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*Artículos científicos*

## **Dionisio Rodríguez Castillo, su aportación a la imprenta en Guadalajara y su labor benéfica por los más necesitados**

***Dionisio Rodríguez Castillo, his contribution to the printing press in Guadalajara and his charitable work for those most in need***

***Dionisio Rodríguez Castillo, sua contribuição para a imprensa em Guadalajara e seu trabalho de caridade pelos mais necessitados***

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### **Resumen**

El objetivo general de esta investigación ha sido recopilar información que revelara la labor altruista que realizó Dionisio Rodríguez, un jalisciense que vivió en Guadalajara, Jalisco (México), hacia mediados del siglo XIX. Un hombre ejemplar conocido por sus obras benéficas en pro de los desvalidos, reconocido en el contexto temporal en que vivió, aunque olvidado a través de los años. Hoy en día es valorado como impresor y propagador de las letras, pero también fue una persona que hizo obra benéfica en la ciudad, por lo que dejó huella en quienes lo conocieron.

La información recabada ha permitido mostrar que Rodríguez ayudó a cientos de personas a través de la Escuela de Artes y Oficios, y otras labores de beneficencia local. Cuando murió, Guadalajara se paralizó. A su velorio acudieron cerca de quince mil personas, cuando en aquellos años la ciudad contaba con alrededor de ochenta mil. Era tal su valoración, que al día siguiente (2 de mayo de 1877) se le nombró benemérito del estado de Jalisco.

**Palabras clave:** historia, artes gráficas, ciencias sociales, educación cultural, artes.

## Abstract

The general objective of this investigation has been to collect information that revealed the altruistic work carried out by Dionisio Rodríguez, a man who lived in Guadalajara, Jalisco; Mexico, around the middle of the 19th century. An exemplary man known for his charitable works for the underprivileged, recognized in the temporary context in which he lived, but over the years his work was forgotten. Today valued as a printer and propagator of letters, however, added to this, he was a person who did charitable work in the city, leaving a mark on those who knew him. The information obtained has allowed us to show that Rodríguez helped hundreds through the School of Arts and Crafts, and other local charitable work. When he died, Guadalajara was paralyzed, about fifteen thousand people attended his wake, when in those years the city had around eighty thousand, his valuation was such that the next day, May 2, 1877, he was named meritorious from the state of Jalisco.

**Keywords:** History, graphic arts, social sciences, cultural education, arts.

## Resumo

O objetivo geral desta pesquisa foi coletar informações que revelem o trabalho altruísta realizado por Dionisio Rodríguez, natural de Jalisco que viveu em Guadalajara, Jalisco (México), por volta de meados do século XIX. Homem exemplar, conhecido pelas suas obras de caridade em prol dos desamparados, reconhecido no contexto temporal em que viveu, embora esquecido ao longo dos anos. Hoje é valorizado como impressor e propagador de cartas, mas também foi uma pessoa que fez obras de caridade na cidade, por isso deixou sua marca em quem o conheceu.

As informações coletadas mostraram que Rodríguez ajudou centenas de pessoas por meio da Escola de Artes e Ofícios e de outras obras de caridade locais. Quando ele morreu, Guadalajara ficou paralisada. Cerca de quinze mil pessoas compareceram ao seu velório, quando naqueles anos a cidade contava com cerca de oitenta mil. Sua apreciação foi tanta que no dia seguinte (2 de maio de 1877) foi nomeado benemérito do estado de Jalisco.

**Palavras-chave:** história, artes gráficas, ciências sociais, educação cultural, artes

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## Introduction

Dionisio Rodríguez Castillo was a character who was part of the charity of the city of Guadalajara, Jalisco (Mexico), approximately in the middle of the 19th century. His actions for the most helpless people led him to be one of the most beloved characters in his time, even compared to the figure of Brother Antonio Alcalde, perhaps the greatest benefactor that Guadalajara has had and who a century before appeared as the promoter of great works that still endure.

Dionisio Rodríguez has been recognized as an outstanding printer, having inherited the Rodríguez printing press from his father, a site that participated in the printing of religious texts and its largest and best-known publication called *The Rodríguez Calendar*. Today, he is known for having been an outstanding printer of his time. However, it has been announced that his remains will be transferred to the Illustrious Jaliscienses rotunda, which will dignify his charitable work, which is considered unknown by the community. In fact, in addition to being a promoter of literature, his greatest work was to ensure the well-being of others with the School of Arts and Crafts, as well as with other participations that led him to become a beloved character in the capital of Jalisco.

## General objective

The objective of this research is to collect information and generate knowledge about the life and work of an exemplary man who was a benefactor of helpless people, mainly children and young people, whom he guided along the path of knowledge, occupation and a taste and the arts. In this sense, information was found that demonstrates the charitable works that led him to become one of the most outstanding “tapatíos” of the 19th century. These laudable works, however, have been forgotten over time, but will finally come to light with the transfer of his mortuary remains to the roundabout of the Illustrious Jaliscienses of Guadalajara, and that was approved in September 2022 by the Education and Culture Commission of the Congress of the State of Jalisco (Congreso del Estado de Jalisco, 24 de septiembre de 2021).

The aforementioned roundabout is located on Paseo Fray Antonio Alcalde, between Independencia Street and Hidalgo Avenue. With this transfer of his remains, his editorial career and his altruistic work are recognized (Rivera Rodríguez y Rotonda, 2021). Dionisio Rodríguez became the most outstanding Guadalajara printer of his time, as he was named by the historian Jaime Olveda Legaspi. However, his work not only figures in his contribution to the graphic arts, but also in the many actions that led him to

be one of the greatest philanthropists that the city and, therefore, the state of Jalisco has had.

According to the Royal Spanish Academy, *benefactor* or *benefactor* is a Latin word late ( *benefactor, ōris* ), does good to other person. The person under study in this research was known as an exemplary citizen who benefited the local population of that time.

## Methodology

For this research, the qualitative method was considered, since it places emphasis on the quality of the phenomenon, not to measure it, but to understand and explain it. In this sense, this method was chosen because it is ideal for studies that aim to analyze meanings, understand practices and delve into subjective aspects (Mariscal Orozco y Ortega Sanches, 2021). Likewise, a methodological type of documentary research was used, since it sought to provide knowledge of history and the people who have participated in it in order to offer greater value and recognition as a result.

Because the character was born more than two centuries ago, existing literature taken from the temporal context of the character in question is used as collection instrument. The sources of local information included the websites of the history and characters of Guadalajara, the graphic arts in Guadalajara (due to its importance in that field) and the portal of the Archbishopric of Guadalajara (since the person studied professed the Catholic faith).

The literary review is presented thanks to the biography of Rafael Arroyo de Anda, the publication of the Beneméritos de Jalisco and Cosas de Viejos Papeles de Orendaín. However, it is recognized that it would be necessary to investigate even more about his work in health centers such as the Hospital Real de San Miguel de Belén and the Hospital San Juan de Dios.

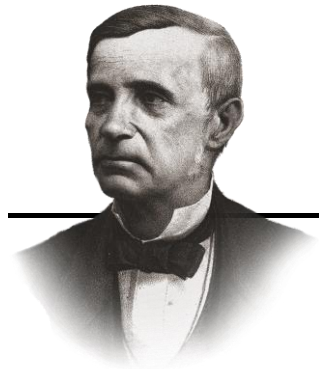
Thanks to the testimonies collected in the *Funeral Wreath* , where dozens of characters who shared temporality with the subject of study participated, it has been possible to know the appreciation that a “great man” was had in those years. Likewise, it should be noted that in future research the qualitative and quantitative methods can be combined to determine the valuation of this character within current thinking, as well as work on an appreciation of his life and work.

## Results

Through this documentary search, it has been possible to collect information about the life of this character who stood out with his altruistic actions and marked an era in the city of Guadalajara in the 19th century.

Dionisio Rodríguez was born on April 8, 1810 in Guadalajara, Jalisco (Mexico). He was baptized on April 9, 1810 in the Metropolitan Tabernacle of Guadalajara with the name Dionisio Calletano Mariano Rodríguez Castillo . His parents José Mariano Rodríguez and Antonia Castillo de Ulloa . His brothers Antonio, born in 1809 and married in 1834 to Dolores Padilla Valdivia ; José Seferino Mariano Castillo born in 1811; Mariana Anastasia Francisca born in 1815, and Mariana Josefa de Jesús in 1816 (Geneanet, 2022).

**Figure 1.** Dionisio Rodríguez Castillo



Source: Dionisio Rodríguez website (2017)

He was an exemplary character, educated under moral and religious principles, born to a family that instilled in him the Catholic religion and good customs. He studied at the Diocesan Seminary of Guadalajara, during the time when Bishop Gordo y Barrios was rector. Subsequently, he entered the Institute of Sciences of the state of Jalisco where he studied jurisprudence and thanks to passing as satisfactory, he was issued the document that would endorse his title as a lawyer from the University of Guadalajara. (Universidad de Guadalajara, 2023) in 1835, although he did not practice as a litigator.

In public service he served as secretary of the Guadalajara city council and later as secretary of the Departmental Board (Congreso de Jalisco, 2003). He chose not to marry, given that him say the poor were his family. He was president of the Catholic Society of Jalisco and deputy to the State Congress. Later he was a deputy of the Congress of the Union, and from those positions he influenced to bring education to the most disadvantaged (Semanario, s. f.).

During his participation in the Catholic Society, he carried out an educational project through which—as they said—he “rescued the minds of children and youth” by instilling in them some trade, education and Christian values, and he also provided legal advice to institutions. In 1869 the Catholic Society founded the Free School of Jurisprudence thanks to the intermediation of Jesús López Portillo. In this class, classes on Law were taught free of charge, where Dionisio appeared as president of the Board of Directors (Martínez Moya, 2022).

### **His work in the printing press in Guadalajara**

The printing press was located on Santo Domingo Street, today Paseo Alcalde No. 15 or 13, which varies depending on the imprint of some works. According to the web portal dedicated to Dionisio Rodríguez, approximately in 1860 the printing press was located at No. 10 on Second Street in Cathedral and they later occupied the address mentioned above in Santo Domingo. According to the website dedicated to Dionisio Rodríguez, the property corresponds to the one located on the northeast corner of Paseo Alcalde, corner with Juan Manuel Street, (sitio web Dionisio Rodríguez, 2017) and which - according to what he says - was opened by his father Mariano in 1820, who when he died left it to Dionisio and then upon his death it became the property of Messrs. Modesto and Gonzalo Ancira (Orendáin, 1968).

As mentioned before, in April 1845 his father died, leaving him in full possession of the printing press that he had managed since 1829 and until his last days (Semanario, s. f.). This was the medium he used to spread faith, teaching and education, so that it was more accessible to everyone thanks to the graphic arts, as mentioned by his greatest historian, Rafael Arroyo de Anda:

Remarkable coincidences! Providence had to arm those who were called to be a tireless propagator of teaching with the powerful weapon of the printing press (Arroyo de Anda, 1877).

In his typographic workshop, around six hundred titles were printed, including loose sheets, brochures and books (Semanario, s. f.). When he traveled to Europe between 1849 and 1850, he brought the idea of printing Father Ripalda's catechism, a book with prayers and principles of doctrine in a didactic way, so he produced a print run of one hundred thousand copies that were distributed free and/or at very low prices. (Arroyo de Anda, 1877).

The most significant printouts from that Rodríguez printing press were the *Regulations for the municipal schools of this capital and suburban towns*. (Guadalajara:



Imp. de Dionisio Rodríguez, 1835), and the *Biography of the Illmo. Mr. Don Fray Antonio Alcalde* (Guadalajara: Tip. de D. Rodríguez, 1875) (Olveda, 2010 ).

After his death, the Rodríguez printing press became the property of Messrs. Loreto and Ancira, who continued printing the emblematic *Rodríguez Calendar* until 1937 (Sandoval Godoy, 2011).

### **School of Arts and Crafts**

Dionisio Rodríguez was named the first director and managed to become the main benefactor of the School of Arts and Crafts in Guadalajara, the only worker training center in Jalisco , founded in 1841 (Guadalajara.net, 2014). It arose in order to combat crime among young people, since the city was going through insecurity problems. In 1841, General Paredes took possession of the department of Jalisco and appointed a board made up of those he considered the most exemplary citizens, such as Manuel Ocampo, M. López Cotilla, Miguel Hernández R. and Francisco Martínez Negrete, who said that to combat the bad guys Not only was correction necessary, but also instruction, which is why they appointed Lic. Dionisio as the ideal person for this (Arroyo de Anda, 1877).

Rodríguez always had the vision of helping the little ones have an education, in addition to forming good men, with good manners and jobs. At the beginning, the school was located in the Alhóndiga, and among the requirements to belong to it were to be or live in Jalisco, be over 12 years old and less than 16 years old, be an orphan, have no resources or illnesses infectious or that will make it impossible to work (Guadalajara.net, 2014).

By 1856 the school had 110 students. In 1863 Dionisio, who served as director and benefactor, communicated to the Government of Jalisco the problems in the education of young people, as well as the constant leaks from the school and the lack of principles in teaching. However, due to his altruism, he did not report that they also had financial problems and he did everything to cover the needs of the school by raising funds through friends and acquaintances.

He said that “disorder, war and crime originated in ignorance; “Teaching, therefore, was the basis of civilization and order (Guadalajara.net, 2014). ” Therefore, he proposed a new regulation in which he stated that for a young person to enroll they must have the signed consent of the parent or guardian, and that the latter be responsible for not removing the student until they finish their studies. If one ran away, he could not return and no teacher could receive him. In addition, both students and teachers of the School of Arts would be exempt from military service (Guadalajara.net, 2014).

In 1866, the institution had a part of the former convent of San Agustín where workshops on carpentry, millinery, blacksmithing, saddlery, rebocery, lance making, shoemaking and tailoring were taught (Guadalajara.net, 2014). The school continued to have financial problems, although it continued to accept young people, on August 11, 1868, Dionisio resigned from the school after 16 years of work. However, the state government did not accept his resignation, stating that it was indispensable for both the school and society (Guadalajara.net, 2014). For this reason, Mr. Rodríguez accepted and continued as director until 1870; At that time, the school already had 327 young people who were provided with food and clothing even though they had little financial resources. Thus, Rodríguez continued doing what he could to continue covering expenses until the day he died.

When Dionisio Rodríguez died in 1877, the greatest benefactor left. Despite this, the school continued its functions, but by 1879 the number of students had decreased to 154. Consequently, General Francisco Tolentino – then governor of the state – became interested in the music department and put Professor Clemente at the head Aguirre, which again increased the number of enrollments until it became a prosperous school.

### **Escobedo Penitentiary**

In 1846, when he was a deputy to the Congress of the State of Jalisco, and when it was dissolved due to a coup d'état, he traveled to the United States of America and Europe between 1849 and 1850 where he dedicated himself to studying education, asylum and prison systems. It is said that he paid great attention to the schools run by Jesuit orders, in the Philadelphia prison, as well as the London charitable association (Arroyo de Anda, 1877). Thanks to this, upon his return to Guadalajara, he contributed to the creation of the State Penitentiary, a site that he frequently visited to gather the prisoners whom he indoctrinated and supported with his altruistic work. He thought that to vindicate and reform those who had committed crimes, they had to be moralized through religion and following the curriculum of the school of arts and crafts. For this reason, in 1870 he created the regulations for the internal government of the penitentiary (Alfaro Anguiano, 2003).

According to Arroyo de Anda (1877), his generous and noble heart was always for everyone. His left hand never knew what his right hand was doing; but there has never been a more loving hand, especially towards the unfortunate .



### **Other charitable work**

He promoted the establishment of the Sisters of Charity in Guadalajara to be in charge of various charitable works (Olveda Legaspi, 2010 ), already in 1852, and together with the then bishop Diego Aranda y Carpinteiro, they worked for them to establish themselves in the Hospital de Belén and Hospicio Cabañas, and will be in charge of care and administration (Universidad de Guadalajara, 2023). As mentioned on the University of Guadalajara website, this religious congregation was so appreciated in the country that even the decree of exclaustation issued by President Juárez exempted the sisters of charity, which allowed them to continue with their humanitarian work.

Around 1860, times of change were approaching in Guadalajara. In fact, with the Reform War (1858-1861), a large part of the inhabitants left the city to take refuge in the outskirts, in places like San Pedro. At that time, prices increased and resources became scarce, so it housed nearly 300 families in the Temple of Soledad, now extinct, as it was located on the site where the Illustrious Jaliscienses Rotunda is now located. With the help of Ramón Somellera (who provided financial resources), he helped benefit these families not only with shelter, but also with hot food. The city was under siege, although months later the combatants took it. At that time, Dionisio tried to intervene with his influence to avoid greater horrors by speaking with General González Ortega (Arroyo de Anda, 1877).

During the French invasion it provided help for the sick and relief for families who were left helpless (Universidad de Guadalajara, 2023). He also worked hard and helped to rebuild the city's hospitals that had been damaged by so many conflicts, making improvements.(Ancona Gallardo, 1892) and even sometimes directing the works. In addition to the Casa de Caridad de San Felipe Neri (Universidad de Guadalajara, 2023), asylums and schools in Mexicaltzingo, he was also director of the Hospicio de Belén.

In 1864 he founded the Charity Board of the Archbishopric, also under the guidance of Mr. Ramón Somellera. This entity was created due to the danger that religious institutions faced with civil wars. Dionisio Rodríguez was named president, a position he held until he died. In fact, fifteen days before, he presided over what would be the last session in his own house. Due to his serious condition, he said that the next session would be on May 1st at his house, which never came to pass (Arroyo de Anda, 1877).

## **Santa Monica Temple**

The Santa Mónica temple is one of the most beautiful religious sites that Guadalajara has: an expression of the baroque whose construction was completed in 1720. It is located on Santa Mónica street, in the center of Guadalajara, exactly a few blocks from the site that He occupied Rodríguez's printing press.

Currently , only the convent church and the arches of the main cloister remain. As mentioned in the article published by *La Crónica* , the temple was built by Father Feliciano Pimentel between 1719 and 1720, and was part of the convent of Augustinian Recollect nuns, a cloistered order, but it was expropriated at the time of the Reform War. However, through a public auction, Dionisio Rodríguez acquired the convent and left it on loan to the Diocesan Seminary of Guadalajara, which had also suffered the dispossession of its building due to the expropriation laws during the Reformation (1859-1860) (De María, 21 de enero de 2015).

## **Rodríguez's Calendar**

It was first printed in 1868, following the pattern of the *Galván Calendar*, which was printed in Mexico City. Dionisio gave it to friends and clients and it came to be positioned as an indispensable publication, since it contained festivities, weather, news and matters of general interest to the population. According to Sandoval Godoy, its first publication was in 1867 and the success was so great that for the following year it was complemented by providing information on agriculture, home economics, climate and general interest.

By 1872, it began to publish news from Guadalajara, as well as the catalog of the presidents of the Royal Court, since 1529, a historical fact from the Conquest until the year of Independence (Sandoval Godoy, 2011). He mentions the portal Sandoval Godoy (2011) that only needed to see that it was from D. Dionisio to know that it was a significant and trustworthy event. It is mentioned that it was sold for 1 real per copy, 10 per dozen and 8 pesos per hundred.

By 1882, a map of the city of Guadalajara was annexed to the calendar. It was sold in the German pharmacy of Nuestra Señora de Guadalupe located at No. 9 San Francisco Street, owned by Mr. Enrique Weitenaver; the drugstore of D. Lázaro Pérez e Hijo, at 4 Santa Teresa Street; the perfumery and tailoring shop of D. Cecilio Sierra, in the Portal Quemado, opposite the corner of the Government Palace, and the mercy and hardware store of D. Adolfo Niemann, on San Francisco Street No. 5 (Sandoval Godoy, 2011).

## His death

Dionisio Rodríguez learned of his illness about a year before, but by April 21 he was already suffering the ravages of this illness that led him to his deathbed. It was typhoid fever that he suffered from and caused cardiac arrest. Children, parents, students from the arts school, men reformed thanks to the penitentiary and entire families who mourned his death attended his wake.

On the morning of the second day of the month of May, seas of people came to the house from which the procession was to leave. The influx was so great that they could not contain it even in adjacent streets, so they had to lengthen the route that the procession took until it reached the Guadalajara Cathedral (Arroyo de Anda, 1877).

The pantheon of Bethlehem, then called Santa Paula, houses the remains of this great man who in life showed signs of faith and help to his neighbor. On his tomb is written an epitaph dedicated by D. Agustín Fernández Villa, which says - among other words - that he was a man of piety and excellent manners, conspicuous, who spent his life providing and leading others, for what he deserves the eternal mercy of God.

It is also mentioned on the portal (Semanario, s. f.) that, as a sign of the magnitude of the appreciation for Dionisio Rodríguez, on the day he died, more than 15,000 people joined his funeral in the pantheon of Santa Paula - today in Belén - who, when then The city had 80,000 inhabitants, which demonstrates the value of a unique character <sup>1</sup>.

Due to his altruistic work and being a beloved and recognized character in his time, the day after he died he was declared Benemérito of the State of Jalisco in a unanimous session chaired by the governor, Mr. Jesús Leandro Camarena, as all the members of Congress of the State of Jalisco voted in favor of this recognition.

Another posthumous tribute that demonstrates the importance of this character was the work called *To Mr. Lic. D. Dionisio Rodríguez, funeral wreath to his illustrious memory*, a compilation of thoughts dedicated to the life, work and sorrow that the absence of this character overwhelmed and in which, among others, Trinidad Vereá, Rafael Arroyo, J. López Portillo, José López-Portillo y Rojas, and Pablo Ochoa participated (Alfaro Anguiano, 2003; Jaliscienses Ilustres, 2016).

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<sup>1</sup> The statistics book published by the Ministry of Economy (1956) mentions that in 1877 there were 65,000 inhabitants.





It seems that time could finally do justice to a character who, after 147 years of death, has resurfaced among the memories of those who, through his actions, learned about his work of humanism and philanthropy, which today is recognized with the transfer of his remains to the roundabout of the Illustrious Jalisciense.

## Discussion

Analyzing other works for this investigation, data was found that showed the evaluation that was then had of the character in question. It should be noted that he was a highly valued person in his time, since the day after he died he was named Benemérito de Jalisco. Thanks to the publication by the Congress of the state of Jalisco, and named *Los beneméritos de Jalisco*, it has been possible to determine aspects that corroborate the information given about his recognition by the government of Jalisco just the day after his death.

Likewise, it is considered that, within the literature on the life and work of this figure, one of the main ones has been the so-called *Funeral Wreath*, written, among others, by his main and contemporary biographer, Rafael Arroyo de Anda, who refers to the good actions on the part of Dionisio Rodríguez. This, in perspective, reflects his work of altruism and serves as a reference to understand the appreciation that was given to him based on the vision of people from the time in which he lived.

Thanks to the aforementioned literature, it has been possible to find a common point, since it talks about their work, kindness and actions on behalf of the most vulnerable. Both in *Los beneméritos del Estado de Jalisco*, and in *Corona fúnebre*, as well as in other publications of the Archbishopric of Guadalajara and on the website of the board of trustees for the Dionisio Rodríguez award (which recognizes the printer of the year). In all this, the importance of this figure as a philanthropist is recognized.

Because the person under study in this research was born more than two centuries ago (in 1812), the search has been exhaustive in portals, websites and media that document information about the city of Guadalajara (Jalisco) in the context in which that lived. Thanks to this, it has been possible to determine future lines of research on his work in hospitals of the time, hospices and in the Archbishopric of Guadalajara.

The results determined that a figure of the stature of Dionisio Rodríguez Castillo should not be overlooked in the recognition of illustrious figures of the state of Jalisco nor in the appreciation by the social community, since he shows great actions in favor of the Guadalajara society of his time. However, it seems that it has been forgotten, since it



could vaguely be said that it is considered outside the knowledge of the social group, so it is recommended to do research that includes some type of indicators on its assessment.

Through the different sources consulted, it has been possible to learn more about the work of a man who brought good to vulnerable populations by helping and supporting those who needed it most. Information of great value was rescued that makes his actions of kindness visible and that with the vision of those who documented biographical facts and wrote texts it has been possible to know the altruism with which he acted selflessly.

In fact, it is considered that with the transfer of his mortal remains to the roundabout of the Illustrious Jaliscienses, part of his great deeds will be made visible, as it will make known the legacy of a person who benefited the population of his time and marked a stage in the instruction of arts and crafts in Guadalajara.

As for the aforementioned transfer, this will occur due to his great work as a promoter of the graphic arts and creator of the well-known *Rodríguez Calendar* ; However, it would be necessary to highlight the actions of Lic. Dionisio as a character of kindness who participated in many charitable acts throughout his life in Guadalajara.

In summary, his actions as an outstanding printer must be highlighted, but above all his work on behalf of the most disadvantaged. Therefore, it is recommended to carry out more detailed studies on his actions with surveys to quantify and verify the probable lack of knowledge of the population regarding his life and work.

## Conclusion

As has been evidenced in this research, Dionisio Rodríguez Castillo was a man who helped numerous people by promoting values of faith and philanthropy. He chose not to marry to dedicate his time to assisting the most disadvantaged. In his historical context, he was considered one of the most beloved characters in 19th century Guadalajara. However, at present, his work is largely unknown.

Even so, Dionisio Rodríguez has been compared to Brother Antonio Alcalde, who is widely recognized as Guadalajara's greatest benefactor. In fact, the actions of both benefactors, as mentioned in Rafael Arroyo's text, are equated in terms of seeking the progress of the city and the common good.

However, someone of the stature of Brother Antonio Alcalde should not be underestimated. As indicated in the advance of this investigation, after the death of Dionisio Rodríguez, a compendium of thoughts titled *Corona funebre* was published, where prominent personalities of the time dedicated around seventy pages to him in recognition of his valuable work in life and deeply regretting his departure. Furthermore,

approximately 15,000 mourners gathered at his funeral in a city that, at the time, had around 80,000 inhabitants. For this reason, currently, there is an initiative and a recent approval to erect a sculpture in his honor in the Illustrious Jaliscienses rotunda, a place where it should have been for a long time.

In short, this research is considered of utmost importance to deepen the study of the commendable work of this character, who today is not widely recognized as a prominent figure in society. Therefore, it is suggested that a more detailed investigation of his life and work be carried out using quantitative methods in order to determine the degree of knowledge or lack of knowledge that currently exists about him.

### **Future lines of research**

It is recommended to further investigate the altruistic work of this character in the hospitals of Guadalajara during the time in which he lived. In this sense, some places of interest stand out such as the San Miguel de Belén Hospital, known today as the Fray Antonio Alcalde Civil Hospital of Guadalajara, the now disappeared San Juan de Dios Hospital and the Hospicio Cabañas. These places were run on charity and beneficence, and evidence of their involvement in aid activities has been found at these sites.

Furthermore, it is suggested to deepen the research on the Charity Board and the activities related to the Archbishopric of Guadalajara, since these archives contain valuable information about temples, religious orders, charitable activities and assistance throughout the history of the city of Guadalajara.

It is believed that by following these new lines of research, it will be possible to gather a greater amount of data that will enrich the study of the work of this character. This will allow more information to be collected about their help, not only to young people and children at the school of arts and crafts, but also to men and women in hospitals, inmates in the Escobedo penitentiary, orphans in the Hospicio Cabañas, as well as families and homeless.

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