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JOHN BAPTIST SALPOINTE, 1825-1894

By SISTER EDWARD MARY ZERWEKH, C.S.J.

(Concluded)

On his return from a trip East, it was reported to Archbishop Salpointe that some men were making use of his name before the Penitentes as endorsing their political views. These men told the groups that the Archbishop had approved or was about to approve all their rules. To contradict these statements and to clarify the situation Archbishop Salpointe, on February 7, 1892, issued a circular which was read in all the Churches the following Sunday.

In this circular the Archbishop pointed out that the rules being exhibited by certain men were not the ones that he had formulated, nor had he been present at the General Council of the Counties of San Miguel, Mora and Taos on June 7, 1890, when these rules had been formulated. Furthermore, the Archbishop added that he did not intend to approve of the Council's rules.²⁵ The Archbishop continued to state his views as follows:

. . . the oath²⁶ that is asked of the Penitentes is immoral and unjust for it deprives man from obeying God according to the dictates of his conscience, and subjects him to the will of men. And for what reason do they require this oath? In order that the members obligate themselves to protect each other against imaginary enemies and above all against the Church which does not want to admit and approve the disorderly, indecorous and indecent practices of the Fraternity. And the oath of the youth of fourteen years of age, will it be a moral oath? It is so declared by the supreme chiefs of the Fraternity. . . . Not

25. Letter of the Most Reverend Don Juan Bautista Salpointe [*sic*] to the Clergy and Faithful of Our Archdiocese, (Original in Spanish), February 1, 1892, (A.A.S.F.).

26. Archbishop Salpointe likens the Fraternity to Masonry because of the following oath: "Under their oath and honesty to defend persistently and unitedly, the honor, privileges, and immunities of the members of the Fraternity, against any person or persons, who due to their conduct may show themselves enemies of the Fraternity, or any of its members . . . to protect themselves mutually and unitedly in all and for all, and to all that which might be just and beneficial . . . and to this each one is compromised from now to the future and forever, according to the principle of the ancient rules of the Fraternity." Cf. Circular Letter to the Clergy and Faithful, *op. cit.*

withstanding all this, they consider themselves humble and submissive sons of the Church and want to defend themselves against whom (singular or plural) may be opposed to any of their practices.

With what has been said we have sufficient to confirm the idea which we have had for more than thirty years, that those who take so much interest in making themselves the protectors of the Penitentes, are doing so more for political reasons than any other thing. For them the religion which they introduced is only a pretention, what they are looking for is the vote of the members of the Fraternity, for political ends.²⁷

In concluding his circular Archbishop Salpointe again states that all who resist his directives and orders are rebels to their mother the Church, and until such time as they submit, they will be deprived of the Sacraments.²⁸

Entered in Archbishop Salpointe's *Diary Account* under November 4, 1889, is the following sentence.

I left Santa Fe for a journey to Europe mainly to see the Holy Father about the residence of the Jesuit Fathers in the town of Las Vegas after the removal of their College from said town to Denver.²⁹

The Archbishop's decision to go to Rome was the culmination of a controversy which had existed between the Jesuits and the diocesan clergy of New Mexico. Four longstanding reasons are given for the strained relationships existing between the two. First, after the Jesuits became known to the laity of New Mexico, through preaching and missions, their ministrations in many instances were preferred to those of the pastor and they also received donations from the people. Second, occasionally a Jesuit would perform a marriage, baptism or funeral service in a parish at the request of a parishioner, but not always with the permission of the pastor.

27. Circular Letter to the Clergy and Faithful, *op. cit.*

28. This and other circulars, and the uncompromising position of the Archbishops of New Mexico have succeeded in greatly diminishing the influence and number of the Penitentes although they still persist to the present day. Cf. Chavez, "The Penitentes," *NEW MEXICO HISTORICAL REVIEW*, XXIX (1954), 97-123; Erna Fergusson, *New Mexico, A Pageant of Three Peoples*, (New York: Knopf, 1951), pp. 79-108; "Flagellation, Inc.," *Time* 48 (April 22, 1946), 48.

29. *Diary Account, op. cit.*

Third, the jealousy evoked at various times when Bishop Lamy asked the Jesuit Fathers to administer various parishes. Fourth, the difference in the nationality and temperament of the two groups, the diocesan clergy being largely French, while the Jesuits were mostly Italian.³⁰

The proximate occasion of the controversy involved the Jesuits after they had founded a College at Las Vegas, New Mexico. The local pastor, Reverend Joseph Marie Coudert, complained of certain practices of the Jesuits and declared that these infringed upon his pastoral rights. One of these practices which assumed much importance was the First Communion Exercises held annually in the Chapel of the Jesuit College.

The accusations against the Jesuits at Las Vegas were summed up as follows:

1. They assumed power they had no right to.
2. They collected money in a manner contrary to the laws of the Church.
3. They forbid the day students from confessing to the parish priest.
4. They admitted some to First Communion whom the pastor later found insufficiently prepared.

The Jesuits replied that the first accusation was brought forth without proof. As for the second, fairs were a regular custom among Americans for raising money for the Church. . . . The third accusation was entirely unfounded. As for the fourth, the Fathers at the College stated that they were in a better position to judge the fitness of the youth than was the pastor.³¹

In April, 1886, Archbishop Salpointe asked the Superior of the New Mexico-Colorado Mission, Father Gentile, S.J., to prevent the faculty of Las Vegas College from holding First Communion Exercises. Father Gentile ordered the Fathers to allow the day scholars to receive First Holy Communion in the parish, but the order was too late and they had already made their First Communion in the College Chapel. In 1887,

30. Edward R. Vollmar, S.J., *History of the Jesuit Colleges of New Mexico and Colorado, 1867-1919*, (M.A. Thesis, St. Louis University, 1939), p. 46.

31. Vollmar, *op. cit.*, p. 49.

the Jesuits at the College asked Archbishop Salpointe if they could hold the same Exercise. For their reasons they stated that at the College Chapel there were fewer distractions for their students, the ceremony was held with less inconvenience to the pupils and teachers, and there was no law compelling the attendance at the parish church. They stated that Jesuit schools were not parochial schools and that Canon Law did not reserve for pastors the right to distribute First Holy Communion. The Jesuits closed their case by saying that in all lands the Jesuits gave First Holy Communion in their own Chapels—something which would not be allowed if it infringed upon the rights of a pastor.³²

Archbishop Salpointe refused to grant the Jesuits the permission and said in his answer to their request:

1. It was a cause of wonder that this affair should be brought up again as it was settled last year.
2. All those erred who took from the pastors the right of ministering First Communion.
3. The Jesuit schools were on the same level as the parochial schools, and therefore
4. It was the right and duty of the pastor to examine and admit, or reject, youth to their First Communion, though they may have been prepared by the Jesuits.
5. Finally he again called attention to the custom in New Mexico.

The Archbishop then added that unless the Jesuits ceased disturbing the affairs of the parish in Las Vegas, and obey him, he would refer the whole matter to the Holy See.³³

Since the Jesuits planned on closing Las Vegas College in 1888, and merging it with the one at Morrison, Colorado, they decided "to yield to the Archbishop for the time being."³⁴ When the news spread abroad that the Jesuits were moving their College, the people of Las Vegas used every means to try to prevent it, even asking Archbishop Salpointe to interfere. The Archbishop stated that the Jesuits were free to stay or leave, and, that if they left, it was because they thought the

32. Vollmar, *op. cit.*, pp. 48-50.

33. *Ibid.*, pp. 50-51.

34. *Loc. cit.*

College would prosper better elsewhere. The Archbishop also asked the Jesuits to make clear that the sole reason for their withdrawal from Las Vegas was not the strained relationship between the prelate and the Fathers.³⁵

The controversy again arose when the question came up concerning the *Revista Católica*³⁶ press which was operating in Las Vegas. The Archbishop did not want any Jesuits to stay in Las Vegas after they closed their college.

After much correspondence, and several interviews between Archbishop Salpointe and Father Marra, the Archbishop offered the Jesuits permission to keep the *Revista Católica* press in Las Vegas provided that they did not celebrate Mass on Feast Days at the same hour as the pastor, and that they conduct a parochial school. There was no difficulty about accepting the first condition, but the second was impossible.³⁷

The Jesuits refused the second condition and decided to wait for an answer from Rome before taking any action. However, the citizens of Las Vegas this time took matters into their hands and, after three public meetings, sent a petition signed by about four thousand people to the Archbishop, and also wrote to the Pope. Archbishop Salpointe told the Jesuits that the day their College closed he would deprive them of all jurisdiction in Las Vegas. So, the Jesuits were deprived of their diocesan faculties on Commencement Day.³⁸

This was the state of affairs that prompted Father Stephan's remark to Miss Drexel in a letter.

. . . he [Salpointe] is very much harassed by the Jesuits who battle against him in Rome so that he intends to resign, although he is in the full right before God and men.³⁹

35. Vollmar, *op. cit.*, pp. 51-53.

36. In 1873 Father Donato M. Gasparri, S.J., (1834-1884), founded the *Revista Católica* Press in Albuquerque, New Mexico. It was moved to Las Vegas, New Mexico, in 1874. The Press publishes *Revista Católica*, a Spanish weekly newspaper, and since its establishment has published thousands of pamphlets, textbooks and a Spanish translation of the Bible. The Press is at present located in El Paso, Texas.

37. Vollmar, *op. cit.*, p. 53.

38. Vollmar, *op. cit.*, p. 54.

39. J. A. Stephan, Barstow, California, to Miss Kate [Drexel], February 22, 1889, (A.S.B.S.).

Archbishop Salpointe returned from Rome on March 28, 1890,⁴⁰ but it was several years after the College closed before the controversy between the Jesuits and the Archbishop was settled. The final settlement allowed the Jesuits to continue the publication of the *Revista Católica* in Las Vegas. However, the parish they had in East Las Vegas was given to the diocesan clergy.⁴¹

To fill the need for a school caused by the removal of the Las Vegas College, Archbishop Salpointe built a school at the expense of the diocese. It was called La Salle Institute and was conducted by the Christian Brothers. It opened on September 11, 1888. The cost of the building, the school furniture and maintenance for a period of two years amounted to about twelve thousand dollars. The main part of the building was a two story stone structure. For two years, in addition to teaching tuition students, the Brothers used one of the classrooms for a public school. In 1890, this was discontinued because the county was unable to pay the rent or teacher's salary.⁴²

With all his duties and obligations as Archbishop, Salpointe always retained his historical interest in the section of the United States which he served, and was eager for information which would deepen his understanding of the culture of the Southwest. During 1887 and 1888, Archbishop Salpointe asked Adolphe Bandelier⁴³ to prepare an elaborate history of the Southwest which would be offered to Pope Leo XIII on his jubilee. It was a manuscript history of fourteen hundred pages, illustrated with four hundred water colored sketches of the colonization and the missions of Sonora, Chihuahua, New Mexico and Arizona to the year 1700. This history is now preserved in the Vatican Library.⁴⁴

Archbishop Salpointe also encouraged the temperance movement of his era. In 1886, when two laymen of his Arch-

40. Diary Account, *op. cit.*, Notation of March 28, 1890.

41. Vollmar, *op. cit.*, p. 57.

42. 75 [sic] *Years of Service, 1859-1934, op. cit.*, pp. 101-102.

43. Adolphe Francis Alphonse Bandelier, born August 6, 1840, at Bern, Switzerland, was a Southwest archaeologist and ethnologist. He died on March 18, 1914, at Seville, Spain.

44. F. W. Hodge, "Biographical Sketch and Bibliography of Adolphe Francis Alphonse Bandelier," *NEW MEXICO HISTORICAL REVIEW*, VII (1932), 358.

diocese, Don Guadalupe Otero and E. A. Dow, organized a branch of the Catholic temperance movement, the Archbishop formulated the rules and regulations for the group.⁴⁵

August 6, 1889, was an important day for Archbishop Salpointe because on that day he became a naturalized citizen of his adopted country.⁴⁶ It was a wise move because New Mexico at this time was striving for statehood, although it was going to be a long struggle.

On September 7, 1889, while the Constitutional Convention of New Mexico was in session, Archbishop Salpointe contributed a letter to the territorial press which attracted wide attention. There was much pressure and demand being put on the members of the Convention, both privately and publicly, regarding political and economic measures. The Archbishop's statement concerned the educational provisions of the Constitution as can be discerned from the following portion of his letter.

. . . The Catholics of the territory demand of the Constitutional Convention a fundamental school law which shall be truly liberal, in the right sense of this word, by recognizing the right of the parent to educate his child according to the dictates of his conscience. We demand a system of elementary schools which will give the citizens of the territory, of every shade of belief, equal facility to educating their children in such a manner they believe will conduce to bring about their happiness.⁴⁷

In the editorial of the same issues of the newspaper it was admitted that the Archbishop's letter was "an adept argument in favor of denominational schools, that is to say that public school funds be divided between the different religious denominations, or that the dominant church be permitted to select the teacher."⁴⁸

45. *Santa Fe Daily New Mexican*, December 28, 1886. Cf. Paul A. F. Walter, "First Meeting of the New Mexico Education Association," *NEW MEXICO HISTORICAL REVIEW*, II (1927), 76.

46. Naturalization Certificate of John Baptist Salpointe, (A.A.S.F.).

47. *Rio Grande Republican*, September 7, 1889. Cf. Marion Dargan, "New Mexico's Fight for Statehood, 1895-1912," *NEW MEXICO HISTORICAL REVIEW*, XV (1940), 176.

48. Dargan, *op. cit.*, p. 177.

The reply of the Convention to Archbishop Salpointe's appeal was given in the first section of Article IX of the Constitution, as adopted at that time, which states:

Provision shall be made by law for the establishment and maintenance of a uniform system of public schools, which shall be open to, and sufficient for, the education of all the children of the state, and shall be under the absolute control of the state, and free from sectarian or church control; and no other or different schools shall ever receive any aid or support from public funds. No sectarian tenet, creed or church doctrine shall be taught in the public schools.⁴⁹

The Constitution of the state of New Mexico as drawn up by the Convention was put to a vote of the people on October 7, 1890, and it was defeated by a vote of sixteen thousand one hundred eighty to seven thousand four hundred ninety-three.⁵⁰ Because of the Catholic Church's objection to the proposed Constitution on religious and educational grounds, an attempt was made to lay the blame for its failure entirely on the Catholic Church.

The *Albuquerque Daily Citizen*,⁵¹ however, declared that this was not just. As evidence it declared that 90 per cent of the whole population of Valencia County were Catholics, although it had given "the Constitution the largest majority it received in any portion of the territory." There can be little doubt that the role of the Catholic in the election has been exaggerated and that political and economic objections to the Constitution did much to swell the adverse majority.⁵²

The year 1891 was marked by two important events. On June 25, 1890, Archbishop Salpointe had begun the construction of a new archepiscopal residence in Santa Fe. This building which was built without contributions being solicited was finished and blessed on February 19, 1891. Because of failing health, Archbishop Salpointe asked that the Reverend Placid

49. *The Constitution of the State of New Mexico, Adopted by the Constitutional Convention, Held at Santa Fe, New Mexico, September 3-21, 1889, and Amended August 18-20, 1890*, (Santa Fe), p. 23. Cf. Marion Dargan, *op. cit.*, p. 177.

50. Dargan, *op. cit.*, p. 185.

51. *Albuquerque Daily Citizen*, October 13, 1890.

52. Dargan, *op. cit.*, p. 186.

Louis Chapelle,⁵³ rector of St. Matthew's Church in Washington, D. C., be appointed his coadjutor. Archbishop Salpointe requested this because of Father P. L. Chappelle's acquaintance with the problems confronting the Indian missions, the latter having held the office of Secretary of the Bureau of Catholic Indian Missions. Therefore, on August 21, 1891, Father Chapelle was appointed Archbishop Salpointe's coadjutor, *Cum jure successionis*.⁵⁴

Before coming to Santa Fe, Bishop Chapelle was consecrated by Cardinal Gibbons on November 1, 1891, in the Cathedral of Baltimore. He arrived in Santa Fe on December 7, 1891. Bishop Chapelle began his work of assisting Archbishop Salpointe, especially by visiting the various parishes to confer the Sacrament of Confirmation.⁵⁵

Early in 1893, Archbishop Salpointe asked Bishop Chapelle to go to Europe to recruit volunteers for the archdiocese because there were several parishes without priests. While the Bishop was in Europe, he had his visit with the Pope, who on May 10, 1893, elevated him to the rank of an archbishop with the Titular See of Sebaste.⁵⁶

On April 30, 1893, Archbishop Salpointe left with Father Stephan to visit Los Angeles, San Diego, and Tucson.⁵⁷ This was Archbishop Salpointe's last visit as the Ordinary of Santa Fe because on January 7, 1894, he resigned the office he had held since August 6, 1885.

V. Retirement and Death 1894-1898

Returning in 1893 from his trip to Los Angeles and San Diego with Father Stephan, Archbishop Salpointe remained

53. Placid Louis Chapelle was born in France, August 23, 1842; educated in Belgium and at St. Mary's Seminary, Baltimore, Maryland. He did pastoral work in Baltimore, 1865-1891; he was Secretary of the Bureau of Catholic Indian Missions and was active in the founding of the Catholic University of America. From Santa Fe he was translated to the metropolitan See of New Orleans, December 1, 1897. He was Apostolic Delegate to Cuba and Puerto Rico from 1891 to 1905. He died on August 9, 1905, at New Orleans. Cf. Code, *op. cit.*, pp. 45-46.

54. Salpointe, *op. cit.*, p. 278.

55. *Ibid.*, pp. 278-279.

56. *Ibid.*, p. 279.

57. J. A. Stephan, Bernalillo, New Mexico, to Mother Catherine [Drexel], April 30, 1893, (A.S.B.S.).

for some time in Tucson because of ill health. His presence in Tucson did not go unnoticed and the following article shows that his absence of nearly ten years had not diminished his popularity in the Old Pueblo.

. . . The Most Reverend Archbishop J. B. Salpointe . . . is now in Tucson for his health. This prominent figure in religious circles, whose benevolent face is known to all and whose personality is one of the most respected in Arizona and New Mexico, came to Arizona as a missionary in 1866. He established the first school at San Xavier, where for a time he taught himself [*sic*]. Next he built another school in this city, and afterward in the same year began the construction of the present Cathedral. Mgr. Salpointe was consecrated in 1869. In 1870 he brought to this territory the Sisters of St. Joseph who have ever since served nobly in the cause of education, and of relief to those who are ill. It was Bishop Salpointe, too, who built St. Mary's Hospital which was opened in 1180 [*sic*] and which has done so much to alleviate suffering humanity.

Mgr. Salpointe was appointed by Pope Leo XIII, coadjutor and later Archbishop of Santa Fe. This necessitated his removal to New Mexico, and it is but lately that his venerable figure is once more with us. While speaking on the subject of this remarkable man, who has done so much for Tucson, it may be here stated that it is owing to the high esteem in which his merit is held in the church that the French Society of "Propagation of the Faith" has been sending from five to six thousand dollars, every year, to the Territory of Arizona, for the support of the Catholic clergy, the schools and the churches.¹

Archbishop Salpointe's resignation had been accepted and acknowledged by the Holy See by February 26, 1894, as determined from a letter to his successor, Archbishop Capelle. ". . . I suppose you know that Archbishop Salpointe's resignation has been accepted and I am now in charge of the Archdiocese."² Archbishop Salpointe had retired to Tucson as Archbishop of the Titular See of Tomi.³

Archbishop Salpointe was not one to long remain inactive. During the thirty-six years which marked his endeavors

1. *The Arizona Enterprise*, December 21, 1893 (XIII, 37), p. 6, col. 2-3.

2. Chapelle to Reverend Jos. Gourey, February 26, 1894, (A.A.S.F.).

3. *Santa Fe Daily New Mexican*, February 19, 1894, p. 4, col. 2. "Archbishop Salpointe is now and has been for some time in Tucson, Arizona Territory."

to accomplish God's work for souls in Arizona and New Mexico, his unflagging interest in the history of the Southwest, coupled with an ardent admiration for the early Jesuit and Franciscan missionaries, urged the Archbishop to record that history to the best of his ability. Since his arrival in New Mexico, in 1859, he had studied every available source of information and had maintained contact with historical societies and individuals, who, like himself, wanted the knowledge of the ancient cultures preserved. It is no wonder then that this period of the Archbishop's life should prove as useful and beneficial to posterity as his former active ministry in the Territories of New Mexico and Arizona had been to his people.

The old adobe house in Tucson where he lived and worked, called by him his "palace," reflected the Archbishop's detachment from worldly goods and his love for the modest and simple manner of living. Mother Catherine Drexel, who visited Archbishop Salpointe in the spring of 1894, described his room as poorly furnished. The entire contents consisted of a small iron bed and three yellow chairs—no carpets, not even a rug. A crucifix hung above the bed.⁴ It was here at his "palace" that Archbishop Salpointe began to make progress in organizing the many notes he had accumulated on the Indians, the missions and the missionaries of the Southwest, the "Kingdom of St. Francis."⁵

In the fall of 1895, Archbishop Salpointe determined to make a journey to Europe. On his way East, he was given a grand farewell at Santa Fe by his friends who gathered to bid him God-speed and a safe return. On this occasion the Archbishop was presented with a beautiful gold headed cane. In Europe he visited his relatives and friends in France and then spent much time in the historical archives in Madrid, Spain, delving into the records of the past data relative to the early history of the Church in New Mexico, Arizona, and Mexico.⁶

4. *Report of St. Catherine's Industrial School*, Introduction, (A.A.S.F.).

5. See p. 133.

6. *Santa Fe Daily New Mexican*, November 9, 1895, p. 4, col. 2.

Returning to Tucson, Archbishop Salpointe resumed the writing of his book. The following interesting public announcement concerning his book was published a number of months before the book was completed.

. . . It will be pleasing to those interested in the early history of this region to learn that the Archbishop is now and has been for many months engaged in the preparation of a book on the early Catholic missionaries and the founding of the missions, the christening of the valleys, and the mountains, and thus perpetuating the names of the saints in this region, in the names of our valleys and mountains. The publication will be one of much value for its authenticity and historical research. The publication will be issued during the next six months, and will contain about three hundred pages. It will be looked for with much interest. The title of the book will be *The [sic] Soldiers of the Cross*, which is both significant and suggestive of the scope of the work.⁷

Archbishop Salpointe's book was finished in the spring of 1898, and he had it published at St. Boniface's Industrial School, Banning, California. This school, like St. Catherine's Industrial School, Santa Fe, was also a Catholic boarding school for Indians. The book, *Soldiers of the Cross*, is a valuable source of information for all those interested in Southwest history, and it is for this achievement that Archbishop Salpointe merits the title, Historian of the Kingdom.

In June, 1898, Archbishop Salpointe lost the power of speech although his general health continued fairly good. However, in the following month on July 15th, he died.

. . . Monday he [Archbishop Salpointe] received visitors and was in excellent spirits, but the storm of Tuesday prostrated him and he passed quietly and peacefully away in St. Mary's Hospital, 3 a.m., July 15th.

Bishop Bourgade was absent in Prescott at the time. He was advised by telegraph and is expected to reach home in the morning [*sic*], when final arrangements for the funeral will be made. It will, it is expected, take place Monday morning about 10 o'clock.

Tomorrow afternoon the body will be placed in the Cathe-

7. *Arizona Daily Star*, (Tucson), July 28, 1897 (XXIX, 169), p. 4, col. 3.

dral where all may take a last look at a "Soldier of the Cross" who has done so much to make Arizona what it is today.⁸

As Bishop of Tucson,⁹ Bishop Bourgade officiated at the funeral ceremonies and Archbishop Salpointe's remains now lie under the sanctuary of St. Agustin Cathedral in Tucson, Arizona.¹⁰

That Archbishop Salpointe was a humble man and one who never pressed his achievements or stressed his accomplishments to gain favor or acknowledgment was recognized in both cities, Santa Fe and Tucson, where the Archbishop spent most of the years of his priestly life. The daily papers of both cities reflect this truth in the following articles.

Owing to circumstances possibly on account of the great popularity of Archbishop Lamy, whom he succeeded, also because of his radical [sic] modesty, Archbishop Salpointe, in some social circles, has passed almost unobserved and possibly full credit has not been given to his labors.¹¹

There died yesterday at the ripe old age of 73, a Godfearing and an upright man. With the death of this man, the Right Reverend J. B. Salpointe, there passes away one of the most important figures in all the early history of Arizona. He was a quiet and an unassuming gentleman and his personal interests were liable to be overlooked in the bustle and make up of frontier life, but his influence and handiwork was ever present. He was the man of God and he moved among men doing good always.¹²

VI. Conclusion

Below the shield on Archbishop Salpointe's coat of arms is the one word, *Fides*, faith. This motto he chose for himself, and it emphasizes the characteristic and governing virtue of this pioneer prelate of Arizona and New Mexico.

8. *Arizona Daily Citizen*, (Tucson), July 16, 1898, (XXXIV, 73), p. 4, col. 4.

9. The Vicariate Apostolic of Arizona was erected as the Diocese of Tucson on May 10, 1898. Bull. of Election by Pope Leo XIII (A.A.S.F.).

10. *New Mexico; A Guide to the Colorful State*, compiled by Writers' Program of the Work Projects Administration in the State of New Mexico (New York: Hasting House, 1940), p. 202. This book erroneously states that Archbishop Salpointe is buried under the high altar of the Cathedral of St. Francis, Santa Fe, New Mexico.

11. *Santa Fe New Mexican*, November 9, 1895, p. 4, col. 2.

12. *Arizona Daily Citizen*, (Tucson), July 16, 1898, (XXXIV, 73), p. 4, col. 4.

That the Archbishop's faith was deep and strong was manifested continually in his priestly life. The Archbishop's desire to carry that Faith to distant peoples and to share that Faith with them was evident from the first time, in the summer of 1859, that he heard Father Peter Eguillon speak of the need for priests in the Southwest area of the United States. Authorized by Bishop Lamy of the Santa Fe Diocese, Father Eguillon recruited a number of young Frenchmen, priests and Brothers, as volunteers to serve in his far away American diocese. Among these volunteers was Father John Baptist Salpointe. It took a lively faith to enable these young men to leave the country of their birth and to journey to a land comparatively uncivilized and infested with hostile Indians. The volunteers proved themselves equal to the challenge, and, after the experiences of ocean and overland prairie travel, they arrived on October 27, 1859, at the scene of their future labors, Santa Fe, the City of Holy Faith. This city was the See City of the Diocese of Santa Fe which comprised the Territories of New Mexico and Arizona.

Father Salpointe was given the task of teaching a few seminarians. In 1860, assigned to the parish of Mora as pastor, he repaired the Church and built schools. The Faith nurtured in these schools would show its effects in future generations.

A far greater field for the exercise of his faith presented itself when Father Salpointe was accepted as a volunteer for the Mission of Arizona in 1866. In the Arizona Territory there was a twofold mission. There were the many inhabitants who already possessed the gift of faith; some families having retained it for centuries. However, even these needed their faith to be enkindled and nourished. In addition to these there were many who lacked the gift of Faith. These had to be reached, and were reached through the zealous priestly activities of Father Salpointe.

To accomplish these ends, Father Salpointe, who was elevated to the episcopal dignity on September 25, 1868, ceaselessly devoted all his energies. He secured more priests, built

churches, schools and a hospital. He obtained Sisters to staff the schools, the hospital and to instruct the Indians at Mission San Xavier del Bac. As the bishop exercising jurisdiction in the Vicariate Apostolic of Arizona, he faithfully visited the parishes and missions, to encourage the priests and people and to administer the Sacrament of Confirmation. The visitations which Bishop Salpointe made during these years usually lasted from three to four months and the Prelate had to travel with the very least of conveniences and comfort. There was also the ever present dread of attacking Apaches. Bishop Salpointe admitted that he, himself, "always experienced a kind of painful apprehension for a few days before starting on a journey." He goes on to say, however, that "they [priests who were his co-laborers] must acknowledge that there has been a special Providence watching over them."¹ Faith in this Divine Providence was the key to his life.

Having been appointed coadjutor to Archbishop Lamy of Santa Fe on April 22, 1884, Bishop Salpointe succeeded to that See on August 6, 1885, upon the resignation of Archbishop Lamy. During the nine years that Archbishop Salpointe performed his duties as Ordinary of the Archdiocese of Santa Fe, his faith, strengthened by previous trials and successes, enabled him to administer the affairs of the Church with the assurance of God's help. He faced the problem of "Los Penitentes" and attempted a solution. He instituted the first of the Archdiocesan Synods to regulate and systematize both the spiritual and temporal business of the Church. He succeeded in securing Government support for Indian schools and also saw the erection of St. Catherine's Industrial School for Indians, built with funds from Mother Catherine Drexel. He expanded the number of parishes and schools, and when the Jesuit Fathers moved their College from Las Vegas, New Mexico, in 1888, he had a diocesan College, staffed by Christian Brothers, built to replace it.

During the years he spent in Tucson after he had resigned his office as Archbishop of Santa Fe on January 7, 1894, Arch-

1. Salpointe, *Soldiers of the Cross*, *op. cit.*, pp. 255-256.

bishop Salpointe, ever the scholar, collected and preserved for posterity that story of the spread of the Catholic faith that inspired and encouraged the early missionaries in the Southwest region of the United States. In his volume, *Soldiers of the Cross*, although not a definitive study, the story of the Roman Catholic Church in the Southwest is traced from its earliest beginnings down to 1896. The events mentioned towards the end of the volume are rather sketchy, which can no doubt be accounted for when it is realized that Archbishop Salpointe commenced this work when he was sixty-nine years old and completed it a few months before his death on July 15, 1898, at seventy-three years of age.

The Faith, which, in 1866, as Vicar General of Bishop Lamy, Father Salpointe labored to plant and extend in the Arizona Territory has today multiplied itself one hundred fold. In the Diocese of Tucson, according to the last official records, there are one hundred eighty-eight priests, governed by the Ordinary of the Diocese who is assisted by an Auxiliary Bishop. There are sixty-seven parishes, fifty-six chapels and fifty-eight missions. Four hundred fifty-six Sisters of seventeen different Religious orders staff the schools and hospitals. In the forty-four Catholic high and elementary schools over twenty-eight thousand youths are enrolled.²

These statistics are ample proof that the seeds of the Faith planted and nourished by Archbishop Salpointe in the fertile area of Tucson have blossomed and are monuments of recognition to Archbishop Salpointe and the other Soldiers of the Cross. This present study has endeavored to demonstrate the complete appropriateness of the one word embossed below the shield on Archbishop Salpointe's coat of arms, *Fides*, faith.

2. *Official Catholic Directory*, (New York: P. J. Kennedy, 1955), pp. 657-660.