo Ice Company and the Alamo Ice Company and Brewery/Alamo Brewery, were also associated with historically significant events, and important people but their archaeological manifestations lack integrity to provide significant information during future research or to sufficiently embody their association with important persons. Therefore, it was recommended that the Klemcke/Menger Soap Factory and A.M.E. Church component warrant

listing on the NRHP under Criteria A, B, and D. Furthermore, these components also are recommended as warranting formal designation as SALs. On the other hand, the Alamo Ice Company, the Alamo Ice Company and Brewery, and the Alamo Brewery components, are recommended as not eligible for listing on the NRHP nor for formal designation as SALs.

Going forward and based on the Culture Park to be constructed in the immediate vicinity of 41BX2359, these NRHP- and SALs-eligible archaeological components may be adversely impacted by the planned improvements. Numerous design alternatives have been developed and are considered from several perspectives. These alternatives are presented and discussed in greater detail in **Appendix 10-1**. These alternatives range from the preservation of all foundations that make up site 41BX2359 to partial preservation of selected foundations and components. The preservation of all the foundations will eliminate all flood control benefits of the SPCIP. The preservation of selected components will have different degrees of immediate and long-term impact on flood control.



SAN PEDRO CREEK CULTURE PARK

PHASE 1.2

SITE 41BX2359

PRESERVATION/INTERPRETATION STUDY

12.15.2020

INTRODUCTION

The current design of Alameda Plaza, the area of the SPCI project that overlays the archaeological site under review, has always recognized the location and history of the St. James AME Church prior to the discovery of the foundations during construction operations in early 2020. The design of the plaza had incorporated multiple community stakeholders that supported the need for a more open public gathering place that could also provide performance and programmed events below the street level noise and in closer contact with the creek water level. The current design treatment of the St. James AME Church site delineates the footprint of the building with stone paving at the street level and has interpretive signage on the church history.

Following the discovery of the foundations that include those of the Klemcke-Menger Soapworks and St. James Church building, the Design Team has studied alternative concepts that broaden the current design scope to more accurately treat and interpret the initial building as it was constructed in 1858 and reconfigured during the AME occupation

1872-1878. The other archeological features related to the Alamo Ice and Brewery are historic but have been preliminarily determined as being of less significance.

These conceptual studies range from more specific treatments within the current design limits at street level, to more expanded footprints that encroach on but keep the basic the plaza design, to several options of entirely new design that partially or completely retain the foundations and full footprint of the church. Within these three primary approaches there are alternate options that explore various means of preserving and interpreting the foundations.

The studies are conceptual and should not be considered fully developed designs. Additional archaeological investigation is needed to determine the Soap Works building from that of the St. James AME Church and identify the depth and condition of the foundation walls. The historic terrain, which was several feet lower than current street level,

and historic floor elevations are also important to inform the design and preservation approach. The most tangible historic component of the site is the AME cornerstone and the options to retain in-situ or salvage for display on site or at a remote location has yet to be addressed. The studies focus on the archaeological, civil, structural, landscape and urban design aspects of the site and do not address site interpretive signage, remote media or event programs.

The goal of this review process is to identify a most preferred approach either represented by one of the options, a combination of several, or other possibilities that result from agency and public input. A clear conceptual direction is essential to focus on a more detailed preservation treatment of historic building fabric as well as the interpretive and technical aspects of the design process.

THE STUDIES ARE THEMATIC IN APPROACH AS FOLLOWS:

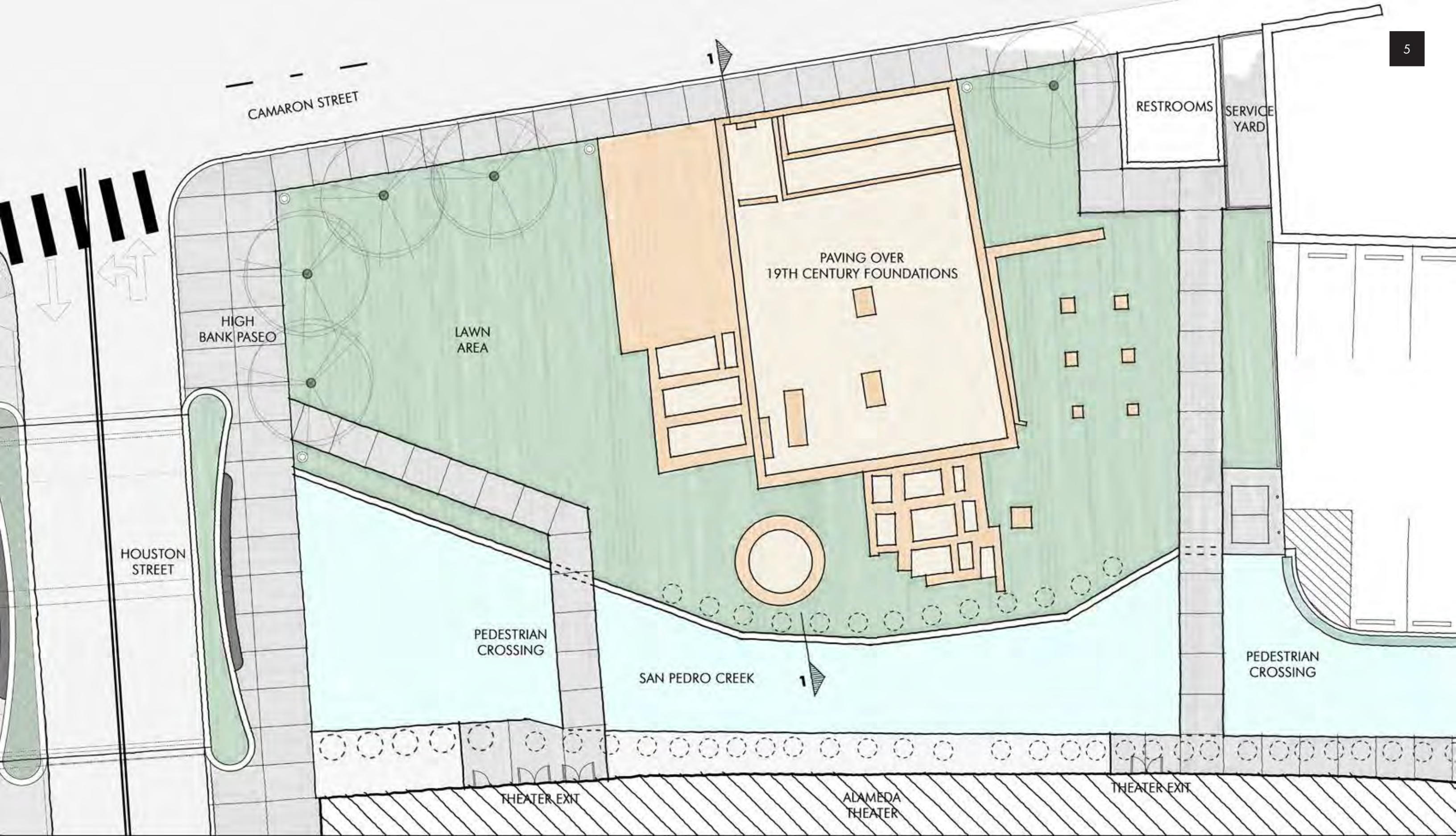
- The A study shows the current plaza design that interprets what was assumed as the footprint of AME Church footprint and limited to the street level. The archaeological findings were encountered is the same area, but the width of the building as indicated by the foundations is greater than what was designed.
- The B studies are two options that maintain the plaza design and the current AME Church footprint as limited to the street level. Approximately 15% of the A.M.E. Church foundations are retained.
- The C studies are three options that retain and preserve a maximum amount of the AME Church and Soap Factory foundations. There are three options that range from preserving 100% of the walls to approximately 75%.
- The D study single option enlarges the current design footprint into the terraced stone block wall of the plaza. The AME Church footprint is below the street level and approximately 15% of the A.M.E. Church foundations are retained and the full footprint of the church building is expressed.
- The E study also enlarges the current design footprint into the terraced stone block wall of the plaza by extending the footprint into the terraced stone block wall of the plaza at the street level and approximately 18% A.M.E. Church foundations are retained and the full footprint of the church building is expressed.

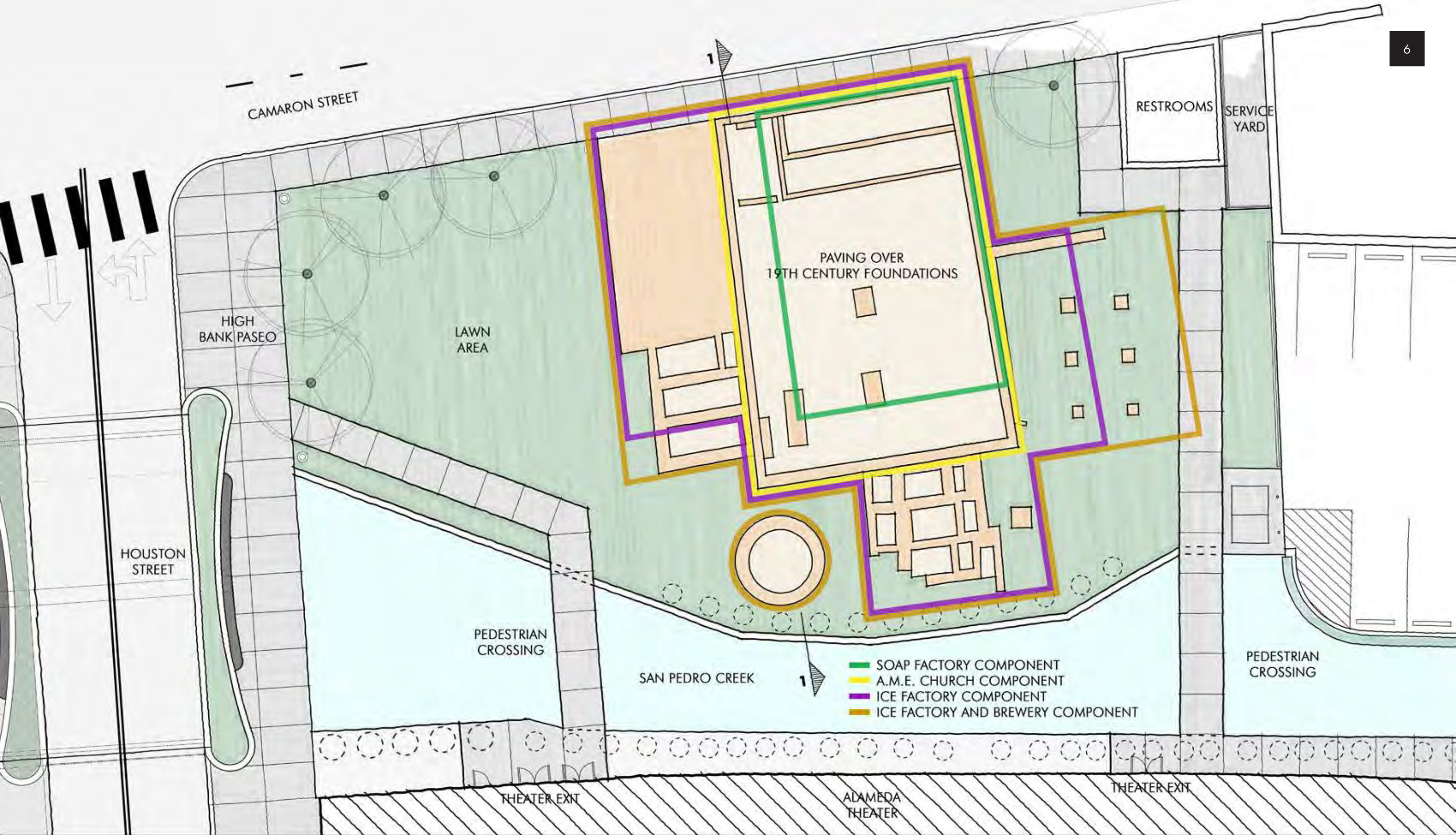
STUDY A

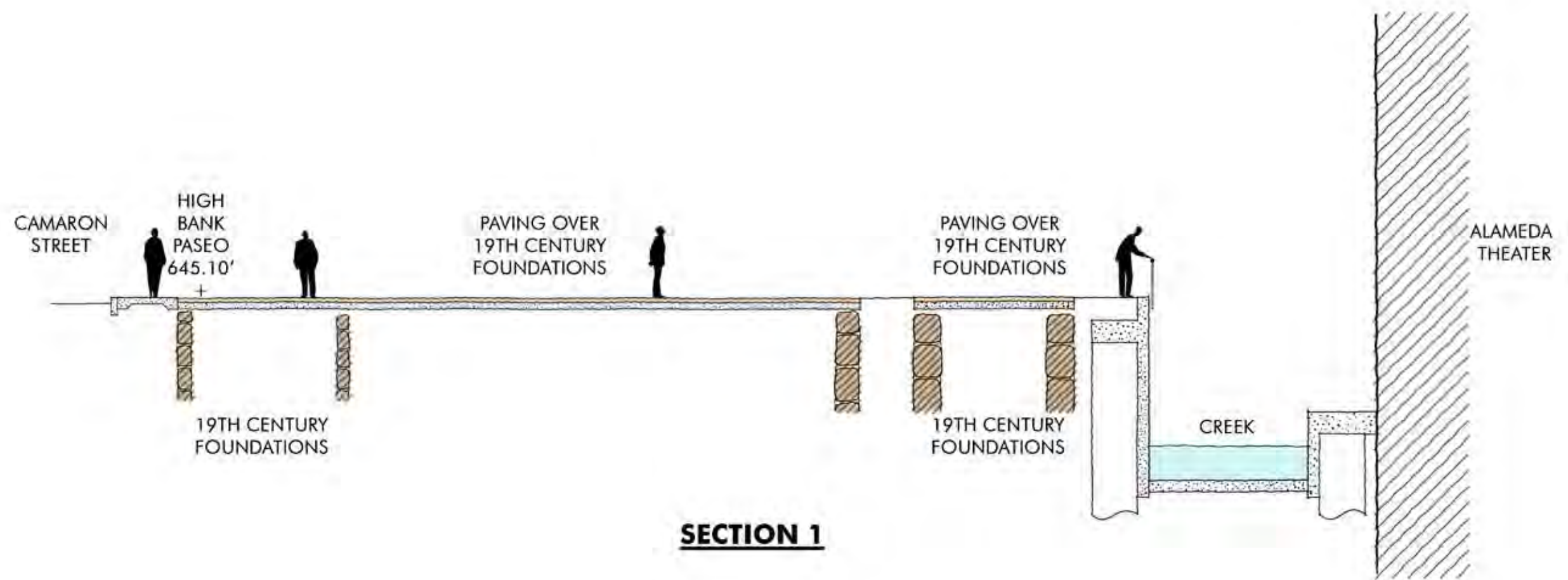
The A study shows keeping the entirety of the Soapworks, AME Church and Alamo Ice & Brewery building foundations and the well. This can only be accomplished by removing the current west bank paseo and channel wall construction and rebuilding the east channel wall, which returns the creek channel to its original 20th century configuration. The negative impact on the flood control design would be significant and removal of the west bank paseo complicates the pedestrian connectivity of the project and emergency egress for the Alameda Theater.

A FULL PRESERVATION OF THE SOAPWORKS, AME CHURCH AND ALAMO ICE & BREWERY FOUNDATIONS

- Current West bank paseo and channel wall to be demolished and profligates current investment.
- Has the highest impact on project flood control goals.
- Will require substantial demolition of already in place heavy concrete walls and paseo on the west bank in order to obtain any flood control benefits for the project that profligates current investments.
- Has the highest impact on project flood control goals.
 - Eliminates the free board of the channel for 100-year flood events, which severely limits future development and ability to accept flows from other planned projects.
- In larger storm events, this may impact the ability of the channel to contain flows.
- Engineering and feasibility studies required to determine method and cost to reinforce Alameda east wall with lower channel bottom.
- East bank paseo to be redesigned and rebuilt to maintain lower channel bottom.
- Removing West bank paseo complicates Alameda Theater emergency exit and overall pedestrian connectivity.
 - A minimum of two creek crossings will need to be constructed for the Alameda Theater fire escapes.
- Requires new design for street level area and revisions to historic site interpretation.





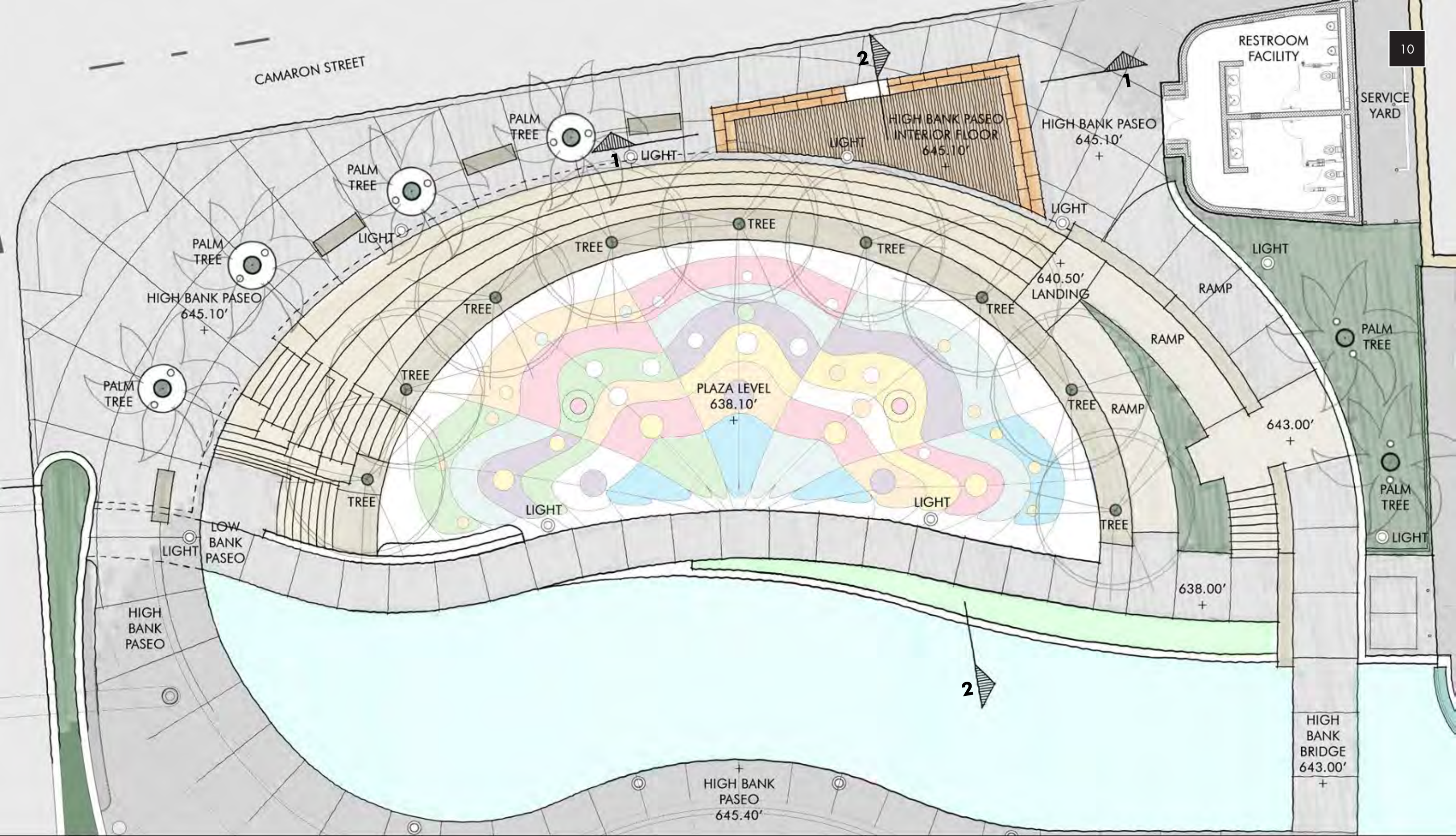


STUDY B

The B studies has two options that maintain the plaza design and the current AME Church footprint as limited to the street level. Approximately 85% A.M.E. Church foundations would be removed, and the remaining eastern portion is either interpreted with low raised stone masonry wall or encapsulated as a protected viewable exhibit.

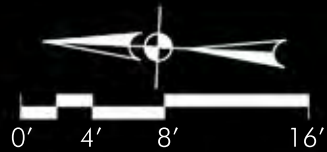
B.1 LIMITED PRESERVATION OF CHURCH BUILDING WALLS AND LIMITED BUILDING FOOTPRINT.

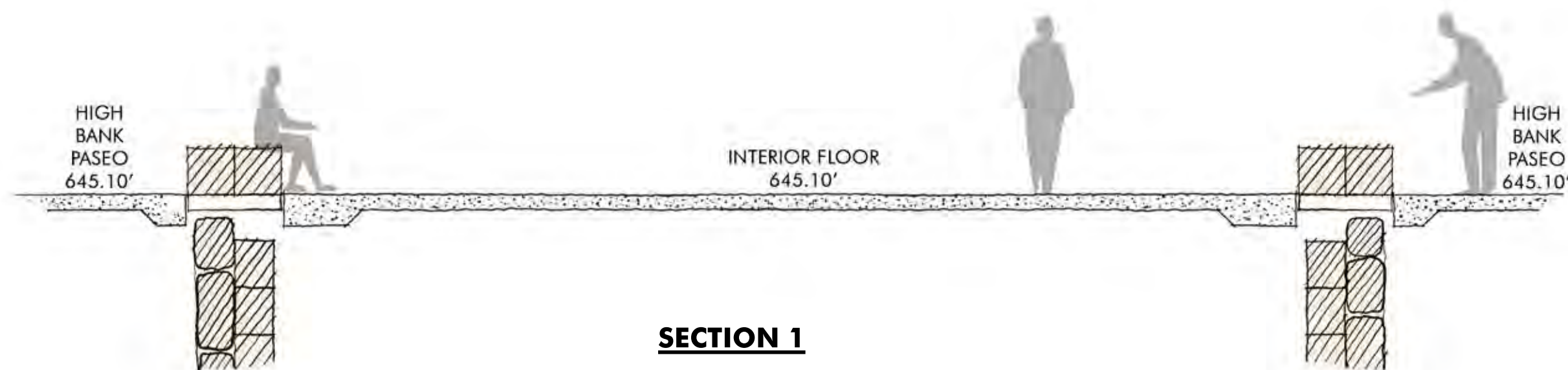
- Requires modification of MSE stone wall structural design to minimize impact on eastern portion of the church building stone walls.
- Removes approximately 85% of historic stone walls.
- Church building floor area at street level approximately 300 sf.
- Preservation treatment of stone walls as appropriate and no exposure.
- Church building walls delineated with low stone walls.
- No impact on plaza or paseo design.
- Marginal reduction of trees and shade if no plantings within the church building footprint.



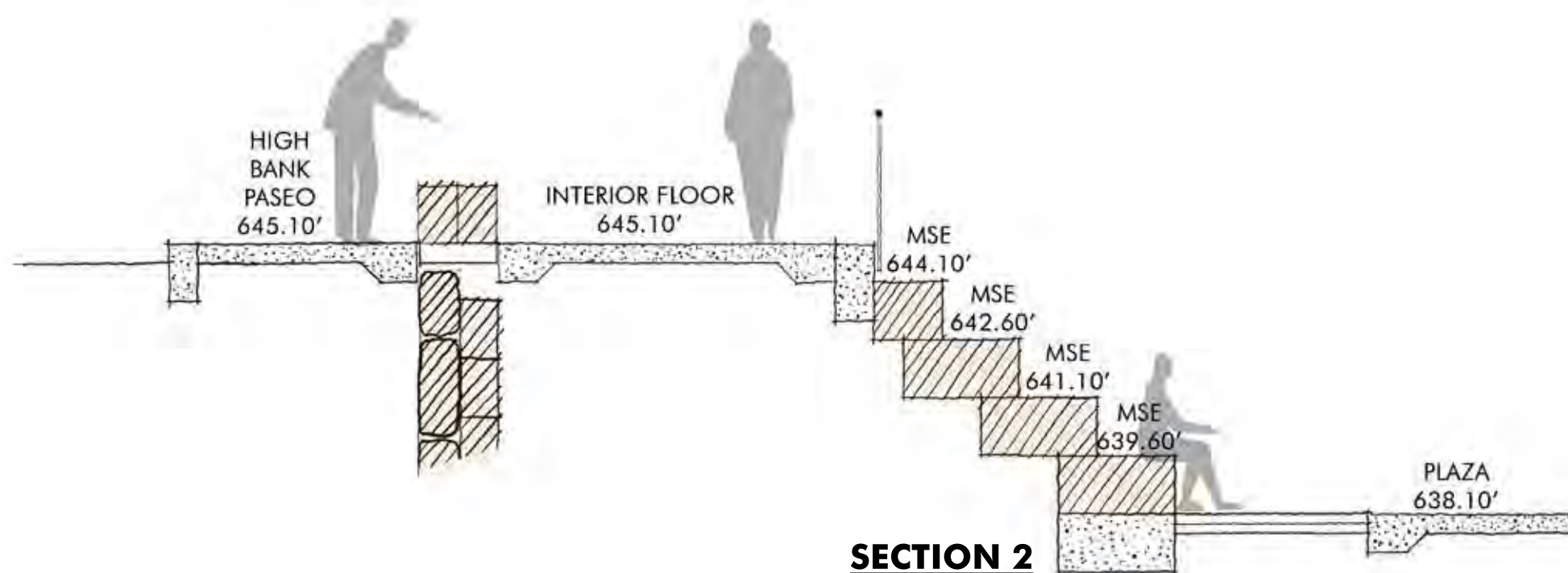
STUDY B.1 SITE PLAN

ALAMEDA PLAZA
SAN PEDRO CREEK CULTURE PARK





SECTION 1



SECTION 2



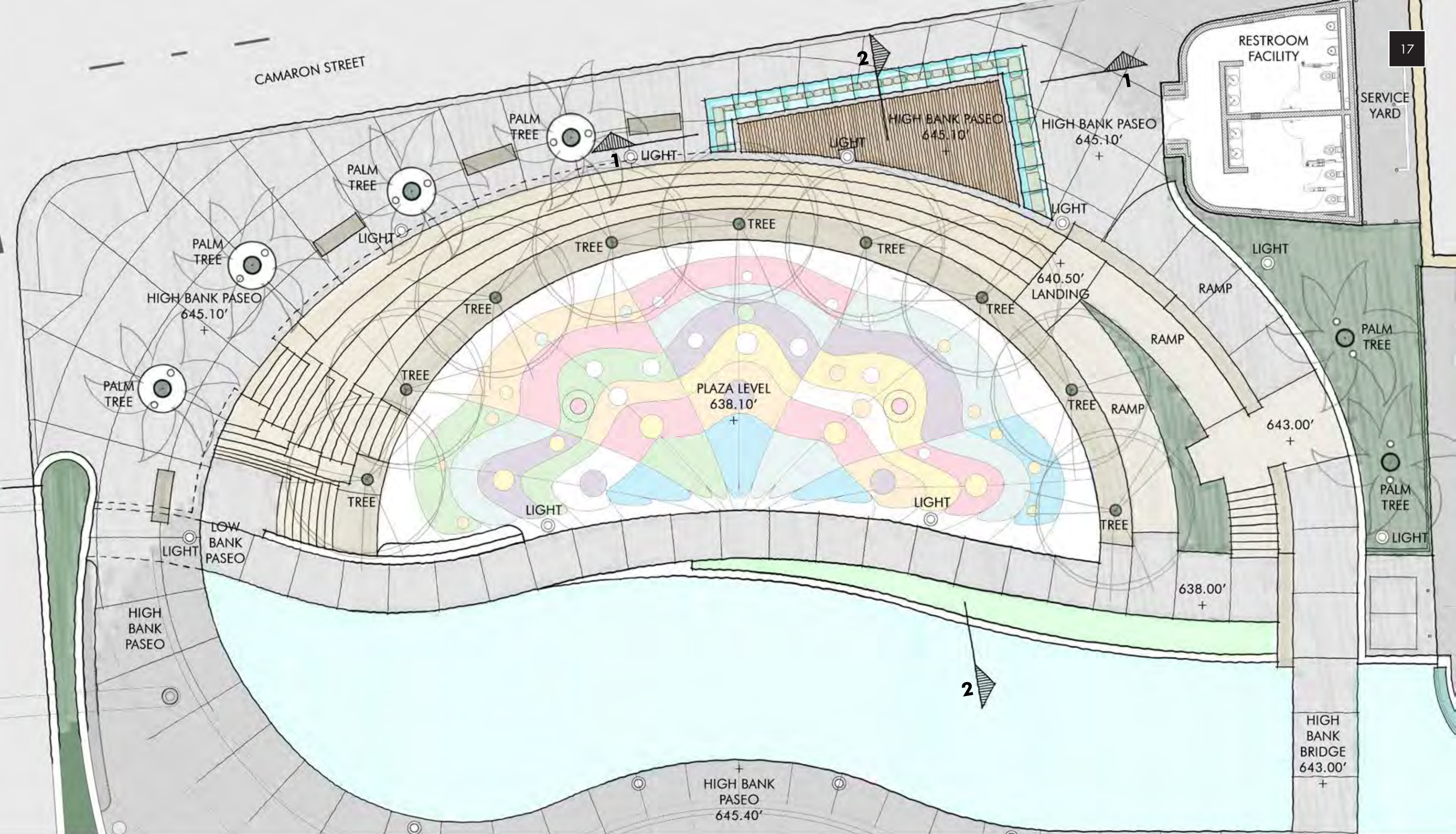






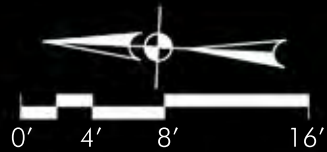
B.2 LIMITED EXPOSURE AND PRESERVATION OF CHURCH WALLS BUILDING WALLS AND LIMITED BUILDING FOOTPRINT.

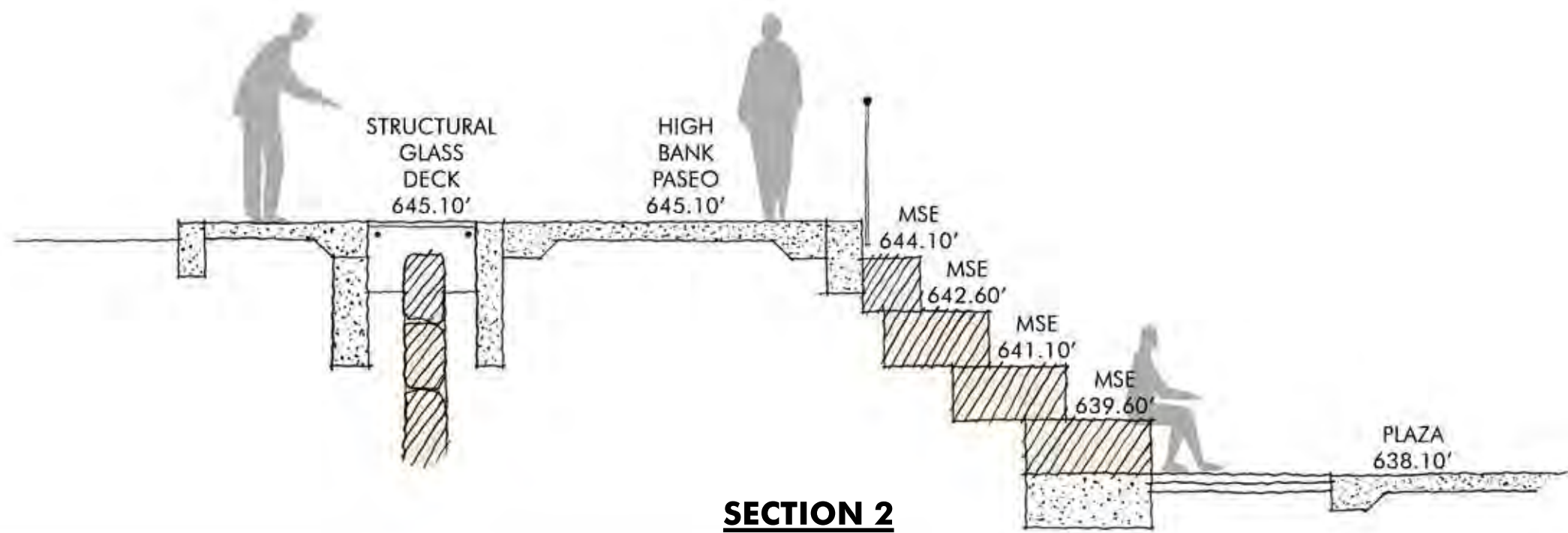
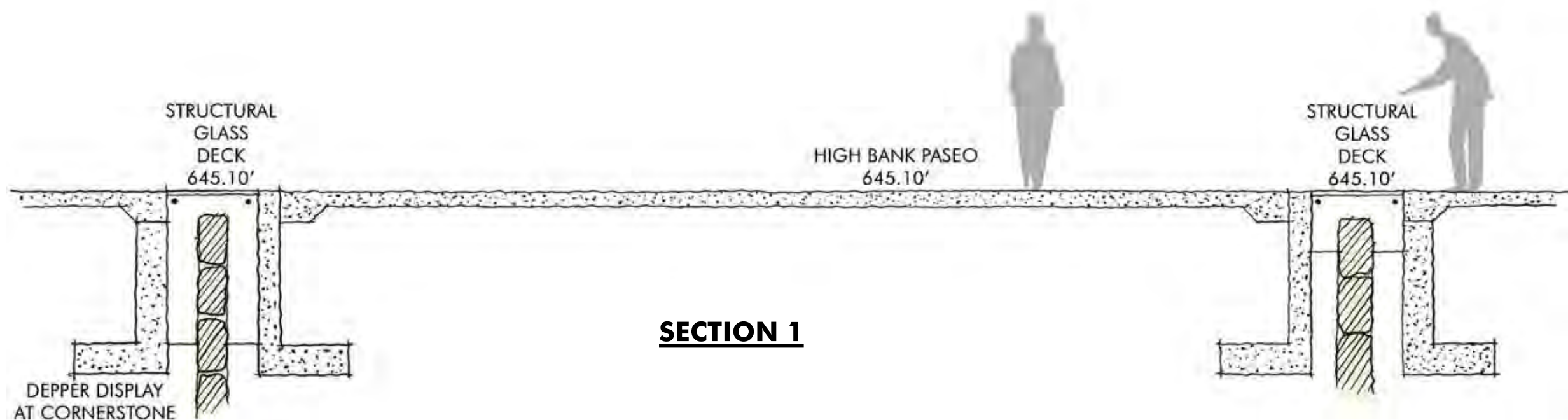
- Requires modification of MSE stone wall design to minimize impact on eastern portion of the church building stone walls.
- Removes approximately 85% of historic stone walls.
- Church building floor area at street level approximately 300 sf.
- Preservation treatment of stone walls requires excavation each side of walls and concrete retaining walls to allow preservation treatment and provide a ventilated cavity.
- Structural glass walking surface allows church building walls to be visible day and night but protected from the elements. High level of installation and maintenance challenges.
- No impact on plaza or paseo design.
- Marginal reduction of trees and shade if no plantings within the church building footprint.



STUDY B.2 SITE PLAN

ALAMEDA PLAZA
SAN PEDRO CREEK CULTURE PARK













STUDY C

The C studies has three options that retain and preserve a maximum amount of the A.M.E. Church and

Soap Factory foundations and physical representation of the entirety of the church building footprint. The extensive structural support required to retain the stone walls at adjacent excavated grade levels and for protection from intermittent flood events adds an additional six feet to the outside of the church building perimeter. This magnifies the effective footprint of the church building and thus has the greatest impact on the flood control, pedestrian circulation and open space design goals of the Project.

To maintain open space for public gathering, performance and programmed events, the area of the plaza can be transferred to the floor area of the church building footprint but will need a different approach to its utilization than had been previously anticipated. Should tree planting near or within the church

building footprint be restricted then there will be a reduction of available natural shade.

Option C.1 preserves 100% of the church building walls and allows the full representation of the church building footprint at street level. It significantly impacts the flood control goals of the SPCI project and the open space design character. Full retention of the western stone walls with the additional outboard perimeter structure narrows the width of the channel, blocks the continuation of the low bank paseo, and displaces the south access ramp to the north in the area between the church building and Houston Street.

Option C.2 preserves 75% of the church building walls by removing the west stone wall and portions of the north and south walls. Impact on flood control goals of the SPCI project is marginal. The full footprint of the church building is diminished by the removal of the western stone walls but allows continuation of the low bank paseo and connection to a

modified design for the south access ramp that precludes the steps. The open space between the church building and Houston Street becomes a grassy sloped bank.

Option C.3 is like C.2 as it preserves 75% of the western stone walls but maintains the full church building footprint with a cantilevered deck over the paseo. To provide minimum head clearance of eight feet, the deck elevation is raised six inches above the street level and the paseo elevation is lowered by eighteen inches. Similar to C.2, the impacts on flood control and pedestrian circulation goals of the SPCI project are marginal and the open space between the church building and Houston Street becomes a grassy sloped bank.

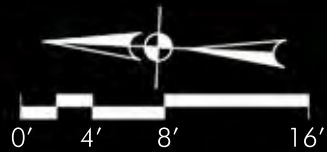
C.1 FULL PRESERVATION OF CHURCH WALLS BUILDING WALLS AND FULL BUILDING FOOTPRINT.

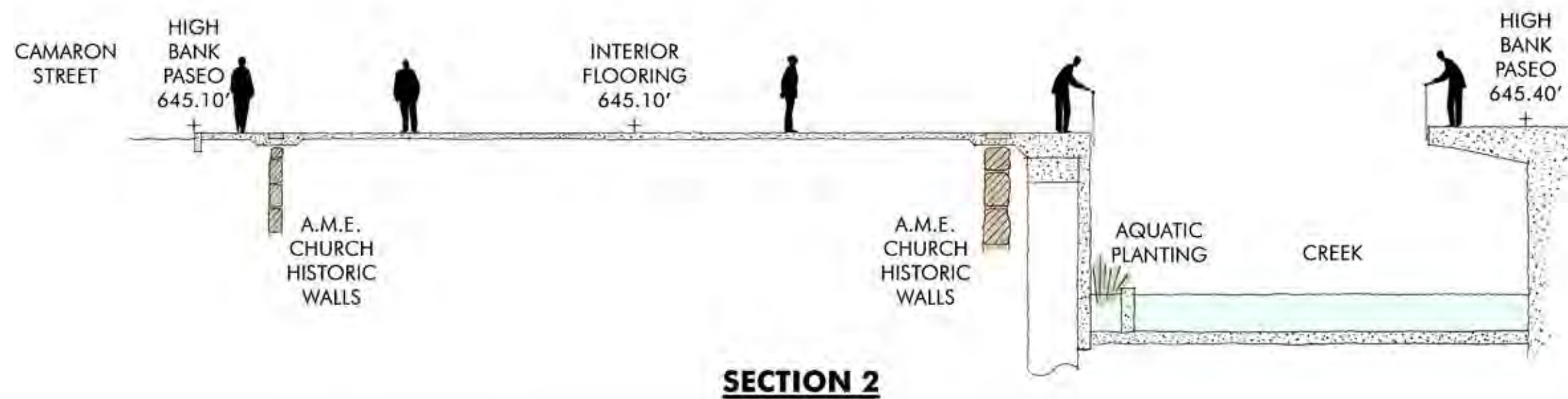
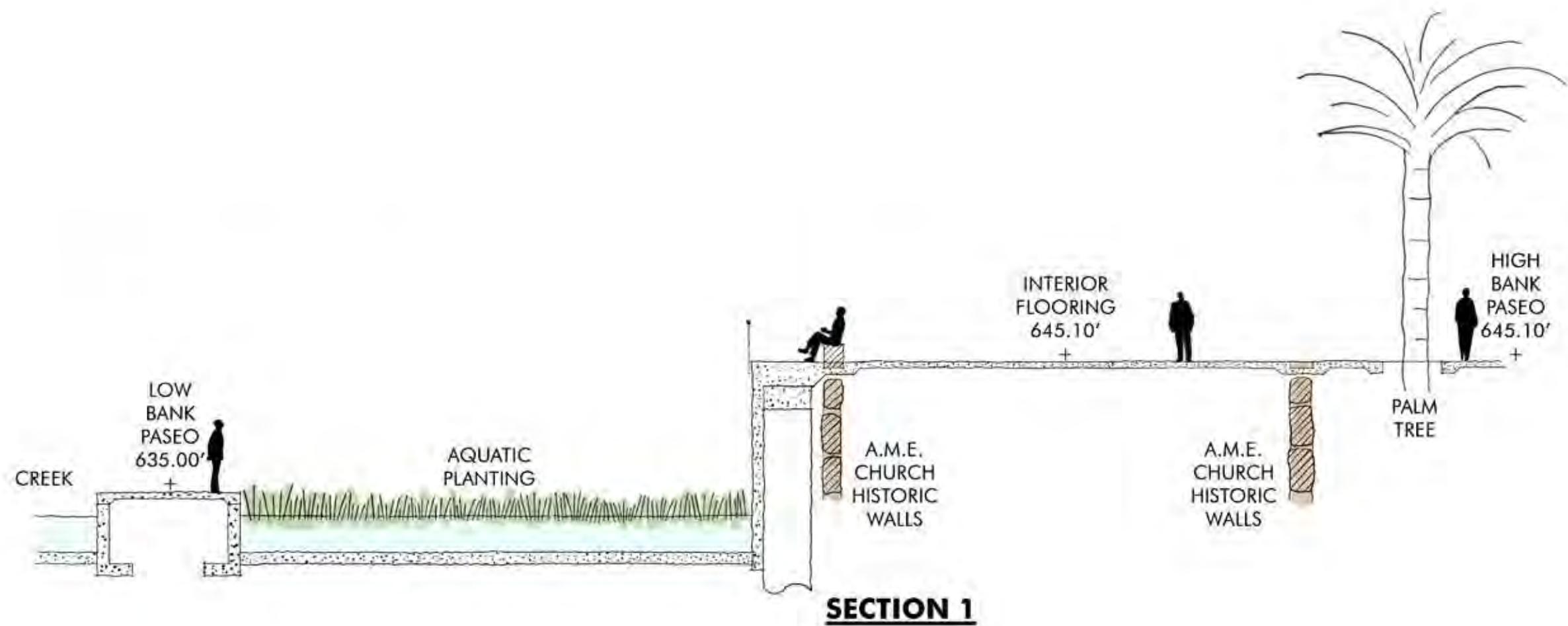
- Retains 100% of the stone walls and full building footprint.
- Requires perimeter concrete pier walls to retain historic stone walls at adjacent excavated grades and as protection from intermittent flood events.
- Reduces the channel width to 20' – current narrowest channel width is 22' and has highest impact project flood control goals.
- Decreases the free board of the channel to nothing for the 100-year flood event. This severely limits future development and ability to accept flows from other planned projects.
- In larger storm events, this may impact the ability of the channel to contain flows.
- Church building floor area at street level approximately 2,400 sf and provides public gathering place and performance/programmed events venue.
- Eliminates the plaza and low bank paseo access to south access ramp and steps.
- Preservation treatment of stone walls as appropriate and no exposure.
- Church building walls delineated with stone pavers.
- New access ramp design between Houston Street and the church building footprint.
- Substantial reduction of trees and shade if no plantings within the church building footprint.
- Eliminates any additional capacity of the channel for 100-year flood event. In turn this will severely limit the ability for the creek to accept flows from future developments and other planned projects.
- In larger storm events, beyond the considered 100 year storm, this may impact the ability of the channel to contain these flows.



STUDY C.1 SITE PLAN

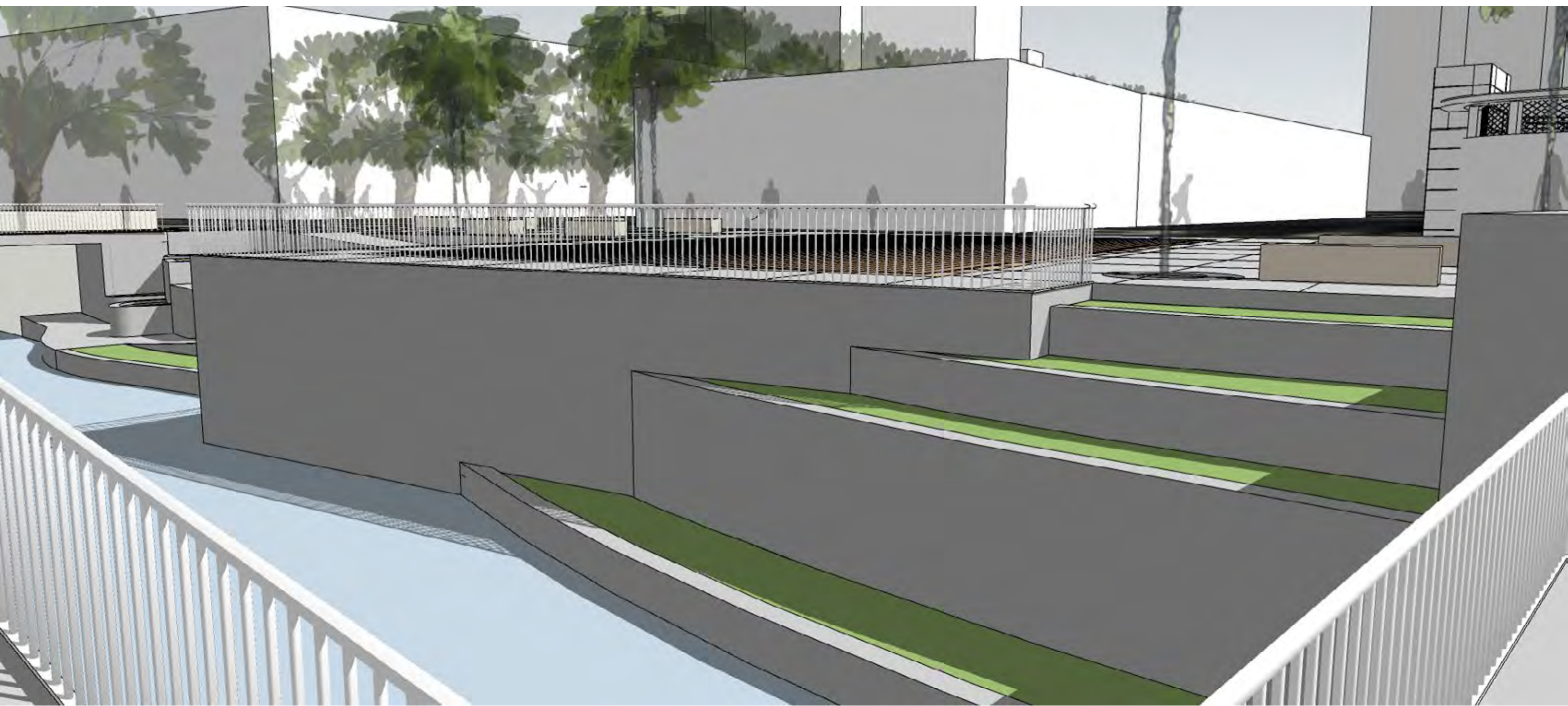
ALAMEDA PLAZA
SAN PEDRO CREEK CULTURE PARK













C.2 PARTIAL PRESERVATION OF CHURCH BUILDING WALLS AND PARTIAL BUILDING FOOTPRINT.

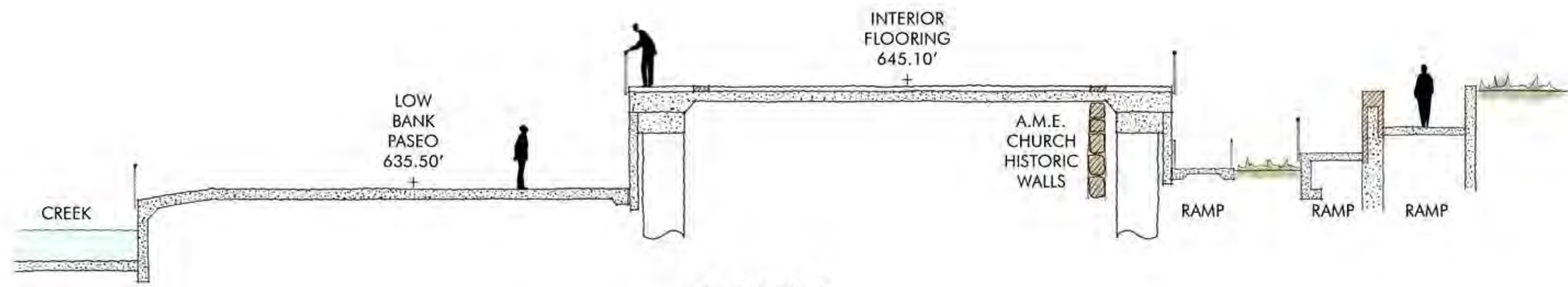
- Requires a perimeter concrete pier wall to retain stone walls at adjacent excavated grades and as protection from intermittent flood events.
- Modified northwest corner encroaches the church building footprint and removes approximately 20% of historic stone walls. Adjusted channel width is 28' and possible marginal impact on project flood control goals.
- Decreases the free board of the channel to a couple inches for the 100-year flood event. This may limit some future development and ability to accept flows from other planned projects.
- Church building floor area at street level approximately 2,250 sf and provides public gathering place and performance/programmed event venue.
- Preservation treatment of stone walls as appropriate and no exposure.
- Church building walls delineated with stone pavers.
- Displaces the plaza – possible grassy slope new design as replacement with limited gathering/performance capacity.
- Allows continuity of low bank paseo as designed with modified south access ramp design but no south steps.
- Substantial reduction of trees and shade if no plantings within the church building footprint.



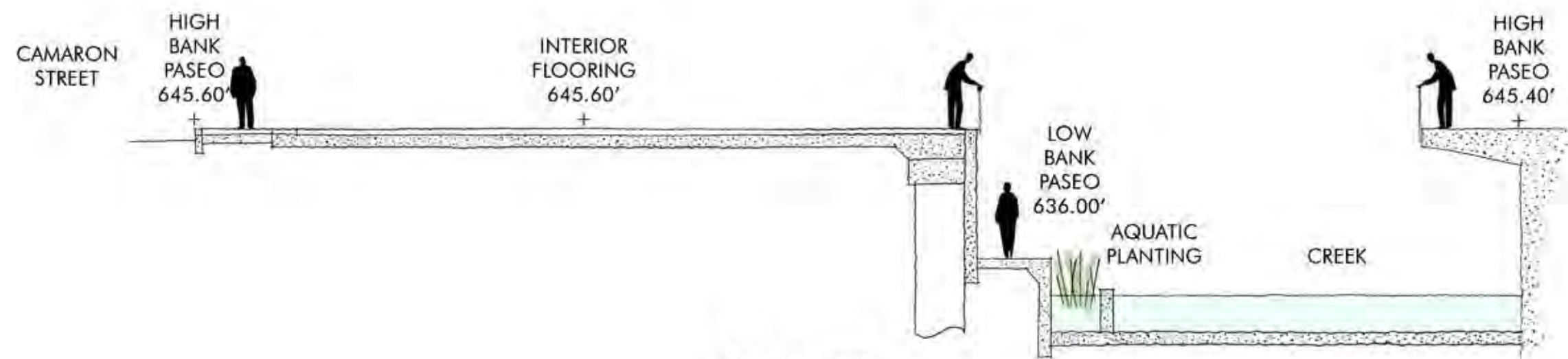
STUDY C.2 SITE PLAN

ALAMEDA PLAZA

SAN PEDRO CREEK CULTURE PARK



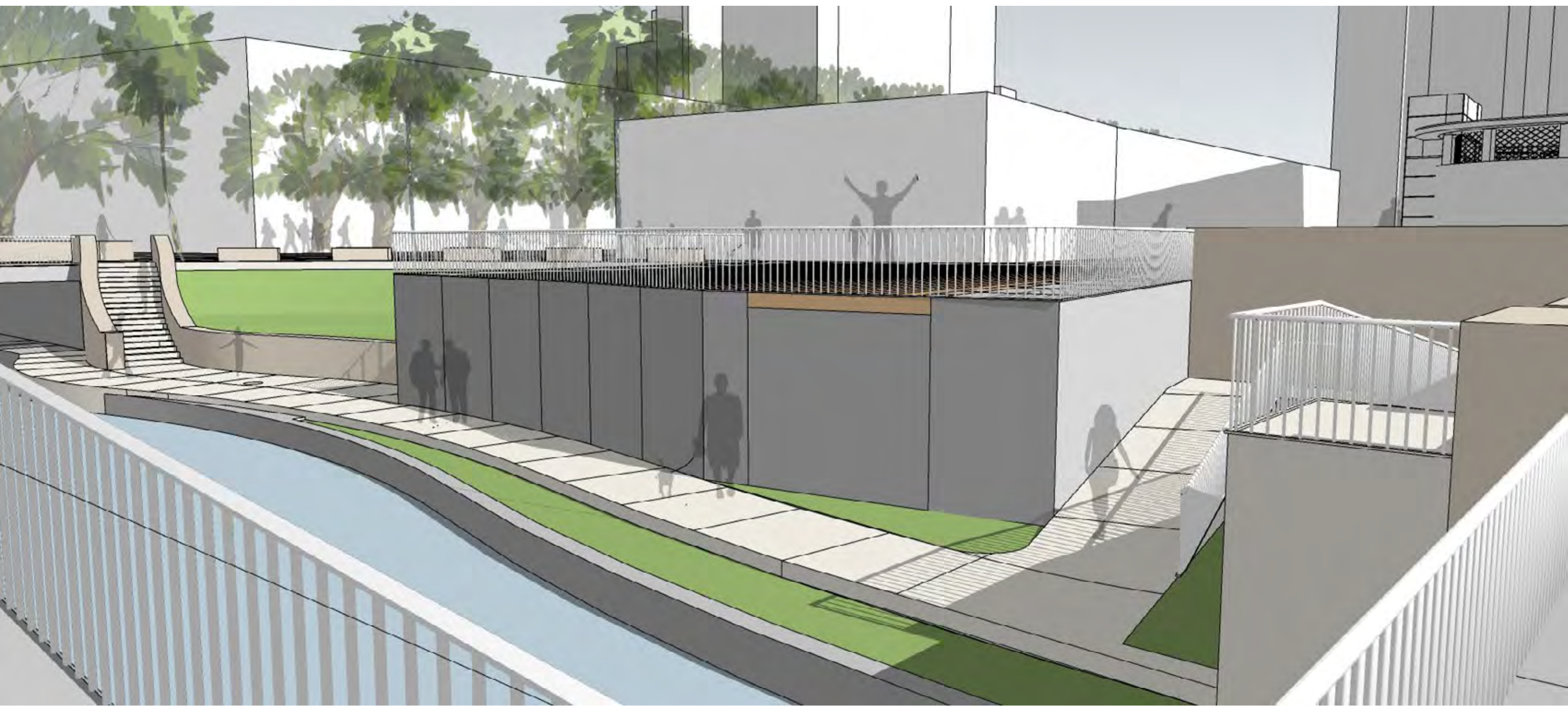
SECTION 1

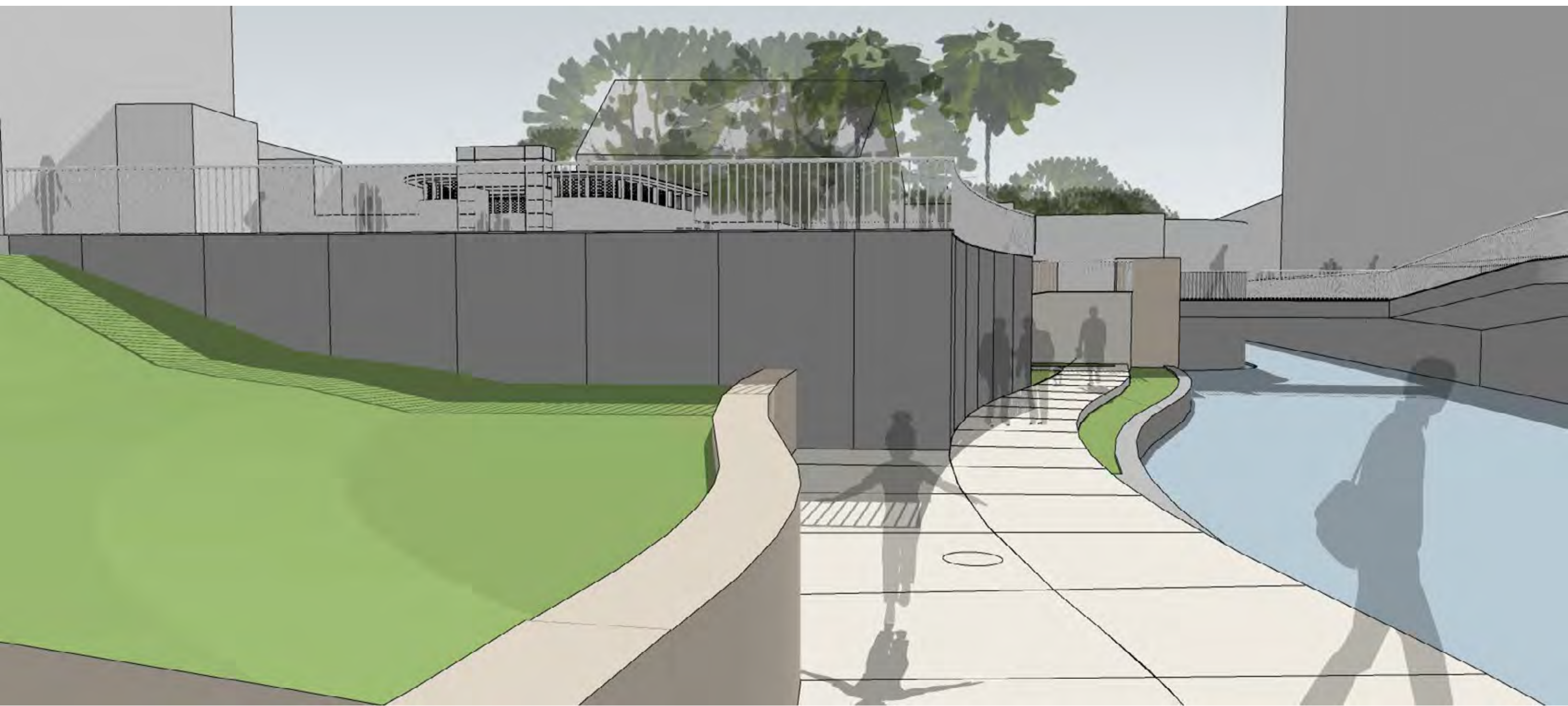


SECTION 2









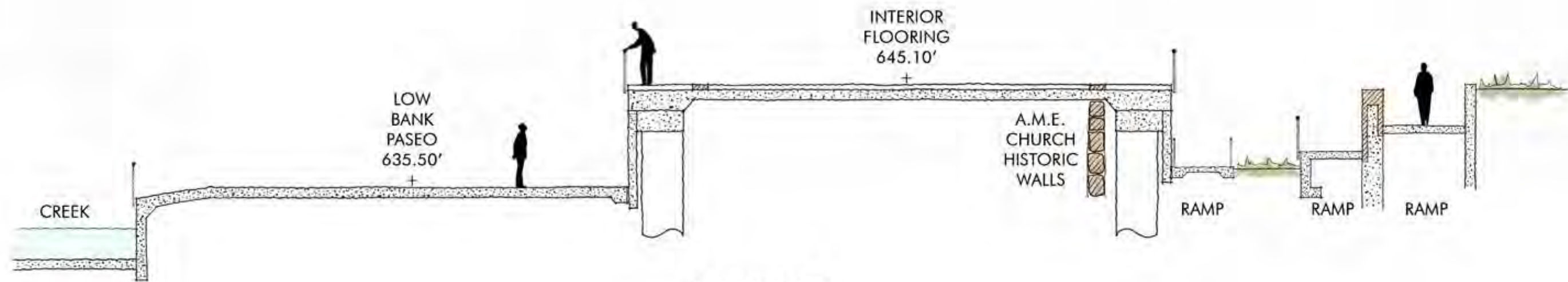
C.3 PARTIAL PRESERVATION OF CHURCH BUILDING WALLS AND FULL BUILDING FOOTPRINT.

- Requires a perimeter concrete pier wall to retain stone walls at adjacent excavated grades and as protection from intermittent flood events.
- Modified northwest corner removes approximately 20% of historic stone walls but cantilevers the church building footprint.
- Encroaches the church building footprint and adjusted channel width is 28' and possible marginal impact on project flood control goals.
- Decreases the free board of the channel to a couple inches for the 100-year flood event. This may limit some future development and ability to accept flows from other planned projects.
- Church building floor area 6" above street level approximately 2,400 sf and provides public gathering place and performance venue.
- Preservation treatment of stone walls as appropriate and no exposure.
- Church building walls delineated with stone pavers.
- Displaces the plaza – possible grassy slope new design as replacement with limited gathering/performance capacity.
- Allows continuity of low bank paseo but redesigned to lower paseo for vertical clearance at the cantilever. Modified south access ramp design but no south steps.
- Significant reduction of trees and shade if no plantings within the church building footprint.

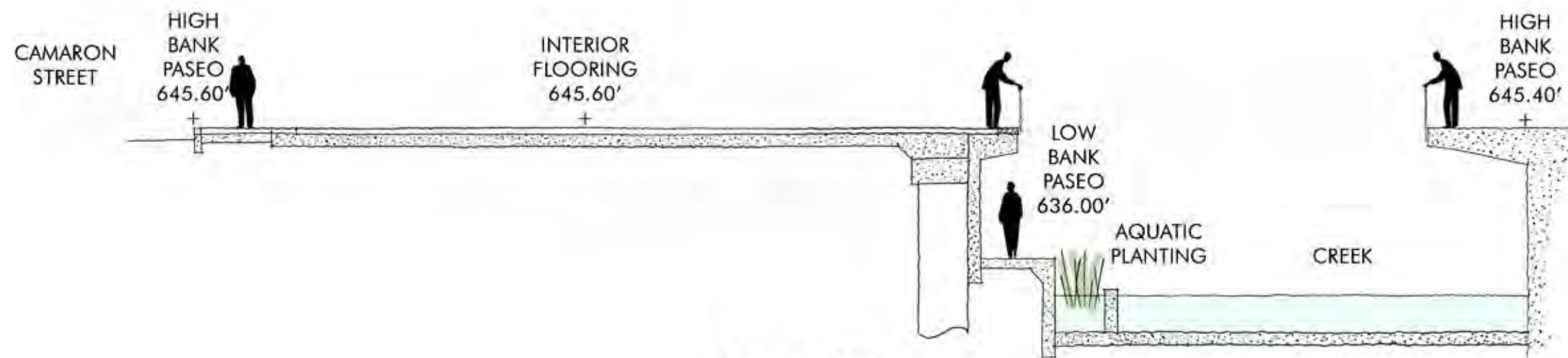


STUDY C.3 SITE PLAN

ALAMEDA PLAZA
SAN PEDRO CREEK CULTURE PARK



SECTION 1



SECTION 2







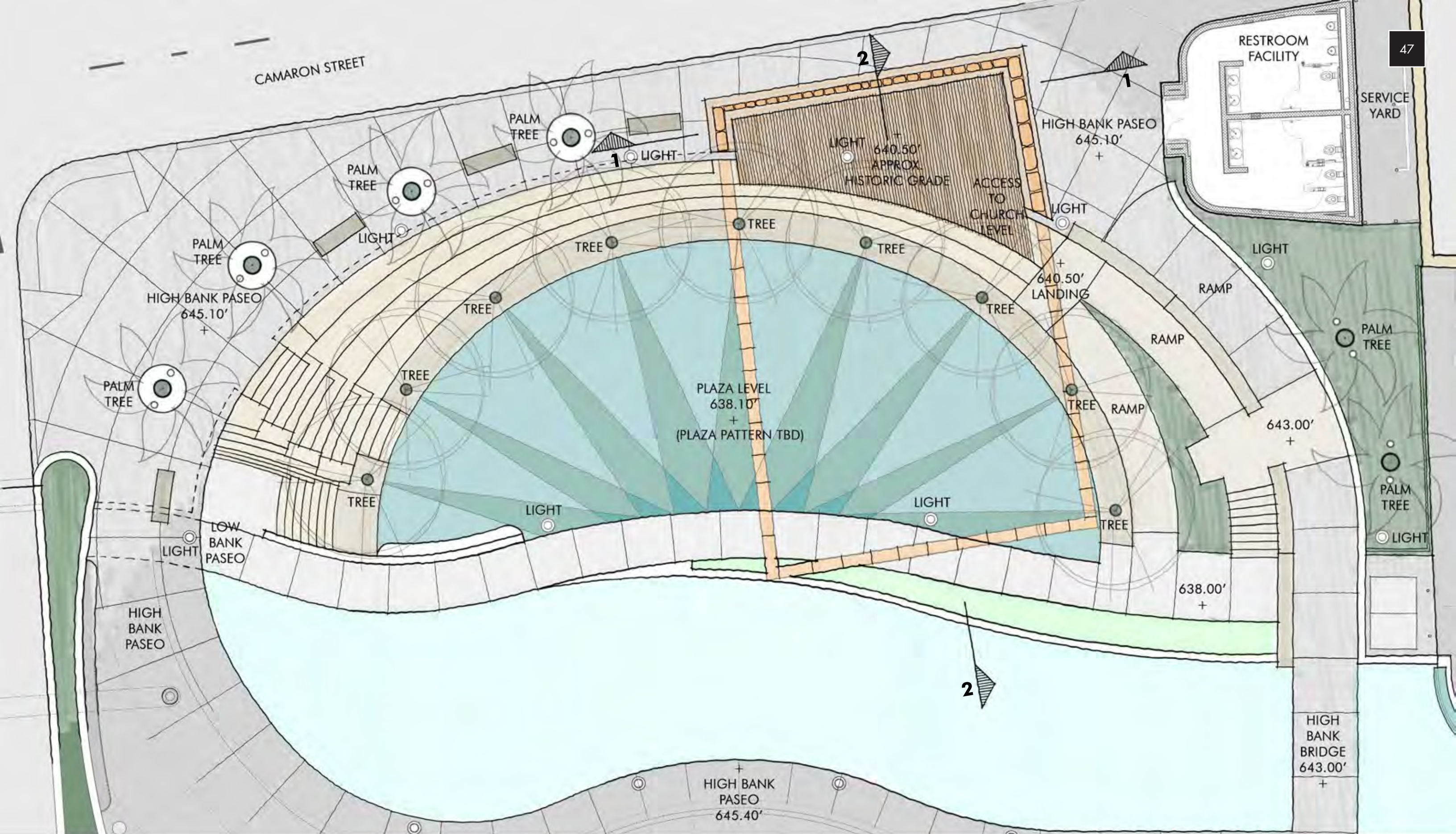


STUDY D

The D study is a single option that enlarges the current design footprint into the terraced stone block wall of the plaza. The AME Church footprint is below the street level and above the plaza level, which more accurately approximates the historic floor level of the church building. The historic stone is preserved, and its inner surface exposed to view. The perimeter of the removed foundations is interpreted at the plaza level and paseo levels with stone inlay or pavers.

D LIMITED PRESERVATION OF CHURCH WALLS BUILDING WALLS AND EXPANDED BUILDING FOOTPRINT.

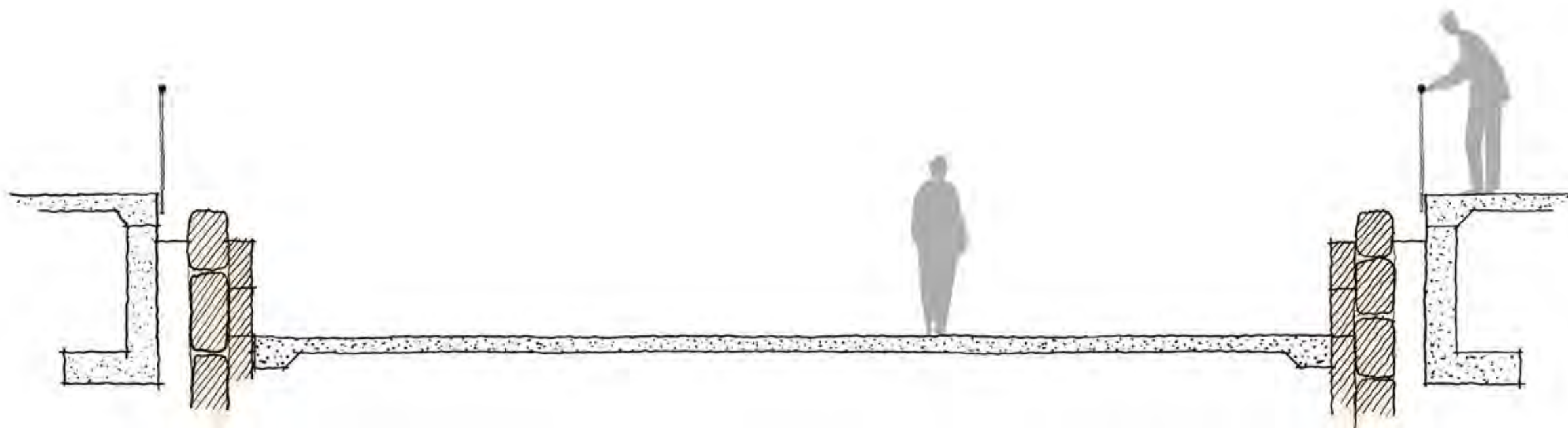
- Removes southeastern portion of plaza MSE stone wall to expand building footprint and create church building floor approximately 3' below street level and closer to historic floor level.
- Excavates floor area and exposes inside surface stone walls. Requires concrete retaining wall at outer perimeter of stone walls and preservation treatment.
- Removes approximately 75% of historic stone walls.
- Church building floor area at mid-street/ plaza level approximately 500 sf for small gatherings.
- Partial impact on plaza MSE stone wall and no impact on paseo design.
- Marginal reduction of trees and shade if no plantings within the church building footprint.



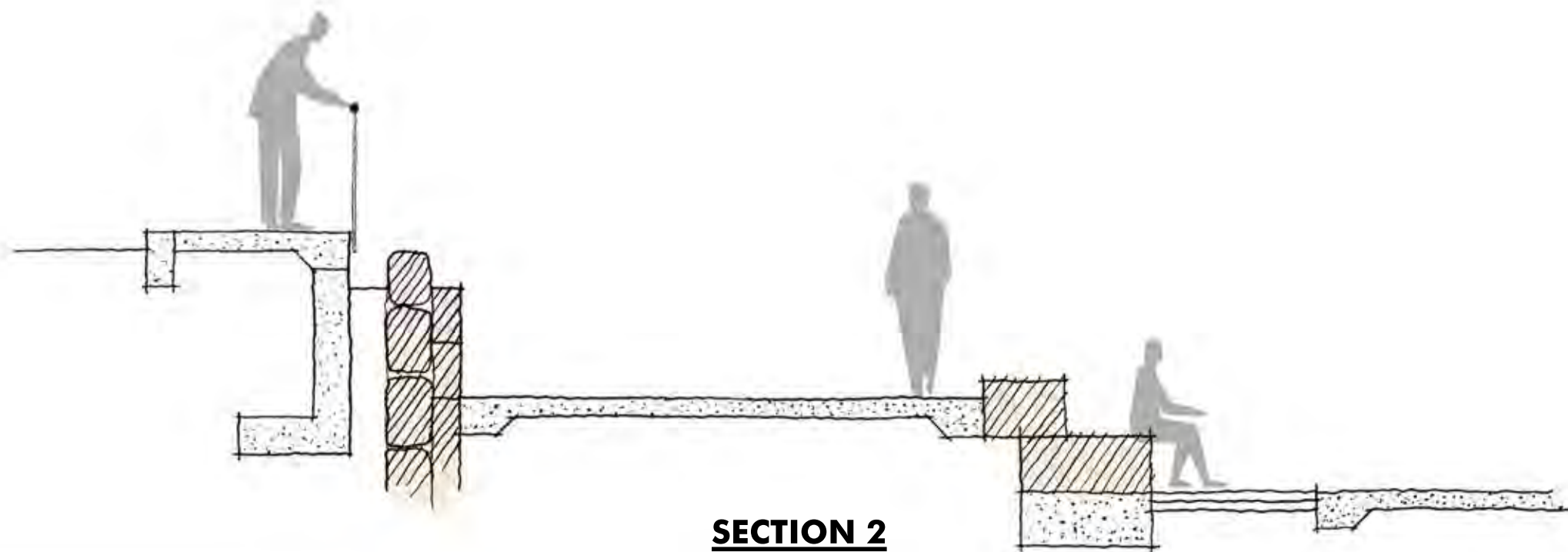
STUDY D SITE PLAN

ALAMEDA PLAZA
SAN PEDRO CREEK CULTURE PARK

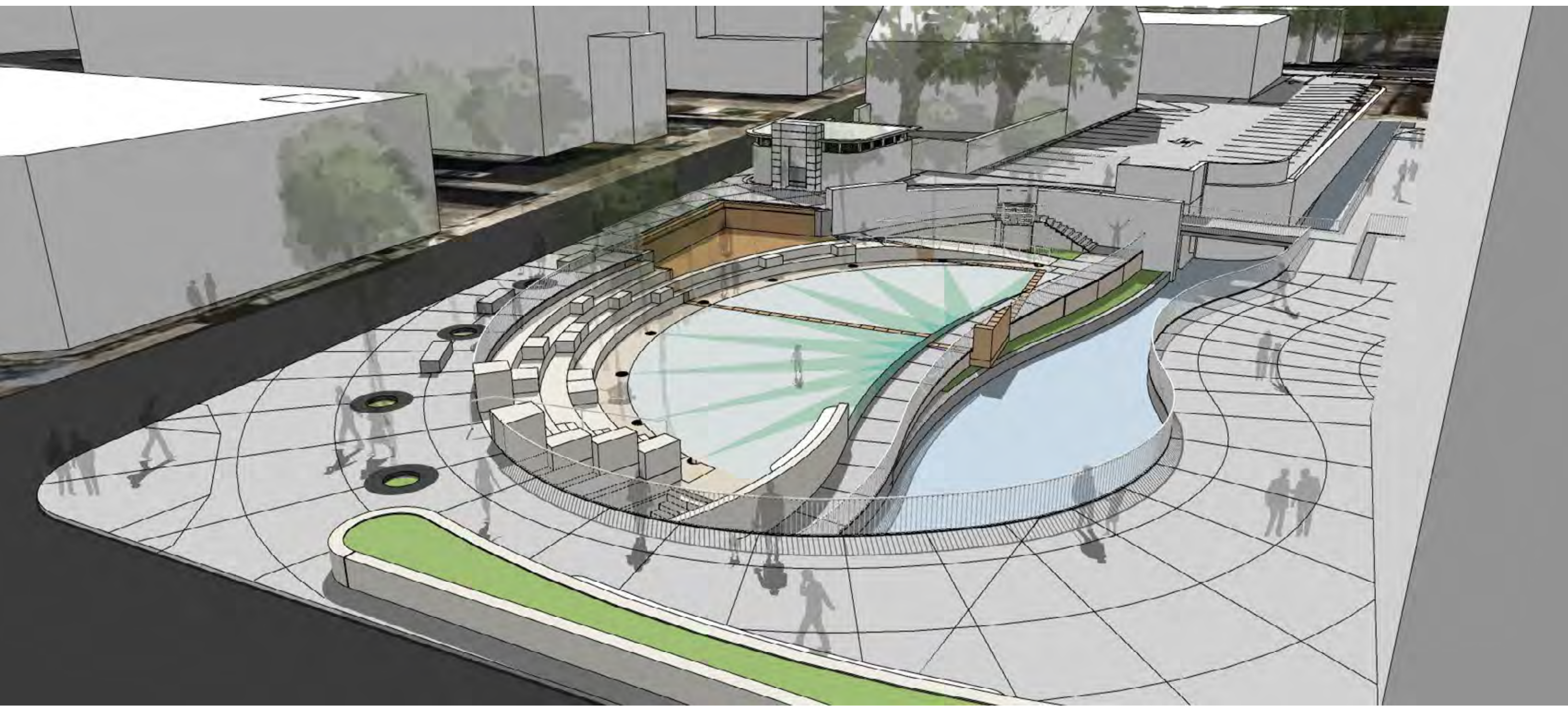


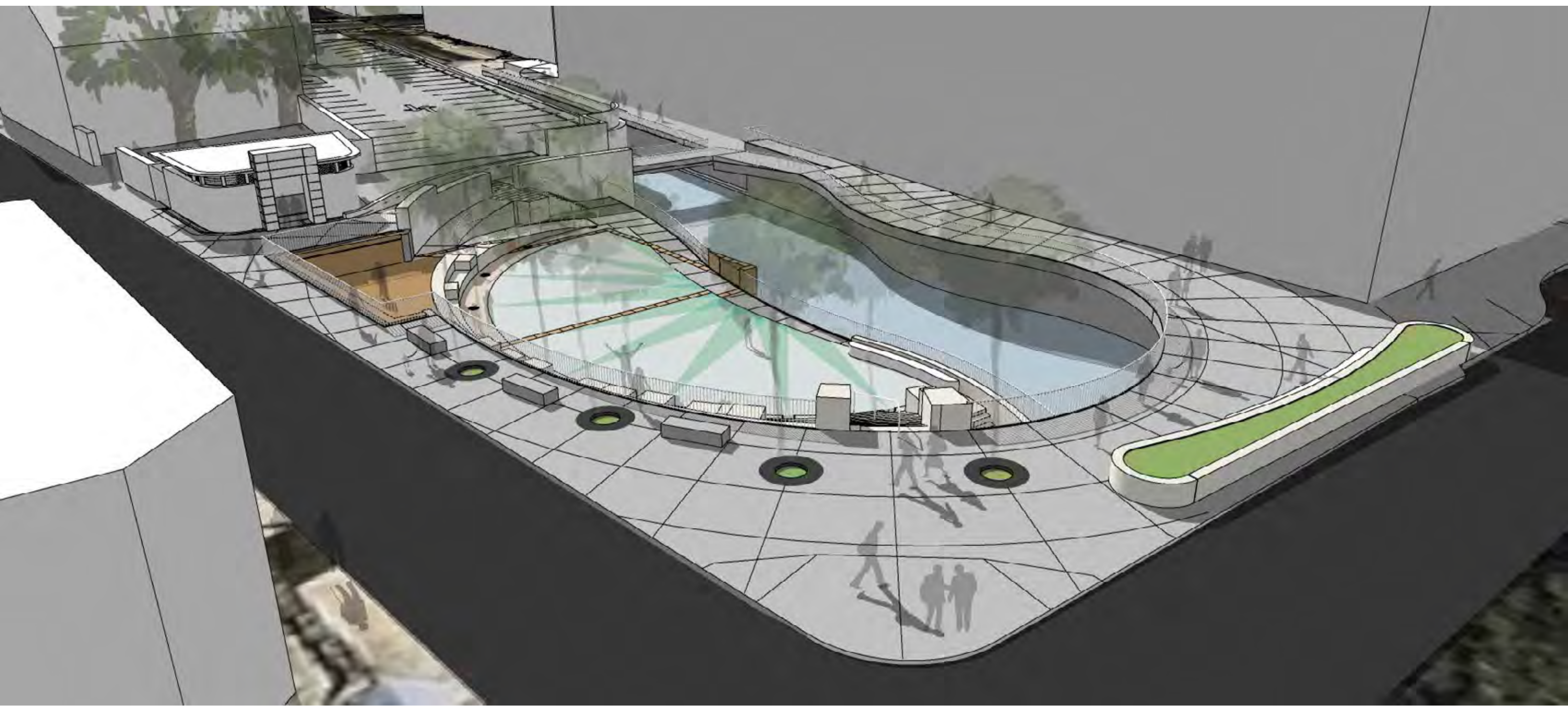


SECTION 1



SECTION 2







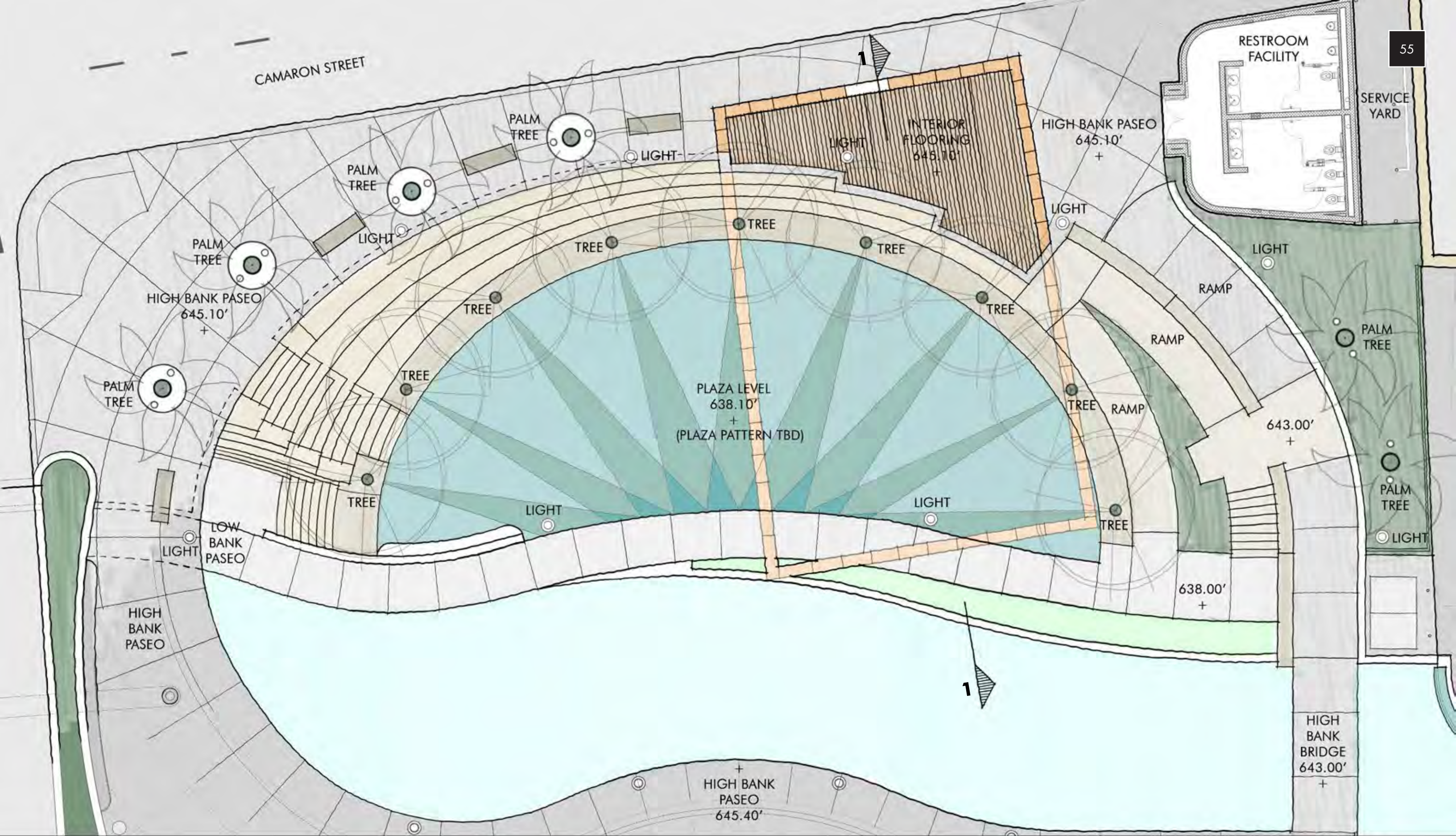


STUDY E

The E study also enlarges the current design footprint into the terraced stone block wall of the plaza by extending the footprint into the terraced stone block wall of the plaza. The floor area of the church building is at the street level and the perimeter walls are interpretively raised similar to option B.2. The street area is retained by a concrete wall that serves as a “break line” between the plaza and street levels. The perimeter of the removed foundations is interpreted at the plaza level and paseo with inlaid stone.

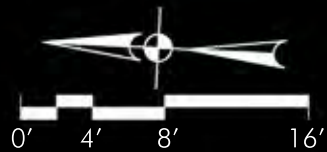
E LIMITED PRESERVATION OF STONE WALLS AND FULL EXPRESSION OF CHURCH BUILDING FOOTPRINT.

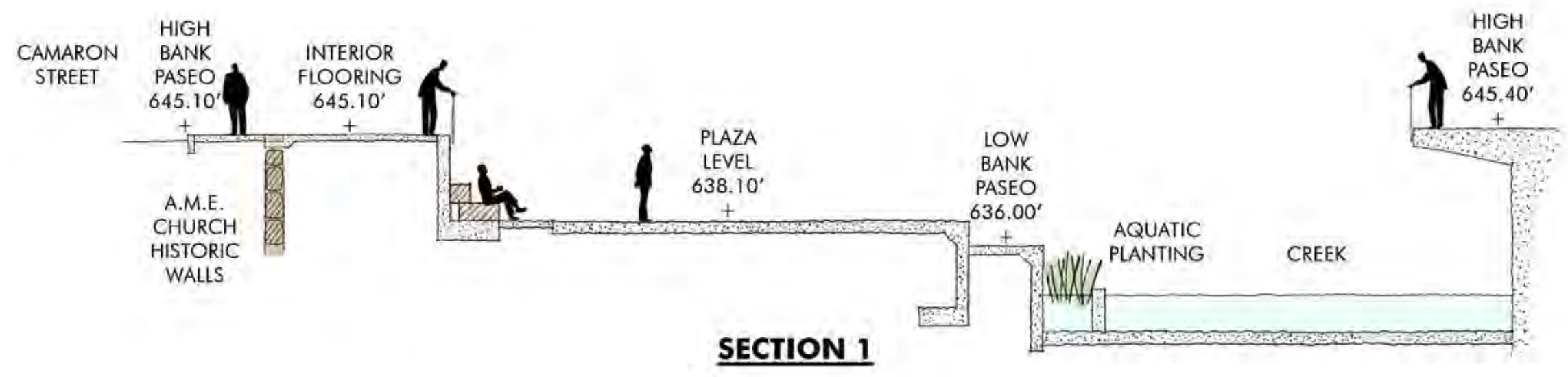
- Removes approximately 82% of historic stone walls.
- Church building floor area at street level approximately 500 sf for small gatherings.
- Historic walls preserved below grade and delineated at street level with low stone walls.
- Extends interpretation of the church building walls into the plaza with stone pavers that delineates the perimeter of the building footprint. Possible raised wall interpretation at northwest corner.
- Removes southeastern portion of plaza MSE stone wall to expand building footprint at street level.
- Partial impact on plaza MSE stone wall and plaza paving design. No impact on paseo design.
- Marginal reduction of trees and shade if no plantings within the church building footprint.



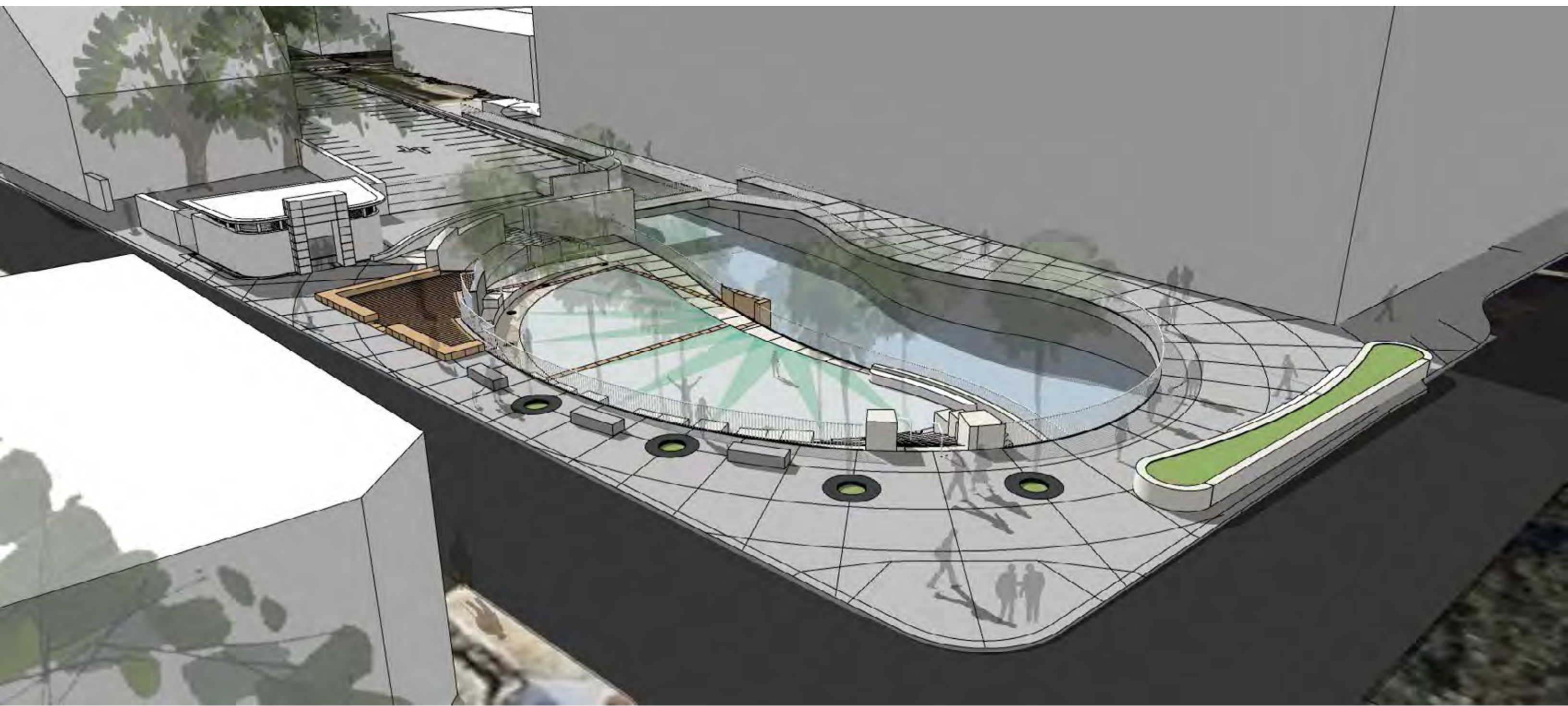
STUDY E SITE PLAN

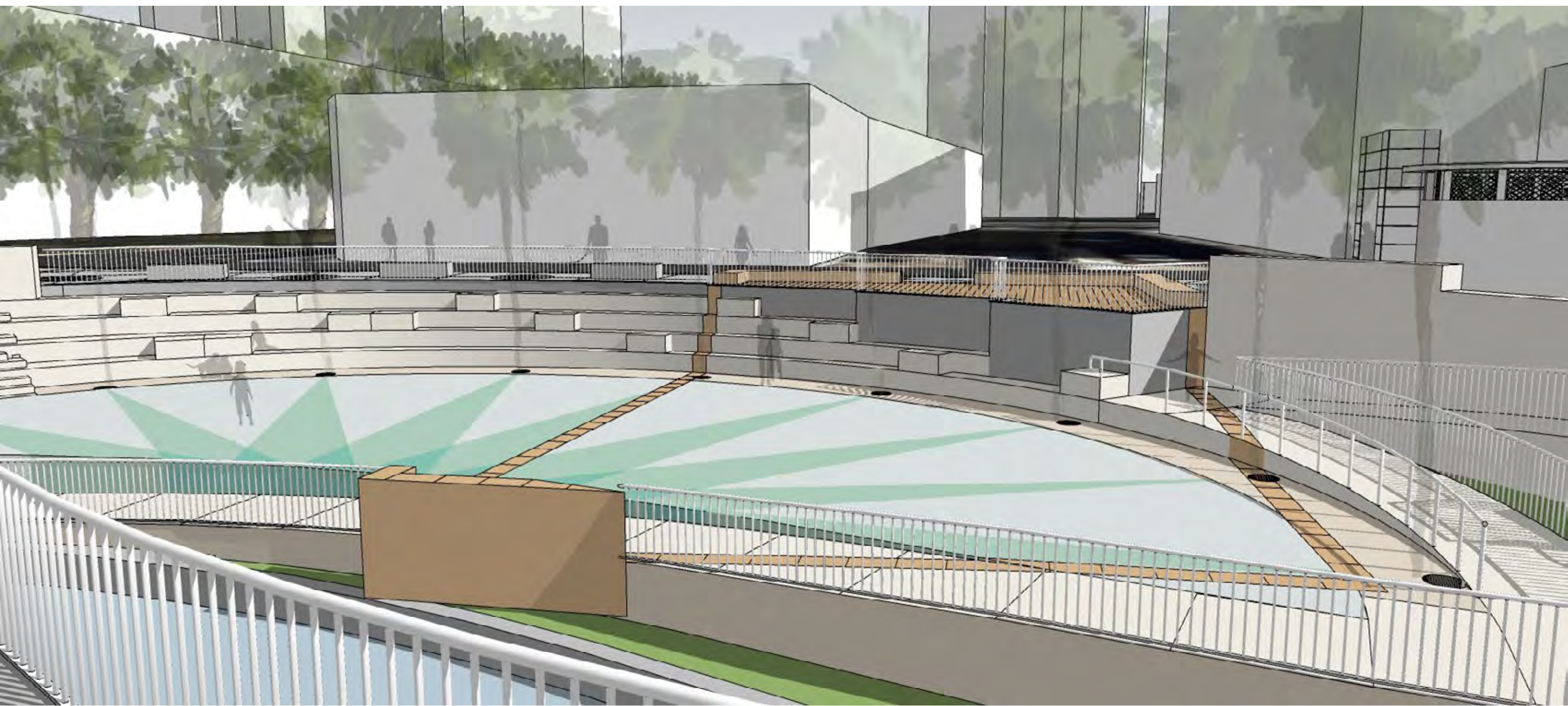
ALAMEDA PLAZA
SAN PEDRO CREEK CULTURE PARK













St James AME Church Archival & Archaeological Assessment

**Historic Foundations at SW Corner of West Houston & Cameron
Streets**

October 19, 2020



Significant Members

Local Church to National Church Leadership

Richard Haywood 1867-1872

William R. Carson 1872-1875

Johnson Reed 1875-1877

Abraham Grant 1877-1882

J. C. Embry 1882-1884



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Significant Members:

Rev. William Rufus Carson 1872-1875

- Born into slavery, North Carolina
- Served in the Civil War as body servant
- Served at St. James 1872 thru 1875
- Paid off Debt and grew congregation
- Used St. James as base, est. area congregations, Fort Clark

many very good and the best of all called anywhere.

LAYING THE CORNER-STONE OF THE AFRICAN CHURCH.—The cornerstone of the A. M. E. Church, on Cameron street, was laid with appropriate ceremonies on Sunday last. The exercises consisted in the singing of an appropriate hymn; prayer by Rev. A. F. Jackson of Houston; an address by Rev. Mr. Horton of M. E. church South; Mr. Horton's address was very plain, practical and christian like, and much appreciated. A collection was then taken up and \$111 were realized. W. R. Carson, the pastor in charge, then deposited in the execution of the officers of the national, state and municipal government of San Antonio, the names of the bishops of the church, and a programme of the day, after which the corner-stone was put in place in due form.

San Antonio Daily Express, Aug. 3, 1875, p. 4.

Whereof we have heretofore subscribed our names officially on the City of San Antonio this 22nd day of June A.D. 1875. H. R. Carson, Pastor in charge & Presiding Minister of the M. E. Church in person of

Stephen G. Burton	Witness	Onen Armstrong	Abner Day Monroe	Ministers of the African M. E. Church of San Antonio Texas
Sam L. Smith		Ralph B. Gordon	Walter Johnson	
		Ed McGee	Saward Heels	

John T. Rector

1875
Deed

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Rev. William Rufus Carson

Click to add text

- Member of state executive committee of the Republican Party
- Participated in Colored Men's Conventions Movement in Texas.
- Co-founder of Texas Farmers Association, 1880
- Co-founder of Paul Quinn College, 1872
- Co-founder of Campbell College, 1890



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letters in to fully, at six taken as the clock strikes of the Miss trustees- they rely home v. m. apied one, says the Times, of the coal used in the cities of the older states.

A state convention of colored people is called to meet at Dallas February 18. The object of the convention is to attempt to turn the exodus to Kansas into settlements in Northwest Texas. Each county is invited to send five delegates to the convention, the call for which is signed by Rev. W. B. Carson, S. R. Andrews, A. H. Sennibers and H. P. McCoy, all representative colored men.

A. G. Beaumont, of Washington county, has gone to Old Casey to live. He says he is delighted with the country, that the health of the people is

Special Order requires suspended in the United all persons at liberty to hostility as government and their ay by omits misad.

"Military consists in accurately i

Weekly Democratic Statesman
Jan. 29, 1880, p.4

Significant Members

Bishop Abraham Grant 1878-1882, 1887-1888

- Co-founder of Paul Quinn College
- Vice President of Paul Quinn College
- Born into slavery in Florida
- Served in 21st U.S. Colored Infantry in Civil War
- 19th AME Bishop named in US
- 1st AME Bishop elected from Texas Conference



ABRAHAM GRANT

The following members of the 19th Annual Conference of the A.M.E. Church, held at the Hotel McAlister, New Orleans, La., on the 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, and 31st of May, 1888, were elected to the office of Bishop for the year 1888-1889:—

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Significant Members:

Bishop James Crawford Embry 1882-1884



- While at St. James was outspoken on civil rights
- Important voice in national AME debates on education & church policy
- Elected 25th AME Bishop in U.S. history in 1896
- AME national secretary in 1876
- St. James last post before heading National AME Publication Dept in Philadelphia.
- Bishop George B. Young, 1930-1933, elected bishop 1937.

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Significant Members

Masonic Connections

- Bishop Abraham Grant—4th Grand Master of the Prince Hall Masons of Texas
- James R. Davis, barber
- 1873 St. James Trustee
- Member of Union League
- Ran for Hide Inspector 1876
- Only Black candidate on Ballot in 1876 Bexar County
- Served on County Railroad Committee 1873
- George Jackson, Nelson Williams, Richard Wallace

lection for County officers, when held in 1876.

Voting, by anticipation, was the mode of proceeding, and the names offered by the committee were submitted. The following is a brief recap of the proceedings upon the report of the committee:

For Representative, G. L. Williams.
For County Judge, Geo. W. Jackson.
For County Attorney, W. M. Anderson.
Messrs. John B. Bannister and Frank Brown were put in nomination for the office of County Clerk. The Clerk was unable to fulfill, upon the spot and early in the night, which led the majority, and all present were anxious to go with him to the polls, and so he was assisted by telegraph in collecting. There was some confusion in the nomination for Clerk. The nomination was finally decided by ballot, and the vote was 100, which gave them the office and they were elected. It was very quiet and peaceful in the night, and no disturbance was to be seen at the polls, and the election was successful. All having voted the following was announced in the night: Messrs. Jackson, Geo. W. Jackson, 100.
The vote for Sheriff was contested, and in the same manner as that for County Clerk, the result being, Messrs. Geo. W. Jackson, 100.
For County Clerk, G. L. Williams.
For Assessor, H. K. Kline.
For Collector, James G. Gurnea.
For County Treasurer, J. B. Lammie.
For County Surveyor, C. P. Smith.
For Hide Inspector, James Davis, (ind.)
For County Commissioners, G. W. Jackson, G. L. Williams, G. W. Jackson and W. M. Anderson.
For Justice of the Peace, W. H. Hume and A. Hays.
For Constable, Fred Fisher.
It was stated by the clerk that the election between Mr. Clarke and Mr. Anderson for County Attorney, had not been held.

January 25, 1876 San Antonio Express and Opinions.

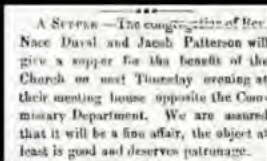
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Independence (1865-1867)



Left: "Freedmen," *San Antonio Daily Express*, February 2, 1867, p. 3.



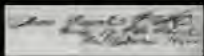
Top Middle: "A Super" *San Antonio Daily Express*, October 7, 1867, p. 3.



Bottom Middle: "A Church Benefit Fair," *San Antonio Express*, December 9, 1867, p. 3.



Top Right: "Names of Persons Registered," *San Antonio Daily Express*, July 8, 1867, p. 3.



Bottom Right: Nace Duval Signature, *Freedmen's Bureau Monthly Report*, May 1868.

Juneteenth - 07.19.1865

o Formal Emancipation of Enslaved Texans

Historical Contexts

o Church Histories

■ African Methodist Episcopal Church

■ Methodist Episcopal Church, North

o Reconstruction Politics

o Reconstruction Race Relations

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Civic Connection

Prince Hall Freemasonry

- First Black Freemason Lodge in Texas was in San Antonio 1873
- First officers—all members of St. James
- AME Church and Prince Hall Freemason--shared history

A MASONIC FESTIVAL by the F. & A. A. Y. Masons will be given on next Wednesday night at which the Masons will turn out in procession. The Festival will be held at the African Church.

JAS. DAVIS, W. M.

RICHARD WALLACE, Secretary.

(4-7-d4t.

San Antonio Express
July 9, 1873, p. 2

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Freedmen's Bureau and the A.M.E. (1866-1870)

The Struggle for Education



N. Whiting to E.M. Whipple, April 19, 1866, Monthly Report, Microfilm Roll 11, Texas MB22, Records of the Superintendent of Education and of the Division of Education, 1865-1872.

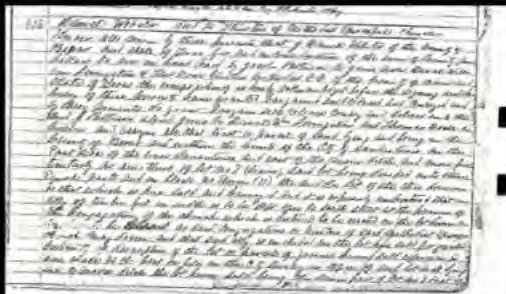
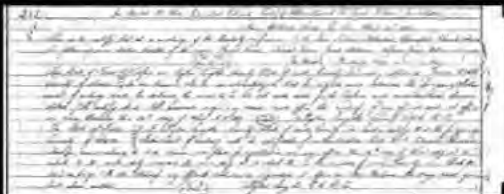
- Prior to the arrival of the Freedmen's Bureau in San Antonio in March 1866, Black ministers like Nace Duval were already seeking social uplift through education
- Under San Antonio's Reconstruction government, no schools were allowed to persist outside of the Bureau's purview
- Conflicts of interest ensued when the Freedmen's Bureau hired Rev. Joseph Welch of the Methodist Episcopal Church, North as its Education Superintendent for Texas in April 1868

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Freedmen's Bureau and the A.M.E. (1866-1870)

Click to add text



- Certificate of Appointment, Joseph Welch, Presiding Elder, Episcopal Church to B. Secret, F. Green, J. Patterson, and William Livingston, April 25, 1867, Bexar County Clerk's Office
 - Welch proselytizing in Texas as early as December 1865
 - Church has no established network/capital in San Antonio at this point
- Deed, Webster to Trustees of Methodist Episcopal Church, August 7, 1867, Bexar County Clerk's Office, BCDR U2:232-233.
 - Trustees named: Jacob Patterson, Alfred Jones, Nace Duval William Livingston, and Thomas Beck.
 - Most likely site of St. James original chapel

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Freedmen's Bureau and the A.M.E. (1866-1870)

Click to add text



- *"I would please you to come as quick as possible, because our church-schoolhouse is finished now...We have got a colored man here for elder by the name of Larkin Carper"*
- Jacob Patterson
- Letter, Jacob Patterson to Joseph Welch, May 12, 1868, Letters Sent, Roll 2, Registers of Letters received, vol 1-2, Nov 1866-Dec 1870, Texas M822, Records of the Superintendent of Education and of the Division of Education, 1865-1872.

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African Methodist Episcopal Church enters San Antonio

1866-1868



Richard Haywood
(1819-xxxx?)

- 1866 - Rev. Dr. M.M. Clark enters Galveston
 - Ordains E. Hammit of the ME Church, South
- 1867 - Steven A. Patton arrives in Texas
 - Skips Galveston for Austin, La Grange; Violence
 - Richard Haywood meets M.M. Clark in Galveston
 - Sent to Chappel Hill Circuit
 - Informal Galveston Conference at end of year
 - Together with Hammit, Burrell, Patton, more
 - Attend National Conference in New Orleans
 - Haywood Ordained Deacon and sent to Austin
- 1868 - Haywood struggles in Austin, Lockhart, and San Marcos
 - August, 1868 - Heads to San Antonio in Hammit's absence
 - Reconnects with Secret Burrell; Meets Frank Freen
 - Converts Larkin Carper, A.W. Jones and Jacob Patterson
 - October, 1868 - Galveston Official Texas Conference; Carper and Jones refrain

H.T. Kealing's *History of African Methodism in Texas* (1885)

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1868-1870 - The Schism



- 1868 - Haywood arrives in the context of Rev. Joseph Welch's absence and lack of support from the nonexistent ME Church, North
 - October, 1868 - Galveston A.M.E. Conference
 - December, 1868 - Welch returns to San Antonio
 - Larkin Carper, Alfred Jones, and Welch commandeer the building
 - Decision upheld by provisional city government
- End of 1868 - September 1870
 - A.M.E. congregants worship in Green's Chapel until it is destroyed in a storm event
 - Trustees and Haywood attempt to sue for repatriation twice unsuccessfully
- 1870-1871 - Soap Factory Rental Agreement Procured

Joseph Welch, November 1868 and January 1869 State Superintendent of Education Monthly Reports, Roll 16, State Superintendent of Education's Monthly School Reports, Jan 1866-May 1870 Texas M822, Records of the Superintendent of Education and of the Division of Education, 1865-1872.

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Significant Members

Military



St James AME was home to a number of military personnel who served the nation and made significant impact on the state and/or the City of San Antonio. Two that we have found are listed:


- Isaiah Sewell, served in the U.S. Army during the Civil War and was discharged 25 Jan 1867. He was assigned to Company D, 38th Regiment, U.S. Colored Infantry, headquartered at Fort Duncan, Maverick, Texas. He served as a Union soldier during the Civil War, who was mustered out of service in Jan 25th, 1867. His regiment served at Brownsville and at various points on the Rio Grande and at Brazos Santiago, Indianola and Galveston, Texas, till January, 1867. Possible ties to 25th Regiment also. He died 25 May 1898.
- United States Colored Troops 38th Regiment Infantry. National Park Service (Richmond National Battlefield Park Virginia) website. Retrieved 11 Oct 20 from <https://www.nps.gov/rich/learn/historyculture/38thhurst.htm>

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Significant Members

Military

- 
- Private Edwards S. Austin, served in the U.S. Army from 2 Aug 1871 to 1 Aug 1875. He was assigned to Company I, 25th Regiment, U.S. Infantry, headquartered at Fort Davis. This regiment, also affectionately known as the Buffalo Soldiers, fought for the U.S. cause. He served primarily in West Texas. In addition to participation in skirmishes with enemy factions, he was also involved in construction and repair of military posts, roads and telegraph lines, as well as escort and guard duties and scouting the enemy here in Texas. The 25th was also said to have protected settlers and guarded the U.S. mail. The 25th was also said to have protected stagecoaches, wagon trains, and railroad crews. After discharge, he went on to become a Barber here in San Antonio. He died 15 Dec 1923.

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West San Antonio Settlement

Church Membership west of the River

1874 Sunday School
Choir, Rev. Horton

COLORED CHURCH.—The congregation of the African M. E. Church in this city, having bought a lot and place of worship on the San Pedro, below the Military Plaza, are now making commendable exertions to pay the debt they still owe on it. They have paid \$1500, but yet owe \$500. On Sunday afternoon Rev. H. G. Horton, of the white M. E. Church preached the funeral of the deceased wife of Rev. Mr. Carson, of the colored church, to a large and attentive audience. The colored people have a fine Sunday school, and fine singing. They are educating a promising colored girl to play their organ, which is now silent.

1874-75 West San Antonio African Church

RELIGIOUS SERVICE.—To-morrow divine service will be conducted in the Alamo Literary Hall at 4.30 P. M. by Prof. N. M. Mitchell, the Sunday School Bishop of the African Methodist Zion Church. Mr. Mitchell visits our city for the purpose of establishing here a Manual Labor School.

October 18, 1874 San Antonio African Church

1874 Manual Labor
Education

Everett L. Fly
Landscape Architect, FASLA/
Architect

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San Antonio African American
Community Archive and Museum

West San Antonio Settlement

Church Membership west of the River

1875 - East Side
and West Side
schools and
enclaves

Prof. Pigeon was introduced with Horace Mann, of Massachusetts, who probably had more to say for the establishment of a practical system of education in this country than any other man. His principles and some struggling in every school in the city, and, perhaps, monthly in this Commonwealth. Under this new system, new vigor had been infused into the minds and work of the teachers. They were doing better than ever before. They were not only working hard, but they were not only studying their lessons, but they were also studying the principles of teaching, and the best theory and practice of teaching, and the best results of education.

The program is that during the end of the school year of his mother, we shall have finally a thousand children in the public schools. We have 1,000,000 available and families and public wealth for the building of school houses. We have now 1,000 two-story buildings, we devoted to the white, and the other to the colored children. It is contemplated to erect two buildings especially for the colored children, one in the South and one in the North part of the city, and, after they are completed, to devote the present buildings to the white children. One will be made convenient for the public children, we they are to come in close contact, communicate, and in the East and in the West.

[illegible]

Agropyron P. 1875 Near *Antennaria* (Fruct. *Fraxinea*, p. 2) (quart. 4).

[illegible]

June 18, 1985 San Antonio Light
(p. A (part B))

1885 - East Side and West Side schools and enclaves

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West San Antonio Settlement

1876 Fire Company #3
City Council Lease



Everett L. Fly
Landscape Architect, FASLA/
Architect

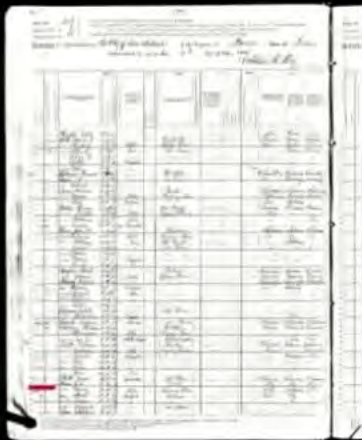
1881 Fire Company #3
Officers

1881	TOTAL \$5,444 7,188 7,000 7,000 \$0.00 10
1882	SAN ANTONIO FIRE DEPARTMENT.
1883	Chief—Gustav A. Durrier.
1884	Milam Steam Fire Company No. 1, consisting
1885	of 46 members.
1886	Foreman, Fritz Schreiner; assistant foreman,
1887	Henry Collmann; engineer, Erich Menges;
1888	secretary, Jan. Henschelmann; treasurer, A.
1889	Steiger; finance committee, Joseph Schmitt,
1890	F. Kriech and Joseph Holzer.
1891	Alamo Steam Fire Company No. 2, consisting of
1892	47 members.
1893	Foreman, Wm. Hoesling, Jr.; assistant fore-
1894	man, Conrad Zoschke; secretary, Fred U.
1895	Hauschen; treasurer, Charles Liegen; police
1896	captain, Fritz Hommel; fire director, William
1897	Hoesling, Jr.; hose director, Carl Fischer;
1898	sickler, Wm. Meyer; engineer, Jacob Schuchle;
1899	assistant engineer, H. J. Nissen; finance com-
1900	mittee, Hermann Rebutz, Simon Koenigstein
1901	and Conrad Zoschke.
1902	Turner Hook and Ladder Company No. 1, con-
1903	sisting of 43 members. Equipped with hook
1904	and ladder truck, and has two hose sections.
1905	Foreman, Neel J. Hauerbach; assistant fore-
1906	man, August Mehl; secretary, J. H. Schaefer;
1907	treasurer, Edward Dreise; chief hook and lad-
1908	der keeper, Henry Baetz; second hook and lad-
1909	der keeper, August Mehl; first police captain,
1910	Krona Richter; second police captain, Andrew
1911	Wien.
1912	Fire company No. 3, consisting of 41 members
1913	equipped with two engine hose.
1914	Foreman, Zach J. Ivins; assistant foreman,
1915	Jaeger Thompson; secretary, Geo. Williams;
1916	stationed west side San Pedro, near Fawcett
1917	street.
1918	January 18, 1881 San Antonio Daily Express, p.3

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West San Antonio Settlement



Hand-drawn site plan of the West San Antonio Settlement, showing a grid of lots with handwritten details and a north arrow.

0119

Everett L. Fly
Landscape Architect/FASLA
Architect



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West San Antonio Settlement

41. EASTMAN 0113

42. 0113

1880 Census

Beside Military Plaza

Everett L. Fly
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West San Antonio Settlement



1886
Bird's Eye

Everett L. Fly
Landscape Architect, FASLA/
Architect

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