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Apologia of Presbyter Antonio J. Martinez

Cecil V. Romero

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NEW MEXICO HISTORICAL REVIEW

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APOLOGIA OF PRESBYTER ANTONIO J. MARTINEZ

STATEMENT OF MERITS OF THE
PRESBYTER ANTONIO JOSE MARTINEZ

RESIDENT OF THE BISHOPRIC OF

DURANGO, ACTING PASTOR OF TAOS,

IN THE DEPARTMENT OF NEW MEXICO

1838.

Printed in his office in charge of

JESUS MARIA BACA.

What is probably the first book to be printed in New Mexico, has come into the possession of the Historical Society of New Mexico through the generosity of Cecil V. Romero. No other copy of the booklet is known to be in existence. It was printed in 1838, at Santa Fe, on the press of Jesus Maria Baca. It is a duodecimo of thirty-four pages.

Mr. Romero has also furnished a translation of the booklet which is printed herewith. In transmitting his translation, Mr. Romero writes:

"I am sending you the translation of the Father Martinez booklet. It has taken longer than I anticipated, but the delay has been due mainly to a relatively few isolated words and passages that were especially doubtful. None of them affected the significance of the text on any important point, but nevertheless I did not care to make a haphazard translation. I must admit, however, that I do not understand some of them yet. I am underscoring them in the translation and you can treat them as you think best.

"With these few exceptions, I believe I have made a faithful translation. To do this, it was necessary frequently to remind myself that I was translating the work and not editing it. The ponderous, involved style of the original has been retained, as I thought that even that was significant in its way. Where possible, I have even followed the punctuation of the original.

"Of course, it has been impossible to convey the charm and significance of the beautiful, stately old Spanish. It is remarkable that nowhere in this Spanish does one find a trace of the New Mexican idiom. In its style and spelling, and in its general complexion, it has an antique quaintness about it, but it is scrupulously correct and dignified, and in no way provincial. Its peculiarities are merely those of its period. This might seem strange at first, but I believe the Father himself explains it in the detailed account that he gives of his education outside of New Mexico.

"It has been my endeavor to make a translation that would convey as true and complete a picture of the writer as the original. It would be impossible to score perfect under this rule, but I hope I have come fairly close. I hope I have left between the lines of the translation the impression of a rather crafty old gentleman, essentially able and essentially well-intentioned, yet one who has a natural in-

clination towards controversy. And equally essential, I believe, is his rather engaging quality of egotism. The Father tries so hard to be modest that it is a pity that the results are not more convincing. However, he is like St. Paul in that his egotism is so inherent that it cannot be considered a defect.

"These things that he does not say are the ones that I hope have not been lost in translation. What he says, his interesting remarks on his own career and on contemporary happenings, did not present any great problem.

"I may say that I have enjoyed the association with the interesting old Father that this work has brought."

Verti me ad aliud, & vidi sub sole, nec velocium esse cursum, nec fortium bellum, nec sapientium panem, nec doctorum divitias, nec artificum gratiam; sed tempus, casumque in omnibus. Eccles., Cap. 9., v. 11.

(I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. Eccles., Chap. 9, v. 11.)

The Presbyter Don Antonio José Martínez y Santiestevan, Acting Pastor of San Geronimo de Taos, and of the Mission of San Lorenzo de Picuries, in the Department of New Mexico, in relating briefly the steps he has taken, which bring to view his modest merits in the career of letters and the ecclesiastical estate, deems the above text appropriate to his progress and to the honors and offices he has attained, which he considers the peak of his fortune, since from what he has observed he fears that they will rather decrease, owing to his circumstances and to the distance from the ecclesiastical capital, than take the ascendant, which his age and health would hinder; but he considers himself happy in the possession of talents or gifts of mind, and the use he has made of them, and will con-

tinue to make, even though in a formal way he should not attain a higher rank in his profession, and should return, in order to make his living, to the calling of a laborer, which was that of his early years and to which he owes much, even as an ecclesiastic, since he has never entirely forsaken it, for which reason he believes he can truthfully say: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities."¹ He finds nothing to detract from his contentment and pleasure, even though he should end his days in the rancorous hate of those very ones whom he has benefited and served well without reward, for to this he owes the glory of being able to say with justice: "Many good works have I shewed you; for which of those works do ye stone me?"² He is thus resolved with a strong purpose invariably to do everything in his power, in a spiritual way, to assure his future eternal fortune, as an ecclesiastic and as a christian in the profession of his faith; to be merciful with his fellowmen as a human, and to continue upright and useful to the state as a social being. He will give, then, this statement, in methodical order: of his origin, parents and age, of his study in college and its fruits up to the present, of his behavior and services in said college, of his ordination and habilitation for the exercise of the ecclesiastical ministry, of the cause of his return to this Department of New Mexico, exercise in the ministry and continuation in it, of his ecclesiastical offices and his discharge of them, of donations to the Church, of the pious works done with the goods acquired in the ministry, of lending himself to politics and his services there, of the students who have been his pupils, and of the results of it all and his conclusion, or epilogue.

Said Presbyter making this statement is by nationality a Mexican, born in this Department of New Mexico, in the parish of Santo Tomas de Abiquiu; his parents, also

1. Acts of the Apostles chap. 20, vs. 33, 34.
2. Gospel acc. to St. John, chap. 10, v. 32.

Mexicans, were the now deceased Don Antonio Severino Martinez and Doña Maria del Carmel Santiestevan, man and wife in legitimate and constant matrimony, nobles by class; he was born on the 17th day of January in the year 1793, and was baptized on the 20th day of the same month, as will be seen by document number 1, which, together with all the others that will be mentioned hereinafter, is to be found on page one, and the others following in numerical order, in the attached exhibit: his age is 46 years at present, and when he was in his 25th year he started studying from the beginning of Latin Grammar on the 10th day of March, 1817, in the Tridentine Seminary of Durango, as a paid scholar until the 9th of March, 1820, on which date he was granted a scholarship of royal grace, in preference to others, as is shown by document number 2, which he enjoyed until in January of 823 he left school to return to this Department, to the house of his parents, with the permission of his superiors; and the total time of his studies in college was five years, ten months and some odd days.

In that time he studied Latin Grammar and Rhetoric, and in these subjects he held first place with respect to the total number of his schoolmates, as is verified by document number 3, issued by his professor, the Reverend Priest Don Bernardino Bracho, the one covering the former subject not being attached because it was left by him in the Bishopric on one of the occasions of his presentation there to take the orders, but it was in like terms and was the basis for the advancement in that subject that he made in all grammar. He studied philosophy under the direction of the Reverend Priest Don Francisco de Paula Rivas, his preceptor, the Prologues, four questions of certitude, Logic, Ontology, Real Metaphysics in its treatises of "On God," "On the Human Soul," "*De Anima beluina*," "On Ethics" and "On Matter in General, Metaphysically Contemplated," this Real Metaphysics was optional, all by the Abbot Para, its author; and by Father Altieri, Arithmetic, Algebra, Geometry and General Physics, in which, at the

end of the course, he was given the Supraloco, or first place over all his schoolmates, as attested by the certificate which constitutes document-number 4, which was given by his said preceptor in that subject. In Scholastic Theology, by the Most Eminent Cardinal Goti, which he studied but two years, he gained as much as is commonly gained in the three years of the course, even by the most apt, as he presented more optionally than was explained to him under the requirements, and in it all he was given the very highest grade with a distinctive note of superiority, which is proved by documents number 5, of his first professor in that subject, Doctor Don José Maria Gusman, Rector of the College, and number 6, of his second and last professor, Don José Loreto Barraza, also Rector of said College, successor of the first, and who had been secretary. And, finally, he studied at college all of Moral Theology, by the author Francisco Larraga, fourth edition, illustrated by Grosin, and The Sacred Ceremonies, by the rubricist Galindo, supplementing his intelligence with the reading of other authors, which last two subjects, although they were not explained to him by professor, since he studied them alone at the same time he was taking the scholastic course, he accredits with the certificates of having passed, with the most honorable grades, the examinations he underwent, and with the original licenses for the exercise of the ministry, which were given him from the first with the most ample powers.

Besides the completion of his studies and the very detailed and meditated review of it all that he has made in this Department, in the house of his parents and in his own, he has finished the Scholastic Theology, by its above-mentioned author Goti, in three volumes, which consist of 40 treatises, as follows: the Isagoge; On God, His Existence, Nature and Attributes; On the Vision of God, on Knowledge of God, on the Divine Will, on God foreseeing and predestining, on the triune personality of God, or mystery

of the Holy Trinity, on God creator of the angels, on Man and his estates; on the ultimate end or beatitude of man, on human acts, on Virtues and Gifts, on Vices and sins, on Laws, on Divine Grace, on Justification of the sinner, on the Merit of the Just, on Theological Faith, on Infidelity, on Theological Hope, on Charity, on Law and Justice, on Restitution; on God Incarnate, on Knowledge of the Spirit of Christ, on the grace of Christ, on the Sacraments in general, on Baptism, on Confirmation, on the Eucharist as a Sacrament, on the Eucharist as a Sacrifice, on the Sacrament of Penance, on Censures and Indulgences, on the Sacrament of Extreme Unction, on the Sacrament of Order, on Matrimony, on the Status of the Soul after this Life, on the End of the Earth, and on the Universal Judgment, and the ones following same: Among which are those he took in College, and he studied all with the same formality and effectiveness as there, and even with more understanding on account of the habit and facility he had acquired, as well as the abundance of auxiliary material. In the same way he studied Canon Law, by Father Murillo, which he explains in five books of Decretals, which contain 125 titles, namely: on the Supreme Trinity and Catholic Faith, on constitutions, on Rescripts, on Custom, on nomination for Prelates, on Election and Power of the Elected, on Transfer of Bishops, on authority and use of the Cape, on Resignation, on making up for the negligence of Prelates, on the time of ordination and the qualifications of those ordained, on the Scrutiny in making the ordination, on those ordained by a Bishop who has resigned the Bishopric, on the age, qualification and order of the candidates, on the sacred unction, on not repeating the Sacraments, on ordaining or not the sons of priests, on not ordaining bondmen and on their manumission, on ordaining or not those under obligation of debt, on ordaining or not the physically defective, on not ordaining bigamists, on itinerant priests, on the office of the Archdeacon, on the office of the Dean,

on the office of the Primicerius, on the office of the Treasurer, on the office of the Custodian, on the office of the Vicar, on the office and power of the Judge Delegate, on the office of the Legate, on the office of the Judge ordinary, on the office of the Judge, on Seniority and obedience, on Truce and Peace, on Pacts, on Compromises, on Nominating, on Proctors, on Syndics, on things that are done under force or fear, on Restitution In Integrum, *on conveyance for the removal of the suit*, on Arbiters; on legal actions or suits, on competent courts, on presentation of the libel, on mutual petitions, on reply to the suit, that while the suit is not replied to not to proceed to the hearing of witnesses nor to definite sentence, on swearing to calumny, on delays, on holidays, on the order of cognizance, *on petitions for more*, on suits for possession and title, on Redress of Wrongs, on misrepresentation and contumacy, on those who take possession in order to protect the thing, that during pendency of the suit no new move is to be made, on sequestration of possessions and fruits, on proselytes, on probations, on witnesses and testimony, on forcing witnesses or not, on the witnessing of instruments, on Presumption, on Jure Jurando, on Exceptions, on Limitations, on Sentence and the matter judged, on Appeals, Recusations and Relations, on itinerant priests, on useful and useless Confirmation, on the life and morality of clergymen, on cohabitation of clergymen and women, on married clergymen, on clergymen not living in the church or prebend, on Prebends and Dignities, on sick or weak clergymen, on Institutions, on the Granting of a prebend or church not vacant, no innovations are to be made in a vacant see, on the things done by a Prelate without consent of the Chapter, that ecclesiastical benefices are to be conferred without diminution, on selling or not the things of the church, on call loans, on time loans, on deposits, on purchase-sale contracts, on Leases, on Barter, on Riefs, on Pledges and other security, on Bondsmen, on settlements, on donations, on the Peculia of Clergymen, on last wills and testaments,

on inheritances ab intestato, on Burials, on parishes and foreign parishioners, on Tithes, first fruits and oblations, on Regulars and those who enter religious orders, on the conversion of spouses, on the conversion of infidels, on Vows and the redemption of vows, on the status of regular monks and canons, on the Religious Houses subject to Bishops, on chapels of monks, on the right of patronage, on assessments, exactions and procurations, on the consecration of churches and altars, on the Holding of Mass and Sacrament of the Eucharist and Divine Offices, on Baptism and its effect, on the unbaptized Priest, on the custody of the Eucharist, Chrism and other Sacraments, on Relics and veneration of Saints, on the observance of fasts, on purification after childbirth, on building and repairing churches, on the Immunity of Churches, Cemeteries and things pertaining to them, Clergymen or monks not to enter secular businesses, on espousals and marriages, on the marriage of impuberal children, on clandestine marriage.

On the wife of two, on the conditions placed on the marriage and other contracts, which clergymen or persons under vows may contract marriage, of the man who takes in matrimony the woman he defiled in adultery, on the marriage of lepers, on the marriage of slaves, on those born of a free womb, on spiritual kinship, on legal kinship, on him who has known a blood relative of his wife, on consanguinity and affinity, on coldness, disability and impotence in coition, on matrimony contracted against the interdict of the Church, which children are legitimate, who may challenge the matrimony or testify against it, on divorces, on donations between the man and woman and on the restitution of the dowry after divorce, on second nuptials; on Accusations, Inquisitions and Denunciations, on Slanderers, on Simony and on not requiring or promising anything for spiritual things, on prelates not conferring their charges or churches under annual assessments, on teachers and on not requiring something for permission to teach, on Jews and Saracens and their slaves, on Heretics,

on Schismatics, and those ordained by them, on Apostates and the reiteration of baptism, on those who kill their children, on foundlings, on voluntary or accidental homicide, on duels, on clergymen engaging in duels, on archers, on adultery and rape, on rapers, incendiaries and violators of churches, on theft, on usury, on the crime of falsity, on Sorcery, on discovering collusions, on crimes of children, on clergymen hunting, *de clerigo percusor*, *de maledicos*, on clergymen excommunicated, deposed or interdicted while in office, on clergymen promoted over others, on clergymen furtively ordained, on excesses of Prelates and subjects, on announcement of new work, on privileges and excesses of privileged persons, on canonical purging, on vulgar purging, on insults and injuries given, on penalties, on penances and remissions, on sentence of excommunication, suspension and interdiction, on the meaning of the words, and on the rules of Law. All the above enumerated titles, which constitute the work on Canon Law, he studied closely, without neglecting one of them, besides which work he read others which it cites and recommends, among them, as most notable, the Dictionary of Legislation, by Don Joaquin Escriche, very recently augmented by the Licentiate Don Juan Rodriguez de San Miguel the year before in Mexico, and printed there, with the reading of all of which, and that which he had previously given in part to other civilians, he supplemented the study of this author that he had made under professor. And, finally, besides having read many times the passages that have come up in his work, he has read twice all of the Sacred Scriptures with much meditation, especially in the difficult passages, as well as having read various other works allusive to Theology, from which he has garnered more light on that subject and fortified himself against the cavils of the Heresiarch.

During the time he was at college, almost from the beginning, he was charged with the interior vigilance of the classrooms to keep them in order, over his classmates,

and he also took turns in acting the teacher in his respective classes: in the year of '19, the Rector put him in charge of the economic management of the expenses of the kitchen and of repairing the schoolhouse, and under his care brick-work and whitewashing were done, the stairs mended and the doors fixed: he was also charged with the care of the clothes of the younger boys, and with keeping them in order and seeing that they attended the cathedral services properly distributed; and for economy he was given the keys to the pantry and to the false gate, for safety when the shepherd brought in and took out his sheep each day, and to avoid certain abuses that had been noticed in other hands. In the year '21 he was charged with the vigilance of the college over all his schoolmates, establishing him as Under-minister, which duty, as well as the others mentioned above, he discharged to the complete satisfaction of his superiors until January of 23, when he left the college, as is shown in document number 6 above-mentioned, given by Señor Barraza, from which, as well as from all the other certificates referred to from his other professors, it will also be seen that his deportment was at all times politic, religious and most orderly, and that he never gave occasion even for the lightest reprimands; and on this point further evidence is given by document number 7, given by the above-mentioned Señor Gusman; as well as by the fact that in the year of '22 he had, with the Professor Priests, the alternative of saying the daily masses that were held in said college, and of having been Chaplain of the college and of such grace as to confess on Saturdays those who, by turn, had to comply with that precept and to commune, and also to exercise the ministry in the parish or Sagrario of Durango, which was in charge of his above-mentioned teacher, Don Bernardino Bracho; but of this latter fact he inadvertently failed to obtain a certificate.

He was ordained by the Most Illustrious Bishop, Doctor Don Juan Francisco de Castañiza: as a minor on the 16th of March, 1821, on the following day as a sub-deacon, on

the 22d of December of the same year as a Deacon, and on the 10th of February of 1822 as a Presbyter, all of which were preceded by the proper examinations and approvals of his fitness and dispensation from the interstices; as was also his first Mass, which was on the 19th of the same February, and his licenses, very ample from the beginning, to preach and to hear confessions which followed the first ordinations on the first day of June of the same year, and all his studies of Morals and Rubrics, not excluding the required and optional Theology that he studied, as is shown in the above-mentioned documents and license certificates, in which it is also attested that his powers were later amplified to authorize him to celebrate two masses on feast days, *absolve from reserved sins*, to make and re-validate marriages intra confesionem, to give blessings in which the unction of the Holy Oil is not used and to give plenary indulgence to the dying, all for as long as he chooses; that the first time that this authority was given him was the 18th of January, 1826, when it was done by recommendation of the Venerable Ecclesiastical Council, which addressed him in the following words: "Because of the great praise and fame that is your desert, the Venerable Council instructs me to assert . . . "which are to be found in document number 8, from the secretary of the Council, Prebendary Don Juan Bautista de Olmo, and in that form his licenses have continued up to the last one given by the present Bishop, the Most Illustrious Don Jose Antonio Laureano de Zubiriá, on the 6th of July, 1833, on Holy Visit, which continues to the present in full effect.

The reason he left college lacking only one year of finishing his course in Scholastic Theology was because he fell sick of a certain palpitation that impaired his breathing, after recovering from which in the house of his parents, he reported and asked for more time while he occupied himself in the ministry, which was granted him, as is attested in document number 9; and of his services during this time in celebrating mass, preaching and hearing con-

fessions and administering to the sick, in all of which he lent himself with such good faith and charitable promptness as the urgency of the situations required, and also of his sound conduct religiously and politically, there is evidence in document number 10, of the Reverend Father Fray Sebastian de Alvares, who was in office the year of his arrival, as well as in document number 11 given by the Town Council of Taos, and document number 12, given by the Mayor of Tomé, in which parish he substituted for Father Francisco Ignacio de Madariaga from the 24th of November of 1823 to the 20th of March of the following 824, and being previously especially recommended for occupying the post by himself, he had the approval of the Honorable Governor of the Sacred Mitre, as is seen by document number 13.

In the year of 1826 the administration of the parish of Santo Tomas de Abiquiu was placed in his charge, as is attested in document number 14, of the Vicar Forane, the Prebendary Don Agustin Fernandez San Vicente, which parish he served scrupulously as regards the administration of the Holy Sacraments, preaching of the gospel on feast days, conducting himself with the faithful of the parish and with the authorities with the greatest harmony, affection and upright political conduct, succoring the needy with alms, and very particular not to burden the poor with fees whenever he found it possible to spare them. He continued thus until September of the same year, when he resigned from said parish, as proven by document number 15, his resignation being due to the fact that he was serving at the same time the parish of Taos, which was delivered into his charge on the 23d of July of the same year, by virtue of document number 16 of said Vicar, and from that time to the present he has been visited, in said year of 26 by said Vicar at the parishes and chapels of Taos and Abiquiu in the month of August; in August of 1830 at the parish and chapel of Taos by the Vicar Don Juan Rafael

Rascon; the last at the same parish and chapels, in July of 1833, by the present Bishop, the Most Illustrious Don José Antonio Laureano de Zubiria, in which visits the entries in all his books were approved, and all his marriage records, sentences copied and the fulfillment of his ministry, all comparing so favorably with his predecessors, and even with other parishes visited, that in the certifying entries made in said parish books it was specifically stated in very special terms that he was given thanks and urged to continue in the same tenor, as is attested by document number 17, which is a certificate as to the terms of said entries made on the occasion of Holy Visit, which were as above stated. He has also served the mission of San Lorenzo de Picuries at the same time as the parish of Taos, first by commission of the Vicar Don Juan Rafael Rascon, above referred to, from March of 829 to April of 831, when for sufficient cause he resigned, and his resignation was accepted, as per document number 18; and the second time from the month of November 833, until the present, by order of the present Bishop, as is attested in document number 19. All these offices he has held as Acting Pastor, as the critical circumstances of the political state have not permitted anything better, since, although at the time of the last Holy Visit, after convocatory edict for competitive examinations, he withstood the synod with the object of being officially appointed pastor, but in that year a certain supreme decree prevented in a general way such a step; and although circumstances improved later, no official appointments were made; and the reason he was not included before that in the ones that were made in the year 830 was because he was prevented from making the trip to Durango to attend the Concursus by the fact that he could not find a priest to leave in charge of Taos and Picuries; but he was told that this was no discredit to him, even though he could not be given an official appointment by virtue of competition as he had not gone, as is evidenced by document number 20, which is the reply on this point of the

secretary of the Ecclesiastical Council. In said times and places that he has served, besides the faithful discharge of the duties of the ministry and the preaching of the Panegyrics in Durango, Abiquiu, Santa Cruz de la Cañada, Taos and of the Doctrinals in the latter place, the other two parishes and the mission of Picuries, which he has served, and in Taos and Santa Fe the Holy Week services several times; he has given two masses on feast days in two churches, and has even preached in both, although always in one of them, and he has said mass sometimes in the church of Abiquiu, or of Picuris, and then in the church of Our Lady of Guadalupe at Taos, between which the distance is as much as seven leagues, which scrupulous discharge of his duties is accredited not only by the documents referred to, by which he served in other places, but by documents 21 and 22, these latter on having conducted himself in an upright manner religiously and politically, made several donations to the church and distributed some seeds each year in the different settlements among the needy, besides those that are always given at his house, and the articles of clothing; and even in the necessities of the present year at his house he has given of his own, and has even bought to give, notwithstanding the fact that since September of last year he has not been given the regular fees nor first fruits, and has suffered the loss of a thousand head of livestock with what the Nabajoes (sic) stole from him in November of last year from his ranch, besides other numerous and considerable reverses both in things of the spirit and of the world, which he refrains from relating in detail as not necessary to the case, mentioning them only in general, and tendering as evidence of same document number 23 of the Honorable Sub-prefect. He has been and is at present delegate minister of the Third Penitential Order of St. Francis, among the devout of this parish of Taos, as attested by document number 24 of the Father Custodian. From the year 1833 to the present he has been qualified to confirm in this parish and in the mission of

Picuries, which faculty he has exercised as shown by the certified entries made in the corresponding parish register, and his authority for making those confirmations is document number 25, establishing him Pastor of Taos.

In politics he has occupied, by election, first the office of Territorial Deputy, which he discharged in the capital, Santa Fe, during the years of 830 and 831, and deputy to the Departmental Council which from last year to the present he has attended whenever it has met, contributing to the costs of paying a secretary and the office expenses, as shown by receipt, without receiving anything either for his attendance or for travelling expenses, doing it all at his own cost. He has also contributed to the services of the state with an amount of money that was assigned him for travelling expenses by the Honorable Deputy, the Vicar Don Juan Felipe Ortiz, and another equal amount made as a voluntary donation for the Texan emergencies, as evidenced by documents number 26 and 27 given him by the said Vicar Ortiz; another sum contributed for relief of the troops used in curbing the public disorder in this department last year, as attested by document number 28, receipt given him by the Lieutenant Don José Silva, and other minor amounts that he refrains from mentioning; and in the disorderly movements of last year and the present in which this statement is written, he has been persecuted because of his exhortations, persuasions and the force with which he has expressed himself to bring the wayward to the path, but at last he prevailed upon others to listen to him, and thereby quieted the disturbance, and in a large measure prevented other evils as bad or worse that threatened. At the time of the conspiracy that was formed in the Villa de la Cañada in January of this year, and because of which there was an outbreak of war at the pass of Pojoaque, being in the Capital at Santa Fe he offered to go as chaplain, which His Excellency the Governor, Don Manuel Armijo accepted, and he went with His Excellency and the forces, saw service and deported him-

self as a brave and charitable soul, hearing the confessions of the wounded and others who died in that action, which duties he discharged with the bullets whistling over his head, and around him, and surrounded by the other horrible apparatuses of war, being only at a distance of about five yards from one of the places where one of those he confessed was wounded. That the expedition was made with the greatest caution, and at the best time, and a greater gathering of rebels avoided, was largely due to his efforts, and to the advance news that he gave His Excellency the Governor; and after that outbreak he continued this service, embarrassing other revolutions that threatened, and has continued it until just lately: first of these services were some letters of exhortation that he left upon leaving for Santa Fe, by which he had an armed barricade placed in Taos to preserve order, and thus bring an equilibrium against disorder, and owing to that the rebels did not leave Taos, and upon arrival of the immediate news that he sent of the victory of the national forces things quieted down; which is verified by document number 20, of the Mayor of Taos, Don Juan Antonio Aragon; and the other points by documents numbers 30 and 31, letters from His Excellency the Governor.

In the year 833, by request of certain youths who, with the purpose of studying for the ecclesiastical career, desired to be admitted to the college at Durango, he presented their proposal and request to the Most Illustrious Bishop, who had come on a Holy Visit, who answered him saying: that that was difficult if they did not yet know how to read or write well, and did not have wherewith to support themselves while studying, as was the case with one scholar from this region who had been in the college for years and was still there without offering any immediate promise: to which the writer replied, that it was quite true about them not having anything to support themselves with, except for one of them, but that if he (the Bishop) thought it well, the writer would teach them, and

as soon as they were through with Latin Grammar and Morals, he would send them to the college, which seemed well to His Grace, who approved of the writer teaching them and some others who were added. He started with four on the 15th day of July of said year; three more entered in November of the same year; and another three in November of the year following, '34: all started from the beginning of Grammar, or the declensions of the nouns, and they did not even have books: the result was that by August of 835, three were ready to go to Durango, which they did, as they had already learned Latin Grammar and Moral Theology, all of whom, after being duly approved, were ordained, two early in the year of 36, these being Don Juan de Jesus Trugillo, who now administers the parish of the Villa de Santa Cruz de la Cañada; and Don Eulogio Valdes, who now administers the parish of Santo Tomas de Abiquiu; to whom he advanced a sum of money for their journey to take the orders, since they were poor orphans, and the other was ordained in October of the same year 36, and he is the Presbyter Don Mariano Lucero, who since last year and at the present time helps the writer in the administration of the parish of Taos and Picuries. Besides these he had other pupils to whom he gave as much attention and more time, but if they have not finished as soon it has been due either to the lack of books in which to study and to other reasons on their part, or to the fact that the last three entered so much later. Five of them went to Durango, and have been there since the latter part of said year of 36, having finished Grammar, four of them part of Morals and one of them part of Rhetoric, and two of them, being well perfected in Grammar, started to study philosophy as soon as they arrived and are already initiated into the orders; and two of the last ones who remained here, having finished Grammar and Rhetoric are now taking Philosophy, which they started in May of last year and are continuing with much determination and advantage, and

since that time the said Presbyter Don Mariano Lucero has also been studying it with them.

What has been written up to this point is what the writer considers his merits, and he believes he has stated them with modesty; and when he has given a detailed enumeration of what has been the subject-matter of his studies, principally as regards all the treatises of scholastic theology and the titles of Canon Law that he studied, it has served him as an exercise, and he can give an account of it all, so it does not seem to him to be redundant; on the contrary, he believes it might be useful for the consideration of people, and especially of men of sense, who not being all men of study would not gain an adequate conception from only the generic name, which, being amplified in detail, besides providing such adequate conception, might prove useful as a stimulant, making it palpably evident that it is possible (although such has not been the case with the writer, what with so many other laborious occupations with which he has distracted his attention) for the man who dedicates himself to cultivating his talents to perfect his knowledge, to his own benefit and to that of society in its religious and political orders, which are united in such harmony that they reciprocate. Thus are placed in perspective the tasks that have continually occupied his time in the discharge of his duties as an ecclesiastic, as a Pastor of souls, as a Professor in the above mentioned different classes, in reading and formal study in the above mentioned subjects that constitute his education, in attending to the affairs of his household that provide him his sustenance, which he has always gained in this way, and so many other tasks that are mentioned in this statement as having been performed by him and others that he has not mentioned, that it might seem a moral impossibility that it should all have been within the capacity of one person; yet it is all accredited by the documents in the attached exhibit, which have been referred to, by the facts and, besides, it is all palpable as of a manifest notoriety.

So far the writer has had the honor of never having been connected with any interdict or other note that would detract from his reputation as an ecclesiastic or in a political way; but has upheld, firmly and constantly, his rights and good name in both orders; and although he has been persecuted judicially for matters that have been brought up by various of his ecclesiastical brothers since the very year of 823 in which he returned to this, his native land, and also by some laymen, against it all he has stood firm and has not suffered even the slightest discredit.

It has been the lot of the writer, in the ecclesiastical order, never to have risen above the office of a mere Acting Pastor; and, as regards his public services, to have been persecuted, but by the elements of disorder, and with such impetus that the taking of his life was planned. As regards the former, he rests in the pleasing satisfaction that the spiritual fruits have been the same as if he had served in the cure of souls by permanent appointment, and he is satisfied that the fact that he has not had a permanent pastorate is due, not to any fault of his ecclesiastical superiors, to whom he is very grateful, as he has been favored with their benevolence, but to the circumstances of his times, as is explained above, both in respect to the first Concursus that he was unable to attend, and to the Synod that he withstood of his Diocesan, who owing to poor circumstances could not make the provision, or did not find it expedient; and as regards other honors, he blames the distance and lack of opportunity; and if he abandons hope of attaining them in the future, he attributes it to his advanced age, almost decrepit, and his already infirm constitution, which invites him to repose, even though, to gain his sustenance he should have to do it by the means of agriculture common to the people of this department. As regards the second, however, it is the result of persecution, and although he lives in fear, yet he is not affected by sorrow when he sees that in his dealings he has been merciful, opening his hands in succor to the

needy; consoling the afflicted who consult him in the straits of persecution, counselling them on how to defend themselves ably, or to cede the point if they are not in the right; giving wholesome advice to employees who have asked his opinion, or a knowledge of the law in arduous affairs where it is not contrary to his modesty or to the rules of his order; influencing with his proposals and his votes matters pertaining to the public weal whenever he has had opportunity in legitimate convocation; supporting with patience the weakness and frailties of his fellowmen when they have manifested themselves; and fulfilling faithfully the duties of his order and of his ecclesiastical office; and if with all this he has yet suffered adversities, he considers himself happy and rejoices in the Lord, when all these things lead him to meditate on those words of the sage, in which, telling about the impious against the just, it says: "Let us oppress the poor just man . . . nor honor the ancient grey hair of the aged . . . Let our strength be the law of justice. . . . Let us, therefore, lie in wait for the just, because he is not for our turn and is contrary to our doings and upbraideth us with transgressions of the law and divulgeth against us the sins of our way of life. . . . Let us examine him by outrages and tortures. . . . Let us condemn him to a most shameful death."³ But although he has been in the midst of persecutions such as those described, he has not varied his conduct towards all, since he has considered them as a sign of what he is told by Him who he believes has sent him as a minister of the gospel when he says: "Behold, I send you forth as lambs among wolves."⁴ And he has wished to obey the command that He has also given him, saying: "Love your enemies, . . . do good to them that hate you, and pray for them which despitefully use you and persecute you."⁵ Considering all this, he maintains an inward peace, and an outward frank-

3. Book of Wis., chap. 2, ver. 10.

4. St. Luke, chap. 10, ver. 3.

5. St. Matthew, chap. 5, ver. 44.

ness and benevolence, he submits to it and protests the continuation of his conduct, and awaits with pleasure what God may send to him, in that to glory, accepting it contentedly, even though it be adverse, and to end his days as the Lord shall determine.

The Honorable Priest making this statement has signed, and I, the notary, witness.

ANTONIO JOSE MARTINEZ

Santiago Martinez, Notary.

I, Don Pablo Lucero, First Justice of the Peace of the District of Taos, in the Department of New Mexico:

Certify in due form of law: that at the request of the honorable priest Don Antonio José Martinez, I saw and read the foregoing account of his career and merits, already in print, and the exhibit of thirty-one documents that are mentioned in it, and I found them to be truly and faithfully represented therein. And in witness thereof and on the corresponding stamped paper, I certified and signed in the presence of two witnesses, in Taos, on this fourteenth day of August of the year eighteen thirty-eight. Witnesseth:

PABLO LUCERO.

in witness: RAFAEL A. DE LUNA.

in witness: PEDRO IGNACIO VIGIL.