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### José de Jesús Cabeza de Baca

A Documentary View of a Dispute over Episcopal Jurisdiction: Father José de Jesús Cabeza de Vaca and the Battle for the Church in the Mesilla Valley

Rick Hendricks

On 22 December 1819, fray Benito Alonso, priest and teacher of Christian doctrine at Santo Domingo Pueblo, baptized José Jesús, the son of don Juan Antonio Cabeza de Baca and doña Josefa Gallegos.<sup>[1]</sup> His godfather was Santiago Narváez. In April 1844, after some four years of study, his instructors in the seminary in Durango reported that he had passed all his preparatory examinations required to receive minor orders. One of his fellow students, José Antonio Otero, indicated that he had known Baca for six years because the two of them had studied under Father Antonio José Martínez in Taos, New Mexico before enrolling in the seminary in Durango.<sup>[2]</sup> Two other fellow New Mexicans, José Baca, who had known José de Jesús for a dozen years, and José Tomás Chávez, a life-long friend, offered testimony to the unblemished nature of his character and comportment.<sup>[3]</sup>

The newly ordained Father Baca was assigned to serve the private chapel that Francisco Cabeza de Baca had constructed for the young priest in the plaza of Peña Blanca and was there by March 1845.<sup>[4]</sup> He was then posted to Tomé where he began to serve in October 1845.<sup>[5]</sup> He soon became embroiled in what Fray Angélico Chávez described as a schism in the New Mexican Church. Father Nicolás Valencia and fray Benigno Cárdenas began stirring up trouble in the Tomé-Belen area in 1849.<sup>[6]</sup> In September fray Benigno, who was under suspension from the Franciscan Order as a fugitive and stripped of his sacerdotal faculties, took possession of the parish at Tomé with the assistance of the magistrate of Valencia. Deprived of his church, Father Baca departed for Santa Fe to report on events at Tomé. After considerable wrangling on all sides, Vicar Juan Felipe Ortiz restored Baca to his church in Tomé.<sup>[7]</sup> He served until July 1850, was absent, and returned in November.<sup>[8]</sup> He remained in Tomé until March 1853.

In April 1853 José de Jesús Baca signed some sacramental entries in the books at San Albino along with Fathers Hinojos and Ramón Ortiz.<sup>[9]</sup> Throughout his ministry Father Baca signed his surname either Cabeza de Baca or simply Baca. By early February 1854 he had taken over the ministry at San Albino. In addition to Mesilla, where he established his residence, Father Baca had been placed in charge of all the major parishes in southern New Mexico by the Bishop of Durango.<sup>[10]</sup> Father Baca's arrival in Mesilla came at a momentous time. In December 1853 the

Gadsden Purchase had been brought to fruition in Mexico City, transferring Mesilla to the United States; in Mesilla news of this development brought a growing sense of unease.<sup>[11]</sup> In the plaza of Mesilla on 14 November 1854, the Mexican flag was formally taken down and replaced with the flag of the United States of America.

In addition to the claims of Mexico and the United States over Mesilla, the Catholic Church was in the midst of a serious jurisdictional dispute over the Mesilla Valley, including the towns of Mesilla and Las Cruces, and the three Texas communities of Ysleta, Socorro, and San Elizario. This area of traditionally Spanish-speaking parishioners had been the subject of controversy from the time of the arrival of Vicar Apostolic Jean Baptiste Lamy in the region in 1851. Bishop José Antonio Laureano López de Zubiría y Escalante had managed to frustrate Lamy's claim to the region while the matter was pondered in Rome.

Bishop Jean Marie Odin of Galveston had entrusted San Elizario, Ysleta, and Socorro to Lamy even though the communities belonged to the Diocese of Galveston by treaty. To Lamy's way of thinking about the Mesilla Valley, his jurisdiction included all of New Mexico as far south as the Rio Grande near El Paso as established in the Treaty of Guadalupe Hidalgo.<sup>[12]</sup> Bishop Zubiría did not have the same understanding. He based his hold on the area on long tradition and on a revise interpretation of the international boundary that indicated that the lower part of New Mexico--excepting the area around copper-rich Santa Rita--actually belonged to Mexico.<sup>[13]</sup>

The matter was only resolved definitively in the aftermath of the creation of the Vicariate Apostolic of Arizona in 1868. The creation of this new ecclesiastical jurisdiction moved Father Baca to file a report to the Bishop of Durango in April 1871 on the state of the churches under his charge in the Mesilla Valley. He reported on the state of the three churches whose construction he had overseen: San Albino's in Mesilla, the chapel of San Luis Rey in Chamberino, and San José in La Mesa, which was not quite complete. Baca's report reveals the encounter of two cultures underway in the Mesilla Valley, the union of Catholics and Protestants being of particular concern to the priest.

Besides church building, Father Baca had also become heavily involved in local partisan politics. In June 1871, the staunchly Democratic paper, *The Borderer*, published an item about Baca's letter to the people of Los Amoles and Chamberino.<sup>[14]</sup> Father Baca encouraged his parishioners to vote Republican. He distrusted the Democrats and associated them with land hungry Texans. *The Borderer* purported to quote from Baca's letter saying, "That if the citizens voted for the Democratic ticket they would lose their religion, and not only their religion but their property—that in the event of a democratic victory the Texans would come up here again and take everything they had."<sup>[15]</sup> The newspaper suggested that Father Baca should stick to religion and warned that "Experience has also proved that when men of holy character have left the contemplation of religious matters and become engaged in the whirl of political excitements, their influence has been sought for, and used by designing demagogues, and the holy influence of their ministerial character impaired." The paper went on to refer to statements Father Baca had recently made in Las Cruces to the effect "that his ministerial functions prevented him from having anything to do with politics."

Tensions in Mesilla finally exploded in a blood riot on the plaza in August 1871. There is little doubt that Father Baca's pro-Republican and anti-Democratic rhetoric contributed to the climate of hostility that culminated in violence between the two groups. Nine died and fifty more were wounded in the melee.

One of the outcomes of the Mesilla Riot of 1871 was the departure of many citizens, especially Republican sympathizers. The original plan of the Central Commission of Emigration to Ascensión envisioned 120 families eventually moving from Mesilla to land around the Ojo de Federico in the Mexican state of Chihuahua. The first wagons departed Mesilla in the fall of 1871. In July 1872 the citizens from La Ascensión, Chihuahua petitioned the Bishop of Durango requesting that Father José de Jesús Baca be appointed their priest. By that time the population of La Ascensión had grown to more than five hundred. Of those citizens, 490 names were recorded in the request for the services of Father Baca. It is interesting to note that in addition to Mesilla, which accounted for most of the residents, several other places in Doña Ana County were represented among the citizenry of La Ascensión. There were families or individuals from La Unión, Chamberino, Las Cruces, Santo Tomás, La Mesa, and Los Chulos.[\[16\]](#)

The exodus to La Ascensión has typically been portrayed as a movement of Republican Mesilleros, and that was certainly an important motivation behind the relocation. It is no less likely that the desire to live under the ecclesiastical administration of the Diocese of Durango was an important factor driving people of the area to pull up stakes and leave. It was probably also the case that some families had determined that, having had a taste of political violence in the United States, they preferred to take their chances in Mexico. The document hints at these latter two explanations but makes no mention of the more generally accepted one.

The first individual on the list was Blas Durán, one of the two principal planners for the move to La Ascensión. Ignacio Orrantia, who is said to have led the first group of emigrants, was also one of the signatories. Professor Miguel Angel Rocha Gámez of La Ascensión, also cites Ponciano Arriaga and a young man named Ambrosio Villalobos as initial leaders of the new settlers. Atilano Baca, Father Baca's brother, was also among the first to relocate to La Ascensión. None of these three men signed the 1872 petition.

The new community also attracted families from other places in Mexico. One good example from the petition of this is the Mingochea family. All indications are that this family moved from Casas Grandes or Corralitos to La Ascensión and maintained ties to their previous home. Mary Taylor states that others joined the people from Doña Ana living in La Ascensión from Janos and Corralitos. Some of the new colonists quickly became disenchanted with life in La Ascensión. Some surely longed for their abandoned homes in Mesilla and surrounding communities. Among those who returned to the Mesilla Valley was Ignacio Orrantia, one of the prime movers in the plan to immigrate to Mexico. By the time of the 1880 census, Orrantia was residing in Chamberino with his wife Dolores and earning a living as a retail merchant.[\[17\]](#)

In December 1872 Father Baca reported on his dramatic confrontation at the doors of San Albino with Vicar Apostolic Jean Baptiste Salpointe, which involved Father Baca's refusal to hand over the church. Rome had finally granted Salpointe authority of the Mesilla Valley as well as the three Texas towns downriver from El Paso. As did his colleague in San Elizario, Father Antonio Severo Borrajo, Father Baca fought Vicar Apostolic Salpointe with all the weapons at his disposal, not the least of these the support of most of his parishioners. Salpointe placed a fellow Frenchman newly arrived from Europe, Father Auguste Morin, in charge, administering the parish and other area churches from a private home.[\[18\]](#)

Father José de Jesús remained in Mesilla serving his parishioners until at least 25 April 1873.[\[19\]](#) On that day he celebrated the marriage of Roque Trujillo and Bacilia Lermos. At some point after that date, he went to join his former parishioners in La Ascensión. In 1874 he was in Durango, the diocesan see, to undergo examination and renew his licenses.[\[20\]](#) Around the end

of November of that year, he suffered an attack of his habitual illness that was so serious that he had to ask a Father Martínez to take over his duties. He thought himself so near death that he had Father Martínez administer Last Rites. For the whole month of December he was so ill that he was unaware of anything happening around him.

Of the three non-Hispanic heads of household noted in the 1872 petition--Henry S. Drinkhouse, Josiah L. Hull, and Federick Burckner--all of whom were married to Hispanic women, two did not long remain in La Ascensión, and the third disappeared from the pages of history.

Josiah L. Hull, enlisted in the Union Army on 24 November 1861 in Placerville, California.<sup>[21]</sup> He served in H Company, Fifth California Infantry, having attained the rank of corporal, until transferring to First Battalion of Veteran Infantry on 12 December 1864 in Mesilla.<sup>[22]</sup> He eventually became a sergeant but lost his rank down to private.<sup>[23]</sup> He mustered out with his company on 15 September 1866 at Pinos Altos, New Mexico. The unit was not mustered out until 15 September 1866, but it seems likely that Hull left sooner in Mesilla with other members of the California column. Josiah Hull and his wife, Carlota Zozalle, resettled in Grant County. Their daughter, Isabel Marie, was baptized in Silver City in early 1875.<sup>[24]</sup>

Henry S. Drinkhouse had served in the Union Army as a private in E Company, First Regiment, First California Cavalry, an element of the California Column campaign. According to his service record, he entered and left as a hospital steward.<sup>[25]</sup> Drinkhouse enlisted in San Francisco and was mustered on 29 August 1861.<sup>[26]</sup> He mustered out in Mesilla upon the expiration of his term of service on 31 August 1864. The following year, 1865, he was indicted for practicing medicine without a license and in 1871 for prescribing medicine while intoxicated. Both charges were eventually dropped. By mid-1872 he was said to be "peddling pills in Chihuahua."<sup>[27]</sup> Apparently, Drinkhouse did not remain in La Ascensión. On 15 January 1893, the widow Guadalupe Drinkhouse filed for Henry's Civil War pension.<sup>[28]</sup> He had died on 27 June 1891 in Tecoripa, Sonora.<sup>[29]</sup>

Nothing much is known of the Bavarian, Frederick Burckner. He operated a store called Burkner and Company on the east side of the Mesilla plaza and was a purveyor of dry goods, clothing, assorted groceries, and provisions for miners.<sup>[30]</sup> Whether he remained in Mexico is presently unknown.

In May 1878, Father Baca requested two-month's leave to go to Santa Fe to be with his relatives and seek a cure for his illness.<sup>[31]</sup> Reportedly, he was very ill. He made the request of Father José de la Luz Corral in Chihuahua, asking to pass along his request to the Bishop of Durango. Never fully recovering, in January 1879 he was again ill and fearful of a fatal attack. Sources vary on his final resting place. According to Mary Taylor, Father Baca remained in La Ascensión, Chihuahua, until his death in 1885.<sup>[32]</sup> George C. de Baca states that he died in La Cuesta, New Mexico (present-day Villanueva) at the home of Francisquito C. de Baca, a nephew Father Baca had raised.<sup>[33]</sup>

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Durango, 30 October 1870<sup>[34]</sup>

Most Reverend Dr. don José Vicente Salinas<sup>[35]</sup>

Monseigneur,

Not having had the pleasure of finding Your Excellency in your episcopal city and personally presenting to you my respectful homage, I am taking the liberty of sending you these brief words as an expression of my feelings.

It is as bishop and neighbor of Your Excellency--although separated by a very considerable distance--that I wanted to present myself to you and demonstrate to you the desire that we have between us the best relationship.

Your Excellency will already know by a letter from Rome that Dr. Laurenzana will have given you that some limits between the Diocese of Durango and the Vicariate Apostolic of Arizona have to be determined.[\[36\]](#) I await Your Excellency's response.

I will take the greatest pleasure if this letter finds you in full health and that one day during the visitation of your diocese Your Excellency can come a little closer to the Territory of Arizona.

Your Excellency's humble servant

Juan B. Salpointe[\[37\]](#)

Bishop of Dorylaëum[\[38\]](#)

Vicar Apostolic of Arizona[\[39\]](#)

Tucson, Arizona, 21 June 1871[\[40\]](#)

Most Reverend Dr. don José Vicente Salinas

Most Worthy Bishop of Durango

Most Reverend Sir,

Upon receipt of the pleasing letter that Your Excellency saw fit to send me dated 17 February, it was my pleasure to notify Cardinal Barnabò that the letters from His Eminence had arrived at their destination and were already answered by Your Excellency.[\[41\]](#)

From that time I awaited a prompt solution to the question of the limits of my vicariate, but this has not been given to me yet. In past days the same Cardinal Barnarbò wrote telling me that he had received no response from the Most Reverend Bishop of Durango to his various letters about this matter nor to the last one in which he spoke to him, according to what Your Excellency told me, "which letters the Most Reverend Bishop answers, does not concern me."

This delay leaves me, from two years ago to the present, with perceivable indecision and causes me quite large disadvantages, as it does the faithful in various places. Nevertheless, I do not want to blame anyone, knowing that both sides have taken steps to straighten out this business. My sole intention is to inform Your Excellency that your letter has been lost, and it would not surprise me if the Sacred Congregation has not made, as of the present, the determination we desire.

Entrusting myself to Your Excellency's prayers, I remain your respectful and humble servant.

Juan B. Salpointe

Bishop of Dorylaëum

Vicar Apostolic of Arizona

Most Reverend Sir, Dr. don José Vicente Salinas, Most Worthy Bishop of Durango

Mesilla, 12 April 1871

My venerated Father,

In fulfillment of Your Excellency's order contained in the very esteemed circular letter of 1 March of the present year, I have the honor, with most profound respect, to give you the following report. When the Territory of New Mexico, where I obtained a permanent curacy, was separated from the Bishopric of Durango and erected as a new bishopric, I left that country with my dimissory letters given by the Most Reverend Bishop Lamy with the aim of requesting my admission in this Bishopric of Durango to which I belonged from my origin. [\[42\]](#) With this object in mind I went to the capital of this very bishopric and felt the happiness of seeing my desires realized. The Most Reverend Bishop Salinas, after having generously admitted me as domiciled in his bishopric had the kindness to charge me as parish priest with the administration of these pueblos, extending to me the dispatch that ordered that charge dated 23 November of the year 1853. In it no time limit whatsoever was placed on my licenses. From that time to the present I have carried out my charge without interruption. When I received these pueblos they were just beginning to be built. Scarcely three years earlier, the first colonists had begun to found them. As a consequence, no churches had been constructed, and there were only some jacal huts that served provisionally to celebrate the Divine Offices.

In the time that I have served this administration I have been able with the greatest difficulty to construct three churches, which are the following: One in this pueblo of Mesilla where I have my residence and that serves as the principal church. It is forty varas long and nine wide of average architecture. Its patron is Bishop San Albino. It is provided with all the necessary vestments and sacred vessels, but there are only three usable vestments; one missal; three albs; altar cloths, frontals, and palls sufficient for four altars, which are how many there are. Everything else to complete the service belongs to the parish of El Paso. It was loaned from the beginning, when this pueblo was founded.

A chapel in the pueblo of Chamberino is twenty-five varas long and eight wide. It is provided with one usable vestment, one chalice, one missal, an alb, and the other linen needed for the celebration of the Holy Sacrifice of the Mass. Its patron is San Luis Rey.

A church that is almost complete is in the pueblo of La Mesa. It is fifty varas long and ten wide with its respective tower. It is of average construction. Its patron is San José. It does not yet have any vestments or sacred vessels because all the resources they have been able to acquire have been invested in the construction of the church, which was begun four years ago and has cost a lot.

There are no other priests in the area that constitutes this administration than I and a priest named Bernardino Hinojos.[43] He has been living in this pueblo for about ten years, but he does not exercise the ministry and is dedicated to the miserable job of baker in order to live. I have tried to persuade him to become qualified, but it has been in vain.

The pueblos that constitute my administration are all located in the jurisdiction of the United States of North America. They are the following: Mesilla, which is the principal town and has a population of 1,569 souls. There are two public schools that forty to fifty children attend. It is eighteen leagues from the parish church of El Paso, which is the nearest of those that belong to the Bishopric of Durango. I do not know the distance to the capital of the bishopric exactly. I suppose that it could be some two hundred leagues. The pueblo of Picacho is two leagues to the north of this pueblo and has a population of 210 souls. The pueblo of Santo Tomás is two leagues to the south of this one with a population of 104 souls.[44] There is a school regularly attended by fifteen to twenty children. In the same direction, to the south, at a distance of four leagues from this one is the pueblo of La Mesa. Its population is 517 souls. There is a school which is attended by thirty to forty children. In the same direction, to the south, at a distance of six leagues from the principal town is the pueblo of Chamberino, which has a population of 463 souls with its school that consists of twenty-five to thirty children.

The archive consists of the books of marriages, baptisms, burials and the prenuptial investigations sent to the office of the vicar seeking dispensation. There has never been a book of circular letters. The Most Reverend Bishop Zubiría on his visitation to these pueblos made no mention of said book in the proceedings of the visitation.[45] For this reason I have not begun one and just keep the circular letters in the archive.

The annual amount of the fees, including everything, and the first fruits would come to 800 or 900 pesos. The expenses of the church I must incur on my own account, and they come to 150 pesos annually. No encumbrance has been imposed for the ends indicated in the circular letter.

Because I hope to give the strictest fulfillment of Your Excellency's directives, beyond what I have related and in response to the last part of the circular letter, it seems necessary to me to make mention, though succinctly, of the following matter. At a distance on one league from this church where I reside, to the east, is located the parish of Las Cruces, which belongs to the Vicariate Apostolic of Arizona. The Río del Norte used to separate these two pueblos, but a change in the river that took place in 1862 left both pueblos on the left side of the river. The pueblos that compose the parish of Las Cruces belonged to the Bishopric of Durango when I received this administration and were a part of it, but they were later aggregated to the Bishopric of Santa Fe. From that time to the present I have regretted seeing myself frequently in difficulties arising from the extraordinary authority exercised by the ministers who have served the administration of those pueblos, especially with respect to the celebration of marriage. With them, perhaps, the impediment of *Cultus disparitas*, [46] which is the one we most come across at every step, is not in force because these populations are almost half Catholics and half Protestants. What is more, the discipline that they follow is largely different from ours, which is why such difficulties come to us. Another thing is that those priests frequently get involved in matters of jurisdiction of this bishopric, especially in this church in my charge, which is the nearest. With a certain frequency it happens that parishioners of this parish, either because they are joined by the impediment of *Cultus disparitas* or some other impediment, or because they want to excuse themselves from the other common rules of the Church, such as the publication of the banns or the necessary instruction to receive the Holy Sacraments, go to that parish where they are admitted and married. In some cases I have protested to them, and they have answered,

apologizing, but their excuses come down to their having been deceived and others of the same tenor. The case is that they never cease to do it. The answers that I have been able to get in this particular I am saving in the event they are needed at some time.

This is the information your least son and domiciled priest most respectfully places before Your Excellency for your consideration, with the hope of receiving your holy pastoral benediction and humbly kisses your feet.

José de Jesús Baca

Mesilla, 6 January 1872[\[47\]](#)

Cura don Antonio Severo Borrajo,

My dear sir and friend,

I just learned something new and am telling you the same way it was told to me. Just now the priests of Las Cruces have been with me, and they say that Bishop Salpientes has been called from Santa Fe by Bishop Lamy. He has told him the order has come for him to receive these places and that this arrangement has been made between the Bishop of Durango and the Archbishop of Baltimore. They also say that El Paso County is being excluded, but that in Rome they have understood El Paso County to be the part that belongs to Mexico and that he should receive all that corresponds in civil matters to the United States. Since I suppose you are not aware of this news, I am giving it to you so that you may do with it what you deem appropriate. For me it is very strange that Salpientes himself does not breathe a word of this.

See fit to tell me if Cura Ortiz has returned from his trip because I want to make a return trip to those places when the cura is in El Paso. Perhaps then I will have the pleasure of seeing you. In the interim I am as always, your companion, friend, and servant who kisses your hands.

José de Jesús Baca

Most Reverend Bishop of Durango[\[48\]](#)

Your Excellency,

I am in receipt of this while sending mine to the mail courier from El Paso. I do not have time to do more than enclose it. I shall write to Cura Baca that he should remain firm unless he receives orders from Your Excellency.

A.S. Borrajo

San Elceario, 13 January 1872



Las Cruces, New Mexico[\[49\]](#)

6 February 1872

Reverend Doctor Corrales[\[50\]](#)

Cura and Vicar in Capite (Chihuahua)

My Dear Sir and Friend,

If I have not written you before it is not because I have forgotten your attentions and the great warmth you showed me when I was in Chihuahua but because of my many obligations and for lack of a motive such as the one that presents itself today.

I wish to inform you of the need that there is today in the villa of El Paso and the settlements that belong to its jurisdiction of a priest with authority to administer the sacraments. According to what I have heard said, since the death of Father Real y Vázquez those pueblos have had no or almost no religious administration and from this, as you can imagine, great harm to the spiritual welfare of those faithful will follow.[\[51\]](#) For my part, I can assure you that in those pueblos some have married before a Protestant minister because they have been unable to find a minister of their religion to witness their marriage. That well serves the cause of Protestantism, which is already eager to win something over our holy religion. Can you not, as capitular vicar remedy this harm? It is enough that I give you the task of informing the Most Reverend Bishop of Durango about what is happening in that part of his diocese. If you want to remedy this in the quickest way, you could give jurisdiction to a priest who has already been in El Paso for some time, but who is doing nothing because he lacks the required authority from the See of Durango. His name is Olivier Ruelland.[\[52\]](#) I do not know this priest personally. Nevertheless, through letters I have received from the last bishop under whose authority he lived, although they do not attempt to inform me of his moral character, one can judge that he is free from all ecclesiastic censure and worthy of being admitted to the services of the ministry of religion. By giving him this jurisdiction, until the Most Reverend Bishop sends someone else, you will be doing a big favor to those pueblos, which are so abandoned.

Forgive this liberty. I am talking to you in the interest of religion and with the confidence that you will do what is possible to favor it. I am saying nothing out of my own personal interest because this must come only in last place. As you may know, a part of the present jurisdiction of El Paso will one day belong to me according to the will of the Holy Father. The inhabitants know this already and blame me for leaving them without priests. They say what they think; they are not up on ecclesiastic rules, but I can do nothing. They do not understand that even if they wanted to belong to my jurisdiction, I am not obligated to receive them. This would all be resolved were it not for a misunderstanding about a word. It appears that the Most Reverend Bishop of Durango, because he does not yet know this part of his diocese, had taken what is called El Paso County in Texas for the villa of El Paso in Mexico. His Excellency has written to Rome in this sense, which has given cause for explanations and has the question still pending. This is a misfortune for the pueblos that remain without administration. I would like to be able to show you the petitions that have come to me so that you could see the motives that produced them. May God's will be done. I think that no responsibility in this rests with me.

Please see fit to give my greetings to your mother and your sister and to don José de la Luz Bustamante and his wife.

Your attentive servant and friend in Our Lord

J. B. Salpointe

Bishop of Dorylaëum

Vicar Apostolic of Arizona

Las Cruces, New Mexico[\[53\]](#)

9 March 1872

To the Most Reverend José María[\[54\]](#) Salinas

Bishop of Durango

Most Reverend Sir,

I hope that the letter from Rome will have advised Your Excellency of the decree of 22 December 1871 by which the settlements of El Paso County (Texas) and those of the Mesilla Valley in Doña Ana County (New Mexico) are aggregated to the Vicariate of Arizona.

I shall consider it a favor from Your Excellency if, as soon as you receive the necessary notice, you inform me of your adherence to it and desist from all jurisdiction over those settlements. This desire, which has been demonstrated various times, should not surprise Your Excellency. I do not express it precipitously or for personal interest but only for the good of those souls. This is, in effect, is something that gives meaning to seeing the abandonment in which most of the inhabitants of those settlements find themselves. Outside of Mesilla and San Elizario, which have had their parish priests, there are various other pueblos of more less considerable size that for the space of eight years and more have had no or almost no religious administration. This has been demonstrated to me in a petition from seven hundred heads of family.

From this nothing can be expected other than the direst consequences. Almost all of the marriages are celebrated before a civil judge or some Protestant minister. Worse still is that the ministers of this religion fake the Catholic religion. They give communion in their way and take it to the ill, fatally tricking many of these poor people.

This is sufficient for Your Excellency to see what the motive of this letter is and for you to pardon me for the bother that I have caused you various times about this matter.

Asking for Your Excellency's blessing, I remain the very respectful and humble servant and brother in Our Lord.

J. B. Salpointe

Bishop of Dorylaëum

Vicar Apostolic of Arizona

Most Reverend Dr. don José Vicente Salinas, Most Worthy Bishop of Durango[55]

The undersigned citizens of the new settlement of La Ascensión,[56]

appear before Your Excellency with the highest respect and state that all of them, most of the petitioners being Mexicans who resided in the Mesilla Valley when the treaty between Mexico and the United States was celebrated, which ceded that section of the country to the United States, wanting to again belong to the government of their birth, have recently immigrated from their adoptive fatherland and settled this colony of Ascensión within the limits of the Mexican Republic where they have found all the resources necessary for life. But they lack the most important and necessary resources, which is spiritual assistance. Because of the absence of a priest to dispense it, they find themselves in the difficult situation of having to seek recourse to Your Excellency, earnestly beseeching you to see fit to show them charity of remedying their need by providing them with a priest to administer the spiritual nourishment. We are aware, Your Excellency, of the shortage of priests that unfortunately exists in this diocese and that this could be the cause that our request does not produce the result we desire, but are taking the liberty of indicating to Your Excellency that we also know that Cura don José de Jesús Baca, who has administered the very pueblo whence we immigrated for the long period of eighteen years is resolved to leave that place. Because of how harmful it has been for his health these last years, he has suffered serious illnesses. We want this man who knows us and whom we know and who has never given us a motive to complain and, to the contrary, has known how to attend to our spiritual needs, to continue administering to us.

We place our hope in Your Excellency's apostolic zeal and charity that you will grant our request, which represents the more than five hundred souls who comprise this settlement and unanimously clamor for their diocesan pastor as the only one who can give them the greatest consolation by conceding what they request by which means they will receive mercy and grace.

La Ascensión, 9 July 1872

Blas Durán[57]

Ponciano Durán

Sotela Pasos

Desiderio Durán

Isidora Durán

Fabián González[58]

Marianita B. González

Timoteo González

Jesús González

Rosa González

Josefa González

Tomacita González

Juan González

Fabián González, the son

Pedro Carrillo

Guillerma Martínez  
Apolonio Barela  
Úrsula Barela  
Enrique Barela  
Epifanio Barela[\[59\]](#)  
Dolores Zubia [\[60\]](#)  
Sabina Martínez  
Petra Zubia  
Lorenzo Zubia  
Silvestre Maese  
Refugio Jáquez  
Ignacio Barela  
Marcela García  
Jesús Barela  
Feliz Barela  
Natividad Barela[\[61\]](#)  
Trifona Vianes  
Rodrigo Barela  
Pablo Barela  
Emilia Barela  
Ramona Barela  
Ignacio Orrantia[\[62\]](#)  
María Dolores Provencio  
Antonio Orrantia  
Romario Orrantia  
Bentura Provencio[\[63\]](#)  
Juan Romero  
Guadalupe Montes  
Zacarías Provencio[\[64\]](#)  
María Paula Romero  
Albino Provencio[\[65\]](#)  
Catarina Carvajal  
Pedro Provencio[\[66\]](#)  
Petra Lucero  
María Dolores Provencio  
Felipe Provencio  
Guadalupe Castillo  
Juan Hernández  
Ramona Molina  
Livia Hernández[\[67\]](#)  
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Juana Hernández  
Gertrudis Rodríguez[\[68\]](#)  
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Andrés Carrión  
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Tiburcio Molina  
Leandro García [\[71\]](#)  
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Antonio García [\[72\]](#)  
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Isabel Griego  
Nativad Alvillar  
Cleofas Alvillar  
David Alvillar  
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Quiteria Alvillar  
María Jesús Griego  
Luis Barrio [\[74\]](#)  
María Josefa Benavídez  
Benito Barela [\[75\]](#)  
Margarita González  
Teodora Barela  
Leonor Barela  
**Tranquilino Durán** [\[76\]](#)  
Antonio Durán  
Clefitero Durán  
María Inés Durán  
Martín Trujillo [\[77\]](#)  
Bibiana Acosta  
Marcelino Trujillo  
Nicolás Trujillo  
Refugio Trujillo  
Carmen Trujillo  
Jesús María Trujillo  
Francisco Alvillar  
Cipriano Esquibel  
Eugenia Juanes  
Román Galván [\[78\]](#)  
Juana Apodaca  
Pascual Galván  
Luisa Galván  
Román Galván, the son  
Henry S. Drinkhouse, Sr. [\[79\]](#)  
Guadalupe Drinkhouse  
Henry S. Drinkhouse, Jr.  
Henrietta G. Drinkhouse  
Marcela Chacón  
Joaquina Chacón

Petronelio Chacón  
Juan Chacón  
Juan Chacón  
Francisco Mingochea  
Cruz Pais  
Marcus Mingochea  
Dominga Mingochea [\[80\]](#)  
Lino Mingochea  
Bernardo Mingochea  
Narcisa Rivera  
Estanislada Miranda  
Bartolo Marrujo  
Santos Flores  
Agapita García  
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Juan Blanco  
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Antonia Márquez  
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José Angel Soasa  
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Carlota Sozalle  
Francisco Hull  
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Severo Ortega  
Dionisio Domínguez  
Valentina Ortega  
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Juana Barela  
Cornelia Madrid  
Pedro Madrid  
Julio Madrid  
José Madrid  
Martín Álvarez  
Nicolasa Madrid  
Mauricio Álvarez  
Quirino Armijo [\[84\]](#)  
Antonia Galindo  
Sixto Chacón  
Arcadio Chacón  
Petronila Rodríguez  
Luz Pacheco  
Lisandro Miranda  
Cesaria Arrollos  
Vicente Domínguez  
Francisco Rascón  
Refugio Bargas [\[85\]](#)

Dolores Firnes  
Guadalupe Bargas  
Eufemio Bargas  
Cresencia Martínez[86]  
Epitacia Rivera  
Eugenia Martínez[87]  
Carlota Hagan  
Eusebio Parras  
Juana Domínguez  
Soledad Acencio  
Vicente Mestas  
Noberta López  
Juan Mestas  
María Jesús Mestas  
Rosaura Mestas  
Guadalupe Barrio[88]  
Eufemio Barrio  
Rosa Barrio  
Josefa Barela  
Sóstenes Beanes  
Francisca Durán  
Bernabé Pérez  
Julián Pérez  
María Leonor Pérez  
Paula Pérez  
Sabina Pérez  
Juan Olguín  
Manuel Olguín  
Francisco Herrera[89]  
Gorgonia Peña  
Marcos Beltrán  
Navor Lucero  
Matilde Lucero  
Sostena Lucero  
Blas Lucero  
Guadalupe Jurado  
Joaquín Jiménez  
Quiteria Rueda  
Sirilda Armenta  
Felipa Parra  
Juana Jiménez  
Casimiro Zúñiga  
Concepción Zúñiga  
Francisca Zúñiga  
Inocente Lucero  
Támara Lucero  
Epitafio Lucero

Nasario Lucero[\[90\]](#)  
Martín Lucero  
Ramón Barela  
Crispina Roble  
Francisco Rivera  
Josefa Miranda  
Manuel Rivera  
Andrés Vega  
Cruz Quesada  
Abrán Perea  
Tiburcio Perea  
Petra Vega  
Pablo Barrio  
Sixta Perea  
Fidel Barrio  
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Marcos Barrio  
Juan de Dios Barrio  
Benigna Barrio  
Luisa Barrio  
Manuel Rubio  
Plácida Rubio  
Guadalupe Rubio  
Ignacia Rubio  
Victoriano Rubio  
Martina Rubio  
Pánfil Rubio  
Juan José Durán  
Gertrudis Bertold  
José Durán  
Juan Cruz Durán  
María García  
Bernarda Durán  
Patrocinio Durán  
Cecilia Durán  
Marcos Arrollos  
Francisca Arrollos  
Juan Arrollos  
José Arrollos  
Herculana País  
Bernarda Ruiz  
Lina Ruiz  
Alejo Lara[\[92\]](#)  
Magdalena Subilla  
Rita Lara, the first  
Crecencio Lara



Rita Lara, the second  
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Bernardina Hernández  
Pantaleón Rocha  
Refugio Rocha  
Isabel Rocha  
Dolores Rocha  
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Seferina Chávez  
Antonio Vázquez  
Crespina Vázquez[\[94\]](#)  
Juan López  
Fermín Terrazas  
Juana Martínez  
Catarino Pérez  
Francisca Peña  
Concepción Pérez  
Andrea Pérez  
Juan Martínez  
Francisca Martínez  
Josefa Velesa  
Juana Hernández  
Tomás Chávez  
Andrés Chávez  
Justa Chávez  
Lorenzo García  
Francisca Bencomo  
Lucas Delfín  
Sebastián Lucero[\[95\]](#)  
Dolores Bencomo  
Toribio Lucero  
Gregoria Lucero  
Maximiano Lucero  
Cruz Lucero  
Celso Lucero  
Miguela Villalba  
Beninga Caviona  
Mauricio Caviona  
Julián Caviona  
Patricio Armendárez  
Fenovia Gómez  
Sotera Armendárez  
Próspera Armendárez  
Genoveva Armendárez  
Refugio Carrión  
Ramona Casares  
Crecencio Carrión

Locadia Carrión  
Faustino Barrio  
Luis Sedillos[\[96\]](#)  
Blaza Morales  
Felipa Sedillos  
Román Sedillos  
Pablo Cherivel  
Polinario Sedillos  
Marillita Loeza  
Federico Burckner[\[97\]](#)  
Ana María Loeza  
Margarita Burckner  
Luisa Burckner  
George Burckner  
Juanita Burckner  
Ascensión Burckner  
Francisco Hahuard  
Refugio Arrollos  
Juana Gurulé  
Rafael Bermúdez[\[98\]](#)  
Refugio Aragón  
Román Bermúdez  
Estefana Bermúdez  
Juana Bermúdez  
Urbano Bermúdez  
José Lara  
Teresa Márquez  
María Hernández  
Bárbaro Hernández[\[99\]](#)  
Jesús Hernández  
Eusebio Hernández  
Patrocinio Hernández  
Rafael Ancheta[\[100\]](#)  
Antonio Figueroa  
Paz de Figueroa  
Hilaria Esparza  
Evarista Escudero  
Cornelio Escudero  
Filomena Rodríguez  
Lucio Rodríguez  
Candelario Quintana  
Juan de Dios Quintana  
Senaída Quintana  
Guadalupe Quintana  
José Tapia[\[101\]](#)  
Ramona Ramírez  
Román Tapia

Máximo Tapia  
Antonio Tapia  
Gregorio Tapia  
Lázaro Tapia  
Cruz Echavarría  
María Nicolsa Echavarría  
Cruz González [\[102\]](#)  
Mariana Vaca [\[103\]](#)  
Pablo González  
Luz González  
Victoria Sotelo  
Concepción Tovar  
Albino Esparza  
José María Sotelo  
Ramona Rico  
Heraclio Sotelo  
Paz Sotelo  
Martina Jiménez  
Josefa Talamantes  
Juan García  
Jesús Carrasco  
Tomás García  
**Pedro Saavedra**  
Carlota García  
**Albino Saavedra**  
**Patrocinio Saavedra**  
Anastacia Olguín  
María Urbana Telles [\[104\]](#)  
Epifanio Telles [\[105\]](#)  
Práxedes Telles  
Antonia Telles  
José María Olguín  
Rudecinda Maldonado  
Francisco Apodaca  
Marcos Olguín  
Juan Olguín  
Concepción Andrade [\[106\]](#)  
Antonia Barela  
Luis Padilla [\[107\]](#)  
Juana Gómez  
Lázaro Padilla  
Matilde Padilla  
Braulio Padilla  
Pascual Padilla  
Cesario Durán  
María Juana Durán  
Cesario Durán, the second

Benito Durán  
Agustín Durán  
María Guadalupe Durán  
Francisco Gómez  
Feliciano Durán  
Evangelista Gómez  
José Gómez  
Pablo Gómez  
Gregorio Gómez  
Antonio Gómez  
Rudecindo Durán  
Josefa Padilla  
Víctor Durán  
Andrés Esquibel  
Justa Martínez  
Isabel Esquibel, the first  
Paz Esquibel  
Isabel Esquibel, the second  
Jesús Esquibel  
Miguel Esquibel  
Austacia Martínez  
Carmen Esquibel  
Saturnino Esquibel  
Ricardo Acosta  
Sara Mier  
José Ángel Acosta  
Antonio Acosta  
Refugio Acosta  
Regino Acosta  
Crispina Tovar  
Ventura Cordero  
Estanislado Tovar  
Agapito Tovar  
Manuel Tovar  
Dolores Quevedo  
Dolores Sotelo  
Antonia Sotelo  
María Sotelo  
Pedro Sotelo  
Andrés Álvarez  
Juana Archuleta  
Cruz Apodaca  
Demeterio Domínguez  
Apolonio Álvarez  
Antonia de la O  
Diego Álvarez  
Severo de la O [\[108\]](#)

Gestora Apocada  
Beatriz de la O  
Anastasia de la O  
Juan López  
Martina de la O  
Ladislao López  
Gabina López  
Pedro Galas  
Josefa Sejas  
Juan Galas  
Gregorio Galas[\[109\]](#)  
Petra Galas  
Gregoria Galas  
Gregorio Galas  
Antonio Galas  
Josefa Galas  
Josefa Lucero  
Leandra Betancia  
Narcisa Betancia  
Juan Betancia  
Simona Betancia  
Julián Apodaca[\[110\]](#)  
Refugio Gallegos  
Desideria Apodaca[\[111\]](#)  
Maximiana Apodaca  
Victoria Apodaca  
Ascensio Apodaca  
Nepomuceno Apodaca  
Bárbara Apodaca  
Francisco Apodaca  
Antonia Apodaca  
Rosalio González[\[112\]](#)  
Rafaela Escalante  
Pedro González  
Macario González  
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Salomé López  
Juan Costales  
Regino González[\[113\]](#)  
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Antonia Padilla  
Petra Padilla  
María Refugio Padilla  
Luciano Perea[\[114\]](#)  
Marcelino Gallegos[\[115\]](#)  
Victoriana C. de Gallegos  
Fidencio Gallegos

María Luz Gallegos  
Antonio Gallegos  
Angelito Gallegos  
Marcelino Gallegos, the son

Mesilla, New Mexico, 13 December 1872[116]

Most Reverend Dr. don José Salinas, Most Worthy Bishop of Durango

My venerated Father,

I suppose that from the Cura of El Paso del Norte Your Excellency will have learned the decision of the Vicar Apostolic of Arizona to take possession of these churches that belong to the jurisdiction of Your Excellency and are within the limits of the United States. We ecclesiastics were notified of this decision by the Vicar Apostolic himself. Since this decision has been put into effect, I find myself with the duty of reporting to Your Excellency everything that has happened in this matter and the sad situation in which we priests who have these churches in our care find ourselves. After the Vicar Apostolic notified us of his previously mentioned decision, we met, the cura of San Elizario, the cura of El Paso, and I, to see whether we could avoid a conflict as scandalous as it would be prejudicial to the souls. The step that seemed to us most appropriate was to seek an interview with His Excellency the Vicar Apostolic and earnestly beseech him to suspend his decision until this question can be straightened out with proper order, informing him of the enormous harm that must follow so unjust a step. Yet all was for naught. Our entreaties and our observations were ignored. Then, having no order to hand over our churches and knowing from the Vicar Apostolic himself that Your Excellency had refused to hand over these churches because you had no word to do so from the Holy See, we came to an agreement that because of a strict duty of our consciences and in fulfillment of the obedience we owe to Your Excellency, who is our legitimate prelate, we had to refuse the pretensions of the Vicar Apostolic maintain the places entrusted to us until Your Excellency decides something else. This was the step that in so compromised a situation appeared to us most in line with our duties with the hope still that the Vicar Apostolic would consider, having seen our opposition, the terrible result that indisputably would be produced by the act he intended to carry out. Unfortunately such consideration has not happened, and the deed has been done. The first of the present month after I celebrated the Holy Sacrifice of the Mass and the other rites of the day, the Vicar Apostolic appeared in the door of this church, which was already closed and immediately sent to ask me for the keys. I refused to send them, responding that since I had no order from my prelate to hand over to him jurisdiction or to hand over to him the church. Then he requested the intervention of the civil authorities, but despite being in favor of this very measure they could not take part in the matter because it was against their character, which does not permit them to interfere in religious questions. After this, the Vicar Apostolic considered himself in possession of this pueblo, leaving a priest to administer it in a private home and ordered the other churches that comprise this parish taken because I was unable to go prevent it because I was taking care of the parish church, which is the only church that still remains in my control. This is, Your Excellency, the anguished situation in which we priests who administer these churches find ourselves, especially me because I am closest to the residence of the person who has surrounded us in this misfortune. I have to see with alarm the terrible division among the faithful, for some are for one side and others for the other. At the same time I must suffer the greatest personal insults, as much from the French priests as from their followers who regularly are those who have always been the enemies of the Church. I consider my life to be in danger; such is the

conflagration that these sad events have caused. The difficulties are made weightier by the great distance we are from Your Excellency, which impedes our having your paternal instructions frequently, which would be a very great consolation in this delicate matter.

After having placed before the superior understanding of Your Excellency all of the aforesaid and would add that I know that my permanence in this administration may be the cause of augmenting the difficulties because of the preconceptions against me that exist among the French priests who do not lose a moment in spreading them among the faithful. This is just because I have always reproached them for the inference that in matters of jurisdiction they have made with repeated frequency in these churches in my charge, such as what I earlier informed Your Excellency about various marriages they have celebrated. I am earnestly beseeching Your Excellency to see fit to remove me from this administration and also permit me to go to administer another settlement that has been established at the place called La Asención, within the limits of Mexico and at a distance of six leagues from the presidio of Janos. The inhabitants who have settled that colony were all residents of these very places that I am administering who have immigrated to the land of their birth seeking the protection that lack here. I can assure Your Excellency that they were all the most faithful in the fulfillment of their Christian duties. This reason and having been my parishioners for the long period of nineteen years makes me want to continue being their spiritual pastor. That settlement consists of a considerable number of inhabitants. It is certain that there is as yet no church because scarcely a year ago it was founded, but if you grant my request, I shall make the effort of seeing one built as soon as possible. In the interim I could establish my residence in Janos where there are two or three churches and all the necessary church furnishings. In order to attend to the new settlers with spiritual assistance while the church is being constructed, if Your Excellency deems is appropriate, I could be permitted to exercise the divine rites in some chapel that could be built for that purpose.

I place my hope in Your Excellency's goodness that should my arguments will be considered, you will grant my request. If not, I am always ready for whatever Your Excellency decides. From the least of your children who earnestly requests your holy pastoral benediction and humbly kisses your feet.

José de Jesús Baca

18 December 1872[117]

To don José de Jesús Corral

El Paso del Norte

I saw the copy of the communications exchanged between the Most Reverend Vicar Apostolic of Arizona and you, which you send to this my secretariat. I deeply regret what such communications reveal. I hope that you and Fathers Borrajo and Baca will use all the prudence appropriate to your sacred character, which I have recommended to you through Father Corral from Chihuahua. I do not approve the publication of the aforesaid communications, which Father Borrajo suggests to me in his letter that I received. I charge you to immediately send the enclosed to the Most Reverend Father Salpointe, whose response you will collect and send to me.

Regarding the matter that caused the present situation, nothing has been said to be from Rome after the report I produced at the request of the Sacred Congregation for Propagation of the Faith. I have already written to the Holy Father asking for instructions in this matter, and in the coming month I hope to have an answer, which I will immediately communicate to you. [\[118\]](#)

In the meantime, I hope that you, and so forth. José Vicente, Bishop of Durango

18 December 1872 [\[119\]](#)

Most Reverend Dr. don Juan B. Salpointe

Las Cruces

The priests in charge of the parishes of El Paso, Mesilla, and San Elcario have informed me about the communications recently exchanged between you and them. Deeply regretting this and wishing to dispel the ill-humor that those communications reveal, I say to Your Excellency that as soon as you were with me in this city the month before last I wrote to Our Holy Father asking for instructions, which I do not have, regarding the matter relative to the vicariate apostolic in Your Excellency's charge. I do not doubt I shall receive them in the coming month.

If, then, Your Excellency desires that this matter be resolved in a canonical way and without a thundering condemnation forming, as could take place, an unfavorable opinion of Your Excellency, which is not in my power to avoid, Your Excellency should see fit to await my letters, which will not take more than two months at most.

I indicate this to Your Excellency and ask for this extension of time as the fullest expression of affection with which I am, and I repeat, Your Excellency's most attached brother and servant who kisses your hands. José Vicente, Bishop of Durango.

12 April 1873

To the Most Reverend Bishop of Arizona

Upon returning from my pastoral visitation, I received an official communication from the Most Excellent Cardinal Prefect of the Sacred Congregation for Propagation of the Faith of 14 January of the present year. By it I am advised that our Holy Father has seen fit to segregate from this diocese and aggregate to the territory of the Vicariate Apostolic of Arizona in Your Excellency's charge the parishes stated in the pontifical letters issued on 22 December 1871. While happily awaiting that decision from the Holy See, I am placing at Your Excellency's disposition those parishes and communicating this to the cura and rural dean of El Paso del Norte, don José de Jesús Corral, so that representing me he may carry out the formal transfer of them. To this end I am sending the enclosed communication. I declare, and so forth.



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#### Endnotes

[1]. Minor orders and major orders of José de Jesús Baca, Durango, 28 March-15 October 1844, AHAD-354, f. 773-84.

[2]. José Antonio Otero, Statement, Durango, 20 April 1844, AHAD-782-83

[3]. José Baca, Statement, Durango, 20 April 1844, AHAD-783-84; José Tomás Chávez, Statement, 20 April 1844, AHAD-784-85.

[4]. José de Jesús Baca to Mariano de Jesús Lucero, Peña Blanca, 28 March 1845, Archives of the Archdiocese of Santa Fe, Loose Documents, Mission, 1845:4; George C. de Baca's unpublished "A Genealogy Record of the Cabeza de Baca Family of New Mexico,"<sup>78</sup> cited at <http://pagesperso-orange.fr/rancho.pancho/Fernando.htm>, accessed 7 November 2007; George C. de Baca, *A Genealogy of the Cabeza de Baca Family of New Mexico*, 2002 ed. (Independently published, 2002).

[5]. Fray Angelico Chavez, *Archives of the Archdiocese of Santa Fe, 1678-1900* (Washington, D.C.: Academy of American Franciscan History, 1957), 258.

[6]. Fray Angelico Chavez, "A Nineteenth-Century New Mexico Schism," *New Mexico Historical Review* 51:1 (1983): 41.

[7]. *Ibid.*, 44.

[8]. Chavez, *Archives of the Archdiocese of Santa Fe*, 258.

[9]. Sacramental Records of San Albino Catholic Church (Mesilla, New Mexico), 1852-1879, Archives and Special Collections Departments, New Mexico State University Library, Las Cruces, New Mexico.

[10]. Anthony Mora, "Resistance and Accommodation in a Border Parish," *The Western History Quarterly* 36:3 (2005): 5, <http://www.historycooperative.org/cgi/-bin/printpage.cgi>, accessed 27 January 2006.

[11]. Taylor, *A Place as Wild*, 39-40.

[12]. Paul Horgan, *Lamy of Santa Fe* (New York: Noonday Press/Farrar, Straus and Giroux, 1993), 104, 143.

[13]. Ibid., 142.

[14]. Los Amoles was a settlement on the Refugio Colony Grant on the west side of the Rio Grande near La Unión. Robert Julyan, *The Place Names of New Mexico*. Rev. ed.. (Albuquerque: University of New Mexico Press, 1998), 15; Mora, "Resistance and Accommodation," 6.

[15]. The Borderer, "Padre Baca's Letter to the Citizens of Amoles and Chamberino," 8 June 1871, microfilm, New Mexico State University Library, Las Cruces, New Mexico.

[16]. Los Chulos was a settlement located near Picacho Peak. Julyan, *Place Names of New Mexico*, 209.

[17]. 1880 Census, Chamberino, Doña Ana, New Mexico Territory.

[18]. Auguste Morin was born in France around 1846. He immigrated to the United States in 1869. 1800, La Mesilla, Doña Ana, New Mexico Territory; 1900 Census, Silver City, Grant, New Mexico.

[19]. Sacramental Records of San Albino Catholic Church (Mesilla, New Mexico), 1852-1879, Archives and Special Collections Departments, New Mexico State University Library, Las Cruces, New Mexico.

[20]. José de Jesús Baca to Dr. José de la Luz Corral, La Ascensión, 8 January 1879, AHAD-581, f. 698-99.

[21]. California Civil War Rosters, First Battalion of Veteran Infantry, Company E, <http://www.calarchives4u.com/ccwr/1stBatVetInfE.htm>, accessed 5 November 2007.

[22]. California Civil War Rosters, Fifth Regiment of Infantry, Company H, <http://www.calarchives4u.com/ccwr/5thRegInfH.htm>, accessed 5 November 2007.

[23]. Josiah L. Hull, U.S. Civil War Soldiers, 1861-1865, National Park Service, M533, roll 3.

[24]. Christening of Isabel Marie Hull, Silver City, 24 January 1875, LDS, Baptisms, St. Vincent de Paul Catholic Church (Silver City, New Mexico), 016889.

[25]. Henry S. Drinkhouse, U.S. Civil War Soldiers, 1861-1865, National Park Service, M522 roll 2.

[26]. California Civil War Rosters, First Regiment of Cavalry, Company E, <http://www.calarchives4u.com/ccwr/1stRegCavE.htm>, accessed 5 November 2007.

[27]. Miller, *California Column*, 135.

[28]. Henry S. Drinkhouse, Civil War Pension Index: General Index to Pension Files, 1861-1934, National Archives and Records Administration, T288.

[29]. Miller, *California Column*, 267 n. 62.

[30]. Taylor spells the name Burkner, which is how it appears in advertisements in *The Borderer*. Taylor, *A Place as Wild*, 148.

[31]. José de la Luz Corral to Dr. José Vicente Salinas, Chihuahua, 3 June 1878, AHAD-581, f. 164-65.

[32]. Taylor, *A Place as Wild*, 170.

[33]. George C. de Baca's unpublished "A Genealogy Record of the Cabeza de Baca Family of New Mexico," 78 cited at <http://pagesperso-orange.fr/rancho.pancho/Fernando.htm>, accessed 7 November 2007; George C. de Baca, *A Genealogy of the Cabeza de Baca Family of New Mexico*, 2002 ed. (Independently published, 2002).

[34]. Jean Baptiste Salpointe to Dr. José Vicente Salinas, Durango, 30 October 1870, AHAD-323, f. 551.

[35]. José Vicente Salinas was appointed Bishop of Durango in 1868 and installed the following year. He became Archbishop of Durango in 1891 and remained in that post until his death in 1894. <http://www.catholic-hierarchy.org/bishop/bsalinas.html>, accessed 31 October 2007.

[36]. Dr. José María Laurenzana was dean of the Diocese of Durango.

[37]. Jean Baptiste Salpointe was appointed Vicar Apostolic of Arizona and Titular Bishop of Dorylaëum in 1868. He became Archbishop of Santa Fe in 1885. <http://www.catholic-hierarchy.org/bishop/bsalj.html>, accessed 31 October 2007.

[38]. Salpointe was a titular bishop, that is, he was not yet in charge of a diocese. Eusebius was a fifth century bishop of Dorylaëum, a city in Anatolia in Asia Minor. Eusebius was a strong proponent of Catholic orthodoxy.

[39]. A vicar apostolic oversaw a territory, typically in an area of missionary activity that had no diocese. A vicariate apostolic was essentially a provisional bishopric that would eventually be elevated to the status of a see when it had a sufficient number of Catholics.

[40]. Jean Baptiste Salpointe to Dr. José Vicente Salinas, Tucson, 21 June 1871, AHAD-324, f. 221-22.

[41]. Alessandro Barnabò was appointed prefect for the Congregation for Propagation of the Faith in 1856. In that capacity he would doubtless have been involved in the jurisdictional controversy regarding the limits of the Dioceses of Santa Fe and Tucson almost from its inception. <http://www.catholic-hierarchy.org/bishop/bbarna.html>, accessed 31 October 2007.

[42]. Jean Baptiste Lamy was appointed Vicar Apostolic of New Mexico and Titular Bishop of Agathonice in 1850. He became Bishop of Santa Fe in 1853 and Archbishop of Santa Fe in 1875. <http://www.catholic-hierarchy.org/bishop/blamy.html>, accessed 31 October 2007.

[43]. Bernardino Hinojos was born in Aldama in 1822 to Cecilio Hinojos and Soledad Contreras. He took minor orders in 1843. He took major orders and became a presbyter in 1845. Ecclesiastical orders of Bernardino Hinojos, Chihuahua, 26 March-5 December 1845, AHAD-355, f. 155-63.

[44]. The settlement of Santo Tomás, some six miles south of Las Cruces, was established by New Mexicans who did not want to become United States citizens. Acting in his capacity as General Commissioner of Emigration in 1849, Father Ramón Ortiz denied a request from its inhabitants for a land grant on the grounds that Santo Tomás was too close to Mesilla for a separate grant. When he set out the Mesilla Colony Grant in 1852 and 1853, Commissioner Ortiz allotted land to Santo Tomás. Ortiz's successor, Guadalupe Miranda, opted to make a distinct land grant to Santo Tomás in August 1853 known as the Santo Tomás de Iturbide Grant. J. J. Bowden, *Spanish and Mexican Land Grants in the Chihuahuan Acquisition* (El Paso: Texas Western Press, 1971), 40-41.

[45]. José Antonio Laureano de Zubiría y Escalante became Bishop of Durango in 1831. He died in office in 1863. <http://www.catholic-hierarchy.org/bishop/bzube.html>, accessed 31 October 2007.

[46]. Disparity of worship is a diriment impediment by canon law, which means that a marriage cannot be celebrated without a dispensation. The impediment arises from the fact that one of the parties being baptized and the other being unbaptized.

[47]. José de Jesús Baca to Antonio Severo Borrajo, Mesilla, 6 January 1872, AHAD-577, f. 616.

[48]. Antonio Severo Borrajo to Dr. José Vicente de Salinas, San Elceario, 13 January 1872, AHAD.577, f. 617.

[49]. Jean Baptiste Salpointe to Dr. José de Jesús Corral, Las Cruces, 6 February 1872, AHAD-577, f. 392-93.

[50]. José de la Luz Corral.

[51]. In broken health, José Antonio Real y Vázquez requested a two-month leave in August 1871. He died on 16 September 1871. Ramón Ortiz to Dr. José Vicente Salinas, El Paso, 2 October 1871, AHAD-493, f. 151-52; José Antonio Real y Vázquez to Dr. José Vicente de Salinas, El Paso, 14 August 1871, AHAD-493, f. 149-50.

[52]. Olivier Ruelland was a French priest who indicated that he had served as an assistant priest in France for five years and then a year in a diocese that had more priests than needed. His dimissory letter, signed by the Archbishop of Rennes, noted that he had served in Montreuil-sur-Ille in northern France. Olivier Ruelland to Dr. José Vicente de Salinas, El Paso, 27 November 1871, AHAD-577, f., 378; Geoffroy Brossais Saint Marc, Dimissory letter, 27 May 1870, AHAD-577, f. 379.

[53]. Jean Baptiste Salpointe to Dr. José Vicente Salinas, Las Cruces, 9 March 1872, AHAD-577, f. 638-39.

[54]. Salpointe mistakenly wrote J.M. Salinas instead of J. V. Salinas.

[55]. Citizens of La Ascensión, Petition, La Ascensión, 9 July 1872, AHAD-555, f. 290-95.

[56]. La Ascensión is located in northwest Chihuahua. The municipality is across the international boundary from Luna and Hidalgo Counties in New Mexico.

[57]. The 1870 United States census for Doña Ana County used the terms "laborer" and "farm laborer," almost certainly misleading translation errors for "*labrador*" and "*labrador del campo*." Both terms are more accurately rendered as "farmer." Mesilla residents Blas Durán, 34, was a farmer; Ponciano was 18; María Sotela Pasos was a homemaker; Desidero, 17, was a farmer; and Isidora was 11 in Mesilla in 1870. In 1880, Ponciano was again living in Mesilla. 1880 Census, La Mesilla, Doña Ana, New Mexico Territory; 1870 Census, La Mesilla, Doña Ana, New Mexico Territory.

[58]. Fabián González, 40, was the Doña Ana County sheriff; Mariana, 35, was a homemaker in Mesilla; Timoteo, 12, Jesús, 10, and Rosa, 6, were attending school; Josefa was 3; and Tomasita was 1 in 1870. 1870 Census.

[59]. Epifanio Barela, 68, was a farmer from Doña Ana in 1870. 1870 Census.

[60]. Dolores Zubia, 40; Sabina Martínez, 42; and Petra Zuia, 4 were residents of Mesilla in 1870. 1870 Census.

[61]. Natividad, 30, was a farmer from Mesilla; Rodrigo was 4, and Pablo was 1. 1870 Census.

[62]. Ignacio Orrantía, 48, was the clerk of probate in Doña Ana County and residing in Mesilla in 1870; María Dolores Provencio, 34, was a homemaker. 1870 Census.

[63]. Bentura Provencio, 60, was a domestic servant in Mesilla in 1870. 1870 Census.

[64]. Zacarías Provencio, 25, was a farmer in Mesilla in 1870. 1870 Census.

[65]. Albino Provencio, 40, was a farmer from Doña Ana in 1870. 1870 Census.

[66]. Pedro Provencio, 25, was a farmer from La Mesa; Petra Lucero, 19, was a homemaker.

[67]. Livia Hernández was 8 and a resident of Mesilla in 1870. 1870 Census.

[68]. Gertrudis Rodríguez, 60, was a homemaker in Mesilla. 1870 Census.

[69]. Florencia Hernández, 50, was a resident of Mesilla. 1870 Census.

[70]. Inés Hernández, 37, was a homemaker and Tiburcio Molina, 40, was a farmer from Mesilla. 1870 Census.

[71]. Leandro García, 40, was a carpenter in Mesilla. He was apparently part of the extended family of Antonio García, below n 37. 1870 Census.

[72]. Antonio García, 29, was a blacksmith in Mesilla; Soledad Bermúdez, 24, was a homemaker; Teresa was 8; Juana was 34; and Senovia was 23. 1870 Census.

[73]. Estanislado, 35, was a resident of Chamberino in 1807; Isabel Griego, 22, was a homemaker; Natividad, 8, was attending school; Cleofas, 6, was attending school; and David was 5. 1870 Census.

[74]. Luis Barrio, 44, was a farmer; María Josefa Benavides, 50, was a homemaker in La Mesa. 1870 Census.

[75]. Benito Barela, 40, was a farmer in Mesilla; Margarita González, 30, was a homemaker, Teodora, was attending school; and Leonor was 1. 1870 Census.

[76]. Tranquilino Durán married Antonia Valencia on 28 May 1870. LDS, Marriages, San Albino Catholic Church (Mesilla, New Mexico), 0016829.

[77]. Martín Trujillo, 40, was a farmer from Santo Tomás; Bibiana, 38, was a homemaker; Marcelino was 15; Jesús María was 12; and Nicolás was 10. 1870 Census.

[78]. Román Galván, 25, was a farmer from La Unión; Juana Apodaca, was a homemaker; Pascual was 2; and Luisa was 1 ½. 1870 Census.

[79]. Henry Samuel Drinkhouse was born in Philadelphia on 6 June 1835. On 5 September 1868 he married María Guadalupe Chacón in Las Cruces. She was the daughter of Felipe Chacón and Margarita García, born to them around 1853. In the 1870 census, Henry was listed as a physician. Henrietta Genoveva was christened on 14 April 1871. LDS, Baptisms, Our Lady Purification Mission (Dona Ana, New Mexico), 0016758; LDS, Marriages, Catholic Church. St. Genevieve's (Las Cruces, New Mexico), 0016798; 1870 Census; 1850 Census, Spring Garden Ward 2, Philadelphia, Pennsylvania, roll M432\_818, page 441. Darlis A. Miller, *The California Column in New Mexico* (Albuquerque : Published in cooperation with the Historical Society of New Mexico by University of New Mexico Press, 1982), 135.

[80]. The Mingochea family was apparently living in Casas Grandes before moving to La Ascensión. At least some family members returned to Casas Grandes within a few years. Dominga Mingochea, daughter of Francisco and Cruz Pais, married Pedro Villanueva in Casas Grandes, Chihuahua on 27 January 1874, LDS, Marriages, San Antonio de Padua Catholic Church (Casas Grandes, Chihuahua), 0162494.

[81]. Pomposa Márquez, 14, was a resident of Mesilla; Refugio Blanco, 33, was a homemaker. 1870 Census.

[82]. Josiah L. Hull was born in the state of New York around 1840. In 1870 he was clerk of district court in Doña Ana County; Carlota Sozalle was 18. 1870 Census.

[83]. Isidoro, 43, was a farmer from Las Cruces; Juana Barela was 36 and keeping house; Cornelia was 17; Pedro, 17, was a farmer; Julio, 12, and José, 10, attended school. 1870 Census.

[84]. Qurino Armijo, 60, was a farmer from La Unión; Antonia Galindo, 45, was a homemaker; Arcadio Chacón was 8.

[85]. Refugio Bargas, 30, was a farmer from Santo Tomás; Dolores Firnes, 21, was a homemaker; Guadalupe Bargas was 3. 1870 Census.

[86]. Ceresencia Martínez, 40, was a homemaker in Mesilla. 1870 Census.

[87]. Mesilla resident Eugenia Martínez was 18, and Carlota Hagan was 11. 1870 Census.

[88]. Guadalupe Barrio, 42, was a farmer from Los Chulos; Eufemio, 18, was a farmer; and Rosa was a homemaker. 1870 Census.

[89]. Francisco Herrera, 30, was a farmer in Mesilla; Gorgonia Peña, 38 was a homemaker. 1870 Census.

[90]. Nasario Lucero, 29, was a farmer from Doña Ana in 1870. 1870 Census.

[91]. Juan Eulogio Barrio, son of Luis Barrio and María de los Ángeles Romero, was baptized in Mesilla on 11 March 1854. LDS, Baptisms, San Albino Catholic Church (Mesilla, New Mexico), 0016827.

[92]. Alejo Lara, 48, was a farmer from Las Cruces; Magdalena Suvilla, 44, was a homemaker; Rita, the first, was 20; and Crecencio was 7. 1870 Census.

[93]. Mónico Rocha and Bernardina Hernández had their daughter, Martina, was baptized in Casas Grandes on 28 November 1878. She had been born in La Ascensión. LDS, Baptisms, San Antonio de Padua Catholic Church (Casas Grandes, Chihuahua), 0162486.

[94]. Crispina Vázquez, 21, was a homemaker in Mesilla; Juan López, 26, was a farmer. 1870 Census.

[95]. Sebastián Lucero, 48, was a farmer from Mesilla; Dolores Bencomo, 25, was a homemaker; Celso was 9; Toribio was 8; Gregoria was 6, and Maximiano was 3. 1870 Census.

[96]. Luis Sedillos, 26, was a farmer from Mesilla; Blaza Morales, 18, was a homemaker; Felipa was one month old; Polinario, 30, was a farmer. 1870 Census.

[97]. Frederick Burckner, 36, a native of Bavaria, was the postmaster of Mesilla; Ana María Loeza, 25, was a homemaker; Margarita was 5; George was 3; Luisa was 2. Frederick and Ana María married on 9 November 1886, LDS, Marriages, San Albino Catholic Church (Mesilla, New Mexico), 0016829.

[98]. Rafael Bermúdez, 45, was a farmer from Mesilla; Refugio Aragón, 35, was a homemaker; Román was 18, and Estefana was 14 in 1870. 1870 Census.

[99]. Bárbaro Hernández, 20, was a musician from Mesilla. 1870 Census.

[100]. Rafael Ancheta, 21, was a store clerk in Mesilla. 1870 Census.

[101]. José Tapia, 48, was a farmer in Mesilla; Ramona Ramírez, 50, was a homemaker; Román, 22, was a farmer and farmer; Máximo, 15, was a farmer; Gregoria was 16; Antonio was 14; and Lázaro was 8. 1870 Census.

[102]. Cruz González, 20, was a farmer from Los Chulos. 1870 Census.

[103]. Mariana Vaca, 28, was a homemaker in Las Cruces. 1870 Census.

[104]. María Urbana Telles, 24, was a seamstress in Mesilla; Epifanio, 24, was a farmer; Práxedes was 8; and Antonia was 5. 1870 Census.

[105]. Epifanio Telles, the son of José María Telles and Anastacia Olguín, married Teodora Barela on 4 July 1875 in Casas Grandes. LDS, Marriages, San Antonio de Padua Catholic Church (Casas Grandes, Chihuahua), 0162494.

[106]. Concepción Andrade, 36, was a farmer from Mesilla; María Antonia Barela, 40, was a homemaker. 1870 Census.

[107]. Luis Padilla, 30, was a farmer from Mesilla; Juana Gómez, 26, was a homemaker; Matilde was 8. 1870 Census.

[108]. Severo de la O was born around 1934. He was a widower residing in the community of Doña Ana in 1910. 1910 Census, Doña Ana, Doña Ana, New Mexico Territory.

[109]. Gregorio Galas, 37, was a farmer from Mesilla; Gregoria, 26 was a homemaker; Petra was 16; Juan, 15, was a farmer. 1870 Census.

[110]. Julián Apodaca, 44, was a farmer from La Unión; Refugio Gallegos, 39, was a homemaker; Maximiano was 18; Victoria was 16; Ascencio, 14, was a farm farmer; Nepomuceno, 12, was a farmer; and Antonia was 3. 1870 Census.

[111]. Desideria Apodaca, 40, was a homemaker in Doña Ana. 1870 Census.

[112]. Rosalio González, 50, was a farmer from La Mesa; Rafaela Escalente, 48, was a homemaker; Pedro González, 25, was a farmer; and Macario, 22 was a farmer. 1870 Census.

[113]. Regino González, 41, was a farmer; Refugia López, 30, was a homemaker in Mesilla. 1870 Census.

[114]. Luciano Perea, 38, was a farmer from Chamberino. 1870 Census.

[115]. Marcelino Gallegos, 36, was a farmer from Mesilla; Victoriana, 32, was a homemaker; Fidencio was 13; María Luz was 12; Antonio was 7; and Angelito was 3. The family eventually returned to Mesilla. 1900 Census; 1870 Census.

[116]. José de Jesús Baca to Dr. José Vicente Salinas, Mesilla, 13 December 1872, AHAD-577, f. 668-70. Excerpts from this letter were published in Mary Daniels Taylor with major contributions by Nona Barrick, *A Place as Wild as the West Ever Was: Mesilla, New Mexico, 1848-1872* (Las Cruces, N. Mex.: New Mexico State University Museum, 2004), 169-70.

[117]. Dr. José Vicente de Salinas to José de Jesús Corral, Retained copy, Durango, 18 December 1872, AHAD-326, f. 457.

[118]. The Pope was Pius IX.

[119]. Dr. José Vicente de Salinas to Jean Baptise Salpointe, Retained copy, Durango, 18 December 1872, AHAD-326, f. 459.



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