"A String Of Twenty Blue Shells Give The Final Clue"

"Kino as a Practical Man of Affairs"

Chapters from "With Padre Kino on the Trail" pp 82-86; pp 133-138

Frank C. Lockwood

[81]

CHAPTER VI

QUEST FOR A LAND PASSAGE TO CALIFORNIA, AND PROOF

THAT CALIFORNIA IS A PENINSULA

When Kino came to Mexico he believed California to be a peninsula. He had been taught this in the university by his distinguished master, Father Adamo Ayentler, author of a finely executed map of the world. Kino carried a copy of this map with him in his missionary journeys and valued it highly. However, while in the City of Mexico, he made a prolonged and intensive study of the geography of the New World, and as a result came to the conclusion that California must be an island. The reasons that led him to this change of opinion were: first, that Don Juan de Oñate stated that in 1604 he went westward from Santa Fe, New Mexico, and reached the sea in latitude 37 degrees; second, because he had seen similar statements made by other explorers; third, because many modern maps made by the best cartographers of Germany, France, Italy and Flanders, represented California as an island; fourth, because he found the north and south currents which he experienced in his frequent voyages in the Gulf of California so strong and continuous that be became convinced that this sea connected with the waters of the ocean at the north, and that California must, therefore, be an island. It was now to be Kino's good fortune to It was now to be Kino's good fortune to discover, and then to prove once for all, that California is a peninsula. The story of his success is one of absorbing interest.

KINO WONDERS WHETHER, AFTER ALL, CALIFORNIA MAY NOT BE A PENINSULA

In 1693, from a little peak not far from Caborca, Kino, looking across the Gulf of California—here some eighteen leagues wide—saw about twenty-five leagues of continuous land on the California side of the Gulf. Again, in 1694, being then in the neighborhood of the Gulf, he saw a stretch of California, with some of its larger hills. In the early fall [82] 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 Gonzalez, 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 [83 ] 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 Gonzalez, 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 Lazaro, San Luis Bacoancos, Guevavi, and Tumacacori 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 [85] 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 rancherias 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." [85]

[Photograph Caption]
San Xavier Mission as it appears today.

[86]
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 rancherias 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

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133] 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 carne 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 preeminent 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 [134]
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 [135] 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.

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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

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[Image]

[Caption: Deserted Mission San Xavier del Bac “Notes on an Overland Journey”, Richard Bentley, 1859, Drawing by Julius Froeber]

 [137] 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 Augustin, 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 Augustin, 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 [138] 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. [end]

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 rancherias, 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 []

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CAMPAIGN AGAINST THE SERI INDIANS Next to the Apaches, the Seri Indians, who inhabited the island of Tibur6n and the Gulf Coast southwest of Caborca, were, perhaps the most uncivilized and warlike. These Sens, late in 1699, were threatening Magdalena, Tuape, and Cucurpe, so Father Bartiromo who was the priest in charge of these missions, requested military aid from Don Domingo Jironza. Escalante, in January, 1700, was sent with fifteen [111] soldiers in response to this request. For three or four months he diligently pursued recalcitrant Indians— chiefly of the Seri tribe—going to Tepocas and Nuestra Seriora del Popolo, far to the southwest, chasing the troublesome Sens clear to the Gulf Coast. It was only by crossing over to the island of Tiburén that they made their escape. Escalante came back to Magdalena and, descending upon the Tepocas by a different route, captured one hundred and twenty of them and turned them over to Father Bartiromo. He went against the Sens again in late in the spring and captured some of them, though he had to cross over to theislands in order to do this. Father Campos, of San Ignacio, called upon him at about the same time to bring in some [112] delinquent Indians in that region. He went after them, chasing them northward, and captured more than a hundred whom he gave into the hands of Campos. On this last expedition he got as far north as Sark and Busdnic, and from the last named pueblo, April 26, 1700, wrote a letter to Kino stating that he was much pleased to find so many quiet and teachable people as were gathered here at this mission and raneheria of Busánic—and in Saric as well. He reports to Kino that at Busanic he killed a bull from the ranch in order to supply his men with beef, and asks Kino to approve this act. A year later, April 13, 1701, this same officer, in pursuit of Apaches, with a small squadron of Spanish soldiers and more than three hundred Pimas from Coc6spera and the upper Santa Cruz Valley, wrote another letter to Kino from Fronteras. He states that when the Pimas joined him in his expedition against the Apaches they had to leave on such short notice that they were able to take with them only such provisions as they could carry in their bags; that the same was true of his own soldiers, since they departed from the presidio in such haste that they could provide themselves with no rations except a few tortillas that they stuffed into their saddlebags; that after gaining a victory over the Apaches both soldiers and Pimas were without provisions so that at San Luis Bacoancos and Guevavi he was obliged to kill several sheep from Father Kino's flocks; and, finally, that he had instructed Captain Coro, who was with him on this campaign, to kill eight beeves for soldiers and Pimas who had been ordered to rendezvous at Sonoita (near modern Nogales). He explains that he goes into so much detail in order that the Padre may determine what remuneration shall be made for the stock. He says he is not only willing to pay whatever is right, but that he is also very grateful for the foresight the missionary has displayed in having so many ranches along the frontier as a means of assistance to the soldiers in such emergencies.

APACHE HOSTILITIES RENEWED

 Don Domingo Jironza was too optimistic when he said, in 1698, that the victory of El Coro at Santa Cruz "would serve for the complete relief of the entire province" from [112]

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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 carne 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.
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Frank C. Lockwood

With Padre Kino on the Trail

Chapter: The Lasting Friendship Between Kino And El Coro

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The Lasting Friendship Between Kino And El Coro

Frank C. Lockwood

[114] THE LASTING FRIENDSHIP BETWEEN KINO AND EL CORO

The firm friendship existing between Father Kino and El Coro the Sobaipuris Chief at Quiburi lasted as long as they both lived. In the spring of 1703, Captain Coro and his people from the San Pedro, together with many other Pimas from the north and west, came to Cocóspera and Remedios to aid in the building of the new churches there. These faithful Indians came with their families distances of fifty leagues or more, and remained for weeks giving friendly assistance to the Padre in his building program. [115]

In 1705, a certain crooked military officer, who had recently secured the office of Captain-lieutenant of the Pimeria, came to Santa Maria to barter with the Indians for corn (for his own private enrichment). His treatment of the orderly and well-behaved Pimas was so overbearing and dishonest that El Coro rebuked him, telling him that by thus abusing the Indians he ran a great risk of causing them to withdraw into the mountains, or to unite with the Apaches in warfare against the settlements. This greatly enraged the corrupt Lieutenant and before the chief officers of the province he accused Captain Coro and Francisco Pacheco, governor of Cocóspera, declaring that they were in revolt, and that they were coming with disaffected Pimas from all parts of the Pimeria to make war in Sonora. This false and vicious charge spread consternation all along the frontier. General Juan de Retana and the Father Visitor, Antonio Leal, were so foolish as to believe the lying Lieutenant, and, in a panic, they ordered Kino to withdraw from the missions in the Pimeria and to bring away with him so far as possible all the valuable property and furnishings of the churches. General Terán wrote to Kino that he had received word (from the same false Lieutenant) that El Coro was at the Great ranch of El Siboda killing cattle and horses, and threatening to murder the Fathers and do all sorts of outrageous deeds. These reports were all pure lies; but to refute them and counter-act the terrific shock that resulted all through the Province required all of Kino's tact and patience, and resulted in the disruption of the work of the missions for weeks.

Kino asked El Coro to come to Cocóspera, and there, before the very eyes of the excited military officers who had come to suppress a revolt that had never existed even in the minds of the faithful and maligned chieftains, he was able to present El Coro and his people, all friendly and quiet, at the Easter services. The infamous Lieutenant was discharged. Kino at once sent the two accused Pima chiefs to General Juan de Retana bearing a letter from him. The General entertained the two Pima captains most generously and took prompt steps to make amends to them. They were sent back loaded with gifts, and all was harmonious once more in Pimeria Alta. Irretrievable injury was done to the cause of Christianity, however; for the excitement that [116] had been aroused and the falsehoods that had gone abroad resulted as usual in preventing the arrival of the additional missionaries so long promised and so much needed. That two strong men of different races can sustain through long years and trying circumstances a true and staunch friendship is shown by references that Kino makes to Captain Coro only a year before the Padre's death.

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Chapter: The Lasting Friendship Between Kino And El Coro

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 In 1710, he drew up and dedicated to the King a long and statesmanlike report concerning the location, condition, and resources of the Indian communities that he had brought under Spanish sway during his twenty-three years of missionary service in Mexico. Among other advanced steps that he recommended in the conquest and conversion of Pimeria Alta and vast adjoining territory to the north and northwest was the founding and fortification of a great settlement and mission at Quiburi, Captain Coro's rancheria. Twice in his report he urges that this be done, presenting as cogent reasons for such a step the fact that Coro had become famous as a fighter against the hostile and defiant enemies of the Spanish, and the certainty that with such a fortified Spanish settlement as a base of operations he would in future more effectively than ever pursue, punish, and subdue these savage Apaches, Janos, and Jocomes, and so afford relief to the whole province of Sonora.

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Ever since the year 1706, among leading soldiers, citizens, and churchmen, there had been expressed the definite desire and policy of establishing somewhere on the frontier of the territory that Kino had brought into friendly relations with Spain and the Catholic Church a great town or villa that should serve as a center and rallying point for the conquest of the region north and northwest of the present Arizona line. The term always used in reference to this proposed settlement was "villa" rather than "presidio."

All the leading officials, about the beginning of 1707, seemed to be in favor of planting such a town though it seems that no definite location was ever mentioned—unless we consider these advices of Kino's urging a settlement on the San Pedro as such concrete suggestion. Manje, in a letter to Kino dated September 15, 1706, seems to favor the founding of a villa somewhere on the Colorado among the Yumas. General Juan de La Fuente, Father Visitor Picolo, and Father Bartiromo all commend the project, but do not make |117| any suggestion as to the location of the town. The current of events in Arizona history might have run in very different channels from those in which it has actually flowed had the Spanish built such a settlement at Quiburi as Kino recommended. Who knows but that El Coro rather than General Crook might have brought the Apaches under control? And who can say whether Quiburi instead of Tucson might not have been the most ancient and honorable pueblo of the far Southwest?

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