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MISSION SANTA INEZ - SANTA BARBARA COUNTY

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MISSION SANTA INEZ

Mission Santa Inez, "The Mission of the Passes," remains as evidence of the fervor and practical idealism of the missionary fathers of Spanish California. This historic edifice in Santa Barbara County is situated near three great passes, Gavito, El Refugio and the San Marcos. It is best reached from San Francisco by Highway 101 to Buellton, thence on Highway 150 to the little town of Solvang. The mission is at Solvang on this highway which continues on to Santa Barbara and is a direct route between San Francisco and Los Angeles.

Mission Santa Inez today is a restored mission under the direction of the Capuchin Franciscans. The church is of adobe faced with brick and immediately adjoining is the mission-house of adobe with corridors of brick across the front and in the patio. The buildings are roofed with burned tiles. Heavy buttresses support the walls along the sides of the church. The fachada similar to that of San Gabriel or San Fernando is plain, consisting of a simple, low-gabled wall pierced by a circular-headed door with window above, and flanked by flat pilasters.

There was originally at the north of the church a tower of brick and adobe. This tower collapsed in 1911 because of lack of repair and has been replaced by a belfry

of reinforced concrete. While the outlines of the original belfry have been followed in the new, the number of arches in the lower tier has been changed from two in the old to three in the present.[1]

Ten arches remain of the original nineteen in the front cloister. The pillar of one of the demolished nine still stands, with its brick buttress, apart from the mission. In the back cloister there are eight arches. At one time the number of back arches corresponded with those of the front cloister, but until 1904, everything in the rear cloister up to the eighth arch had been demolished. About that time a wooden addition was placed in the back. The back arches are of a like proportion with the exception of the one nearest the church. This is of Gothic design, while the rest of the arches, both in front and rear, are rounded.

Santa Inez was built on the same general plan as most of the other missions, with the church and adjoining cemetery forming one corner of the square. The wall in the back garden dividing the fruit orchard and flowered patio was the work of homeless wanderers who stopped at the mission after Father Buckler assumed charge in 1904.

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1. Rexford Newcomb, The Old Mission Churches and Historic Houses of California, 233.

The gardens in front of the mission and in the back are the work of the Capuchins since 1924. Before this desolation prevailed. Heliotrope and roses, plumbago, creeping vines and orange blossoms growing by the church wall now welcome one to the old garden. The pipe of the old fountain in the patio was found and a new fountain has been built on the site of the old.[2]

Santa Inez and San Miguel are the only missions still retaining their interior Indian decoration. At one time the whole interior of Santa Inez Church was painted in Indian coloring, but some one whitewashed all the walls outside of the sanctuary and sacristy. The wall decorations in the sacristy are different from the rest of the church. They are done in reds, yellows, greens, browns and black. There are rude imitations of marble panels on the side walls and on both sides of the altar. The painted panels on either side of the altar appear recessed, while their columns appear to project. This innovation was introduced to add to the width of the sanctuary walls. The decorations represent trailing vines, leaves and stiff baskets, or vases.

The original adobe altar, which was built out from the wall, is underneath the altar, now in use. The covering for the undertable of the altar, is still in use

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2. Marie T. Walsh, The Mission of the Passes, 35-37.

and was painted by the Indians.

Niches containing the old Spanish statues of Our Lady of Sorrows and St. John the Baptist, on either side of the sanctuary, are fluted on the top in a cockleshell design. Pilgrims in the Middle Ages going to the Holy Land wore a cockleshell on their shoulder, and this design was much used in mission architecture. Outside the sanctuary the niches have arched tops corresponding to the windows. The windows of the church were built high in the walls to serve as protection in the event of an attack from the Tulerenos.[3]

On the gospel and epistle sides, outside the sanctuary, are two large wall plaques in memory of five fathers who are buried in the church. Fathers Marcos Antonio Saisar de Victorio, Ramon Abella and Juan Moreno are buried on the epistle side, and Father Jose Antonio Calzada and Father Felipe Arroyo de la Cuesta are buried on the gospel side.

The archways over the choir are original Indian paintings; they are of painted canvas ingeniously stretched over a wooden frame and bound to the frames with strips of rawhide. There is an entrance from the choir to some second-story rooms considered to have been the sleeping quarters of the early fathers. It is thought that when there was a school at the mission the rooms might have been used as

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3. Walsh, The Mission of the Passes, 42-43.

dormitories for the boys. The floors there are beautifully laid out in diamond-shaped bricks.

There are traces, on the opposite side of the choir, of a one-time doorway which led out to a platform behind the original tower, and on which the old bell-ringer stood when pulling the ropes of the bells for births, marriages, festivals and deaths. After the tower was rebuilt in 1911, the platform was omitted, and the bells are now rung from the narrow vestible inside the tower.

Indian-made bricks form the floor of the church both in the sanctuary, sacristy and nave. Two shallow stairs leading to the altar rail are worn into deep grooves from the feet of Franciscans and hundreds of neophytes long since returned to dust. A fine pulpit once stood near the door leading into the patio, from which Father de la Cuesta must have preached many a time in some of his thirteen dialects. One day while Father Basso was preaching from it, it collapsed from old age and was never rebuilt.

There are two wooden hand-carved confessional boxes at the rear of the church. Their screens are of pierced metal work, and the confessional seats are of hand-carved leather work. This was done by the Santa Inez neophytes. Some of the original crucifixes in the church are from Spain, others from Mexico. The Franciscan cord girt about the loins of several indicates that the individual who carved them

was one of the brotherhood. There are in the church several examples of fine wood-carving, a statue of a Spanish Madonna, a large one of St. Anthony and a small one of St. John the Baptist; there are also several pairs of candlesticks, some painted and others gilded in gold, silver or bronze. One pair has reflectors of glass behind them which cast myriad small sparkles of light when their candles were lighted for church services.

A baptismal oil stock set, processional cross and candlesticks and a silver-plated crucifix are some of the silver pieces in Santa Inez. The processional set was made in Peru or Guatemala. The cross of the set is beautifully chased, showing the figure of Christ on one side, and his Blessed Mother on the other. The figures are fire-gilded, a process which has been discontinued since the eighteenth century. In this work the base of the article to be done was made of silver. A mixture of gold and mercury which was heated to an extreme degree was poured over the silver base. It was because of the danger of the latter process that the work was discontinued. The hallmarks of this set are a crown, the initials F O R C A D A, and another mark which resembles a bird in flight.[4]

A thurible, incense boat and spoon, a ciborium and

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4. Walsh, The Mission of the Passes, 54.

a baptismal shell are some of the silver pieces in the museum in the mission. This baptismal shell is mentioned in the inventory of the church made by Father Jimeno in 1850, when the church was turned over to the Picpus Fathers. The ciborium is of the Louis XV motif and has been hand-hammered. The incense boat has the initials L N G, a bird in flight, and the initial M surmounted by a crown. Other items in the museum are two chalices, one of silver, the other of gold, both hand-hammered, and a monstrance. This last piece is of gold, hand-hammered and fire-gilded. There is on it in design a crown, the initials O R C A, and two undistinguishable marks. These pieces all carry a saw-like mark considered to be the Spanish stamp.

There are in the museum old press doors, cupboard doors and the three sycamore stocks for the bells which fell with the campanario or tower, when it collapsed in 1911. A large carpenter's bench, and the old door of the cemetery is in this varied collection. A replica of this door was made to order and presented to the mission through the kindness of Mr. Frank McCoy of the Santa Maria Inn. The door is now the front door of the mission church, and is carved in the River of Life design, as the doors of the sacristy and garden. The design is the same as that found on old doors at the missions of San Buenaventura and San Fernando Rey de Espana.

Santa Inez has one of the finest collections of ancient vestments on the Pacific Coast. An expert from Marshall Field, Chicago, states that all of these vestments date from

the fourteenth to the sixteenth centuries. Most of them came from Spain and other parts of Europe. While the mission was partially abandoned the vestments were kept in one of the presses in the sacristy in charge of an old Indian by name of Rafael. When visitors came to see them, he would carefully unlock the presses, and would under no circumstance allow the garments to be touched. The Indians remembered that the fathers had been their friends and to protect part of the mission's valuables from vandals and souvenir hunters, they often took them to their mountain homes for safety.

Most of the vestments are of silk brocade or damask, and trimmed with gold or silver galloons. One cloth of gold chasuble belonged to Father Junipero Serra. Two chasubles of rose brocade, one trimmed with silver and the other with gold galloons are very rare. These rose chasubles are only permitted to be worn twice in the ecclesiastical year, once during Advent and once during Lent, indicating joy for the approaching seasons of Christmas and Easter.

In the collection of capes there is one of royal purple said to be six hundred years old; two French brocaded capes of the Louis XV period and two of Chinese weave, which is believed to prove that there was indirect trading done by the Philippine ships with the Chinese.[5]

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5. Newcomb, The Old Mission Churches and Historic Houses of California, 234; Walsh, The Mission of the Passes, 59-60.

The majority of the mission paintings at Santa Inez came from Mexico. It is thought that the paintings of the Jesuit saints came from the missions vacated by the Jesuits on their expulsion from Mexico. There are two paintings of Saint Agnes; one represents her martydom, and the other is a life-size portrait which was painted in Mexico in 1803. One of the two paintings of Saint Francis of Assisi is considered as El Greco, and is probably the painting mentioned in the prologue of Death Comes to the Archibishop by Willa Cather. Some of the other paintings are those of the Holy Family, Saint Teresa of Avila, Our Lady of Refuge, Saint Anthony of Padua, Saint Agatha, La Divina Pastora and Saint John the Baptist. There are etchings in the mission building of the Californian missions and woodcuts of the death of Saint Francis Xavier on the Island of Sancian, near the coast of China in 1552; the tenth station of the Cross; Saint Ignatius of Loyola, in the Grotto of Manresa, and other scenes from the saint's life.

There is an excellent collection of old music books at Santa Inez. Some of these are written on parchment paper, others on vellum. All of them are bound in age-old leather covers, with rawhide thongs. The music was written at the mission by the fathers. The largest music volume in the collection is fourteen by sixteen inches and contains both two and four-part music. Father Tapis invented the system of

using different colored notes in the four-part music for the use of the neophytes. Thus one note would be black, the next white, the next red, and the top note yellow. This system was adopted later at the other missions.

Some of the mission record books of the mission of La Purisima Concepion are now at Santa Inez. They were brought to Santa Inez in 1851 when Purisima was merged with that mission. The signatures of Father Presidente Tapis and Father Prefect Sarria are written on the title pages of these books. There are two baptismal registers, a marriage register, two burial registers and a book of confirmations in the collection. There is a census of the Purisima Indians for the years 1824 to 1858 at Santa Inez. An earlier census, , 1810, is at St. Vibiana's Cathedral in Los Angeles. Five Latin Missals with dates of 1784, 1797 and 1812; three Roman Rituals of 1766, 1775 and 1795; a Breviary of 1848 printed in German are some of the other rare books in the collection.[6]

The need of a mission between the missions of San Luis Obispo and Santa Barbara and the wish of the missionaries for an establishment in the interior for the conversion of the Indian in the Tulare country were the factors which led to the establishment of Santa Inez, September 17, 1804. An enramada or shelter of brush was prepared for the dedication.

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6. Walsh, The Mission of the Passes, 65-66.

Soldiers from Santa Barbara and Indians from the nearby area attended the services under the direction of Father Tapis.

An adobe church was built in 1804, but details regarding it are lacking. According to the Annual Report submitted to the Father President of the missions at the end of 1804, a row of buildings was constructed which measured about 232 feet in length and about nineteen feet in width. This wing contained the temporary church, the sacristy, the living quarters of the fathers and a granary. Construction of this group of buildings began about six months before the formal establishment of the mission. The walls of the church and other structures were of adobe and about thirty inches thick. The roofing consisted of poles over which sticks were laid side by side. The whole was then covered with adobe soil.[7]

More buildings were constructed between 1805 and 1812; in the latter year eighty adobe houses were built, each of which measured six by six and one-half varas. An earthquake of December 1812, rendered the church unserviceable and led to the construction of a new edifice. This church was about 145 feet in length and nineteen feet in width. It had walls four feet thick extending up to about twelve feet high inside, and supported by buttresses of stone laid in mortar. A gable roof was covered with tile. Besides the

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7. C. A. Engelhardt (Father Zephyrin), Mission Santa Ines, 23.

front door, there was a side door which opened to the west on the Indian village, along the front of which this new church was largely situated. This structure was used until a new and much larger church building was finished in 1817. Thereafter it was used as a commissariat.[8]

Grounds were excavated for the stone foundations of a new church in 1814. Fathers Uria and Ulibarri directed the neophytes in the work. This church building measured about 139 feet in length, 26 feet in width and the same in height. The walls were of adobe, except on the south side, where the wall was veneered with burnt brick. The sacristy was in the rear and back of it was a room for keeping the utensils used on feast days. There was another room, the purpose of which is not known. All these structures had beams of pine and were roofed with tiles.

Peace and tranquility was the rule at Santa Inez until an Indian revolt in 1825. This revolt was not against the missionaries, but against the soldiers. Indians were made to work in order to maintain the troops, and nothing was given them in payment. The immediate cause of the uprising was the flogging of a neophyte from Purisima Mission by order of Corporal Cota. Soon after this incident a number

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8. G. W. James, In and Out of the Old Missions of California, 262.

of Indians armed with bows and arrows attacked the mission guards, who hastily retreated to a building in the rear of the church, from which they fired at their assailants. Two Indians were killed; the others then set fire to the building in which the guards and Father Uria had taken refuge. When the fire spread to the roof of the vestry in the rear of the church, the anger of the Indians abated and they did all they could to prevent the destruction of the church. The besieged soldiers were relieved the following day by a detachment from Santa Barbara under Sergeant Anastasio Carrillo. The Indians retired to the second last row in the village and barricaded themselves against the soldiers, who set fire to the buildings thus driving them out. Whether any of the revolters were killed is not known, but this row of buildings was never rebuilt.[9]

Santa Inez was secularized in 1836; the mission was turned over to a civil administrator. Most of the neophytes ran away; those who stayed had not sufficient clothing. There were not enough Indians to brand the cattle.

In 1843 Santa Inez was restored to the management of the Franciscans by order of Governor Micheltorena. A year later, Francisco Garcia Diego, first bishop of California received a grant of land within the territory of Mission

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9. Engelhardt, Mission Santa Ines, 32-35.

Santa Inez for the purpose of establishing a seminary there.[10]

On May 4, 1844 the first ecclesiastical seminary in California was formally established at Santa Inez by Bishop Diego. Old mission books of Santa Inez state that in 1845 there were thirty-three students at the seminary with only a few studying for the priesthood. The bishop decided to open a primary school for boys at the mission in view of the extremely limited educational facilities in California. The fee was $150 a year for a boy's education. In the case of Indians who might wish to attend the schools, if the mission that the Indian was from had temporalities, the funds were taken from that mission, but if he was from a ruined or abandoned mission, alms were appropriated from a fund for that purpose. No provision was made for the education of girls.

Santa Inez was visited by a Swedish traveler, Dr. G. M. Sandels in 1846. He was visiting at Santa Barbara when called to Santa Inez to attend the missionary father there who was dangerously ill with asthma. His letter describes the mission thus:[11]

> I arrived in time to relieve him so that he was able to perform the services of Holy Week, though rather weak.

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10. H. H. Bancroft, History of California, IV, 369.
11. Walsh, The Mission of the Passes, 21.

> Santa Ines is one of the missions which yet remains with some livestock. I think 5,000 head of cattle, some horses, mares and sheep. The Indians remaining with the mission do not pass one hundred odd. The river of the Santa Ynes presents a bed with high cut banks, and shall, in rainy season, be a very violent stream. An orchard lays below the mission and in approaching, gives a very pleasant appearance. The houses are on a very domineering position on the bank, but the great want of shade and trees does not make it a pleasant residence. The winds are very troublesome.

In 1850 the mission with the seminary was turned over to the Picpus Fathers by the Franciscans. The college at Santa Inez continued to exist for over thirty years; about 1883 the institution ceased operating and no more was heard of it. The building was totally abandoned and only a few ruins remain today to mark the site of California's first ecclesiastical seminary.[12]

The Mission Period for Santa Inez ended with the arrival of the Picpus Fathers. They remained for only a year and were succeeded in 1851 by Father Eugene O'Connell and Father Amable Petithomme. The former was ordered in the following year to take charge of a church in San Francisco by Archbishop Alemany.

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12. Walsh, The Mission of the Passes, 51-52.

The mission rapidly deteriorated in this period. Records indicate that 109 Santa Inez Indians had survived and lived near the mission. There was little that was noteworthy in the history of the mission until the administration of Father Juan Basso, 1867-1875.

A Tulare Indian named Cayetano attacked and killed a mission Indian named Jose. Another mission Indian, Jose Cordona, tried to shield Jose but he was stabbed with a knife by Cayetano. Cordona had enough strength left to run to the mission, where he dropped calling for the priest. Father Basso came out and had the mortally wounded man taken to one of the front rooms of the mission. There he attended Cordona, the dying man. The murderer was arrested at Santa Barbara and three months later was released on the ground of good conduct. He went back to Santa Inez the day of his release and had the audacity to attend church services with the mission Indians. This angered the residents of the area and they decided upon extra legal proceedings. When Cayetano started out for his lodgings on Easter Sunday, a certain Garcia waylaid and killed him about six hundred yards from the mission on the road to the town of Santa Inez. Burial of the body in the mission cemetery was refused by Father Basso.[13]

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13. Engelhardt, Mission Santa Ines, 121.

An accident during Father Basso's term indicated the extent of the decay in the church. One Sunday while he was preaching, the pulpit was wrenched off its moorings in the wall and dropped to the floor. It did not turn over but came straight down so the speaker found himself on the steps of the sanctuary without having suffered more than a strong shock, which made him tremble throughout the remainder of the ceremonies. No attempt has been made to replace this pulpit.

Santa Inez was rapidly crumbling into complete ruin when Bishop Conaty of Los Angeles appointed Father Alexander Buckler pastor in 1904. In accordance with his instructions to restore the mission buildings Father Buckler set about cleaning up the church and the surviving front wing or monastery. He was aided in the work of reconstruction by his niece, Miss Mary Goulet, who came from Minnesota.

Many priceless as well as common articles, were unearthed. A beautiful old oil painting of St. Francis was found in the old tank house under the water tank among the debris. It was crumpled up and buried in the soil and it was necessary to cut off the bottom portion of it. Three altar stoves were unearthed in the cemetery.

The vestments and linen were found in a bad state of dilapidation and disorder in the big drawers of the old

chests in the sacristy. The repairs of these priceless vestments was no easy task. Five years were to elapse before the last vestment was renovated and placed in the vestment case with its companions, and before the last piece of linen was repaired, ironed and laid away in a chest. There were beautiful hand-loomed brocades centuries old, and hand-loomed linens with stitches so fine that they could not be seen with the naked eye which were carefully and painstakingly repaired by Miss Goulet.

A terrific rain storm destroyed the windmill in March 1905. The wheel and fantail were completely blown off and the pieces landed in the field. Great portions of the mission building roof were torn and thrown into the adjoining field. The well, mill and roof were repaired with funds from Bishop Conaty, after Father Buckler had requested him for assistance.

Without aid from the bishop's office, Father Buckler and his niece built chicken houses, fences, cleaned up old wooden structures, tore away ruined portions of tumbled-down adobes, repaired broken windows, battered doors, patched up crumbling adobe holes here and there in the walls, filled up holes in the asphalt floors and covered them with concrete to prevent rats and snakes from coming up through the apertures. All kinds of traps were set for skunks, weasels, gophers, rats and mice. Snakes were a particular and often

dangerous nuisance. They would crawl over the floors at all hours of the day and night. At one time they had over thirty specimens of all sorts of reptiles preserved in alcohol in bottles. Sometimes an occasional tramp would help them in return for a meal and lodging.[14]

Nineteen eleven was a significant year in the history of Mission Santa Inez. Heavy rainfalls in the early months of this year threatened to wipe out the entire mission. The bell tower fell as did three of the huge buttresses on the cemetery side of the church, and the one supporting the last arch of the mission building in the front. Public reaction to the news of the disintegration of the mission was immediate. The Native Sons of the Golden West appropriated a sum for restoration. But certain conditions were imposed which Bishop Conaty could not accept.[15]

After a discussion of the question Bishop Conaty announced that he would finance the cost of reconstruction. The Native Sons contributed $900 towards the rebuilding of the bell tower. The contract which was awarded to Magnus Johnson of Santa Barbara called for the rebuilding of the bell tower and buttresses, the taking down of the tile of

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14. Engelhardt, Mission Santa Ines, 121.
15. L. B. Powers, "Mission Santa Ynez Reviving Under Care Reina Del Mar Native Daughters," Grizzly Bear, 2-3, April 1926.

the church, and putting on a board and tar paper roofing, then replacing the tile, and placing a concrete foundation along the cemetery side of the church to keep it from further decay from the winter rains, and putting on gutters all around the church and adjoining mission building.

Father Buckler wished to have the tile, which had been on the residential part of the mission, but for years had been lying scattered around, put back on the roof. Bishop Conaty did not think this was necessary at the time and asked the pastor to wait awhile. This did not dissuade Father Buckler for he consulted the contractor, and came to an agreement whereby he could pay off at his convenience.

The contractor agreed to donate a half day's work of his men, and the pastor appealed to the Danish people of the new settlement of Solvang as a matter of civic pride to aid in the work, which they gladly did. They were a group of Lutheran Danes from Texas, transplanted to the vicinity of Santa Inez. The relations between this colony and the mission were cordial from the beginning. With this assistance the roof was not only tiled, but concrete floors were laid under both front and back arches of the residential section. A cistern was built in the back garden and the reservoir in the front was re-surfaced and covered over with a corrigated roofing.

The results of the work of 1911 were to save Mission

Santa Inez from certain ruin and preserve one of California's most outstanding landmarks. The missionary zeal of Father Buckler and Miss Goulet must ever loom large in the story of the preservation of this historic building. It is doubtful whether the mission would be in its present condition if it had not been for the ardor of these two in their determination to translate an ideal into reality.

All were welcome at Mission Santa Inez. There was always a meal for the numerous tramps and hobos that passed by the mission. Some of them gladly worked in return for a meal and lodging; others had to be humored a lot in order to get much work out of them. A few were so desperate looking that they were sent on their way after being given a meal. Father Buckler always kept smoking and chewing tobacco on hand for those who used it, as he found a man happier with it, and as a result he worked better.

The food which was given to them was mostly beans, bread and coffee, and whatever vegetables or other thing happened to be available. When the rainy season came Miss Goulet would put the bean pot on the stove and keep it going till the warm days of spring, when the gardens began to yield their fruits, and the tramp could help himself.

When the wooden structures in back of the mission were constructed it was arranged to have two rooms for these wayfarers. This was called the Hobo Villa and in it were

two beds in each room. Sometimes they were filled to capacity with others rolled up in their blankets sleeping on the floor.[16]

An interesting character at Santa Inez was Fernandito, a native Peruvian Indian. In 1850, at the age of thirteen, he came to California in the company of Captain Jose Yndart and family. The captain had agreed to return the boy to Peru after eight months, but he died on a voyage and was buried at sea. After living for awhile in San Francisco and Los Angeles the young Indian settled down near Santa Inez.

A visitor to the mission about 1913 remarks that he found Fernandito to be the most interesting relic at Santa Inez. Conversing with him, Fernandito remarked:[17]

> It was a good life in old California, very different from the American way. Every man's house was open to every traveler, and he could stay as long as he liked, and an offer of pay would have been an insult.
>
> As for the Missions, of course, they were always free-handed. When visitors were seen approaching an Indian was sent to ring the church bell in a particular way that was a signal - one way if it was a Padre coming, another way if it was white travelers, another way if it was Indians - and the neophytes all came from their work and showed themselves in front

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16. Engelhardt, Mission Santa Ines, 154-155.
17. C. F. Saunders and J. S. Chase, The California Padres and Their Missions, 190.

> of the Mission. It would have been disrespectful to pass a Mission without stopping and partaking of the Padre's hospitality.

Five or six years before his death, Father Buckler offered Fernandito a room at the mission. He declined, saying that he wished to be a free man, which meant that he did not wish to be under obligation to any one. Then the Father gave him use of three acres of mission land with lumber to build a little house of two rooms. Friends of Father Buckler gave him twenty-five dollars with which he bought a bed and cookstove in addition to other things he needed. He raised vegetables for the use of the mission, besides tamale corn and chili, tomatoes and cantaloupes which he sold. As he grew more and more feeble it was necessary for him to move to Santa Barbara where on February 7, 1919 he was found dead in bed.[18]

An important event in the history of Santa Inez was the celebration on July 4, 1917 of the centenary of the Mission Church dedication. The ceremonies began at ten o'clock in the morning when the procession emerged from the front corridor with two young ladies in white bearing the large United States and Papal flags side by side. Next came the surpliced cross-bearers, followed by little white

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18. Engelhardt, Mission Santa Ines, 189.

and Indian girls dressed in white, the altar boys, the master of ceremonies and finally the celebrant of the High Mass, Father Buckler, between the deacons, Rev. Goulet of Santa Barbara and Rev. A. Serra of Montecito.

After the mass the celebrant and deacons changed their white vestments for black, and standing by the decorated tombs of the deceased Franciscan missionaries they chanted the Libera after which the graves were blessed. Then the procession formed as before and proceeded to the cemetery, where, in front of the great Cross, the Libera was repeated and the graves of all in "God's Acre" were blessed. The procession returned to the corridor and disbanded, after which dinner and barbecue was enjoyed by the multitude.

In the afternoon on a platform in front of the mission, addresses were made including one by Dr. Brown, the Presbyterian minister of the town of Santa Inez, and another by Rev. J. Homesgeld, Lutheran pastor of Solvang. The exercises were concluded with singing of The Red, White, and Blue.

The infirmities of age aggravated by illness caused Father Buckler to take a leave of absence for six months in 1922. He returned to the mission for awhile and in 1924 resigned as pastor. Bishop Cantwell offered the mission to the Franciscans, but they declined. Then he offered it to the Capuchin Fathers who had but recently arrived from

Ireland. They accepted and took charge in November 1924.[19]

Father Albert Bibby was the first Capuchin to take charge of Santa Inez. He was nationally known in Ireland as one of the best-loved priests and patriots of Erin. His activities, however, ended in 1925 after three months at Santa Inez, when he died in a Santa Barbara hospital. His grave is near the tower of the mission. The Capuchins continued the work that Father Buckler had commenced.[20]

On March 7, 1930, Father Buckler passed away at his little cottage in Santa Barbara where he had been living in retirement. He was buried in the priests' flat at Calvary Cemetery in Santa Barbara.

"Padre Alyanbro" as he was known throughout Santa Ynez Valley, and his niece Miss Goulet, gave Santa Inez the name of the "most homelike of the missions." Their work caused Mission Santa Inez to live again.

Through the cooperation of the California State Chamber of Commerce with the Department of Natural Resources, Mission Inez has been registered as State Historic Landmark Number 305.

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19. Mrs. Fremont Older, California Missions and Their Romance, 274.
20. Walsh, The Mission of the Passes, 88.

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