

which inspire them."* It is, indeed, impossible to read the accounts of the settlement of the two Californias by the Spanish Missionaries without feeling the greatest admiration and reverence for the bold and pious men who undertook and accomplished the most arduous task of civilizing and christianizing these savage countries. It may be true that the means they adopted to effect their ends were not always the wisest; that the Christianity they planted was often more of form than substance, and the civilization, in some respects, an equivocal good: still it cannot be denied that the motives of these excellent men were most pure, their benevolence unquestionable, their industry, zeal, and courage indefatigable and invincible. Not only did they suffer every hardship without repining, but they shrunk not from death itself, which more than once thinned their ranks; and it is the crowning glory of their benevolent justice that they were as zealous in protecting the poor Indians from the oppression and cruelties of the Spanish soldiers, as they were in endeavouring to subject them to their own spiritual domination:

And Charity on works of love would dwell
In California's dolorous regions drear.†

* Vol. i. p. 230.

† Southey.

CHAP. II.

PROGRESS OF THE JESUITS TO THE DEATH OF FATHER KINO.— MODE OF CONVERTING THE INDIANS.

No sooner was the little settlement, described in the last chapter, made, than Father Salvatierra set about his office of converting the Indians. He began by endeavouring to learn their language and sought to gain their good will by all sorts of kindness and unsuspecting familiarity; rewarding all such as would consent to be catechised and to repeat prayers, with daily largesses of boiled maize, or pozzoli, of which the Indians were very fond. Indeed the pozzoli was more attractive than the Latin prayers, and they soon began to seek for the one without the other; and this being refused, they set about considering whether they might not obtain their ends by force. Accordingly, after some smaller attempts, such as stealing the good Father's horse and his goats, both for food, they made a regular attack on the camp on the 13th November. On this occasion it was thought that no less than 500 of the Indians assaulted their little entrenchments which were defended only by ten men; and

although Father Salvatierra would not allow the soldiers to fire on the enemy until things came to extremities, and although the great hope of safety of the besieged, the paderero, burst in pieces on the first discharge, still a few wounds and deaths among the Indians inspired such terror among them that they soon retreated, and speedily sent messengers to sue for peace. This victory naturally raised to a high pitch the courage and enthusiasm of the Spaniards. "At night," says Father Venegas, "solemn thanks were returned to God, his most holy Mother, and St. Stanislaus (whose festival it was) for his manifold favours. They adored the holy cross as the standard of faith; they sang *ave* to our lady as their captain, and unanimously determined to remain in that country." Nor did they fail to see in all this affair manifest signs of divine protection.—To say nothing of the defeat of 500 men by ten, "it was observed (continues our authority) that most of the arrows stuck in the *pedestal* of the Cross, whilst both it and the tent which served for the chapel, were untouched."

Shortly afterwards Father Francisco Maria Piccolo arrived from the opposite coast with fresh supplies, and the resolution to continue with his brethren in California. He was a worthy fellow labourer of Salvatierra who was greatly comforted by his arrival. The small garrison now set about

erecting some works of defence and buildings of a more permanent character, viz. "a chapel for placing our Lady in," and houses for the Fathers and Captain; the walls of stone and clay and the roofs of thatch. The Fathers returned to their daily labors of catechising and maize-distributing, and all went on favourably for a few months; but the Indians at length perceiving that the object of the Spaniards was neither to fish for pearls nor to obtain them in barter, but to introduce a new religion, they were once more excited,—on this occasion by their priests, whose power and revenues were manifestly in jeopardy,—to try to drive their new teachers from the country. They were, however, immediately dispersed by the muskets of the soldiers; and peace being restored, the Fathers once more proceeded with their zealous labours. The first step was to learn the language of the natives, (a step, by the bye, which seems disregarded by the present race of Californian missionaries) for the greater conveniency of doing which, as well as a means of security, "Father Piccolo (we are told) took upon him to instruct the boys and girls, whom he caused to come within the encampment; whilst, without it, Father Salvatierra instructed the adults, and by this mild measure, says Venegas, they had their sons as so many hostages." In the month of June, a new bark arrived with fresh stores of all sorts, and a

reinforcement of seven soldiers sent by Father Ugarte; and the Fathers having now pretty well learned the language, and being moreover provided with horses, began to carry their operations into the neighbouring country both north and south. In examining the country they crossed the peninsula to the shore of the Pacific, and established the mission of San Xavier under Father Piccolo, who took up his abode there in October, 1699. Early in the following year we are told that the number of settlers already in California, including the civilized Indians and Mestizos from the Mexican coast, amounted to no less than 600; but this great number was the source rather of weakness than strength, as the country as yet afforded scarcely any means of support to the new comers. They were consequently in the greatest straits; but could obtain no relief or assistance from the government. In the month of August of this year it is stated in an official document that "they had reduced the Indians for the space of of 50 leagues, to a settled obedience and founded four towns, with above six hundred christians, most of them young, and no less than two thousand adult catechumens." But these magnificent statements had a very unsubstantial foundation; as we find that, shortly after, some of the new missions were given up, the baptisms suspended, and the garrison, with the captain at its head, muti-

nying partly from want of pay and provisions, and partly from impatience at the restraints put upon them by the Fathers for oppressing and ill-using the Indians. The Fathers, however, adhered firmly to their principles, and discharged the refractory soldiers, retaining only a few of such as were faithful to them. The dismissal of the whole military force was, however, contemplated, should they not speedily receive some pecuniary aid from Mexico. The discharge of the heavy debts already incurred was confided to a bank which we fear is hardly solvent in these degenerate times. "After the total reduction of the soldiers," says Father Salvatierra, in a letter to his friend the solicitor of Guadalajara, "we shall consult on liquidating all arrears; and if, for want of a military force, our Californian sons should send us to give an account to God, there will still remain our Lady of Loreto, who unquestionably will pay the whole."

A great relief was afforded to the mission by a supply of stores sent by Father Ugarte in the following spring, and still greater by the arrival of the Father himself, on the 19th of March, who had at length determined to unite his labours to those of his brethren in California. This worthy man seems to have had a more enlarged mind as well as a more robust physical constitution than his brethren. On being appointed to the new mission of San Xavier

de Viaundo, planted a short time previously by Father Piccolo, some distance from Loreto to the south-west in the midst of the Vigge mountains, he for the first time seems to have adopted the only principle on which colonies of any kind can be settled—making them support themselves. Although from the extreme barrenness of the country and the insufficiency of the protection afforded by the soldiers, this task had hitherto been deemed hopeless, Ugarte determined to make the trial; and as he knew that it could only succeed by a more systematic attempt at civilizing the natives, he lost no time in setting about this. In one respect his position at San Xavier was favourable, as the neighbourhood contained a much larger share of soil capable of cultivation than that of Loreto or other parts yet examined. With these views Father Ugarte began at once to learn the language and study the character of the natives, preparatory to his greater schemes; and to shew his confidence in them, he speedily dismissed the few soldiers he had with him, on account of their ill conduct; and remained alone among the Indians. The following account of the good Father's diurnal labours and general mode of proceeding with the Indians, and also the speedy results, is taken from Venegas and is at once picturesque and affecting.

“In the morning after saying mass, and at which

he obliged them to attend with order and respect, he gave a breakfast of pozoli to those who were to work, set them about building the church and houses for himself and his Indians, clearing the ground for cultivation, making trenches for the conveyance of water, holes for planting trees, or digging and preparing the ground for sowing. In the building part, father Ugarte was master, overseer, carpenter, bricklayer, and labourer. For the Indians, though animated by his example, could neither by gifts or kind speeches be prevailed upon to shake off their innate sloth; and were sure to slacken if they did not see the Father work harder than any of them: so that he was the first in fetching stones, treading the clay, mixing the sand, cutting, carrying and barking the timber, removing the earth and fixing materials. He was equally laborious in the other tasks, sometimes felling trees with his axe, sometimes with his spade in his hand digging up the earth, sometimes with an iron crow splitting rocks, sometimes disposing the water trenches, sometimes leading the beasts and cattle which he had procured for his mission to pasture and water; thus by his own example, teaching the several kinds of labour. The Indians, whose narrow ideas and dullness could not at first enter into the utility of these fatigues, which at the same time deprived them of their customary freedom of roving

among the forests, on a thousand occasions sufficiently tried his patience, coming late, not caring to stir, running away, jeering him, and sometimes even forming combinations, and threatening death and destruction: all this was to be borne with unwearied patience, he having no other resource than affability and kindness, sometimes intermixed with gravity to strike respect; also taking care not to tire them, and suit himself to their weakness.

In the evening the father led them a second time to their devotions; in which the rosary was prayed over, and the catechism explained; and the service was followed by the distribution of some provisions. At first they were very troublesome all the time of the sermon, jesting and sneering at what he said. This the father bore with for a while, and then proceeded to reprove them: but finding they were not to be kept in order, he made a very dangerous experiment of what could be done by fear. Near him stood an Indian in high reputation for strength: and who presuming on this advantage, the only quality esteemed among them, took upon himself to be more rude than the others. Father Ugarte who was a large man, and of uncommon strength, observing the Indian to be in the height of his laughter, and making signs of mockery to the others, seized him by the hair and lifting him up, swang him to and fro: at this the rest ran away in the

utmost terror: they soon returned one after another, and the father so far succeeded to intimidate them, that they behaved more regularly for the future.

In the succeeding years father Ugarte saw the happy fruits of his patience, having not only brought the Indians to the knowledge of the christian doctrine, and a decent attendance at divine worship, but likewise to a suitable life without any of the disorders of their savage state. He inured their indocile sloth to labour, and he had plentiful harvests of wheat, maize, and other grain: he may be said to have surmounted impossibilities in watering, and cultivating craggy and rugged grounds. He even made a considerable quantity of generous wine; of which, after supplying the missions in California, some was sent to New Spain in exchange for other goods. He likewise bred horses and sheep, and was indeed, the purveyor general of the garrisons and missions, who without the assistance of father Ugarte's fortitude and industry, could not have subsisted: but no difficulty deterred him; and at last he brought his labours to the intended issue, and under a long course of obstructions and impediments, he saw his wishes happily accomplished.

To give a full idea of the industry and zeal of this religious man, we shall add what he did in the following years, for clothing his naked Indians.

His sheep, brought originally from the other coast, being sufficiently encreased, that his Indians might make the best use of their wool, he determined to teach them the method of preparing, spinning, and weaving it for clothes. Accordingly he himself made the distaffs, spinning wheels, and looms. Though to forward and improve so beneficial a scheme he sent Tepic for one Antonio Moran, a master weaver, and allowed him a salary of five hundred dollars. Moran staid several years in California, till he had sufficiently instructed the Indians in their trade and some other handicrafts. By these new manufactures, he saved the vast expenses of sail cloth and baize, a measure both political and pious.

It was not without reason that the venerable father Salvatierra used always to call father Ugarte the apostle: for sublime as the title was, his labours were not unworthy of it. Always in action and indefatigable; present every where, and doing every thing; he attempted every thing, and he accomplished every thing: but his activity never so signally appeared as in those beginnings where the difficulties seemed unsurmountable: sometimes he was preaching, assisting, admonishing, and attending the soldiers: at other times he was searching for new spots of ground for villages and fields; sometimes baptizing the children; and sometimes

instructing the adults; sometimes administering the sacraments to the sick, and performing the last offices to the dying. Sometimes he worked in the buildings; sometimes in the field making water-trenches, plantations, and fields; sometimes he was mending the roads; sometimes helping to get ready the barks for sea. In fine, he was continually labouring in every kind of employment, and the greatest fatigue he took upon himself."

A striking proof of the good father's exertions was seen a few years after, in 1707, when all New Spain including the province of Cinaloa and Sonora, on the opposite side of the gulf, suffered extremely for want of rain. California had also been without rain, yet we find Ugarte says in a letter to a friend: "It is now two months since the seamen and landmen ate here good bread of our own harvests, while the poor in the other coast, in Cinaloa and Sonora are perishing." Previously to this period, however, much distress was suffered and many reverses undergone. Repeatedly, there were risings among the Indians both under father Ugarte and at the other missions; and more than once the cattle and even the harvests were destroyed by them: but nothing could defeat the perseverance of the missionaries.

In 1702 Father Piccolo, after a long absence returned with a slight supply of money to pay the troops still remaining, and brought with him some

more soldiers as well as handicraftsmen and two new missionaries, the fathers Bassaldua and Minutili. In the following year, Ugarte brought from the opposite side of the gulf a large supply of cattle and provisions, while Salvatierra made progresses to extend his knowledge of the country. About the same time a great disaster befel the mission of San Xavier, now under the charge of Bassaldua; the neighbouring Indians unexpectedly attacking it and killing all the adult catechumens, or converted Indians, with the exception of some who escaped to the garrison. To punish this crime an expedition was sent into the country of the Indians which speedily defeated them: the chief promoter of the attack was taken, publicly tried, and finally executed, by the captain, notwithstanding the entreaties of the fathers.

This example of severity seemed to be productive of good effects, as the Indians remained long afterwards quiet and tractable; and the opportunity was not lost of extending the spiritual as well as military conquest of the country. But the distress for want of provisions was still often extreme; and more than once it was proposed by the soldiers and others that the county should be abandoned. In this extremity Father Salvatierra was appointed *Provincial* of the order in Mexico, (in 1705) an appointment which proved of the greatest benefit

to the missions. His first step was to address a memorial to the Viceroy, detailing at great length the state and prospects of the missions, and the general condition of the country and its inhabitants. In this paper he states that although the country is so barren that it can never be made fit for the residence of Spaniards, yet that the Father Jesuits had managed to reduce a portion of it, one hundred leagues in circuit. He says that the whole of this part is in such profound peace, that the fathers can go over it alone, without any guard of soldiers; the natives willingly conforming themselves to whatever the fathers require of them, being ready, together with 1200 christians, catechumens and gentiles, to take arms in their behalf. He states also that 1,225,000 dollars had already been expended in the settling of the country.

In 1705 Father Salvatierra once more visited California with fresh supplies of money and recruits. He found a new mission established at San Juan, *Londo*; and he recommended the immediate formation of two others, in places formerly fixed on, one about fourteen leagues south of Loreto and the other forty leagues north on the river Mulege; the former being named San Juan Baptista and the latter Santa Rosalia. The former of these enterprises was entrusted to Father Pedro Ugarte, who seems to have possessed the same happy tempera-