

ment and strong good sense as his brother Juan. The following is Venegas's account of his mode of proceeding on his first arrival at his mission :—

“ Father Pedro Ugarte found his Indians perfectly quiet, peaceable, and without any apprehension, though the only shelter he had for some time among them, was the shade of the mesquites; and afterwards of a hut made with branches of trees, whilst the chapel and a little dwelling of adobes, or raw bricks, was building. He endeavoured by little presents and caresses, to gain the affections of his Indians, not so much that they should assist him in the building, as that they might take a liking to the catechism, which he explained to them as well as he could, by the help of some Indians of Loreto, while he was perfecting himself in their language. But his kindness was lost on the adults, who, from their invincible sloth, could not be brought to help him in any one thing, though they partook of, and used to be very urgent with him for the pozoli and other eatables. He was now obliged to have recourse to the assistance of the boys, who being allured by the father with sweatmeats and presents, accompanied him wherever he would have them: and to habituate these to any work it was necessary to make use of artifice: sometimes he laid a wager with them who should soonest pluck up the mesquites and small trees; sometimes he offered rewards to

those who took away most earth; and it suffices to say, that in forming the bricks, he made himself a boy with boys, challenged them to play with the earth, and dance upon the clay. The father used to take off his sandals and tread it, in which he was followed by the boys skipping and dancing on the clay, and the father with them; the boys sung and were highly delighted; the father also sung; and thus they continued dancing and treading the clay in different parts, till meal time. This enabled him to erect his poor dwelling, and the church. Thus, with invincible patience and firmness under excessive labours, he went on humanizing the savages who lived on the spot, those of the neighbouring rancherias and others whom he sought among woods, brakes, and caverns; going about everywhere, until at length he administered baptism to many adults, and brought this new settlement into some form.”

In 1707, Salvatierra having voluntarily resigned his dignity of Provincial that he might prosecute his objects in California, returned thither with four of the natives whom he had taken with him to Mexico and were brought back sufficiently instructed to instruct their own countrymen. Shortly afterwards, in the beginning of 1708, the mission of San Josef was founded in the centre of mountains about twenty leagues N.W. of Loreto and almost at



equal distance from both seas. In 1710, the small-pox broke out among the Indians and carried off a great many, particularly children; and other fevers shewed themselves as well among the soldiers as the Indians. The superseded priests or sorcerers took advantage of these misfortunes to promote discontent, persuading the Indians that the small pox was owing to the Fathers, who introduced the disease with the water of baptism purposely to destroy the children. It is probable, that independently of the accidental source of disease and death from this dreadful malady, the half-civilized natives began already to exhibit that tendency to sickness and decay which has always prevailed and still prevails among the domesticated Indians, and which forms so striking a contrast with their comparative immunity from epidemic and slow maladies in their wild condition.

The year 1710 was distinguished in the history of California by the death of Father Kino, a man whose name is worthy of grateful remembrance not only by his own order but by all good men. Although, as we have seen, the great promoter of the Californian missions, Kino was so engaged in his own labours of the same kind among the Indians on the opposite coast, that he could take no other share in the new enterprize than that of exciting the zeal of others to the conquest, and using his utmost exer-

tions in supplying the new settlers with provisions or other necessary supplies. This he continued to do, in the most effective manner, until his death; and it is certain that much of the success of the missions of the peninsula, perhaps their very permanency, was owing to his exertions. In his own particular sphere and among his own people, his labours were incessant, most exemplary and successful. "He laboured," says Father Venegas, "in the reduction of the Indians, with a zeal truly worthy of admiration; went undauntedly alone among them, formed them into villages, prevailed on them to sow their lands and take care of their cattle, as the means of keeping them together, and employing subordinate agents for their civil polity. He had the patience to learn the different languages, translated the catechism and prayers, which without being disgusted by their indocility and dullness, he taught them verbally. He likewise composed vocabularies and observations for the use of his assistants and successors: and such were the happy effects of his wonderful mildness and condescension, that they all loved him and confided in him as their general father. He built houses and chapels, formed villages and towns; reconciled nations who were at enmity; and had he according to his repeated request, been seconded by other missionaries, the conversion of all the nations, betwixt



Sonora and the rivers Gila and Colorado, might have been easily accomplished, *and the missions of New Spain and California have carried on an intercourse by land*; a design which always appeared extremely difficult. But the hardships which this worthy man suffered from the Indians were the least, or rather not to be compared to those he met with from some Spaniards, against whose violences he was as a wall of brass, in favour of his converts. They obstructed his enterprises and prevented his being assisted by others, it being their interest, that the poor Pimas should be branded with the name of rebels and enemies, that they might commit depredations among them, and force the Indians to serve them as slaves."

Amid all his domestic labours as a Missionary, Father Kino could not quite forget the tastes of the professor, and entertained an anxious desire to explore the country to the north, and more particularly to solve the problem, at that time still doubted, as to the insular or peninsular character of California. It is but justice to the worthy missionary to state that in wishing to extend his geographical researches he was much more influenced by the desire to benefit the cause of christianity than that of science, as he believed it would be most important for the welfare of the new missions in California if they could be made accessible by land. With the view of settling

the question he made several journies to the northward, and although he did not actually penetrate into California by land he satisfactorily ascertained its connection with the main land of new Spain. He made no less than five journies in the years 1700, 1701, and 1702 and 1706, in all of which he reached the rivers of Gila or Colorado, and on one occasion he crossed the latter, but was prevented by an accident, from passing on to Monterey, in upper California, as he intended; but he pointed out the way which was followed by his successors many years afterwards.