John Baptist Salpointe, 1825-1894 (continued)

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As determined by Bishop Lamy, Father Salpointe, who had been given the faculties of Vicar Forane for the Territory, was to be pastor of Tucson with Father Boucard for an assistant. Father Boucard would also take care of San Xavier. Father Birmingham was assigned Gila City. A few weeks after their arrival in Tucson, Father Salpointe went to Gila City with Father Birmingham to install him in his parish. This town, with about one thousand inhabitants, had sprung up since May, 1854, when gold had been discovered. Upon his return, Father Salpointe installed Mr. Vincent as teacher of the Papago Indians at San Xavier Mission, but because the Indians were irregular in their attendance the school was moved to Tucson.

In Tucson, school had to be taught in the priests' house "which consisted of but one room 15 by 22 feet and a little alcove." This condition lasted for about six months. "The furniture of the priest's house comprised three chairs, a writing table and a pigeon hole case for papers, the whole of which had been left in the care of W. S. Oury by Father Bosco, for his successors."

The circumstances under which the priests lived were very meager as the following illustrates.

The people were generally inclined to help their priests, but knowing the circumstances in which they were, the missionaries refrained from asking anything for themselves, except when it was absolutely necessary. Those located at Tucson had for two years to depend for their personal expenses mostly on what they had saved of the money they had received from their Bishop for their journey to Arizona. It must be said,
though that these priests were not extravagant in their way of living. Very often they cooked for themselves; for beds they had the clay floor of their room or of the yard, and the blankets they had brought from New Mexico. When they had to visit the scattered settlements, it was necessary for them to wait until some other people would have to travel in the same direction, as they could not afford, many times, to hire a man to accompany them. The scarcity of material resources was felt especially, even later, by the priests who had to start new missions.  

Also in Father Salpointe's own words we learn of the dangers the early missionaries faced from the presence of the warring Apache Indians.

The life of the priests in Arizona, for some years from 1866, was one of hard work and privation. The frequent and long journeys in a country infested by wild Indians made it dangerous for them even to go a few miles out of their residence. Whenever the mail came in, it brought invariably the news of people having been murdered here or there by the Apaches, so that when a journey had to be undertaken, one would think of it for days and weeks in advance, fearing that he might not come back to his home. This was expressed by a missionary who used to say: "When I have to leave my house for a visit to the distant settlements of my missions, I write to my mother as if it were for the last time."

Speaking for myself, the writer of these notes, who, during the nineteen years he spent in Arizona, had to travel in all directions through the Territory, always experienced a kind of painful apprehension for a few days before starting on a long journey; though he must say, he had never any trouble from the Indians in Arizona. He saw their tracks on the roads; he was once told by a mail carrier that he (the missionary) had been followed by the Apaches for two nights and one day, but was not attacked, very likely because he was known to the savages, who did not wish to kill him, but were looking for an opportunity to steal his horses without being noticed. Other missionaries, and especially Rev. Boucard, found themselves in great danger; still none of them had to suffer by it since 1866. Indeed they must acknowledge that there has been a special Providence watching over them.  

30. Ibid., pp. 256-257.  
The hardships Father Salpointe and the other pioneer priests had to meet did not deter them from accomplishing the work God had entrusted to their care. The first task to be done in Tucson was to complete the construction of the church begun by Father Reghieri. The walls had reached a height of about nine feet. With the help and contributions of the people these walls were raised to a suitable height.

A difficulty was met, though, when it came to putting a suitable roof on the edifice. Lumber in Tucson was too expensive to even consider collecting enough money from the parish to purchase it. Southeast of Tucson runs the Santa Rita Mountain range, but the pine trees were up too high for cutting. Thus, except for constructing a temporary roof across the sanctuary end, the finishing of the church remained at a standstill.

In 1867, a school and convent, combined in the same building, was begun next to the church. It did not take long to erect the walls, but again came the problem of obtaining lumber for the roof. In this case, however, Father Salpointe had the cooperation of both Catholic and Protestants, because all were anxious to have the Sisters' school start as soon as possible. Therefore, no objections were made at a new collection which obtained enough money to procure lumber for both the church and the school. Eighteen men agreed to go to the Huachuca Mountains and cut the necessary lumber. Overcoming many obstacles, the wood was finally brought to Tucson towards the end of 1868 and both buildings could be completed. While his school was still under construction during 1868, Father Salpointe, through Bishop Lamy, asked for Sisters of St. Joseph of Carondelet to staff it, but was refused at that time because there were no Sisters available.

In Tucson, 1866, there was a fever disease which was very prevalent. It was believed to have been introduced and propagated by the many Mexicans coming from Sonora and was probably contracted from using polluted water. During the

32. A mountain range about eighty miles southeast of Tucson.
34. Sister M. Lucida, op. cit., p. 250.
three years when it was prevalent, the priests were kept busy with sick calls and in the administration of the Last Rites made necessary by this epidemic. It was probably this disease that Father Salpointe contracted in July, 1866.

Four months had elapsed before word was received from Father Birmingham who was stationed at Gila City. Because of illness, he had left his mission and had gone to California to improve his health. Father Salpointe decided to go immediately to Gila City and to administer the Sacraments to the people. He left Tucson in July, when the heat of the desert was at its height, and traveled for seven days covering the three hundred miles, mostly on horseback. He reached Gila City on a Sunday, said Mass and preached as usual, but in the afternoon fell ill with chills and fever. Father Salpointe had to remain four months at Gila City before he was well enough to travel. "During this time the priest was given hospitality and all possible care in the house of Joseph M. Redondo, one of the principal citizens of the place."35 While recuperating, he had the church, begun by Father Birmingham, finished by adding the roof. With Father Birmingham's departure only two priests were left in the entire missionary Territory of Arizona.36

On September 25, 1868, Arizona was raised to a Vicariate Apostolic and Father Salpointe appointed its Bishop. He had to wait until early in 1869 before going to France to be consecrated. As soon as a priest from New Mexico came to relieve him, he started on his journey. On his arrival in France, he went directly to the Bishop of his native diocese, the Right Reverend Louis C. Feron, Bishop of Clermont Ferrand, and asked him to be his consecrator. "The heart of the venerable prelate warmed up again in his old age at such an honor conferred on him by the Almighty, as he used frequently to express it."37 Thus, "Bishop Feron had confirmed the boy, ordained the priest and consecrated the Bishop."38

35. Salpointe, op. cit., p. 252.
36. Ibid., pp. 252-253, 256.
37. Defouri, Historical Sketch of the Catholic Church In New Mexico, op. cit., p. 156.
38. Loc. cit.
The ceremony took place on June 20, 1869, with Bishop Lebreton of Le Puy, France, and Bishop Dubuis of Galveston, Texas, assisting. After the celebrations Bishop Salpointe received permission to recruit volunteers for his mission from among the clergy. He succeeded in obtaining six volunteers.

Before Bishop Salpointe returned to the United States, he made his ad limina Apostolorum visit to Pope Pius IX in company with Bishop Machebeuf, Vicar Apostolic of the newly erected Vicariate of Colorado. In Rome they stayed with Reverend Francis Chatard and had their private audience with the Pope.

... They asked for a common audience from Pope Pius IX, who received them kindly, and inquired about the extent of the territory, the population, and many things concerning religion in the new Vicariates. In the same audience the Holy Father, having been apprised of the scarcity of priests in Arizona as in Colorado, very willing dispensed the two new Bishops from the obligation of remaining in Rome for the Vatican Council.

When Bishop Salpointe had arrived in France, the news awaited him that his school was finished and ready for occupancy. He immediately wrote to Mother St. John Facemaz, Superior General of the Sisters of St. Joseph of Carondelet, requesting Sisters.

39. Claude Mary Dubuis, Bishop of Galveston (1862-1892); Titular Bishop of Area (1892-1895). He was born March 10, 1817 at Iche, Coutouvre Loire, and ordained on June 1, 1844 at Lyons. He did missionary and pastoral work in the diocese of Galveston, 1844-1862. He was consecrated on November 22, 1862 and attended the Vatican Council in 1870. He died on May 22, 1895 in France. Cf. Code, op. cit., p. 87.


41. Official visit paid by bishops to the Pope.

42. Francis Silas Chatard was born in Baltimore, December 13, 1834, and ordained at Rome in 1862. He was consecrated Bishop of Vincennes, Indiana on May 12, 1878. Cf. The Memorial Volume, A History of the Third Plenary Council of Baltimore, op. cit., p. 99. He died on September 7, 1915, Vincennes became the Diocese of Indianapolis on March 23, 1898 and on December 19, 1944 was elevated to an Archdiocese with Indianapolis its See City.

I did not see you when I passed through St. Louis, because my schoolhouse was not finished when I left Tucson, and I had no hope it would be before my return to this place. Now I have received notice that the said house will be prepared by the middle of next month and that our people is very anxious to receive the Sisters.45

Bishop Salpointe's letter of August 19, 1869, verifies the promise he received of obtaining the Sisters for his Vicariate.

It was only on my return from Rome day before yesterday that I was able to take note of your good letter of last June 24. I thank you, Mother Superior, and your good Sisters for the interest that you show and especially for the assurance you give me that I shall find, when I stop at St. Louis, Sisters quite disposed to leave for Arizona... I hope to leave here on the 9th of September and be in St. Louis toward the end of the same month to continue the trip to Arizona with the little colony of Sisters.46

On his trip back to Arizona with his recruited priests, Bishop Salpointe stopped at St. Louis, arriving in the fall of 1869. But, he was obliged to depart without the desired Sisters. Mother St. John promised him, however, to send the Sisters after the annual profession of vows in March. Bishop Salpointe agreed but in a letter to Mother St. John he said, "... the people of my capital of Arizona are grieved to hear that I shall arrive without the Sisters, whom they have waited so long with impatience."47

And, in a letter sent after he arrived in Tucson:

On my arrival in Tucson I had the pleasure of finding the house of the Sisters of St. Joseph (this is the name we are giving it) entirely furnished and all my people almost in anger against me because the Sisters had not arrived. For a long time

45. J. B. Salpointe, Lyon, France, to Mother St. John, Carondelet, June 5, 1869, (Sisters of St. Joseph of Carondelet Archives, St. Louis, Missouri). Hereafter referred to as S.J.C.A.
46. J. B. Salpointe, Clermont, France, to Mother Superior, Carondelet, August 19, 1869, (S.J.C.A.)
47. J. B. Salpointe, Las Cruces, New Mexico, to the Superior General, Sister St. John, Carondelet, (Original in French), January 6, 1870, (S.J.C.A.)
we have been in quest of the money which is sufficient for this journey and which I will have reach you in a few days.48

As Mother St. John promised, seven Sisters49 left St. Louis on April 20, 1870, for Tucson. After an arduous trip, coming the long way through San Francisco and San Diego, they arrived in Tucson on May 26, 1870, Ascension Thursday, amid a spectacular reception from the people, including the ringing of bells, fireworks, and the discharging of firearms.50

It was the beautiful day of the Ascension at nightfall when the pious colony made its entrance into the capital. The good Sisters in their humility had chosen this advanced hour, thinking thus they would not attract any attention. . . . As to the celebration, nothing was lost; everybody was in the street of the town, Protestants and Catholics alike, to give welcome and féteing [sic] to those sent by Providence.51

The school was a success from the beginning, and the coming of the Sisters to Tucson was considered by friends of education and civilization as the opening of a new era for Arizona. This was the first Catholic school in Arizona.

Another school opened a few years later, 1875, by the Sisters of St. Joseph was the Sacred Heart School at Yuma, Arizona. This school was discontinued in February, 1891, because the Gila River flooded and swept away the school and convent.52

In the part of the Vicariate which formed part of the state of New Mexico a school was opened at Las Cruces by the Loretto Sisters from Santa Fe in 1870. A boys' school was established in the same town in 1873 by Bishop Salpointe under the direction of a priest and a lay teacher, but it was short-lived because of a flood in 1875.53

49. The members of the group were: Sister Emerentia Bonnefoy, as Superior, Sisters Ambrosia Arnichaud, Euphrasia Suchey, Monica Corrigan, Hyacinth Blanc, Maxime Croisat, and Martha Peters. Cf. Sister M. Lucida, op. cit., p. 251.
The Sisters of Loretto opened another school at San Elizario in July, 1879, at the request of Father Peter Bourgade, the pastor. Although the same Sisters were requested for the parish of Mesilla, New Mexico, they were unable to send any Sisters to staff the new school. Therefore, Sisters of Mercy were obtained and arrived in 1880 to open the school. Three years later the Sisters of Mercy staffed the parochial school at Silver City, New Mexico.

Bishop Salpointe watched over all these educational endeavors with a paternal eye, conscious that these children educated in Catholic schools would activate and preserve the ancient Faith which the early missionaries gave their lives to implant.

Another work of mercy inaugurated by the Sisters and promoted by Bishop Salpointe was the caring for the sick. In 1878, the Sisters of St. Joseph of Carondelet commenced a small hospital in Prescott, then the seat of the Territorial government. In this venture they were encouraged and also received financial aid from John C. Fremont, appointed Military Governor in that year.

In Tucson, on April 24, 1880, Bishop Salpointe officiated at the blessing of St. Mary's Hospital which he had built. It was about a mile and a half west of the city near Mount St. Joseph, novitiate of the Sisters of St. Joseph of Carondelet. This hospital was placed under the supervision of the Sisters.


55. Peter Bourgade was horn on October 17, 1843 in France and ordained on November 30, 1869 in Santa Fe by Bishop Lamy. He was appointed Vicar Apostolic of Arizona on February 7, 1885. He became the first Bishop of the See of Tucson on May 8, 1897 and Archbishop of Santa Fe on January 7, 1899. He died on May 17, 1908. Cf. Code, op. cit., p. 25.

56. J. B. Salpointe, Tucson, to Mother M. Dafrosa, Superior of Loretto Academy, Santa Fe, May 16, 1879, (Loretto Motherhouse Archives, Loretto, Kentucky).

57. The first superior was Mother Josephine Brennan, who came from the convent of Mercy, Moate, Ireland. In 1881, two Mercy Sisters went to Ireland and procured five postulants who volunteered to work in the missions. Cf. Salpointe, *op. cit.*, p. 284.


of St. Joseph and remained under diocesan control until October 7, 1882, at which time it was purchased by the Community.⁶¹

Soon after Arizona had been made a Vicariate, the parishes of Mesilla in New Mexico and Isleta and San Elizario of El Paso County, Texas, were added to it by the Holy See. These parishes had been under the jurisdiction of the Bishop of Durango, Mexico. Since Bishop Salpointe did not receive any communication from the Bishop of Durango transferring the jurisdiction of these parishes, he was not able to assign to them the missionaries he had recently brought from France. Although the trip to Durango was an arduous and long one, requiring fifty traveling days alone, Bishop Salpointe undertook it, but found that the Bishop of Durango was absent, at a distance of four hundred miles. Therefore, Bishop Salpointe left for Tucson hoping that the Bishop of Durango would receive his papers from Rome upon his return. After waiting a few more months, Bishop Salpointe, in 1871, set out again for Durango.⁶²

The only way to travel was on horseback or in private conveyances. The country was sparsely settled, and dangerous to go through on account of the two political parties then at war against each other, and roaming in bands, here and there around the settlements or ranches, rather in search of something to eat than their foes.

The Vicar Apostolic made his two journeys, about 3200 miles, going and returning, in company with one of his priests and a servant... Their means of transportation consisted of a buggy for the Bishop and his priest, and a light spring wagon to carry the little baggage and the victuals. No need to say that they had to cook for themselves and to camp out most of the nights.⁶³

This second trip was also to no avail because the Bishop of Durango had not received any direct information from the Holy See on the matter. However, a few months later the

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⁶² Salpointe, op. cit., pp. 261-263.
⁶³ Salpointe, op. cit., p. 263.
Bishop of Durango wrote to Bishop Salpointe that he had received the pontifical decree and, therefore, transferred the jurisdiction of the parishes of Mesilla, Isleta, and San Elizario to the Vicariate of Arizona.\(^{64}\)

A portion of his flock that were never forgotten or neglected were the Indians within the Bishop's Vicariate. In December, 1872, Bishop Salpointe received a letter from Archbishop Blanchet\(^{65}\) of Oregon urging him to join with the Archbishop in authorizing the Archbishop of Baltimore to appoint a Board or an Agent to represent the interests of the Catholic Indian missions at a meeting to be held by the Secretary of the Interior early in January, 1873. He also asked Bishop Salpointe to give the Archbishop of Baltimore details concerning the Indian tribes and agencies in the Arizona Vicariate as they existed at that time. Archbishop Blanchet enclosed in his letter the letter which he had received from Reverend George Deshon, a Paulist Father, who at the request of a friend had interested himself in the plight of the Indian agencies and was making this meeting known to the frontier Oregon Archbishop.\(^{66}\)

Bishop Salpointe must have responded because he left Tucson for Washington, D. C., in 1873, to negotiate for the opening of a school at the Papago Indian mission of San Xavier del Bac. On his way he stopped at the Motherhouse of the Sisters of St. Joseph of Carondelet in St. Louis and asked for Sisters to teach in this mission school. On his return, three Sisters accompanied him back to Tucson on the overland route, via Denver. In Trinidad one of the Sisters, Sister Martha, was recognized by Sister Blandina Segale,
from the time Sister Blandina had stayed at Sister Martha's convent in Kansas City while waiting for a train. The caravan passed the Christmas holidays in Santa Fe and then pressed on towards Tucson, arriving there at the end of January, 1874.

The school at San Xavier had been started in September, 1873, by three Sisters from Tucson. When the Sisters arrived at the Mission they found the buildings in a ruinous condition and no traces remained of mission life of former days. Adjoining the Church were six rooms which the government fixed up for classrooms. Evidently obstacles did not deter nor discourage the missionaries as shown in the following letter of Bishop Salpointe about San Xavier.

One year ago, in September, 1873, a school was opened at the mission for the Indian children who are there taught by the Sisters of St. Joseph under the director of the Catholic Church. This school is supported by the United States Government. Although but little time has elapsed since the establishment of the school, it may be safely said that the results have equalled the expectations: The Indian children have proved themselves intelligent, attentive, and anxious to learn. Their progress considering that they have to be instructed by teachers ignorant of the Indian idiom, has been highly satisfactory, and everything tends to inspire the greatest hope for the future in both a material and a moral sense.

The same results could confidently be expected from the introduction of Catholic Schools among other Indian Tribes in Arizona. . . . Unfortunately in spite of their inmost wishes and of the often expressed desires of the tribes themselves all initiative has been taken out of the hands of the Catholic clergy by the fact that our Government has bestowed the care of all the Indian tribes of the Territory, except the Papagoes, to the Dutch Reformed Church.

Although the school for the Papagos was meeting with success, it was discontinued in April, 1876, by order of the

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Department of the Interior because the Papago agency was combined with that of the Pima's. The Sisters were not recalled to teach again at the mission until 1888. Thus, the Papagos remained for twelve years without an agent or any educational provisions. 70

According to De Courcy and Shea, the Catholic population of the Vicariate in 1874 had

. . . sixteen churches and chapels, and was estimated at sixteen thousand two hundred and twenty, including fifteen hundred Papagos. These were at first placed by the government under Catholics, but in a short time, they were taken away, in defiance of every principle, and given to a Protestant denomination in order to harass and provoke the Catholic Indians and their Catholic teachers, successors of those who had shed their blood on that very soil while announcing the Christian faith. 71

With the number of towns increasing and the population proportionally growing the task of Bishop Salpointe's visitation of his Vicariate became more exhausting. On July 2, 1877, he started on a visit to the missions of the Rio Grande in New Mexico and Texas, accompanied by Octaviano A. Larrazolo, 72 having just spent the month of May visiting his missions in central Arizona.

This visitation is recounted by Bishop Salpointe in a letter to the President of the Propagation of the Faith.

. . . My equipment, as usual, consisted of a little covered wagon drawn by two horses, containing, behind the seat occu-

72. While confirming in San Elizario, Texas, Bishop Salpointe saw a bright little Mexican lad. He learned that the boy was a native of San Buenventura, near Chihuahua and because he was an orphan had come up to live with relatives. The Bishop asked the boy if he would like to go and live with him, to learn to read and write. In return he would serve Mass and accompany the Bishop in his travels. The boy eagerly agreed. The boy was Octaviano A. Larrazolo (1859-1930), later to become one of New Mexico's greatest statesmen and orators. He was Governor of New Mexico (1919-1921) and also represented New Mexico in the Senate of the federal government at Washington, D. C. Cf. The Old Faith And Old Glory, op. cit., pp. 14-15; Salpointe, op. cit., p. 268; 75 [sic] Years of Service, 1859-1934, op. cit., pp. 109, 115.
pied by myself and the young man who accompanied me, the blankets for camp beds, a few kitchen-wares, some food and the vestments or liturgical objects I was to need. This way of traveling which may seem very primitive to you is the one we still have to resort to either because it is the least costly or because the stage-coach lines do not reach all the points we have to go to. So, for more than one reason, I had to put up with a sacrifice of time and personal comfort and subject myself to a slow trip. . . . On the third day . . . I reached Fort Bowie . . . they had just heard that the Indians had revolted along the route I had to follow. . . . Through superstition, or any other motives of the Indians, it is believed that they hardly ever attack during the night. That is the time I chose to continue farther. . . . On July 24 I arrived at San Elizario, Texas . . . to begin my pastoral visitation.73

The report is quite lengthy and describes each town, giving approximate population, brief historical background, condition of the church building and financial status of the area, notes the principal industry or crops, and states the number who received the Sacrament of Confirmation.

In one area outside of Las Cruces, New Mexico, Bishop Salpointe encountered an epidemic of fever.

The sickness of the fever was spread throughout this locality, causing me to make up my mind, after visiting the sick who asked my ministry, to postpone Confirmation at the time of my return from other populations I still had to visit. . . . After an absence of 25 days . . . I still found the people in the same condition of health if not in a worse condition. Impossible to find in the village a family where there was not a number of sick people to nurse. . . . I had . . . resolved to stay to visit the sick. . . . Useless to say that I easily found something to occupy myself. I hardly had time to recite my breviary and take some food when my companion had managed to find me some.74

After visiting all his missions, Bishop Salpointe went to Silver City to meet Father Anthony Jouvenceau with whom

73. J. B. Salpointe, Tucson, to the President of the Propagation of the Faith, Paris, France, (Original in French), November 4, 1877, (Diocesan Archives, Tucson, Arizona).
74. J. B. Salpointe to the President of the Propagation of the Faith, November 4, 1877, op. cit.
they would return to Tucson. The news that greeted him was that the Apaches had revolted and had killed nine persons the day before on the road they had to pass over to Tucson.

... Nine victims of these savages had just been buried in the same ceremony in the parish; others dangerously wounded were on the point of death; it was said that 17 persons had been killed by the Indians during the past two or three days. ... I used the system that I had already used, that of traveling by night and as quietly as possible.

I will not mention all that the imagination can picture of gloom and hardship in front of real danger, in the places where are still strewn the remains of the carriages of the baggage of those who were assassinated only a few days ago, and this during four long days of voyage; the important thing for us is that the second of October, exactly three months after my departure, we arrived in Tucson without having the least accident.75

During those three months, Bishop Salpointe, according to his own figures, covered one thousand six hundred eighty-seven miles and administered the Sacrament of Confirmation to one thousand seven hundred seventy-three individuals.76

On February 12, 1875, Santa Fe was raised to an Archdiocese with the Vicars Apostolic of Colorado and Arizona as suffragans. The Pallium was brought to New York by Monsignor Roncetti, who had also been delegated to carry the customary red biretta to Archbishop John McCloskey77 of New York on the occasion of his elevation to the cardinalate. Because Bishop Salpointe was in New York at this time he was delegated by Monsignor Roncetti to invest Archbishop Lamy with the Pallium. The ceremony took place on June 16, 1875, in the house of the Christian Brothers, St. Michael's College, Santa Fe, because the old St. Francis' Cathedral was

75. J. B. Salpointe to the President of the Propagation of the Faith, November 4, 1877, op. cit.
76. Loc. cit.
77. Archbishop McCloskey, first American Cardinal, was born on March 10, 1810, and ordained on January 12, 1834. He was consecrated on March 10, 1844 as coadjutor bishop of New York; translated to the See of Albany on May 21, 1847; promoted to New York on May 6, 1854; created Cardinal priest on March 15, 1875; died on October 10, 1885. Cf. Code, op. cit., p. 218.
too small. It was a joyous day marking a new epoch in the history of the Church in that region.78

Another event of deep significance and jubilation was the civic celebration in Tucson on March 17, 1880, to inaugurate the opening of the railroad to California. Eloquent addresses were given and telegrams sent to notable personages. The following was sent to the Pope.

Tucson, Arizona
March 17, 1880

To His Holiness, the Pope of Rome, Italy:
The Mayor of Tucson begs the honor of reminding your Holiness that this ancient and honorable pueblo was founded by the Spaniards under the sanction of the Church, more than three centuries ago, and to inform your Holiness that a railroad from San Francisco, California now connects us with the Christian world.

R. N. Leatherwood, Mayor
Asking your Benediction

J. B. Salpointe, Vic. Ap.79

Thus, Bishop Salpointe's duties and office often brought him into contact with the civic leaders of city and state as the highest local representative of the Church exercising jurisdiction in Tucson and the Territory of Arizona.

In 1883, Archbishop Lamy went to St. Louis with Bishop Salpointe. From there, at the request of Archbishop Lamy, he went to Rome to attend the meeting of the Archbishops of the United States. The purpose of the Roman conference was to prepare the agenda for the Third Plenary Council of Baltimore to be held the following year.80

On April 4, 1884, Bishop Salpointe was back in Tucson where a reporter obtained the following statement from him.

... "I have been in Tucson such a length of time. How long? Eighteen years, from February, 1866, I came to America in October, 1859, and my time has been spent in New Mexico and Arizona." "Had you made a previous trip to the old world"? "Yes, in 1869. You might add ... that I brought with me

78. Salpointe, op. cit., pp. 265-266.
from France, Father Monfert and Reverend Lebreton who will assist in missionary work in this Diocese. Two more will come the latter part of the year, when they have finished their theological studies. One is in Baltimore, the other at the American Seminary at Louvain, Belgium."

The article goes on to say, "The Bishop is enjoying excellent health, and has already resumed his duties in Tucson, with the same vigor as that of the past."

On April 22, 1884, Bishop Salpointe received his appointment as coadjutor to the Most Reverend John B. Lamy of Santa Fe with the right of succession. He remained in Tucson, as administrator of the Vicariate, until his successor, the Reverend Peter Bourgade, pastor of Silver City, was appointed to succeed him on February 7, 1885.

In leaving Arizona to labor in the Archdiocese of Santa Fe, Bishop Salpointe's work was not forgotten. The foundations he laid for the future Diocese of Tucson, the impression he made on his contemporaries, and the example he showed in his own private life are lasting tributes to him. A favorable impression of the frontier Bishop Salpointe is thus recorded by one who observed him at this time.

Another important factor in the formative period of Arizona's growth is this figure walking briskly by, clad in a cassock of an ecclesiastic. It is Bishop Salpointe, a man of learning, great administrative capacity, and devoted to the interests of his people. He preaches little, but practices much. In many ways unknown to his flock he is busy with plans for their spiritual and worldly advancement, and the work he accomplishes in establishing schools, both in Tucson and in the Papago village of San Xavier is something that should not soon be forgotten by the people benefited. He is very poor. All that one can see in his house is a crucifix and a volume of precious manuscript notes upon the Apaches and Papagoes. He seems to be always cheerful. His poverty he freely shares with his flock, and I have often thought that if he ever had any wealth he would share that too.
During the time when Bishop Salpointe was awaiting in Arizona the appointment of his successor, he was raised on October 11, 1884, to the dignity of a Titular Archbishop being given the ancient See of Anazarba. He also attended the Third Plenary Council of Baltimore in company with Archbishop Lamy and Bishop Machebeuf in November, 1884.

It was February 19, 1885, before Archbishop Salpointe arrived in Santa Fe to assume his duties as coadjutor to Archbishop Lamy. During the preceding twenty years Archbishop Lamy had endeavored, without success, to obtain government aid which would enable him to open Indian schools. Archbishop Salpointe took up the work and began corresponding with the Indian Bureau in Washington, D. C., in an effort to supply New Mexico and Arizona with government support and to have Indian Agents appointed for Arizona and New Mexico.

Meanwhile May 1, 1885, the appointed day for the consecration of Bishop Bourgade arrived. Archbishop Lamy was the consecrator in the Santa Fe Cathedral, assisted by Archbishop Salpointe and Bishop Machebeuf of Denver.

The procession having entered the Cathedral the imposing ceremonies of consecration commenced. The venerable Archbishop himself addressed the vast assembly in Spanish, and Rt. Rev. Bishop Machebeuf [sic] in English. After the ceremonies the procession returned to the Archepiscopal residence, and the balance of the day was spent in festivities termination [sic] in the evening, as on the eve, by a fine display of fireworks and the booming of the cannon. A day never to be forgotten in Santa Fe, as it was the first ceremony of the kind that ever took place in the ancient city.

During the summer of that year, on August 6, 1885, Archbishop Salpointe received letters from Rome giving him no-
tice of his appointment as Archbishop of Santa Fe. On August 26, 1885, Archbishop Lamy formally resigned his office. This resignation was read in all the churches of the archdiocese on September 6, 1885. The introduction of it follows.

For some years past we have asked for a coadjutor from the Holy See to take from us the great responsibility which weighted on our feeble shoulders since the year 1850, when the supreme authority of the Church thought fit to make a new Diocese of New Mexico, and regardless of our little capacity to elect us as its first Bishop. Now our petition and resignation have been accepted. We rejoice to have for our successor Most Rev. Archbishop Salpointe, well known in this archdiocese and very worthy to administer it for the good of souls and the greater glory of God.

This resignation and farewell to the clergy and faithful besides being read in all the Churches was printed in various secular newspapers of the Territory, testifying to the importance and esteem in which Archbishop Lamy was held.

Archbishop Lamy conferred the pallium on Archbishop Salpointe on November 21, 1885, in the chapel of the Loretto Sisters in Santa Fe. After this Archbishop Lamy retired to a small country place north of Santa Fe which he had purchased in 1853. There he had built a small house and chapel and as he said in his farewell he would "profit by the days left . . . to prepare ourselves the better to appear before the tribunal of God, in tranquility and solitude."

Having resumed negotiations to receive government aid to open Indian schools, Archbishop Salpointe thought it advantageous to go to Washington, D. C., in January, 1886, for this purpose. He and Mr. Charles Lusk, Secretary of the Bureau of Catholic Indian Missions, saw Mr. Oberly, the Commissioner of Indian Affairs, and obtained from him

contracts for four day schools, with the promise of four more, as soon as the department had the money to dispose of for these contracts. Mr. Oberly kept his promise and shortly after sent through the Bureau of Catholic Indian Missions contracts for seven day schools and one for a boarding industrial school for Indian boys. Day schools were established at the pueblos of Isleta, Acoma, Pahuate, Santo Domingo, Jemez, San Juan, Taos and the village of Laguna. The boarding school for boys was first established at Bernalillo. It was not permanently located there because it was impossible to find a convenient place for sale. Therefore, it was moved to Santa Fe, using the priests' house for its quarters until St. Catherine's Indian School was completed.\textsuperscript{11}

St. Catherine's Indian School was commenced in the spring of 1886 and the corner stone was blessed by the retired Archbishop Lamy on June 17, 1886. This school was constructed under the auspices of the Bureau of Catholic Indian Missions and was financed by Mother Katherine Drexel,\textsuperscript{12} after whom it was named.

The construction of the school was slow and brought the Director of the Bureau of Catholic Indian Missions, Reverend Joseph A. Stephan,\textsuperscript{13} to Santa Fe to determine the causes of the delays. He placed the blame on the weather, the workmen, and lastly Archbishop Salpointe, as his letter to Miss Catherine Drexel brings out.


\textsuperscript{13}Joseph Andrew Stephan, ( -1901), after laboring in various places served as military chaplain during the whole Civil War with the troops of General Thomas. He then chose the life of an Indian Missionary and in 1884 was appointed Director of the Bureau of Catholic Indian Missions. It was he who organized the work of establishing the mission schools and secured contracts for their support. He died in 1901. Cf. McGuire, ed., \textit{Catholic Builders of the Nation: A Symposium on the Catholic Contribution to the Civilization of the United States}. (Boston: Continental Press, Inc., 1923), II, 77; V, 145.
St. Catherine's Santa Fe, New Mexico, is progressing slowly. Constant rain for nearly three weeks, kept the workmen idle and thus the building was only ready for roofing at the 8th inst. I push everything as fast as I possibly can, but must candidly say matters were not managed well. Everybody out here is naturally lazily inclined. Instead of getting the contracts signed by the respective contractors, as I had demanded of him, in order to have the bridle in hands to hold them up to time, the good-natured Archbishop neglected that part and the contractors took advantage of it, worked on other buildings at the same time and treated St. Catherine's stepfather like. Besides the Archbishop had assured me that he would get the lumber cheaper in Santa Fe, and at the saw mill, than I could ship it from Chicago, but he was sadly mistaken! When I arrived here I found to my greatest sorrow that he could not obtain the quantity of lumber, as he had expected and bargained for, and they charged him higher prices than I could have got it delivered in Santa Fe from Chicago; thus the carpenters were delayed and complained to me. I rectified matters at once and furnished all materials needed to finish the building.

... The building is a fine, imposing structure and when finished will be a great ornament to Santa Fe, and an everlasting credit to the donor.14

The school was completed and dedicated on April 11, 1887, with the retired Archbishop Lamy again performing the ceremony. The Indian boys residing at the priests' house were moved to the school which was placed in charge of the Sisters of Loretto.15

Catholic Indian Schools had to be constantly competing with Protestant and government operated schools so as to retain the government contract which allowed financial aid. Father Anthony Jouveneau, Superintendent of the Indian Schools of the Santa Fe diocese, explained this in the following letter.

... Manual labor is the instruction that can be given to the Indians. We do not wish to make lawyers, physicians, or scientists of them,—our only ambition is to make them good Chris-

15. Sister Richard Marie, Light in Yucca Land, op. cit., p. 44.
tians and honest men, to teach them how to earn their bread and become useful members of society.

. . . We must by all means at the next session have our industrial department well organized; it is the only way to compete with the Government and protestant [sic] schools. 16

Father Anthony Jouvenceau and the Loretto Sisters remained in charge of St. Catherine's for two years. In 1889, Father Stephan did not think that the school was being properly managed as the following statistics given by him indicate.

. . . The Archbishop Salpointe is no manager and told me that he had a deficit of $3,000 last year in keeping up the school. He gets $12,000 annually and ought to be able to save $2,000 at least of that sum instead of spending $3,000 more. The trouble is this: Father Antonio Jouvenceau is careless, 2 male teachers are paid $80 and also each Sister per month, and board besides, all the washing is given to the Chinese laundry, and paid for, and the mending likewise. The Sisters don't care and have not more interest in the Indians than an old Jew in a hog. Nothing is raised to support the house—no vegetables, no cereals, etc., and therefore I told the Archbishop that I will send teachers there myself and run the school if he allows me to do so and he consented gladly. . . . 17

The Benedictine Fathers from Atchison, Kansas, took charge of St. Catherine's Industrial School in July, 1889, but were there only for one year at which time they were recalled. It was then placed under the supervision of lay teachers and Father Jouvenceau until the Sisters of the Blessed Sacrament For Indians and Colored People, founded by Mother Catherine Drexel, took charge of it in September, 1895. 18 The government had suppressed the contract for St. Catherine's School in 1893 because due to the lack of good farming land and water it was proved unsuitable as an industrial school. Therefore, Mother Catherine Drexel had to conduct the school without any government compensation.

18. Mother Catherine Drexel arrived in Santa Fe on April 9, 1894, to arrange for her Sisters to take charge of St. Catherine's Industrial School, Cf. Lamy Memorial, op. cit., p. 98.
Archbishop Lamy lived in retirement for two and a half years. On January 7, 1888, he sent word to Archbishop Salpointe that he felt ill of a cold and wished to be taken to Santa Fe. Archbishop Lamy was immediately brought to St. Vincent's Hospital, conducted by the Sisters of Charity, and given constant care by the Sisters. On February 14, 1888, at the age of seventy-three, Archbishop Lamy died and after the funeral Mass, said by Archbishop Salpointe, his remains were placed in a vault which is now covered by the main altar of the cathedral.\footnote{19. Cf. Sister Richard Marie, \textit{op. cit.}, p. 44; Salpointe, \textit{op. cit.}, pp. 275-276; and \textit{Prescott Morning Courier}, February 16, 1888, p. 1, col. 3.}

One of the problems that confronted Archbishop Salpointe in Santa Fe and which he did not have to cope with in Arizona was the opposition of the Brotherhoods, called "Los Penitentes." These were societies of men who practiced bloody flagellations and similar tortures on Fridays during Holy Week, and on other occasions. This was not a new problem in the archdiocese.

Bishop Lamy knew right away that these penitents did not fit in with Church discipline in modern times and, noting the greater shock and scandal created among the ever-increasing numbers of people "from the states," both Catholic and otherwise, he felt a still greater urgency to remedy the situation as soon as possible.

Judging from the decrees of his successors, we may assume that Lamy tried at first to abolish the Penitentes, and failed. The problem was complicated by the fact that most of these people were good men, sincerely and deeply Catholic in their own simple faith, who believed that they were carrying on an old Spanish Catholic heritage. Furthermore, he could not tell them that their penances, performed by Saints in the past, were wrong in themselves. There simply was no common meeting grounds of minds whereby he could make them understand that he was not trying to destroy their Spanish heritage, and that their peculiar practices were not only contrary to present ecclesiastical order, but most harmful to their religion under the present circumstances.\footnote{20. Father Angelico Chavez, O.F.M., "The Penitentes," \textit{New Mexico Historical Review}, XXIX (1954), 99.}
In the first Synod of the Archdiocese of Santa Fe, May 17, 1888, called by Archbishop Salpointe, he firmly condemned the Penitentes "as not to be fostered in the least." Arch­bishop Salpointe urged the pastors to guide the groups in their parishes into embracing the Rule of the Third Order of St. Francis from which he believed they had departed. He likewise commanded the priests to refuse to celebrate Mass in the chapels of the groups which continued their abuses and to deny the Sacraments to those who insisted on observing their old wakes for the dead and those who opposed his legislation.

Not much success was met in this matter for as Father Chavez explains

... the Penitentes erroneously considered their Brotherhoods an essential part of Spanish Catholicism and a heritage from earliest times to be kept intact.

The controversies between the Catholic pastors and their local Penitentes were in many cases fomented by Protestant ministers, who were trying either to win over the Penitentes or to cause trouble for the Catholic Church.

In October, 1891, Archbishop Salpointe received a petition from the Penitentes of the county of San Miguel to the effect that they wished him to consider them as a Catholic Sodality. They wanted the Archbishop to impose on their group the rules and restrictions which would make them acceptable to the Catholic Church. Believing them to be in good faith, the Archbishop laid down certain rules for their society also offering to approve with these rules any details the group might deem necessary, provided they would not oppose his directions.

(continued)