Father Francis Guest (FFG): He was hard with himself. He demanded a great deal of himself, but in dealing with his brethren, he was very charitable, very gentle, very kind and sympathetic.

Peter Hamlin (PH): Father Junípero Serra was instrumental in establishing the first permanent European settlement in California; that was here in San Diego in the year 1769. He came to San Diego after a long period of missionary service in Mexico, and went on to establish nine missions along the coast of California from San Diego to San Francisco. His life is the subject of this second program in the series "Twelve Who Shaped San Diego." I'm Peter Hamlin, and joining me is San Diego historian, and chief historical consultant for these programs, Dr. Clare Crane. Clare, we left our last program in the year 1542; that was the year that Juan Rodríguez Cabrillo sailed into San Diego Harbor. Now, how soon was it before the Spanish again turned their attention to the area that was first discovered for Spain by Cabrillo?

Clare Crane (CC): Well, of course, they continued to be interested in it in a larger sense, but they didn't make any effort to permanently colonize it until 1768 when the plans were begun. The colonization itself did not occur until 1769. However, in the interim, in that 150 years or so, there had been voyages along the coast. The most important, of course, was that of Vizcaíno in 1602. It was important because he produced a much more accurate and detailed map than Cabrillo had done, and he renamed a great many places, and that's how we've come to be called San Diego. For example, Cabrillo's initial description of this place was San Miguel because he had come into the harbor on the saint's day of San Miguel, whereas Vizcaíno arrived on the saint's day of San Diego
de Alcalá, that's why he gave it that name.

PH: Dr. Iris Engstrand, professor of history at the University of San Diego, points to one prime reason for that large gap in years between Cabrillo and the actual settlement.

Dr. Iris Engstrand (IE): I'd say the main reason is very simple; the Indians did not have any gold, they didn't have any jewelry; there didn't seem to be any great economic motive and they [the Spaniards] had just experienced several failures. The Spanish had sponsored the Coronado expedition into the interior of North America, and the DeSoto expedition in the eastern area, and both of these expeditions had failed to produce any great wealth. So when Coronado arrived finding Indians with only baskets and a few knicknacks, they just didn't feel that it would be economically profitable.

PH: The key figure in the colonization effort appeared on the scene in Mexico.

IE: Toward the latter part of the eighteenth-century, a man by the name of José de Gálvez, who was the visitador general, or what we would say in English, kind of an inspector general, representative of the King of Spain, Carlos III. He arrived in Mexico and was full of great plans for the expansion, and I would say he had a dual motive. One would be economic and the second was religious; the conversion of the territory to Christianity, and then, as a lever, he was able to use the threat that the Russians were coming down the coast of North America, and if Spain did not follow through with their plans, the Russians may succeed. When the plans were actually made for the California move, José de Gálvez was in Mexico and, it's interesting when you follow the correspondence, he wrote for permission for authorization but he got the plans going before he received approval - he sort of went on the idea that he would succeed in getting it. He was aggressive himself, and just believed that it was the right
thing to do. He contacted a person that we've all come to know in California, Father Junípero Serra, who was in the area of of Mexico, north of Mexico City. Serra was also very eager to extend the Franciscan field, so those two went ahead with the plans.

PH: At this time, Serra had had considerable experience in missionary work in the New World. He had traveled from Spain to Vera Cruz in 1749, and then to Mexico City by foot the following year. For the next 18 years, he worked as a missionary in several areas in what is now Mexico. He was to found the first mission of California in San Diego, along with eight others to the north. What sort of a man was this who adventured virtually alone into an unknown area to form the foundations of our present city? For an answer, we turn to Father Francis Guest, the Archivist and Librarian at the Santa Barbara Mission Archive Library where a considerable body of information on Junípero Serra is kept.

Father Francis Guest (FFG): Junípero Serra was a dynamic man. Herbert Eugene Bolton, famous as a California historian, described him as a two-fisted priest, and that's a very good description. He was, in a way, a typical Spaniard in the sense that he valued greatly the virtues of fortitude and manliness - strong virtues, the martial virtues, self-sacrifice, self-dedication. He spent himself for the Indians, for the missions and for the service of his own brethren, the missionaries here in Upper California. That was the kind of man he was. He gave all he had, all the time. He was hard with himself, he demanded a great deal, but in dealing with his brethren, he was very charitable, very gentle, very kind and sympathetic. He was equally kind and patient in his treatment of the Indians. Sometimes, after the missions had been developed, and Indians had been converted and were learning the Spanish way of life,
some of them would disobey, perhaps even in a serious matter, and punishment was administered to them, but Serra always cautioned patience and leniency where these matters were concerned. He was not severe with others, but, rather, was severe with himself.

PH: Father Francis Guest. Clare, I wonder if one example of Serra's severity with himself might have been demonstrated on his walk to San Diego. I understand he actually did the walk with pain, considerable pain.

CC: Yes, this is certainly an example of the way in which Father Serra was hard upon himself and, in the biographies of Serra, his courage and his dedication and his religious zeal, are revealed in the kinds of injuries that he either suffered or actually in some instances, inflicted upon himself during his sermons. For instance, he sometimes, in order to illustrate the pains of hell-fire, would take glowing coals and would burn his chest. In regard to his leg, evidently the injury first occurred when he came to Mexico in 1749, when the ship landed at Vera Cruz. Instead of riding to Mexico City, a distance of some 300 miles, he chose to walk, and, on the way, he was bitten by, probably, a scorpion and his leg became infected, and for the rest of his life, he suffered considerably with that. He did not really permit it to be adequately cared for. He apparently regarded the suffering that he endured as a kind of penance, as a kind of reminder to him of his mortality and of his sense of sin, and so on, and he did a number of these things — suffered physical pains as part of his religious zeal. I think it's something, perhaps, for us to understand in the twentieth-century, but, it was by no means uncommon in the time in which he lived.

PH: And I understand it was impossible to persuade him to delay the trip to San Diego, or, for that matter, to refrain from walking to the extent that he
did, in coming to San Diego.

CC: Yes, at one point, he finally was in so much pain and the leg was so swollen and ulcerated that he asked one of the muleteers, that is, one of the men who took care of the mules, what he would do with a mule who had a sore leg, and the man made up some kind of a poultice, put it on Father Serra's leg, and it did, really, relieve the pain considerably so that he was able to go on. The reason, of course, that he was very anxious to get there is that for many years he had had a great desire to bring Christianity to the Indians. As a young man, he had read about St. Francis Salono, a monk who had been canonized in 1726 after having travelled throughout South America and baptizing some 100,000 people, and Serra had this tremendous dedication and desire to do something similar to that.

PH: Who were the people Serra met when he arrived in San Diego with the Portola expedition? Roy Cook is a native American who teaches classes in American Indian Studies at San Diego State University and Grossmont College, and his heritage has led him to a study of San Diego's early inhabitants.

Roy Cook (RC): People are called Kumeyaay for those who live near the cliffs. I am sure that many people who live here in the San Diego area are familiar with the cliffs from Torrey Pines on south through, and into Mexico. Of course, this was the time before the artificial political boundary was established; the border between the two nations as we know it. At the time that the People saw the first of the bearded people - those with hair on their faces - they were living in a peaceful manner with the usual individual arguments and the animosities and the bickerings that go on between individuals of the human race. But, by and large, they lived without war, without massive scale conflict. They lived in a rather good way, despite whatever neuroses may have developed
because of certain things. They lived in a good way because it was a very
good state. The unknown powers were very kind to the People. They lived
here in a pretty much of a harmonious cycle of living. They lived next to
the coast when the fishing and the shell life was abundant; they moved in
closer toward their gardens, really more than farms. They were semi-agricultural
before the Spanish were here.

PH: It's well documented?

RC: Not well documented, but there are some indications people practiced a
type of garden - semi-agriculture approach to agriculture.

PH: It's interesting to guess what the Indians must have thought upon seeing
the Spaniards; people of an entirely different culture, different in appearance,
language and behavior. But, Roy Cook says the newcomers were expected.

RC: I grew up at Santa Isabel Reservation, and I was told from my youngest
days about how the People were expecting someone to come up. They heard the
word that something was coming up from the south, and they were anticipating.
They, of course, didn't know about the Spanish or the conquistadors or any of
that sort of thing, but they knew that an important word was coming. It's not
really that clear whether this preceeded the actual first contact - but they had
always been waiting for someone to come. So when they came, they had, like so
many things that we have now, interesting curiosities and technological advances,
and just marvelous mechanical things. They were met with a curiosity and an
openness that any other group would have been met with. As many folks probably
know, the generosity is almost a by-word and character trait to a point of
almost rumination amongst many Indian groups, and as such, anyone that came
would be met with generosity and openness. It was a way of life. So, when the
Spanish finally made it here, or the first people who finally came in contact,
well ... the People were waiting for them. They had heard the word about the religious thought and a goddess or a female form that appeared to people; and they were waiting for that word, and someone to bring that word to them. So, there was almost a hand-in-glove type of situation that the People were receptive and expectant, and someone came and fulfilled that expectation.

PH: Clare, does the notion of expectation have any correlation at all in the accounts of the missionaries?

CC: Yes, it's very clear, very, very interesting in the missionary records. They speak frequently of the tremendous drawing power and significance of religious images - the paintings and statues that they brought with them. The Indians responded to these representations of the Virgin Mary and of the saints; particularly, they seemed to respond to any representations of the Madonna and Child, and they would come bring their own children. There are a number of interesting, very touching references to that.

PH: And Roy Cook says, at least in the beginning, the ideas brought by the missionaries to the San Diego Indians were not entirely new, or at least could be understood in terms of their existing beliefs.

RC: There was an openness or a willingness to accept new ideas, as long as they could fit into their present system of belief. We find that proof or point of fact also evident as they come through the Mexican tribes - that there was a corresponding change in the religion, that there was a greater emphasis if it was convenient to the Roman Catholic religion or these saints whereby the pantheism of the original spirits that had been recognized, would still be revered and acknowledged, accepted in a parallel sort of a function, if you follow what I mean. And when they came here to California, there was already that anticipation and expectation so there wasn't a rejection, there wasn't
an animosity, but it was a welcoming of let us say, an organized system which didn't conflict, and until there was conscription and all of those sort of political and economic hardships, there was no reason to reject yet another wise word.

PH: Roy Cook, who teaches American Indian Studies at San Diego State University and Grossmont College. It's interesting to compare the mission system here to the predominantly English settlement in the eastern part of the United States. Dr. Iris Engstrand points to some very sharp differences in the Spanish approach to settlement.

IE: Well, I think the primary difference is the treatment of the Indians; the Spanish, their whole idea was to convert the Indians to Christianity, bring them into the Spanish way of life. They would become citizens of the Empire. They encouraged inter-marriage, whereas the English did not deal with the Indians as a part of the colonization program. In fact, if the Indians, you know, could be moved to another area, that would be more satisfactory, and, I think the reasons that the English came were different, which also had an effect on the Indians. The English were dissenters - religious dissenters - as we all know, and the Puritans who first came were really interested in keeping their own particular religion and government, and keeping to themselves. The Indians just weren't really part of the plan. On the other hand, the Spanish would not only not send religious dissenters, you had to really prove that you were a good faithful Catholic, even to get to go to the New World. I think another thing that was very different in the English system as compared to the Spanish system, is that the Spanish did not have laws against racial inter-marriage as occurred very early with the English system, and it referred not only to the Indians, but later on, of course, to the Blacks as well. But, the Spanish
had a different approach, and particularly in California this was true where the concept was to make the Indians into Spanish Colonial citizens themselves. The mission system was not just to bring the word of God, but to bring the whole concept of Hispanic culture, of European arts and crafts, of language, literature, methods of building and doing all kinds of things. The mission system, then, was to function as an instrument of Spanish colonization, and the historian, Herbert Bolton, had detailed this in a number of articles that he wrote in connection with his histories of the Spanish borderlands.

PH: Again, Dr. Iris Engstrand.

IE: What Dr. Bolton had intended to show, and I think he did very well, was that the mission was an agent of the state; that it had a dual function. One was the conversion of the Indians, but the second was to expand the frontier and the Spanish way of life in areas where, perhaps, other means could not succeed. In fact, in the area of Sonora, New Mexico, they felt by sending missionaries as the advance guard to convert the Indians, by the time the rest of the people arrived, things would be under control, and it did work in many areas although the missionaries suffered a number of disasters - many of them were killed, but I think, by example, by returning to areas where their predecessors had been killed, the Indians finally were convinced that they had meant to come in peace. They would return unarmed, and I just can't help but admire some of these priests going into areas either with one companion or a very small contingent of soldiers where thousands of Indians were, and if the priests were not able to convince them of the Spanish way of life, there was really nothing that could have been done if the Indians had decided.... you know, when one thousand Indians versus eight Spaniards....if the Indians could not have destroyed the mission.
PH: Although the missions functioned with the Spanish government in the colonizing effort, this period in California's history was not without its friction between the military governors and the missionaries, particularly Father Serra.

IE: His main conflict with the governors was that he always wanted to establish another mission when the government felt that they didn't have the resources or the manpower. When you consider that the entire military force defending California in the beginning was about sixty men - this was sixty men divided among four presidios of San Francisco, Santa Barbara, Monterey and San Diego - and then it took five to six or maybe eight soldiers at each mission just for protection, and as a mission guard, and so the governors were really trying to say to Serra "Now, we're very limited here in manpower and just for the safety of the missionaries, it's not going to work." But Serra had such a drive to get the missions established that he would have done it single-handedly saying that, you know, don't worry about it; we'll handle it. And so I think this is really the basis of the conflict between Serra and the governors.

PH: In the conflict, who finally prevailed in the end? Whose point of view on the matter finally became the fact of the mission development?

IE: Well, actually the military point of view did prevail. Father Serra returned to Mexico to protest the actions of Governor Fages. He was sort of the main source of conflict in 1772, although while Serra was there, they worked out sort of a system of government where they identified the roles of the governor, the military and the religious. Serra was able to have the one governor removed to be replaced by another man, although not Serra's choice, as Serra had wanted this Sergeant José Ortega who had accompanied him on the trip from Lower California to be the governor, but instead, Fernando de Rivera
y Moncada, also on the original trip, was selected, although as it turned out, Serra and Rivera had conflicts the entire time. Rivera was then replaced by Felipe de Neve with whom Serra continued his conflict and his problems and then, ironically, Pedro Fages, the first governor that Serra had removed, returned and, by this time, he and Serra had sort of worked out their difficulties.

This was probably the most successful time, this was, oh, in the 1780's, up until the time of Serra's death. And so, it sort of was a full circle. And I think, of course, Serra was always sort of a reasonable person and he didn't really not want to work within the system of the Spanish government. I think they were all really disciplined and trained, and even though he would have preferred, you know, always his own way, he would not have been any type of a revolutionary person or gone against the wishes of the king - I think that's just within their training.

PH: Dr. Iris Engstrand of the University of San Diego. By the way, many of Serra's recommendations to the viceroy which resulted from his disagreements with Pedro Fages, were incorporated into the first body of law for California, called the Echeveste Reglamento. The next disagreement mentioned was that with Rivera, who became Presidio Commander in 1774, which centered around Rivera's caution in his dealings with the Indians, and hesitation to found new missions because of his fear that this would spread out his manpower and weaken his position militarily. Serra, on the other hand, was anxious to convert the Indians and found more missions. Serra's zeal was in accordance with the desires of Viceroy Bucareli, but Rivera's caution was shown to have been well founded when the Indians did rise in 1775 in the most active rebellion against the missionaries here in San Diego. Clare, before actually discussing that rebellion, I would like to ask if on the whole, the Indians in San Diego were peaceful in their
dealings with the missionaries.

CC: Well, apparently they were. There was one initial attack, very shortly after the first arrival in 1769, and that was punished. And then, this large scale attack was mounted in 1775. Estimates are that there were anywhere from 600 to 1,000 Indians who participated in the attack, but after that, the relationship between the Indians and the missionaries in San Diego, and by and large, throughout California, was a peaceful one. There were no other large scale attacks. Father Jayme was the only missionary to have been killed. That isn't to say that there weren't infractions of the rules and individuals who committed crimes. Or many of them, of course, ran away, and this was also considered to be a crime and was punished, but there were no other organized group attacks on the mission system. It's another thing, of course, later on, during the Mexican Ranchero era and in the American era too, but the Indians were not primarily a warlike people. There certainly were individuals who rose up against the missionaries or, you know, took things or attacked and exhibited hostility, but no other large scale attacks besides this one in 1775.

PH: As you mentioned, one reason why there were few organized attacks was that warfare was not an institution in the culture of the San Diego Indian, and there were other reasons pointed out by Dr. Lucy Killea, the Executive Vice President of Fronteras de las Californias.

Lucy Killea (LK): The Indians themselves were not organized. I think that was their main drawback in attempting to act against the Spanish by invasion. They lived in very small communities and so they were brought into the missions; their communities were broken up so that they ended up with perfect strangers. The Spanish didn't look at it that way. The missionaries didn't realize the very close family ties the Indians had. This reduced the Indian's effectiveness
in attempting to resist because they were very often simply isolated from immediate members of their family. There was very little effort to rebell, and I think it was because the Indians didn't know why the Spanish had come. They didn't realize that they were bringing a civilization that was to replace their own. If they had, perhaps, a better idea of the motives of the Spanish, they, perhaps, would have, even to the point of desperation, resisted more.

PH: The pattern of peace was broken by the 1775 attack, and it may have been the Spanish lack of understanding of the native people that kept them from seeing that a rebellion was imminent.

LK: I think it was. The Spanish did not understand anything about the culture of the Indians. As I indicated, they really didn't think the Indians had any culture, that they [the Spanish] were bringing civilization, so they really ignored, in large part out of ignorance, their structure - their family structure. They assumed that they, as savages, did not have a religion and they were giving them a religion. They simply were not aware of the fact that there might be some resistance there.

SIDE TWO

LK: Some of the provocations for this Indian resistance and attack on the Spanish -- we will never have a complete picture of it, of course, because we weren't on the inside nor do we know what the Indians were thinking about. But, in retrospect, there were many clear signs of Indian discontent that the missionaries missed. For instance, one of the things they did, and this comes out from the mission baptismal records, was a few months before the attack in November of 1775, the missionaries began what amounted to wholesale baptism of the Indians. They were bringing them in large groups and simply designating
a leader without knowing who their leader was, and then simply bringing in the whole little village or group. Also, there were several instances of punishment of the Indians for things that in their culture there was certainly nothing wrong with at all, and they simply couldn't understand the Spanish punishment, and resented it very much. For instance, the Baja California Indians who came up with the missionaries had married native Indian girls in the San Diego area, and a group of them were participating in some kind of ritual dance - probably the fertility, or just before the harvesting of the crops, or whatever - which was part of their whole social religious system. The Spanish objected to the Indian's participation in this dance which was some kind of ritual, which probably had some religious and social significance to the Indians, and they punished the Indians for doing this.

PH: Clare, what actually happened during that attack in 1775?
CC: Well, from the records, what evidently had happened was that the Indians from many different rancherías, perhaps somewhere between 600 and 1,000 Indians it's estimated, actually took part in the attack. They came to the mission which by this time had been removed from the presidio and it was on the site of the present mission, which is to say about six miles away from the Presidio farther up Mission Valley. The Indians attacked the structures there which were not permanent structures. They were probably brush huts and it was easy to burn them. The few people who were there either ran out, as Father Jayme did, and evidently as he went out he said to the Indians, "Love God, my Children," which was a greeting that came from Mallorca. Father Serra and the other Mallorcans had brought this traditional greeting, "Amor a Dios" - Love God. Father Jayme came out and said this, and, of course, it was either not understood or not paid any attention to, and Jayme himself, was killed by the Indians,
and there were two others—two other Spanish workmen who were killed.

PH: Father Jayme became, then, the first martyr in California, is that correct?

CC: He's referred to as the first Christian martyr, yes. And he is buried at Mission San Diego. The Indians, however... and again it has been brought out that warfare was really not part of their culture, and so they didn't follow upon this by going to the presidio, which certainly they could easily have overwhelmed, but they did not do so. They were treated and went back to their villages or back to the hills and that was the end of the attack.

PH: Clare, we have discussed the relationship between the Indians and the missionaries. The question of the treatment of the Indians by the missionaries is a very difficult one to deal with. I'm curious how historians looking back from the twentieth century evaluate this period in terms of the treatment of the native people of California.

CC: Well, I'd like to read portions of a couple of articles that have come out just in this last year. They've been printed in *The Journal of San Diego History* and each one of these articles deals with this question and it's very clear that they've done a great deal of research. One of them is written by Robert Heizer, professor at the University of California at Berkeley, and he has written an article called, "Impact of Colonization on the Native Californians."

The tragedy of the mission system was that, despite the desire of the missionaries to bring a better life to the Indians, they brought with them also, many European diseases against which the Indians had no resistance. Haizer says "The primary result of the mission system in human terms was the huge waste of life of the very people the system was intended to aid, and to guide out of savagery into civilization." Haizer goes on to say "if we accept the figure of about 300,000 native Californians living at the moment of first settlement in 1769, probably
only about 150,000 were alive in 1834 when the mission system came to an end. The Gold Rush and American settlement were even more devastating than Spanish colonization. By 1855, that population of 150,000 had been reduced to 50,000; one cause being disease, but, as Haizer says, homicide was the greatest factor in this reduction. Dr. Haizer also comments on the failure of the mission system to produce self-supporting independent Spanish citizens; to convert the Indians into this kind of independent Spanish citizen, and he concludes "I see the mission system as rigid, inflexible, unchanging and aimed at its own perpetuation. That is probably the main reason for the failure of the missionaries to instill a sense of independence and initiative in the converts." Another article in another issue that also came out earlier this year in The Journal of San Diego History was written by Robert Archibald, and he has studied the records that were kept by the missionaries relating to crime and punishment under the mission system and he refers also to a lengthy report that was written by Father Lasuen in 1801. Indians, according to these various reports, were punished for a variety of offenses and, of course, some of them were very serious offenses. Theft and assault and murder, but they were also punished for things like neglect of their religious duties, failure to perform work, and they were punished for running away. The most frequent kind of punishment given was whipping at anywhere from twenty-five to fifty lashes and occasionally these were laid on with such force that the Indians died as a result of the whipping. Sometimes they were chained, sometimes they were put in stocks, sometimes they were imprisoned. Father Lasuen wrote that as a justification for the punishments he said that these were "people of vicious and ferocious habits, without education, without government, without religion, without respect for authority." Well, Robert Archibald concludes that, in his words, "despite good intentions, the
mission system decimated and destroyed native people subject to it. This destruction was inexcuseable, but not intentional." The missionaries would philosophically have preferred dead Christians to live pagans. It's not fair to remove these men from their place in time and subject them to the standards of the twentieth century. The Franciscans, says Archibald, saw themselves as agents for salvation in the next world - not this one.

PH: What adds to the complication is the fact that we are so far removed from the missionaries in time, attitudes and points of view. Father Francis Guest feels that this period of history must be evaluated by its own standards.

Father Francis Guest (FG): I think we must look at missionaries in Spanish California or Hispanic California from the standpoint of culture. The culture of the seventeenth and eighteenth centuries, especially in Spain and Spanish-America is known as Baroque culture. It was primarily theological, ecclesiastical and aristocratic. Now it was succeeded in Europe in the latter half of the eighteenth century by the culture known as the Enlightenment, and the Enlightenment was non-Christian, secularized, and bourgeoise. Now, our culture today, in the United States of America, is simply that of the Enlightenment grown full stature and comed full-flower, and it is not really just for Americans of today with our ideas of liberty and freedom which we got from the Enlightenment, to pass judgment on the missions of Hispanic California from our own point of view, our late twentieth-century standpoint. The people of the eighteenth century are to be judged by the standards of the eighteenth century, not by those of the twentieth. And, the people of Baroque culture in the eighteenth century should be judged by the standards of the Baroque culture, not by those of the culture of the Enlightenment in its full flower in the late twentieth century. The late twentieth century American is accustomed to look at life
from the standpoint of a pluralistic society in which there are many religions and many creeds and many beliefs, whereas the Spaniard of the eighteenth century knew only one creed, one religion, one belief, and that was Catholicism. The Enlightenment had made very limited progress in New Spain at that time.

PH: Father Francis Guest, Archivist and Librarian at the Santa Barbara Mission Archive Library. Just what did the Spaniards hope to accomplish in their settlements in the New World? What was their ultimate plan for the Indians and did it succeed? Again, Dr. Iris Engstrand of the University of San Diego.

IE: The ideal was that in ten years, in fact the ten year limitation was even in the Laws of the Indies, the Indians would be fully trained to be functioning Spanish citizens. They would receive a certain tract of land and then they would be released from the mission environment. Actually, this was not done. It didn't seem to work and, of course, there are contrary opinions about this. The priests insisted that the Indians were not ready in this short time to really function on an individual basis. Some of the civilians, the people who wanted the land said "No, the priests just are not training them well enough. They want to keep their little empire and they don't want this land to be divided up." Now, from the Indian point of view, which is probably hard to understand, is that the Indians may never have been ready to undertake what the Spanish wanted them to do because of their cultural traditions. I think this is an example of where one culture is trying to implant its values, its traditions, its whole way of life onto another culture which is functioning in a very different manner. Some of the Indians were getting along well, They didn't have any particular problems in California. The food supply was fairly abundant and so these Spanish come and they want to, you know, just change the system totally. And I think their successes were probably with children who
were born in the missions and grew up there, but I would say they really never succeeded in changing the Indians' motivations or their psychological makeup and that's where they just had to fail.

PH: Dr. Iris Engstrand, professor of history at the University of San Diego. And so the mission system as an agent of Spanish colonization on the frontier did not fulfill its goals. But the missions, through the efforts of Father Serra, to a great extent, did provide the basis for the settlement of New Spain and for the development of Hispanic culture of what is now the American Southwest. In fact, the missions have left a great deal to us all. And this is probably a prime reason why every year many San Diegans participate in an event that commemorates not only the founding of the San Diego Mission by Father Serra but many other facets of our history as well. The annual Trek to the Cross takes place at Presidio Hill, the site where Father Serra said the first mass on July 16, 1769. And so, each year, July 16 is the date for this event. Bill Parker is its organizer and he has been involved with the Trek to the Cross since the 1940's.

Bill Parker (BP): Well, it's really a procession which, of course, on the 16th of July you enjoy 1769. Father Serra and his group, Portolá, the military escort governor of the padres who came up here, had departed to find Monterey. He couldn't find it - he went clear by it and didn't recognize it from the description of the seaside of the thing, and came back here. But he left come the 14th of July, and on the 16th, they moved up to Presidio Hill from a flat down about where the present church is now. They moved up from the little encampment there to the glen up there; they call it the Padre Glen. There's a statue of a Franciscan padre there. He's a little bit too he-man style to have been Father Serra, but then he does exemplify what Father Serra stood
for, I believe, and we march up there and have a mass, usually by the padres here of the Immaculate Conception Parish. And that parish as well as the whole community participate in it. The occasion, seems to me, to warrant the people of all San Diego to participate. I know that everybody has got their own little pet project, but the beginning of San Diego is here and everybody can, without betraying their own area, participate in the very beginning or reenactment of San Diego.

PH: Bill Parker, organizer for the annual Trek to the Cross. Probably the greatest reminder for us all of Father Serra and the Mission period in San Diego is the Mission San Diego de Alcalá located about six miles east of the Presidio in Mission Valley. Monsignore Brent Egan is the pastor of the Basilica Mission in San Diego. He tells of the Mission's history after the earliest times on Presidio Hill.

Monsignore I. Brent Eagan (IBE): In 1774, Father Jayme, who had succeeded Father Serra's pastor here, moved from the Presidio to the present location in Mission Valley, about six miles up the river.

PH: What were the principal reasons for the move?

IBE: Well, first of all, the Spanish soldiers were consorting with some of the Indian maidens, some of the young women that Father Jayme hoped to convert and to bring to Christianity, and the pernicious influence and example of the soldiers was detrimental to their conversion. There was also a need for a water supply, and the San Diego River still runs by the present Mission. In fact, during the past winter we had a flooded area there. There was also a need for better farm land and the farm lands around the Mission have been noted for many years as very fruitful. The Mission really reached its heyday about 1820. And unfortunately, about this time, the Spanish left due to the
pressure from Mexico and the Mission was secularized. All of the land was sold and, in fact, the Mission or compound was purchased by the Arguello family in San Diego and they used the Mission tiles for buildings in Old Town and other areas that were beginning to develop at that time. The United States Cavalry came to San Diego in the 1850's, and they occupied the Mission grounds. The Mission church was used as a stable on the first floor and the second floor was used as a barracks. This was the time of fighting in San Pasqual Valley, and so forth, and so the Mission became the presidio for the U.S. Cavalry during that period, and then in 1862, President Abraham Lincoln restored the Mission and the twenty-two acres around the Mission to the church. It was a very gradual transition from the ruins that the ravages of time and the pressure of the military had left the church in, and it was really not completely restored until 1931.

PH: Monsignore I. Brent Eagan. The San Diego Mission is not only an historic site, it's also an active parish with a wide range of activities for parishoners. There are also concerts and sites of interest for tourists, such as the architecture of the buildings, the gardens, and a museum and visitor's center. Visitors can also view archaeological digs which have been uncovering information about the earlier history of the site of today's mission. And despite the obvious marks of recent times, there's still a strong sense of San Diego's past at the Mission.

Dr. Raymond Brandes (RB): This is towards the location we believe is the first very small brush and reed structure that Father Serra built after leaving the Presidio to come up Mission Valley. So we're looking east and out over the river valley and although there's been a great deal of construction and there are wrecking yards today in the area, the habitat is not unlike that of some
210 years ago.

PH: Dr. Raymond Brandes is a professor of history at the University of San Diego. He's a man who has been active in the archaeological work at the San Diego Mission. The Mission is a place where San Diegans can see our earlier history and learn about the people, who like Father Junípero Serra, played important roles in the Spanish settlement of this area.

RB: I think that sometimes we tend to underestimate the capabilities of the priests who served in the California Missions. They were men of indomitable courage and character, and we tend to think of the priests as having one mission, and that was to Christianize the native inhabitants, to make them, first of all, natives of Spain, and we tend to think that that was their role in life. It was, and it was a big part of their life. But these were all men who not only had the theological and the academic training in schools and seminaries of the Old World and in Mexico, but they also spent a considerable amount of time working in factories to learn how to make pottery and in trade schools working at agriculture so that they could bring those concepts to the people that they were going to missionize throughout the world. The idea was to make life easier.

PH: And Dr. Brandes sees the mission site of today as one of great historical importance, not only to San Diegans but to the history of the development of the United States as a whole.

RB: Great things will happen at this site because of its significance to the Christian world. It marks the birthplace of Christian heritage in the world - at least in our part of the New World. It marks the location where the first priest was martyred in our part of the world, Father Luis Jayme, and it marks the place where one of the great ... really the architect of the California
missions began, Father Swayne began his work here, and it marks the place where Father Serra began his work and someday I predict Father Serra will become a saint.

PH: Dr. Raymond Brandes, professor of history at the University of San Diego. The process of canonization that he referred to is not one naturally taken lightly by the Catholic Church. It's a long and careful process. Since the time of Serra, there's been a tradition of pious remembrance of Serra as a holy man, beginning with the biography by his former student, Father Palou. In this century, there has been an increase of interest in sainthood for Serra. This first formal step was taken by the late Father Maynard Geiger, who gathered all documentation relevant to canonization. This documentation, now carefully arranged and indexed, is also invaluable to the further study of Serra's life. There are many other steps in the process that remain, but there are many who believe that someday Father Serra will be declared a saint. Of course, there are many individuals who played important roles in the development of San Diego during the Mission period.

Clare, I would like to ask you now, why is it that we single out Father Serra, and in what ways was Father Serra the key figure in this particular part of our history?

CC: Well, I think there are a number of reasons. Of course, he founded the first mission here in San Diego, and it's not just the religious side, of course, it's the beginning of European civilization here in this area. He founded the first nine missions along the coast of California between San Diego and San Francisco, and so he personally, then, made a very lasting impact. The mission buildings are still visible today whereas the presidios, the Spanish military establishments, have all crumbled into ruin. And the physical survival of the
of the mission buildings symbolizes the spiritual and cultural significance of the mission system. The missions made a more enduring impact on California than the military institutions did. Of course, neither one would have been possible without the other. The presidios and the military detachments of each mission provided protection for the missions against the Indian attacks and the missions, in turn, provided food and clothing for the soldiers. The enduring significance of Father Serra and the mission system is that they brought what we think of as civilization and culture in European terms, here to California. That is, they taught the Indians how to plant and harvest diversified crops, how to raise and manage domesticated animals, cows and horses, sheep, goats and pigs. All of these, you know, were brought to California by the Spaniards. There had been no domesticated animals, there were no horses, no sheep, no pigs. The missionaries taught the Indians how to build structures for their houses and storage areas, barns, and so on - as well as churches, taught them how to build dams and aqueducts for agricultural irrigation. They taught them how to make tools and utensils. Father Serra and his Franciscan brothers brought the Indians some knowledge of European arts and crafts, some appreciation of European art, literature, music and science. Although conversion to Christianity was certainly an important reason for the existence of the mission system, it was only part of its total influence on the Indians' lifestyle. The mission system, although it failed in terms of its original objectives - that is, of converting the Indians to Spanish colonists who would farm and raise cattle and become Spanish citizens - although it failed in those terms, it certainly left an enduring influence on the land and the people of San Diego and, of course, of California as a whole. The lands that were first developed for crops or pasturage during the mission era continued in similar use for a century or more
before being transformed into the cities or subdivision of today. El Cajon, for example, and Tierrasanta, these were originally parts of the Mission San Diego lands. Mission architecture has certainly continued to exercise an influence on building design. The variety and richness of our culture is in part the reflection of Spanish customs and costumes, our foods and festivals, music and, certainly, language. Everyday, we all pay tribute to the Spanish influence in our use of place names, such as, San Diego.

PH: Dr. Clare Crane, San Diego historian and chief historical consultant for this series of programs on San Diego history.

The missions continued until they were secularized in 1833. Meanwhile, Mexico achieved independence from Spain, and the town of San Diego became a part of Mexico. Great changes were signalled by the increasing immigration from the United States that began with traders from the East Coast seeking the hide and tallow trade. One of these traders was Captain Henry Delano Fitch who became the first American to settle in San Diego and become a Mexican citizen, and later drew the map which determined the legal boundaries of the city. Captain Fitch is the subject of next week's program.