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DAVID

SAN MIGUEL CHURCH

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# SAN MIGUEL CHURCH

and other interesting information  
for visitors

Published by  
St. Michael's College  
Santa Fe N. Mexico

010 Buenos  
etc.







Interesting Information

For Visitors to

Santa Fe, and to

The Oldest Church

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Carefully Compiled from Approved

Sources by

Brother David, M. S. C.

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St. Michael's College

Santa Fe, N. Mex.

1912



AN APACHE INDIAN.

## The Truth in Regard to Santa Fe and Tiguex, or Tigua.

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Historians make conflicting assertions about Tigua and Santa Fe. Some say that Tigua was many miles South of its actual location, and that Coronado was never there. Some historians copy from others, or from certain writers, implicitly taking as certain all they say. We take it as granted that Tiguex must have been a large Indian town. Small Indian towns could not exist for any length of time. There were too many wild Indians roving about robbing and killing. The principal ones were the Apaches, Comanches, Navajos and Utes. Not many years ago the Apaches were so troublesome that the United States fought and conquered them. Their chief, Geronimo, and his band were taken to Florida, and afterwards to Oklahoma. The first engraving given in this booklet shows one of the Apaches. Tiguex could not have been situated on the Rio Puerco, nor on the Rio Grande. There are no Oldest Churches nor Oldest Palaces there, but we find a very Old Church and a very Old Palace in Santa Fé, and therefore Tigua, or Tiguex, must be there, and in no other place.

Coronado went to Tiguex, therefore he was in Santa Fé. Francisco Vasquez de Coronado, was the

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Governor of New Galicia, in Mexico, when Mendoza was the Vice Roy of all Mexico. He went to see the Vice Roy and received authority to undertake the conquest of New Mexico. His army set out from Culiacan in April 1540. Five Franciscan Fathers accompanied them. Father Marcos de Niza with some companions not long before had gone as far as the Cibola cities and on his return had given such a flattering account of all he saw that Coronado was encouraged to enter New Mexico and conquer those cities and after that the whole country. After they had conquered the cities they discovered that Father Marcos de Niza had been mistaken in his account of those people and their cities. They were not as rich as represented. While the army was encamped near the Cibola cities (now the Zuñi Reservation) two chiefs from Tiguex and Cicuyé (Pecos), came to invite Coronado and his army to visit their Pueblos. Tiguex and Cicuyé were neighbors. For Indians the distance is not great. Coronado accepted their invitation and he sent Alvarado, one of his Captains, with about 20 men to see those Pueblos. He ordered him to report the result of his visit within 80 days. The report was so favorable that Coronado chose Tiguex for his winter quarters. The army reached there in the beginning of November, 1540. Tiguex was situated in a pretty valley, surrounded by hills and mountains and on the Tiguex river, now called the Santa Fé. Its location was ideal, and all were even more than satisfied with

how everything had turned out. Cold weather was coming on, and they needed clothes, provisions and shelter. There were several Indian towns near Tiguex which the soldiers visited. They and the Indians soon began to quarrel. They robbed the Indians of clothes, provisions, etc., and much provocation was given on both sides so that battles took place, and parties were killed on both sides, and some Indian towns destroyed. The Indians of Tiguex were expelled, and their houses taken by the soldiers and Tlaxcala Indians. As a church was badly needed, all went to work with a will, and it was soon ready for Divine Service. The Franciscans blessed it, the Holy Sacrifice was offered up regularly, and the spiritual wants of the people attended to with a true Christian zeal. Tiguex ran along the south side of the river for perhaps two or three miles. The residence of the Chief was in the precinct called Analco. The Church was built in front of that house of which Coronado had taken possession and is now looked upon as the oldest house in the United States. The residence of the Franciscans was built quite close to the church.

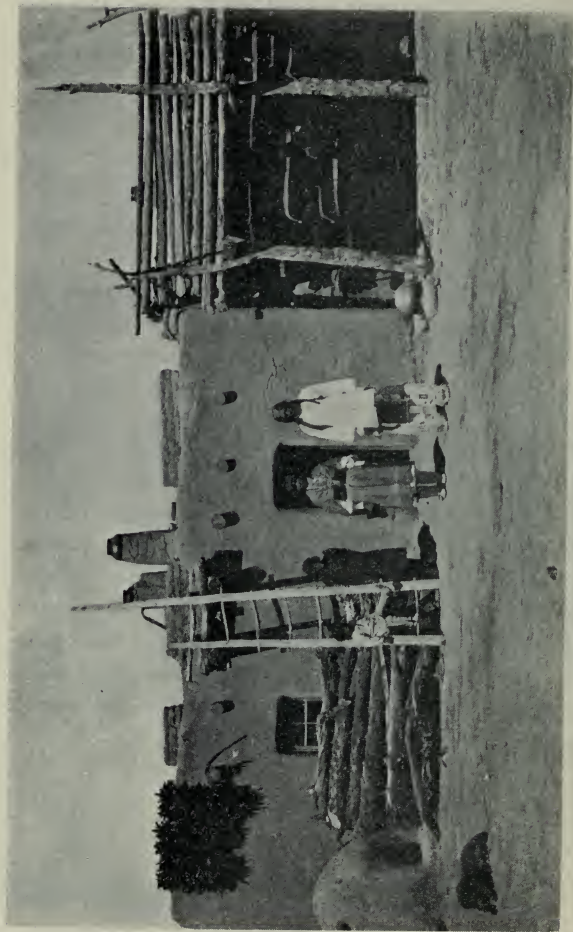
This is the oldest church in the United States. Coronado now made Tiguex the center of his operations. Expeditions were started in all directions, one going so far northeast that it reached the Missouri river, but the rich cities they were in search of were not found. Coronado was so completely tired out

and disappointed that he determined to return to Mexico; but his men were so attached to the country (New Mexico) that they did not wish to leave it. Two of the Franciscans offered to go with him and after a great deal of difficulty he persuaded many of the soldiers and Indians to join him and a start was made and they set out to return to Mexico, but history tells us that Coronado arrived in Mexico with only 100 men including himself, and the two priests. He had taken 1100 men from Mexico, and returned with only 100. Of the 1000 that were missing, some were killed, some died here and there, and the others remained in New Mexico. Sixty-five years afterwards, when Oñate arrived from San Gabriel with the remnant of his colony to settle in Tiguex, he found it occupied by many descendants of Coronado's expedition. It is evident that had Coronado's men entirely abandoned Tiguex it would have been re-occupied by the Tegu Indians, or by other Indians, and Oñate would have been obliged to conquer it, but it was not necessary. They were friends and he received a hearty welcome.

Oñate took possession of the north side of the river and there founded a new town which he called La Villa Real de la Santa Fé de San Francisco, that is, the Royal City of the Holy Faith of Saint Francis. It became the capital of the province in 1607 and has remained so ever since. A parish church was built in Santa Fé by Father Benavidez in 1627. In

1630 Father Benavidez visited the King and told him that in New Mexico he then had 25 Priests, 90 Pueblos and 30,000 Christian Indians, and the Tiguex Church was left for the use of the Tlaxala Indians. It was called San Miguel Church of the Tlaxcaltecos (Tlaxcalans). Tiguex and Santa Fé since many years are one. Tiguex was an Indian town hundreds of years before Coronado came, perhaps even thousands of years.

It may be well to remark here that the dates we find in histories and geographies given for the foundation of Santa Fé are not correct. Chamuscado's expedition in 1581 had for its only object the safety of the three Franciscan Fathers, Juan de Santa Maria, Francisco Lopez and Agustin Rodriguez, as far as they were going, perhaps only to Paola, or Puaray, nearly opposite the present Bernallillo. There were only 20 persons in the expedition. Espejo's expedition in 1582 was composed of only 28 persons and was sent to search for the missionaries left in New Mexico the preceding year. Discovering that they had been killed by the Indians, they soon returned to Mexico. Neither expedition came prepared to colonize.



ADOBE HOUSE OF CHIEF OF SAN JUAN PUEBLO.



## Some Facts of New Mexican History.

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The great Spanish Explorer, Juan de Oñate was the first colonizer of New Mexico. He reached the Chama river in September, 1598, and founded the town of San Gabriel. There were 201 men in the expedition, and many women and children. There were 10 Franciscan Fathers, including Father Alonzo Martinez, the Commissary Apostolic. They were well provided with all that was necessary to found a colony.

Francisco Vasquez de Coronado in 1540 came to New Mexico to examine the country and to conquer it. Chamuscado and Espejo came in 1581 and 1582 for particular reasons but not for the purpose of colonizing it. It is true that many of Coronado's men remained in New Mexico and made it their home. They liked the country and chose to remain in it. It was they who occupied Tiguex. For a number of reasons Oñate's colony was not a success. They gradually left San Gabriel and were brought back, but the dissatisfaction was so great that Oñate finally allowed them to go to Tiguex and found a new town on the opposite side of the river. They arrived there in 1605 and began at once to build their houses. The new town they called La Villa Real de la Santa

Fé de San Francisco. It was made the Capital in 1607. They found the Tlascala Indians and half-breeds very good neighbors. The faithful and devoted sons of St. Francis remained with them to help and encourage them. The people of Tiguex invited them to use their Old Church as formerly and the Holy Sacrifice was offered up regularly. It again became the center of missionary labors until in 1627, when under Father Alonzo Benavidez, a beautiful Parish church was built for the Spanish people. The Old San Miguel Church was then left for the exclusive use of the Indians and half-breeds. It was called the San Miguel Church of the Tlascalans. It was known by this name ever after. From this circumstance alone all recognize that it must date back to 1541, or the days of Coronado. It was he that brought 800 Tlascala Indians. These Indians were great friends of Cortez, the conqueror of Mexico. They were his allies, and as most trustworthy they were recommended to Coronado. Many of them remained in New Mexico when Coronado returned to Culiacan, Mexico.

Some writers assert that the San Miguel Church was built in 1606 for the use of the new town of Santa Fé. That would be 65 years after Coronado's time. But, why would they build it among the Indians in the Indian Pueblo, and opposite the Indian Chief's house, the oldest house? In 1680, when the general uprising of the Indians took place, the San Miguel Church

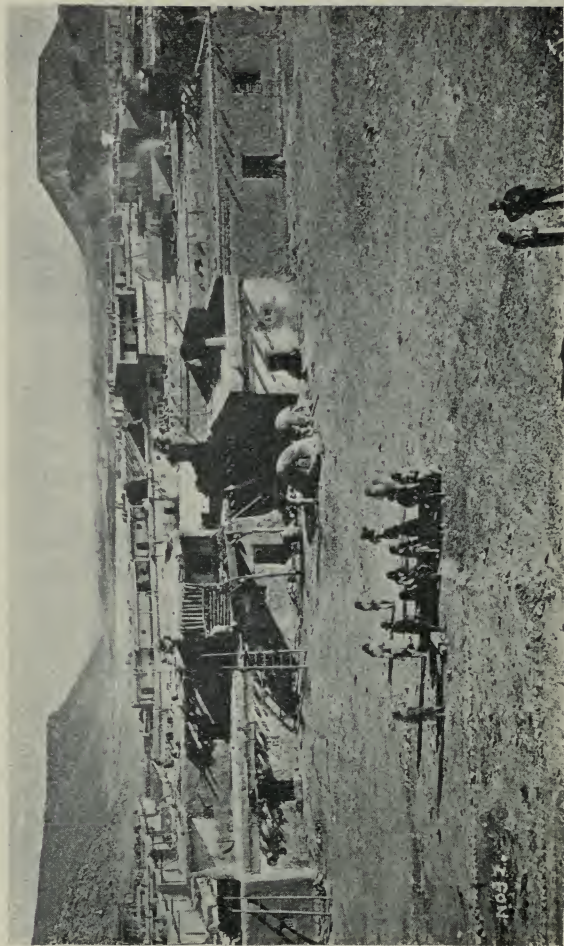
was partially destroyed and all other churches and convents in New Mexico razed to the ground. In 1694 Diego de Vargas repaired the Old Church and had Father Juan de Jesus, killed in Jemez, brought there and buried under the old altar, which is in the rear of the present one. Diego de Vargas, the great conqueror, died in the Sandia Mountains while pursuing some hostile Indians, in 1704. He was brought to Santa Fé and buried in the Old Church. His body was wrapped in damask and silk and put into a coffin made of a cedar log and then placed under the old altar made of adobe and stone, back of the present altar. San Miguel Church was made the Parish Church again in 1694 until the new Parish Church was rebuilt in 1722. In his last will and testament he requested to be buried in the Old Church. This document may be seen in the Federal building in Santa Fé. Adjoining the Cathedral in the rear may be seen portions of the Parish Church built in 1722.

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### **How the Pueblo Indians were Subjugated.**

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The famous Franciscan, Father Marcos de Niza, was the first explorer in New Mexico. The account he gave of his explorations was so interesting, so highly colored, that General Francisco Vasquez de Coronado, then governor of New Galicia, went to Mendoza, the Vice Roy of Mexico, and got leave to organize an expedition to go and conquer that wonderful country.



PUEBLO OF SAN FELIPE.

He made up his army of 300 Spanish soldiers and prominent men of all walks of life, and 800 Tlascala Indians, the great allies of Cortez when he conquered Mexico. These Indians were young and strong, made good fighters and powerful carriers. The army made its way through Queretaro, Compostela and Guliacan, along the coast within 200 miles of the head of the gulf and from that across the country to the Cibola cities, now Zuñi. They all expected rich rewards for the troubles and trials they were about to undergo. They had to fight Indians and wild animals. The desert and broken country they traversed caused them much suffering. Crossing rivers and dangerous places were unavoidable difficulties, so much so that but few miles headway could be made daily, when travel was at all possible. Sickness and accidents were inevitable. Their comforts and consolations were few, but the five good Fathers that came with them encouraged them and helped them in their distress. Were it not that there was a fascination in their undertaking they might easily have turned back. Though their purpose was not to colonize the country, yet many remained in the country they came but to explore and conquer.

Mexico at that time was but sparsely settled by the brave Spaniards who came to make the New World their home. Their army was not a large one but the soldiers were respected and feared. All the expeditions that were sent north from Mexico City or from other towns to explore New Mexico from about 1580

had but few soldiers but they were conquerors. The Indians dreaded them at once and yielded to them. In 1692 the Vice Roy, the Conde de Galve, made a permanent garrison at El Paso del Norte. He sent 315 soldiers there with an increase in pay. This post was to serve as a base for supplies for all and as a protection for settlers in that part of Mexico. It had been a town since 1680 but not a garrison. Chamuscado's and Espejo's expeditions all passed through El Paso del Norte, Oñate's also. Now that General Diego de Vargas Zapata Lujan Ponce de Leon had been appointed Governor of New Mexico, he also, made up his expedition there.

At the uprising of the Indians in New Mexico in 1680, there were 2400 Spanish settlers in New Mexico, 400 of these were killed, including 21 missionaries, 2000 escaped, getting safely into Mexico proper. Many of the old settlers of New Mexico wished to get back to their old homes. They understood the difficulties there would be to get back but they were willing to risk it. All were anxious to help to reconquer New Mexico. De Vargas at once got 54 Spaniards and 100 friendly Indians to form an expedition, and on the 16th of August, 1692, he started from El Paso; 50 more men had been promised him but they were slow in coming so he pushed on with those that he had. The Franciscan Fathers, as usual, were on hand. They were Fathers Corvera, Muñiz and Barroso. After some days of travel he

formed a supply camp, leaving 14 soldiers and 50 Indians to guard it, and hastened on to Santa Fé.

They soon reached a ruined chapel near Santa Fé where Mass was said and absolution given to all. The Tanos Indians had possession of the town, but before night De Vargas obliged them to surrender. On September 14th, Father Corvera entered the town with De Vargas and six soldiers. A large cross had been erected in the square, and there all assembled. De Vargas then informed them that the King had sent him to tell them that all the crimes that they had committed against Spain would be forgiven them if they would return to their duties as Catholics, and renew their allegiance to Spain. They consented to do so, and the Spanish flag was again raised to the top of the pole erected for it. The Indians were absolved, Mass was said there, and many children were baptized. The 50 men from Parral now arrived. Many of the Pueblos were reconciled after submitting. The Vice Roy was informed of all, and Mexico City rejoiced, celebrated Masses and sang Te Deums, etc.

The prudence, good judgment and great courage of De Vargas had accomplished much for New Mexico, but all would be lost unless settlers would come at once to re-occupy it. De Vargas returned to El Paso del Norte by the end of December, 1692. Time was rapidly passing. On October 13th, 1693, he began his return voyage to New Mexico with 800 persons including soldiers, settlers, and the Franciscan, Father

Antonio and 15 others to help him. He had, up to this time, lost 30 persons by death. Here the obstacles and dangers were as great as those Coronado had coming by way of Sonora, but the road was shorter. On December 16th, 1693, he reached Santa Fé. He found the Tanos still occupying the two towns. There were rumors of dissatisfaction and discontent everywhere. Something had to be done and that promptly. The Parish church had been completely destroyed but the walls of the San Miguel Church of the Tlascalans were only damaged and were capable of being repaired, but the Indians refused to do the work, or even help. Here we have from Shea, the great historian of the Catholic Church in the United States, a positive assertion that the Tlascalans had a church. That church must have existed in the time of Coronado. It was only Coronado that brought the Tlascalans. Their church was in Tiguex, therefore the Indian town opposite the town of Santa Fé, built in 1605, must be the Tiguex of Coronado. It could not have been on the Rio Grande which some historians call the Tiguex river. Rivers, mountains, pueblos, Indians, etc., had only the names explorers gave them, and they varied, some having three or four different names. The Castrense Church did not exist in 1710, nor did any other of the churches claimed to be old. Albuquerque town began in 1706, but had not a large church. The Tlascala Indians returned to Mexico in 1680 with the Spanish settlers when they all were compelled to leave



the country. Shea says, on page 120, volume 1, (there are four large volumes) that Coronado could not have remained two years in New Mexico without erecting a place for Divine worship. The temporary chapel at Tiguex, was the first chapel of New Mexico, where during the two years occupation Mass was said, and the gospel preached with zeal and fervor by the sons of St. Francis. Father Padilla, effecting great good among the soldiers by his ministry as Torquemada, a great writer, declares. Shea declares several times that there was a church at Tiguex, but does not locate Tiguex. The church at Tiguex must have been large enough for at least 200 or 300 people. No doubt the Tlascalans were all Catholics, and therefore went to Mass, etc. Tiguex, Tigua, or Tegua, as it is variously called, was built on an elevated place, above the river level, beyond danger from floods. It could not have been built by the Spaniards. It existed hundreds of years before the Spanish settlers came, perhaps even thousands.

De Vargas had conquered Santa Fé in 1692 but took possession of it but temporarily, so he was obliged to reconquer it in December, 1693. This time he had to fight for it and Heaven helped him in a wonderful way. He vowed an annual procession in honor of the Blessed Virgin if successful. It is faithfully carried out. They fought all day on the 29th of December, 1693. On the morning of the 30th, the town surrounded, many of the Indians were taken prisoners

and shot, over 400 women and children remained as prisoners and became the servants of the people. An abundance of provisions was found and the colonists were made comfortable.

De Vargas obliged all the other Pueblos to submit. He then restored the Old Church. Missions were started everywhere and all appeared secure, but suddenly a number of the Pueblos rebelled, and on June 4, 1696, 7 priests were killed and 21 soldiers. Churches were again profaned and torn down. It took De Vargas until November 24th, 1696, to re-establish order in the Pueblos that had rebelled and many prisoners were taken. His term as governor expired at the end of 1696, and Cubero arrived to take his place. Cubero at once arrested him and threw him into prison where he remained till 1700, when he was taken to Mexico, to be tried for certain crimes. He there proved to all that he was innocent of the accusations made against him, and as a proof of the confidence they had in him he was again appointed Governor of New Mexico in 1703. Cubero fearing that De Vargas would punish him for what he had done left the country in great haste. When De Vargas returned he set out on an expedition against certain Indians. While seeking them in the Sandia mountains he got a fever and suddenly died, in 1704. At his request, in a will he had written, he was taken to Santa Fé, and buried in San Miguel Church, near the remains of Father Juan de Jesus, buried there in

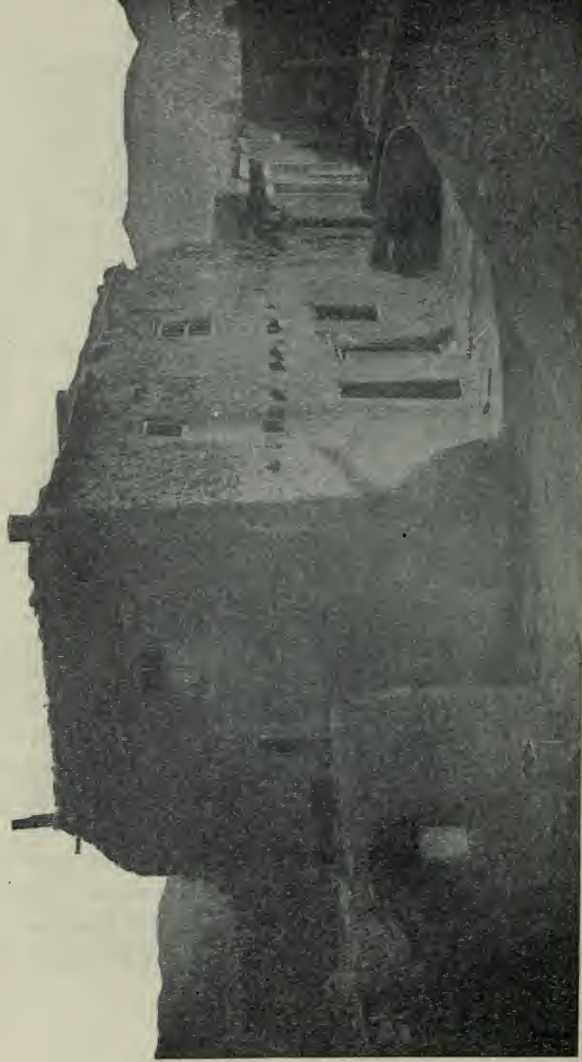
1694. Here we have, buried in Santa Fé, a truly great Spaniard, a great benefactor and conqueror. How can Santa Fé, even entire New Mexico, ever repay his services! There is no monument erected to his name, not even a tablet in the church which he re-erected and where lie his remains.

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### **Origin of the American Indian.**

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Who are the American Indians? When did they come to America? How did they come? They certainly are not the lost tribes of Israel, nor are they people who came to America by way of the Behring Straits, as some writers assert. There are no proofs given for such assertions. The people called Indians are hundreds of nations and tribes all speaking different languages. They came to America thousands of years ago as this paper will show with proofs taken principally from the Holy Bible. Our first parents came from the hands of God. They were given free will, memory and understanding for their own good and for all those who were to come after them. They, however, forgot God's kindness to them and did just what he told them not to do. Their descendants continued doing wrong and got so wicked that God determined to destroy them excepting only the Patriarch Noah and his family, who were pleasing to him. He kept them to repeople the earth. He told Noah to build a large vessel (the ark) to make it 300 cubits



THE OLDEST HOUSE IN THE UNITED STATES.

long (450 feet) 50 wide and 30 high, to divide it into three stories and each story into many compartments, some for his family and the others for all the animals, birds, etc., that he wished to save. This took place about 1650 years after the creation. It took Noah 100 years to build the ark. When it was finished God sent into the ark seven pairs of each of the animals called clean, likewise of the birds and creeping things, also two pairs each of those called unclean. Noah and his wife, their sons Sem, Cham and Japhet and their wives, then also entered it. God then closed the Ark on the outside. It then began to rain for forty days and as many nights. All living beings outside the Ark perished. The waters of the deluge rose until they were fifteen cubits higher than the highest mountains, including even the volcanoes if any then existed—some of them were perhaps extinct and others would become so and break out again. There are now in existence over 200 active volcanoes and not far from oceans and seas. Some say that all the water in existence would not cover the highest mountains. They forget that God is omnipotent, were he but to tilt the earth a little to one side the oceans and seas would suffice to cover the whole world. The rain that fell was incessant and heavy. May it not have come from some of those planets and atmospheres that are much larger than ours. It is true they are far away but God could easily remedy that. We do not understand how it was, but we know that

the water was there. The surface of the earth proves it.

Fossils are found almost everywhere, even on mountains, which proves that water at one time covered all the earth. The Ark was carried about going in all directions for about a year, and finally rested on Mount Ararat, in Armenia, Asia. The waters of the deluge were so violently moved, as it were churned, that they became very muddy, so that when they settled, mud covered some places to the depth of many feet, and buried all that had been living before the deluge and made them fossils unless for a good reason, it could not be done. Some travelers not many years ago visited Mount Ararat and found some of the remains of the Ark, so they reported. Not long after another party went there and the report was confirmed. When the waters had sufficiently subsided God permitted Noah and his family to leave the Ark, then all the animals, birds and creeping things were given their freedom, so that starting on their way as soon as possible, they might reach the countries they were destined for. As at that time all the continents were closely connected by the fabled, or rather real continent of Atlantis, between Europe, Africa and America, or perhaps by other lands unknown to us. The animals, birds and creeping beings destined for America went there overland—they could not have reached there by water. Advancing gradually on their journey, feeding on the rapidly growing

vegetation, they at last got to their homes. They may have passed through Asia, and crossed over to America by way of the Behring Straits but the conditions there must have been different from what they are today. At that early period there may have been plenty of vegetation in that northern region, so that the animals, birds and creeping things could find food in abundance, where now there is only snow and ice. When Noah and his family left the Ark they at once sought suitable locations for their homes and they began to plant and to sow.

The human race soon became numerous and built a large city, Babylon. Near that city they were building an immense tower, the Tower of Babel. They had reached a great height in their work, but they were suddenly compelled to leave it unfinished. All were speaking strange languages and not one understood the other. Till then all had spoken but one language, that of Adam and Eve, given them by the Almighty himself in the Garden of Paradise. God now gave the people many languages to be used all over the world. They did not understand each other and so were forced to separate and seek homes elsewhere and repeople all the earth. All languages are derived from these. It is only God who can invent languages. They may be made more comprehensive in various ways—adding words or syllables prefixed or affixed, taken from other languages, etc. Marks or signs used to express thought are not languages.

Languages are learned and taught with much labor. Those who had received languages for Asia set out for their future homes where they were to found tribes and nations. They were, as it were, led by God, or their angels, and did not go astray. Those for Africa and Europe also started on their way and safely reached the places destined for them and there they founded their nations and tribes. God had prepared people to settle a part of the world where no one had ever lived, that is America. Hundreds of nations and tribes were to occupy that wonderful country. As those people all spoke different languages they would be obliged to travel in families, which very probably they did. They traveled overland following the route that the animals, birds and creeping things had taken several hundreds of years before. As all those creatures had wonderfully increased and vegetation was abundant, food was found everywhere. They rested on their journey whenever and wherever they pleased and then as if led by God, or by angels, they at last reached their homes there to found nations and tribes. Many of these people still exist, some of them died out completely, some may have joined other tribes, and others were exterminated in wars. The continent of Atlantis and perhaps other lands that connected Europe and Africa to America disappeared hundreds of years before the Christian era. It, or they, sank into the Atlantic ocean. The ocean currents were established and America became as we



find it today, completely surrounded by water. It may be seen from what has been said that the people commonly called Indians came to America about 4000 years ago. It is so long since they came, that it is no wonder that they do not know when. They can only say, "We grewed here—came out of the ground." They wrote no history and have no tradition. Their features tell us that they are principally Mongolians. Some of them may be descended from Cham and others from Japhet. Nearly all of them have broad faces, high cheek bones, oblique eye-lids, straight, black hair and thin beards. Their dark copper color comes from the pigment in the human skin which time, climate and other conditions cause one complexion to change to another. Fright, sickness, in-door or out-door living may cause this pigment to act on the actual color. The Egyptians, Phoenicians and Carthagenians and other people trading along the coasts of Europe, Asia and Africa, were sometimes carried by storms to America, where they had to remain and join the Indians, and be Indians. Through these may have come the Mayas, the Peruvians, the Aztecs and the Toltecs. Specimens of their work may be seen in Peru, Yucatan and Mexico. Mounds, fortifications, etc., may be seen here and there made by others. Those who were cast on the shores of America in time forgot their languages, just as we find it happening today. People from all nations, who come to America, North or South, to make their

homes, drop their native language and adopt that of America. Their riches, arts, trades, etc., enrich America.

Long ago there were stone-cutters, sculptors, builders and those who lived in cliffs, but they were perhaps exterminated or died out and no others took their places. Some of our Indians make blankets, weave cloth, and make pottery. Some build houses of mud blocks of all sizes. The Pueblo Indians (town Indians) of New Mexico, build their houses of adobes, (sun dried bricks.) They generally build around a large open space, close together with few or no openings on the outside. In former days, when the wild, or nomadic Indians frequently attacked them, they entered their houses only from the top. Some of their houses are built three or more stories high, somewhat like terraces. Pueblos are also built on high rocky places almost inaccessible; the houses are then built of stones, laid in mud and plastered with mud. Gypsum is used for whitening walls. Pueblos are often built in groups for protection. These Indians plant and sow. They raise corn, beans, squashes and pumpkins, since many years, also wheat. The wild Indians live in tents covered with skins of wild animals, others in all kinds of shelters made of branches of trees, grass, leaves, etc. In the north, of ice, snow and even in underground rooms.

In the north where there is no wood for fuel, fish oil is used. Where gold, silver, copper and precious

stones were found, they made ornaments which they wore. Their axes and hatches were made of very hard stone, as also their arrow and spear heads. Knives and fish-hooks were made of bone. Their bows and arrows and spears were of very hard tough wood, and strong enough to kill the largest animals. Ordinarily they led a quiet peaceable life, but if their passions were aroused they waged a terrible bitter warfare to either conquer or be conquered. Their cooking was very simple and was done on hot stones or in the embers of their camp fires. They had medicine men to look after their sick, and carried out peculiar ceremonies when burying their dead. The Indian women carried their little ones on their backs while at work, and carried water on their heads in jars or vessels made of hides, as they do in many countries even now. The men provide for their families by hunting and fishing and give their children an Indian training, and protect their tribes from their enemies. All take a part in their Indian sports, particularly at certain seasons of the year. Those who commit crimes are sometimes punished with death. Indians have ideas of God and of the happy hunting grounds, but many are superstitious.

Indians are also the children of God. Our Lord died for them as well as for us. Many of them may be saved in some way unknown to us. God's ways are most wonderful, who can comprehend them! When Columbus reached America he was received

by the Indios (Indians) as he called them, thinking that he had reached some part of India. We ought now more than ever to admire this noble race of people. The Almighty sent them to America to prepare it for us, thousands of years ago. Those who remain of this primitive, simple people deserve our respect and protection. Our dear country is not unmindful of them. It protects them, gives them homes and provides for them. The church of God looks after their salvation by sending them missionaries to help them to reach Heaven. Their languages are composed of but few words, because their wants are not many. Let us pray for the Indians, honor them, and treat them kindly.

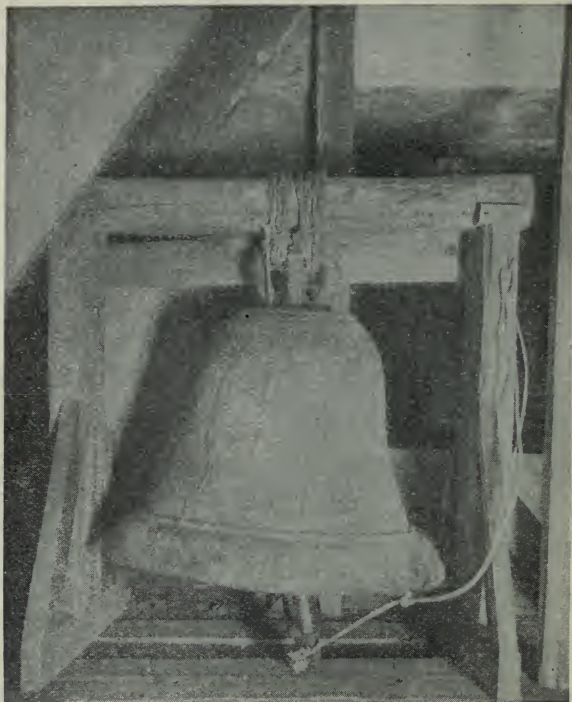
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### **History of the Oldest Bell, Shown to Visitors to San Miguel Church, in Santa Fe, N. M.**

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The Usher of the Oldest Church shows visitors the old Spanish Bell and relates many interesting facts about it. Visitors are invited to ring it and examine it thoroughly. Its clapper was made in Santa Fé and is quite heavy. In ringing bells instead of striking them they are usually swung; this one, however, is not swung. Old Mission bells are generally struck from the outside with stones or some other hard substance. On the upper portion of the Old Bell there is a crown because it was cast in a kingdom (Spain.) It is suspended from a frame-work by a rawhide rope made

in 1862. The old rope, made many years before, had become too weak and had to be removed. The rope is passed through the crown to suspend it. In 1862 the Bell looked as old as it does to-day. It was brought to Santa Fé about the year 1712 by the Ortiz family, who had come to make their home in the New World. They built their residence, and chapel for the Bell, quite close to where Mr. Leo Hersch has his store (1910) on San Francisco street. Many years ago when the chapel was torn down the Bell and paintings were stored away for safe keeping. In the "forties" they were brought to the Parish church and used. Mr. Simon Delgado was then the owner of the Old San Miguel Church and he claimed the Old Bell. It was adjudged to him by Court and he brought it to his church, where it has been in use since 1848. When he sold the Church the Bell went with it. The Bell is made of copper, silver, iron and a little gold. It weighs 780 pounds but is no larger than the Independence Bell at Philadelphia. Bells cast in 1356 were very thick; this one is nearly 4 inches thick. All admire its silvery tone and many remark that bells made to-day have a harsh jarring sound compared with this Old Bell. Its musical tones from top to bottom cause visitors to say that it is a chime bell. Only Spanish bells were cast as thick as this one and with the clapper hanging through an opening on one side of the crown as may be seen in this bell. There are Spanish bells in Australia and in the Philippines



THE OLDEST BELL IN AMERICA.

It was cast in Spain in 1356. Its surface is very rough. Smooth bells are not old. Is in Santa Fe over 200 years. It may be called a chime bell.

made in the 15th and 16th centuries, same tones and size, but no opening in the top, In the fourteenth century bells when cast were so rough that combs etc., had to be taken off and defective places repaired before they could be used. This had to be done to this bell. For want of vent holes the molten metal bubbled and cracks made in the sand filled with the molten metal made defects which had to be corrected. The legend "San José ruega por nosotros, Agosto 9 de 1356," "St. Joseph pray for us, August 9, 1356" was cast on the bell. Looking at the bell standing directly in front of it and reading the inscription on it would lead some persons to imagine it to be 1856. In order to read it correctly it is necessary to stand to one side of it then the date 1356 is clearly seen. After the fourteenth century Spanish bells were made without the opening for the clapper. No bells were made in New Mexico in 1856. It would then have been impossible to make so large a bell. It would require a very large furnace and a fierce fire to melt over 1000 pounds of mixed metals. It would moreover have been made for the Parish church and not for a chapel, and others like it would have been made. As far as can be ascertained there is no bell like it in America. A few small bells were made in New Mexico in 1855 but they were made of a poor alloy, with sand in them, and porous, they each weighed less than 200 pounds. An old lady 85 years old (1912) saw them casting four small bells in 1855, in front of the old Parish church.

She knew the sponsors. She knows the Old Bell. The metals used in making the Old Bell are of Spanish origin.

A noted Spanish priest seeing the Bell exclaimed: "That is one of our old Spanish bells, there are still a few of them in Spain." Bell makers do not hesitate a moment in declaring it a very old bell. All acknowledge it to be a wonderful Bell and just as represented. It is now used only for exhibition purposes. Another bell announces the services held in the Church.

One of the late presidents of St. Michael's college, who came to Santa Fé in 1870 and held his position for 35 years, heard old people, who were young men in 1850, speak about the Old Bell. They rang it when they were boys. He was so positive that it is an old Spanish bell that it pained him to hear anybody say that they did not believe it. An old lady who died less than two years ago, 1909, knew all about the Old Bell. She often saw it and heard it ring. She was more than 80 years old and often explained how difficulties had arisen regarding it. It is to be hoped that the explanations here given will be amply sufficient to prove that the Bell is really what it is represented to be.







old  
San Miguel Church

1871











