

of 1698 he reconnoitered the whole coast northwest of Caborca for a distance of ninety leagues. He found the port of Santa Clara in thirty-two degrees latitude, with good water and timber, and from the summit of the ancient volcano, Santa Clara, both with a telescope and with his naked eye, he saw where the land of Pimería joined with that of California, at the head of the Gulf. He did not then recognize this as a land passage, but thought that farther to the west the Gulf must continue to a higher latitude where it joined the North Sea, so making of California an island. February 7, 1699, with Father Adamo Gilg, Lieutenant Manje, Indian servants, and a pack-train of more than ninety animals, Kino started on an expedition to the Colorado river. On the Gila, at San Pedro, the Indians gave him presents of beautiful blue shells such as he had seen on the Pacific coast when he was in California in the early eighties. The thought of an overland route to the sea did not then occur to him. Not until he was well on his way home did the idea strike him that these shells came by a land passage, and that the ocean was at no great distance to the west.

#### A STRING OF TWENTY BLUE SHELLS GIVES THE FINAL CLUE

October 24, 1699, with Father Visitor Leal, Father González, fifty pack animals (sixty-six more were added at San Xavier), Kino set out once again for the north and the northwest. At Cocóspera the next day Father Campos joined the other two *padres*; and at eight o'clock that night Lieutenant Manje and two soldiers overtook the cavalcade. By order of Don Domingo Jironza Petris de Cruzat, military commander of the Province, these three were to accompany the priests as a guard. They went down the Santa Cruz some distance beyond San Xavier, and then west across the desert to San Marcelo. At San Marcelo (Sonoita) they made careful inquiry about a land passage to California, and about the blue shells of the opposite coast.

On the twentieth of March, 1700, while Kino was at Remedios, Pimas from near the Gila river brought him from the Chief of the Cocomaricopas, who lived on the Colorado river, a present of a holy cross and a string of twenty blue

shells. A way by land to California was now as good as discovered, for the *Padre* was more than ever convinced that these shells had been carried inland and overland from the Pacific, where on the western shore of California years before he had himself seen shells like these. He sent the cross and the shells to the Father Visitor, Antonio Leal, and confided to a number of his fellow priests his belief that these shells had been carried to Mexico from the Pacific, overland. Father Kappus, Rector of the College of Matapa, to whom Kino had written, wrote in reply: "God preserve me! and what great and remarkable news is that which those of the north and the northwest bring you and which your Reverence makes known to me, of how the passage to California may be made by land! This information which has been desired for so long and which it has never been possible to secure, will, if verified, be truly of extremely great importance."

Father Adamo Gilg wrote that means should be taken to verify this hypothesis, and the military commander, Don Domingo Jironza sent word to Kino that he was very eager for such discoveries. As Kino already had permission from Tirso González, the Father General in Rome, to occupy himself half of the year in Pimería and the other half in California, and as he desired to visit the newly established missions to the north and northwest, he now decided to make another trip inland to learn everything possible about these matters.

Accordingly, April 21, 1700, he started north, taking the old well-beaten route through Remedios, Cocóspera, San Lázaro, San Luis Bacoancos, Guevavi, and Tumacácori to San Xavier del Bac—the outward limit of this particular expedition. Nearly three thousand Indians had gathered to meet him here in the Santa Cruz valley; and as they were most earnest in their desire to have him remain with them he decided to do so. He at once sent word east, north, and west to leading chiefs of the Yumas, the Sobaipuris, and the Cocomaricopas requesting them to come to him here at San Xavier so that he might make diligent inquiry among them whether the blue shells could have been secured from any other place than the opposite California sea. While he awaited replies to these messages he occupied himself with

teaching, baptizing, and the laying of the foundations of San Xavier Mission. By the twenty-ninth some of the chiefs began to arrive; more came on the thirtieth; and May 1 still other captains, governors, and justices—from places very remote—made their appearance.

There is a solemn charm in Kino's account of his conversations, prolonged far into the night, with his Indian friends there in the starry silence of the desert. "And immediately afterwards and during the night we had long conversations, in the first place about our Holy Faith, and about the peace and quietude and love and joy of the Christians; and they agreed, at our direction, that they would carry these good tidings and teachings to other *rancherías* and nations much farther on, to the Cocomaricopas and Yumas, etc.; and at the same time I made more and more inquiries as to the place from which the blue shells were brought, because everyone declared that there were none of them on all this nearest California sea, but that they came from other, more remote lands.

"We talked with them a great part of the night, as on the previous one, about the eternal salvation of all those numerous nations of the West and the Northwest and also made repeated questions in regard to the blue shells which were brought from the northwest and from the Yumas and Cutganes, which came as a matter of common knowledge from the opposite coast of California and from that sea ten or twelve days' journey beyond this nearer California sea, in which there are shells of mother of pearl and white shells, but none of those blue ones that they gave us among the Yumas and sent to me at Nuestra Señora de los Remedios with the Holy cross."

Kino wrote to Father Kappus, and Father Manuel González, and others, accounts of his talks with the numerous captains and governors who came to San Xavier in response to his invitation. González replied as follows: "I greatly desire that your Reverence carry to completion this very much longed for entry by land into the Californias. We shall erect a rich and famous statue to you if you do this, and, if soon, the statues will be two in number. May God grant your Reverence life, health, and strength for this project, and in addition innumerable other equally good things."

And this letter came from Kappus. "I thank your Reverence for your very kind letter and also for the dispatch of the blue shells, and I shall greatly appreciate news of your discoveries, and I am very much of the opinion that the country in which we live is part of the mainland along with California. May Our Lord grant that there be a way as open as we think and desire and thus the troubles as well as the cares of California will be spared."

#### KINO VISITS THE YUMAS AND GETS A PLAIN VIEW OF CALIFORNIA

September 24, 1700, the *Padre* left for the Colorado river, with ten Indian servants and sixty pack animals. He got back the twentieth of October. During these four weeks he traveled more than three hundred and eighty leagues and busied himself continually with all manner of work, both spiritual and temporal, as he passed through his various *rancherías* and mission stations. On October 2, he reached the Gila river, where Indians from the Colorado river had come to meet and welcome him. All of the natives were very friendly, continually offering him presents of food. When he had visited this region the previous year, in February, the people were terrified at sight of the horses and mules; for they had never seen such animals before, and were afraid they might be devoured by them; but now they showed no fear, the boys even running along at the sides of the horses and mules, throwing bunches of grass to them. On the fourth of October Kino entered the Yuma nation, and on the sixth reached the place where the blue shells had been given to him the previous year. The Yumas provided the *Padre* and his followers with an abundance of fish, and in other ways showed their friendliness.

On the evening of the sixth, from the top of a hill that rose above the sandy shore of the river, Kino had a plain view of California. The next day, after proceeding four leagues farther down the stream, he ascended a hill where he thought he would be able to see the Gulf; but looking through his telescope toward the south and west, and southwest, all he saw was thirty leagues of level country and the junction of the Gila and the Colorado. "Returning to our camp we ate

together, or even such a closeness and warmth of comradeship and communion as that enjoyed by Junipero Serra and Fray Francisco Palóu. No doubt Salvatierra came nearer occupying the throne in Kino's affection than any other man; but they saw little of each other, and then only at long intervals; and their ardent friendship was kept alive chiefly by their mutual and passionate zeal for the conversion and welfare of their spiritual children, the California Indians.

As was said at the beginning of the chapter, the fact is, Kino's being was dominated by a single motive—the conversion, the care, and the eternal welfare of the Indians who came under his guidance as a missionary. Every thought was for them. His heart went out to them in genuine affection; he was convinced that they would be lost in time and eternity unless brought into the light of Christ's redemptive love. These ignorant savages, he believed, were God's children; they were his brothers; and he was responsible for their salvation. Kino respected and trusted the Indians. He writes about them in the same tenor, with the same seriousness and dignity of expression, that he would employ in commenting upon an European, or a fellow townsman. In reading some of his entries concerning the captains, governors and justices in this or that Indian pueblo, one is puzzled to know whether these leading men are Spaniards or Indians. No doubt the reason that they responded so remarkably to his teaching and his friendly overtures, and were transformed so rapidly from savages into civilized beings, was that he led them to honor themselves, to realize their capabilities for a higher life, and to recognize their responsibility to others.

#### KINO AS A PRACTICAL MAN OF AFFAIRS

As a man of action, an executive, a masterful doer of things worth doing, Kino stands out preëminent in the pioneer life of America. We can scarcely praise too highly his saintliness of character and his zeal as a missionary; but we must not overlook the fact that his greatness is immensely augmented when we come to study him as a forceful and resourceful man of affairs. His practical energy and efficiency was everywhere apparent; and solid evidence of his

constructive genius remains to this day throughout the Southwest.

Kino was almost single in power and responsibility throughout a vast region. The wide extent of the territory that he took under his care, its wildness and aridity, its forbidding fauna and flora, its exposure to continual assault from bloody and cruel tribes—all these things were enough to appall any but the most resolute and heroic. His missionary undertakings alone, extending as they did to the religious supervision of tens of thousands of natives whom he sought zealously to convert and train, would have been enough to tax the energies of a very able man; but, in addition to his innumerable duties as a priest, were those of a purely practical and administrative nature: planting and harvesting, building, stock-raising, exploration, the protection and active defense of his missions against Apache raids, note-taking, map-making, and correspondence with superiors and associates, both in Church and State. He was dealing with absolutely raw material so far as civilized ways are concerned. His helpers all had to be instructed in their unaccustomed tasks. He had to train his own Indian cooks, carpenters, farmers, stockmen, cowboys, and packers; and then was obliged to supervise both them and his inexperienced fellow priests. On the one hand, he was constantly exerting himself as a peacemaker among adjoining but hostile tribes and nations, and on the other hand, he was virtually assigned by the Spanish as minister of war in the Pimería Alta in the unending struggle between the Apaches and the white settlers.

Moreover, Kino established and managed more than a dozen great ranches; built or supervised the building of scores of houses, and many churches; looked after the barter of ranch and farm products for supplies and store goods from neighboring Spanish towns; made provision on his prosperous ranches both for the sustenance of his settled converts, the extension of missionary work into new and remote regions, and the provisioning in times of need of military detachments on emergency frontier duty. The *Padre* had a very strong bent for exploration—prompted primarily, of course, by his missionary zeal—and his achievements in this field, supplemented as they were by valuable maps and geographical notes, added much both to his labors

and his fame. Besides, he carried on a continuous and heavy correspondence with many prominent people; nor was he freed from such burdens when he was absent from home on long expeditions into remote parts. Often while he was on the trail fast runners came to him from Dolores with urgent letters—just as they do to a general in the midst of a campaign—and these communications had to be answered at once.

Only a man of extraordinary energy, resourcefulness, and power of decision—to say nothing of mental poise and bodily endurance—could have met successfully through a long series of years these burdensome and insistent demands. Kino's qualities of initiative, endurance, foresight, decision, practical judgment, cool courage, and ability to supervise great undertakings are illustrated frequently in the record of his activities set down in his letters and diaries.

As an example of what has been written above, I summarize here Kino's varied activities on a particular expedition between April 21 and May 6, 1700. This is a period of just fifteen days. He spent four days covering the one hundred and forty miles between Dolores and San Xavier. He baptized six children and a sick woman enroute; at Remedios gave orders to the Indians concerning the building of the new church; conferred with his converts at Cocóspera, surveyed the new building they were erecting, and left instructions for the roofing of the church; at San Luis Bacoancos had a conference with the local justices as well as with five others who had come from Guevavi to meet him; took note of the progress being made in crops and buildings at Guevavi and San Cayetano; and then completed the trip on the twenty-fifth with a ride of fifty miles, arriving at San Xavier after dark.

At San Xavier he heard the news that a military expedition had been sent against the Soba Indians near the Gulf. On the morning of the twenty-sixth, he sent messengers to the San Pedro River on the east, the Gila on the north, and to the Colorado far in the northwest, inviting justices, captains, and governors from these remote parts of the Pimería to meet him at San Xavier for the purpose of talking with him about the blue shells, so that he might determine with all certainty exactly where they came from and find out all he could about a land passage to California. It took a week

for the chief men to come in. During this time, Kino was busy each day, both morning and afternoon, in catechizing and instructing the people who gathered about him to the number of three thousand. He had three beeves killed for food, and directed the planting of a large field of corn for the church. In addition to other activities, he baptized five children on the twenty-seventh; and on the twenty-eighth began the foundations of the large church of San Xavier, supervising in person the crowd of laborers—some of whom he set to digging the foundations, others to hauling stones, and still others to mixing mortar and laying the foundation walls. April 29 he went on with the work of building and met and talked with various captains and justices who were already arriving from the San Pedro and the Gila. At sunrise on the thirtieth, a courier brought him letters from Dolores, having covered the distance of one hundred and forty miles in a day and a half and two nights. This same day the *Padre* made a journey to the north through San Cosme to San Agustín, to see whether there were any infants or sick people to baptize. At San Cosme he administered the rite of baptism to six children and one adult, and, at San Agustín, to three infants. Returning to San Xavier at nightfall, after his ride of ten leagues, he met many new chiefs who had arrived for the conference. They talked far into the night.

May 1, letters came to the *Padre* from a detachment of Spanish soldiers, then at Busánic a hundred miles to the southwest. On this same day, also, in the afternoon and evening, many more officials arrived, and again Kino spent most of the night in conversation with his Indian friends from all parts. May 2, having baptized three persons and solemnized two marriages, Kino began his return journey to Dolores, and reached San Cayetano, fifty miles distant, that night. The next morning he was up at sunrise to say mass.

There are few examples of Kino's celerity and endurance to match the activities of these first three days of May. Let it be remembered that he had been up very late on the nights of both April 30 and May 1, and that on May 2 had ridden fifty miles. Tired as he must have been from the strenuous labors of the past few days, he was now, at sunrise on May 3, called to meet an emergency that taxed



every power of his iron frame and resolute will. The summons was in the form of a letter from Father Campos, his fellow priest at San Ignacio. The letter stated that an unfortunate runaway Indian had been captured by the soldiers and was to be beaten to death on the morning of May 4. Campos urged Kino to come at once to help save the life of the delinquent.

Kino calmly proceeded with the morning mass, took time to reply to a letter received two days before, and then mounting his horse rode sixty-two miles to Imuris, which he reached just before midnight. Very early the next morning he said mass in San Ignacio, and then with the aid of Campos saved the Indian's life. Kino had ridden seventy miles between sunrise and sunrise, after a journey of fifty miles on the previous day. Any hardened sheriff in the wildest days of the Southwest might have been proud of such an exploit.

On May 6, the *Padre* was home again at Dolores.

#### A NOTABLE EXPEDITION TO THE COLORADO RIVER

It was on his exploring trips that Kino gave the most remarkable examples of energy, hardihood, celerity, and resourcefulness. I always read with amazement his account of an entry from Dolores to the Colorado River, September 24 to October 20, 1700. He seems always to have been at his best when he had with him only his own Indian officers, packers, and cowboys. I suspect that his customary speed was too great for his fellow *padres* and attendant soldiers when they accompanied him.

On this expedition to the Colorado in the early autumn of 1700, Kino traveled more than seven hundred miles in twenty-six days. During that time he baptized forty-two individuals at various points along the way, on several occasions met large companies of Indians who had come many leagues to consult him, arranged by messengers for conferences on his return journey with Indians at distant *rancherías*, everywhere preached to throngs of natives, said mass, surveyed his various ranches, gave instructions concerning the building, appointed new governors and justices, sent messages and presents to remote tribes he could not visit, exerted himself to bring about peace agreements between