A History of the First Fifty Years of the Claretian Apostolate in Chile: 1870-1920.

Ann Keith Nauman
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A Dissertation

Submitted to the Graduate Faculty of the
Louisiana State University and
Agricultural and Mechanical College
in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy

in

The Department of Latin American Studies

by

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PREFACE

The history of the Roman Catholic Church is inseparably linked with the political history of all the former Spanish colonies. Men's minds have been shaped and the destinies of entire countries have been altered by opposition or adherence to the precepts and practices of the Roman Church.

This paper purports to investigate one aspect of the Church's Latin American development in the late nineteenth century. The Claretian Missionaries boast no ancient history, but they have quietly spread their foundations and personnel throughout the world. The concern here is with what if any, degree if influence they have exerted in the Republic of Chile, their first American apostolate. Efforts have been made to present an essentially religious topic in a manner readable, interesting and understandable to the non-Catholic, secular reader and to make the presentation as objective and factual as possible. This is a study of the socio-historical influence of the Missionary Congregation during the first fifty years of their permanence in Chile, placing the characters and their actuations within the framework of their times in order to prove that
the Claretians have left their footprints, albeit faintly, on the pages of Chilean history.

The major, and in this case, most valuable source of information about the Chilean Claretians is Nicolás Alduán's monumental, three volume, three thousand page typescript entitled, "Historia de la Congregación de Misioneros Hijos del Inmaculado Corazón de María en la Provincia de Chile: 1870-1945." I used a wealth of primary materials in the Provincial Archive in Santiago and the Archdiocesan archives as well as legal documents in each of the eleven extant Claretian houses. Among the most utilized published works were: Francisco Encina's 24 volume Historia de Chile; Cristóbal Fernández's Compendio histórico de la Congregación de los Hijos del Inmaculado Corazón de María; Lorenzo Cristóbal's Crónica y Archivo, 1870-1970; Diego Barros Arana's Estudios históricos and Alejandro Huneuus Cox's Historia eclesiástica de Chile, 1536-1945.

The Congregación's Provincial Archivist, Padre Lorenzo Cristóbal, possesses a wealth of knowledge about the Claretians in Chile and generously allowed me to pick his brains at every opportunity. During my thirteen-month stay in Chile I visited each one of the eleven Claretian houses and spoke at length with their superiors. Ninety-seven year old Padre José Esteban Mas and ninety-two year old ex-provincial superior,
Padre Emilio Íñiguez provided invaluable first-hand verifications. Interviews with Benedictine historian, Padre Gabriel Guarda; Jesuit authority on Church history, Padre Julio Jiménez Berguecio; and the Archivist for the Arzobispado de Santiago, Monseñor Raymundo Arancibia were most enlightening. An all-day session with the ex-rector of the University of Chile, Señor Domingo Santa Cruz Wilson, provided the answers to many questions about the period between 1833 and 1925.

Materials have been secured from the extensive Claretian libraries in Santiago and, to a limited extent, in Rome. Many, many hours were spent in the Biblioteca Nacional in Santiago, especially in the newspaper room, and in the libraries of the Universidad Católica (la Casa Central and la Sede Oriente), Universidad de Chile, and the Jesuit Centro Belarmino. The Severín library in Valparaíso, one of the finest in Chile with many documents and unpublished materials, would have been more useful but it was closed after the September 11, 1973 Golpe de Estado and researchers were not admitted until January. The Congressional library in Santiago was used only briefly for the same reason.

My trip to Santiago was made possible by a fellowship awarded by the Latin American Studies Institute, Louisiana State University, and the extension of my time there by a grant from the Organization of American States.

I am deeply grateful for all the cordiality and
assistance rendered me by the Claretians; Fathers Joseph Peplansky and Edmundo Andrés at the Catholic Student Center of Louisiana State University, Father Theodore Cirone of the General Government in Rome, and Fathers Lorenzo Cristóbal, Eduardo Garrido and Mario Calvo in Santiago de Chile. I am especially appreciative of the aid given me by Padre Gaspar Quintana of Santiago, who often went far beyond the call of duty in escorting me to libraries, archives and to visit all the Congregación's houses in Chile. He was like a brother to me and I am more than grateful for his assistance and his friendship. Thanks are due to all the young men in the Claretian seminary in Santiago who adopted me as their "second mother" and treated me as such; René Durán, Haroldo Zepeda, Eduardo Huerta, Jorge Cristóbal Vega, Hugo Arce and, most of all, Manolo Escobar, who saw me through visa problems, difficult book searches and periods of discouragement. I am grateful to the Fernández family who gave me a loving home, and to Pepy de Cárcamo who gave so much of herself.

Last but far from least, thanks are due my husband, Logan Nauman, and my sons Rick and Jerry for their patience during my absence and their combined efforts in my behalf on my return. Special thanks go to Dr. Jane DeGruymond for her correspondence during my stay in Chile and for all her invaluable help and encouragement.
ABSTRACT

The Congregación de Misioneros Hijos del Inmaculado Corazón de María, popularly called "Claretian," was founded in Vich, Spain in 1849. Its purpose, as stated by its principal founder, Archbishop Antonio María Claret, was to fill the ecclesiastic vacuum created by the religious reforms and changes enacted by the liberal governments of Spain. The founders of the Congregación intended to provide a loose association of priests, free from parochial duties and diocesan restrictions as ambulatory ministers and catechists. The Chilean apostolate marked the first American mission of the group and its second permanent foundation outside of Spain.

Members of the Congregación were brought to Chile in 1870 to act as chaplains for a cofradía or brotherhood newly formed in Santiago. Their long-range expectation was to serve in the fields as missionaries.

The Claretians served in hospitals and lazarettas during the smallpox epidemic of 1872 and, later in the same year, they accepted a permanent chaplaincy in Valparaíso's Charity hospital. Jails and asylums were visited regularly by the Claretians in the towns and cities in which they worked.
During the War of the Pacific (1879-1881), the Claretians served as army chaplains and after the war were considered as replacements for the expelled Peruvian priests of Tacna and Arica.

The Congregación proliferated rapidly throughout Chile, and, by 1912, eleven permanent communities had been established and the Congregación's first parochial responsibility had been assumed.

In addition to strictly clerical duties, the Claretian priests and brothers founded savings associations and cooperatives among the miners of the north and the inquilinos and campesinos of the south. They established schools for both children and adults and assisted the urban poor. For many years they operated their own printing enterprise, turning out reams of religious propaganda and selective secular literary renderings. The Claretians, themselves Spanish ex-patriots, worked closely with the Spanish colony and regularly published news of the Peninsula.

Throughout their first fifty years, as later, the Claretian missionaries worked largely within the social sphere, contributing to the overall growth and development of that sector in Chile.
PART I

HISTORIC JURIDICAL EVOLUTION

CHAPTER I

A. FORMATION OF THE CONGRESACION IN SPAIN - 1849

The end of the eighteenth century saw the waning of the monarchist influence in Spain and the implantation of the principles of the New Liberalism from France.

Spain, with its lost political hegemony, its diminished social influence, the lopping off of the colonies from the metropolis and its loss of international prestige interwoven with the leyenda negra, was a fertile field for the new thinking. The people were left solely and exclusively with their religious persistence, their politics defensive of Romanism, and, with the inflexibility of their development, incapable of adapting to the modernist current. They were relegated to the scope of individual conscience and to the practice of private worship in their churches.  

1In 1856 religious tolerance was introduced into Spanish legislation. Article 14 of the Constitution decreed that, "no one could be persecuted for religious opinions..." In the Constitution of 1869 it was stated in part, "...the practice, public or private, of other religious confessions distinct from Catho-
Following the new thinking, some of Spain's governors struggled persistently to eradicate from the soil of the Patria and from its institutions and customs whatever carried the stamp of Catholicism or displayed in any way the patent of religion. Education was nationalized, the Catholic press suppressed and much Church property seized. The foundation of new religious orders was prohibited and seminaries were closed, leaving the students to either pursue their studies elsewhere in Europe or to find secular employment. The prohibitions severely limited the number of clerics - both secular and religious. The only solution to the problem was the formation of a group of transient missionary priests that would, in the words of Padre Nicolás Alduán,

"...Que los recorrerán, excitarán el sentimiento religioso en unos, lo conservarán en otros, evitarán que se perdiera completamente en muchos, opusieron un dique a la corriente cada vez más arrolladora de los afiliados a las sectas y de los dormidos en la indiferencia y fueron en campos y ciudades sembradores del Evangelio, catedráticos de dogma, guardianes de la moral, sostenedores del ideal católico, alivio de las conciencias torturadas por la culpa y orientadores de la vida social cristiana."2

Padre Antonio María Claret intended to regenerate in Spain the religious spirit that he felt her people


2Nicolás Alduán "Historia de la Congregación de Misioneros Hijos del Inmaculado Corazón de María en la Provincia de Chile; 1870-1945," 3 tomos. (typewritten) 1, 2.
needed. His idea, first expressed in 1839, was to found a society of priests, active, preoccupied with the interests of the people, who, free from parochial obligations and pontifical orders, by intermediation of the Prelates, would promise to devote themselves to traversing the country inculcating their religious ideology in all they encountered.

Nine years were to pass before Padre Claret's plans and aspirations were to bear fruit. On July 16, 1849, in a cell in the seminary at Vich (Cataluña, Spain), Padre Claret met with Padres Estéban Sala, Manuel Vilaró, Domingo Fabregás, Jaime Clotet and José Xifré; and together they formed the community or congregation of priests and brothers which they named, "Congregación de los Hijos del Inmaculado Corazón de María."³

Padre Jaime Clotet composed the Congregación's first statutes. Their major purpose as later set forth in the Constituciones (1865), was the spreading of the Faith by whatever means might be necessary and to provide for the spiritual well-being of the people with whom they came in contact. Recognizing the importance of the printed word, one of the first things stressed by Padre Claret was the need to balance prayer with writing and he himself turned out a prodigious

amount of literature on all manner of subjects. Through his Librería Religiosa 4 thousands of books and pamphlets on such widely divergent topics as art, literature, music, architecture, sculpture, in addition to religious and morality treatises were distributed.

In the beginning the members of the Congregación took no religious vows and were to be free to disassociate themselves from the group at will. Nine years after its founding, the Instituto, under the guiding hand of Padre Xifré, in order to promote continuity and brotherhood, instituted simple religious vows. 5 On October 7, 1858, with the exception of the ex-claustrate priests, all the members of the new Community signed papers dedicating themselves to religious life and renouncing worldly possessions. 6 The Congregación grew rapidly. By 1868 there were communities in Gracia, Segovia, Selva del Campo, Jaca and Huesca (Spain).

The political scene on the Peninsula continued to change with the violence and rapidity of a hurricane during this period. With the death of General Leopold

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4 The Librería was an institution for the printing and distribution of religious propaganda materials, conceived by St. Anthony Claret and definitively established in 1846.

5 Vows of poverty, chastity and obedience. "Simple" as opposed to the solemn vows emitted by the Jesuits, Dominicans and Franciscans.

O'Donnell in 1867 and the rise to power of General Francisco Serrano y Domínguez, Duque de la Torre, in September of 1868, Queen Isabel II was forced to flee to France. With her went her confessor, Archbishop Titular, Monseñor Antonio María Claret. When the inevitable religious persecution began, Padre José Xifré gathered the professed priests and brothers and some of the seminarians, (others he sent home to their parents) and crossed the Pyrenees to safety in Prades, France.

In February of 1873 the monarchy of the Duque de Aosta, Amadeo de Savoy, son of the king of Italy, Victor Emanuel II, gave way to the Republic with its four presidents in two years and the tragedy of the civil war.7

Among the ecclesiastic institutions that fared poorly during those times was the Congregación founded by Archbishop Claret. The revolutionary juntas expelled the communities of Vich and Segovia and a group of revolutionaries from Reus leveled the convent of Selva del Campo (Tarragona), shooting at the religious, wounding several and leaving one to drown in his own blood.8 They put a price on the head of Padre Xifré, who was then in France. The Claretian communities in Spain no longer had a house with stone upon stone. Only the

8(Francisco Cruzats) Fernández, Compendio, I:307.
persistence and dedication of Padre Xifré saved the fledgling Congregación from extinction.

**B. THE FACT OF PRADES AND THE FIRST EXPEDITION TO SANTIAGO - 1869**

Article V. of the Constitution of the Republic of Chile as promulgated in 1833, established Roman Catholicism as the only religion of the Republic to the exclusion of the public exercise of all others. The President was charged with the observation and protection of the Church in Chile and the discouragement of any anti-Catholic proselytization.\(^9\)

In 1868 President José Joaquín Pérez gave the following interpretation to the latter proviso:

"those who do not profess the Catholic religion are to be permitted to practice their own cults within their own districts, being allowed to establish private schools for the instruction of their own children."\(^10\)

It was during this time that the Club de la reforma was founded in Santiago to give voice to a group hostile to the Church. Their avowed intent was to see substantial reforms in the institutions of the country, especially in the area of education and in questions of judicial privilege. The religious reforms appended to the consti-

\(^9\)Constitución de la República de Chile. (1833) Art. V, 3-6.

\(^10\)La Academia Filosófica de Santo Tomás de Aquino La Iglesia en Chile. Santiago, 1887. pp. 220-221.
tution in 1879 were an outgrowth of the activities of this group.¹¹

So great was the Protestant activity as a result of the President's pronouncement, that the Archbishop of Santiago, Monseñor Rafael Valentín Valdivieso, raised his ecclesiastic voice in a pastoral letter in which he decried these "heretical developments," and warned his flock to guard against the "deadly danger which has invaded the country."¹²

Inspired by these phrases and desirous of having regular priests to staff his new church and see to the spiritual needs of his newly formed cofradía, don Santiago de la Peña, a diocesan priest of Santiago de Chile, resolved to bring an order of missionaries to Chile whose skill and fervor would counteract the influence of the Protestants.

José Santiago de la Peña was born in 1799 in Cauca, Colombia of Spanish parents.¹³ For many years he was a


¹²Rodolfo Vergara Antúnez Vida e obras del Ilus. y Rvndo. Sr. Dr. don Rafael Valentín Valdivieso, segundo Arzobispo de Santiago. Santiago; Nacional, 1886. II:375-377.

¹³Don Santiago's birth was entered in the records of the Colombian diocese of Popayán. Although he preferred to consider himself a Spaniard (Sevillano), his only claim to such was the practice by the párrocos of the era of entering the nationality of the parents at the time of the child's baptism.
member of the Society of Jesus until 1852 when he petitioned for release from the Society and *incardinado* in the Archdiocese of Santiago. At the time of his encounter with the Claretians he was seventy years of age.\(^{14}\)

Early in 1869 don Santiago visited a Jesuit friend, Padre Ramón Tubau, and told him of his concern for the religious situation in Chile. He sought the Jesuit's council in regard to his idea of bringing missionary priests from Spain. He felt that a maximum of three clerics was needed. The country already hosted five Dominican convents, with twenty priests; the Franciscans with eleven communities and forty-six priests; the Augustinians with seven houses and twenty clerics, and the Mercedarians with thirty-four priests in ten houses.\(^{15}\)

The Jesuits returned to Chile in 1843. By 1871 they had houses in Valparaíso, Santiago, Concepción and Puerto Montt.\(^{16}\) In addition, don Santiago had to consider the economic aspects. The transportation from Spain, the cost of installation, housing, food and the necessary

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\(^{15}\) The Dominicans, Franciscans and Augustinians were, at this time, devoted to parochial duties. The Mercedarians were occupied with hospital work, and education was the prime concern of the Jesuits. None of the larger orders was interested in field missions. *Historia eclesiástica*, p. 162.

religious articles for the new church.

Don Santiago's first thought was for the Passionist Fathers, but his friend spoke of a new society of missionaries recently founded in Vich by the Archbishop Claret, whose members, although they did not take religious vows, were of "good spirit with a great capacity for work." 17

With the name of a mutual acquaintance of Padre Tubau and Archbishop Claret (Padre José Reig, Superior General of the Mercedarians in Rome) in hand, don Santiago made his preparations for the trip to the Holy City. All the world's Roman Catholic religious organizations were represented in Rome for the first great Church Council held in the Vatican (June 29, 1868 to October 20, 1870) and don Santiago attended as a member of the Chilean delegation, accompanying the Archbishop, don Rafael Valdivieso. Strangely, the Archbishop was not advised of don Santiago's plan. It was well known that no religious community could be established in his diocese without the Archbishop's express consent.

As soon as possible, Santiago de la Peña proceeded to the convent of San Adrián, the residence of Padre Reig, and was immediately introduced to Archbishop Claret. Monseñor Claret could not have received more welcome news. His priests had been driven from Spain by the Revolution

17Mariano Aguilar, Historia de la Congregación de Misioneros Hijos del Inmaculado Corazón de María, 2 tomos, Barcelona: Libreria Monserrat, 1901. I:245.
of 1868 and he was without hope of immediate expansion. After their conversation, Claret agreed to present the proposal to the Superior of the community exiled in Prades, France.

With his business in Rome complete, don Santiago proceeded to France, a trip already on his itinerary. From Paris he wrote the Claretian Superior General, Padre José Xifré, and outlined the plan as presented to the Founder. On September 17, 1869, Padres Xifré and Santiago de la Peña met in Perpignan. There they discussed the ideas each had regarding the proposed foundation.

The two clerics were very different in psychological makeup. Xifré was open, incapable of hypocrisy or dissimulation. He attacked a problem head on, opposing tortuosity. Imperious in character and saddened by the tragic circumstances that surrounded his government, he was inflexible in the norms of conduct outlined by his conscience.

Don Santiago was flexible. He knew how to adapt himself to the times and the demands of the moment. Tenacious, he did not reject dissimulation and did not hesitate to make use of evasion and exaggeration. He possessed the natural cunning and instinct of a lawyer, avoiding the frontal approach in preference to an oblique attack. He maintained that the end always justified the means. 18
Padre Xifré was anxious to expand the Congregación, and he felt that the establishment in America would open a field presently closed in Europe. He refused, however, to send only three men to Chile. He had no intention of sending missionaries to be chaplains to a brotherhood which did not conform to the pattern of the Congregación. He expressed the desire for mission houses from which the priests could travel in the performance of their apostolate. He wanted large, populous houses, not to send three miserable souls to be buried in an oratory. He offered seven men, five priests and two brothers, all to be governed by their own superior who would be responsible for their spiritual and physical well-being.  

Don Santiago explained that there was abundant work in the fields in and around Santiago for the most zealous missionaries, that the little church in Calle Dieciocho maintained a fervent cult, and that there was always a pressing need for preachers in the area. He held forth for a small delegation because of the rise in prices and the expense entailed in bringing the men across the Atlantic. Nevertheless, the Superior was adamant, and Santiago de la Peña agreed to compromise.


accepting the seven men but with the stipulation that the priests were to travel second class and the brothers third class. The only requirement he set forth was that the Padres attend well to the needs of the chapel and the cofradía, and that he be treated with benevolence and solicitude.

The stipulations faithfully reflect the positions and philosophies of the signatory parties. Padre Mariano Aguilar, one of the Congregación's leading historians, wrote:

"From the simple language of the compact, one can understand that through the generosity of don Santiago de la Peña, his goods and he himself were to be assigned to the Instituto. As the founder of a new house, he opened the door to the Congregación for a new and profitable foundation. Those who would be critical of don Jose [Santiago de la Peña] should consider the differences between those who signed the contract and give credit to his virtues."21

After signing the Pact of Prades, as the agreement came to be called, Padre Xifré had the difficult task of selecting the men most qualified for the new foundation. An excellent team with unified aspirations was quickly formed. The group included Padres Pablo Vallier, Superior and Provincial; Marcos Domínguez, Consultor Primero and Ministro; José Coma, Consultor Segundo; Jaime Heras and Santiago Sánchez accompanied by Brothers

20 For the complete text of the document in translation, see appendix.

21 Aguilar, Historia de la Congregación, I:206.
Joaquin Escriu and Miguel Baró.

Padre Vallier, only thirty-six years of age, was the moving spirit of the group. He was known to be of like mind with the Founder and was strict in his adherence to the Rule of the Congregación. He had served as master of novices and turned out a select group of missionaries. He was an ascetic in every sense of the word. He possessed great leadership talents, but he suffered from timidity and a propensity for discouragement, failings against which he struggled all his life.

Padre Marcos Domínguez was the compensating element. A Spaniard of the Siglo de Oro and a great talent, today he would be called an intellectual. He spoke without fear and was independent but not rebellious, a notable orator, a musician, poet and was consciously pious. When he entered the Claretian novitiate in 1866 he was already an archpriest, and was considerably more advanced than his fellows in both theological and chronological aspects. Within the framework of their vows of obedience, there was a wide divergence of opinion between Padres Vallier and Domínguez.

Padre José Coma, twenty-eight years old, was the first student of the Congregación and the first ordained under its auspices. He served as page to the Founder on

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22 A priest holding first rank among the members of a cathedral chapter, acting as chief assistant to the Bishop.
the occasion of the latter's visit to the Central House in Vich, and was a member of the community of Selva del Campo when young Padre Francisco Crusats was killed. At that time, Coma saved himself by hiding in a dark nave of the church.

Padre Jaime Heras, innocent, simple and angelic, was the saintly member of the Claretian colony.

Very different in character was Padre Santiago Sánchez. He had an intense, lively character and seemed unable to contain his wrath in the pulpit as he reprimanded vices. He lacked moderation and his harangues often gave offense. He was, at the same time, zealous, hard-working and desirous of overcoming his faults.

Brother Joaquín Escrivà was a young man of valuable domestic talents. He was to serve the new community as sacristan.

Brother Miguel Baró was another type of man. He was diffident and slow to act and so tedious that he could not be charged with two duties at one time.

Such were the characteristics of the men chosen to represent the Claretians in the New World. Not one

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23 Francisco Crusats was beaten and stabbed to death by revolutionaries on September 30, 1868 in the cloister of the convent in Selva del Campo, Spain.

24 The priests and brothers were popularly called "Claretians" in honor of their founder, Archbishop Antonio Claret.
of them had participated in any missionary activity - Chile was to be their baptism of fire. It speaks very highly of their adaptability that they all turned out to be excellent missionaries.

There is a lack of certainty as to the actual date of the group's embarkation. There are three journals in the Archivo Provincial in Santiago, one written by Padre Vallier, one by Padre Coma, and the third anonymous. That of Padre Coma indicates that the day of departure was December 13, 1869:

"...After traveling by train from Prades, a trip which consumed a day and a night, we reached Burdeos at dawn and looked for a hotel to stop for a day or two..."26

The anonymous report gives the date as the eighteenth, and that of Padre Vallier, the fifteenth. In his papers, Padre Vallier made several references, some marginal, to the departure of the Missionaries, saying in one:

"The fifteenth of December will have a memorable place according to His Excellency, Señor Arzobispo don Rafael Valentín Valdivieso, as on this date the first Mass was celebrated there in a tiny chapel perched on a small cerro named 'Santa Lucia' exactly one and one-half months from the date of the anniversary of the founding of Santiago by Valdivia."27

25 Attributed by some to Padre Sánchez, and by others to a later arrival, Padre Pablo Sancho.

26 José Coma, "Los Misioneros del Inmaculado Corazon de Maria en Chile." Archivo Provincial, p. 2 (Ms)

The group left Burdeos aboard a small sternwhee.
packetboat for transshipment to the English steamship, 
Magellan, a frigate of one hundred, fifteen meters. 
The crossing was not unpleasant for the priests but con-
siderably less comfortable for the brothers. Don 
Santiago had insisted that there was little difference 
in the accommodations. On the contrary, the two religious 
were crowded in with immigrant families like cattle being 
taken to market, without staterooms, breathing fetid air; 
seasick, roasted alive in the southern latitudes and 
freezing in the northern. The thirty-six days of the 
ocean crossing were for them days of intense suffering. 
The priests were unable to alleviate their brothers' 
situation, only being able to calm their hunger somewhat 
by giving them food from their own portions. The 
above-decks passengers were made uncomfortable by a 
severe storm which lasted four days, terminating on the 
seventeenth of January. Padre Coma wrote of the end of 
the long voyage:

"We finally arrived safely in the port of 
Valparaíso, but still another mishap befell our 
Magallanae. The bow of a great ship, its figure-
head cutting through the sea, bore down on us 
as if seeking vengeance. She cut through our 
decking, doubling the metal of the railing and 
doing other minor damage."28

The Magellan dropped anchor on the twenty-first of 

28 José Coma, "Los Misioneros del Inmaculado Corazón de 
María en Chile." Santiago, 1911. Archivo Provin-
cial Claretiano, Santiago de Chile.
January, 1870. The little band of Spaniards was less welcome than their fellow passengers. The padres were not disturbed, although they knew that the residents of the Port had not forgotten the bombardment of the city by the cannon of Méndez Núñez on the thirty-first of March, 1866. The knowledgeable Padre Domingues Stated:

"Spain occupied the Islas Chinches in 1864 with a military force without guaranteeing payment of indemnities left pending by colonial viceroys. Concurrently with events in Peru and Ecuador, indignation was manifested in Chile with popular displays of opposition to Spain. In Chile excitement was extreme and the mob attacked the Spanish legation in Santiago. The Admiral of the Squadron, José Pareja y Septién, issued an ultimatum to La Moneda demanding a twenty-one gun salute to the Spanish ensign. La Moneda responded with a declaration of war. Chile captured the Covadonga and Pareja committed suicide. Méndez Núñez blockaded the ports of Chile, and, before leaving the Pacific, he carried out his orders from Spain and bombarded the defenseless city of Valparaíso, causing damage to the extent of some fourteen million pesos."29

This was the atmosphere which awaited the Missionaries. The townspeople knew only that the name of the group's leader was French30 and that they had sailed, not from Spain, but from France. These bits of information served to allay the suspicions of the people and the padres were not harassed.

The travelers were conducted to the house of the Jesuit fathers who received them with warm cordiality.

29 ibid. See also; Encina, Historia de Chile, XVI:376.
30 Vallier was born in Huesca, Spain of French parents.
The group left Valparaíso that same night for Santiago.

Padre Vallier described their arrival in the capital city:

"...The train arrived in Santiago under a clear sky with a pleasant temperature although it was the middle of the summer. I was overwhelmed by the sight of the sun reflected against the perpetual snows of the imposing Cordillera of the Andes."31

The priests and brothers took a coach to the Calle Dieciocho and in front of the Palacio Cousino, they beheld the little chapel and house they were to occupy. They recited a Te Deum in thanksgiving for their safe arrival, and celebrated a Mass.

On the same day (January 22, 1870) padre Vallier presented himself and his credentials to don Manuel Parreño, the Vicar General, substituting for the absent Archbishop, in order to petition for ecclesiastic recognition and faculties for the new Community.

C. ABROGATION OF THE PACT OF PRADES AND THE MOVE TO BELEN

The Congregación's historians and journalists are vague in their references to the events which transpired between the arrival of the Missionaries and their move to the barrio of Belén in May of 1870.32 The subject

31 Vallier, "Papeles," Archivo Provincial, Santiago, Chile.

32 The barrio (city district) of Belén is located just south of the government palace, La Moneda, in Santiago. It was and is a sector of lower-class
is treated obliquely and there are many insinuations.

In the Compact of Prades, the basis for the Congregación's Chilean mission, don Santiago de la Peña had placed himself under the orders of and at the disposal of the Claretian superior. However, it was not in the nature of the old gentleman to function under close supervision. He had left the Jesuit order probably to free himself from its restrictions. It was hardly likely, particularly in light of his advanced years, that he was psychologically able to place himself under the supervision of the local superior as he had agreed. He was, however, totally devoted to his faith and his calling, and the Missionaries were to him a means to the essential end of perpetuating the cult he had founded. He had anticipated having a community of two or three priests, all of whom would devote their complete and unwavering attention to don Santiago's project. He had a tiger by the tail, it seemed.

Padre Vallier instructed his priests to go about their duties, showing the utmost consideration for don Santiago and living according to the Rule of the Congregación. Don Santiago equivocated on the latter point and there were probably other areas of dispute. Whatever the cause, Padre Vallier and his group found residences and small businesses.
themselves in an untenable position and considered it politic to abrogate the Pact of Prades.

The Claretians were not anxious to repeat the rigors of an ocean crossing, even if they had had the necessary funds. Nor were they able to bow to the demands of the old priest. Their circumstances were desperate, with neither food nor shelter, nor money with which to purchase either. In addition, Padre Domínguez had had a dispute with the beatas of the chapel when he closed off the cloister to them. Don Santiago refused to discuss the problems, believing that the padres had no other recourse than to remain with him. The offended ladies launched a whispered campaign to rid their cofradía of "those foreign priests who have attacked the person of our beloved cura, don Santiago de la Peña." The air was thick with animosity and letters of protest were received by the Chancery.

The community of Claretians set out to better its image with the public through the exemplary conduct of its members and in the outstanding performance of their

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33 Literally the word means "blessed women;" however, in this case, it is intended to convey a more harsh sentiment. These were women who meddled in the affairs of the clergy and considered themselves qualified to make value judgements and decisions on the basis of their participation in the cofradía.

34 Alduán, "Historia de la Congregación," I, 104.
religious and temporal duties. Envisioning possible trouble for Padre Domínguez, and worried about the young priest's safety, Padre Vallier decided to present their case to the Curia.

The pro-vicar general, don Manuel Parreño received Vallier cordially and listened to the Superior's explanations. The Vicar suggested the immediate separation of the Claretian community from don Santiago and his cofradía. Parreño told Vallier of a small chapel available in the barrio of Belén, an area heavily populated and much in need of the ministrations of the Missionaries.

Even with such an opportune suggestion, Padre Vallier could not immediately make a change. He wanted to give don Santiago every opportunity to fulfill his part of the Prades Compact, while complying with the letter and spirit of the agreement himself. On instructions from the Generalate, he signed, on January 29, 1870, a document recognizing the nullity of the Prades paper and entailing the Community to don Santiago in the amount of two thousand pesos.36 Everything was returned to don Santiago and he was freed of any subordination to the

35While the Archbishop (Valdivieso) was in Rome for the Vatican Council, his Vicar General, don José Miguel Aristigui, was enjoying his summer vacation. Don Manuel Parreño was appointed to temporarily fill the post of the latter. Historia eclesiástica de Chile. Santiago: Imprenta Chile, 1945. p. 180.

36Archivo Provincial, Santiago de Chile.
Claretians. The old man's reaction was entirely negative and Padre Vallier felt compelled to accept the Vicar's offer of the location in Belén.

The Chapel of Belén had been built in 1846 by Señor don Alejo Eyzaguirre, Dean of the cathedral, and he held the title of "patron" over it. In the same year don Antonio Valdés ceded his lands in the Calle Galvez to the Curia for the use of the chapel and to support the foundation and its ministers. The chapel itself was a very simple structure some forty by eight meters, with a small adjacent structure containing six little rooms with tile roofs, six smaller with straw roofs built around a tiny orchard where various fruit trees had been planted.

On the 28th of March, 1870, the Pro-Vicar General approved the contract by which the little chapel of Belén and its apurtenances were ceded to the Congregación for two years.37

It took two months to get the house in shape for human habitation and many benefactors came forward at the time with funds to buy materials and to support the priests in the interim. The move was accomplished on May 14, 1870.

The little dining room was so small, wrote one of

37 ibid.
the priests, that when all were seated and one entered, it was necessary for all to stand so that the late arrival could pass. He further described the living conditions:

"We live here as Jacob guarding the sheep of his father-in-law Laban. At night we see the stars and by day we frequently feel the rays of the sun on our heads. The people who come here on business see us in that state of poverty and edification."38

The Spanish priests made efforts to accustom themselves to the ways of the Chileans and modified their religious practices to suit the needs of the people whom they served. They learned to avoid the use of certain typically Castilian words and phrases which were likely to arouse ill feelings in Chile. Padre Vallier entered such words in a little copy book and all later arrivals from Spain were instructed to study it carefully.

As the Spaniards learned, they worked. Late in 1870, the Pro-Vicar General assigned the Missionaries twelve missions to be preached in the space of one year. His intent was to examine the degree of perfection of the men, to make them better known in the Archdiocese, to achieve the purposes of the Archbishop and to diminish the number of individuals in the house and, in that way, improve its economic status.39

Although the Pro-Vicar General had signed the contract in the Archbishop's absence giving the chapel of Belén to the Claretians, the transfer was not valid until the Archbishop himself should sign it. Upon his return from Rome in January of 1871, Valdivieso indicated his displeasure at the presumption of the foreign missionaries who entered his diocese without his express consent. Uncertain of the purposes of the new Congregación, he found certain irregularities in the contract with the Vicar General which seemed to invalidate it. The Community was terribly upset by the news. That meant that they would have to move in two years, if they were permitted to remain that long. They had set down roots in the barrio. The people knew and liked them, calling them their "padrecitos."

In February of 1871 the Archbishop sent for Padre Vallier and told him that he was aware of the difficulties in the barrio - the uncomfortable living quarters, the tiny chapel, and the vast number of people. The Prelate offered the Missionaries a church in the barrio de Matucana near the railroad station.  

Vallier thanked him for his offer, but judged it

39Such a practice was customary and served as a form of probation. Boletín eclesiástico, número 3109 (7 de julio de 1871) p. 376.

40Today the Parroquia del Sagrada Corazón de Jesús.
best not to accept because he was thinking of the judicial change and also because he had communicated the present situation to the Generalate and awaited instructions.

In the meanwhile, Padre Xifré agonized over the situation of the overseas mission. He did not approve of the abrogation of the Pact of Prades and was concerned with the precarious economic status in Belén and the failure of the Archbishop to give definitive approval to the transfer of the chapel to the Congregación. On the other hand, the illness and death of the Founder, the enormity of the state of Spanish politics, and other problems which beset the Institute, did not permit him to leave Europe in order to seek a solution to the difficulties in Chile. Nevertheless, this question was so vital to the further development of the Congregación that once serenity appeared on the Peninsular horizon with the elevation of don Amadeo to the throne, Padre Xifré crossed the ocean and almost unexpected, presented himself in Santiago.\(^4\)

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\(^4\)See letter, following pages.

\(^4\)The actual date is in question. Three different dates were found; Alduán, "Historia," I:34, gives June 14, 1871; "Apuntes para los anales Sudamericanos de los Misioneros pertenecientes a las comunidades de Santiago, Serena, Valparaíso," p. 5, says July 18, 1871; Aguilar, Historia de la Congregación, I:264, states that the day was June 12. José Coma merely says that the visit was in June of 1871.
Carta del Padre Jaime Clotet al Padre Pablo Vallier
notificándole la muerte del fundador. 29 de octubre de 1870.
Dios perseguido de la humanidad, luego me advirtió que dichas cosas partían de un misterio profundo, en que sólo se veía por los ojos con una indescriptible curiosidad. Cuando ya fuera de las limitaciones del rango de la autoridad local, de aquellos aplicados no podrán estar tan cercado la frontera, pero nosotros oímos que el joven estaba muy enfermo.

En la noche se inició atardecer en fiesta de un movimiento de servicios y de una agrupación. El s. M. Su Santidad, de la Bética, dijo: me refería al superior, quien partió al momento y a la hora paraana que iba a morir. Se envió un parte telegráfico para que se hiciera la visita, una que se debía anular. Juzgando, como de las circunstancias el muy Reverendo el Señor tenían que partirse, no dejándonos al lado de nuestro Archidiácono, inició tres días, disfrazándonos a todos con acta de visitación y tenemos de muerte de los juzgados, en los que y nuestros de avistamiento, si lo corporal, como en la espiritual. screw que un principio no tiene una existencia tan amada como aquella. No fué esto extraño a el dormiente del convento, porque los autoridades, dijeron que no podían despenar para que se enteraran en la Iglesia, sin embargo está abierto en la raza, como está muerte. Siendo el cuerpo, resepado desde el 24 hasta el 27.Yo lo he visto en la frontera.
Se, en la sujición, en las manías, la toquía respetuoso, observaste, desde que se encontró siempre flexible. Si en día las circunstancias lo permiten la voluntad d'España.

Tengan la bondad de celebrar las misas de confesiones para de rigor.

De la demás, no hay novedad. Principia a haber un movimiento de las calles de todos los distinción al favor del Sr. Padre.

Reciba Y. los afectos de todos los de casa y en particular del Sr. Superior y de su afectuoso servidor y cap: D. M. P.

[Signature]

A los demás expresiones.

Muerte del fundador p. 3.
He found all the members of the Community in good health with the exception of Padre Coma. The General was pleased with the group’s progress. In the year and a half the Claretians had been active in the Curacies of Coinco, Olivar, Talpén, Curepto, Pencahue, Pelarco, San Clemente, Molina, Peguín, San Lazaro, Lampa, Tango, Sagrario (Catedral), Talagante, Alhue, Melipilla, San Pedro, Casa Blanca, Cartagena and Curacaví. The litany of their accomplishments was music to the Superior’s ears. The Missionaries were revered by the people to whom they ministered and were well known and appreciated in the Archdiocese. Even don Santiago forgot his animosity and invited Padre Xifre to a Mass in the chapel of the Calle Dieciocho. Xifre’s concern, however, was for the nature and stability of the foundation in Santiago. Either it had to be made definitive or abandoned.

The problem was not so simple as it appeared at first glance. To the juridical aspect was added the personal question. Three men were involved: Archbishop Valdivieso, Monseñor José Victor Eyzaguirre and the Claretian Superior General.

Monseñor Eyzaguirre believed in good faith that the chapel of Belén and the land contiguous to it were the property of his uncle, the Dean of the Cathedral.

43 Parishes in the Arzobispado de Santiago. See appendix.
Being the Dean's executor, he considered himself within the law in turning the property over to the Missionaries. He maintained that the Archbishop's claim to ownership was invalid; that the Curia actually owned another distinct territory on which there was a small chapel, almost in ruins. He proffered deeds and papers to substantiate his claim to ownership. He further assured Padre Xifré that he was offering the Congregación definitive ownership of all the property under consideration.

Xifré presented these facts to the Archbishop and several interviews followed. In every one Valdivieso affirmed that he would turn the chapel over to the Claretians, but he, or the Curia, not Eyzaguirre. He finally sent Xifré to the Chancery for the file on the chapel of Belén. The legal document they were shown read in part:

"January 8, 1846. D. José Antonio Valdés gives (al obispado) a site on which is under construction a chapel to Our Lady of Belén, situated on the south side of the street Gálvez, eight blocks from Calle Canadá, and the lands that have been his property. The chapel extension is thirty varas in front, including that which is unused for a little plaza on the north side, and in depth to where the chapel construction ends, containing seventy varas on the north, and seventy-four on the south, delineated on the front by the lands of don Francisco de Borja Valdés, on the north side with the street through which runs the canal 'San Miguel,' and on the other two sides by its own lands. Be advised that the patrón of the aforementioned chapel is the Dean don Alejo Eyzaguirre, named by Monseñor Valdivieso."

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44 Archivo del Arzobispado, Santiago. Copy in Claretian Archivo Provincial, Santiago de Chile.
The document proved to the Claretian General that the Archbishopric did have a valid claim to the property. Xifré forthwith presented himself before the Prelate who appeared perfectly willing to turn the legacy over to the Congregación, saying that the first step was to ask the civil government for juridical sponsorship for the Community, after which the transfer could be made legally and definitively. 45

Three great concerns oppressed the spirit of the great Archbishop at the time of his meetings with the Claretian Superior General; first, the lack in his arch-

45 Ministry of Justice, Republic of Chile. 10 de julio de 1871.

46 Rafael Valentín Valdivieso y Zañartu (1804-1878) was called the "Portales of the Church in Chile" for his astuteness and preoccupation with legalities. He obtained the degree of Doctor en derecho civil in 1825. Ordained priest in 1834 by Bishop Manuel Vicuña, he later rejected the bishoprics of La Serena and Ancud and the rectorship of the Instituto Nacional. In 1842 he was elected Dean of the Faculty of Theology of the newly established Universidad del Estado (later Universidad de Chile). In 1843 he became the first director of La Revista Católica, the official organ of the Archdiocese of Santiago. With the resignation in 1845 of the Archbishop elect, José Alejo Eyzaguirre, Valdivieso accepted the Miter of Santiago. His reception of the letter of Ruego y encargo from President Bulnes precipitated difficulties over the exercise of the Patronato. However, the Papacy preconized Valdivieso in 1847 and, in July of the following year, he was consecrated. One of his greatest concerns throughout his years as head of the vast Archdiocese was the increasing interference by the State in matters he considered to be the exclusive prerogative of the Church. For further information, see: Rodolfo Vergara A., Vida y obras de don Rafael Valentín Valdivieso.
diocese and in his country of a missionary congregation; second, the consolidation of the reform of the religious orders and congregations of both men and women; and third, the tendency toward secularization, each time more evident after an election. A part of his burden was lifted with the definitive foundation by the Claretians.

D. HISTORICAL BACKGROUND: THE CHURCH IN CHILE

In America, and especially in Chile, the activities of missionaries were and, in fact, still are, essential for the increment and conservation of the Roman Catholic faith. The immensity of the territory, for which the curacies are responsible with six or eight tiny chapels separated by great distances and connected by dangerous and often impassable roads, defies the imagination. In the late nineteenth century Chile was a land of haciendas, fundos and estancias whose dueños or hacendados held absolute sway over the inquilinos who lived and worked thereon. The geographic factors and economic tyrannies they suffered often precluded the farmers’ seeking the spiritual aid they needed and they often neglected obligations incumbent upon Catholics such as legitimate matrimonial union and religious instruction for their

47 This final point referred to the increasing concern and agitation in political and social circles for the complete separation of Church and State and the greater trend toward secularization of education.
children.

In 1757, at the beginning of the diocesan government of don Manuel de Alday y Aspée, the diocese of Santiago, which extended from the Atacama desert to the Río Maule and embraced the trans-Andean provinces, contained no more than thirty-six parishes. During his rule twenty-two more were founded. The cédula of Carlos III of October 18, 1764 ordered the bishops to establish parishes and to put assistant curates in those places which were more than four leagues from the parish seat and which had over one hundred inhabitants. The king could not envision the configuration of the land, the scarcity of the population and the lack of revenue for the congruent subsistence of the parish priests. Although, in 1785, the sanguine Monseñor Alday y Aspée came up with a figure of one hundred and seventy secular priests, he must have included those employed in the archdiocesan government, in the offices of the Curia, in the schools and those who were ill, retired or for some reason out of service. With these figures one can understand the enormous disproportion of evangelistic works to the great expanse of the field that had to be covered.

The number of parishes and of priests did not increase in proportion to the population. In 1830 there

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48 Contained in Fuero Real, Libro II, tit. 1, leyes I y II.
49 Silva Cotapos, Historia de la Iglesia, pp. 36-52.
were fewer than eighty parishes in the extensive diocese of Santiago. In the fourteen years between 1816 and 1830, only fifty men were ordained. The number of priests vascillated between two hundred and two hundred and twenty for the care of a population of six million. \(^{50}\) Even adding the one hundred, forty or so religious that were secularized by the indult of the Vicario Apostólico, Juan Muzi, \(^{51}\) there were not sufficient to meet the diocesan needs, particularly in the rural areas. It is not

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\(^{51}\) In an effort to find solutions to the numerous problems which assailed the new Chilean government, Bernardo O'Higgins, on October 1, 1821, commissioned the distinguished priest-patriot, don José Ignacio Cienfuegos, lawyer Pedro Palazuelos Astaburuaga, Manuel and Santiago Salas and don Manuel Donoso to present the views of the Supreme Director to the Holy Father in Rome. Among his charges, Cienfuegos was to petition the Pope to send to Chile an envoy amply endowed with negotiative powers, preferably an ambassador. (Instrucciones, número 2.)

By the end of 1822, American independence appeared to be definitive and irrevocable. Although the Pope considered recognition premature, he did deign to give consideration to the Chilean government's request for a Vatican delegation. In March of 1823 Monseñor Juan Muzi, Archbishop Titular of Filipos, was recalled from Vienna in order to head the delegation to Santiago. The fifty-year-old cleric was thoroughly versed in canon law, theology, diplomatic protocol, Greek, Latin, English, French, Hebrew and Italian. He traveled with the credentials of Apostolic Vicar and was the first Papal envoy to any of the newly independent Latin American countries. Muzi was accompanied by the Canónico, Juan María Mastai Ferreti, who, a quarter century later was elected Pope (Pío IX) and the Presbítero José Sallusti. Luis Barros Borgoño *La misión del Vicario apostólico don Juan Muzi, 1823-1825*. Santiago: La Época, 1883. pp. 63-68.
strange therefore, that in the first years of the government of Bishop Manuel Vicuña 52 his Vicar General, don Francisco Meneses complained that there were not sufficient priests in Santiago and that during Lent he had to provide dispensations for the faithful who could not perform their Easter duties. 53

The deficiency could not be relieved by the four religious orders extant in that era, as the cloistered were the most affected by political pressures. The religious tended to align themselves with anti-government politicians and in that way made themselves and their communities fair game for the reformists. Civil authorities interfered in the rule of the communities, dictated laws prohibiting the emission of religious vows before the age of twenty-one, seized property and closed small convents. The religious retaliated by forming small communities outside the convents and soon lost the spirit and discipline of the founding congregations. This was

52 Don Manuel Vicuña Larraín (1778-1832) was named Bishop Titular of Cerán and Apostolic Vicar on December 22, 1828. He took over the Diocese of Santiago on March 19, 1830 when Bishop Rodríguez Zorrilla withdrew. Rodríguez Zorrilla died in 1832 and Vicuña was preconized by a Bull of the Holy See in July of the same year. Santiago was elevated canonically to the status of Archdiocese in 1840 and Vicuña served as the first Archbishop. Historia eclesiástica de Chile, pp. 142-143.

later to become the motive for the reforms undertaken by Archbishop Valdivieso.\(^5^4\)

Added to the problems resultant from the paucity of clerics, was the increasing animosity between the Church and the liberal elements in the government of Chile. The Jesuits were expelled in 1767 and during the War of Independence legislation mirrored anti-Church attitudes.\(^5^5\) In 1811 came the suppression of parochial laws by which the parishes lost congruence and the decree causing the election of the parish priest by popular vote. On the 27th of July, 1813, the Seminary was incorporated into the Instituto Nacional. Civil authorities interfered in the designation of Vicars Capitular.\(^5^6\) The government confined and later exiled the bishop of Santiago, José Santiago Rodríguez Zorrilla in 1820 (he was restored in 1822) and appropriated ecclesiastic goods in 1820. The closing of convents with fewer than eight religious, the deluge of secularizations and the proceedings against the Apostolic Vicar, Monseñor Muzi, provoked sharp crises


\(^{5^5}\)Joaquín Echenique G., "El patronato," in La Iglesia en Chile, pp. 268-289.

\(^{5^6}\)Domingo Santa Cruz Wilson, El derecho de patronato de la República de Chile ante el criterio moderno. (Memoria de prueba, Universidad de Chile) Santiago: Cervantes, 1921.
in the Chilean Church.

All was not ruins and decadence. In the midst of the disturbances, as a result of the crises, the Chilean Church could exhibit a brilliant constellation of both secular and religious priests, models of virtue and notable for their zeal and knowledge, and worthy of further mention.

Don José Manuel Irrarrazaval spent his entire life in missions which he preached during thirty eight years in Santiago and in the surrounding countryside. Fray Pedro Nolasco Ortiz de Zarate was a singular missionary from the years 1822 to 1824 in Colchagua and Talca, ministering to an estimated six thousand persons. Don Manuel Vicuña, before being elevated to the episcopacy, preached in the fields. Don José Ignacio Victor Eyzaguirre, the genial founder of the Colegio Pío Latino Americano, took part in missionary activity before being a presbítero, and the list could go on and on, terminating with Señor Valdivieso who was himself imbued with the missionary spirit.

Two religious orders, the Capuchins and Franciscans, dedicated themselves to missionary efforts. The Jesuits had gone to Valparaíso in 1843 and founded the Colegio de Santiago in 1856. They were established in Puerto Montt in 1859 and in Concepción in 1871. Although their activities ran in different channels, they were in the vanguard of the enterprise. The Sacred Heart Fathers
were established in Chile in 1834 and were dedicated to teaching. The Lazarites founded their house in Santiago in 1854 for charitable works. The Redemptorists were not established until the year 1876. Some secular priests, attracted by the example of don Rafael Valdivieso, made apostolic trips into the outlands and dedicated themselves to evangelization.

The need for missionaries was of great concern to Archbishop Valdivieso. After much thought, he decided that the only solution would be to establish a congregation of missionary priests in the country whose sole concern would be evangelization. He had gone so far as to compose, in conjunction with don Hipólito Salas, its statutes. One of the provisions made in the document was the gift of the sizeable personal library of Monseñor Valdivieso to the community he hoped to found. So the matter stood when he left Santiago for the Vatican Council in 1869. It was providential that the Sons of Archbishop Claret fell into his hands as they did.

In the year 1871, when he discussed with Padre Xifré the permanence of his religious in Chile, Archbishop Valdivieso was finalizing his grand plans, having been occupied with the reform of religious orders in the Archdiocese. With the abrogation of the Pact of Prades,

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the Claretians were unencumbered except for the sum of two thousand pesos owed to don Santiago de la Peña.

The Claretian Superior General refused to approve the abrogation agreement because he considered the repayment clause irrational. He stated that he felt the sum to be excessive and that don Santiago would use it to augment his personal fortune. Don Santiago disagreed, maintaining that he had accepted the original contract and that, were it not for him, the Congregación would still be confined to France. As neither party would yield, the matter was submitted to a committee of arbitration composed of the Pro-Vicar Parreño and the Rector of the Compañía, Padre Ignacio Gurri. The findings of the committee were worthy of Solomon himself. Don Manuel Parreño announced:

"After due consideration, this committee finds it necessary to recognize the justice of both claims. Therefore, the difference will be split, the Superior of the Missionaries of this Capital will pay to don Santiago de la Peña the sum of one thousand pesos at the end of five years, in equal payments of two hundred pesos per year." 58

Just a few months later, don Santiago died, assisted in his last moments by Padre Domínguez, who had become his friend and confessor.

Pursuant to his promise, Monsenor Valdivieso hastened to secure from the Supreme Government the juridical

58 dated "23 de junio de 1871." Archivo Provincial, Santiago de Chile.
solicitorship for the Institute. He directed his request to the Ministro de Culto on July 7, 1871:

"Attendant to the increasing number of faithful the extensive spread of the parishes in the campos and the difficulty that the parish priests have in proportioning auxilliaries, it is, on all points, impossible to satisfy the spiritual needs of the people who are most deserving of the assistance of our Holy Religion. For the purpose of alleviating in so far as possible, the above situation, rural missions have been established in the campos annually, during the summers, paid for by funds received from the Papacy... But it is not possible to augment them as would be advantageous because of the woeful lack of personnel, although as many as present themselves for this work are utilized, there are never enough."

"Diverse attempts have been made to obtain a force of missionaries, and now the occasion arises when a new congregation, exclusively dedicated to missionary work has been introduced into the Archdiocese and adapted to the necessities of our times. Already members of said Congregación have worked to the satisfaction of my Vicars and with notable fruition, as much in the missions as in the rest of the ministry, and today the Superior General has agreed to establish a foundation in our country. The Congregación, as introduced into my diocese merely awaits, as I, the word that the Supreme Government will not only authorize such beneficient work, but that it will grant its favor and protection for the introduction and progress of said Congregación."

In reply to the Archepiscopal Office, the Minister of Justice, Cult and Public Education, Abdón Cifuentes Espinosa, signed on the tenth of the same month and year the following decree:

"The President of the Republic decrees: I authorize the establishment in the Republic of Chile of the Congregación de los Hijos del Corazón de la Bienventurada Virgen María."

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59 Boletín eclesiástico, Obispado de Santiago de Chile, 7 de julio de 1871. p. 376.

60 See document following page.
y que en parte para que firme el contrato
que se observen escrupulosamente todas las cláusulas del
contrato ajustado el 25 de febrero último para la, construcciones
de la iglesia._
Se dijo a M. en contestación a su nota N° 133 de
19 de junio próximo pasado._
Rt. 8.° C. Altamirano.

Julio 10._
El P. del R._
N° 1141. Viendo la nota que precede deceto:
AUTHORIZED EL EKJABEMIEMO, EN FÉHTE DE LA CONSEGREGACIÓN DE LAS
Hijos del Corazón Inmaculado de la Bienaventurada Virgen María._
Comuníquese._
Se trascribe a M° 114R. para los fines consecuentes a
en contestación a su nota N° 2109 del 1 del que sigue._
Rt. 8.° C. Altamirano.

Junio 30._
El P. del R._
N° 1086. En vista de la nota que precede se declara que los
síndicos degregados por el vice-presidente de misioneros recoletos en
estancias María Gonzeta durante los meses de octubre, noviembre
y diciembre de 1859 de que se encuentra incolectas, a razón de ciento
un pesos octenta y seis centavos, deben deducirse de la parte 244
de las 216.
With these documents and the definitive release of the property in Belén, the Clarétians were able to settle down to the work at hand. The barrio of Belén was famous for neither its morality nor its quietude and the five hardy missionaries had their work cut out for them. Many families in the barrio lived on the fringes of the law; there was a general neglect of Christian practices, frequent quarrels, disorderly street walkers, and such a number of criminals who sought shelter there that it became known as a lair of wild beasts in Santiago. With such parents as these, it was not surprising that the children were like little animals - expert rock throwers, with vocabularies found neither in polite society nor in any dictionary, they were hyperactive, nervous and amoral. It was through the teaching of the children that the "Padrecitos" endeared themselves to the people of the barrio. It went a long way toward raising the sights of the populace toward the better life that could be theirs. It opened the way for the future regeneration of the sector.
CHAPTER XI

A. THE SECOND EXPEDITION TO CHILE

Monsenor Valdivieso governed a tremendously widespread territory. Although the regions to the north of the Choapa had been dismembered in 1843, to be added to the Diocese of La Serena, the Archdiocese extended to the Río Maule with 1,170,569 inhabitants in sixty-seven parishes.¹

Wishing the Claretian missionaries to extend their radius of activity to other regions, not as transients but as permanent as in the barrio of Belén, the Prelate proposed to Padre Vallier that another house be established in Apalta.²

The local Superior reserved his reply until he could communicate with the Generalate, as he was not empowered to make such a decision. Nor could he consider reducing the community resident in Santiago, which was already short-handed, in its own plans to regenerate the urban sector. He suggested that, should the General Government decide to accept the Archbishop's offer, more men should be sent from Prades, not only sufficient to staff a new foundation, but

¹História eclesiástica de Chile. p. 156.
²Curacy in the Archdiocese of Santiago, approximately one hundred kilometers from Santiago.
also to reinforce the group in Belén.

On the 22nd of May, 1872, three rented coaches stopped in the Calle Gálvez in front of the wooden fence contiguous to the Chapel of Belén. Ten men descended from them - six dressed in habits, four in civil dress. The last, for all their lack of religious garb, displayed a modesty, a reserved bearing and a fraternal solicitude for the priests which gave evidence of their religious calling.

They were Brothers Felipe Gómez, José Masmitjà, Ramón Puignou and Miguel Xancó, all belonging to the Congregación of Padre Claret. The priests were Donato Berenguer, José Bayona, José Pruns, Pascual Solar, Placido Abella and Pablo Sancho. Such constituted the second expedition sent to Chile by Padre Xifré.

With the arrival of the second group there was initiated a new era in the development of the Congregación, both in the apostolate in Chile and in the aggregate. It was no longer a single organism, but each new house formed a cell of the Central Province still resident in France. Although dependent upon the Superior House, each group had life of its own. The decision was made at this time by the General Council, foreseeing great future expansion as a result of the vistas opened by the Chilean missionaries, to establish the "Province of San José," which was to comprise all the communities of Cordimarianas, which would be

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3 Appellation derived from the Latin "Cordi" (heart) and "Mariana," (Mary) often used for "Claretians."
established in the American republics. Padre Vallier was chosen to head the new province. He was relieved of all duties and responsibilities for the house in Santiago in order that he be left free to devote his time to the new enterprise. Padre Berenguer was named Superior in Santiago.

There is considerable doubt that the new Province had valid legal standing due, first of all, to its lack of a noviciate and secondly, because there is no mention of the degree or title of erection in the Provincial Archives. The second is negative without probatory force. The Acta of the General Council is adequate with the public announcement of the erection and appointment. Primarily when the appointment is made there follows communications between the Provincial and the Ecclesiastic authorities, such as the Archbishop of Santiago and the Bishop of La Serena. Above all, the Instituto must adhere to its own Rule, pursuant to number thirty-seven of the Constituciones, to the General Chapter of Gracia, as constituted in 1876, in whose Actas the title of Provincial was given to Padre Vallier. The first point loses credence on the fact that, in that time, canonical legislation referred to the Religious Provinces of Orders, properly said, not to the Congregations with simple vows. Therefore, the

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4 A place for study preparatory to entrance into the Congregación.
necessity for the noviciate did not exist, solely the faculty for implanting one. If there were any doubt, it would be over the right that the General Government had or did not have to name provincials, as the Rule indicated the proceedings that should be followed for the naming of Superiors during the General Chapter; and, since the General Chapter enunciated the Rule, and the same General Chapter could be convened by the Provincial, it became the classic problem of what came first, the chicken or the egg. Not having any organism superior to the Institute, this same doubt was to assail them until the middle of the century, when the historian of the Congregación, Padre Mariano Aguilar, found himself enmeshed in the same questions. The matter was resolved when he found justification for the nomination in the writings of Padre Clotet.5

In July two padres left for Apalta. The formation of a religious community is a serious undertaking. If they did not have guarantees that the field of action was suitable, if the living conditions were such that the ministers were unable to follow their Rule, or, as in some cases, there were not enough there to consume a minimum of their energies and in time give some benefit to the Instituto, it could become a source of concern for the Superiors and a well-spring of frictions and discontent for all concerned. Padre Vallier anxiously desired the

5Aguilar, Historia de la Congregación, I., p. 294.
expansion of the Congregación, nevertheless, he could not act precipitously. He had to measure the advantages and disadvantages and look always to the future. His criteria were summed up in a letter to the Generalate, "The Province must be integrated into few communities, well supplied with personnel, twelve to thirteen individuals, and strategically located."  

The problems which arose in Apalta were apparently insoluble. Whatever the reasons, the Claretians withdrew and the Archbishop turned the mission over to the Augustinian padres of Asunción.

B. HOSPITAL SERVICE

The way was slow and sometimes laborious, but the Claretian missionaries soon became known in the city of Santiago, especially for their care of the sick. In the year 1872 Santiago was assaulted unmercifully by an epidemic of smallpox. In 1805 the Spanish doctor, don José Grajales, had imported vaccine to be used in the prevention of the dread disease and, after 1830, a general vaccination was organized in the Republic. Nevertheless, over half the population, through ignorance or fear and prejudice, had refused to submit to the inoculations. In describing living conditions in the city at the time, Minister Abdón

October 5, 1871. Archivo Provincial, Santiago de Chile.
Cifuentes said, "...our people live as animals in filthy little pest houses, poorer than the 'tolderías' of the Jews." With such information, it is not difficult to see how the epidemic struck down hundreds of people in the capital each week. At that time there were only two hospitals in the city - San Juan de Dios for men and San Borja for women. Both were so crowded with the sick that every day more were turned away for lack of space. During the emergency assistance was provided by the four dispensaries that were converted into lazarettos. Among them were San Rafael and Yungay. The Junta General de Lazarettos solicited the aid of the Misionaries for the Lazarette of Yungay. Padre Vallier accepted the charge with alacrity and he and another of the priests proceeded at once to Yungay. The Junta was so pleased with their services that it requested that men from the Community be sent to all the other asylums as chaplains.

During the last days of November, 1872, Padre Vallier was approached by the new Vicar of Valparaíso, don Mariano Casanova, who requested that the Claretians accept the chaplaincy of the hospital of Caridad in Valparaíso. Padre Vallier accepted the offer contingent upon the approval of the General Council.

If the Instituto was destined to spread throughout
Chile, Valparaíso was a logical place to begin the expansion. It served as a port of entry for those who came to staff the community's houses and there a new arrival could find a brother to give him shelter, to counsel him and to assist him with the thousand and one inconveniences of the new arrival. In addition, Valparaíso was a point of departure for the apostolic excursions to the North and had a climate ideal for the convalescent and ill. It was the second largest city in the Republic and the Missionaries could find there all the work familiar to them - hospitals and asylums to visit, schools in which to teach, brotherhoods and workers' organizations which required the services of religious, and parishes in which they could work helping over-worked priests.

On December 31, 1872, Padres Domínguez and Abella were in Valparaíso and formally accepted the hospital chaplaincy. Shortly afterward Padre Bayona was substituted for Padre Domínguez.

In 1870 the hospital was divided into two departments, one for men and one for women, with a total capacity of forty patients. In the year 1870 there were 3,795 male patients and 1,394 female. Of that number, 1,133 died, most of them from consumption. 8

In 1872, during the height of the smallpox epidemic, the capacity of the hospital was increased by the addition

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8 Junta de Beneficiencia, 31 de diciembre de 1870.
of new rooms. The hospital was supported in large measure by the tonnage charge imposed upon each ship entering the port.9

The Claretians projected their work plan, altering somewhat the assumption that they were simple chaplains celebrating Mass and offering the last rites to the dying. They were first and foremost missionaries. They went about their duties in the hospital, offering not only solace, but religious instruction as well.

Padre Bayona worked in the jails and the asylums and in the lazarette. Padre Abella, with his knowledge of medicine and pharmacy (he had studied both before entering the Congregación) was admirably suited to his work in the hospital.

In addition to their work in the hospital of San Juan de Dios, the Padres also worked as chaplains for the Buen Pastor of Valparaíso. The latter activity was a delicate one, serving some seventy female criminals and eighty others similarly in need of shelter.10

The Padres received commendations on all sides. The hospital administrator, don Enrique Lyon, spoke admiringly of them to Monseñor Casanova. The Intendant, don Francisco Echaurren, pleased with both the padres and the general progress of the hospital, expressed his apprecia-

9By virtue of Ley 85 of September 15, 1865.
10There were unwed mothers and unconvicted delinquents.
C. THE APOSTLES OF ATACAMA

The Atacama desert has a power of suggestion and attraction that can be understood only by those who have lived there, seen it with their own eyes and heard its voice. It seems that the more sullen, the more wild, and the more inhospitable the place is, the more tempting it becomes and the more it is loved. Great enchantments are produced by a sky without clouds, that never releases rain, by constellations in the firmament that are never eclipsed. It is a gray land, dark in color, with thirsty and arid dust scattered over an infinite area. The sand is spread like a sheet, raised here into a cerro, there a sheer wall, always in motion, pushed by the relentless wind. Here and there a dry river bed, devoid of its torrent, appears, soon to be replaced by the caricature of a great monster. In a few hours it disappears and in its stead a mirage of a sparkling lake lures the passerby. The sun bakes the land during the day and at night the voluptuous rays of the moon are as fingers of ice in bone-chilling cold.

The voice of the desert is heard only by the strong, the adventurous, those who spurn the easy life of idleness or the more simple chores of city or campo. Among those who have heard the voice of the desert most strongly are the Claretian missionaries. They established chapels in
Mejillones and in Antofagasta and in Sierra Gorda. They crossed the Plain of Desolation, the Salar de Carmen, the LLano de la Paciencia. They transversed the Altiplano and climbed to the skirts of the volcanoes Licancaur and Lascar. They worked in San Pedro de Atacama, in Chiu-Chiu and where the waters of the Loa mix with the brine of the Salado. They lived with the miners of Chuquicamata and Caracoles. Before the Chilean flag flew on the heights of the Morro of Arica, the Claretians were there. Their voices were heard all along the Bolivian coast and throughout the south of Perú.

The first Claretian encounter with the great northern desert was in the year 1877. The occasion was the great earthquake and tidal wave that assaulted the southern coast of Perú and the littoral of Bolivia during the early hours of the ninth of May, 1877. The movement of the earth was sluggish but it affected the major part of Chile's geography, as far south as the Bío Bío.

The central point of the catastrophe appeared to be at Cobija (22°3' s. lat.) where a depression under the earth's crust caused a wave-like movement similar to a housewife shaking out a sheet. The greatest damage was caused by the tremendous wave created by the movement of the earth. In a flight of rather ill-timed humor, El Mercurio of Santiago reported on the 10th of May, "The sea has been capricious today."

The great tidal wave was felt within a brief space
of time in an immense triangle of the Pacific, having as its vertices Valparaíso at the base, Honolulu on the north and New Zealand at the point. All experienced the inundation within seven hours.

Padre Mariano Avellana wrote of his experiences in the area north of Valparaíso:

"In the year '77 I was a missionary along the coasts of the Republics of Perú and Bolivia. After the earthquake and the great inundation by the sea I saw sights I believed reserved for the day of Judgement. So many families ruined - the sea had taken all they possessed. A very considerable number were reduced to the final misery, dying of hunger and thirst because there was no potable water there for days. The piers were all destroyed so that ships could not take people off without great danger to their lives. Some few houses were still habitable, but on the streets where the sea had flowed, there was nothing left to even suggest that there had been human beings living there. All the food that remained was polluted with filth. What I have written is no exaggeration. There were one hundred leagues along these coasts where not one green thing was to be found...The people could not survive without provisions from the outside. It was many days before ships could approach the coast because of the conditions of harbors and landing areas." 12

During such times the milk of human kindness flowed freely in Chile. Through the instigation of Santiago's Archbishop, Valentin Valdivieso, the Colegio de Párrocos in Santiago was designated for the public collection and distribution of relief funds. More than ten thousand pesos and an enormous quantity of clothing and food were collected

11 El Mercurio (Santiago) 10 de Mayo de 1877. p. 1.
in the first few days. The Government transported families to the north where they were offered shelter by the area residents. Don Joaquín Ruiz Tagle, a member of the Colegio de Párrocos, was selected to deliver the funds to the north. He was accompanied by two Claretians, Padre José Coma and Padre Mariano Avellana. On May 25th the Archbishop wrote Padre Ruiz Tagle,

"It is a very laudable proposition that you and the two priests of the Congregación del Corazón de María have set forth. The occasion offers a chance for bringing material succor to the unfortunate victims of that terrible catastrophe and also to minister to their spiritual needs." 13

The three priests embarked on the first of June, following the Chilean coastline northward. They found that, for the most part, the government had reached the major part of the survivors and had secured free passage out of the area for them. Following the Archbishop's instructions, the missionaries continued northward toward Antofagasta, Mejillones, Cobija, Iquique and Arica, which at that time were part of the national territories of Perú and Bolivia.

13Alduán, Vida del Padre Mariano Avellana, p. 105.
A. DEATH OF THE ARCHBISHOP AND THE RELIGIOUS QUESTION, 1878 - 1881

His Excellency, the illustrious Archbishop of Santiago, Doctor don Rafael Valentín Valdivieso, died on the 10th of June, 1878, from the effects of a massive brain hemorrhage. He ruled the Archdiocese with an iron hand for thirty-three years. He had led a public life from the beginning, as a lawyer, municipal official, Diputado, missionary, and Rector, as writer, polemicist, reformer and founder and protector of religious congregations. As Archbishop and member of the Vatican Council, he was a powerful influence in the Church of Chile. He was one of the most loved and admired figures of his times. Even his adversaries in matters of the laws and rights of the Church venerated him.

With the death of Monseñor Valdivieso, the Claretians lost a loyal protector. To him they owed their definitive establishment in Chile. He generously ceded the rights of the Curia in the matter of the property in Belén; he employed the Padres in delicate and confidential missions; he granted favors without reserve and used his influence whenever the Community was threatened.
The death of Valdivieso precipitated one of the most stormy periods in the history of the Chilean Church. The Cabildo Catedralicio met immediately for the purpose of naming a successor. The group chose don Joaquín Larraín Gandarillas as interim Vicar Capitular. The Chilean Government, for its part, selected don Francisco de Paula Taforó as the new Archbishop of Santiago. Accepting the theory of the Patronato del Estado, the Supreme Government insisted that it, not the ecclesiastic authorities, had the right to name the new prelate. The Cabildo refused to yield and the Government urged Taforó to assume the miter immediately. Taforó responded to a letter from the Minister of Justice and Cult, Miguel Luis Amunátegui, giving serious reasons why he, Taforó, could not accept the Vicarate based on the Bull Romanus Pontifex, promulgated by Pio IX (August 28, 1873) which prohibited Cabildos from naming Vicars Capitular and maintained that the right to name Bishops and Archbishops was vested solely in the Papacy. The Minister informed the Metropolitan Cabildo and the President of the Republic that there were serious impediments to the assumption of the See by Francisco Taforó. President Aníbal Pinto expressed his refusal to accept the selection of the ecclesiastic tribunal (July 2, 1878).

In order to inform the Vatican of the Chilean situation and the opposition of the Civil Government, the Diocesan authorities sent all the pertinent documents to prove the ineligibility of the Government's candidate.
Taforó himself provided proofs of his inability to accept the appointment. The Chilean minister to France, don Alberto Blest Gana, arrived in Rome in August of 1878 and reinforced the claims of the Diocese of Santiago before the Pope.

The Secretary of the Holy See informed the Supreme Government of Chile that the Pope refused to recognize the right of any American government to interfere in the naming of candidates for vacant Sees. The Vatican further declared the Government candidate unsuitable and reiterated that any intervention by civil authorities in ecclesiastic matters would not be tolerated.

The disagreement was held in abeyance by the outbreak of the War of the Pacific in 1879. In 1881 don Domingo Santa María assumed the office of President of Chile. One of his first acts was to insist that Taforó be invested with the miter of the Archdiocese of Santiago. To mediate the quarrel and to reinforce the position of the Papacy, the Apostolic Delegate, Monseñor Celestino del Frate, a resident of Lima, traveled to Chile. The Government received him cordially but attempted to keep him separated from the Chilean clergy. Nevertheless, del Frate was able to meet with the ecclesiastical authorities in Sant-

iago and he immediately forwarded his data to the Vatican. Pope Leo XIII wrote the President communicating his irrefutable refusal to accept the candidate Taforó. The President, ired, immediately presented Monseñor del Frate with his passports, in this manner effectively severing diplomatic relations with the Vatican. Some nine years were to pass before the matter was definitively settled.

During those years the See was governed by the Vicar Capitular, don Joaquín Larraín Gandarillas, Bishop Titular of Martirópolis. The era was a stormy one, but the clergy showed a rare cohesiveness and unity in their determined opposition to the Taforó candidacy. In a block they condemned the repressive measures of the government of President Santa María.

Fortunately for the Cordimarianos, their standing as foreigners kept them on the fringes of the dispute and they were able to maintain cordial relations with both sides. Don Joaquín was very friendly toward the Community. He frequently visited their house and he held Padre Vallier in such esteem that he insisted upon kneeling for the priest's blessing.

Shortly after the break in diplomatic relations, the Sees of Ancud and Concepción fell vacant. The offices were not filled, leaving only one diocese, that of Serena,

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with a Vicar.

In 1881 President Santa María began to take legal steps to alter the religious-social situation in the country. Imbued with liberal French doctrines, Parliament passed the law of Civil Marriage on August 2, 1883. The ecclesiastics of Chile were convinced that the law would be as ineffective in Chile as it was in Spain because they believed that the people would not accept it. The clergy maintained that the new law favored concubinage, and for that reason they abstained from recommending its observance. The Bishop of La Serena, however, took a different stand. At the end of 1885 he published a letter in his diocese relative to the new law and stating in part:

"A good Catholic should have as a norm of his conduct obedience to all the laws of the Church and also those of the State when one can be obedient without offending his conscience."

The statement was not promulgated in either Santiago or Valparaíso.

In 1883 one of the most odious of the theological reforms was passed, stating:

"In the cemeteries subject to the administration of the State or Municipalities nothing will impede, for any reason, the burial of the cadavers of persons who have acquired or do acquire tombs, indivi-

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4 Huneeus Cox, Historia eclesiástica, p. 191.
dually or by families, nor the interrment of those lacking religious ceremony."\(^5\)

Indignant Catholics saw the new law as a desecration of sacred ground. The Vicar Capitular of Santiago responded immediately with a decree of execration of all fiscal and municipal cemeteries, closing their chapels and prohibiting all liturgical funeral ceremonies outside the parish churches and the accompanyment of corpses to their graves. The Government retaliated by blocking interrment in ecclesiastical cemeteries, and the police dedicated themselves to the pursuit of the cadavers which they suspected were bound for burial in consecrated ground. The story is told of a professor from the Seminary of Santiago who was transported to the cemetery seated upright in a carriage as if alive in order that he might be interred secretly in the parish cemetery of Renca.\(^6\) Such practices verged on the ridiculous and were repugnant to all concerned.

B. LA UNION CATOLICA AND THE IMPROVEMENT OF CHURCH-STATE RELATIONS

In 1883 Catholics organized a pressure group called "La Unión Católica." It spread rapidly throughout the Re-


\(^6\)Zorobarel Rodríguez, "Editorial" El Independiente (Santiago) 15 de septiembre de 1883.
public and the activities and pressures exerted by the lobbyists were contributory in large measure to the pacification achieved under the civil administration of Balmaceda.

Don Jose Manuel Balmaceda succeeded to the office of President in 1886. He immediately sought reconciliation with the Vatican, sending the Holy See an accounting of his office and his proposals for the vacant dioceses. His choice to fill the post of Archbishop of Santiago was don Mariano Casanova, one of the most eloquent orators of his day and a professor of the Seminary of Santiago. Don Mariano was preconized Archbishop of Santiago on December 3, 1886, and consecrated on January 30, 1887.

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8 Araneda Bravo, *Cien años*, p. 42.
CLARETIAN INVOLVEMENT IN THE WAR OF THE PACIFIC 1879-1881

During the colonial era, the frontier region between Bolivia and Chile had little or no importance. After the two countries gained their sovereignty in the War for Independence, the desert of Atacama was discovered to be a storehouse of wealth. Explorers from Copiapó first found immense deposits of animal fertilizer in the guano beds of Mejillones. A little later in the pampa of Antofagasta the mineral fertilizer, nitrate was discovered in great quantities and almost as fruitful veins of silver were found in the mines of Caracoles. The great discoveries, for which each country believed it had a legitimate claim, so excited the chancellories of the two new Republics, that tempers flared and angry protestations and counter-claims were filed. When cooler heads prevailed, two treaties of limits were signed by the governments of Chile and Bolivia. In 1866 Chile set its northern limit at the 24th degree south latitude and reserved the right to collect half the revenue from the import-export duty from the guano fields discovered or to be discovered between the parallels 23 and 25 degrees south latitude.¹

A second treaty, in 1874, provided that Chile turn
over to Bolivia all her rights to the territory north of the 24th parallel, with the condition that those industries operated by Chileans in the desert were not subject to any new imposts.

When General Hilarión Daza assumed control of the government of Bolivia in 1878, he imposed a tax of ten centavos per ton on the Chilean Salitre Companies of Antofagasta. The company refused to pay and, on January 6, 1879, Daza placed an embargo on their goods and set the fourteenth of February for the judicial sale of the company's property. On the same day two hundred soldiers under the orders of Colonel Emilio Sotomayor took possession of Antofagasta for Chile. With the instigation and cooperation of Perú (she had signed a secret pact of offense and defense with Bolivia in 1873), General Daza declared war on Chile on March 1, 1879. So began the War of the Pacific.  

The Chilean army quickly mobilized, drawing men from all the provinces. The troops were in need of spiritual assistance and, up until this time, there had been no regular chaplains assigned to the army. In order to provide for a military Vicarate, the Archbishop of Santiago obtained the faculties from the Apostolic Delegate to empower him to name military chaplains. The first so desig-

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1Galdames, History of Chile, p. 323.
2Encina, Historia de Chile, II, p. 1412.
nated were don Florencio Fontecilla and don Ruperto Merchant. Both were transferred to Antofagasta in March of 1879.³

Ecclesiastical considerations were complicated by a jurisdictional dispute, since Antofagasta legally belonged to Bolivia, the diocesan priests in the area received their faculties from the See of Arequipa, which was located north of the twenty-second parallel.

When the Vicar Capitular sent a request to Padre Vallier for men to serve as army chaplains, Padre Bernardo Bech was dispatched, in company with Padre Vallier himself, to the military hospital in Iquique. When the parish priest there was notified of the arrival of the new chaplains, he angrily wrote to the Vicar Capitular of Arequipa, Monseñor Lorenzo Bedoya, stating in part that the presence of the regulars, complicated by the fact that both were Spaniards, would cause unpleasantness in his parish. The reply was hardly what the párroco anticipated:

"Muy apreciado Señor; Only today I have had the pleasure of receiving your letter of April 28th last, which serves to inform me that within the limits of this diocese of Arequipa are the Padres Pablo Vallier in company with Bernardo Bech, priest of the same Congregación, and foreigners as you yourself... I am aware that both are Spaniards and I myself have given them the necessary faculties to carry out their priestly duties...I provide the necessary licenses for Padre Bech and for whatever other priest of said Congregación who can come into the territory

³Huneeus Cox, Historia eclesiástica de Chile, pp. 187-190.
of this ecclesiastic jurisdiction." (Signed, Monsenyor Lorenzo Bedoya, Vicar Capitular.) May 18, 1880.

There was no novelty in the trip to Iquique and the two Claretians disembarked in the port on April 19, 1880.

Padre Vallier wrote two days later to the Vicar Capitular:

"Illustrious Señor; I arrived at this port in company of my brother of the Congregación, Padre Bernardo Bech, and we have been well received by the authorities of the city and those in charge of the hospital."

"The Governor, don Patricio Lynch, was desirous that we take charge of the church and house of this parish. I have received the approval of Señor Fontecilla and I accepted the charge...We actually have two hospitals a great distance apart and you will understand that these cares occupy all our time. We don't object to giving assistance in the parish in so far as possible and I have communicated this last to the Vicar Capitular of Arequipa."

"I have been told that in this locality there is a body of civilians attached to the military. I hope that Your Excellency will have the goodness to tell me if our jurisdiction is to be extended to the affiliates of this body and also to their families. The same difficulty confronts me with respect to the families of the employees of the hospitals and the ambulance service."

As the soldiers advanced into enemy territory, into towns abandoned by the opposing armies, often the parish priests were found trying to arouse the people to guerrilla activities - a violation of their safe-conduct licenses. On one occasion, such a cura was captured by the Chilean army and brought before their commander. The officer

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5Ibid. p. 168.
could have ordered the execution of the offender; but, as it happened, Padre Vallier was present at the time and his entreaties for mercy were heeded. His advice was that the priests caught trying to arouse the people against the Chileans be sent to Lima, as many were, leaving the parishes of the north for the most part, totally unattended.

The two Claretians went about their duties in the hospitals, their primary obligation. They found it impossible to remain in the parish house, however, because of the hostility of the citizens of the town. There was also a communication from an official in one of the hospitals stating that he did not want religious services there. Hostility increased to the point where the inhabitants threw rocks and all manner of filth at the rectory, the cleaning of which consumed much of their valuable time.

The number of sick and wounded admitted to the hospitals during the early months of the war was staggering. They were brought to Iquique from all sectors and when the two hospitals were filled to capacity, another was opened in Noria, adding to the duties of the padres assigned there. There were twenty smallpox victims in the lazarette, and the number remained more or less constant as those who died were replaced by new victims.

In order to travel from place to place more rapidly, the padres often rode horseback. On one occasion they
were given a half-broken horse and a cart. It was a cruel joke. The horse bolted and Padre Bech was thrown from the cart. He suffered a severe concussion and cuts on his legs. At the time the priests were living in the hospital, thinking they would be among more friendly people and closer to their work. However, the high officials of the hospital were so hostile that they would only tolerate the priests because they were under military protection. Padre Bech refused to allow his companion to inform the hospital employees of his injuries and he was to suffer frequent and severe headaches for the remainder of his life.

The continual abuses inflicted upon them finally prompted Padre Vallier to write the Vicar Capitular:

"At the table, where it is necessary that we be with them, their conversations are, at times, impious and obscene. The type of thing which hardly seems appropriate for persons of their high station who have supposedly received some education. There is no one on our side, nor anyone who attempts to stop their odious talk. All we can do is to meet this with meekness as God teaches us, forgiving them in our hearts. They have come to the point of boasting of their wrongdoings to others."\(^6\)

The district army chaplain, don Marco Aurelio Herrera, in a letter dated June 8th from Iquique, informed Padre Vallier:

"I am assured by a friend that in the hospital there has been ill will displayed toward you and your companion, Padre Bernardo. He said that on

\(^6\)Ibid., p. 173.
the first day of your arrival the employees proposed to molest you until you are forced to leave as a consequence.7

The situation of the two Claretians soon became unsupportable. Padre Bech's wounds were not healing and he had to cut down drastically on his activities. Padre Vallier was unable to attend to his duties as Visitador of the Congregación as he received no communication from the communities. In addition, it was time for the visit of the Superior General and Padre Vallier's presence would be required. He also had pending two matters of prime importance with the ecclesiastic authorities in Santiago. One was the cession of the chapel of Lourdes and the other the church of Carmen in Curicó, the acquisitions of which would enable the Congregación to form two new communities. He had written but he did not know whether or not his letters were being intercepted.

When the two Cordimarianos returned to Santiago, Monseñor Gandarillas requested that they make a complete report of the conditions in the north to the Supreme Government. The Vicar himself felt that the duties of the chaplains had been excessive and that they were unable to effectively exercise the duties of the office of párroco in Iquique.

Gandarillas wrote the Supreme Government relative

7Ibid., p. 174.
to the situation affecting religious service in the military encampment areas of Iquique and Antofagasta. His letter carried the date "12 de julio de 1880," and said:

"Religious service for the hospitals and inhabitants of Iquique and Antofagasta has attracted our special attention. I refer to my communication of March 19 which the Government received on the 24th of the same month. In order to fill a definitive need chaplains were named in accordance with the Supreme Decree of the 27th of that month. Sent were Padres Carlos Infante and Simón San Martín for the hospital in Antofagasta and Padre Bernardo Bech and accidently Padre Pablo Vallier, for the hospital of Iquique."

"In conformity with the Government's proposal, I charged the above-mentioned religious to remain at the disposal of the people in need there after they assisted the patients in the hospitals. The religious sent to Antofagasta have not encountered major difficulties in the exercise of their ministry. The same has not been true in Iquique... What made their position very painful and finally insupportable was the hostility, hidden but constant, odious and vexatious, on the part of many of the employees of the hospital, which was manifested not only in depreciation of their ministry but also in religious hatred and a cynical disregard for decency."

"The padres endured the unjustified treatment with patience and without complaint...when they could no longer support that moral suffering and the fatigue imposed by service to the sick and wounded in addition to the duties of the Parish of Iquique, they resolved to return and seek council."

"Attentive to the foregoing, it does not appear reasonable to ask the Religious of the Inmaculado Corazón de María to return to the hospital of Iquique."8

The Minister of War, don Cornelio Saavedra, responded with a memorandum dated July 29, 1880:

"This Ministry sincerely laments the deeds which you denounce, which occurred in the military

8Ibid., pp. 177-178.
hospital of Iquique. I shall recommend the matter to the attention of the local authorities so that measures may be taken to avoid such incidents in the future."9

All of this served to indicate that the animosities engendered by the religious reforms boiled just under the surface and, even though patriotism occupied the minds of most, there were times when nothing lessened the hatreds of the anti-religious.

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9Ministro de la Guerra y Marina, Número 3.788. 29 de julio de 1880.
On October 10, 1885, the General Chapter was convened in the city of Segovia, Spain. The primary point under consideration was the advisability of dividing the Instituto into smaller units (Provinces) with greater autonomy. After considerable debate on the subject, the Capitulares decided against fracturing the establishment. Chile remained a Visitaduría. Padre Vallier returned to Chile in October of 1888. He brought with him four priests and one brother, making a total of forty-seven Claretian Missionaries then in America.

The Visitador was beginning to show the effects of the tremendous burden of responsibility he carried; not only for his own conduct, but also for that of his subordinates. In a copious correspondence with his superiors in Spain, Padre Vallier expressed the sentiment that it was expedient that he be replaced as Visitador. Padre Xifré, the Superior General, agreed and gave the order

1 Each 12 years there was a meeting of all the Superiors of the Congregación during which they discussed matters of general importance to the Institute. At the same gatherings the General Councils were formed for the government of the Congregación.
substituting Padre Molinero as Visitador effective on June 29, 1889. The new Visitador was of even and easy-going temperament, a lover of peace who did not know how to say "no."

Two new foundations were projected during this period with petitions being received from Lébu and Iquique. Padre Molinero evidently accepted both without restrictions by failing to negate the projections. Little is known of the first except that the place which was designated for the Padres, the circumstances surrounding their work and the conditions of the contract made the establishment somewhat less than viable. The prime mover was don Maximiliano Errázuriz, who had a consuming interest in the foundation. With his death in 1890, the project collapsed and Padre Molinero reported to the General Council on November 24, 1890:

"The Congregación just experienced a very painful loss in the person of don Maximiliano Errázuriz, our signal protector, precisely in a conjuncture in which he was disposed to give us the greatest proof of his affection, founding a mission-house in Lébu. With eight to fifteen more days of life, he would have realized the project to the satisfaction of all."^3

Iquique, the second foundation, was considerably less appealing to the Claretians. From the stay of the Padres as parish priests and chaplains in the hospitals, the

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^2 One hundred, forty-five kilometers south of Concepción.

^3 Archivo Provincial, Santiago de Chile.
desire to pass the "Via Dolorosa" again was none too great.

The necessity for evangelical operations in the very rich nitrate fields and in the valleys and in the area of Pica made any essential sacrifice worthwhile. The circumstances of its recent incorporation into the sovereignty of Chile made it prudent to avoid confrontations with separatist elements and to overcome nationalistic resistance by making careful selection of priests to serve in the area. The zealous vicar of Tarapacá, don Camilo Ortúzar, had described in vivid language for Padre Molinero the advantages of a community formed under his auspices. He envisioned a mission house as headquarters with the priests working among the people of the cities and villages on the Bolivian frontier. Padre Molinero accepted the offer, designating the personnel who would accompany the Vicar. Monseñor Ortúzar traveled to Santiago to meet them and to sign the bases for the foundation. However, on his arrival, the Bishop found that Padre Molinero had died. In his place as Visitador was the intrepid Padre Vallier who, with the delicacy the case required, succeeded in convincing the Vicar that the foundation had no chance for success.

On the national scene a great dangerous boil was

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4 Approximately one hundred kilometers south of Iquique.
5 Apuntes, p. 5 gives the date December 5, 1891.
coming to a head. There had been friction between President José M. Balmaceda and the coalition which formed a majority in Congress. The legislators took full advantage of the situation in order to control Balmaceda's projects. Parliament ended its 1890 session without having considered the budget requested by the President. On January 1, 1891, Balmaceda issued a manifiesto stating that all power would be concentrated in his hands. On Jan. 4 he put the 1890 budget into force by decree.

Meanwhile, five congressmen, Manuel José Irarrázaval, Carlos and Joaquin Walker Martínez, Ventura Blanco Viel and Abdón Cifuentes, acting as representatives of the entire body, declared the President deposed for violation of the Constitution. The document was held in reserve to be presented for perusal and signature by the individual members of Congress.

On the night of January 6, with the Vice President of the Senate, Waldo Silva, and the President of the Chamber of Deputies, Ramón Barros Luco, the Armada sailed out of the Bay of Valparaíso "without orders." The fleet was placed under the command of Jorge Montt Alvarez.

6 José Manuel Balmaceda, "Manifiesto," El Independiente (Santiago) 1 de enero de 1891. pp. 5-6.

7 Encina, Historia de Chile, XX;62-74.

8 A copy was delivered to the diplomatic corps on January 15, 1891. The text of the Act was published officially on April 13. Ibid.
MANIFIESTO del Presidente José Manuel Balmaceda,
El Independiente (Santiago) 1 de enero de 1891.
MANIFIESTO Del Presidente José M. Balmaceda.
and proceeded toward the north. Meanwhile there were insurrections in the northern provinces loyal to Congress and Congress raised an army of ten thousand men.

The army remained loyal to the President. Balmaceda, in order to form a counter-revolutionary force in the provinces that were not under the sway of Parliament, resorted to all types of exactions. He made the functionaries who did not concur with his thinking destitute. He jailed those whom he considered dangerous. He shut down presses and established an irritating spy system. The jails filled with political enemies and many claimed to have been tortured. The President became both feared and hated. One incident in particular added to his unpopularity. As was their custom, a group of young people, all members of prominent families, were meeting in the house of Lo Cañas, owned by don Carlos Walker Martínez, when it was attacked by Government troops. Several of the youths, representatives of the Young Conservatives, were killed and others were taken captive. The prisoners were executed immediately on the grounds.9

Finally, on the 21st of August, the two armies met on the sandy soil of Concón, at the mouth of the Río Anconcagua. The Congresionales triumphed. Seven days later they met the forces of Balmaceda at La Placilla, the "back door to Valparaiso." The battle was a bloody

one and proved fatal for Balmaceda's cause. In the two battles some eight thousand persons were killed. Among the dead was the Commander of the Gobiernista forces, General Orosimbo Barbosa.

The revolution cost Chile over ten thousand lives and some one hundred million pesos.  

In those eight months of civil war between Congress and Balmaceda, of the four Claretian communities (Santiago, Curicó, La Serena and Valparaíso) only those of Curicó and La Serena followed a relatively normal course. The people of Valparaíso experienced constant fear of sudden assault and bombardment. The Community in Santiago came the closest to disaster.

Balmaceda's espionage system served as a form of organized persecution for those in opposition to the regime. The systematic search of houses was carried out sometimes by official authorities and at others by a turbulent rabble that took advantage of the opportunity to avenge injuries and to steal without fear of punishment. Regardless of the circumstances, each house was considered a refuge for revolutionaries. Guilt was always assumed. Neither the house of worship nor the convent was exempt from the invasion. The Portero, Brother Pedro Marco, recounted later the events as they took

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place and the trials and tribulations of the Community during the troubled times:

"Groups of ten to twenty men passed through the streets, always armed and always with that characteristic step. I knew them by their heavy and authoritative blows on the door. When I opened it they threw me aside and began to search the premises - Church, attic, cells, kitchen, refectory. They had to be left to their own devices in order to convince themselves of our innocence. We did not argue with them. As foreigners we were neutrals, neither Balmacedistas nor Constitucionalistas. We have never affiliated ourselves with any party, although individual sympathies may have been expressed within the cloister..."

One day one of the Community's benefactors came to the door. Shortly before his son had died at Lo Cañas and he was desolate and in a highly agitated state. He was seeking refuge. He assured the priests that he was to be killed if he fell into the hands of the government sympathizers. The Claretians wanted to help, but as their house was always subject to search and always highly suspect, they did not know just what to do. Everything there was in full view, there was no hiding place. It was said that the searchers even looked under the church bells. The distraught gentleman begged their pardon for having compromised them and turned to leave. The anguish of his friend refreshed the memory of the Superior. He called the Brother in charge of the dispensary and asked where the Community kept food that

\[1^{11}\] Archivo Provincial, Santiago de Chile.
would spoil with the heat. There was a hole under the dispensary, hardly a comfortable hiding place as a man could only fit inside in a sitting position. It was not even large enough to keep the wine. The gentleman was as delighted as if he had been offered the suite of honor in a luxury hotel. He remained hidden several days; fortunately very few, as the triumph at La Placilla changed the complexion of things. Barely a half an hour after the refugee had taken his jubilant leave, another gentleman entered. He revealed himself as a Balmacista in need of sanctuary. The Superior had no time for reflection and indicated the little hole, still warm from the other's presence. He told the latest refugee that they would converse later when the situation had stabilized somewhat. After a short while, the Community decided that it was necessary to refer the case to don Carlos Walker, to whom the asilado was known as a "perfect gentleman incapable of committing a felony." Don Carlos asked that they protect the man until such time as he could be provided with the necessary assistance. A safe-conduct pass was soon forthcoming, and the Balmacedista went to join his family.  

With the return of peace the Claretian Community of Santiago settled down to the routine of its daily regime.

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12 Antonio Molinero in Ensayo histórico de los Misioneros Hijos del Inmaculado Corazón de María de la casa de Santiago, by Concordio de Nebreda. np. MS. p. 47.
CHAPTER VI

A. CAPITULAR GENERAL DE CERVERA - 1895

While the Visitaduría\(^1\) of Chile extended itself toward the south of the Republic and located one of its communities in the Diocese of Concepción, there were discussions relative to the internal development of the Congregación and the expansion of its overseas missions in progress in the historic University of Cervera in Spain. The meetings involved the most distinguished members of the hierarchy of the Claretian Institute. Among them was a Chilean. Born in Serena, he followed two careers - that of lawyer and priest. He also taught mathematics in the Seminario Serenese, and he wrote a highly recommended text on the subject. After his ordination, he presided over the Cofradía del Corazón de Jesús, in his time the most prestigious and the largest landowner in the district. On March 19, 1886, he entered the noviate of the Sons of the Immaculate Heart of Mary and was professed on May 7th of the same year. He was transferred to Alagon and made superior of the

\(^1\)Administrative unit of the Congregación during the 19th century. Presided over by the Visitador, its scope was equivalent to today's Provincia.
Colegio there. In September of 1895 he assisted as a delegate to the General Chapter being held in Cervera. From that he would go out invested with the first Provincialature of the Congregación. He was to exercise the same charge in the Republic of México and later serve as Consultor General. His name - Padre Félix Alejandro Cepeda. 2

Although it lacked five years for the fulfillment of the specified time period, internal circumstances precipitated a new General Chapter. 3 The Congregación had extended itself prodigiously. The missionaries had houses in almost every province in Spain. They worked in the Americas, both South and North, and in the territory of Spanish Guiana. In the year 1895 the Claretians possessed fifty houses; one in Italy, twenty-nine in Spain, nine in Africa and eleven in America, inhabited by one thousand, five hundred and ninety-one individuals. 4 A centralized, one-man government was no longer viable. Padre Xifré was approaching eighty years of age and the state of his health did not permit him the ease of move-

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2 Juan Ramón Ramírez, Vida del ilustre obispo chileno Dr. don José Manuel Orrego y Pizarro. Santiago: Imp. Chile, 1911. p. 224.

3 The last General Chapter met in 1888 and another was not scheduled before 1900.

4 Aguilar, Historia de la Congregación, I:650-678.
ment required by the office he held. He felt that the
time had come to diversify the "command" of the Institu-
te and proposed the division of the Congregación into
more autonomous provinces. The General Chapter was
convened on September 2 for this express purpose.

There were many factors involved, but the end re-
result of the discussions was that the Congregación was
sectioned into the Provinces of Cataluña and Castilla.
Decisions were made relative to the assignment of houses
of formation to each and the delineation of territory.
The American communities were not elevated into provinces
but were aggregate, those of the North and Central regions
to the Province of Cataluña, governed by Padre Cepeda,
and that of Castilla, taking in all of South America and
ruled by Padre Isaac Burgos. Under this arrangement, the
Visitaduría of Chile fell under the supervision of the
Provincial of Castilla, and immediately the charge of
Padre Antonio Dalmau as Visitador of Chile was confirmed. 5

Juridically speaking, it can be said that with the
new organization, the old province of San José of Chile,
which in 1876 was converted into a Visitaduría dependent
upon the Generalate, dropped back another rung, passing
to the dependency of a Provincial. Actually, the system
was favorable for the almost omnivorous provisional

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5Fernández, Compendio histórico de la Congregación, I:
944-948.
powers invested in its Visitadores. Since, in this same year (1895), the house of San Pablo was founded in Brazil, the jurisdiction of the Visitador of America Meridional, which until that time had been only nominal, was amplified with the immense Brazilian territory.

The American Visitadores did not attend the Chapter of Cervera, a fact which Padre Xifré lamented with these words:

"The Visitadores of America could not be heard and their voices would have been very appropriate."^6

The following year an extraordinary Chapter was convened in Santo Domingo de Calzada, Spain (April 15, 1896) that was no more than a complement to the first. It served to delineate the duties and prerogatives of the provinces, the method by which the Visitadores or their delegates would supervise the different houses, territorial limitations and the like.^[7

In Accordance with the Capitular resolutions, Padre Xifré, in a circular dated May 26, 1898, ordered that all the American Visitadores were to assist in exercises in the house in Segovia scheduled to begin on July 3rd of the same year.^[8 In compliance, Padre Dalmau traveled to Spain and met with Padre Xifré, Padre Burgos and the Gen-

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^6 Anales de la Congregación, V: 197-200.

^7 Actas del Capítulo General Extraordinario de Santo Domingo de la Calzada," Abril de 1895. MS p. 5.

^8 Archivo Provincial, Santiago de Chile.
eral Council. He returned to Chile on September 2, 1898.

B. PADRES VALLIER AND DALMAU

On December 18, 1892, Padre Antonio Dalmau was named Visitador for the Province of San José. Very soon thereafter the Superior General ordered the return of Padre Vallier to Spain. The new Visitador judged it unwise to advise Vallier of the Generalate's order, and he wrote the Generalate giving his reasons for having suspended the mandate. Padre Plácido Abella, the Provincial Secretary, in a letter to Padre Xifré, enumerated them:

"...Humanly speaking, it would be a very great loss for this portion of the Congregación. He [Vallier] is much needed here for his council, his knowledge and his leadership. He is also well-known and admired outside the community... with a reputation justly acquired."9

In February of 1893, the Superior General made his visit to the Chilean communities. He met with Padre Vallier and evidently poured oil on the troubled waters and soothing Padre Vallier's ruffled feelings.

Padre Vallier's health had been broken with the physical and mental anguish he suffered during the disagreement. In the same year (1893) he suffered an attack of paralysis from which he recuperated very slowly. In 1894 he lived for three months in Curicó, taking ad-

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9 Padre Plácido Abella al Muy Reverendo Padre Xifré, 5 de mayo de 1892. Archivo Provincial, Santiago de Chile. MS.
vantage of the mild climate there. He later went to Val­
paraíso, where he died on the 26th of July, 1895, at the
age of 62. He was buried in the city cemetery after
funeral services in the Iglesia del Corazón de María.
Six years after his death his remains were disinterred
and transferred to Santiago for burial in the front of
the left nave of the Basílica del Corazón de María.

His loss was felt throughout the Archdiocese. Letters
of admiration and commiseration poured in from the Vicar
General, religious congregations - Capuchins, Buen Pastor,
Magdalenas, Providencias - the Bishop of La Serena, Mon­
señor Orrega, and don Florencio Fontecilla of Valparaíso,
among others. Except for the brief two years that Padre
Molinero held the reins, Padre Vallier had ruled the Con­
gregación in America from its founding in 1870 until the
first months of 1893, some twenty-two years.

As Padre Vallier's successor, Padre Dalmau's task
was far from an easy one. He was stepping into the shoes
of a man admired, loved and respected by the Community,
the clergy and the public. Padre Dalmau was dynamic and
felt a very strong impulse to expand the Province and to
carry it to the furtherest territories. In his time,
the voices of the Missionaries resounded in all the cities
of the Republic, in the Obispado of Concepción, in Arau­
canía and on the rocky, barren coasts of the Archipelago
of Chiloé. He wanted to establish houses in San Fernando,
in Talca, in Temuco, in Quinchue, in Buenos Aires, in the
barrios of ultra-Mapocho, in the Monasterio de las Verónicas.

Two circumstances prejudiced Padre Dalmau's orientation and negated his influence. First, the impossibility of his having been imbued with the Claretian spirit; and, secondly, his reliance upon those who thought as he or who came to Chile posterior to the patriarchial era. In reality, the nomination of Padre Dalmau as Visitador in Chile came as a surprise to all concerned, not only in America, but on the Peninsula as well. No one knew him. It was known only that he possessed excellent gifts, that he had been an exemplary parish priest, that he carried a reputation of being a great preacher, due to which he was sought after throughout his parish as a speaker. His religious life was another matter. After only one year in the noviate, in the company of little boys and youths, where he was as a cedar among shrubs, he had lived with the Padres of the Congregación for only five months. The question was raised as to the possibility of his having been able to assimilate the spirit of the Congregación in such a short span of time. He had to adapt himself to different methods, to become acclimatized and accustomed to the Institute's collective phychology, to study its traditions and understand its singularities. Was he, then, qualified to govern a province at such a great distance from the center, across an ocean, while conforming to the modality, not of the
secular priest and párroco, but as a Claretian religious? Only time could provide the answers to such questions.

The Bishop of Concepción, Monseñor don Plácido Labarca, wrote Padre Dalmau early in 1895 requesting that missionaries be sent into the Araucanian country:

"I am proposing to you a Mission in Chillán because I would like for you to be known in those regions adjacent to Linares so that later they may become your field of apostolic activity."^10

The Bishop asked Dalmau to set the date for the mission and that the Visitador himself be one of the missionaries participating. It was to be the first time the Claretians had evangelized in the Diocese of Concepción. They preached in Chillán, Temuco, Traiguén, Victoria, Coigüe, Parral, San Carlos, and Concepción.

Two years later, Padres Soteras and Silvester Alvarez returned to the Diocese and preached in many of the places in Araucanía which are steeped in the history of Chile. The inhabitants recounted in much detail the disgraceful fate of Valdivia in his struggle with Caupolican and the priests were shown the site of his imprisonment and death. In Cañete they viewed Valdivia's fort with its moat, and in the jail-barracks, the cannon used at that time.

In 1898 the Claretians sent missionaries into the southern Diocese of Ancud, where they worked in Ancud,

^10 Archivo Provincial, Santiago de Chile.
Achao, Castro, Calbuco, Puerto Montt, Osorno, La Unión, Valdivia and Corral. With this mission, the Claretian voice had been heard throughout Chile.

Padre Dalmau aspired for more stable establishments. The prelates were concerned with the establishment of missionary centers in their dioceses. As was natural, they were looking out for their own interests; whatever would most benefit the people for whom they ministered. The Visitador had to be concerned with the advantages for the Instituto, carefully weighing the proposed conditions and projecting future development.

In 1896, Padre Dalmau, on his way to Spain, negotiated the formation of a new community in Buenos Aires as projected by the Bishop of the Argentine capital. The plan was implemented, after further developments, by the Visitador of Chile in 1900.

In July of 1897, and in January of 1899, as Visitador of Chile and Brazil, Dalmau made a visit to the house in Sao Paulo, the only one then in the immediate Brazilian territory, and treated with the Archbishop of Rio de Janeiro, don Joaquín Arcoverde, referent to the foundation in Campinas and Butucapu.

C. THE RECALL OF PADRE DALMAU AND THE ADMINISTRATION OF FRANCISCO CLAPAROLS

Padre Dalmau received a letter from Cervera signed by the General Council and dated March 11, 1899, part of
which said:

"Very esteemed Padre, special circumstances oblige us to order that as soon as possible, you come to Spain. Leave Padre Claparols in charge of those missions and in the capacity of Visitador in the interim. Invest him with the faculties conceded to yourself..."

True to his vow of obedience, Padre Dalmau departed immediately for Spain. It is not known precisely why he was recalled. Rumors and opinions flowed freely - that his methods of expanding the Institute had not met with favor; that there were at that time men high in the government of the Congregación who did not approve of him because he was identified with an anterior regime - for whatever reason, Antonio Dalmau was no longer Visitador of Chile and Brazil.

On the 14th of April, 1899, without leaving the Supership of Santiago, a post he had held since February of 1894, Padre Francisco Claparols assumed the interim office of Visitador. In the thinking of his superiors, the interim was to be a brief one as Padre Dalmau's replacement had been named a few months earlier. Internal problems caused the nomination to be cancelled and the interim rule of Padre Claparols was prolonged until August of 1901, at which time the Provincial Chapter met in Segovia.

Francisco Claparols was well accepted by his subor-

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11 Anales, VI:354. For complete text, see pages following.
Comunicado del Gobierno General al Padre Tomas Sese (La Serena) sobre el nombramiento interino y regreso del Padre Dalmau. Santiago, 14 de abril de 1899. (Copia)
devoción, observancia y amor mutuo entre todos. Asumiendo además que si algo tienen que exponer a esta superioridad, conducente a la gloria de Dios, salvación propia y ajena, lo escriban con franqueza. Debe ésto encargarse más a los superiores que nos escriban cómo se han cumplido las disposiciones que demos en la última visita.

Con esta ocasión saludo a todos con especialidad al Sr. Ayudante, al Sr. Hermano y Hermana, a mis Compañeros de negocios, tan generosos como fueron, y demás Blandecedores, y D. S. A.

S. F. T. A. [a firma]

La copia expuesta

Fernando Constantino, cur. int.
ordinates. He treated them with feeling and respect. His contemporaries said that he was slow to anger and zealous in his duties. They also said that he could not preach and that he was not much of a conversationalist.

Padre Claparols sent several recommendations to his friend, Padre Tomas Sese, who was later to serve as the Congregación's highest official in Chile. Sese was asked to give his opinion as to the suitability of the proposals before they were submitted to the Generalate. The suggestions reflect a progressive evolution of the ministerial activities, orientation toward the juridical and a tendency toward greater amplitude for the faculties of the Visitador:

1) Stipulate that the Visitador not be Superior in any of the houses in order that he might have greater freedom of action.

2) Indicate the names of those who can be named Superiors of the houses.

3) When permission is granted an individual, it should not have force until it has the OK of the Visitador; or the Visitador should be consulted beforehand.

4) Ask the Generalate of the Congregación to give permission for day and night schools in specified locales with the approval of the Visitador. (This was of paramount importance and indicated the tendency toward new fields of action for the communities.)

5) When an individual is designated Superior he should receive documentary proof of his charge.

6) The communities in America should be in constant contact with those in Spain and should receive whatever benefits accrue to the whole.
In 1900 the Archbishop of Santiago requested, as he had for several years, that the Cordimarianos take charge of the spiritual direction of the Captoline Seminary. The Superiors were opposed to the idea because it would necessitate the Missionaries living outside the convent. However, on March 1st of that same year, the Archbishop specifically requested the attendance of Padre José María Forcada. The community, despite the dissenting vote of Padre Avellana, complied with the Bishop's request and Padre Forcada assumed the spiritual directorship of the seminary.

12 Archivo Provincial, Santiago de Chile.
Nombramiento oficial de Visitador y superiores locales de Santiago, La Serena, Curico y Valparaiso.

Con estos deseos, habémosla distintas que distinguen a los P. José Salinas, Abella, Coral, V. Giusti y Viladich, han merecido que depositemos en ellos nuestra confianza para nombrarlos Visitador y superiores locales de nuestras Casas en el orden siguiente:

Para Visitador de Chile al P. Antonio Salinas.
Para superior de Santiago al P. Francisco Abella.
Para superior de La Serena al P. Ignacio V. Giusti.
Para superior de Curico al P. José Coral.
Para superior de Valparaiso al P. José Viladich.

Y a fin de constatar dichos nombramientos, y dejar expedida toda acción legal a dichos Padres, dimos que los convengan firmar y sellar la presente con ocasión de Santa Visita.

Santiago 13 de febrero de 1843.

José José Sup. Gen.
CHAPTER VII

CLARETIAN ADMINISTRATIVE REORGANIZATION

The Claretian houses in America, by their profusion, by the intensity of their work, by the variation in their nature, by the immense radius they covered, by their problems, often urgently in need of solution, caused much inquietude and agonizing moments for the Visitadores. Impulsive, dynamic, of unlimited horizons and as inquiet as the Republic itself, they needed a regime with more agility, more independence, more authority in their own initiatives; in short, a regime which would permit them to live more by and for their own actuation.

The Spanish provinces, to which the Americans were subject, had too many internal problems to be able to pay close attention to the distant overseas foundations. Even they had not achieved complete organization. They lacked noviciates and scholastic facilities, without which they could staff neither their own nor the houses overseas. This urgent necessity imposed a change of structure on the organization of the Congregación. Almost exclusively with this end in mind, the Extraordinary Chapter was convened in Selva del Campo (Spain) on April 24, 1904. The American Visitadores could not
be excluded from such relevant negotiations. However, by the Rule of the Congregación, they did not enjoy the right to assist at the Chapter. The authorization came through Pontifical Decree. By virtue of the new authorization, Ramón Genover, Visitador of Chile and Brazil, and Ramón Prat, Visitador of México, were among those present at the General Chapter. The former left Padre Claparols in charge of the Chilean houses during his absence.

The first sessions of the Chapter were concerned with the Visitadurías. The discussions, the motivations and the resolutions adopted are to be found in the Actas as summarized by Padre Mata and published for the overseas communities.

"...By the decree of October 28, 1895, the erection of the Visitadurías in America was provisional but it gave them a definitive and stable organization. It has been observed that said Visitadurías could not exist as such with a permanent character within Chapter XI of our Constituciones...being considered inconsistent with the Pontifical concession, it was decided to make provisions for resolution of the problem. From those antecedentes have come eight points of discussion, as follows:

a) to give the Visitadurías a stable organization.
b) the question of their segregation from the provinces of Cataluña and Castilla.
c) if the superior of each is to be named by the Generalate.
d) if also the other members of the governing body are to be so named.
e) who is to name the superiors of the local houses?
f) the length of terms of office.
g) the divisions and demarkations of said Visi-

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The first four were fundamental. They proposed a government of major efficiency and one which could resolve problems as they arose. The Chapter approved the first four proposals, after which the solution of the final four offered no great difficulties.

The action on the eight cited accords should be considered as terminating the transitory regime of the old Visitadurías in America. They were to be replaced, presupposing approval by the Holy See, by three divisions. They were to be called "Vicarias Generalicias," in order to more closely follow the practice of other religious corporations extant in the Americas. The northern division was to be the Vicaría Generalicia de México and the southern portion was to be made up of the Vicaría Generalicia de Chile and the Vicaría Generalicia de Argentina y Brazil.

The Vicarias were to be segregated from the Spanish provinces immediately and were to be dependent upon the General Government. The General Council was to name those to fill the offices of Vicario Generalicio, two Consultores, Ministro and Secretario. These five individuals were to constitute the Vicarial Government. The local superiors

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2"Actas del Capítulo General Extraordinario." Selva del Campo, 1904. MS.

3Fernández, Compendio histórico, II:162.
and their councils were to be named by the Vicaral government and the duration of all offices was set at six years.  

The Holy See, to which the provisions were sent, interpreted the resolutions as indicative of the anxiety of the Americans for major independence and greater control over their own destinies. Before approving the changes, the Congregation of Bishops and Regulars introduced the following modifications:

"1) In the Vicarías Generales the naming of the Vicar and Consultors appertains to the local superiors, requiring the confirmation of the Superior General and his Council.

2) The Vicar and another delegate elected by the local superiors will have the right to assist at the General Chapter.

3) If there be difficulty for the meeting of the cited superiors, they will be empowered to make the indicated nomination by means of secret ballots that will be sent to the Generalate."  

The Sacred Congregation approved, with additional alterations, the accords as follows:

"1) The regimen of the Vicarios and Cuasi-Provincias will be for five years ad experimentum.

2) The election of the Vicar and his Consultores will rest with the local superiors and also with a delegate from each one of the houses or residencias of the Vicarate."

The mandate carries the date of August 19, 1904 and it delayed, at least temporarily, the democratic process.

The Generalate, in council on the 10th of September,

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5 Anales, X:113-115.
6 Ibid.
1904, agreed to the dismemberment of the Visitadurías of America from the Provinces of Cataluña and Castilla, with the communities of South America dependent upon the Cuasiprovincia of Chile for those in that country, and those of Brazil and Argentina on the Visitadurías of the same name. It further decreed that Padre Genover would continue at the head of the Cuasiprovincia, not as delegate of the Provincia de Castilla, but as delegate of the Superior General until such time as the election of a new Cuasiprovincial could be verified.

On September 22 the compiled instructions as approved were sent to each of the local superiors. Included were points of canon law and the order of procedure. Among the Chileans there was a certain amount of dissention and nervousness in the exercise of one of the functions of popular sovereignty for the first time.

The first Capítulo Cuasiprovincial was convened in Valparaíso on May 3, 1905. The following July saw the conclusion of the conferences, with the results being submitted to the Generalate for ratification. The approval of Padre Tomás Sesé as Superior Cuasiprovincial, came by cable on the 19th of July, 1905.

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7 An appellation adopted as being more in keeping with the Constituciones. It indicated a degree under Provincia.

8 Fernández, Compendio, II:449.

9 Ibid.
La Provincia de San José, Chile, 1905
Cristóbal Fernández La Congregación de los Hijos del Inmaculado Corazón de María.
CHAPTER VIII

A. THE CUASI PROVINCIA UNDER PADRE TOMAS SESE: 1905-1909

At this point in time, with less of an aspect of a colony, having acquired in 1904 the right of choosing for itself the people to govern it, the Congregación in Chile manifested a sweeping tendency toward wider horizons, new modalities in the apostolate and the desire to break ground in virgin fields.

This tendency was manifest in the election of Padre Tomas Sesé as superior of the Cuasiprovincia. Padre Sesé was, with the exception of Padre Vallier, the most influential man in the history of the Chilean community. From the Visitaduría of Padre Dalmau until the Provincialate of Padre Silvestre Alvarez (1924-1930), officially or extra-officially, Padre Sesé never ceased intervening in

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1According to ecclesiastic law, the union of various religious houses under the same superior constitutes a religious province. Juridically speaking, there is considerable doubt that the title of "Province" as used by the Congregación in Chile between 1870 and 1876 was canonically legitimate, based as it was upon future and forseen foundations. The Chilean houses were constituted Cuasiprovincia in 1904 (by Rescript of August 19, 1904) and only legitimately acquired the title Provincia in 1923. Lorenzo Cristóbal, Crónica y Archivo, 1870-1970. Santiago: SOPECH, 1970. p. 157.
the affairs of the Provinciate. Sesé's personality has been much discussed. This would indicate that he was a relevant personality who was above the commonplace. Because Padre Sesé was polyfaceted, he was usually judged contradictorily according to the facet he exhibited. He was, at the same time, soft and hard, prodigal and stingy, expansive and reserved, careless and diligent, ductile and extreme, tenacious and obstinate without seeming so. No one surpassed him in diplomacy, few in his own domain. No one was beneath his personal attention and he was as concerned for the small as for the great of his world. His intellectual gifts were substantial and he never failed to find a quick and equitable solution for problems as they arose. Padre Sesé loved his congregación and wished it a prestigious presentation in the society of his time. He attempted anything which would contribute to this prestige.

Sesé concerned himself with accommodating authorities and persons outside the Institute, constituting himself press agent or commercial broker. In his concern for foundations and his mania for expansion he acquired enormous prestige in high places. The bishops found in him an incomparable solicitor in his activities in the diocese on the part of the Missionaries. He received a copious correspondence from civil authorities and persons of high station full of consideration and affection. On the other hand, he received from his hierarchial superiors
and from other members of the Institute letters of correction, of bitter reproach, of disapproval of his conduct and procedure.

Thus the reader may form an opinion of the man who governed the Claretian Corporation during the first period of the Cuasiprovincia. His gestations culminated in the appearance of the *revista Estrella de Andacollo* on the 25th of December, 1905. He set the foundations for the establishment of the commercial printing office, *Editorial Claret*. In later years it was called *Talleres Tipográficos*.  

Padre Sesé was responsible for launching the Congregación on a fully educational mission in Chile. He also inaugurated programs for adults - the *Círculo de Obreros del Corazón de María* and the *Instituto San Martín* in Curicó.  

Between the years 1870 and 1904 one hundred, thirty-nine missionaries arrived from Spain in different expeditions to found and reinforce the *Colonia Claretiana* in Chile. Ninety-seven were priests and forty-two Brothers Coadjutors. In the course of thirty-five years, death, return to the Peninsula, transfer to other provinces

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2 *Talleres Tipográficos* was sold in 1965.

3 Both of these organizations were part of the social apostolate of the Claretians to provide pertinent educational activities and common meeting grounds for adults.

and defections considerably diminished the personnel available for the active ministry with the result that, during the period of the **Cuasiprovincia**, there were only ninety-six individuals, sixty priests and thirty-six brothers, for the staffing of ten residences and to provide for new foundations.

Fortunately, the Spanish seminaries had a plethora of life and the youth therein dreamed of their passage to America. In 1905, 1906 and 1907, there were expeditions sent to Chile, with six, six and three men respectively. In 1908 there were two groups, six in one and seven in the other.5

On January 6, 1906, Padre Clemente Serrat, the Superior General, died. For the purpose of replacing him an extraordinary General Chapter was convoked in Araneda de Duero, Spain. Padre Anselmo Santesteban was selected to represent the **Cuasiprovincia** and he embarked immediately after his election (April, 1906) for Spain.

While Padre Santesteban made his way to Araneda de Duero, a tremendous catastrophe befell the cities and towns of the Republic of Chile. On August 16, 1906, as reported by a **Santiaguino** journalist:

"At eight in the afternoon a dreadful earthquake was produced that spread desolation throughout the central valley of Chile, extending more than 100,000 square kilometers. Its jolts were carried to the last confines of the Republic. The

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catastrophe in San Francisco, California was no more than a rehearsal for the much more terrible event from which the country has not yet fully recovered. Their terrible phenomenon began in a manner both sudden and violent, and it filled the two million inhabitants with panic - all those who peopled the eleven most fertile provinces from the Rio Choapa to the Bio Bio. The most solid, heavy buildings rocked as a ship on the high seas, producing a deafening noise. Under foot the earth vibrated, threatening to open momentarily to swallow lives as effectively as it opened deep grooves and circular fissures. Overhead the sky, reddened by the abundant electric current that issued from the high peaks of the Andes and illuminated by the resplendent lightening flashes over the horizon, seemed to announce the conflagration that is to precede the universal judgement of all peoples. The plazas and walkways of the city of Santiago served from the first moments as points of refuge for the people. They rushed to them seized by a terror without measure. Thousands of persons knelt in the mud, under the rain which fell at the same time, and invoked the aid of God, believing that to be the last day of their lives. When the hours of panic passed, the wealthy families were installed in their carriages and many people occupied the public service coaches and tramways in order to pass the night and keep out of the rain - no one was going to attempt to enter his house. By midnight there was not a single unoccupied vehicle to be found. The Government and Diplomatic Corps were lodged in railway coaches..."6

Even more severe were the effects of the earthquake in the Province of O'Higgins where the earth opened and entire houses disappeared under the ground. In Petorca all the ground sank two meters. The seismic vertical passed through Nogales and all the houses jumped from their foundations. Almost nothing remained of Melipilla, but the most serious damage occurred in the Province of Val-

6"El terremoto!" El Mercurio (Santiago) 17 de agosto de 1906. p. 1.
paraíso, with its four departments (Valparaíso, Limache, Quillota and Casa Blanca), most of which was totally ruined. One journalist wrote of the terrible destruction in the port city and its environs:

"Valparaíso, the second city of the Republic, and the first port in South America on the Pacific, is the first of all the cities that have suffered, having been left almost totally destroyed by the combined action of the earthquake and the fire. It is estimated that there are five thousand dead, ten thousand injured and hundreds of millions of pesos worth of material damage. Numerous ships and trains were used in transporting the survivors to other areas of the Republic - twenty thousand from Viña del Mar; one thousand, nine hundred from Limache-San Francisco; Quilpué, four thousand; Olmué, one thousand, five hundred; Quillota, ten thousand; Llay-Llay, five thousand; Calera, two thousand; Nogales, one thousand, three hundred; and Casa Blanca one thousand two hundred. Additionally awesome is the realization that all this devastation was the result of a catastrophe which lasted four minutes, fifty seconds, and was followed four minutes later by another of equal intensity of twenty seconds. The oscillations were repeated, although more gently, twenty-three times from 8:00 P. M. on the night of the 16th until the morning of the 17th, on which day twenty tremors were registered, although lesser in intensity."7

The Claretians, too, experienced the consequences of this national flagellation. Miraculously, they did not suffer the loss of any of their personnel, although their material losses were extensive. Of the four communities within the central zone, Linares was the most fortunate. Its new church with its iron framework resisted the shocks. In Curicó the high altar was moved from its base.

7"Catástrofe de Valparaíso," El Mercurio (Santiago) 19 de agosto de 1906. p. 3.
Talca both the house and the church fell. Santiago's community saw the crest of the church's facade fall and the dislocation of one of the arches, minor defects which were soon forgotten. The most unfortunate victim was Valparaiso, where nothing more than rubbish remained of the church, the casa de ejercicios and the residence of the community.

There are two chronicles of the effects of the earthquake on the Claretians in Valparaiso, one by Padre Santiago Jiménez, who was a member of the community, and the other by Padre Vilahur, who went to assist the people in Valparaiso as soon as communications were established. From both were solicited the following data of the happenings in the Province:

"Fortunately, the Padre Superior had called a meeting of the Community and all, with the exception of the Sacristan and Padres Latorre and Pinosa, heeded the call. At the moment when they gathered the first tremor was felt. Their instinct for self-preservation drove them to seek refuge in the patio in the Casa de Ejercicios, which was some thirty meters to the side. In order to reach the safety of the patio, they had to transverse two corridors and a staircase. The stairs fell seconds after the last priest stepped from it. One wall fell around the shoulders of Padre Jiménez, covering him with debris. Fortunately he was not injured. They were deafened by all the noises - the great din of the buildings as they were destroyed, the cracking of water pipes and the explosions of gases, the thunderous roar of the sea and the clamor and cries of alarm from the thousands of terrified humans. Everything was enshrouded in a thick cloud of asphyxiating dust, penetrated solely by the brilliant red of the fires and on all sides were great heaps of rubble. The earth executed a 'danse macabre' that sometimes finalized by its opening and swallowing the living."
"Added to their discomfort was the anguish they [the Claretians of Valparaíso] experienced upon discovering that two of their brothers were missing and the poor paralytic, Padre Plácido Abella, confined to his bed with no means of saving himself, was probably dead. The darkness was complete; walls had disappeared and all passages were obstructed. The dance continued. A step inside was a step into eternity. Thus passed a tragic night."8

Just what had transpired with the unfortunate, bedridden priest? He was attended by one of the brothers (Cenón Flores) who refused to leave his side. With the first tremor an oil lamp fell and set fire to the bed covers. Brother Flores threw himself across the bed and extinguished the flames with his own body. A second tremor dislodged the ceiling and part of the wall. The bed and its occupant apparently slid off into the abyss. Brother Flores, thinking his patient dead, made his way through the rubble and came upon Brother Casanova in the shelter of a doorway. Together they struggled through the debris and into the open, mourning the death of the priests. As they explored the mounds of bricks and dirt they beheld the huddled forms of the bedraggled, dirty, wet, but safe members of the community.

The Jesuits, whose residence had not suffered to such an extent, offered asylum to the Claretians. Their offer was accepted with alacrity. However, there were always those who profited from the misfortune of others so it was necessary that the property be guarded constantly.

8 Anales, IX: 580-597.
Padres Arturo Díaz and Eugenio Garallo remained there day and night, sheltering themselves with a canvas in the manner of gypsies. Their fears were not unfounded, as evidenced by the fact that martial law was declared by the military governor, Col. Gómez Carreno and the Intendant, don Enrique Larraín Alcalde. The following statements were taken from an abstract of their decree in a Captoline newspaper:

"All individuals caught as incendiaries are to be shot. Any individual caught violating cadavers, cutting off fingers or ears to strip them of jewels, will be shot. He who in any way profanes a cadaver will be shot. The despicable plunderer inflaganti is to be shot. To the alarmist who publically cries disturbing news, one hundred lashes for the first offense; for the second, death. He who is not a known thief, caught stealing, one hundred lashes for the first time. If the act is repeated, the offender is to be shot. Lastly, there is one other crime for which the penalty is death - the cutting of the pipes for potable water..."

"The individual surprised in any one of these crimes will be taken by the guards with the witnesses into the presence of the Mayor Schonmayer. The latter merely passes sentence, which will be executed within four hours in order to give the culprit the opportunity to confess. The criminal will be tied to a post, executed and a card hung around his neck saying, 'for the thief,' 'for banditry,' 'for the incendiary'..."

Meanwhile, the Cuasiprovincial government was anxiously awaiting news of the fate of the Porteño community. All communications were interrupted. The only thing known of the disaster was the probable number of victims.

9El Mercurio (Santiago) 18 de agosto de 1906, p. 1.
"Ordenes de las autoridades, " El Mercurio (Valparaíso) 19 de agosto de 1906. Edición gratis.
Padre Gumersindo Vilahur, substituting for Padre Sesé, decided to go himself to Valparaíso on the train that the governor put at the disposal of those who secured passes from the Ministry. At eight on the morning of August 20, he left Santiago. In the Montenegro station he had to make one transfer and then another at Quilpué, where he had to walk a league and a half (over four miles) during the night. In El Salto he took another train that carried him toward Valparaíso. He arrived at El Barón at eleven, but was not permitted to pass through at that hour because the guard patrols kept watch for marauders. He spent the balance of the night in a carriage with "much hunger and little rest," awaiting the dawn so that he could enter the city. At six o'clock in the evening he finally set foot in the city of Valparaíso. He related later that, "each step I took increased my stupefaction at the ruins and my fear for the fate of the Community."¹⁰ Making his way through the rubble, he finally found a means of entering the site. He rejoiced at seeing that their losses were only material ones (Padre Abella had been found alive and only a bit the worse for his harrowing experience) and made provisions for the care of the homeless clerics. Such belongings as they had been able to salvage had been placed in the care of the Sisters of Providence and the men were enjoying the hospitality of

¹⁰Archivo Provincial, Santiago de Chile.
the Jesuits. Padre Abella was sent to Santiago with one of the brothers. Four priests and two brothers were sent to the houses in the north, and Padres Díez and Gerallo were left to guard the ruins.

On September 7, Padre Sese and Padre José María Codera, disembarked in Coronel, since they were unable to enter the port of Valparaíso. There they were given an accounting of the terrible effects of the cataclysm and the tremendous losses of the community. The Superior traveled immediately to Santiago, and, on the 10th of the same month, the Council met to discuss the problem and to attempt to reach some accord as to its solution.

In reality there were two problems, one internal and one external. Both had to be resolved immediately and both required all the prudence and malleability of Padre Sese. First, should he consider the community of Valparaíso no longer extant and therefore phase out the office of the superior there? Secondly, should he recall the personnel left to guard the ruins? So long as there were religious there, there was need for the office of Superior. However, the answer to the second question was not so simple. If the guards retired and left the site abandoned, it was a confession that the Claretians renounced their rights to the terrain and the archepiscopal authorities could take everything. The Missionaries had almost totally

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11 In the Province of Concepción, some 300 kilometers south of Valparaíso.
raised the church, the Casa de Ejercicios and the community's residence.

The Council decided that Padre Vilahur, a member of the Cuasiprovincial government, should be sent to Valparaíso with another priest and one brother and take up temporary residence there on the site until such time as they could secure explicit acknowledgement of their proprietorship of the land from the Archbishop, after which they could commence the reconstruction. With this dictate, the house of Valparaíso converted to the status of "cuasi-residencia," dependent upon the Central Government.¹²

Such was not the intent of the Council's juridical interpretation of the resolution. The problem was resolved in these terms:

"The church and house of Valparaíso were destroyed and through that event, the Community was dissolved, its individuals being assigned to different houses, where they have spent the interim since the catastrophe."¹³

In order to retain all the canonical aspects in their proper order, Padre Arturo Díez was asked to resign his superiorship of Valparaíso. This he refused to do by virtue of the Pontifical Decree of August 19, 1904, which provided for five-year terms for superiors designate. He demanded that the request be presented to him in properly constituted form. This was done, but he refused to sign

¹²*Constituciones* (1872) Seccion III.

¹³Archivo Provincial Claretiano, Santiago de Chile.
it until he knew the opinion of the Generalate. However, cognizant of his vow of obedience, he went to preach in the north, and discharged his duties honorably, but he continued to consider himself by rights the superior of Valparaíso.

Finally, in March of 1908, when plans were finalized for the reconstruction of the city of Valparaíso, the Archbishop of Santiago recognized the Community's proprietorship of the property in that city and the Claretians were able to begin work on the restoration of the buildings. At that time, Padre Arturo Díez was again sent to Valparaíso and placed at the head of the community there.

B. VISITA GENERALICIA

Advanced age and precarious health prevented the Superior General, Clemente Serrat, from making the regularly scheduled visit to the Chilean communities in 1905. His obligation was discharged at that time by a sub-delegate, Padre Ramón Genover.  

The distressing news from Chile of the earthquake of August, 1906 reached Spain in the first days of September of that same year. The new Superior General, Martín

Alsina, felt obliged to travel to Chile in order to personally express his sympathies and support for the communities of the Cuasiprovincia. His departure was delayed by the unsettled conditions of the Church-State relations in Spain.

President Canalejas had brought his proposal for the reform of the "Law of Associations" before the Cortes in Madrid, with the intent of subjecting religious orders and communities to the common legislation. The same reform had been proposed in 1901 and had been rejected through the tenacious opposition of the nation's Catholics. The 1906 bill was opposed with equal vigor and had not more than come to a vote when Padre Alsina made his decision to travel to Chile.

In his announcement of his proposed trip, Alsina said:

"We now communicate the accord of the Generalate by which we make a visit to our Cuasiprovincia de Chile. Although the loving protection of the Lord was afforded all the men, it is very painful to see the footprint left by the earthquake on the material interests of the Congregación in that Cuasiprovincia. For that reason, it seems most natural and apt that we go there in order to see personally to the best possible arrangements after the losses they have suffered. We go, too, with the sympathies of all the houses of Spain. Now that our brothers know that in part we have been declared exempt from the Law of Associations, all of us can regard it as a singular favor. Hopefully, the aforementioned law

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15José Canalejas was president of the Cámera Popular. The measure included abolishment of ecclesiastical privilege and taxation, along with other restrictions on the religious corporations. Agustín Blanquez, Historia de España. Barcelona, 1943. pp.769-781.
will fail to apply, not only to our colleges, but also to our houses and residences.²¹⁶

Despite his concern, Padre Alsina embarked on December 3, 1906 aboard the transatlantic liner Leon XIII. On the 9th he passed Las Palmas, the 24th he disembarked in Buenos Aires, and on the 27th he left Argentina for Chile. He spent two and one-half months on the visit, inspecting all the houses. He traveled to Bolivia at the insistence of the Archbishop of Sucre, with whom he was unable to meet. Later in Santiago he gave his approval to certain activities the Claretians considered developing further, such as printing and social action. Padre Alsina always had a special affection for the American communities, seeing to their welfare and listening sympathetically to their problems. In the eighteen years of his generalate (1906-1924), the Cuaspovincia of Chile saw its best days and extended its dominions almost as far as the Inca in the zenith of his glory.

At the time of the visitation, Padre Alsina was greatly concerned with a special exemption granted to the old Provincia de San José in Chile with regard to the men's meals. The Congregación, from its origin, was accustomed to terminating principal meals with a dessert, as is the custom in most places. When the Roman Pontiff lost his temporal domain in 1870,¹⁷ he was reduced to living on

¹⁶Archivo Provincial, Santiago de Chile.
the charity of the faithful. The Congregación, in its poverty, supported the assistance, but felt that the alms should assume the character of sacrifice and mortification. For that reason, all the missionaries voluntarily renounced desserts, whose cost in cash was remitted annually to the "Prisoner of the Vatican."  

In Chile, due to the pressures of work, the proliferation of fruit throughout the year and the lack of great quantities of other nourishing food, the missionaries were, from the early days of the colonization, granted an exemption from the Congregación's observance. The Spanish Visitadores looked askance upon the colony's lack of conformity, but they continued to eat as before. Padre Alsina wanted the communities to conform uniformly to the Congregación's norms, and so stated to the Provincial Council.  

On September 20, 1870, the troops of Garibaldi, in support of King Victor Emanuel, entered the Holy City. Some days later a plebiscite approved the annexation of Rome to the Kingdom of Italy. The Pope was left with the Vatican, the Lateranense palace, and the Villa Castel Gandolfo. The Law of Guarantees (May 15, 1871) recognized Pius IX's person as inviolable and offered an annual rent of 3,250,000 lira for his support. The Pope refused the offer because he felt that its acceptance meant the recognition of the new government. Eduardo María Vilarrasa y Emilio Moreno Cebada. Pio IX, historia documentada de su vida. Barcelona: Imp. Religiosa, 1871. II, 640-681.


Claretian foundations in Chile and Bolivia, 1912. Fernández, *Compendio histórico* II, 478.
the General, however unwillingly, granted the dispensation officially.

C. CAPITULO GENERAL - 1912

The Roman Rescript of 1904 set the erection of the Chilean Claretian Communities into "Cuasiprovincia de San José" for an experimental five-year period. One of the matters of prime concern for the Capítulo General of 1912 was the possibility of elevating the Cuasiprovincia to the category of Provincia. The Generalate designated the house in Vich, Spain as the seat of the meetings, and set the date for April 28. Of the accords reached in Vich, we are interested here only in those dealing with the future regimen of the Cuasiprovincia of Chile. According to the Pontifical Rescript of June 18, 1912, the tenor of the agreement was:

"The houses and residences located outside of Europe are not elevated, for the present, into provinces, nor are they to enjoy the rights of such. Instead they will be governed by an appropriate regimen similar to the Cuasiprovinciales."

In addition, the rescript manifested that it was not deemed opportune for the erection of novitiates in the provincias; however, the Generalate was to be solicited

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20 Fernández, Compendio histórico. II:167.
21 Anales, XIII:217. (22 de agosto de 1911).
for the erection when it was judged prudent. Another part dealt with elections of superiors and their councils. Under its new ruling, the General Council issued the personnel directives for the Cuasipropvincia in Chile.\(^{23}\) The new government was headed by Padre Lino Sarriugarte and he took charge of the Cuasipropvincia on November 13, 1912.

D. THE ADMINISTRATION OF PADRE LINO SARRIUGARTE, 1912-1918

Two innovations were affected under the administration of Padre Lino: first, the "lay brothers"\(^{24}\) and second, a written history of the Claretian colony.

The Brothers Coadjutors, so necessary in the religious community of that time, became very scarce as illness reduced their usefulness and death carried them away. Their numbers were not reinforced from Spain, and the ingress of native Chileans was negated by the Holy See's refusal to allow the Cuasipropvincia the faculty to establish a novitiate. In 1915 a young man, Luis Fernández, requested permission to enter the Congregación as a Brother Coadjutor. Unable to accept him as a novice, the Cuasiprovincial Council, in a session of June 14, 1915,


\(^{24}\) A "lay brother" had no formal religious training and made no formal vows, as opposed to the Brothers Coadjutors, who had both. "Actas de la Cuasipropvincia," junio de 1915.
found a means of accepting him as an aspirant. By way of experiment he was assigned as a resident of the house in Serena. He remained there and in Coquimbo until 1918, rendering signal services to the communities. An aspirant of this nature resembled a lay brother, and from this sprouted the idea of instituting such a project. On December 10, 1912, the necessary approval was given by the Cuasiprovincial Council

"To adopt the idea on an experimental basis of admitting as lay brothers some servants of good disposition."25

During the year 1913, the Provincial was stimulated to give some thought to the need for a comprehensive history of the Province. He gave orders that all local houses were to provide data, using whatever primary sources were available, including the memories of the surviving priests, for such a history. Padre Concordio del Cura Nebreda was given the difficult task of editing the chronicles as they were submitted. The notes Padre del Cura gathered are in the nature of Memórias, unpublished, and are to be found in the Provincial Archive in Santiago.
PART II  EXPANSION OF THE INSTITUTE

CHAPTER I  NORTHERN SECTOR

A. ANTOFAGASTA

In 1882 the Holy See raised the territories of Tarapacá and Antofagasta to Apostolic Vicarates, annexed to the sovereignty of Chile. From 1895 the Vicariate of Iquique was governed by a friend of the Claretians whom they had known in Serena, the Bishop of Antedone, Doctor don Guillermo Juan Carter. The Bishop's greatest problem was the scarcity of priests in the northern region. He approached first Padre Claparols and later Padre Genover in his efforts to persuade them to establish a community in the area. He offered them the parishes of Pica and Lagunas or any other ministry in the capital. When all appeals failed, he counted on the support of the Cuasiprovincial, Padre Tomás Sesé, the defender of all hopeless causes.

The streak of anxieties which plagued the Institute at this period served to increase opposition to any major expansion of the Congregación in the Republic. One Superior wrote in October of 1901:

"I am not partisan of the foundation in Pica of which Monseñor Carter has reference. These are
DATOS SOBRE ERECCIÓN DE LAS VICE PARROQUIAS Y DESPUÉS, PARROQUIAS DE MEJILLONES.—ANTOFAGASTA Y CARACOLES.—

(Tomados de los libros del Archivo del hoy Arzobispado de Antofagasta.)

PARROQUIA DE MEJILLONES.—
El Señor Arzobispo de La Plata (Sucre), por Decreto (no se sabe el No., mes ni fecha,) del año 1872, erigió la Vice Parroquia de MEJILLONES, dependiente de la Parroquia de Cobija.

Más tarde, con motivo de la Guerra de 1879, sobre todo, después del Combate de Angamos, los habitantes se retiraron hasta tanto, que en Mayo de 1889, no había ningún habitante en el pueblo, según escribe Monseñor Luis Silva Lezaeta, quien personalmente constató este hecho.

Después, en el año 1905, comenzó el resurgimiento de Mejillones, con motivo de la exportación del salitre por ese puerto.

En vista de esto, Monseñor Silva Lezaeta, Vicario Apostólico de Antofagasta, erigió la parroquia de MEJILLONES y nombró párroco de ella al Padre ANTONIO GARCIA, C.M.F., quien periódicamente se trasladaba desde Antofagasta a Mejillones para atender el servicio religioso.

PARROQUIA DE ANTOFAGASTA.—
Primitivamente, "ANTOFAGASTA", era conocida con el nombre de "PENA BLANCA" - o la CHIMBA, o sea, el lugar donde hoy se encuentra esta ciudad.

Desde el año 1870, esta población era atendida periódicamente por el Párroco de Cobija, Don JOSE PIZARRO MENDOZA, quien se trasladaba a este puerto para atender el servicio religioso. Este se hacía, al principio en una casa particular, por no haber templo. En el año 1872, se erigió una pequeña Capilla, frente a la que hoy es Plaza Colón, en el mismo sitio donde se encuentra actualmente la Iglesia Catedral.

En el mismo año 1872, el Señor Arzobispo de "La PLATA" (Sucre) creó la Vice Parroquia de ANTOFAGASTA, junto con la de Mejillones y Caracoles.

Más tarde, el mismo Prelado, con fecha 14 de Octubre de 1875, le dio el Título de Parroquia.

Con motivo de la ocupación de Antofagasta por las tropas chilenas, en la guerra del Pacífico, los habitantes quedaron casi sin ningún servicio religioso y éste fue atendido en parte por algunos sacerdotes chilenos, sobre todo Capellanes militares.

Después, pasaron los años, y Monseñor Luis Silva Lezaeta, en su calidad de Vicario Apostólico de Antofagasta, por Decreto No.29 de fecha 22 de Enero de 1906, fijó a San José como Titular de la Parroquia y determinó los límites que no estaban bien claros y definidos.
PARROQUIA DE CARACOLES —

En el año 1872, (no se conocen No. del Decreto, ni fecha del mismo), el Señor Arzobispo de LA PLATA (Sucre), creó la Vice Parroquia de Caracoles, pues debido al descubrimiento del Mineral del mismo nombre, en Mayo de 1670, se había reunido en esa localidad, gran cantidad de mineros con sus familiares.

Después, por Auto del 14 de Octubre de 1675, la misma Autoridad Eclesiástica, la elevó a la categoría de Parroquia.

Más tarde, en el año 1908, fueron trasladados a la Parroquia de Sierra Gorda, (distante unos 30 kilómetros) todos los vasos sagrados, ornamentos, imágenes, etc. etc. pertenecientes a esta Parroquia de Caracoles, la cual, de hecho quedó definitivamente clausurada por término de las labores de explotación del Mineral y por consecuencia, vino el alejamiento de los habitantes, quienes abandonaron todos el pueblo. Hoy, no hay allí, sino silencio, desolación, desierto.......

Sr. Vaman: En respuesta a su petición del 5 de octubre de 545, le informo que he podido obtener de los libros del Archivo de los anales de la diócesis, que el 4 de julio de 1584, se dio el acta más antigua de los hechos, que han sucedido en esta parroquia desde su fundación.

ROBERTO BÁTHONDE BARRIENTOS

Parroco, General y Secretario
Canciller del Arzobispado

M.R. Los he sacado a la iglesia, pero no me quedan más de la visita a Santiago el tiempo es.

SAN MARTIN 325
TELÉFONO 3173
MARZO 1/1711
CABAÑA E
ANTOFAGASTA
people whose settlements exist solely and exclusively for salitre. When this fails, the settlement is finished and with it the house."

The writer ignored the fruitful paradise that was the valley of Pica, believing it to be only a nitrate field. His opinion, however, has validity in regard to the establishment of a new house in the north. The general atmosphere was similar throughout the Visitaduría and many of those in positions of responsibility felt the same hesitancy.

In 1900 Señora Matilda Montes and her daughter, Dominga Aldunate of Santiago, offered Padre Claparola eighty thousand pesos for a new Cordimariano foundation in Recreo (Valparaíso). The offering was not acceptable, but the Visitador did manage to convince the ladies that the need in the north was far greater, and they put forty thousand pesos at his disposal for a new community in either Antofagasta or Iquique. The Visitador preferred Iquique, then a flourishing port city. The salitre in its pampas had transformed it into a new California. Colossal warehouses, provisioning enterprises and great exploitation companies all proclaimed a prosperous economy, justly envied by all the ports of the littoral.

Toward the end of 1902 the Visitador, Padre Genover, traveled to Iquique with hopes of establishing a community there. He counted upon the unconditional approval of the

1Archivo Provincial Claretiano, Santiago de Chile.
Vicar and on the enthusiastic reception by the Spanish colony which favored the establishment of a peninsular religious community in the area. However, in a short time the project was beset with insupportable difficulties. The Prelate renewed his requests that they accept the parishes of Pica and Lagunas and expressed indifference for the residence which they proposed for the capital.

The Spanish colony was divided on the selection of a religious community. One of the more influential members had contacted the Franciscans and awaited their response.

When Padre Genover arrived in Iquique and surveyed the terrain, he decided that the foundation was not viable at that time. He wrote to Padre Sesé, expressing the opinion that the Congregación would be better off with a foundation in Antofagasta.²

Once more the Claretians bypassed Iquique. The newest residence was to be in Antofagasta - the Antofagasta of the first year of the century, with almost eighteen thousand inhabitants, without paved streets, with houses all of wood and corrugated iron, with only one church and a rabidly anti-clerical press.

The reception the Missionaries received was far from cordial. They rarely went into the streets without being set upon and were the objects of ridicule and suspicion. Even the doors of the nitrate companies were

closed to them, and this hostile atmosphere was to prevail for fifteen years as the Missionaries crossed and recrossed the desert.

The Atacama desert is a vast zone of two hundred thousand square kilometers extending between the latitudes $17^\circ 30'$ north and $27^\circ$ south. It begins in the bed of the Río Lluta and ends in a range of mountains to the north of the Río Copiapó. It embraces the provinces of Tarapacá and Antofagasta and the Department of Chañaral in Atacama. The cordillera there is divided into rope-like outjuts covered with volcanic rock. In the extreme south the Domeyko range serves as a bastion for the table-like "Puna de Atacama." On the north of this region, at two thousand, four hundred meters altitude, is found the oasis of San Pedro de Atacama on the route followed by the celebrated Camino de los Incas.

The wind from the west blasts the region with such velocity that great rocks are moved around and the sand, black with coal deposits, is pushed into wave-like dunes. When there are no windstorms the sky is intensely blue and the mornings are silent and cold. The countryside is desolate and diaphanous. There is no rain and the runoff from the mountains' snows is drunk by the twin lips of earth and sky. The only river which transverses the

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3 Seven thousand, two hundred feet.
4 Benjamín Subercaseaux Chile o una loca geografía, pp. 50-1.
desert is the Loa. The earth is saline and cloddy and the atmosphere is capable of wresting the moisture from the body until it becomes mummified.

This sterile desert, infertile, intractable as currents of water, is sullen and so much the enemy of life that neither birds sing nor flowers grow, nor does any reptile creep upon it, yet it stores incredible riches. In their search for these riches audacious men, adventurers disdainful of death, explored its length and breadth. They discovered copper, gold, silver, lead, cobalt, oil, iron, nickel, manganese, sulphur, rock coral, marble, and in the entrails of its pampas, mineral salt, borax and the seemingly inexhaustable nitrate.  

In 1870 the silver beds of Caracoles were discovered. In only fifteen years the mines produced an income of over eighty million pesos. A few years before, in the Salas del Carmen, the brothers Latrilla and José Santos Ossa discovered nitrate and they built the first refining plant in the province of Antofagasta. The Sociedad Explotadora del desierto de Atacama was founded and the first railroad, which in time would extend to the capital

5Subercaseaux, Chile, pp. 71-72.
6Alberto Cabero Chile y los Chilenos. Santiago: Nascimento, 1926. p. 322.
8Encina, Historia de Chile. XIV, 633.
of the Altiplano, was built. Dozens of Oficinas salitreras sprouted along the railway; flat-roofed, with their high chimneys and great piles of debris. The copper industry was given a tremendous boost and men again worked Chuquicamata, the site of aboriginal copper mining operations. Great streams of humanity flowed into the entire area, most seeking their fortunes in the nitrate fields and the copper mines. A few turned to ranching, but, for the most part, they lived provisional, day-to-day lives. Life on the margin of life has always had the power of seducing man.

In order to serve this extremely vast territory and its inhabitants there existed only three parishes; those of San Pedro de Atacama and Chiu-Chiu, created a little after the Spanish conquest, and that of Cobija, erected since 1842. The first two served the region of the desert and of Puna, the third the littoral from the Río Loa to the limit of the frontier between Chile and Bolivia, which, by the treaty of 1874, was the 24th parallel. The Holy See, by decree of September 2, 1902, segregated the territory of Puna from Atacama and aggregated it to Salta.

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9 Vicuña Mackenna, El libro del cobre, p. 239.
11 Historia eclesiástica, p. 15.
The discovery of metals and guano brought new life to the desert. After 1870 the population centers grew and the archbishop of La Plata was induced to create the vice parishes of Mejillones, Antofagasta and Caracoles in 1872, and by decree of October 14, 1875, to raise the parishes of Antofagasta and Caracoles, leaving Mejillones as a dependency.\(^\text{12}\)

\(^{12}\)The "Question of Limits" between Bolivia and Chile, with respect to the ecclesiastic sovereignty, has been the subject of much literary effort and considerable concern to the clergy of both countries. Briefly, the area in question stretches between 22° south latitude and 24° south. According to a map presented to the king of Spain entitled, 'Carta esférica de las costas del Reino de Chile,' the limits of the median were: 'comprendidas entre los paralelos de 30 y 22 grados de latitud sud,' (levantada de orden del Rey en el año 1790 por varios oficiales de su real armada, y presentada a S. M. por mano del Excmo. señor don Juan de Langara, Secretario de Estado y del despacho universal de marina, 1799). The work was the result of a hydrographic study commissioned by the king in 1789.

During the colonial period there was no problem—the governors of Chile depended upon the Viceroy of Lima, the Bishops of the Metropolitana of Chile pertained to the same city. With the advent of independence, Chile was in possession of the littoral as far as Mejillones, latitude 23° south, and exercised the right of "uti possidetis."

In 1866 Chile signed a treaty of limits with her sister republic, Bolivia. Article I stated in part: "Los límites entre Chile y Bolivia en el desierto de Atacama, será en adelante el paralelo 24° meridional desde el litoral del Pacífico hasta los límites orientales de Chile..." (Quoted in *La Provincia eclesiástica de Chile*, p. 103.) By virtue of this treaty, the settlements of Antofagasta, Mejillones, and Caracoles, all to the north of parallel 24°, were placed outside Chilean jurisdiction. After the outbreak of the war brought on by the dispute over the mineral wealth of Atacama, priests from the Archdiocese of Santiago were assigned to the region, receiving their faculties from the Bishop of Serena, Monseñor Orrego. The Arch-
In 1903, when the Claretian community was established, the Vicar of Antofagasta, don Felipe Salas Errázuriz, counted only six clerics in the area. The new residents were to prove their worth in the parishes, in the mineral areas, the ambulatory missions, teaching in the Colegio Lord Cochrane, and other pedagogic centers, in the hospital and lazaretto, as artists and musicians, in the publication of pamphlets and in social action with the workers of the community.

In the first years of the establishment, the Padres founded the Archicofradía (August 20, 1903) and opened and presided over a school. For the first two years the instruction was nocturnal and gratis, operating solely on the revenue they secured from the Directorio. In January of 1910 they founded the Biblioteca Mariana, dedicated to the dissemination of works of literary merit which

bishop of La Plata (Charcas), Monseñor Pedro Puch, when he learned of the "invasion," directed a protest to the Apostolic Delegate resident in Lima (May 2, 1879). Monseñor Orrego was upheld, but before any further action could be taken, the war was terminated by the pact promulgated on the 2nd of December, 1884. The agreement gave Chile the suzerainty over the disputed area and, on the 12th of July, 1888, the Chilean province of Antofagasta was erected.

For additional and more detailed information see: La cuestión de límites entre Chile y Bolivia, by Miguel Luis Amunátegui (1863); La cuestión de límites eclesiásticos entre el Illmo. señor Obispo de la Serena y el Illmo. Arzobispo de La Plata, by Guillermo Juan Carter (1880). Monseñor Luis Silva Lesaeta, Apostolic Vicar of Antofagasta (1887-1896) did a complete study of the problem which is to be found in the Archive of the Arzobispado de Antofagasta.
were loaned gratuitously.\(^{13}\)

The first Claretians in Antofagasta lacked for much. A flood of correspondence flowed from the Antofagastan community to Padre Sesé, who was charged with the proportionment of material goods, all of which mirrored the often humorous state of affairs in the north:

"...send us paper and cards...there is no mattress for the Visitador...I write on my knees...send an alarm clock...a belt - here everything is very expensive...we cannot write for the lack of pens...if at least we could have a map so as to know where we are...I have no hat...The house will be ready in one more week, those who come after that must bring mattresses, pillows, sheets and other bedroom necessities. A mattress here is worth 'un ojo de la cara...' [very expensive] ...etc."\(^{14}\)

Clearly there were shops in Antofagasta to provide the priests with the things they required; but, as the correspondence indicates, everything was extremely expensive and the funds allocated by the Prelate could not last forever.

One month after the arrival of Padre Constanzó, the new Superior (November 7, 1903), two important events took place. First the signing of the contract of formation; and, secondly, the ceremonies marking the formal opening of the recently completed church.

Padre Pedro Constanzó, in the name of the Congregación, and the Vicar Apostólico, don Felipe Salas Errázuriz,

\(^{13}\)Anales, X,225-225.

\(^{14}\)Excerpts from letters, Archivo Provincial Claretiano, Santiago de Chile.
signed the contract on December 8, 1903. It declared:

"...Make the unconditional and irrevocable de­
ivery to the Congregación de Misioneros Hijos del
Inmaculado Corazón de María the perpetual usufruct
of the church titled 'Inmaculada Concepción,' of
the buildings adjunct and the adjacent property
comprising the entire block, reserving primary pro­
prietorship. The Congregación is authorized to make
any improvements it deems necessary for its benefit.
In the event of the abandonment of the City by the
Missionaries, they have the right of reoccupation
for a period not to exceed ten (10) years counted
from the day on which the return is authorized."

"The Missionaries will discharge in their church
the functions proper to their sacred ministry in
conformity with the Rule of their Institute and the
dispositions of their superiors, but without exercis­
ing parochial charges save by new contract." 15

On December 7, 1912, the Church and house burned to
the ground. 16 The new church, one of the most beautiful
on the Pacific coast, was formally dedicated by the Clar­
etian bishop of Oruro (Bolivia), Monseñor Abel I. Antezana,
on December 7, 1928.

Among their other works in Antofagasta was the foun­
dation of El Patronato dominical, with library, lecture
room, playground and gymnasium for the benefit of the
children of the city. It was the first of their social
endeavors. 17

15 Antofagasta: "Cesión municipalidad a Vicaría Apostólica" 24 de abril de 1901. "Contrato de cesión a los Mision­
eros Hijos del Corazón de María, convento y iglesia
de la Inmaculada Concepción." 8 de diciembre de 1903.

16 "El incendio de ayer," El Mercurio de Antofagasta, 8 de
diciembre de 1912, p. 5.

17 Anales, IV: 410-432.
The Claretians found their efforts generally limited to the lazaretto due to the strong anti-clerical sentiments of the civil authorities in the area. They were not permitted to teach in the public schools and, as an alternative, proposed the opening of their own school for the religious education of the Catholic children of the city. They first approached the Vicar with the proposal. He was more than aware of the need for such facilities in the Diocese and very interested in their plans. Padre Constanzó explained the project to the Visitador, Padre Genover. Emphasizing the need and enlarging upon the advantages, he requested permission and assistance. Padre Genover considered the Congregación one of missionaries, not teachers. Moreover, he already was agonizing over the lack of personnel for the extant communities and for new foundations and he did not look favorably upon further divergence from their basic aims.

B. COPIAPO

In 1880 there was a project in the planning for a foundation in Copiapó, in the Diocese of La Serena. The bishop, don José Manuel Orrego, expressed urgent concern for that city's spiritual welfare. The birthplace of Chilean radicalism, it was a mining center whose inhabitants were completely consumed with the passion for gold. The clergy blamed the radical press for the impious at-
mosphere of the city. The worst of them being Atacama whose attacks on the forces of religion were vituperous and slanderous.

Among the Bishop's defenses against the radicals were the official organ of the diocese, Amigo del Pueblo, and its editor, don Guillermo Carter, also the director of the seminary. The priest was voluble, tenacious and brilliant, but he could not work unaided. The Bishop worried about his imminent retirement and discussed the problems with the Superior of the Claretians in La Serena, Padre Antonio Molinero. Among the solutions offered was the formation of a new religious community in Copiapó to reinforce don Guillermo in his efforts to bring Catholicism to the Province of Atacama.

Padre Molinero studied the situation and reported favorably to Padre Vallier. In January, 1881, Padre Molinero communicated the interest of the Visitador to the Bishop and requested the bases for the proposed foundation. There was only a brief mention of a Claretian house in Copiapó in a letter written by the superior of Valparaíso, José Calmet, to the Bishop on March 18, 1881:

"We are happy to know that your desires have been realized with their arrival and the founding of a house in Copiapó."

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18. Weekly newspaper published under the auspices of the Radical Party in Copiapó.

19. Archivo Claretiano de la Serena.
C. LA SERENA

Monseñor Manuel Orrego, Bishop of La Serena, approached Padre Vallier in 1873 with a request for the establishment of a Claretian community in that city. Although the Congregación in 1873 had one hundred, thirty-four men, Padre Vallier had to be absolutely certain of his ground before requesting additional manpower from Europe. In answer to his petition, the Superior General wrote, "You have there the Missionaries sent for Apalta, use them for Serena. With eleven priests and brothers you can easily support two communities."  

Padre Vallier met with the Prelate and listened to the conditions for the foundation. He proceeded with caution because there had been an incident earlier culminating with the withdrawal of the Capuchins from the area. In the early part of 1873, Vallier set out on a journey to Serena on the pretext of preaching exercises for the students and professors of the seminary. After touring the city and its environs and preaching several days, he felt sufficiently oriented and knowledgeable about the field to treat intelligently with the Bishop. Padre Vallier and Monseñor Orrego reached an agreement regarding the church where the Claretians would exercise their

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20 See Chapter II, A.
21 Archivo Provincial Claretiano, Santiago de Chile.
ministry, their living quarters, the missions that they would give in the towns of the Diocese, and the economic contribution to be allocated by the curia. With this information, Vallier could transmit the bases for a definitive foundation in La Serena to the General Council and request a new group of men to staff it.

Padre Xifré retained a favorable impression of La Serena from his first visit to Chile in 1871. At that time he came from Cuba by way of the Pacific. On his arrival at the port of Coquimbo, he saw the silhouette of a city seemingly on three platforms at the foot of the cerro Santa Lucia. He was told that the city was called Serena, the second city founded by Valdivia. It was a city of flowers and of churches, the most colonial of Chile's cities. The Santiguinos, moved by envy, named La Serena of the mid-sixteenth century, "the city of the seven capital sins." The city at that time was dominated by seven illustrious men who prospered while the Santiguinos, hungry and ill-dressed, went out to fight the Indians on the Mapocho under the orders of Michimalongo.22 Padre Xifré, to whom the name meant nothing, disregarded the subtle allusion and contemplated with a feeling close to ecstasy the magnificence of the amphi-

theater formed by the bay. When he received the letter from Padre Vallier twenty-four months later proposing the establishment of a new community in La Serena, he hastened to send the third group of missionaries along with a letter to Padre Coma in which he said, "A foundation in Serena and nothing else in that Republic." No doubt he wrote those words in order to put a stop to the irresponsible expansion by the over-zealous padres.

By ecclesiastic directive of October 28, 1873, the Missionary Sons of the Immaculate Heart of Mary were installed officially in La Serena.

The new group of priests sent to La Serena from Spain were Antonio de Jesús Molinero, Bernardo Bech, Cristóbal Soteras, Francisco Ribalta and Mariano Avellana. Accompanying them were brothers Antonio Callén and Miguel Manet. Although not the only ones, they formed the major part of the new community, and it remained so constituted for a time.

D. COQUIMBO

After taking up the reins of the Serenense Diocese in 1857, Bishop Justo Donoso recognized the need for

23 Coma, "Los Misioneros," p. 16.

Archivo Provincial Claretiano, Santiago de Chile.
erecting a new parish in Coquimbo. The decree carried the date November 19, 1857, and the new parish was named San Isidro.

During the twentieth century Coquimbo became a city with extensive industries and commercial activities. Its urban radius extended through the Alto de Guayacán, and beautiful and well-cared-for haciendas dotted its countryside. There were several religious communities of women in the city, but the campos and the Department were left without religious assistance because all the parochial activity was absorbed by the urban population.

Another parish was created to the south of the city and it appeared for a time that its care would be delivered over to the Augustinians. In fact, Padre Clemente Serrat, the Superior General, wrote in 1901 that the acceptance of the foundation in Coquimbo hinged upon the acceptance or rejection by the Agustinos. Ten years earlier, the Claretians had been approached with the same request and, mainly for lack of personnel, they had rejected the establishment.

During the ten-year interval, Padre Xifré had died and Bishop Florencio Fontecilla had been a visitor in the Congregación's house in Cervera (Cataluña) and was acquainted with many of the hierarchy of the Institute. Nevertheless, there were difficulties that mere acquaintance could not overcome.

First of all, it was not easy to attain a foundation
just a few kilometers from that of La Serena and in the same Department in which that of Andacollo functioned. The superiors would be opposed to the separation of their forces and to the proximity of the communities. Secondly, the activities of the Missionaries in Coquimbo would be limited to their duties in their chapel and service as chaplains to the convents and monasteries within their radius of attention. There was much resistance to the proposal within the Congregación. Padre Claparols wrote Padre Sesé in 1901:

"I believe that the formation of a community in Coquimbo will be accepted. It seems that they indicated this when it was mentioned to the General Council. It will be difficult. With the few priests stationed in the area there will always be a shortage of personnel. In addition, there are the duties in the hospital and regular chaplain's activities..."26

The objections were many and well-founded. However, in 1903 the following agreement appeared bearing the seal of Monseñor Fontecilla:

"The Curacy and Vicariate of Coquimbo will be charged to the Missionary Sons of the Heart of Mary in the Chapel of San Luis and its annexed buildings under the following conditions:

1) The Prelate cedes to the Congregación the perpetual and absolute usufruct of the church of San Luis and the buildings and terrain contiguous thereto.

2) The forenamed Congregación will establish a community of at least three priests who will discharge all the duties appertaining to the sacred ministry.

25See Chapter I, E. of Part II.

26Archivo Provincial, 1 de febrero de 1901.
3) The occupant Congregación will be able to make whatever improvements in said buildings it deems necessary."

Among those assigned to the new house on January 11, 1903, was Padre Mariano Avellana. His particular mission was the fight against concubinage. He sought out those whose marriages were either illegally constituted or nonexistent and succeeded in regularizing nearly all.

Like La Serena, Coquimbo proved a jumping-off point for missions to the north of the country.

E. ANDACOLLO

A colony of mitimaes peruanos which accompanied the expedition that conquered Tupac Yupanqui in the middle of the fifteenth century established itself on a green and tranquil little plateau some one thousand meters above sea level and at a distance of sixty kilometers to the south and east of the city of La Serena. The land of the plateau is dry and craggy, with only some dwarf chilcas, olivillos with their little silver leaves, and a few simple yellow flowers to cheer the view. In order to reach the plateau, it was necessary to follow a zigzag course

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28 The Indians of Peru who served their mita or service tribute. The mita was a corvée, an institution of the Inca later adapted and utilized by the Spaniards. The mitimaes were farmers and artisans sent to settle the Inca's empire.
of a capricious pass between crags and high peaks, the last of the western outcrops of the Andes. The colony was a dependency of the governor of Coquimbo, who ruled in the name of the Inca. The people, expert in metal mining, found the plateau sprinkled with granules of gold. The water that irrigated the land uncovered grains of the precious metal, along with nuggets of considerable weight. A few blows on the rocks of El Toro, Casuto, Churumata and Chipiquilla were enough to bring forth gold bearing rock. From this region came the annual tribute of two hundred thousand pesos or fourteen quintals of gold refined to more than 22½ carats and cast into ingots or discs of fifty pesos each. Nuggets and dust were carried in beautifully ornamented cases to Cuzco.

The Quechua did not exhaust the golden deposits. Don Francisco de Aguirre and his successors exploited them during the colonial period. Describing the area, don Benjamín Vicuña Mackenna stated:

"...During the long and painful course of the seventeenth century there was there a mining camp [Andacollo] whose riches sustained the kingdom and with its production brought about the inevitable cataclysm."29

In the early twentieth century the area also served

29Quoted in Juan Santoni, Andacollo, su historia, industrial, minera y religiosa. Cordoba; Castro, 1943, p. 63.
Walker Chapman in the Golden Dream. N.Y.; Bobbs Merrill, 1967, says, "The treasure of the Incas made a mockery of the traditional scale of European values." p. 34.
to save the country. Due to the depression in the value of salitre and copper, the mines of the north ceased to function and the thousands of unemployed workers became a social threat. Without these enterprises the credit of the nation began to diminish and, during several months in 1936, the Chilean peso fell to one-eighth of its face value. At that time Andacollo absorbed the unemployed, an augmentation of its population of some thirty thousand people. Gold worth millions of pesos was extracted from the hills and thousands of families were fed. The public exchequer was enriched and the economy stabilized. In all, some two hundred million pesos worth of gold flowed from the area, as well as other minerals: copper, manganese, and mercury. To these auriferous riches Andacollo owes its fame.

Although all the haciendas had their oratorios and there were several churches, there was a severe shortage of priests in Andacollo. The only párroco was attached to the Diocese of Serena and he could not cover the territory adequately. There was no possibility of locating more seculars in the area and it would be difficult to find a religious community willing to take up residence among one thousand poor souls - goatherds and washers for

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31 Santoni, Andacollo, pp. 65-66.
gold. The latter, employing the primitive methods of their forefathers, extracted one-half gram daily for the needs of their families. All were enslaved by the arid plateau, roasted in summer and frozen in winter, often completely isolated from human contact with the nearest city two days away by mule-back or in the infamous stage coach. The cerrro was without medical assistance, and with a monotony relieved only by the flood of pilgrims who came in October and December.

Added to the severity of the geographic factors was a social circumstance common in this period (early and mid-nineteenth century). Andacollo was the economic and social fief of one of the village caciques, a lord-of-the-manor type who, through terror and loan peonage, exercised absolute sovereignty over the inhabitants. He was anti-religious and viewed any religious intrusion as an attack on his person and his interests.

Along with its fame as a mining center, Andacollo also hosted one of the most famous religious shrines in Chile. During the last years of the nineteenth century the Holy See required the fixed establishment of a religious community there. The problems created by the ruling were not easily solved. Since a contemplative order did not exist in Chile, there were no hermits who could tolerate the way of life to be found in the region of Andacollo, and missionaries tended to reject parochial service;
therefore, great compensations of another type were necessary in order to assign the guardianship of the Sanctuary.

Monseñor Fontecilla, the Bishop of La Serena, was a man of great tenacity and recognized diplomacy. He sounded out the Claretian superior, Padre Sese, with regard to the foundation, but found only rejection.

During the year 1899, Monseñor Fontecilla traveled to Rome in order to participate in the Concilio Plenario Latino Americano and he took advantage of the opportunity to consult with Padre Xifré, upon whom depended the success of his much desired foundation in Andacollo. On his way back from the Concilio (September 23, 1899) Fontecilla visited Padre Xifré in the University of Cervera. There he explained to the Superior General the requirements of the foundation; chaplaincy of the shrine and connected offices together with parochial service. this last feature completely negated the possibility for the Cordimarianos. Padre Xifré explained that the Congregación was made up of missionaries, not párocos; that such service, especially in isolation, without adequate financial resources or medical assistance, was totally impossible. The Prelate pressed his case, insisting that parochial service in this area would be a continuous

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32 Boletín eclesiástico. 30 de octubre de 1900. Número 131, p. 401.
See correspondence in Appendix.
missionary activity. He asked that they take the chaplaincy of the Sanctuary, with the direction of the school, administration of the cofradía and that they accept the economic assistance provided by the pilgrims. He assured the superiors that the foundation would be useful for the Congregación because it would be a source of appreciable economic aid for their colleges. He maintained that the cofradía would provide for their support adequately. As for the isolation, how could they possibly be lonely when they would be surrounded by the poor miners who needed them?

The two men finally arrived at a provisional agreement by which the Claretians would accept the chaplaincy of the Sanctuary and the Congregación's first parochial service. They met in Barcelona to sign the contract as the bishop was to sail from that port to return to his diocese.

Thus terminated the intervention of the Reverend Padre Xifré in the affairs of the Congregación. One month later, after forty-one years of his paternal government, the Congregación lost its beloved Superior General. All the one thousand three hundred sixteen individuals in houses around the world mourned the death

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33 Archivo Provincial Claretiano, Santiago de Chile.
of their spiritual father.

On December 15, 1899, the General Chapter was convened in Vich for the purpose of selecting a successor for the primary office of the Congregación. Padre Clemente Serrat, then in Spain, was elevated to the Superiorship.

As the bases for the foundation in Andacollo were neither definitive nor stable, the recently elected Generalate reviewed the document. Their respect for the judgement of Padre Xifré and the intervention of Padre Cepeda saved the foundation. In order to carry out the terms of the contract, three priests and two brothers arrived from Spain on March 3, 1900.35

Although public enthusiasm was lacking when they took up residence in Andacollo, the Claretians went about their duties unperturbed. One of their primary concerns was habitation for themselves and for the pilgrims who came to visit the shrine. On April 26, in a ceremony attended by such dignitaries as the President of the Republic, don Federico Errázuriz; Ministro de Culto, don Rafael Errázuriz; the Archbishop of Santiago, don Mariano Casanova; the Bishop of La Serena, don Florencio Fontecilla; the Intendant of Coquimbo, don Juan Gronovo; ground was broken and the site was blessed.36

35 Anales (8 de junio de 1900) VII:507.
According to their arrangement with the bishop, the Padres were to establish and maintain a school in Andacollo. By agreement with the cofradía, Bishop Donoso had decreed in 1900 that the school was to operate gratuitously with the cofradía assuming financial responsibility. The entire endeavor met with much animosity from the settlement's liberal element. There was no official teaching center in Andacollo for the children of the miners. In all the parish, made up in 1855 of the present territory and that of Recoleta, Hurtado and Tongoy, there were only three schools— the two (one for boys, one for girls) established in Andacollo by the cofradía, and the one for boys whose founder, don Valentín Ochoa, taught catechism, Castilian grammar, arithmetic and reading. There was one in Hurtado in which its founder, don Estanislao Morales, taught only reading. Things had not changed in 1900; or, if anything, they had worsened. The Religiosas de Providencia were recalled by their superiors because of the dangers to their persons and property during the Revolución de los Gallo.  


38 January to April, 1859. In support of the liberal-conservative reaction against the Montt-Varista government and the possibility of Varas' ascent to the office of President, don Pedro León Gallo armed some seven hundred men, and on January 5, 1859, he seized power in Copiapó. Gallo's army subdued the provinces of Atacama and Coquimbo before new government troops routed them in Cerro Grande. Encina, Historia, II:1114.
Their departure caused the clôture of the girls' secondary school in the area. The State provided education for boys under the direction of don José Manuel Monreal. The fiscal school had a matriculation in 1897 of fifty-two; fifty-eight in 1898 and thirty-five in 1899.39

The Claretians matriculated some six hundred, sixty-eight children during their first three years in Andacollo. They intensified instruction in the more important subjects, while orienting their curriculum toward the occupations for which the Andacollinos showed the greatest affinity. Preference was given to manual and technical training.

Although their contract required only the school for children supported by the Cofradía, the Padres extended their field to include a night school for adults. The latter project was successful in both the area of public enrichment and also as a form of social beneficence.

Andacollo was the first parish directed by the Claretians on a permanent basis. As a curacy it was the oldest in the Diocese of La Serena. With the founding of the city in 1544, and its reconstruction in 1549 after having been burned and destroyed by the Indians in the same year, the mining operations were intensified.

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and, to attend the spiritual needs of the augmented population, the curacy was established whose confines were the cordillera and the sea and the limits of Hurtado and the environs of Elqui. As originally established, the curacy was to benefit the indigenous population. As the inhabitants were augmented by the Peninsulares, the demand rose for more polished services; the change being noted in 1668. Later the area was served by the Franciscans from Recoleta. By decree of October 25, 1902 Monseñor Fontecilla gave canonical status to the parish as delineated above, and turned it over to the Missionary Sons of the Immaculate Heart of Mary.

On January 2, 1903, the Prelate issued the contractual decree by which the Claretian community was definitively established in Andacollo. His provisions were as follows:

"The Community will consist of at least three priests and a corresponding number of brothers. They will take charge of the Parish, Sanctuary, Cofradía and the school of primary education."

"For the ordinary expenses of the Community, the Diocesan treasury will remit five hundred pesos monthly. For extraordinary expenses the superior will have to negotiate directly with the Bishop."

The contract carries the signatures of Monseñor Fontecilla and the Visitador, Padre Ramón Genover.

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41 Boletín eclesiástico. XVIII:463.

42 Boletín eclesiástico de La Serena. CLI:414.

Archivo Provincial Claretiano, Santiago de Chile.
F. OVALLE

The Department of Ovalle is one of the richest in Chile. Agriculture, mining and industry were developed prodigiously through the nineteenth century. The two artificial lakes of Recoleta and Cogotí provide assurance of agricultural prosperity. The first vacimientos reserved all classes of metallic substances in the subsurface: copper, gold, mercury, iron, cobalt, manganese, silver, zinc, lead. Ovalle's industries presented an equally bright face for the future. Without considering stock raising, there were viniculture, fruit canning, mills, manufacture of footwear, and a tannery. An even brighter outlook was anticipated with the future installation of hydroelectric plants in the cordillera, where the water runs free all year and there is a drop of twenty meters per kilometer.

Ovalle possesses no ancient history, neither as city

43 Politically Chile is divided into twenty-five provinces containing eighty-seven departments. Departments are divided into subdelegations and then into districts. The Departments are administered by governors appointed by the President for three year terms. Federico Gil, The Political System of Chile. Boston; Houghton Mifflin, 1966. pp. 128-129.


45 Mineral deposits or, as in this case, mining claims.
nor as department. The birth of Ovalle is recorded as April 22, 1831 by the action of the Provincial Assembly of Coquimbo to honor the memory of don José Tomás Ovalle, Vicepresident of the Republic. 46 George Evans, a doctor from an English merchant vessel in Coquimbo at the time, wrote of the founding of the city of Ovalle:

"The Assembly took into consideration that between the town of Combarbalá and the capital of the Province [Coquimbo] there is a population of more than thirty thousand inhabitants. These people are spaced out over great distances and live in the most deplorable state of ignorance, absolutely lacking the benefits of religion. They find themselves having to endure all kinds of oppression by the land owners because the authorities who should defend them are far away. They are victims of the most prejudicial monopolies. The Provincial Assembly agreed that a town should be created in a place named Tuqui, whose terrain will be forty squares that the residents should buy for the price agreed to by the owners of the hacienda. If the owners do not agree to the price, an appraisal will be made and the price paid will not be superior to the stated legitimate value..." 47

The French engineer, Pedro Coustilhas, laid out the streets and don José Lucas Cortez surveyed the lots. However, the inhabitants of the region were not in any hurry to occupy them as they could not come to an agreement with the hacienda, Señora Micaela Campos (who was married


Encina says: "La asamblea provincial de Coquimbo denominó Ovalle al pueblo que se fundó en Tuqui, en la ribera norte del río Limarí." Historia de Chile, X, 548.

47 Asta-Buruaga, Diccionario geográfico, p. 497.
to an Englishman named John A. Perry), regarding the price. This delay and the agitation by the town of Barraza, which also wanted the designation as the head of the Department, soon provoked a sharp message from the Minister of the Interior, Diego Portales. An alternate suggestion was made that the new site be equidistant from La Serena and Combarbalá, between the sea and the cordillera, and that both Limari and Sotaquí fit the requirement exactly. They were considered; however, unsolvable difficulties arose. The proprietors of the fundo and the neighboring hacendados would not accept the establishment on their domains of a village with such authorities as would lessen their powers and which would, in their words, serve as asylum for vagrants and thieves.

It then became necessary for the government to take the initiative, and it ceded the lots, a quarter of a manzana for each of those interested. The recipients had the obligation to build a little adobe house of at least twelve varas on their grants. This last regulation had to be enforced with much pressure later. In truth, the urbanizing process of Ovalle was very slow in spite of its being the only water source for the entire

48 A square block bounded by four streets.
49 One vara is roughly equal to thirty-three inches.
Department until 1894. With the discovery of the enormous "metal nail" in Tamaya and the apogee achieved by the mining centers of Panulcillo, Punitaquí, La Laja, San Lorenzo, Los Sapos, Pastos Blancos, Ovalle was converted during the thirty years between 1850 and 1880 into an empire of riches. Little of that wealth was lavished on the city, however. It was 1861 before the Alameda was planned, the hospital and church constructed and the plaza decorated. Nevertheless, from 1861 the city was continually embellished and, after the first quarter of the twentieth century, it boasted paved streets, a spacious alameda planted like an orchard, a tree-shaded plaza, an armory, elegant commercial houses, collective education, a Casa de Ahorros and official buildings. It became a beautiful town, ambitious, progressive, flowering, with a solid economic future.

In the religious sense, the history of Ovalle is more ingenuous. The Hacienda Tuquí, birthplace of Ovalle, pertained primarily to the curacy and parish of Limarí Alto, (Sotaquí) and afterward to that of Lower Limarí, whose parochial see radiated through and included the Hacienda of the same name. In later years it belonged to the parish of Barraza. The interim cura, don Antonio Carvacho, and his successor took charge of the religious services in a little oratorio on the hacienda

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until 1870, when Bishop Orrego commissioned the cura and Vicar to bless the new church. This last could not have been very substantial as the rains and the earth tremor of August 6, 1880 were so deleterious that the Párroco saw the need to ask for the Bishop's financial assistance in order to repair it. In 1884 the Bishop issued the following decree:

"Considering that the only church which now exists there [Ovalle] is inadequate for the ever-increasing population, we shall erect in said city a new temple under the advocacy of Nuestra Señora del Carmen, with a house contiguous to serve for the education of youth and the spiritual retreats of the faithful."51

Don Vicente Aguirre was the architect for the project. Strangely, don Vicente, although the son of very religious parents, was, in later years, so anticlerical and irreligious that a friend said of him, "I doubt that there exists in the world a person more antipathetic toward religion and its ministers."52 Ironically, don Vicente's own house was later to shelter the Missionaries of the Corazón de María, notwithstanding the aggregate resistance encountered in its purchase.

A Department such as Ovalle, sown with mine openings, does not offer itself to religious exercises if there is not an abundance of clergy to neutralize the corrosive

51 Boletín eclesiástico de la Serena. LXXVIII:179-181.
52 Archivo de la casa de Ovalle. Número 67.
effects of sudden riches. Unfortunately, the number of priests was always minimal in the second half of the last century and the beginning of the present, the total seldom reaching a half dozen. The inhabitants were indifferent and radicalism and Free Masonry attracted more adherents than the Church. The Missionaries set out to revive the spirit of Catholicism. Even so, they were only partially successful, finding indifference and ignorance deeply ingrained in the masculine sector. The women were considerably more receptive.

In 1902 a new cura was named for Ovalle. He was a tenacious, enthusiastic cleric who had been educated with the Claretians in La Serena. He appealed to Monseñor Florencio Fontecilla, Bishop of La Serena (1890-1909) for assistance, maintaining that he could not support the charge of a parish so large as Ovalle without the help of the Cordimarianos. The young cura, don José Gabriel Cortez, accepted the Bishop’s challenge - if he could attract the Claretians, the Bishop would provide all possible support for their foundation in Ovalle.

Don José began by creating the Archicofradía del Corazón de María, and, at the same time, interesting sev-

53 Monseñor José Manuel Orrego resigned the Bishopric of La Serena, accepted by the Holy See on September 17, 1887. In 1890, don Florencio Fontecilla took possession of the Diocese. Historia eclesiástica, p. 194.

eral prominent people, especially Señora Carolina Ossa, in the project. In this way, he made it seem that the impulse came from the faithful and also made the public aware of the need. In the name of the Prelate, he solicited the foundation with a letter to Padre Sesé. The Claretian superior gave the request the attention and respect due the Prelate, but the arguments of the Council were the same; personnel were scarce; Ovalle was delineated by three communities already installed juridically; and, the work proportioned to Ovalle could be handled from La Serena. Furthermore, the Provincial Council had received the petitions of various bishops offering greater guarantees and more urgency. The request from Ovalle was rejected. The cura Cortez did not discourage that easily. He had gained the attention and interest of Padre Saturnino Apellaniz and revived the hopes of Doña Carolina. He reiterated his request, maintaining, first, that the earthquake had left the personnel from Valparaíso free to accept other assignments; and, second, he had advised doña Carolina to solicit the foundation directly from Spain with the specification of the sum with which she would endow the establishment. He offered his services to carry her message to the Generalate in Spain.  

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55In the provincial archives there is a letter in which doña Carolina offered to pay for cables to Spain, the passage and installation expenses for the padres and the price of the property for a residence. Archivo Provincial, Santiago de Chile.
When Padre Alsina, the Superior General, made his Visita generalicia in 1907, señor Cortez went to La Serena and persuaded the General to make a trip to Ovalle, saying that the distance was great enough to more than justify the foundation. Padre Alsina was aware of the decision of the Provincial Council, but nevertheless, he decided to make the trip. It was a decision very characteristic of his temperament.

During the journey the burden of conversation fell heavily upon don Gabriel. Padre Alsina observed the passing countryside and replied in monosyllables. The cura was repenting his impulsiveness in suggesting the trip when the Superior turned to him and said something to the effect: "don Gabriel, the foundation is done."

The incredulous cura responded that they had not even reached the Department of Ovalle, that they were approximately half the distance away. For that very reason, Padre Alsina explained, they had traveled all that way for all that time, and still had not arrived. When the two men finally reached the city, they took a tour of inspection and decided upon the location most convenient for a residence, if all other conditions in Ovalle were favorable.

A somewhat surprised Provincial Council communicated the Claretian acceptance to the Bishop of La Serena, and on February 15, 1907, Monseñor Fontecilla issued the following decree:
"According to the note from the Most Reverend Father Provincial of the Misioneros Hijos del Corazón de María, the Superior General and the Congregación have kindly accepted the petition which was issued in our name and have opened a house of their Institute in the city of Ovalle in order to assist in the religious service of the parish and the neighboring areas. Upon their arrival they rented a house and have installed themselves therein until they can procure their own house and church, I thereby decree: In service of our Ordinary Jurisdiction, the license is conceded to them that the law requires for the foundation in that city of Ovalle a community of Missionaries...

Padre Sese traveled to Ovalle from Santiago to inaugurate the newest Cordimariano foundation formally. The Santiago delegation was met at the station by a group of enthusiastic citizens of Ovalle. No Claretian foundation outside of that of Coquimbo had sustained until then such a popular reception. The Missionaries had entered other cities almost incognito and, at times, with fear as in Temuco and Antofagasta.

Later the priests attended a banquet in company with the city's prominent citizens. The Governor, don Emiliano Corvalán Melgargjo, offered these words:

"It is an error to believe that men can be separated from their ideas. Their passions push them apart. Many times men who fight for the same ideals, who sustain equal principles and who have analogous tendencies find themselves unfortunately estranged by the struggle with life's passions. To confirm what I have just said, I see gathered here many persons of distinct opinions who have come to offer the hospitality of this great house, as I shall call the rich and extensive Department of Ovalle. This offering is made

56. Boletín eclesiástico de La Serena. CCLVIII; 526-527.
in the conviction that it is presented to peaceful men, to good men who will come to practice their virtues within the same principles of Christian religion and complete the high mission of bringing their peace to the earth.\textsuperscript{57}

On July 20, 1908 the deeds for the property were signed and the Claretian foundation in Ovalle was made definitive.\textsuperscript{58}

The primary motivations of those who intervened in the process of the foundation in Ovalle were as varied as the personalities themselves. The Congregaci\'on, even with a marked resistance, implanted the community as a center of apostolic ministry for the benefit of the people, primarily for the sure\'nos Departments of the Province of Coquimbo. The radius of the Sernenses was limited to the north of the Republic and the area surrounding and to the south of that of the Ovallin\'os, each to lend assistance to the other. This was the intrinsic reasoning of the superiors. Don Gabriel Cortez, on the other hand, saw the Claretians as potential assistants in the parish. He wanted them as teniente curas without the official designation. Monse\'nor Fontecilla wanted the foundation, not in order to occupy the operatives who crossed and recrossed the diocese on their missionary treks, but exclusively for the purpose of attending to the spiritual needs of the inhabitants of the city of Ovalle, whether

\textsuperscript{57}Archivo Claretiano de Ovalle, 15 de mayo de 1907.

\textsuperscript{58}Archivo Provincial Claretiano, Santiago de Chile.
in the capacity of teniente curas, serving in the hospital as chaplains, as counselors to the incarcerated or teaching in the colleges. Ovalle was to be their island, whose shores they were not expected to cross. Doña Carolina and the others of the laity who had supported the foundation financially more or less upheld the position of the Prelate without the rigidity of the isolation which he proposed. All these restrictions were implied, never overtly stated. Had they been clear requisites set forth as conditions of the foundation, it is certain that the General would have rejected the project out of hand.

As the years wore on, there developed a conflict between the Claretian superior in Ovalle, Padre Rogelio Oñate, and the párroco, don José Gabriel Cortez, reaching the point where both had to be transferred. Senor Cortez went to the parish of Copiapó, and Padre Oñate, upon completion of his superiorate in 1912, was sent as superior to Talca.

In the long run, the Missionaries have been constant, if indifferent auxiliaries of the párrocos. They dispensed the sacraments, methodically organized popular catechism, founded pious associations, gave direction and religious assistance to those in the jail and the hospital, served as chaplains to the communities of women religious, and performed their duties in the colleges and schools.

They were influential in beneficial and cultural works,
founded a press, worked with tenacity and success in the field of Catholic Action, established charity clothing distribution centers and generally impregnated the urban atmosphere with Christian essence.

With all this urban activity, the Claretians did not neglect the campos. There was no place from the foothills of Las Cerdas to the shores of the Choapa that had not hosted the Missionaries from Ovalle. In addition, they made frequent treks through the territories surrounding La Serena - Coquimbo, Vicuña, Huasco, Vallenar and Copiapó.
Ten years after the arrival of the Claretians in Chile, the only definitive foundations were those in Santiago and La Serena, certainly not for lack of vital impulse or because their services were not requested in the four dioceses of the Republic, but rather due to internal concerns. In 1879 Padre Vallier was studying the feasibility of two more houses, one in Curicó and another in Valparaíso. The latter city functioned as a mission center, sanitarium or way-station for missionaries in transit. There were many affirmative pressures for a Claretian establishment in the port city, including that exerted by the Administrator-Intendent.

As it happened, one señora doña Antonia Ramírez de Rabusson, a member of a wealthy and distinguished family, had constructed a chapel on the Cerro de la Cruz in Valparaíso. Through the intermediacy of Monseñor Casanova, Señora Ramírez offered the chapel and the annexed residence to Padre Vallier for the foundation of a community. The benefactress, in a deed dated June 9, 1879, made the donation "pure, perfect and irrevocable in favor of the
In anticipation of the successful outcome of the negotiations, Padre Vallier solicited license from the Generalate to accept the foundation and the personnel to staff it. Padre Xifre authorized both, requiring that the cost of the trip be borne by the New World community. Don Benjamín Ortúzar, a friend of the Clarétians, contributed two thousand pesos to defray the cost of the ocean crossing, and this expedition arrived in Chile on the first day of June, 1880. Its members were Padres José Calmet, Santiago Constans, Pedro Vall-llovera, and Gumercindo Villahur. Also in the company were Brothers Sixto Carnicer, Bernardo Fernández, Pedro Marcé, Isidro Molist and Juan Vilar.

On June 26, 1880, Padre Vallier wrote the following to the Vicar in Valparaíso:

"The Missionaries are authorized to proceed with the formation of the Community of Valparaíso. There is not at present any impediment on the part of the Congregación to the establishment of a residencia... It is my duty to inform Your Excellency that the communities are classified in the Congregación as casas, which count numerous individuals with stability; residencias, which count three or four priests with stable residence; and cuasiresidencias when the priests are few and without stability. To establish a residencia is to establish a true community for which it is necessary to obtain the aprobation of Your Reverence. With this approval, the new community is pledged to work zealously to sustain the cult in the chapel... and as long as their strength permits, for the good of the faithful of Valparaíso."2

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1 Cesion in the name of Joaquín Larraín Gandarillas.
The reply from the Vicariate included the confirmation of the proprietorship of the Missionaries of the Chapel in Valparaíso. The decree is a model of diplomacy, reviewing the complete history of the foundation and justifies the canonical basis for the Bishop's intervention and the establishment of a new religious community in the city. It includes an inventory and complete breakdown of the responsibilities of the missionaries in regard to the house and chapel, and terminates with a solicitation of the license of the Apostolic Delegate for the transfer of proprietorship. On the 27th of September the act was verified with the delivery of the required inventory and the chroniclers assign July 26, 1880 as the date that the Claretians actually took possession of the property.

B. HOUSES OF FORMATION

1-YAQUIL: According to the last will and testament of don José Leon Marcelino, presbítero (1816-1894), one hundred thousand pesos were left to the Chilean curia for the construction of a house for spiritual exercises, a small chapel and an equally small hospital in Isla de [2]

2Archivo Provincial, Santiago de Chile.

3Joaquín, Obispo de Martyrópolis (2 de julio de 1880) Ms.

4"Memoria y crónica, Casa misión de Valparaíso." p. 2.
All were to be delivered into the hands of the ecclesiastic authorities for investiture with the Salesians or another "religious community considered worthy." Named executor of the estate was don Luis Antonio Barahona.

The buildings were duly constructed and delivered into the keeping of the Metropolitan curate for its adjudication. The search for a religious community willing to take charge began. The Salesians declined the foundation, as did several other congregations. There were several reasons for the unpopularity of the sector: the distance from urban centers, the complete isolation in the seasons of rains and thaws, the lack of medical assistance in cases of emergency, the boredom of the tasks and the fact that the chaplaincy was a gratis offering.

When the Archbishop finally got around to asking the Claretians to take charge of the installation, the prospect was viewed with a noticeable lack of enthusiasm by the Council. They did consider locating a postulantado there, but the reply of the Generalate was negative.

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5 The word "isla" as used here, signifies "isolated," not island. Yáquil is located approximately one hundred, eighty kilometers south of Santiago in the Province of Colchagua.

6 Curicó, 5 de octubre de 1892.

7 A postulantado is a place for the reception and preliminary training of those who aspire for entry into a religious congregation.
"Neither could it serve as a postulantado, being located in so unpopulated a district, without methods of providing for daily needs... it could not support so numerous a community. Said postulantado could be established as well in our house in Curicó, in the locale designated for the secondary school..."

In November of 1913, the Council decided to accept the foundation on an experimental basis, ad experimentum, for three years, after which, considering the disadvantages and inconveniences, everyone anticipated its abandonment. The Archbishop had other ideas, however, and preferred a definitive contract for their signatures. The document bears the date, February 6, 1914, and included the bases for the foundation. The Claretians were to have full possession of the buildings owned by the Curia, and they agreed to place at least three priests and one brother in Yáquil. They were to take charge of all religious activities in the area. The Congregación was to retain an estimated income of sixteen thousand pesos annually from contributions and the vineyard. The padres accepted financial responsibility for repairs and maintenance.

8 Letter from Padre Mata (Madrid) to Padre Lino Sarriugarte (Santiago), March 18, 1913.

9 "Libro de las actas del Consejo Provincial," 13 de octubre de 1913. p. 84.

The Yaquilense community, in a few short years, was transformed from a dependent cuasi-residencia to a semi-university. From 1914 to 1916 its existence was precarious. It endured many years as a missionary house or residencia. In the 1920's it was converted into a novitiate.  

2) LLANO SUBERCASEAUX: During the first days of the year 1918, the formalities were begun for the establishment of the postulantado of the Llano Subercaseaux. Located in the extreme south of Santiago, on a wide boulevard which connects the Capital with San Bernardo, (today Gran Avenida) the site overlooks the busiest traffic artery in the metropolitan area. The Congregación accepted the chapel and adjacent land proferred by doña Ana Mira following the petition of the Provincial, Padre Medardo Alduán, who gave the following reasons for his desire for the foundation:

1) The Provincial Government would find it convenient to be in a house independent of the other in Santiago.
2) It would present the opportunity to install the much-needed postulantado.

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11 A place for novices. In convents there is usually a year of probation and study prior to taking vows.

12 It was on this plain, at the portals of the city of Santiago, that the O'Higginista Joaquín Prieto met the forces of General Francisco de la Lastra in the Battle of Ochagavía on December 14, 1829. The action culminated with the battle of Lircay (April 17, 1830) which ended the bloody civil war and saw the institution of the Republic. Frías Valenzuela, Manual de historia, pp. 270-272.
3) The terrain offered would soon appreciate in value.

4) They would have an opportunity to work in a field which, prior to this time, had seen no other religious community.

5) The location was in close proximity to the new hospital (Barros Luco) then under construction, which would enable them to attend it with convenience.

6) The excellence of public transportation in the area would make all the above viable. 13

The Generalate accepted the proposal and the transfer was signed before the notary, don Mariano Melo Egaña, on June 19, 1922. On August 10, 1922, the Archbishop, Monseñor Crescensito Errázuriz Valdivieso, in response to a petition from the Community's superiors, ceded the usufruct of the chapel of the Llano Subercaseaux and the property adjacent and construction was begun on a house. 14

3) TALAGANTE: In the Capítulo of 1928 there was a serious discussion over the need to establish a college for students of Philosophy. The authorization of the Curia was obtained on July 15, 1928 for the erection of a public oratory, and, on March 14, 1930, for the establishment of the novitiate in Talagante. The Sacred Congregation of Religious abolished by rescript the novitiate of Yáquim, established it in Talagante, approved the way taken by the Generalate, and gave permission for the interruption of the novitiate. 15

13Archivo Provincial, Santiago.
15"Licencia del Ordinario a trasladar el noviciado de Yáquim." Archivo Provincial, Santiago de Chile.
As the school developed, young men were to receive in Talagante the training necessary to prepare them for missionary life and the spiritual exercises which were so much a part of their moral development. Students were offered courses in both philosophy and theology in preparation for their sacerdotal ordination. In addition, there were courses in mathematics, physical chemistry, natural history, civil history, logic, metaphysics, anthropology, rational and experimental psychology, theology, ethics, history of philosophy, natural law and sociology.\(^{16}\)

The seminarians, after a rigorous competency examination, passed from the **liceo** to the superior studies of theology and canon law. These were completed in five years. During that time they also studied fundamental theology, dogmatic theology, methodology (ritual) and general history of theology. Moral theology was complemented with pastoral theology. They received instruction in sacred scripture, Greek and Hebrew, ecclesiastic history and canon law, both the legislation common to the entire Church, and that of the Province, along with civil law and liturgy.

The more advanced of the students could opt for degrees of **licenciatura** and **doctorado** in philosophy, for

\(^{16}\)Crónica y Archivo, I:404.
which they were released from their duties in the seminary so that they could devote their entire attention to their studies at the Universidad Católica in Santiago. A few later went to Rome to study further.
CHAPTER III

SOUTHERN AREA

A. CURICO

The Claretian Missionaries had, since their first days in the Calle Dieciocho, been active throughout the central and southern regions and were well known and admired in Curicó.

During that time, there lived in Curicó an old priest, don Antonio Poblete. A former Franciscan, he had received the Indult of Secularization on March 5, 1855. He was as enamored as any Chilean of that age of the Virgin of Carmen and his heart's desire was to found a cofradía and build a great church in her honor. He was convinced that his native city of Curicó was in need of such a sanctuary. On January 25, 1858, he bought a tract of land from Jacinto Olave for three hundred and forty pesos. On this site, situated on the extreme southern part of town, he

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1The Virgin of Carmen is the Patroness of Chile. At the end of December, 1816, the "Army of the Andes" was organized in Mendoza by San Martín and O'Higgins. The forces elected to place themselves under the protection of the Virgin Mary, under the appellation del Carmen. O'Higgins proclaimed, "...Nuestra Señora del Carmen, Patrona y Generalísima de las armas de Chile." (Chacabuco, February 11, 1817). "Santuario de la Patria," Arzobispado de Santiago. Mimeographed.
constructed his church, completed in 1860 and recognized in the same year as a public church by decree of Archbishop Valdivieso.

Being totally obsessed with his church and the cofradía, don Antonio sought to perpetuate both after his death. He had a new will drawn up, signed on the 30th of July, 1878. Clause VI of that testament stated:

"It is my will to cede on my death in favor of the Missionaries of the Immaculate Heart of the Blessed Virgin Mary, actually established in Santiago, the cited Church of Our Lady of Carmen founded by me in this city of Curicó with all the grounds and appurtenances thereto, all adornments and utensils; the two houses on the perimeter, the vineyard and all the buildings and plantings including the land, in addition to the house in the Calle San Francisco, on the condition that they perpetuate the cult of the Most Blessed Virgin, Our Lady of Carmen..."?

Don Antonio died on July 27 of the following year.

When the executor, don Pedro Pablo Olea, got in touch with Padre Vallier, and he with the General, there were alterations in plans all around. To the problem of the shortage of personnel there were added those inconveniences of economic and canonical nature. Fortunately, all were soluble. During his visit, the Superior General reviewed the conditions and, accompanied by Padre Coma, he made a special trip to Curicó in order to learn first hand of the advisability of establishing a community

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2Testamento de don Antonio Poblete y Muñoz" Segundo semestre del año 1878. número 399.
there. Padre Xifré was, above all, interested in the welfare of the Congregación. He would only accept a change if it were for the greater good and advancement of the Institute.

There was very definitely a need for the services of the Claretians in Curicó. In a city of fourteen thousand, as was Curicó at that time, there was only one cura, and he served two or three neighboring curacies, a chaplain for the hospital and one deaf priest of sixty-five years who took care of the spiritual needs of the communities of Buen Pastor and Merced. ³

The parish priest committed himself to collect those funds necessary to bring the Missionaries to Curicó and to set them up there. The Vicar Capitular, don Joaquín Larraín Gandarillas, wrote a decree on July 2, 1880, authorizing the implantation of a religious community in the territory of his jurisdiction. He also, by the same decree, ceded the chapel of which illegal disposition had been made in the last will and testament of don Antonio Poblete. Much the same problem existed with the will of don Antonio as had previously caused such concern for the Claretians in Belén. The land on which the church was constructed had been ceded previously to the Curia. In order to clarify the situation, the Archbishop Titu-

³Communities of female religious.
lar emitted a second decree on August 8, in the same
year, avering that his thought was, in his words:

"To make for the Congregación in so far as such
be possible, a permanent and legal cession of the
church to which said acts refer [the will of don
Antonio] and of all the objects appertaining to
the same with the understanding that in whatever
time and for whatever reason the Missionaries
leave the care and direction of these churches
[he referred here to both Curicó and Valparaíso]
they will revert to the Ordinario in Santiago."\(^4\)

The 12th of August found Padre Coma, who had been
named Superior of the new community, in Curicó. The
balance of the personnel arrived later for the formal
dedication of the house. There were in all three priests
and two brothers assigned to Curicó.

On August 14, 1880, Padre Xifré made his fourth
visit to America. His primary purpose was to check on
the adherence by the American houses to the Constituciones.
He had been in Cuba leading an expedition requested by
the Archbishop of Santiago de Cuba, don José Martín de
Herrera. The group arrived in Cuba in June and Padre
Xifré left them in the ancient convent of San Francisco
and took passage to Chile. By July five of the mission-
aries had died. In September they lost four more to the
ravages of yellow fever.

The tragedy in Cuba was mitigated somewhat by the
pleasure the Superior General took in the definitive

\(^4\) Joaquín, Obispo de Martyrópolis, "Decreto." Santiago,
9 de agosto de 1880. Archivo Provincial, Santiago.
foundations of Curicó and Valparaíso. He traveled to Curicó and formally accepted the establishment there, after which his duties recalled him to Spain.

**B. TALCA**

In the year 1692, the president of the Audiencia, don Tomás Marín de Poveda, established a settlement in the central valley, 35°26' south latitude and 71°47' east longitude, to serve as a center for the production of grain and wines and to sustain some four hundred men at arms. The village did not prosper. Its inhabitants were scattered through the ancient *ranchos* looking for that isolation so attractive to the aborigine. Half a century later the Governor, José Antonio Manso de Velasco, tried to reconstruct the town. On land yielded by the *Agustinos* he laid the foundations for the town to be called "San Agustín de Talca." On the 19th of September, 1740, don Nicolás de la Cruz y Bahamonde mentioned in a letter to the King of Spain, that the new town was "un campo erial y monte espeso en 1742."

This time the people responded. They came with 

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5 Galdames, *Historia de Chile*, p. 163.


7 Asta-Buruaga y Cienfuegos, *Diccionario geográfico*, p. 781.
the hope of enriching themselves with the gold of the mines of El Chivato, recently discovered. With the searchers for gold came the more practical merchants and professional people - doctors, lawyers, teachers. In feeding them the farmers prospered. The townspeople built schools and established regulatory provisions.

Talca became a seat of government in 1818. In the beginning of the century it was the fourth city of the Republic. It has grown into a great modern, prosperous, progressive industrial city, boasting of its development, enamored of its history, jealous of its traditions, glorified by its sons and emulative of the urban centers.

In the case of religious order the city of Talca gained a position of privilege. It hosted a prodigious number of religious communities - Dominican, Franciscan, Augustin, Salecian and Mercedarian for men, along with Carmelite, Descalzas, Charity, Good Shepherd and Sacred Heart for women, among others. In charge of the parish of Talca was a star of the first magnitude among the Chilean clergy, don Luis Espínola Cobos, who discharged the high functions of Vicar General and Provisor for the Archdiocese.

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8 Little was realized as the mines were soon inundated and work had to be terminated. Encina, Historia, V:311.

9 Medina, Documentos, XXI:4,970.

10 Arancibio, Diccionario biográfico del clero, p. 72.
Don Luis treated with Padre Xifré in 1893, offering the Congregación the church of San Juan de Dios, formerly held by the Salesians. The offer was refused, primarily because the missionaries were occupied with their service in the hospitals in the north. A second offer was made, this time for a Casa de ejercicios, but it did not get past the discussion stage.

In 1901 fate, in the person of don Luis, again knocked at the Claretian's door. He had in hand a deed to land on the extreme south of the city and twenty-five thousand pesos contributed by Señora Melania Letelier for the construction of a church and living quarters for the priests to attend it. This time the offering was accepted, and, on March 15, 1903, construction was begun.11

Don Luis Espínola was greatly enamored of the German Gothic style of architecture he had seen on a European tour, and was determined to construct a miniature of the Cathedral of Cologne in Talca. The completed structure, a true and beautiful Gothic reproduction, was raised to the status of a public church by decree of the Archbishop (Casanova) on August 19, 1904.12

The history of the activities of the missionaries for the first three years until the great catastrophe of

11Boletín eclesiástico, XV;689.
12Boletín eclesiástico, XVI;141.
August 16, 1906 (the earthquake of Valparaíso) is one of apostolic works, both within the city and in the fields nearby. Much of the Claretians' energy was expended in the construction of the church.

On January 12, 1905, the Bishop, represented by don Jacinto Márquez, and the Congregación, represented by Padre Juan Martínez, signed agreements whereby the Institute and the Archdiocese of Santiago, as co-owners,

"Accept a site with a church and a house... appraised at thirty thousand pesos...It is agreed that if the priests have need to leave the city, the portion belonging to them reverts to the Archdiocese."

At the time of the 1906 earthquake, there was such extensive damage to the buildings that there was considerable discussion as to the feasibility of rebuilding or abandoning the site. The decision was for the former course of action, and the second church was blessed on July 30, 1907.  

C. LINARES

Linares, in the early nineteenth century, was a town of ninethousand people, the capital of the Province of Linares, three hundred kilometers south of Santiago. It boasted a healthy climate, fertile and fruitful soil

13 Boletín eclesiástico, XVI:233.
14 Crónica y archivo, 1907, p. 102.
and a population aware of its limitations. In the year 1849, the people of Linares felt the need for a chapel and retreat house. Through the generosity of doña Dolores Ferrada and others, the project saw the light of day in 1885 and the property and its improvements were ceded to the parish with the recommendation that it be given over to the care of a religious community.

Following the agreement, on the 13th of January, 1885, a public notice was issued giving the terms of the pact:

"...the donation gratuitous and irrevocable to the parish for the purpose of establishing a retreat house and maintaining the chapel annexed to the same... Leaving said goods to be used for this exclusive purpose. Commended by the donatee to the ecclesiastic authorities, that the forementioned establishment be placed under the direction of a religious community selected by the Diocese..."15

From 1885 until 1895, the year in which the Claretian Community was established in Linares, there were ten years of negotiations and search for the religious congregation that would satisfy the desires and anxieties of the donatee. At one time the foundation was offered to another institute, but there are no documents to indicate which or why it was rejected. Most sources agree that the Claretians came upon the scene through the intercession of don Benigno Cruz, Dean of the Cabildo de

15 Donación: "Dolores Ferrada a Parroquia de Linares," Primer semestre de 1885, número 33.
Concepción. Don Benigno was acquainted with the activities of the Cordimarianos through their work in the hacienda Santa Rita.

With the authorization of the Vicar Capitular and don Benigno Cruz, and with the express consent of the parroco, don Delfín del Valle, the latest Claretian foundation was agreed upon on the 27th of December, 1894. 16

In May of 1894, the Bishop of Concepción, Monseñor Labarca, addressed these lines to don Angel A. Herrera which presuppose a long transaction and reflect the anxiety and interest of the Prelate in the finalization of the matter:

"As I have expressed a thousand times, I long for the establishment of a religious community in the town of Linares, which greatly needs it... I authorize you to present this to the Reverend Marist Fathers whose choice is very pleasing to us. They will contribute powerfully with their zeal and ardent charity to the salvation of souls in the Parish of Linares." 17

On the 14th of January, 1895, Padres Dalmau and Soler left Santiago, and the same day they reached Linares and took formal possession of the house that they were to use. The residence was provided with ten beds and the most

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16 Donación; "Parróquia de Linares a Congregación de Misioneros del Corazón de María." Primer semestre de 1895.

17 "Marists" in this case means the Claretsians. In Santiago they were called "Padrecitos de Belén," and known more formally as "Clarets" for their founder. See letter from Padre Xifré to Padre Vilahur, following page. Archivo Provincial, Santiago de Chile.
Carta del Padre Xifre al Padre Gumercindo Vilahur, 7 de febrero de 1893 sobre la fundación de Linares.
essential items. After a brief interval, they were
joined by Padres Vilahur and Viladrich and Brothers
Callen and Casanova.\textsuperscript{18}

It was not long before the Claretians found out that
the bases for the foundation were not so firm as they had
assumed. The \textit{párroco} expected much more of them than
they were prepared and equipped to give, they having
understood that the donation was to be free of any encum-
brances. The Superior threatened to remove the community
to Santiago and the whole matter soon developed into a
public scene. The controversy was placed in the hands
of Monseñor Labarca, and an agreement acceptable to both
parties was soon reached.

Finally, on February 25, 1895, the legal papers
were executed and the cession was approved, giving ir-
revocably the house on the Calle Freire valued at twenty
thousand pesos to the \textit{Congregación}. Ten thousand pesos
remained in the keeping of the \textit{párroco} and the Claretians
received outright the proceeds of the sale of the third
house donated to the parish. The final papers carried
the signatures of the \textit{párroco} and señora Dolores as well
as that of the Vicar Capitular. They included the fol-
lowing paragraph:

"Those who subscribe declare that when this
donation lacks the provisions required by Article

\textsuperscript{18} \textit{Anales}, VI:242.
of the Civil Code, they agree that the present document fulfills the needs of all concerned."

D. TEMUCO

Approximately fourteen hundred years after the birth of Christ, the hosts of Tupac Yupanqui trampled the soil of Chile and reduced the area to a tributary. This people came from "Bajo Brazil," and crossed the Argentine pampas. They were of Guaraní ascendancy - the Chilean aborigines called them "Mapuches," or "Men of the East." Transversing the Andes at the source of the Cautín, they spread without restraint through the fertile prairie shaded by the thousand-year old forests, limited by the waters of the Bío Bío and the Toltén.20

This was the race which was later called "Araucanian." In their great leap from the north, they met headon with the Chincha Diaguita people who inhabited the region. As the invader, bellicose and land-hungry, viewed the luxuriant, vegetation-covered region with avarice, there was instant war. The Diaguita were pushed violently from the Pacific toward the north and the south, breaking into two parts. Those forced northward were called "Picunches."

19Archivo Provincial, Santiago de Chile.

and those relegated to the south "Huilliches." Although barbarous and primitive, the conquerors possessed a unique capacity for assimilating the advanced cultures of the conquered people without losing their autochthonous nature. The Chincha-Diaguita imposed upon their conquerors their more advanced culture. By historical anomaly, the Araucano, although a warrior, lacked the expansive spirit. He abhorred nomadism and took a firm grip on the land he won. He loved the land and identified it with his liberty. For this reason the existence of the Chincha-Diaguita was assured. They could maintain their lives freely and expand so long as they did not cross the Araucanian frontiers. This same lack of expansive impulse and racial tendency to live interior, solitary, concentrated and autocratic lives was a reagent for the fusion of their blood with those peoples within their tributary limits. Thus can be explained in part the marked ethnic differences of the Guichinches and Picunches with respect to the Araucanians. 21

The tenacity of the race in defending its territory from the incursions of the Inca and the Peninsulares was extraordinary. The race was immortalized by Alonso de Ercilla y Zúñiga in his epic poem, La Araucana. The Araucanian valiantly defended his freedom and his final

attempt to regain his independence was in the year 1880. When the War of the Pacific forced a reduction of the garrison that protected the Araucanian frontier, the Indians rose en masse and laid waste to the neighboring territory. After the surrender of Lima (January, 1881) Chilean troops were immediately dispatched to subdue the Araucanos. Colonel Gregorio Urrutia arrived at the pass of Cautín on February 23, 1881, and stationed his men in a place called by the Indians, "Temuco" (Agua de Temo), on a beautiful and fecund plain where the snow-covered Cordillera ended, and facing the cerros of Conun-huín. On the east ran the majestic Río Cautín and on the north-west was the estuary Pichu-Cautín. There, in the Battle of Vega Larga, on the 10th of November, 1881, the resistance of the valient Araucanians breathed its last.

The soldiers built a fort and Temuco was born. Surrounding the fort were the living quarters of the friendly aborigines. They followed the merchants and built their houses of straw and clay. In the ensuing years Temuco was transformed into one of the most beautiful and picturesque, as well as prosperous cities of the Republic, called by many the "Pearl of the Cautín."

Unfortunately, morality and religion did not keep pace with the material progress. The moral state of the

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22 Encina, Historia de Chile, III, 1639.
region was described in a chronicle in 1901, a document which also attests to the need for a Claretian establish­ment in Temuco and the tenacious opposition of Protestant­ism;

"In this city, as in the new towns on the fron­tier, the Protestants have extended like a plague, thanks to Yankee gold and the scarcity of clergy in the Diocese... In towns of one and two thousand inhabitants where there is no Catholic priest nor a church for the Christian [Catholic] people, they have their Pastors [Protestant ministers] and a chapel where they hold their services. Schools for the children of Protestants are attended by children of Catholics as well... Nothing bothers them, not the religious questions nor concern for the cemeteries."23

A description of the plight of the Araucanians was included;

"And those brave Araucanians, whose persistence could only be understood by the Conquistadores... Today they are incapable of raising their heads. The Government has been corralling them and their lands, part of which has been sold at public auction, part it has distributed among the nationals and foreigners who have come to colonize the area. The primary owners have had to content themselves with some hijuelas or reducciones. There are many who are Christians, but many do not wish to be converted, the primary reason being polygamy, theft, drunkenness, vices that the missionary tells them must be put aside in order to embrace Christianity. Due to the efforts of the Protestants, they doubt the veracity of our religion."24

The first to answer the impassioned call for Catholic action were the Sisters of Providencia. In 1894 the con­gregation constructed a tremendous edifice in Temuco in

23 Anales, VIII:269-272.
24 Ibid.
which they opened an asylum, provided instruction, food and clothing, medicine and religious instruction for hundreds of the children of the Araucanians. The Sisters worked diligently for the establishment of the Claretians in Temuco. Five months after their arrival, the nuns persuaded Padres Dalmau and Viladrich to preach a mission. Their second mission, with the Bishop of Concepción in attendance, was even better received.

From that moment the projects of foundation were intensified. Few have had so painful a gestation, and few have had barriers raised against them as presented themselves in Temuco. Most opposed to the Missionaries were the local authorities. The Supreme Government, seeing in the religious influence a pacifying element for the aborigines, was most interested and swept away the obstacles placed in the way by fiscal subordinates.

In 1895, when the Temucan establishment appeared assured, for reasons not made clear, the donation was withdrawn before the priests could take possession.

In January 6, 1896, two ecclesiastics presented themselves before the Visitador, Padre Dalmau, in Santiago. They were well-known as part of the movement for the regeneration of the working class, one a Spaniard, the other a Chilean. They came to offer the means for the realization of the Claretian foundation in Temuco. The conditions could not have been more favorable, and they counted on the support of no less a personage than
the President of the Republic, who, even if he took no
direct part in the matter, would have a vital interest.
The clerics offered a house, church, half a block of
land and thirty-four thousand pesos, to be donated by
doña Concepción Echaurren de Ochagavía, the aunt of the
President-elect, don Federico Errázuriz Echaurren. The
Visitador promised to present the proposal to the Gener­
alate, and with the project uppermost in his mind, Padre
Dalmau left for Spain on February 28, 1896.

In Spain Padre Dalmau found only disappointment.
The Generalate refused to accept the foundation due to
the lack of personnel. In the second place, the Council
felt that the establishment was not viable in a town
which did not even appear on the maps of Chile. The
Visitador assured them that the new colony had a promis­
ing future. It sheltered some ten thousand people and
its location in the geographic center of Araucania, an
area until then totally unexploited, promised a rapid
development and future prosperity. His arguments fell
on deaf ears. Actually, the Institute's expansion into
Africa and the American Republics had so decimated the
manpower that there were not sufficient men available
for further expansion then.

On June 6, 1900, the Reverend Padre Serrat wrote
that he had been approached and favorably attended the
new proposal for the Temucan foundation. On August 18,
the Bishop of Concepción, Monseñor Plácido Labarca,
emitted a decree canonically erecting in Temuco the Missionary Community and recommending to the párroco that he, "...render assistance and at the same time, remove obstacles as they present themselves."\textsuperscript{25}

On the 3rd of September, the Ministry of External Relations, with the signature of don Hilario Fernández, along with the decree of the Inspector of Lands and Colonization, don Agustín Baeta Espineira, designated the land bounded by the streets General Zenteno, Manuel Montt and Diego Portales in the city of Temuco as part of the Claretian foundation. The statement was also endorsed by the Minister of Cult, Señor Silva Cruz.\textsuperscript{26}

On October 12, 1900, Padre Claparols signed an agreement with Señora Concepción Echaurren by which she turned over the agreed-upon land to the Congregación, along with thirty thousand pesos to be used for construction. One clause stipulated that if the Generalate agreed and if, within six months of the date of the signing of the agreement there was open and in operation a free school annexed to the convent and under the direction of the Missionaries, señora Echaurren de Ochagavía would donate money for the maintenance of the school. Padre Claparols agreed to the stipulation.

When the Radical party learned of the agreement, it

\textsuperscript{25} \textit{Anales, VIII}:269.

\textsuperscript{26} Ibid.
published a declaration relative to Church-State relations
as they saw them:

"First, the State is the only educator and edu­
cation should be obligatory and laic. Obligatory
in order that all students attend school. Unitary
in order that they attend no other than the school
of the State, laic in all its aspects, and in those
is not pronounced the name of God, of Jesus Christ,
of the Church or of Religion."

"Second, there should be absolute freedom of
cult until such time as there is absolute separa­
tion of Church and State, but among the cults that
of Catholicism should not figure because it re­
fuses to recognize liberty." 27

The Radical alcalde immediately instituted suit to
have the grant as approved by the Ministry negated. The
struggle went on for months, with the intervention of
the donatee giving impetus to the Missionary cause.
Finally, on May 4 the párroco of Temuco wired the
Superior that the alcalde had lost his suit and the
Padres could take possession of their property.

It was a Pyrric victory. The priests took possession
of the house and established a cuasiresidencia, but their
tenure was not to be peaceful. They were tormented un­
ceasingly by liberal town officials who used all manner
of real and imagined codes and regulations to block their
compliance with the terms of their contract. Nevertheless,
in December of 1902, the Missionaries possessed a spacious
building which one chronicler said looked like a small
fortress.

One of the Claretian community's prime objectives was the opening and successful operation of a primary school. Padre Apellániz referred to the formation in a report submitted to the official organ of the Institute on June 21, 1903:

"The school we have opened merits special mention, not only for having been established under the bases for the foundation but for the special need for religious instruction that is so lacking in this city... The school was inaugurated with four boys, of the twenty-five that could have matriculated. The poor showing produced great discouragement in those elected for such a painful charge, but their efforts were rewarded with daily petitions until the number one hundred, eight was reached. That represents the matriculation of today, there being more applicants than can be admitted. The labors of the professors, Padre Urbiola and Brother Vela, have been most fruitful..."\(^{28}\)

As was their custom, the Missionaries soon opened a night school for male adults. In 1905 the Anales announced, "The Escuela nocturna prospers, now it has sixty adult matriculates."\(^{29}\)

\(^{28}\) Anales, IX:260-262.  
\(^{29}\) Anales, IX:689-696
CHAPTER IV

PROPOSED AND ABORTED FOUNDATIONS

A. CURICO

In order to combat the real or imagined threats to Catholicism posed by the combined forces of liberalism, freemasonry, and socialism, the Catholic Church established seminaries of learning wherever possible. In 1870 the Sociedad de Escuelas Católicas de Santo Tomás was established in Santiago to coordinate school activities. By decree of the Archbishop of Santiago, don Mariano Casanova, the Universidad Católica was founded on July 21, 1888, its first course being opened on March 31, 1889. ¹ In 1894 the Sociedad del Centro Cristiano was formed for the purpose of fomenting Catholic education. ² In 1901 the Escuela Normal de Preceptoras del Arzobispado was founded to train teachers for the Catholic system. ³

² Ibid., pp. 448-452; 473-476.
³ Ibid.
The history of Catholic education in Curicó can be reviewed in just a few lines. The first fiscal school, called "fiscal" because the municipal authorities controlled its operation, was opened in the convent of La Merced in 1836. El Buen Pastor was founded in 1881 and Colegio de la Inmaculada in 1899.

In 1907 the only secondary school in Curicó was the Liceo de Curicó, which was established in 1836 as a private institution and converted to a public facility in 1867 in order to avail itself of the benefits of fiscalization. The lack of a particular facility and the lack of confidence that the Catholics had in the fiscal liceo, obliged Catholic families to send their children to Santiago to attend school. The Curicano population increased rapidly and the region could easily support two humanities centers. The Catholic element decided to implant a learning center without the intervention of the Supreme Government.

The essential problem was the selection of a competent academic staff. At the beginning of 1907, the Reverend Padre Martín Alsina made his general visitation. He was greeted on his arrival in Curicó by a committee of prominent citizens headed by the párroco, don Luciano Vargas. The Committee offered the Claretians the spon-

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sorship of the secondary school it proposed to establish. Padre Alsina listened to the proposal and set forth his conditions. First, the construction within one year of a building with all conditions suitable for the teaching of three years of humanities and several college preparatory courses. Second, title of the existing structure was to be turned over to the Congregación. The Superior proposed to locate the necessary teachers in the Curicó community, augmenting their number with the integration of courses as they were established in the future.

After his conditions were accepted, Padre Alsina sent two teachers from Spain and the committee began work on its part of the bargain. On July 7, 1907, the committee met in the parochial house and formed a definitive organization. The men collected twenty-three thousand pesos, and spent ten thousand pesos on a site.

The committee, for all its good intentions, found it impossible to fulfill the contract. It could not possibly construct a suitable building within the allotted time limit. They sought permission from the Cuasi-provincial, Padre Sesé, to establish their school provisionally in several rooms of the convent of the Missionaries. Padre Sesé responded with an agreement dated July 26, 1907, specifying the opening date (March 1, 1908) for the school and permitting the use of the Community's facilities on a temporary basis until the
building could be completed, or a maximum of two years. The agreement was signed by don Luciano Vargas and the members of the committee, with authorization by Padre Sesé, acting for the Congregación.⁵

On March 1, 1908, the school opened in the small patio of the convent with forty students. The students made outstanding progress, as indicated by their showing in the national examinations, and the matriculation doubled in the following year. However, Padre Alsina issued the following resolution in 1912:

"To the Commission of Education of Curicó: The undersigned Superior General of the Congregación de Misioneros Hijos del Corazón de María, aware of the magnificent plan and thinking to present this city with a great institution of Catholic learning, could do no less than applaud and bless such an idea and declare that nothing could be so pleasant as to see it realized by the Congregación now presiding. However, having in view the magnitude of the project and the numerous personnel that its complete development would require, which would cause difficulties in the apportionment of our Congregación that now consecrates its activities to such a diversity of ministries, I venture to propose to said Commission that it consider whether it would not be better and to the true interests of the population and the Province to solicit the cooperation of some other teaching Institute, as that of the Marist Brothers, whose valuable influence it could easily obtain with the mediation of the Most Reverend Vicar General, don Martín Ruque. If the Honorable Committee accepts my proposal, it could immediately offer the foundation to the Arzobispado, and if, through the pressures of time, it cannot obtain the services of the Brothers within this year, we will continue one year more to retain the colegio and only those other classes in which there is sufficient matricula-

⁵Archivo Provincial, Santiago de Chile.
tion. In any case, we will honor the agreement until the 31st of December of the year in progress."

Although the document supplies a motive for the decision of the Generalate, that is, the difficulty of supplying personnel, the historian who has a more comprehensive view of the overall situation will see that there were other factors involved. The real reason lay in the situation provoked by the political climate of the time and place. The difficulties began with the political campaign of 1909. The election returns were verified in newspapers across the nation. During the campaign there was open dissension between candidates of the Partido Conservador, don Francisco Rivas Vicuña and don Manuel José Correa, in Curicó. Before the elections were over, the situation had degenerated into open war with denunciations, mud-slinging and name calling.

The Padres, behind the protective wall of their alien status, thought themselves free from preoccupation in the matter. They privately retained their preference

6 Martín Alsina, 2 de marzo de 1911. Archivo Provincial Santiago de Chile.

7 "Las elecciones de ayer, noticias de toda la Republica," El Mercurio (Santiago) IX:7-8. 8 de marzo de 1909. The article reported a peaceful election and the triumph of don Manuel Correa in Curicó.

8 "Las elecciones de hoi," El Mercurio (Santiago) IX:9. 7 de marzo de 1909. The article supplies a list of candidates, according to which Francisco Rivas Vicuña was the Conservador candidate, Manuel José Correa the indepedent and Arturo Alessandri a liberal independent.
for Señor Correa, one of the benefactors of the Congregación and a member of the school commission. They made no overt manifestations of their feelings. Padre Cidad had strong feelings about the matter, and, whether or not he was imprudent, the Archbishop received denunciations against him. Padre Cidad responded with a long letter to the Prelate maintaining his innocence of any wrongdoing and detailing the incidents leading to the denunciation.⁹

The matter did not end there. If anything, the campaign against the priest was intensified and his superiors became concerned. The colegio became a battlefield as the administration, the committee and the professors began to take sides in the struggle. The culmination was the withdrawal of the Padres from the school, which was then placed in the capable hands of the Marist Brothers.

B. TALCAHUANO

The catastrophe of Valparaíso produced by the earthquake of 1906 gave the port of Talcahuano an enormous boost; it seemed ready to replace the former in the hegemony of the Pacific, serving for the loading and unloading of goods and the embarkation and disembarkation of passengers. It was here that Padre Sesé disembarked

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⁹Archivo de Curicó. 2 de marzo de 1909.
on his return from the General Chapter in 1906. The Bishop of Concepción at the time suggested that the Provincial make the city of Talcahuano his residence and establish a community of Missionaries there. In his mood of expansionism, the Superior at once expressed interest, contingent upon approval by the Generalate. Sese appealed to Padre Alsina with such phrases as:

"...And the aforesaid foundation is a thing so necessary that I do not believe that there is any point in the Republic where the need is greater. There are thirty-five thousand inhabitants here who have no more religious service than can be dispensed by two priests, and one of those is sick."10

Padre Sese's enthusiasm was shared by the community of Talca and its Superior, Padre Pablo Force. Finally, it seemed that their efforts were successful as the Generalate directed one priest with the title of Superior to San Vicente de Talcahuano. In the meanwhile, Padre Sese continued to feed the hopes of the Prelate, Monseñor Luis Enrique Izquierdo, and even sent the Institute's architect, Hermano Echavarrí, to look over the site for the future construction.

The matter stood, unresolved, until Padre Santesteban was elected Cuasiprovincial in May of 1909.11 He put a definitive end to the matter, writing the following to

10Archivo Provincial, Santiago de Chile.

11Crónica y Archivo, p. 170.
the Prelate:

"I allow myself to hope that your Reverence will deign to forgive our delay in satisfying your worthy desires, which are also ours, until such time as circumstances have improved. However, at the moment it is impossible to attend that foundation [Talcahuano] owing to the lack of resources to affect it. The Holy See, in recent instructions, prohibited religious to contract debts, and our Reverend Padre General adheres to these prohibitions and a decent convent cannot be raised with the funds which the Congregación has readily available..."12

C. SAN FELIPE AND SAN ANTONIO

Concurrent with the happenings in Talcahuano, there were a host of other foundations in the process of development, the greater part of which never came to fruition because they did not adapt themselves to the elementary conditions for all Claretian formations. The primary problem was, as always, the scarcity of available personnel. As the initiation of such projects would proceed from various levels, the natural tendency of the Generalate was to consider the requests with attention proportionate to the importance of the petitioner. Into the category of minor concern fell the project of San Felipe, solicited by the Prelate, and that of don Vicente García Huidobro for San Antonio or the neighboring area. Both of the proposals were passed over in 1908.

D. TACNA AND ARICA

Of entirely different purpose and character was the thinking in reference to a foundation in Tacna. The War of the Pacific (1879-1883), by the Treaty of Ancón,\(^{13}\) gave dominion of the Provinces of Tarapacá and Antofagasta to Chile, and the Holy See erected two vicarets for the Provinces.\(^{14}\) Also to remain under Chilean domination was the Province of Arica, and this dominion was perpetuated as a result of the treaty that was verified on June 3, 1929.\(^{15}\) The situation of Tacna was so unsettled that the Papacy did not erect vicarets, but, in-

\(^{13}\) The accord with Peru was signed in the town of Ancón in October of 1883. Peru ceded ownership of the Province of Tarapacá and ten year sovereignty of the Provinces of Tacna and Arica to Chile. After ten years, there was to be a plebiscite of the inhabitants of Tacna and Arica to decide which nation was to have permanent possession. The country which acquired the two areas was to pay the other ten million pesos. In addition, an arbitration tribunal was created to adjudicate the claims of Chileans injured during the war. Galdames, History of Chile, p. 335.

\(^{14}\) "Vicariatos apostólicos dependientes de la Congregación de Negocios Eclesiásticos Extraordinarios." Historia eclesiástica de Chile, p. 190.

\(^{15}\) Galdames, Historia de Chile, p. 594.

There is an interesting account of the arbitration of this question in Arbitraje sobre Tacna y Arica. El contra alegato de la República de Chile presentado al Señor Presidente de los Estados Unidos... Santiago: Cervantes, 1924. (See bibliography for complete citation.)

See also: El Diario Oficial de la República de Chile (Santiago) 4 de junio de 1929, pp. 1-2. and; "La última nota de la Cancillería de Lima a la de Santiago," El Ferrocarril (Arica) 13 de enero de 1910.
stead left the ecclesiastic jurisdiction to the Diocese of Arequipa (Peru). This left Tacna's civil jurisdiction in the hands of Chileans and its ecclesiastic authority in Peru. The conflict which arose between the two factions was very human and twisted interpretations were given to the official acts of the two powers - whatever could serve to influence patriotic sentiment. Both nations were vitally interested in the future plebiscite, and each functionary believed that if he intensified the propaganda favorable to his country, it would vitally affect the outcome of the anticipated votation. In addition, the area harbored the most avidly anti-religious elements of both countries.

In 1900, the Chilean Minister of Relations, don Rafael Errázuriz, sent don Mariano Guerrero Bascuñán to Tacna as a delegate of the Supreme Government with the charge of studying the religious question. In two notes (August 20, 1900 and March 30, 1901), and in an extensive report presented to the Ministry in October of 1901, Señor Guerrero Bascuñán stressed the political importance of the religious service of Tacna and expounded upon methods of dealing with the Bishop of Arequipa. The Bishop, Monseñor Manuel Segundo Ballón, refused to accept the proposals of Guerrero Bascuñán, one of which involved bringing foreign priests into the disputed area. The

16 *Historia eclesiástica*, p. 190.
Bishop not only rejected the idea, but said further that he wished to eliminate all foreign (Chilean) priests from the Diocese, replacing them with Peruvians. 17

Señor Guerrero Bascuñán then proposed that the religious duties of the Provinces be handled by the military chaplains, all of whom were Chileans. The Supreme Government then began negotiations with the Holy See. During this time the Peruvian Bishop of Arequipa refused or negated the faculties of any and all Chilean priests in his Diocese. 18

The religious situation continued to be a preoccupation of the Bishop of Arequipa, the Apostolic Delegate, Monseñor Daniel Fuenzalida and the President of Chile, don Germán Riesco. The latter made a tour through the north in 1905 in order to see for himself how the wind blew in the area. 19

Don Germán's successor, don Pedro Montt (1906-1910) was determined to resolve the ecclesiastic situation. He laid the problem before the Holy See through the En- cargado de Negocios, Monseñor Gabriel Colatei, substitute for the Apostolic Delegate, Pedro Monti, who would make

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18 ibid., p. 29.
19 "Memoria del Ministro del culto y colonización," número 239, p. VIII.
a viable presentation of the matter to the Pope.

The petition of don Rafael Errázuriz Ureneta, Minister of Interior Relations, was presented to the Papacy on May 15, 1908 and made the following requests:

1) That an apostolic vicariate, similar to that of Antofagasta and Tarapacá be created with a Chilean Vicar and personnel of the same nationality.
2) The same petition with a foreign vicar, neither Chilean nor Peruvian.
3) The naming of Chilean curas.
4) The approbation of chaplains [Chilean] sent by the Junta de beneficencia for service in the hospitals, to receive their faculties from the Bishop of Arequipa for the exercise of their ministry, but not with a parochial character.
5) The establishment of a religious community in Tacna, preferably a foreign congregation.
6) The establishment of a vicariate, dependent of the Diocese of Arequipa, but served by a foreign Prelate and with a neutral character.

The congregation selected to fill the requirements of the fifth proposal was the Claretian. As Spaniards equally interested in both nations, they would be able to remain outside the realm of politics and would be concerned solely with the good of the people and the fomentation of religion.

The negotiations were effected in Rome and in La Moneda, the government palace in Santiago, with all secrecy and reserve because of the delicacy of the problem. By the mere process of substituting Spaniards for Peruvian párrrosos, the ecclesiastic authorities trod shaky ground, even if the former were able to maintain absolute impar-

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20. Fermandoiz, El conflicto eclesiástico, p. 29.
tiality. Any action would cause suspicion that Peru was deliberately being deprived of the support of a most valuable element in the struggle for primacy in the future plebiscite. Would there be a suspicion that the ultimate intention was more political than religious? Would such an innovation be looked upon with favor by the Prelate of Arequipa and by the Peruvian government? For another thing, aside from politics, would the Community thus established be any better received by the predominately Masonic population than it had been in such communities before? The ecclesiastic authorities at best hoped for indifference from that element. They had the same problem to surmount with the government in Santiago. All these concerns weighed heavily upon the shoulders of the General Government of the Claretian Congregation. In the same year they were negotiating with the Peruvian Bishops and the Holy See for the delivery of several seminaries to the Instituto Cordimariano. Apparently the foundation in Tacna, which remained Peruvian in the 1929 settlement, would frustrate the other venture.

In July of 1908, Padre Sesé was in Lima seeking to reach an accord with the Archbishop and other Peruvian Prelates over their pretensions and solicitudes. From there he planned to travel to Arica in order to familiarize himself with the terrain and recover data to be transmitted to the Generalate. While still in Lima he received a letter bearing the letter-head of the Ministry
of the Interior of Chile, dated the 20th of August, 1908.

It read in part:

"Today I am writing to Enrique Medina, Secretary of the Government and Alcalde of Arica asking that he receive you and introduce you to society in Arica and to the authorities. I will write to those other friends who still remain in those lands, such as the Ministro de la Corte, don Eliseo Cisternas Peña, the Rector, Vicente Daprima, Alejandro Fuenzalida, the Prefect Barahona, and others. I gave attention to those people who would be discreet and not have fears of religious. Unfortunately, Tacna is very decayed by Masonry and impiety. Just recently I have spoken with the Subsecretario de relaciones, V. M. Prieto, in order to give him news relative to the project of foundation. Everything is being handled in Rome and they have finally given instructions on this matter. The Ministry is in crisis and has organized a liberal coalition, and, in a few days we will see a cabinet of liberals. Señor Prieto has kept in communication with me. If anything is resolved he will advise me, naturally in strict confidence. If you obtain any aid from the Government in the matter of obtaining permission from Arequipa, it should be handled in such a way as not to frustrate the good intentions of those involved or arouse the antipathy of the contrary elements."

The negotiations were not suspended with the reorganization of the cabinet. In December of 1908, Monseñor Enrique Sibilla, the Apostolic Internuncio, arrived in Chile and presented his credentials to the government of don Pedro Montt. Part of his mission was to look into the matters relative to Tacna and Arica.

On June 8, 1909, Padre Sesé informed the Provincial

21Signature illegible. Archivo Provincial, Santiago de Chile. MS.

22Historia eclesiástica, p. 284.
Council that the President of the Republic wanted to talk with him about the establishment of the *Congregación* in Tacna. The Council carefully considered the matter, cognizant of the international impact and the responsibilities they were contemplating. Still the negotiations went on without acceptable settlement. On the second of May, 1909, Padre Anselmo Santesteban assumed the office of *Cuasiprovincial*. He decided that it was prudent that he refrain from presenting his credentials to the Vicar Apostolate of Antofagasta, Monseñor Luis Silva Lazaeta until the Governments of Lima and Santiago resolved their problem, and the Peruvians decided to accept the foundation.

Padre Santesteban wrote Padre Sesé in July about his concern over the delays:

"Last Saturday Señor Vicar asked for the results of the charge and he related to me that you had spoken with the President of the Republic about the foundation in Tacna. If he asks again I will have to present to him what you wrote in your letter of the 7th. When Señor Vicar spoke to me I presented the difficulty that there would be in accepting it because of having to take charge of the seminary in Lima, and he answered that if we go to Tacna, we will have to make the foundation ourselves and that the Government of Chile would secretly compensate all the expenses. It seems difficult to pay secretly while changing ministers with such frequency."²³

The Generalate of the *Congregación* communicated its opinion in a letter directed to the *Cuasiprovincial* on

²³*Anselmo Santesteban, 15 de julio de 1909. Archivo Provincial, Santiago de Chile.*
September 23rd:

"We have treated conscientiously the matter of the foundation in Tacna. We prefer it to Arica, although we find ourselves with a severe scarcity of personnel for such a foundation. Seeing the interest of Señor Internuncio and of the Government, we have agreed to accept in principle. With the agreement will come permission for you or Señor Nuncio himself to speak to Reverend Padre Santesteban in order to prepare whatever is needed ...If the foundation can be deferred somewhat, we can more easily supply personnel; but, if it must be started immediately, we will have to take three priests from the extant houses. We include permission for the election of the superior."\(^2^4\)

Later Padre Santesteban revealed the thinking of the Chilean branch of the Congregación on the subject:

"The foundation of Tacna, considering the special circumstances and assuming that the Government will care for everything, must be accepted. It has been requested by the President of the Republic."\(^2^5\)

As far as the Claretians were concerned, all seemed settled. However, things were not going well on the political scene. The Bishop of Arequipa, a militant Peruvian, had refused to meet with the representative of the Chilean government, Mariano Guerrero Bascoñúñ, and the government, in retaliation, appealed to Rome to separate Tacna and Arica from the Diocese of Arequipa. The Holy See did not look favorably upon the petition for political considerations and for reasons of canonical order, as it would have been a grave insult to the


\(^2^5\) Santesteban to Sesé, 8 de octubre de 1909. Archivo Provincial, Santiago de Chile.
Peruvian Bishop to take from him the faculty of naming curas and, in the process, establish a precedent that could prejudice the rights of the Church. The only solution seemed to lie in the establishment of a foreign community, given its faculties by the Arequipaño Bishop, and, at the same time, having the unequivocal approval of the government of the Republic of Chile.

While the ecclesiastic deliberations were in progress, some high in Chilean government circles did not favor the expedient, alleging that the Government retained the right of patronage, and, for the rest, they could not accept that priests not presented and authorized by the government should practice their ministry in territory which fell under the jurisdiction of Chile. The creation of the parishes of Camina, Tarapacá and Sibaya in 1892 had little importance in itself, but the event served to open the eyes of the Chilean government to the true thinking of the Peruvian clergy. 26

Meanwhile, as related by Señor Errázuriz Urmeneta in his "Memoria" of March 23, 1910, the Government of Chile required the same permits from the Peruvian clergy in Tacna as in the rest of the Republic. Because of the lack of this faculty, the churches of Arica, Belén, and Estique were closed, leaving only those of Tacna open in

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26 Fernandoiz, El conflicto eclesiástico, p. 6.
deference to the Párroco, Señor Andía. According to the Memoria of 1910,

"...its párroco, el Señor Andía, model of priest and patriot, merited this exceptional distinction by having been, before all, an apostle of peace and accord, and because he has never negated the sovereign rights of the Republic of Chile."27

The action was justified in writing to the Cardinal, Secretary of State, and, at the same time, a new appeal was made that the Pope find a solution to the difficult problem. The note to the Holy See manifested that the Government of Peru was using the religious question as a rallying point for sympathy for the separatist cause.

When Señor Andía died the Bishop appointed Señor Flores Mestres as his successor. The new Minister of External Relations, don Agustín Edwards, sent the Intendent of Tacna, don Máximo R. Lira a note referent to the situation. The document is long and detailed, giving the background of the conflict and saying that the Chilean priests were being denied the right to offer assistance to their own people on their own territory. Edwards believed that the time had come for drastic measures. The message said in part:

"International law recognizes the right of sovereignty, the right to expel from its territory those foreigners who have contempt for its laws and who are an element of discord. Article 5, Number 2 of the Law of Guarantees expressly recognizes the right of our government to take this

27Fernandoiz, El conflicto eclesiástico, pp. 79-83.
type of action."  

The Bishop of Arequipa replied that the priests of his jurisdiction did not need constitutional permission to discharge the duties of their ministry or to perform as interim functionaries. He authorized all the párocos under his aegis to exercise and celebrate the sacred ministries in casas particulares and such places as were available to them. As a result, the Peruvian residents of Tacna had spiritual assistance and services, while the Chileans did not.

On March 3, 1910, the explosive news came that the Intendent of Tacna, Máximo R. Lira, had notified all the Peruvian priests of the government's order to abandon the Province within forty-eight hours. The time allotment was extended for another forty-eight hours as a special deference to the Nuncio, Monseñor Enrique Sibilia. Before abandoning the territory, the Peruvian

28Fernandoiz, El conflicto eclesiástico, p. 83.
29Ibid. pp. 84-86.
30The text of the decree of the Intendent, Señor Lira, is as follows: Dated March 3, 1910...
"procedent from the Secretary of the Indendencia and the Notario of the Department to notify the presbíteros don José María Flores Mestres, don Vitaliano Berrea, don José Félix Caceres, don Esteban Tocafondi, don Mariano Indecochea Zevallos, don Francisco Quiroz and don Juan Guevara, that within the next forty-eight hours, they must leave the territory of the Republic of Chile..." Revista Católica, XVIII;364 (1910).
priests presented themselves before the court in order to lodge criminal charges against the Intendent, alleging that his actions were in violation of the law. The tribunal refused to accept the petition, declaring the charges invalid, and passed the action on to the Council of State for resolution.\textsuperscript{31} The immediate consequences of the expulsion of the Peruvian clergy were the total suspension of religious practices in the Province of Tacna and the rupture of diplomatic relations between Peru and Chile.

Such were the actuations which led to the breaking off of the negotiations by the Claretian Congregación before it could become involved in events over which it and its members had no control.

Although they appertained at this time to the Chilean Province, for reasons of time and space, the foundations in Bolivia and Peru will not be discussed here.

\textsuperscript{31}Fermandoiz, \textit{El conflicto eclesiástico}, p. 96.
PART III

APOSTOLIC VENTURES

CHAPTER I

THE APOSTOLATE OF THE PRESS - LITERARY ACTIVITY

The Apostolic Press, more or less a modernized modality of the integral apostolate, is a traditional imperative of the Claretian Congregation. The diffusion of the spirit of the Founder, who was a prolific author and believed firmly in the intrinsic worth of the printed word, is a prime motivation of the Institute. It extended its radius of action, adapting its work to the circumstances of the times while retaining the style of the patriarch and bringing a clear vision of the future psychology of modern societies. Those societies, by their activism, rapid mode of life and through their immense material preoccupations rejected profound studies and appeared to be interested only in the superficial. By being brief, by presenting that which did not require intellectual effort, the Missionaries directed their literary endeavors toward a light presentation, but one with a depth of perception; interesting to the imagination and with anecdotes to sustain interest, all the
while with a content designed to influence and to activate the thinking of the reader.

The Missionaries, in whatever part of the world they happened to be, always coupled the apostolate of the word with that of the press. They began with pamphlets and handbills, and, without abandoning these, added the revista. There was no Claretian province which did not count one or more revistas for religious propaganda. Some, such as those of Brazil and Colombia, published them while the organizations were still in their infancy. The Ave Maria do Brazil first saw the light of day in 1899, in the fifth year of the community's installation in São Paulo, and produced some forty thousand copies for distribution each week.

The Province of San José could hardly be an exception, although thirty-five years late in its commencement. Its efforts assumed a character purely and exclusively evangelical which had been imposed upon it from Spain. Throughout the early years the members of the Province carried crushing workloads and were continually on the move with excursions into the countryside and expansions of the Institute. Added to these restrictions was the straight jacket of insufficient economic resources that suffocated all capitalistic initiative. Nevertheless, the latent impulse was there. It first sprang forth in Valparaíso, where Padre Sesé developed a propaganda center. One of the best and most enduring of the Claretian
publications was the brainchild of Padre Pedro Constanzó. The motive for its existence was the effort of the Claretians to publicize the Shrine to the Virgin of Andacollo. Although well-known in the northern region, the shrine was unknown in the south. The Claretians sought to further develop the cult of the Virgin by informing the people outside the immediate area of the sanctuary. In December of 1905 the first issue of *La Estrella de Andacollo* appeared. The revista was to endure for some forty years and was a source of both religious propaganda and literary renderings and included pertinent news of the area.

In 1911 the Superior General, Padre Alcina, made his second visit to Chile. He took particular interest in the efforts being made in the area of printed propaganda. At that time, along with the *Estrella* were the *Imprenta de Santiago* and a projection for a publication to be called, *El Faro del Hogar*.

On August 26, 1911, the first issue of a revista entitled, *Inmaculado Corazón de María* appeared. The periodical was not popular, and many thought that the title had too much of a devotional nature to attract the average layman. Nevertheless, the Superior General considered it appropriate and the appelation remained unchanged. Twenty-five years later, Padre Félix Blasco twice brought the matter to the attention of the Provin-
cial Government, requesting a change of title to something somewhat less pious. In 1935 it was issued in a revised form under the title, *Corazón de María*.

In all the communities there exists an archive for the collection and maintenance of documents relating to the work and history of the houses. In the Province of San José there was an official organ used by the Archivist to disseminate knowledge of archival materials and to inform the members of the Congregación of the events taking place within the Institute. The chronicle first became a reality in 1925 when Talleres Tipográficos Claret printed the first issue of *Crónica y Archivo*, with a circulation limited to the Claretian Communities.

Another of Archbishop Claret's preoccupations was with the formation of popular libraries. Apparently the first such institution in Chile was at the instigation of Padre Lino Sarriugarte when he was Superior and párroco in Andacollo (1901). Through the Congregación de la doctrina cristiana, the Claretians advanced the idea of installing a small library, not only for the members, but also for all the residents of the parish. Books were loaned to anyone who requested them without the imposition of fees. The Communities of Andacollo, Serena and Coquimbo solicited the residents of these communities for books of selected readings, especially aesthetics and hagiography; and, on December 8, 1905, the library
was formally inaugurated. Another library was formed in 1914 in Andacollo exclusively for the associates of the Círculo Católico. There was a wide selection of books, including those of a religious nature, worthwhile literary works and scientific and mining treatises.

In 1903 the Archicofradía Cordimariana was organized in Antofagasta, and, as one of its many activities, in 1910 added the Biblioteca Mariana with books dedicated solely to the Marian cult. A little later the collection was amplified to include scholarly works, histories, religious books and novels, all of which were loaned gratuitously. ¹

In 1913, Padre Nicolás Alduán established a library in the Colegio Lord Cochrane in Antofagasta. In 1920 one was started in Linares; in 1929, in Valparaíso. Other societies and Cofradías were disposed to open little libraries, and one functioned near the Imprenta Claret, the Community's printer.

¹Archivo Provincial, Santiago de Chile.
CHAPTER II

SOCIAL ACTION

The Papal Encyclical Rerum Novarum of Leo XIII in 1891 sought to deal with the social currents that circulated through the nations of North and South America and in all nations where the methods of dealing with social problems were still in the Ice Age. Great masses of workers suffered, oppressed by Capitalism, without recourse and disoriented by the contradictory solutions offered.

The awakening of the workers' consciences was not solely the labor of the Socialists. Before Karl Marx and Ferdinand Lassalle, their contemporary, the Baron William Manuel de Ketteler protested the inequities of the economic liberal regimes and was the instigator of

1 Amplified in February, 1961 by Pope John XXIII in his Social Encyclical, "Mater et Magistra."

2 Monsenor Baron de Ketteler (1811-1877) was a cura in Holstein in 1848, Deputy of the Diet in Frankfort in the same year, and Bishop of Magensa in 1860. His book, Die Arbeiterfrage und das Cristentum (Maguncia, 1890) prepared the way for the influence of the Church in the Workers' Movement. Monsenor Ketteler spoke out in 1846 in response to the doctrines being preached by the Socialists. His principles are to be found in Francisco Pallas Vilaltella, La doctrina social de la Iglesia sobre la condición y el trabajo de los obreros. Madrid: Espasa-Calpe, 1941. pp. 37-48.
the Christian Social movement.

The Catholic movement on behalf of the working class began in Germany and followed throughout the rest of Europe with identical practical applications. Catholic sociologists sought the means of regaining labor's rights without subverting order; through unions, workers' associations, syndicates and economic institutions. The foundation of the Círculos Católicos de Obreros was one of the first steps in this plan of the new social order. With this and other appellations, the Círculos were formed in all nations and perfected in France by the Conde de Mun and Conde de la Tour du Pin. Although such círculos at first view do not focus on the social question, they have influenced directly or indirectly the social evolution of Catholic workers.

In Chile, for a number of years, the labor question was not of concern as there was little agitation. This does not mean, however, that the problem did not exist. The docility of the Chilean worker, his respect for the patrón, his economic frugality, the richness of the land relative to the number of inhabitants, paternalistic

3 The first true workers' organization in Chile was organized in Santiago in 1853. Cabero, Chile, p. 387.

4 The two young French noblemen, Conde Alberto de Mun and his friend, the Conde de La Tour de Pin Chambly, were the creators of the movement which developed into the Círculos. Pallas Vilaltella, La doctrina social de la Iglesia, p. 35.
governments, popular and honest agents and the absence of great manufacturing nuclei in the cities where workers' movements were incubated, all contributed to the lack of rapid development in the country, in spite of sporadic propaganda and some agitation, of the European ferment. For that reason the Catholic social movement did not focus directly on the recovery of the rights of the working masses, but it assumed a character of defense of the rights of Catholics infringed upon by civil authority. Such was the origin of the Unión Católica Nacional in 1883. The organization was modeled on the German "Catholic Center," and had as its purpose a counter-campaign against the hostility of the State as evidenced by the expulsion of Monseñor Celestino del Frate, the Apostolic Delegate, by the government of don Domingo Santa María (1861-1886).^5

Don Abdón Cifuentes, one of the founders of the Unión, explained its purposes:

"The union of Chilean catholics proposes the establishment of a permanent association designed to assemble the laity to whom the tumult of trade, the cajoleries and the interests of the world maintain distances and forgetfulness of God. It proposes to offer associations where they can study and defend in common their religious interests and society. Where they can practice fencing with the controversies of public life."^6

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^5*Historia eclesiástica*, p. 190.

^6*Encina, Historia de Chile*, III:1625
The General Session of the Asamblea Católica on November 6, 1884, discussed the formation in terms of its value as a formative, religious institution.

Equal religious orientation was given the Sociedad de Obreros de San José, founded by the Spanish presbítero, don Hilario Fernández in union with don Ignacio Gonzales Eyzaguirre. In the midst of this current that worked for the well-being of craftsmen and laborers were the Cordimarianos. They were very much concerned with the social apostolate and intervened whenever possible in such activities, as in La Serena where they founded the Círculo Católico.

In March of 1906, Padre Anselmo Santesteban, then the local superior in Antofagasta, requested permission to use the community's resources to establish a savings association in connection with the Círculo. Included in his general plan were these points:

"...A plan for the formation of a Centro de Obreros to provide:
1) A nocturnal school in which, in addition to reading, writing, arithmetic, geography and catechism, will be taught methods classes or conferences on savings and work.
2) In order to further attract them, the Caja de Ahorros will pay twelve percent of what they deposit, six percent on the amount they invest, and six percent from the money or property of the Community. Will I be allowed to do that?"  

7Estado de la Iglesia en Chile, p. 550.
The project, in its entirety, was approved by Padre Sese; however, the Bishop, don Luis Silva Lezaeta, preferred not to agitate the Protestants and therefore rejected any portion which might possibly have been of a religious nature. The truncated version was christened, Orden Social and was somewhat less than successful.

In the early days of 1906, Padre Alejo Alvarez had everything ready for the appearance of a workers' organization in Belén. There was a large group of workers, another of selected "protectors," a provisional directorate, redacted statutes, permission to use the social room, bases for the future institutions, all in readiness. The location could not have been more fitting. Belén was a barrio predominantly of workers, where the guilds of the diverse professions were active. Unfortunately, the plan was far too ambitious. The Círculo was to be shop, school, club, theater, library, credit union, cooperative, syndicate, temple, asylum, polyclinic, and a home-away-from-home for the workers' families. In a rather subdued form, the Círculo Católico de Obreros de Santiago was formally inaugurated on March 31, 1906. The offerings of the Círculo were gradually expanded and the response of the workers was more than gratifying. Efforts were made in Ovalle to install a similar activity in the hope that it would help to regenerate the workers there. Such was not the case. In its three years
of life (1917-1920) it suffered from severe anaemia and was forced to close for lack of interest.

In October of 1919 the Centro de la Juventud Católico de Belén was created. On June 29, 1924, the Círculo de la Juventud Católica Feminina was formed. In 1932 the two youth organizations were incorporated into Acción Católica de Jóvenes de Ambos Sexos.

By the middle of the 1930's, the Círculo had outlived its usefulness and its members had found other gathering centers. In its period of greatest activity, it had provided instruction, both secular and religious, and diversion for those who had no other and had given a good accounting of itself in the ideological struggle with Communism. The famous "Ley 4054" dealt the death blow to such mutual societies.⁹

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⁹One of the famous "Leyes del Trabajo," passed without discussion on the 8th of September, 1924. Frias Valenzuela, Manual de historia de Chile, p. 424.
CHAPTER III

GOLD COOPERATIVE

The Cordimariano Community in Andacollo was vitally concerned with the welfare of the people to whom it ministered and with the social and moral atmosphere in which they lived.

Isolated on the cerro, with a population terribly poor, victims of caciquismo, lacking the attention of civil authorities, Andacollo was continually scouraged by a municipality dominated by radicals of the lowest class. The Padres worked tirelessly, but despite their efforts, the people continued to live in virtual slavery.

There lived in Andacollo at that time an individual, native of La Serena, who had amassed a personal fortune by virtue of his monopoly on the purchase of gold extracted by the washers. He set his prices so low that his

1 Under the Inca, the Cacique was a sub-chief. Later the word came to signify any individual who exercised complete domination over the people in his area, usually extraofficially; a demagogue.

2 Gold was, and is, extracted from the soil and rock by means of crushing and washing with water. Those who worked in the production of the precious metal were called "lavaderos de oro," or "gold washers."
purchases were almost thefts, and, through loans to the workers at usurious rates of interest, he managed to keep them in a state of debt peonage. They had to sell their gold to him or face financial reprisals.

The Padres looked upon the gold buyer as evil incarnate and determined to alleviate the sufferings of his victims. Padres Lino Sarriugarte, Agapito Cabanas and Blas Hernandez proposed in 1909 the Esclavonía, an association which would buy the gold of the members and sell it to those who were not members. They would sell when the prices were highest and only a small stipend would be retained by the Cofradía. The project was approved by the Provincial Council.³

The Esclavonía started its operations with seven hundred pesos and high hopes of breaking the hold of the gold merchant. At first the gold syndicate languished. Those affected, although aware of its existence, did not consider it of any consequence. Padre Blas found a valuable ally in the person of don Andres Tirado, the head of the Conservative Party, who assisted him with the legal aspects of the project.

Soon the Cacique began to feel the pinch and became alarmed. His clients melted away and his most faithful followers broke ranks and fled. In retaliation, he regrouped his forces and, utilizing his ample resources,

³Anales, XIII:659-662.
he began to take steps to recover his captive market. He bought the land and expelled the washers from their claims. The workers were forced to move again and again and the Claretians vainly begged them to buy their own claims so that they could not be dispossessed. They found it almost impossible to unite their efforts, even in defense of their rights. The Padres finally prevailed and the syndicate acquired some land in the Churqui break, which they bought from the Aguirre family. The purchase included a well and options on several other plots and on a mine called "Chepiquilla." With these acquisitions the position of the society was strengthened and work continued.  

One incident almost caused the dissolution of the society. An associate went down to Coquimbo to deliver the society's gold in October of 1911. He returned to Andacollo crestfallen and fearful. On the height of Carrillos, between the plains of Perico and Arrayán, he was assaulted and robbed of eight hundred and sixty-two pesos. In meetings of October 10 and November 14, the directorate of the Esclavónia decided to abandon the traffic.

Most of the members were more than a little upset

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4 Archivo Provincial, Santiago de Chile.
5 ibid.
over the turn of events. Padre Blas consulted with the head of the directorate and asked why it was necessary to abandon the enterprise. Blas said that it appeared that the society was serving a useful purpose. The workers were happy as they were finally receiving full value for their efforts. They were no longer troubled by the Cacique, and it seemed that the few pesos they had lost would be more than compensated for with future profits. After this appeal, the decision of the directors was reversed and they continued to operate on an even larger scale.

The society began work in the Chepigüilla mine and set up pipe-ways to carry water to each associate's workings. They bought a *malacate*⁶ to facilitate the movement of the water from the well. All went fine for a time, but the men were unlearned in the ways of machinery and overloaded the winch motor. One day a bolt broke, then a tooth was scored. A few days later a pinion jumped off and the following day the belt shredded. After a thousand revolutions, the malacate was abandoned and the workers went back to their primitive methods.

The *Cofradía* in 1914 branched out and bought a *panadería*⁷ in order to bring down the price the people had to pay for bread.

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⁶A type of windlass for moving heavy loads.
⁷A place where bread is made and sold.
Many people were repelled by the idea of the priests mixing the activities of the Sindicato de Oro with their religious duties. For some there seemed to exist an intrinsic antagonism between the two activities. Monsenor Jara, Bishop of La Serena, on the 15th of February, 1915, judged it prudent to segregate the fields without prejudicing the enterprise which was so beneficial for the gold washers. The Esclavonia divided its capital, the $5,263.74 (pesos) which it had earned in interest - an indication of its prosperity - and formed another company, separate and apart, but with the same purpose. The Cooperativa de Oro was born. 

The second stage of the society was well organized. Many merchants offered capital to the Cooperativa in order that it might amplify its activities. The offers were declined as the intent of the association was simply to relieve the miner from some of the burdens of his daily life, not to profit from his misery.

The Cooperative paid half the salary of the teacher in the Colegio of the Cofradía and also half the membership fee of an associate in the Círculo Católico.

Now their gold was not sold in Coquimbo through intermediaries, but rather they waited until there was an accumulation. Then Padre Blas would buy a third-class ticket on the train and go to Santiago with the

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8 *Anales*, XV: 557-560.
two or three kilos concealed on his person. No one would suspect that a small-town, poorly dressed cura would be carrying several thousand pesos worth of gold on his person. The workers realized a much greater profit, as the prices in Santiago were much higher than in the north. The system endured until 1933 when the government suspended the buying of gold by individuals. 9

CHAPTER IV

CAJA DE AHORROS AND SIMILAR ACTIVITIES

The same end was served by the Caja de Ahorros as by the Cooperativa de Oro in that it assisted the worker to free himself from the relentless claws of hunger and poverty and the clutches of the unscrupulous men who preyed upon the poor and unwary.

At the initiative of the Claretians of Andacollo, the savings system called the Caja de Ahorros, a type of credit union, was instituted in the village in early 1915.¹ Until then the worker who wanted to provide for the future had to go into Coquimbo to deposit his savings. The trip cost him a day's work and the added expenses of the journey almost equalled the interest produced by the deposited capital. The Caja de ahorros offered the worker the same interest rate as the bank in Coquimbo. In addition, the associate could sell his goats and the products of the animals under optimum conditions through the association. The Caja made loans at an extremely low rate of interest, having no desire to show a profit, and with its attendant services, offered the worker and his

¹Anales, XV;558.
family both security and convenience as well as a measure of independence.

Special mention is merited by the Caja de ahorros founded by Padre Pedro Belar in the Colegio Lord Cochrane in Antofagasta. In the second year of its existence (1916), the director reported that there were young people with savings deposits of as much as six hundred pesos, and all were learning the secrets of banking and finance.²

The practice of religion is often subject to the problem of bread. Empty stomachs are not receptive to religious teachings or activities. "Give me bread," says the hungry man, "and afterward speak to me of religion." Here one finds the reason behind the extensive social work of the Missionaries. They aspired to change the atmosphere in which they lived and worked. The laborer needed more than spiritual assistance for his sustenance. His nature inclined him toward sociability, to companionship, to diversion and rest after his labors. Although he enjoyed a measure of solitude, too much of it turned him into a melancholy and intractable man, laid him open to boredom and pessimism, and often made him dangerous. With all that in mind, Padre Blasco, while in Andacollo in 1912, proposed the formation of a social center in conjunction with the Esclavónía. On April 5,

²Anales, XV:558.
1914, the Círculo Católico was formally established as a section of the Esclavonia.³

In December of the first year of its formation, a library was set up whose books were loaned to the associates for a month's gratuitous use. By March of 1916 it had acquired a movie projector - the first in the area - which proved to be a great attraction for all the area's residents.

Among other social works in Andacollo were the installation of an electric generator (1930), the conduction of potable water (1913), improvements to the road (1923) and a suspension bridge across the Quebrada Grande (1907), all of which were directly attributable to the influence of the Claretian Missionaries.

Further activities of a sociological nature occupied the Padres in the villages and on the haciendas. One of the latter was the hacienda Rabuco y Pachacama when it belonged to the Larrain Garcia Moreno family. Padre Felix Blasco received the enthusiastic and efficacious aid of the hacendado when he started a Cooperativa for the inquilinos. The results were very favorable. The associates were thereafter better dressed and more interested in their own financial well-being, and their families reaped the benefits of greater security.

³Anales, XV:558.
The same type of institution was created on the hacienda Santa Rita, property of don Vicente Garcia Huidobro, in the vicinity of Coquimbo, with the same gratifying results.
The Claretians were active in Santiago throughout the years helping the poor and unfortunate. When Padre Donato Berenguer took the reins of government in 1872 he came in contact with a people who lived in filthy hovels, presenting scenes rent with misery and hunger. He encountered the sick with neither medical attention nor medication, squalid weak children near death from malnutrition, and widows without the means to maintain their families. Padre Donato's prime objective was to alleviate the sufferings of the people of the barrio. He established a "Steward of the Poor" in a room next to the chapel. Several days during the week the portería would distribute bread and other foods to the numerous families who lived in abject poverty in the parish. The number assisted depended upon the varying resources of the padres. The charitable endeavor was supported by contributions from "Society," those from the center of the city doing their bit for the poor of Santiago.

The Missionaries were assisted in this work by the Sisters of Charity of Saint Vincent. In June of 1876...
they put fifty pesos per month and the room in which they functioned at the disposal of the nuns. The little room soon became a kitchen and dispensary. Another dimension was added in January of 1877 when they established a school for the children of the poor. In 1879 an asylum was constructed near the original structure, staffed by the Vincentian community. Don Manuel de la Barra described the orphan asylum in a study of public facilities in 1894:

"...It is an enterprise with seventy orphans resident, directed by the Sisters of Charity. In addition to religious and elementary instruction, they are taught something of the shoemaker's art. Others sew the most difficult of hems, and others embroider and weave the most simple yet very fine work."

"The second part is composed of a day-school with two hundred girls divided into two sections, also directed by the Sisters of Charity. They learn reading, writing, catechism, elementary principles of geography, arithmetic, Castellano grammar. Third is the section for boys with one hundred, fifty matriculates, of whom almost all assist in classes, the space being a bit confined. There are two professors who teach the boys only catechism and religion. The other subjects they receive in the public schools."

"The school for the little ones from three to seven years has two hundred children of both sexes but always separated and watched. There is a section for poor widows and they receive both food and lodging free. There are forty-five individuals, including the women and their young children."

"The Kitchen for the Poor every day feeds five hundred to six hundred, distributed as follows; seventy little orphans, forty-five widows, two hundred in the school and two hundred to two hundred, fifty from outside, residents of the barrio."

"The dispensary serves two hundred or more who come in search of remedies for their ills and also on a floor apart some sixty to seventy indigent patients are treated."

"The Padres of the Corazón de María gratuitously teach religion classes and see to the spiritual
The Kitchen for the Poor and the frequent alms distribution by the Community in Santiago primarily were for the benefit of the indigent, but they served also to the advantage of the distributors. It was an age in which the radical periodicals waged an almost constant campaign against religious institutions. The Archbishop, in his answer to the arguments presented in the press, demonstrated the charitable spirit which animated the Congregación, using the information above. His arguments were sound and almost impossible to refute.

Similar charitable ventures were undertaken by other communities in the Chilean Province - Linares, Andacollo, La Serena, Valparaíso and Antofagasta. Almost all the communities provided clothing distribution centers, mainly for the children who attended the catechism classes conducted by the Padres. Articles were distributed among the indigent patients in hospitals, lazarettos, and asylums as well as in the jails and prisons. Funds were provided by the Institute’s benefactors and various of the Church-related associations.

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5 Boletín eclesiástico, LVI, 384.
CHAPTER VI

THE SPANISH COLONY

Until recently, the Claretian Province of Chile was totally nourished by Spaniards. The Spanish religious in a foreign country had two problems which weighed heavily on his soul; first of all, the fabric of falsehoods, calumnies and twisted interpretations that involved Spain and formed the fabric from which the Leyenda negra was woven; and secondly, the lamentable religious state of his countrymen, in the Fatherland generally guardians of the Faith and practicing Christians, and outside of it, possessed of the most tenacious indifference.

The first problem can be solved with the pen—destroying the legend by showing it for what it was and is; by relating it within its historical perspective and thus to respect those who, rightly or wrongly, perpetuated it.

The solution of the second problem, although more in consonance with his sacerdotal character and ministry, impelled the Claretian to establish associations and centers in which the Spaniards of his acquaintance had the opportunity of evidencing their dozing religious sentiments and of enlivening them in company of their countrymen.
men and to exercise them in works of Christian charity. The two objectives are more difficult to follow in practice. Primarily because of the independence of the Spanish character, the Spaniard tends to live his life without compromise or ligatures other than those with his land and his family. He evidences a certain laxity in making financial commitments. His work, savings and dedication to business absorb his attention at the expense of religious concerns.

In his efforts to explain his country and his countrymen, the Spanish Claretian often resorted to the pen and the press. Those in Chile were no exception. From 1906 they published the revista Estrella de Andacollo, which, along with Corazón de María, although of a religious nature, could figure among the españolista publications. When Spain was attacked directly or indirectly in the secular press, Estrella came quickly to her defense. The Claretians published hundreds of articles defending the honor and enhancing the prestige of Spain. Padre Cidad, in a series of articles, attempted to diminish the impact of la leyenda negra. Padre Ambrosio García in another displayed the development of a great city - Aragon. For many years, when communications

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1 Mariano Cidad, "Descorriendo el velo," La estrella de Andacollo. III:220-221 (A de abril de 1908.)

2 Ambrosio M. García, "Un gran pueblo: Aragon," La estrella de Andacollo. III:403-405. (27 de junio de 1908.)
were not so rapid as in the present, a peninsular correspond­
ent kept readers up to date on the religious situation in Spain. The week's social activities, Congress, newsworthy events, change in orientation of politics, scientific progress, prominent persons, and new industry that appertained or called attention to Spain immediately were published in the revista. Every year an extraordinary issue was published commemorating the fiesta de la raza (October 12).

Acción Española, some of whose articles bore Claretian signatures, was published in the days of the Spanish Republic. The periodical served to orient the Chilean public to the problems that were debated in Spain. They contradicted adverse propaganda wherever possible, especially in the early 1940's.

The Missionaries have always maintained close ties with the Spanish colony and with the civil representatives of that nation. Particularly noteworthy in this regard was Padre Mariano Cidad, the "Apostle of the Spanish Colony." He worked tirelessly to revive the Catholic spirit among the Spanish expatriots. He introduced a religious element into the patriotic fiestas, encouraged charitable activities for the assistance of the poor, and generally converted it into a model colony. 3

3 Crónica y Archivo, III:224.
In the last twenty years covered by this history, the nerve center of all the Claretian activity did not diminish in potentiality. On the contrary, it increased. However, the difficulties, discomforts and dangers diminished notably. The characterization of the missions has been modified. The picturesque, the typical and the regionalism have little by little disappeared. No longer is it necessary to travel long distances by horseback or on foot - the bus, the automobile and the train stop just a few steps from each site. All efforts can now be concentrated on their work.

The captoline orientation to the social ministry is unique. The number and caliber of the individuals integrated there, the location of the greatest urban center of the Republic, the social problems that make themselves felt only in urban centers, the continued progress toward new modalities and new orientations incited generally by the universities and directive centers of the capital, which in turn take the path of external institutions - all are factors impelling the community of
Santiago to labor in the social area without precluding that which is strictly religious.

In the rural areas the Padres continue their missionary and social work with the *inquilinos* and *campesinos* and in the smaller cities with their parishes and schools.

The year 1944 found the Province with thirteen houses eighty-six priests, twenty-three brothers, and thirty-one students.1 They had charge of parishes in the cities of Santiago, Andacollo, Talca and Antofagasta; secondary schools in Temuco, Antofagasta, Santiago (Llano Subercaseaux) and Talagante. They operated a *postulantado* in the Llano and a seminary in Talagante which offered courses for *Chilenos* and foreigners in theology and philosophy for preparation for the priesthood.2

Today (1974) the Claretians operate houses in Santiago, Valparaíso, Antofagasta, Andacollo, Curicó, Talca, Linares, Temuco, Llano Subercaseaux, and, on a limited scale, Talagante. They operate schools in Temuco, Santiago, Antofagasta, and the *postulantado* in the Llano. They have added the parish of Saint Anthony Maria Claret in Santiago to their charges, while maintaining those previously supervised.

During all these years the Communities and indivi-

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1Cristóbal, *Crónica y Archivo*, p. 186.

2*Estado de la Iglesia en Chile*, p. 151.
duals of the Chilean Province of San José have carried
the knowledge of God and the doctrine of the Roman Cath-
olic Church to the cities and towns, to the fields and
mines and to the inhospitable latitudes of the pampa.
They have sought justice for the worker, dignity of labor,
the humanizing of laws and the restoration of peace and
order disturbed by materialism and the over-ambition of
men. They have endeavored to help people to help them-
selves, offering them food for their bodies and for their
souls.

The Claretians filled a definite need in Chile.
They carried their evangelism and their ideas for social
progress into areas not served by parish priests and
shunned by larger congregations of religious. They
introduced savings systems and credit unions among urban
and farm workers, and started cooperatives for women and
miners. The Claretians were teachers and were pioneers
in the field of adult education. They worked in hospi-
tals and in lazarettas among victims of cholera and
smallpox and in village and city jails.

The Missionaries have left their imprint deep in
the Chilean soil, in the minds and hearts of those who
have felt their soft but commanding touch. Perhaps they
have walked softly through the pages of history, but they
have made themselves felt with love, kindness, selfless-
ness, and charity which never asked for nor received any
other reimbursement than the satisfaction that comes
from knowing that a job has been well done and some measure of happiness has been given to one's fellow man.

One of the attributes of the Claretian Institute is its universality. The Missionaries throughout the world share the same devotion, the same zeal and enthusiasm, and the same educational opportunities. Their talents have been adapted to their individual environments, as have been their material possessions - their residences and their mode of dress, but their mission has remained the same - they live and practice the love of God and their fellow man.
APPENDICES

I. Pact of Prades

II. Parroquias del Arzobispado de Santiago

III. Carta del Padre Xifré, 8 de febrero de 1873

IV. Correspondencia entre el Obispo don Florencio Fontecilla y el Padre Jose Xifré

V. Carta del Cardenal, Arzobispo de Santiago, 10 de junio de 1974

VI. Letter of Authorization from the Vicar General of the Claretian Congregation in Rome, August 6, 1973
PACT OF PRADIES

Contract between don José Santiago de la Peña, Presbítero Missionary Apostolate of the Sacred Heart of Jesus, native of Seville, Spain, and recently of Santiago de Chile; and the Presbítero don José Xifré, Superior General of the Missionary Sons of the Immaculate Heart of Mary, founded in Vich in Spain and resident in Prades in France, who have agreed and do agree to the following:

I. The aforementioned don Santiago promises and cedes freely, absolutely and irrevocably without reservation nor limitations to the forenamed don José Xifré and those that substitute in his charge all that he has, possesses and acquires by whatever title until death and nominally his chapel with all its objects, ornaments and utensils; his house, orchard and land located on the street Diez y ocho, number eighty-three (83) in Santiago de Chile with all their adherences with all which they enclose and contain, including the bookstore, withholding and omitting nothing of value nor affecting anything superceding any prior will and testament or prior donation. The aforementioned house and chapel are free from any type of tax burden, mortgage or lien as is made clear in written public testimony before the secre-
tary and archivist in the same city of Santiago de Chile.

The presbítero don Pablo Vallier, in the capacity of local Superior will take possession of all that which has been named and enter in the proper domain of the city and land office. If any civil or ecclesiastic authority should attempt to take possession of that which is above named with pretext or entailment or under whatever motivation, Señor don Luis Prieto and his successors will become possessors of the house, orchard and church as inhabitants of the above mentioned city of Santiago de Chile, and the property will be turned over in its entirety to the above mentioned congregation without debt or entailment of any sort.

II. The same don Santiago de la Peña subjects himself to the Superiors of the Congregación, the general as well as the particulars in Chile, upon whom he will depend temporarily.

III. He oblige himself to carefully fulfill the duties of his office and to work to the limits of his knowledge and ability for the greater good and increment of the Congregación, and to deliver himself corporally and spiritually to the good of same.

IV. In the exercise of the ministry and in the ecclesiastic functions of the same for the domestic order and regime he will respect the will and dispositions of the superior to whom he will lend all his support, council and influence for the good of the Church and the
Faithful, performing equally in the ministry and in all that pertains to his area.

V. For his part, the referred to don José Xifré obligates himself to send to Chile seven individuals of the Congregación in order to bring to the city and country the object of our Congregación, that consists in procuring the glory of God, the good of souls and their own sanctification through the means of catechism, missions and exercises.

VI. The Superior of the mission house in Chile with all his subordinates will treat with love and much affection the Reverend Padre don José Santiago de la Peña, maintaining and caring for him in times of health and infirmity according to his merits, virtues and love of the Congregación.

VII. If some of the Missionaries or Brothers Co-adjutors give bad example or lack in affection they give to don Santiago de la Peña or fail to carry out the covenant of this contract, the same will present the case to the Local Superior. If this is not sufficient to remedy the situation, he will write a full report to the Superior General.

VIII. On the death of the same José Santiago de la Peña, he is to have the suffrage that the Constitutiones prescribe for the individuals of the Congregación. He is to be buried in the same chapel in the manner of a founder if the laws permit it. Upon the completion of
a larger church, his remains are to be transferred there-
to.

IX. The Missionary Fathers and the Brothers Coadjuv-
tors will be carefully attentive so as not to lose or
damage any of the church ornaments and furnishings of
the house. The expenses of the trip [from France to
Chile] are to be assumed by the aforementioned don
Santiago de la Peña, but if hereafter it becomes necessary
to change or increment the expenditures, the same will
work it out with the Superior, assisting him in every
way possible.

To this mutual agreement both aforementioned parties
obligate themselves in all its parts, believing that it
gives all its value in both forums, in whose concepts it
is ratified and signed in the Mission House of Prades
(France) this tenth day of December of 1869.

[The document here bears the signatures of don Jose
de la Peña and don Jose Xifre.]

Addendum: The referred to jewels, furnishings
and other such effects that shall be delivered to the
Congregación can never, for any reason whatsoever, be sold
nor carried to any other place, not even for the purpose
of foundation.

Archivo General, Rome.
El Arzobispado de Santiago de Chile entre 1843 y 1925 deslindaba al Norte con el Río Choapa (actual Prelatura Nullius de Illapel) al Sur con el Río Maule (actual Obispado de Linares), al Oriente con la Cordillera de los Andes (Argentina), al Poniente con el Mar Pacífico.

En 1904 comprendía 107 Parroquias las cuales actualmente pertenecen:

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<th>Nro.</th>
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<th>Ano Eelección</th>
<th>Actual Diócesis</th>
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Total 107

Parroquias existentes en el Antiguo Arzobispado de Santiago de Chile en el año 1904, cuyos límites hasta el 18 de abril de 1925 eran al Norte: Río Choapa, al Sur: Río Maule.

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De que doy fe en Santiago a 7 Mayo 1974

[Signature]

Iván Larrain

Notario Arzobispal
Carta del Padre Xifre a los Padres sobre la situación en España. Roma 8 de febrero de 1873.

252
Roma, 8 de febrero de 1873
...con algunos precedentes que podrían dictar otra interpretación, dado del hecho de que en una parte gran
de la población, en particular a nivel de propiedad y en la más parte de los contratos comerciales, con
condiciones naturales que erigían una «supercontrato» judicial que, en eficacia, impleta con el que, según
fue dicha anteriormente y que, dado el que la interpretación que, a la luz de la situación, resultó
conveniente para la salvaguarda de la religión y de la fe...

Roma 5 de julio de 1973.

[Señalaje]
Carta de Padre Xifre al Ilmo. Sr. Obispo de La Serena sobre la fundación de Andacollo. Barcelona, 30 de septiembre de 1899.
Xifre al Obispo (30/9/899) p. 2.

Dijo que salga de visita para los puntos que tengo determinado, y para ponernos de acuerdo en todo lo concerniente al arriba dicho, es muy importante una entrevista de uno a uno, a quien sea el V. P. Y se define señalamente la hora en que podré encontrarme.

Con esta agradable ocasión se ofrece al V. P. y hermano arribado
Un apuro. X. F. X. Xifre

Xifre al Obispo (30/9/899) p. 2.
Carta de Monsenor Fontecilla al Padre Xifre sobre la fundación en Andacollo. 1 de octubre de 1899 (copia)
Fontecilla a Xifre (1/10/899)

P. 2

El�franc, casta crimenos de

la frateri, a

escribi en un fide, de

anterior realización de ful.

la ofrenda, las que mani-

lóns encerrados en la E-

lís, por la parte de la frater,

es el medio, el que se en-

santo, dibujando a

su...
de las limosnas de sus misas, pero sin recibir otro recompensa por sus servicios a la Cofradía.

Otra combinación podría ser el que los Padres trájen do ellos los gastos para sostener se celebraran los suelos que actualmente se pagan a los empleados de la Cofradía que van a reemplazar. En una y otra combinación la Cofradía pagaría los gastos de viajes y custodia de la Comunidad.

Estimo que el establecimiento de una Congregación Reli-

Fontecilla a Xifre (1/10/899)
a aumentar el culto a la Sma. Virgen, y por ca-
riño a los Missioneros del Oratorio de María y gra-
titud a los servidores que me prestan en la Diócesis, me
he dirigido a ellos, antes que a ninguna otra Congregación,
para esta fundación.
Esperando que S. R. se sir
va darme una contestación
definitiva si es posible en
la presente semana, para
poder dejar al P. Procura-
don las firmas necesarios
ra el viaje de los Padres un
to de mi partida, tiene el gen-
to de Valenzuela la Sra. Vm. G. C. P.
Barcelona 2 de Octubre de 1889

Ilmo. y Nmo. Sr. Obispo de La Serena,

Sr. Señor mío y Padre de toda veneración y respeto: Al escribir el documento que me tocó la libertad de encuadrar había renunciado sin pensarse que con mi petición como predominaba la conciencia de H. S. T. Si lo hubiera sabido, jamás hiciera petición remediante. La retiró, por tanto, y quedo conforme con las promesas de H. S. T. hechas en la entrevista que tuvimos en esta. Librémonos de su misterio y de su infinita bondad de abrigar en mi corazón el pensamiento de que exista mejor idea que pretensión, de comen...
Xifre al Obispo (2/10/899)
A ti... y a todos los demás. Querida Madre,

te mando una bendición intercesora. Que el Señor di a tus hijos la felicidad y el amor verdadero, que nadie en su corazón pueda descontentarse y se contente con lo que tiene.

Ves a su amado en sacrificio.

Con el

José Xifré

Xifre al Obispo (2/10/899)
RAUL CARDENAL SILVA HERNÁNDEZ, Arzobispo de Santiago, ha sido informado por el Provincial de los Misioneros del Corazón de María en esta Arquidiócesis, del importante trabajo de investigación de la Historia de los Padres Claretianos en nuestro país, que Ud. está realizando con el fin de obtener su título de Doctor en Filosofía por la Universidad de Luisiana, EE.UU., de N.A.

Siendo ésta la primera tesis de carácter religioso que dicha Universidad secular ha aceptado, reciba el mayor apoyo y bendición que el Cardenal de Santiago le brinda.

Santiago, 10 de Julio de 1974.
August 6, 1973

Sra. Ann Nauman
a/c de los Padres Claretianos
Casilla 2989
Santiago de Chile

Dear Mrs. Nauman:

You are hereby authorized to reproduce graphic illustrations from P. Cristobal Fernandez' *Compendio Historico*, the rights of which belong to the General Government of the Claretian Congregation, for the work on the Claretians in Chile which you are now undertaking.

Thank you for the interest you are taking in a Claretian enterprise. May God bless all of your efforts.

José M. Viñas, C.M.F.
Vicar General

JMV:tc
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