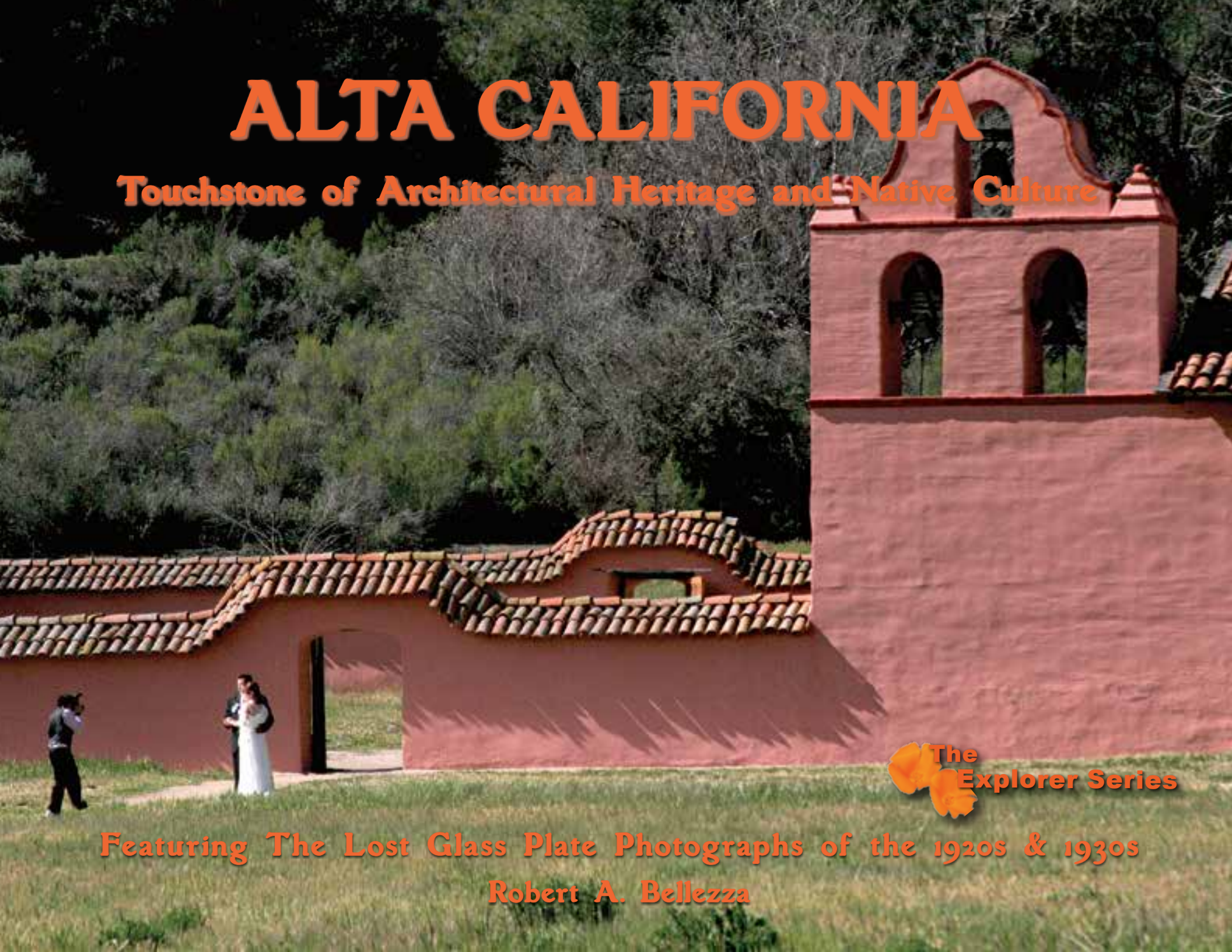


ALTA CALIFORNIA

Touchstone of Architectural Heritage and Native Culture



The
Explorer Series

Featuring The Lost Glass Plate Photographs of the 1920s & 1930s

Robert A. Bellezza

*In tribute to the tens of thousands California Native Americans who
walked the Alta California mission trails.*

On Cover: Mission La Purísima Concepción de María Santísima, the Adobe church and espadaña bell wall as it appeared during the original mission period.

ALTA CALIFORNIA

TOUCHSTONE OF ARCHITECTURAL HERITAGE AND NATIVE CULTURE

PREFACE

Take a glimpse down the forgotten Mission passageways once traveled by 18th-century Spanish conquistadors and seafaring navigators as they searched for the natural harbors at land's end. The discovery of a collection of vintage imagery of lost historical glass plate photographs recounts the founding landmarks of California, as it existed 250 years ago. Along the 600-mile El Camino Real mission trail, the recovered glass-plate photographs are the stories of past bravery and courage in the New World. The collection of sepia-toned images from the 1920s-30s, taken before modern renovations, portrays a blend of Moorish, Spanish, European, Mexican, and Native American building architecture. The unique structures showcase, as a central theme, the oversized grandiosity of the first Spanish Californian missions and highlight powerful encounters among the Indigenous inhabitants. Once converted and baptized into the church, Native people built more than 20 monumental mission churches and established the first Alta California settlements. Rebellions and uprisings resulting from the coercive tactics of separation had divided Native Californians by gender and age, living at the missions for decades. This traditional metaphor of fighting suppression and rallying for freedom reveals stories of California's historical Native peoples through their oral traditions. Today's monumental mission structures tie together California's founding legacies and architectural wonders that turn-of-the-century researchers have identified in the diaries of Spanish clergy, confirming that 1776 marks an epochal struggle against Spanish colonization. These stories recount cultural interactions and recurring differences that lead to unavoidable upheaval.

With the arrival of the automobile, photographers traveled to the California Spanish Missions, documenting the area's history and the remains of large adobe ruins, Alta California's first buildings, and the pristine terrain and historical sites that were once the ancestral homelands of California Native Americans for millennia. Presenting the lost WPA photos as a single collection marks an unmistakable effort to understand the story behind Alta California's colonial landscape and defines the complexities of constant change. The saga of the expansion of the Golden State and restoration of mission sites marks the current 2026 AMERICA 250 celebration, in harmony with American freedom and rights.



ALTA CALIFORNIA

**TOUCHSTONE OF
ARCHITECTURAL HERITAGE
AND NATIVE CULTURE**

ROBERT A. BELLEZZA

**THE LOST GLASS PLATE
PHOTOGRAPHS FROM THE
1920S & 1930S**



2026



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The iconic Mission San Miguel espadaña bell wall supports the largest of all the mission bells cast in San Francisco in 1888. The bell was made from former reclaimed bell fragments, weighing over 2,000 pounds.

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MAP OF ALTA CALIFORNIA

EPILOGUE



Landmark twin palms, as were seen a great distance across the San Fernando Valley, connecting the Mission Trails and earliest Spanish colonial settlements.

PROLOGUE

The first settlements of Alta California follow the Mission Chain on El Camino Real, or the Royal Road to magnificent and immense architectural marvels. Following the pathfinders, soldiers, and conquistadors escorting the first Spanish settlers on dramatic expeditions into an unknown and mysterious land, marching north in two flanks, the settlers began from coastal Baja and converged at the placid bay at San Diego's pristine harbor. The land convoys were accompanied by three ships – the San Carlos, San Antonio, and Victoria – following the quest to establish new colonies for the Spanish Crown. Captain Don Gaspar de Portolá, the military governor of Baja California led the first group and a later convoy under Lt. Col. Juan Bautista de Anza, joined with ambitious Spanish Franciscan missionaries—the first Europeans to settle Alta California. Encounters with Native Californians and the construction of over 20 Franciscan missions during the next years, left grand monumental buildings, established as Spanish colonial Alta California. Native-born Californians, at the intersection of European settlements, witnessed the massive entourage of settlers. On the hilltop above San Diego's seaport, Fr. Junípero Serra dedicated Mission San Diego de Alcalá in 1769, and established the first mission colony. In 1813, Father Serra moved away from the presidio, to the

nearby river valley, and the building now is restored to its former magnificence. Native populations within California experienced rapid change around them. What was once a thriving, well-organized hunter-gatherer Indigenous culture, over time by 1850, had unfolded to become the internationally renowned Golden State. The 1769 Portolá and Serra landing, preceded by several European expeditions had reached the shores of California as early as 1542. Navigator Juan Rodríguez Cabrillo, a Portuguese explorer led an important Spanish charting expedition, sailing to the California's northern most coastline and returned to San Diego's wide harbor on September 28th, waiting out the winter. Those following Cabrillo had joined in the "Era of Exploration". In 1579, Sir Francis Drake, an English privateer, sailed into the Northern California coast and made landfall on June 17th, claiming the land for Queen Elizabeth I, and naming his discovery Nova Albion. The Spanish captain Pedro de Unamuno landed at Morro Bay on October 18, 1587, while sailing back from the Philippines to Acapulco. Spanish-Portuguese merchant, Sebastián Rodríguez Cermeño, a sea captain explored the northern coast aboard a Manila galleon. His ship, the San Agustín, wrecked in a storm at Drake's Bay on November 30, 1595. The famous expedition to Monterey Bay by Sebastián Vizcaíno took place between 1602 and 1603.

Navigating northward, on a mapping coastal exploration of landmarks, assigned the well-known names of San Diego, Santa Catalina, Point Lobos, Santa Barbara, Monterey and Point Reyes. In 1696, an Italian adventurer, Gemelli Careri, sighted the California coast during his worldwide voyage. However, California remained largely untouched by formal European expeditions for more than 166 years afterward, when the first permanent settlements began in 1769. The Spanish mission settlements at the start of Alta California's recorded history preceded by 80 years, the 1849 California Gold Rush, which had become the world's largest migration.

IN VIEW OF THE PAST

In researching Alta California, I began uncovering obscure stories from the earliest periods of Golden State, across each micro region. Visiting an estate sale in Grass Valley, I found an old-looking tattered box containing over 100 antique glass-plate negatives. The images captured the WPA-era views of 24 founding California 250-year-old mission buildings. Each glass slide carefully preserved inside dated envelopes made 1928 to 1937, revealed a comprehensive collection of large-format images. The first California architectural structures before historical restorations by modern artisans, architects, historians, and



Mission Santa Inez, founded in 1804.

construction companies in the late 1930s. The monumental buildings, located on 600 miles of the early mission trails in Alta California, built by laborers who were Native-born Californians at the center of the European settlements. The photographs helped the expert designers and restorers make accurate contributions, at a time when Native American input was excluded for sensitivity reasons. Restorations made by conservators at museums or the State Park Service created a rustic authentic background for these foundational destinations. Today, few places have a focused deeper understanding of Native history in Alta California. The identities of tribal leaders' struggle for freedom, from a historical perspective stands in opposition in addressing devastating losses. In 2019, a recognition of Indigenous traditions made the news, when Governor Gavin Newsom issued the first formal apology from the State of California to Native Americans for the “violence, exploitation, and dispossession” inflicted upon them by the State.

The Smithsonian Institution's National Museum and the Historic American Buildings Survey (HABS) commissioned several architectural photographers to document historic buildings. They assessed their visual structural integrity. Photographers visiting the mission chain along El Camino Real, or ‘The Royal Road’ records the legacy of Spanish

colonization and its remaining structures. The Works Progress Administration (WPA) used these images, including from this collection, to support reconstruction efforts of many Alta California landmarks using modern techniques. The unknown photographer collected the images over the course of nine years. Similar images available in the Library of Congress archive are also part of the WPA records.

Organizing and scanning 70 glass negatives in this book piqued my interest to visit these centuries-old buildings. The photographer's heavy wooden box camera featured a folding bellows and a large convex glass lens, often used wet plates, to create highly detailed images on 7-inch glass plates. Solo isometric views lend to the visualization of the Adobes, and buildings of enormous architectural proportion, made from stone, burnt brick, and sun-dried adobe brick. The early California Spanish Missions reflect a simple agrarian society of Alta California, and the manufacture of trade products. The growing herds of livestock, and societal growth began incorporating into the daily trade practices of California's Indigenous communities. Many were forced to practice their Native traditions in secret. By the late 1920s, with the advent of the automobile, photographers making pilgrimages to the earliest landmarks, wandered among the mysterious ruins of the ancient Adobes. With few notes accompanying the glass



Mission San Fernando Brandt Park statue of Father Junipero Serra, Alta California missionary founder, walking with a young neophyte, Juan Evangelista, from Carmel on their journey to Mexico City.

plates, the brown envelopes contained the dates and only two, listed “Dirkson”, as possible photographer, another mentioned, Bechtel Corporation, a California construction company. The photographer likely lived near San Fernando during the WPA era near to the southern missions, as evidenced by the subjects tested on modern celluloid film.

By the early twentieth century, few clergy would remain at the old missions. As earthquakes, fires, and weather subjected the old Adobes to neglect, they were left damaged and decayed back into the soil. During the 1830s, Mexican secularization and privatization laws forced prompt abandonment of the missions, or the private sale of mission properties. The preservation efforts by the Catholic dioceses recognized the former buildings, following California’s statehood in 1850, allowing them to restore the churches and file claims on the properties. Several U.S. Presidents issued Executive Orders to process the petitions. Mission San Diego de Alcalá had changed ownership several times, serving as a military fort and horse stable, and became uninhabitable by the 1860s. By 1862, President Lincoln returned the San Diego mission land to the Catholic Church, enabling Father Antonio Ubach’s subsequent preservation efforts. He established an Indian school offering limited religious services. Father Ubach oversaw reconstruction of the San Diego mission buildings.

The Association for the Preservation of the Missions began in 1889 and in 1895, continued under the Land Marks Club led by Charles Fletcher Lummis, a prominent writer, preservationist, and historian. Lummis’s early efforts to save the damaged Adobes began by leasing the Mission San Juan Capistrano property, thereby preventing further deterioration. By 1899, the club began rebuilding three other missions. In 1907, Lummis founded the Southwest Museum of the American Indian (now Autry Museum), establishing the first Los Angeles museum. Mission Santa Bárbara survived and continued serving parishioners, and the church instituted an apostolic college. A severe earthquake during 1812 destroyed the original Adobe church, and by 1820, both California Natives and Spanish masons, built a formidable stone church, with one bell tower. By 1831, workers added the second tower, and another earthquake followed had collapsed, and again, rebuilt adding improvements and extensive renovations. Between 1856 and 1870, a 6.8-magnitude earthquake damaged the mission’s walls. Franciscan Fathers during the 20th century, using the original 1820 plans, repaired the church facade, rebuilding the mission using reinforced concrete. Replicating the sandstone front walls, artisan A.C. Nagelmann painted a meticulous faux-stone-and-mortar pattern over the freshly plastered concrete towers during the renovations of 1950 to



The Mission San Diego de Alcalá of 1774, first established by Father Junipero Serra in Alta California in 1769, on Presidio Hill.

1953. Among further restorations led by clergy, Franciscan Father Joseph Jeremiah O'Keefe at Mission Santa Bárbara in 1867, began work on Mission San Luis Rey de Francia, repairing the mission. Organizations such as the Historic Landmarks League, Native Sons and Daughters, California State Parks, the Hearst Foundation, and the Franciscan

Order of the Catholic Church made ongoing preservation actions. A renewal over the deteriorating Mission San Carlos Borromeo de Carmelo came in 1856, with the discovery that Father Junipero Serra's remains found beneath the mission floor. The 1884 State Centennial Commission commemorated a statewide event in Carmel, and Father Angelo Casanova led the ceremony to identify the tomb of Father Junipero Serra.



MISSION SAN DIEGO DE ALCALÁ EST. 1769

1769 MISSION SAN DIEGO DE ALCALÁ

The Kumeyaay, organized into twelve contemporary bands which are traced to villages once located on the banks of the San Dieguito River, are the inhabitants

of a region from the Pacific Ocean shores at the Mexico-California border, stretched inland across to the Laguna Mountains, and from the Sonoran Desert to Ensenada

in Baja, extending as far north as the San Luis Rey River. With a population of more distinct tribal nations than any other territory in Alta California, and with more tribal reservations than any other U.S. County. San Diego's Indigenous Natives, the San Diego Kumeyaay support four Native American languages, each with a variety of dialects. Kumeyaay Nation comprises twenty Native American tribal family groups, with the complexity of ancestral ethnologies occurring over the last 12,000 years. The first Spanish overland expedition undertaken reaching San Diego led by Franciscan missionary Father Junípero Serra, was selected from the members of several prominent Franciscan religious institutions in Palma de Mallorca, the capital of Majorca in the Spanish Balearic Islands. Arriving in San Diego in 1769, he dedicated the discovery of Alta California by planting a large wooden cross firmly on the hill at the new presidio hill and consecrated Mission San Diego de Alcalá. Founded as the first California Spanish mission site and possession of Charles III, the Crown King, sought to increase Spain's possessions during an era of "Enlightened Expansionism". Following centuries of constant seeking to settle territorial colonies, Father Serra baptized the San Diego Indigenous people, known as Mission Diegueños and neophytes, and continued in establishing over twenty missions. Each mission was dedicated to Indigenous assimilation, as neophyte

became the dependents, subjugated as laborers to construct the buildings of the entire mission settlements. Each colony formed a chain and mission pueblos were ruled under the expectation of the Spanish by establishing colonies of self-sustaining agrarian communes, operated by the Catholic Church. This led to family separations, with confinement of children often apart from their parents, each member under strict supervision under the friars and Spanish military.





The Mission San Diego de Alcalá church interior was built in 1812, relocated by Fr. Serra nearer the Kumeyaay Nation residing by the river banks of the San Diego River.

Early Native resistance led to even more harsh enforcement against the first missions' residents at the Spanish presidio, with soldiers firing muskets, with casualties on both sides. In 1774, Father Serra relocated Mission San Diego de Alcalá from Presidio Hill to the current site, near Kumeyaay villages in the fertile San Diego River Valley. Newly converted neophytes constructed the entire mission colony and finished the new church in 1775. Around this time, Captain Gaspar de Portolá's left the San Diego mission in an expedition heading north with 60 soldiers, several herdsmen, clergy, and Baja Native Americans. A month later, an organized rebellion broke out with hundreds of warriors in distant villages of Kumeyaay attacking to free their families. During the assault, Natives set fire to the thatched roofs to destroy the mission village. Two Spanish soldiers and the mission's friar, Father Luis Jamye, died. The missionaries focused on rebuilding, using strict tactics enforcing manual labor while Indigenous workers were confined. By 1813, further suppression of Kumeyaay traditions and generational loss led to a sharp decline in their population, and by the 1830s, only one-third remained. Through the Spanish-Mexican and the Mexican-American War, the mission building began to degenerate into the soil. Barely surviving as a structure, it was abandoned and used a U.S. military post and camp, and later as a school for Native American mission children.



A serene inner garden leads to the Church Nave.



The San Carlos Royal Presidio Chapel before extensive retrofitting. The chapel renamed San Carlos Cathedral was co-founded in 1770, with the Mission San Carlos de Borromeo at this location, and later was moved to Carmel, in 1771. As photographed by the author, Easter 2005.

1770 SAN CARLOS ROYAL PRESIDIO CHAPEL LA CAPILLA DE REAL

The northern settlements of Monterey and Carmel constitute the traditional homeland of Indigenous Costanoan Ohlone people, whose ancient traditions of oral histories are well documented. Archaeological evidence indicates continuous habitation of these ancestral territories near 10,000 years. Descendants of the Costanoan Esselen people reside along the Big Sur Coast and inland areas, near the Santa Lucia Mountains. The Esselen are a distinct, isolated group with a singular language. In 2023, efforts began establishing their cultural center on Tularcitos Creek, recently reclaimed a sacred area, for approximately 500 members, actively engaged in woodland preservation and reestablishment of cultural traditions through conservation, partnerships and state grants awarding 3,000 acres of ancestral Big Sur and Carmel Valley reacquired for Native ceremonial traditions. The Costanoan Rumsen Native Californians located on the Monterey Peninsula, in Carmel Valley and at Point Sur, are descendants of tribal gatherings within the Monterey Bay and Carmel regions, and a membership of over 2,000 individuals dedicated to revitalizing traditional beliefs, ceremonies, and broader cultural practices. Historically, the Rumsen migrated seasonally into inland regions near the upper course of the San Benito River.



At its apex, the San Carlos Cathedral's statue of Our Lady of Guadalupe has stood overseeing its congregation for centuries.



The San Carlos Presidio Chapel has been restored many times and currently retrofitted to comply with earthquake standards and refinished in a fresh traditional golden hue, often attributed to 18th Century royalty colors.

At the Alta California Monterey, the first Presidio Fort was little more than a group of crude thatched huts. California's oldest church, the San Carlos Cathedral Royal Presidio Chapel, Capilla de Real, its roots in serving the Crown, King Charles III, had been dedicated on June 3, 1770. Don Gaspar de Portolá led the first European settlers to Monterey overland, to meet with Father Serra at the harbor aboard the galleon San Antonio, from San Diego. Beneath the oak the Vizcaíno party once gathered in 1602, a solemn mass was celebrated. The first Monterey Native Ohlone Rumsen quarried the local sandstone to build the Royal Presidio Chapel of 1791, from solid stone and perhaps, the most graceful of mission architecture and oldest stone building in California. The features of ornate pediments framing an intricately carved facade of sandstone, remaining a testament to Native acquired skills and craftsmanship. They completed the chapel in 1795. San Carlos chapel, designed in Mexico City at the Academy was implemented by master stonecutter, Manuel Ruiz, training Native neophyte laborers and teaching the skills of construction using stone. The chapel entry features an arched threshold with a facade of ornately sculpted relief stone. The central archway of the entrance with Doric pilasters outline the parapet wall, set forward with a scrolled facade framing hand hewn wooden doors. At its apex, the carved statue of Our Lady of Guadalupe,



The early foundations revealed by modern archaeology at the second Spanish Presidio, in Monterey, Mission San Carlos and San Carlos Cathedral had been enclosed by a substantial fortress wall 12-feet high and around 4-feet thick.

the only one of its kind in California, overlooks the town harbor and first presidio, in place over 250 years. The chapel is one of the oldest and most elaborate of all Alta California mission era churches.

The additions made during major expansion in 1858, included adding the east and west transept entry doorways carved from Carmel sandstone. These were designed as entrances at the mid-section of the church nave, from each side. The chapel's arched windows were restored during remodeling and returned to their original rectangular shape, by master mission restorer Harry Downie. To the Northeast, the



SAN CARLOS CATHEDRAL ROYAL PRESIDIO CHAPEL EST. 1770



The Monterey San Carlos Cathedral, Royal Presidio Chapel, view of restorations from 1858 adding the entry transept extensions, configuring its cruciform shape and facade with a squared pyramidal bell tower.

chapel's stone exterior walls are covered with a traditional stucco finish. A squared bell tower replaced the original bell wall espadaña in 1858. Surrounded by a formidable stockade stone wall ten feet high and four feet thick, the enclosed 200-by-200-foot area protected the newcomers' arrival, the first Mission San Carlos de Borromeo was a crudely made thatched hut. In 1771, permission granted to Father Serra to relocate Mission San Carlos from the Monterey, away from the military presidio to the verdant hills near the river's edge of Carmel Valley. It became permanent headquarters to oversee all of the Alta California's missions. The Royal Presidio Chapel, restored by Father Casanova in 1893, improved the belfry, using uneven rocks fitting together to retain the supportive mechanisms behind the openings of the tower's bells. These once were arched and replicated during the 1890s. In 1792, the Spanish military relocated to a new higher grounds for the Presidio Fort, El Castillo, a promontory headland above Monterey Bay. Now, much later, this site is the home of the U.S. Army Presidio of Monterey. Only the Santa Barbara and Monterey Royal Presidio Chapel continued services past the 1830s. Then, secularization of Alta California, had transitioned to an era of monks and priests migrated to Alta from Mexico, and serving parishioners.



The stone Royal Presidio Chapel dedicated in 1791 was completed in 1794, and remains the oldest stone building in California.



The Jo Mora Cenotaph, or empty tomb, a memorial created by artist for Father Serra.

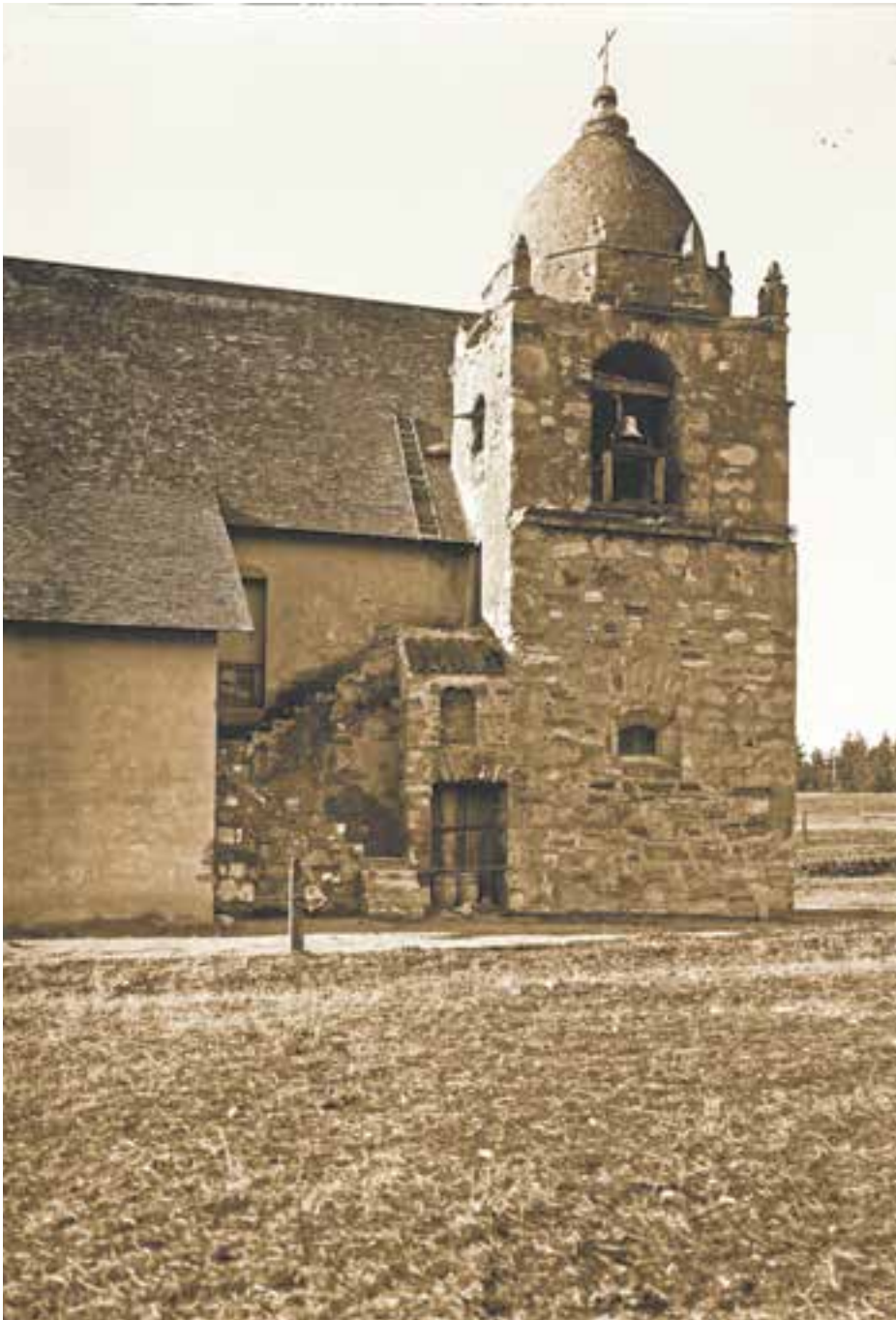
1770 MISSION SAN CARLOS BORROMEO DE CARMELO

Established in 1770, the Mission San Carlos de Borromeo in Monterey was the first of the chain of interconnected mission colonies envisioned by Father Serra along El Camino Real. Each was about a day's journey apart on horseback. The new Mission San Carlos, designed in Mexico City, was completed by Native neophytes in 1797, built by stonecutter and mason Manuel Esteban Ruiz, who had completed the Royal Presidio Chapel in Monterey in 1795. Ruiz left his grand works behind for the ages and returned to Mexico. The mission church, like many from the period, faces east, allowing the morning sun to stream in through its elegant rose star window into the upper balcony and the church interior. A balanced, muted lighting was added by seven narrow window openings through the church's five-foot-thick walls. The direction of many missions and church buildings worldwide dramatically enhanced illumination within the church and altar on specific dates. After a replacement roof, altering the original slope, had resulted from its first modern restoration in 1924. The roof's pitch was corrected during the 1933 renovations by the Civilian Conservation Corps builders and technicians, who repaired the venerable edifice. On May 13, 1936, at its completion, the mission's roof and clay tiles were added, and Mission San Carlos returned to its original profile. A Native of Portuguese Azorean descent

born in 1838, Cristiano Machado Leonardo, the Mission San Carlos caretaker and orchard master from 1877 to 1907, was a former shore whaler and a captain with the Carmel Whaling Company. He undertook the work of reestablishing the orchard and participated in the mission restorations that led to the discovery of several friars' burial sites beneath the church floor, included Father Serra's remains. Until his passing on August 28, 1784, Father Serra, a lifelong ascetic, lived simply in a hut adjacent to the Carmel mission, never to see the more grand missions built by his successors. He began his pursuit while living in the most primitive huts with earthen floors, poles, tule reeds, palm fronds, branches, and coverings of clay, mud, leaves, with straw-topped sod roofs. The discovery of Alta California pioneers in Carmel was commemorated during an 1884 State Centennial led by Father Angelo Casanova, which hosted 400 dignitaries at the official ceremony, identified the tomb under the church and the remains of the founder, Father Junipero Serra. Today, the restored California Spanish Missions carefully recreate the look and feel of those earlier centuries. The cornerstone ceremony commemorating the reconstruction of Mission San Carlos Borroméo, on October 21, 1921, was attended by the Onésimo family, including Manuel Onésimo, descendant of Juan Onésimo. He was an original Native builder of



San Carlos Borromeo del Rio Carmelo, the second mission established in June 1770, was a humble stick and mud structure where the Mission Presidente Father Serra resided. He would never see the finished mission church we know today.



Mission San Carlos Borromeo del Rio Carmelo's stone church and Moorish influenced belfry, dedicated in 1797.

the Carmel Mission, baptized by Father Serra, from the beginning of an enduring connection to the ancestral lands of their heritage. Juan Onésimo, likely a skilled builder and craftsman, was an early initiate at Mission San Carlos de Borromeo who worked on the mission building between 1793 and 1797, contributing both manual labor and acquired skills. Manuel's son, Alejandro, underscores the importance of the Indigenous family's continued participation, which helped lay the cornerstone blessed by Father Mestres.

The indigenous Esselen people's territorial homelands stretching along the coast for 25 miles, from Point Sur in the north to Point Lopez in the south, extended into the inland mountains including riparian watersheds of the Carmel, Big Sur, and Little Sur Rivers. Ohlone regions generally inhabited the northern Carmel River within the coastal areas north, as far as the greater San Francisco Bay. Rumsen Ohlone people centered around Monterey and Carmel, occupied fixed villages, moving seasonally to gather foothill resources like acorns and berries. More often, a veiled dichotomy obscuring the severe impact of social acceptability endures, the truth of the uncontrolled effects of hardship and diseases on the Esselen and Rumsen Ohlone Indians, are told through generational stories handed down by oral tradition, describing severity of grueling forced



Mission San Carlos de Borromeo del Carmelo, the second mission of Alta California, was founded in 1770 in Monterey and relocated in Carmel in 1771.



Father Serra lived as the Mission Presidente at Mission San Carlos de Borromeo del Rio de Carmelo, near Monterey, the capital of Alta California, residing there until his death, in 1784.

labor, the Native people were subjected to laboring in the fields, building waterways, agricultural work, transporting quarrying stone, and manufacturing Adobe bricks for of all mission colony buildings. Those who resisted or attempted to escape were often caught, then subjected to severe public

floggings or other forms of physical punishment. Many descendants of the Native Rumsen and Esselen mission Indians adapted their way of life to hardship indicated by the Nations nearly disappearing, once an independent people with their own distinct language.



MISSION SAN CARLOS BORROMEO DE CARMELO EST. 1770



Inside the massive church interior, the Mission San Antonio de Padua reveals an serene ambiance of elegance and simplicity.

1771 MISSION SAN ANTONIO DE PADUA

On his journey of October 9 1771, to a southern encampment near the Santa Lucia Mountains coastal range in Jolon, Father Serra, traveled from Monterey to visit the locale of the former Portolá party's encampment. There, he christened the San Antonio River and dedicated

Mission San Antonio de Padua, the third mission, within six weeks of founding Mission San Carlos de Borromeo. A lone Indigenous observer was regarded as a good omen, had witnessed the mission's founding on July 14, 1771. Indigenous Salinan people contributed to the construction of the mission



MISSION SAN ANTONIO DE PADUA EST. 1771



MISSION SAN ANTONIO DE PADUA



Mission San Antonio de Padua following the modern restorations of the mission and church, located near the coastal San Lucia Mountains.

colony and church, then actively farmed the fertile San Antonio Valley. By 1805, nearly 1,900 neophytes worshiped at Mission San Antonio, this included Native Yokut and the Esselen, from the north and west, making it one of the largest missions on El Camino Real. Several earthquakes destroyed the original Adobe buildings, the mission relocated over a

mile to its current site in 1810. Restoration efforts began in 1903 and halted in 1919, following further earthquakes. The church's walls collapsed, and restorations began at the turn-of-the-century, and again in 1949. The mission opened, with the adjacent wine cellar, farming, and manufacturing sites. The mission stored harvests and produced sacramental

wine using a wooden press. The portico's graceful archways were built by master builders' trained neophyte laborers, under the friars' supervision and completed in 1813. Built by skilled Native masons, the burnt brick colonnade, lining the facade with three-foot thick walls made from adobe bricks. Neophytes had mass produced fired clay roof tiles, burnt bricks, and ladrillo exterior tiles. The church's buttress-like turrets create an elaborate fortress-like appearance with complex cloistered archways, storerooms, barracks, warehouses, shops, and an advanced system of irrigating the fields. In 1778, an earthen ditch and dam constructed to supply water to the mission was updated in 1806 as an elaborate system developed by the first friars. A stone-lined dam carried water to the center of the mission area, past a covered workspace used for winnowing grains and shafts on a stone deck. A downstream waterwheel drove millstones for grinding wheat berries, discharging the water to irrigate the crops and orchards below. In 1913, a local rancho restored the millpond and water supply. The restored old waterwheel structure had not operated the grain mill for decades. There, a vaulted roof was built above the waterwheel, allowed gravity-fed water to turn a horizontal wheel under pressure, once again. The waterwheel built in stone chamber was one of the many innovations used by the early friars.

1771 MISSION SAN GABRIEL ARCÁNGEL

Along the Rio de los Tremblores, today's Santa Ana River, a series of four quakes shook the earth on the first day Spanish Friars convened in the region, surveying a mission site in a largely undeveloped landscape. The members of the Tongva of Uto-Aztecan descent, part of the Shoshonean linguistic branch, lived throughout 4,000 square miles of land, within small villages numbering from 5,000 to 10,000, they call Tovaangar, and include locations of the Los Angeles Tongva, of Uto-Aztecan descent and part of the Shoshonean linguistic branch, lived throughout 4,000 square miles of land, in small villages numbering from 5,000 to 10,000, called Tovaangar, including the Los Angeles Basin and the and southern Channel Islands. Their skills in constructing the sea-faring tomol or plank canoes lived in harmony with the northern Chumash. They traded goods such as shell-bead money, soapstone, and obsidian. The Tongva Natives widely settled near where Father Fermin Francisco de Lasuén first built a pole stockade, with a grass roof and 10 huts for neophytes. Named 'Misión Vieja', five miles from today's mission site, the Mission San Gabriel Arcángel was dedicated as the fourth Alta California mission. Fathers Pedro Benito Cambón and Angel Somera, accompanied by ten soldiers from San Diego, founded the mission on September 8, 1771, under the guidance



of Mission Presidente Father Serra in Carmel. Designed by Father Antonio Cruzado upon his arrival in 1772, the mission's unique features manifest as an imposing fortress

with towering Moorish-influenced buttresses, tall, narrow windows, and, decades after construction was completed in 1805, a bell tower. Father Junípero Serra visited San Gabriel



MISSION SAN GABRIEL ARCÁNGEL EST. 1771

seven times and performed California's first wedding at the original church in 1774. Following the 1812 earthquake, Franciscan Fray Luis Gil y Taboada laid a new cornerstone. The present-day San Gabriel church was rebuilt in 1814, with improvements to the arched roof and the restoration of the adjacent rectory and the church's española bell tower. Modern restoration efforts by Charles Fletcher Lummis' Land Marks Club began around 1900, again stabilizing the Mission San Gabriel Arcángel bell tower, and beginning restorations on the mission church.

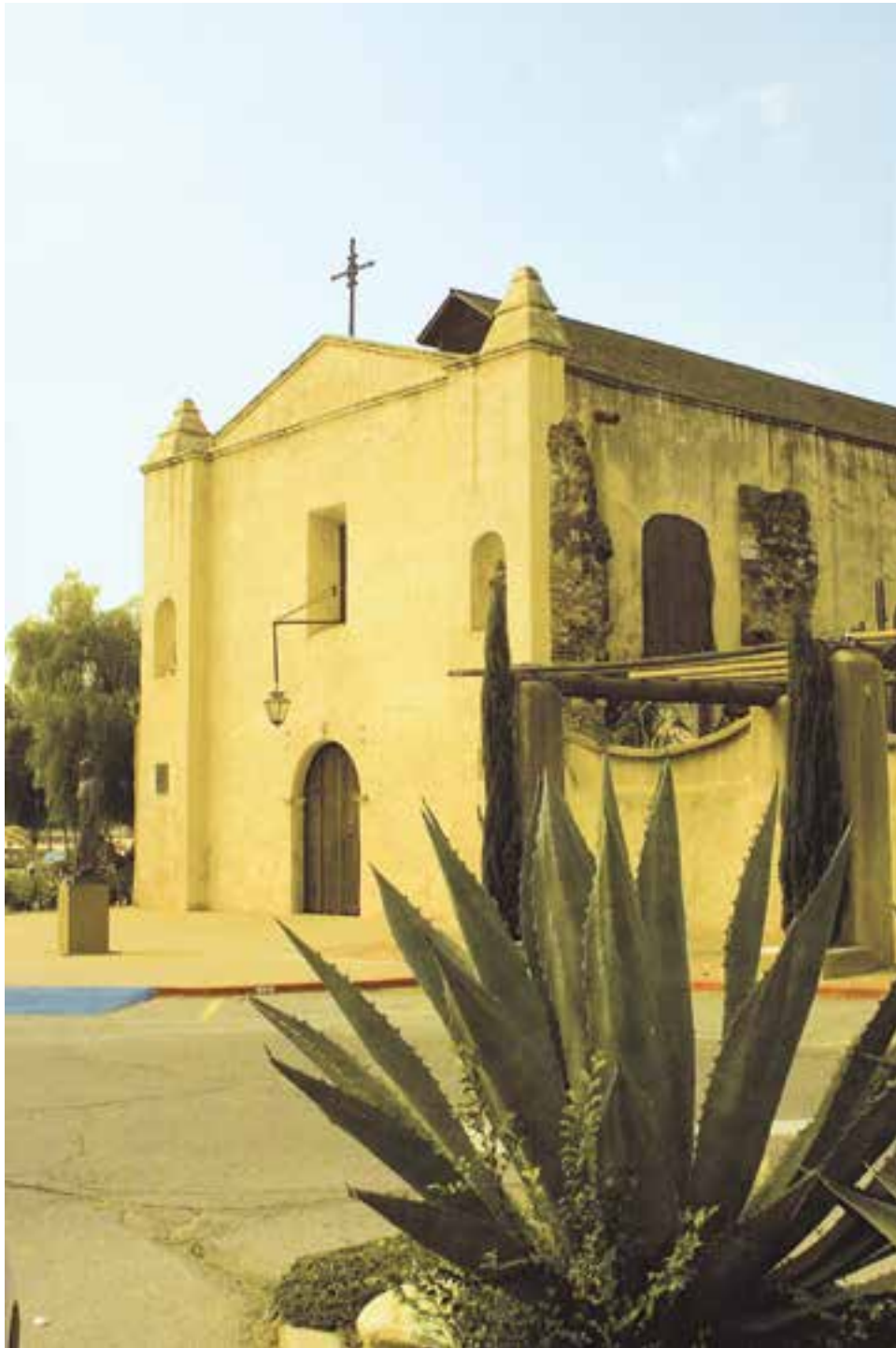
The Tongva, also known as the Gabrieleño Band of Mission Indians of the Kizh Nation, experienced significant disruptions due to the mission system and the founding of the Los Angeles pueblo on September 4, 1781. To avoid confrontations with Indigenous peoples, missionaries often used religious paintings and drawings as visual aids, reportedly impressing the Tongva and contributing to the mission's initial success. However, relations between the Tongva and the settlers were frequently strained, particularly when soldiers used musket fire against a Tongva chief and publicly displayed his head, instilling fear towards further resistance. Over time, the Tongva's acquired skills contributed to the mission's productivity. The population reached its peak in the early 1800s but declined sharply

due to epidemics, cultural disruption, and the imposition of forced labor at the mission. Despite enduring the harsh conditions, the Tongva supported the mission's agricultural and industrial activities. Neophytes were involved in raising livestock and producing soap, candles, wine, and brandy.

Within the early quadrangle of El Pueblo de Los Angeles, the original Adobe of 1818, the Plaza Church, was officially known as La Iglesia de Nuestra Señora la Reina de los Ángeles. This church, after surviving multiple earthquakes, was rebuilt after extensive reconstruction. In 1812, an earthquake severely damaged both the Plaza Church, Mission San Gabriel, and the surrounding Adobe structures, and the mission's bell tower partially toppled, decimating surrounding Indigenous huts. As mission residents continued to endure harsh conditions, the population, which had peaked in the early 1800s, sharply declined due to disease and cultural losses. Despite setbacks, the Mission San Gabriel church continued serving its congregation, rebuilt in 1828, and then fully restored by 1900. In 1923, a Spanish reredos, over 300 years old, was installed behind the altar, reflecting the design familiar to the earliest missionaries. In 2020, a fire caused significant damage to the sanctuary.



MISSION SAN GABRIEL ARCÁNGEL



1772 MISSION SAN LUIS OBISPO DE TOLOSA

Alta California's fifth colonized settlement, the first of central California, Mission San Luis Obispo de Tolosa, founded by Father Serra in honor of the famous Saint Louis of Toulouse, was consecrated on September 1, 1772. Homeland of the northern Salinan Native Chumash for millennia, the Native inhabitants occupied and practiced a sustainable culture and land use, and relied on the abundant resources from harvesting acorns, fish, deer, and bear. Expertly crafted, intricate basketry and ocean-going tomols, their plank canoes, were endemic to their lifestyle. The mission site is within a low plain first discovered by Gaspar de Portolá, who named it "Valley of the Bears." The sightings of enormous Grizzly bears pawing up mounds were observed during foraging feasts convened north of Santa Maria. This led several exploratory soldiers of hunting parties, and within three months, during a critical time to feed the mission colonies. 9,000 pounds of bear meat delivered by a single hunting party fed several of the missions. Mission San Luis Obispo de la Tolosa survived several fires set by unfriendly Natives, and on November 1776, flaming arrows were shot directly into the mission's dry thatched roofing in the hot sun, sparking blazes, and destroying the mission. The mission fathers responded, replacing the tule roofing with fired clay tiles, and one of the



MISSION SAN LUIS DE TOLOSA EST. 1772



The Mission San Luis Obispo de Tolosa stands in the center town square of San Luis Obispo's downtown, fully restored and open to the public.

first to adopt this practice was adopted by all other mission settlements. The mission fathers perfected the process, with the enforced labor of Native neophytes, for the mass production also used by other missions. The Mission San Luis Obispo de Tolosa architecture includes the only “L” shaped nave among all the California missions, with an almost equally sized secondary nave situated to the right of the altar. Mission San Luis Obispo also established outlying Asistencias, with the largest named Santa Margarita, a sub-mission built in 1787 above the Cuesta grade that prospered as an outpost. Near the location of Mission San Luis Obispo, set on a high plateau above today’s Cuesta grade, it served a large concentration of Chumash Indians. In modern times, the stone foundations remain visible after centuries, though now incorporated beneath a modern hay barn. The Asistencia contained a chapel, altar, living quarters for the majordomo, storage areas for harvests, and lodging for travelers. By 1804, mission fathers at the Mission San Luis Obispo recorded 2,000 baptisms and over 1,000 deaths. By 1820, Native neophytes trained by Spanish craftsmen tended flourishing industries of agricultural trades, and the mission’s settlement grew to utopian dimensions of productivity. Native neophytes, tasked to manage growing grains, wheat, barley, corn, lentils, and peas, and fruits, such as grapes for wine, figs, olives for oil, and became blacksmiths to



A garden view at the original lawn and gardens of Mission San Luis Obispo de Tolosa, and western view of the nearby hills.

produce iron tools and implements for both agricultural and craftwork applications. Extensive livestock herds were raised and tended, including cattle, sheep, and horses. The slaughtered animals were used for their hides and tallow, then exported for profit. Sheep provided wool for weaving, candles, and soap made from tallow, and textiles produced for mission use.

Native Californians interviewed by distinguished ethnologist and linguist, John Peabody Harrington, in the early Twentieth Century, met with the elder Chumash named Romualdo, who described the region he lived in by handed-down oral tradition, from memory. Romualdo touched on familiar Chumash place-names like Pismo, Ojai, and Malibu, and reflected on the deep Indigenous roots of the San Luis Obispo region. The six known dialects of the Chumash language and geography had defined boundaries extending to the Santa Cruz and Santa Rosa Channel Islands. The lore of historical Indian art with vibrant colors embellish the mission's walls and ceilings, in timeless capsules of early Native American art. For thousands of years in California, the Chumash had been quick to learn the advantages of modernity, construction, industry, and agriculture, in support of the early mission cause.

1776 MISSION SAN FRANCISCO DE ASÍS

The dedication of Mission San Francisco de Asís as the sixth in the lineage of Spanish missions of Alta California was consecrated on June 29, 1776, by Fathers Pedro Benito Cambón and Francisco Palóu. Gazing upon the Golden Gate, Fr. Palóu, giving praise, wrote, “Thanks be to God that now our father St. Francis with the Holy Cross of the Procession of Missions has reached the last limit of the Californian continent.” In Carmel, Father Junipero Serra, Mission Presidente, regarded this expansive development of missions along the Pacific coast as firmly established. Lt. Colonel Juan Bautista de Anza’s march from Monterey during his second expedition brought nearly 240 migrants, including 100 children, men, and women of Native American, European, and Latin-African descent, followed by 1,000 head of livestock. His attribution to naming Dolores, Our Lady of Sorrows, for a small creek and lake near the settlement has carried over to the mission building to this day as the mission’s name. The first chapel, built of logs and mud, used a thatch roof, and the permanent mission church, begun in 1788 was completed in 1790, with the Adobe mission dedicated the following year. The church’s unique design measures 114 feet long, by 22 feet wide, uses shaved redwood beams lashed together with rawhide to support the roof, remaining in place today. The four-foot-thick walls



MISSION SAN FRANCISCO DE ASÍS EST. 1776



The Mission Dolores, Mission San Francisco De Asís, founded in 1776 during the era of the American Revolution. Father Serra, at the bequest of the Spanish King, organized a mission-wide contribution raising \$137, with public prayers and wishes of “prosperity and success” of the American colonies against Britain, a foe of the Monarchy.

were built of 36,000 manufactured sun-dried bricks made by 1,000 Ohlone Native Indians to build the Adobe chapel, Convento, workshops, jail, kitchen, granary, cemetery, and other structures inside the mission quadrangle.

In 1779, Charquín, an early prominent neophyte figure later baptized as Francisco, along with his co-conspirator Carlos, led revolts against the mission. Escapes were a frequent form of resistance, with leaders such as Francisco organizing these efforts as alternatives to the harsh conditions at the missions. Groups of Native Americans, known as cimarrones, learned to hide in the Bay Area hills, with some fleeing as far as the Sacramento-San Joaquin River Delta. The Native peoples of San Francisco Bay constructed traditional tule balsas, canoe-like boats made from tightly bundled dried reeds, which were well-suited for navigating the bay's waters. Spanish authorities pursued and recaptured Francisco, subjecting him to punishment intended to deter further escapes. As an influential leader, he was subsequently sent to Mission San Diego, where he died in 1798.

A larger revolt and escape occurred in early 1795, led by the Saclan Bay Miwok group in the East Bay. Their leader, a mission neophyte named Potroy, became a central figure and, along with over 200 neophyte Native Americans,

escaped from Mission Dolores in a significant act of resistance. Spanish soldiers retaliated, confronting the Saclans during a ceremonial dance in one of their villages. A confrontation and battle followed in July at Jussent, now the town of Lafayette, resulting in the deaths of seven mission soldiers and the retreat of the remainder. Potroy was captured in 1797, tried, and sentenced to one hundred public whippings, followed by a year of forced labor in chains at the San Francisco Presidio. News of the Saclan victory spread, and a subsequent typhus outbreak triggered further protests. Additional groups of cimarrones sought refuge in the Bay Area hills and as far as the Sacramento-San Joaquin River Delta. These remote areas served as safe havens and bases for continued resistance, reflecting a persistent desire to return to traditional ways of life. Tribal networks often supported these efforts by moving people to safety. Resistance also included organized raids on mission cattle and horse livestock, as well as attacks on ranches for food and supplies, which the Spanish regarded as major crimes.

In 1801, a Coastal Miwok chief named Huicmuse, baptized as Marino at Mission Dolores, fled the mission in 1815 but was captured and returned a year later. He was relocated to Mission San Rafael in 1818 and became an accolade there the following year. In 1824, Marino escaped again with his



Lighting early morning votive candles prepares the gathering congregation in silent prayer at the altar of Mission Dolores, established in 1776.

lieutenant Quintino, and both remained fugitives, hiding on islands in the bay. During this period, they led raids on missions, including burning buildings. By 1825, Marino was captured and imprisoned at the Presidio of San Francisco for a year. After his release in 1832, he returned to Mission

San Rafael and advocated for reforms to the mission system. Marino became known as a skilled boatman and leader, and Marin County was later named in his honor. The fate of Quintino remains unclear, but his name was given to the Marin County village of San Quentin in 1852, where

inmates constructed the well-known prison. Throughout the mission period, leaders such as Marino and Quintino used the Bay strategically to facilitate resistance, escape disease and forced labor, and return to traditional lifestyles.

As uprisings of groups mounted fierce resistance, in 1818, a neophyte teenager, Pomponio, fled the mission and at the time of an extreme foreign faction landed, called Los Insurgentes. Pomponio led raids between 1821 and 1824, on ranches and missions, stealing food, horses, and weapons. He also freed friends and relatives held at various missions. For nearly three years, Pomponio's small band attacked missions and ranchos from San Francisco to Southern California, always evading capture. Native Americans from within the missions aided his group with supplies. The band used a network of hideouts, including a cave at today's Pomponio Creek headwaters, to escape Spanish and Mexican forces during one raid, Pomponio killed a Mexican soldier, causing retaliation. He was captured, subsequently convicted of murder and executed by firing squad in 1824, in Monterey.

Following the 1906 earthquake, the severe destruction to the adjacent 1876 Gothic Revival brick church, surprisingly caused little damage to the original Mission Dolores Adobe church. A new basilica was built and completed in 1918. An Ohlone Indian



St. Francis de Asís, progenitor of a missionary lineage of monks concerned living a theological life of fundamental religious convictions and leading a mendicant life, for men, women, secular, and married couples.



In quietude within the 18th-century cemetery adjoining the mission, cite records indicating that many 1000s of Native and Spanish settlers were buried there. A Native tule home replicates the Ohlone traditions, who inhabited the Bay Area.

ethno-botanical garden made tribute to the Indigenous culture to feature native plants, religious artifacts, in a memorial to their villages. An Ohlone home made of tule reeds harvested from wetlands is displayed. The cemetery to the south side of Mission Dolores Church is the resting place of many California founders, and many more Ohlone and Miwok Natives. By 1820, most converts at Mission Dolores had suffered from multiple epidemics, including smallpox, typhus, and measles, with deaths outnumbering births.

Ludwig Andrevitch Choris, an artist aboard a Russian expedition ship, traveled through San Francisco and painted Mission Dolores Plaza, in October 1816, as a center of activity filled with music and dancing, which the friars accepted fully. Wooden-planked roads led to the Mission District, where popular bull and bear fights were held, as gambling and drinking entertainment filled the pueblo. The mission church remained as a place for prayer and Choris painted the colorful scenes he observed as the traditional aspects of Native coastal life. Native celebrations included the coyote, dove, and bear dances. Participants wore vegetable dyes made from hematite, cinnabar, and white clay, as well as shell bead necklaces, where many modern Bay Area descendants of the Muwekma Ohlone Tribe, and the Association of Ramaytush Ohlone lived in villages.



MISSION SAN FRANCISCO DE ASÍS

1776 MISSION SAN JUAN CAPISTRANO

Establishing the seventh Alta California colony, Father Junípero Serra lovingly consecrated Mission San Juan Capistrano, “The Jewel of the Missions,” on November 1, 1776. The Serra Chapel, and oldest historical building in California, was begun that same year. Initially the chapel simple Adobe, before its reconstruction was a thatched roof, an open dirt floor and no benches. The Indigenous “Juaneños” or Acjachemen people, entered the mission and completed the chapel by 1782. Father



The four bells, fallen from the damaged Stone Church in 1812, were hung that year in memory of those injured and had died due to the catastrophe

Serra served at the altar then, and continues today to serve parishioners. In the 1920s, Father St. John O’Sullivan made ornate restorations, including the addition of a 300-year-old Spanish retablo altarpiece from Barcelona, crafted of cherry wood and gold leaf. The largest building construction of the Spanish missions, The Great Stone Church, began in 1797, forming a cruciform design, raised seven masonry domes over the church. The largest building west of the Rockies, it featured a magnificent 120-foot-tall bell tower. Completed in 1804, remaining standing until 1812, a significant earthquake decimation during the Feast of the Immaculate Conception caused a number of deaths, including two boys who were ringing the bells. Some walls seven feet thick, supported seven overhead domes, and rose 50 feet to the ceiling. A two-tiered stone spire at the entrance reached 120 feet and visible from nearly 10 miles away. Four bells fell, during the apocalypse, landing on the stone domes imploding into the church. Immediately recovered and installed into a nearby española bell wall as a memorial. The church was designed by master mason Isidro Aguilar from Mexico. The Juaneño people of San Juan Capistrano, also known as Kizh or Kisiannos, belonged to the larger Costeño group along the Mission Chain. In the mid-1980s, a new church was constructed to serve the parish, now known



MISSION SAN JUAN CAPISTRANO EST 1776



The massive archway and portico, adjacent to the campanario or bell wall from 1812, holding four bells, originally cast in 1796 and 1804.

as Mission Basilica San Juan Capistrano. The modern basilica is approximately one-fifth larger than the original to accommodate 1,000 people. Its large dome over the nave draws inspiration from the Great Stone Church, though it is constructed with modern materials.

A great diversity of languages were spoken in Alta California, mirroring the complexity of individual tribal history. The use of localized Native dialects dramatically impacted by European influences, has notably left few preserved or archived. More than half have become extinct over the past decades. At Mission San Juan Capistrano from 1812 to 1822, Father Gerónimo Boscana studied the Chinigchinich, spiritual theme of a significant figure among the beliefs of Mission Indians, over the entire range of coastal Southern California. Completed in 1825, as a detailed ethnographic account titled The Historical Account of the Origin, Customs and Traditions of the Indians at the Missionary Establishment of St. Juan Capistrano, Alta California, propelled a breakthrough in ethnological translations and Indigenous insights. Father Boscana is the only missionary buried at Mission San Gabriel Arcángel cemetery, in his honor with the thousands of Native Americans interred there. In 1845, Governor Pio Pico issued a decree that Mission San Juan Capistrano a secularized pueblo, and would continue a



The doomed Stone Church collapsed foundations remain at the center background at the mission grounds since its destruction from 1812, from a severe earthquake destroyed the massive church.

church, for public services and worship, and curate's house, and a courthouse. The rest of the property sold at auction to pay the debts and costs, and mission buildings and gardens

were sold for \$710. By 1846, the pueblo decreased to a population of 113.



San Juan Capistrano portico archway connects the mission cloisters and church buildings within the mission site's 10 acres.

1777 SANTA CLARA DE ASÍS

The eighth Spanish California mission colony, founded by Father Junipero Serra on January 12, 1777, honoring its patron, Saint Clare, a contemporary of Saint Francis, Clara de Asís led the feminine Franciscan order of the Poor Clares. The mission was destroyed within years by flooding, and a new church was built of logs on higher ground on Nov. 11, 1779, used temporarily and soon abandoned for a more permanent site in 1784. A third mission church, near the present site, blessed by Fr. Junipero Serra, performed an elaborate ritual of laying the cornerstone during its dedication on May 15, 1784. Assisted by Fathers Peña and Palóu, Father Serra celebrated his first mass within a large Adobe church, just months before his death. Then, it became severely damaged by an earthquake in 1818.

Yoscolo, a Yokut man from the Central Valley, led a significant rebellion of raids against the mission Santa Clara and the surrounding areas in the late 1830s. At the time, rebellious neophytes at Mission San José led by Estanislao and Cipriano, began to emerge. By 1839, Yoscolo organized an escape from the mission and freeing 200 women and children, broke the lock of the women's dormitory, many fleeing the mission to a distant camp in Los Gatos. In their pursuit, the Spanish military mounted forces followed in

pursuit into the hills. During a fierce battle, Yoscolo was brutally killed. The Mexican military, on the orders of Antonio M. Pico, of the Pueblo de San José militia later displayed the warrior's severed head, over months at the mission's front gate, as a threat to other Native rebels.

The Adobe church became damaged by an earthquake in 1818, and fourth Adobe church was built in 1825. The new church nave was painted, from Mexico a delicate, decorated art on the ceilings by Agustín Dávila, and guiding local Indigenous artisans. Instead of carved stone or wooden statues, the designs created the illusion of pillars and statues within the niches. The painted reredos within Dávila's altar niche are replicated inside today's church, imparting the flavor of the original building. Jesuit missionaries founded Santa Clara College in April 1855, establishing the first place of higher learning in California, at the former mission church's 1825 location. During the dedication ceremony in April 1907, members of the Santa Clara County Historical Society replaced the original commemorative cross with a new hand-hewn one, and a plaque was placed commemorating the first 1777 site, of the abandoned flooded mission. Campus schools of engineering and law were established encompassing 106 acres by 1912, evolving into a university quadrangle. Again, completely destroyed



MISSION SANTA CLARA DE ASÍS EST. 1777



after a catastrophic fire in 1926, few salvageable walls of the church building were left. Several rescued statues, paintings, and other liturgical objects were recovered with one of the old mission bells. Aided by photographs to recreate the destroyed Dávila's painted ceiling and original reredos, including the altar niches, are replicated in today's church to impart the flavor of the original building. The sixth-generation Mission Santa Clara church has replaced

the former church with every detail, and stands today built of modern steel-reinforced masonry. Accidentally retrieved in 1911 during gas pipe excavations, hidden in the church's cornerstone, was a depository of several artifacts given to the church by Fr. Serra in 1784. Encapsulated within was a Spanish crucifix, religious images, and coins signifying the Church treasury.



MISSION SAN BUENAVENTURA EST. 1782

1782 MISSION SAN BUENAVENTURA

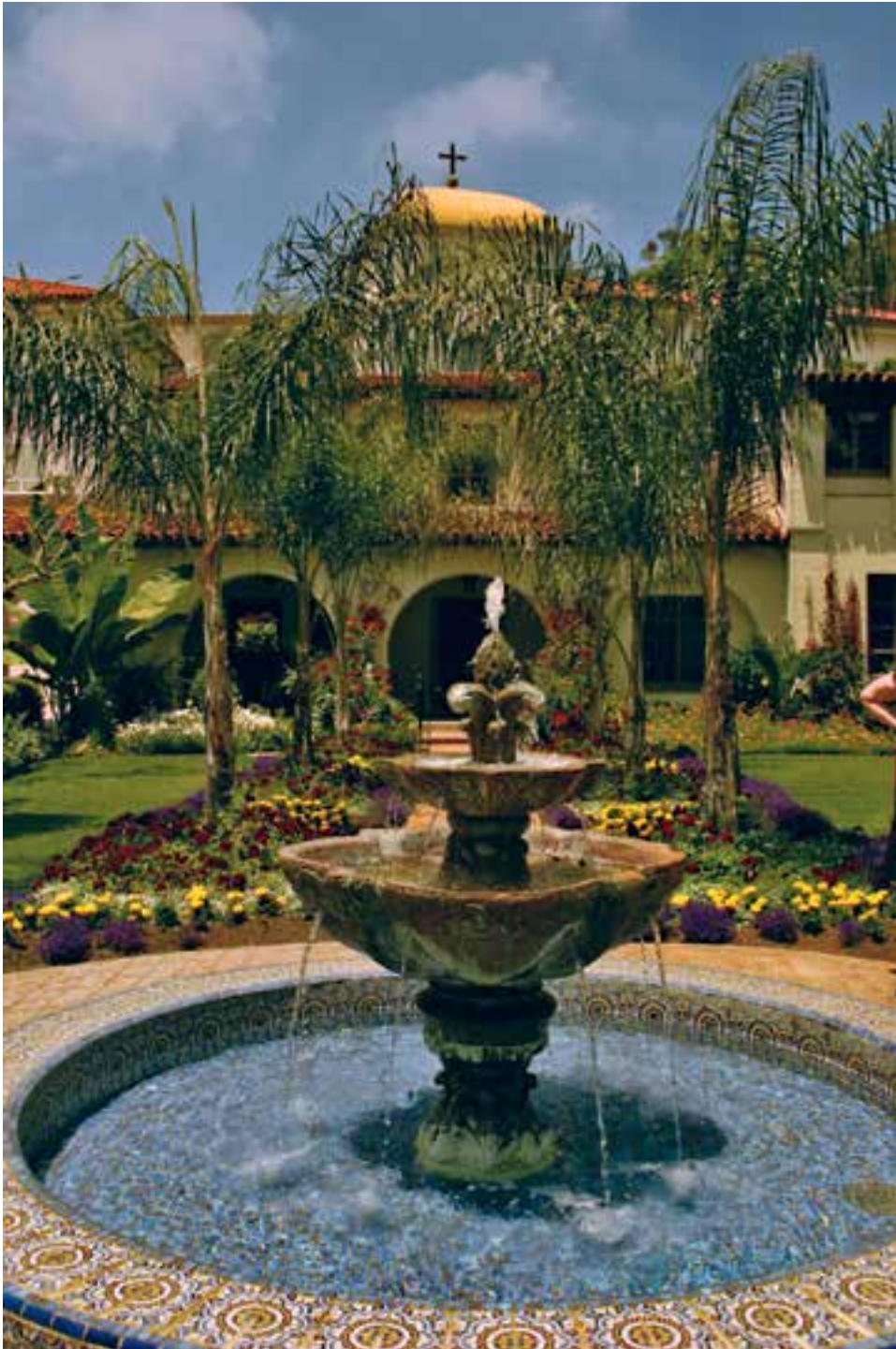
The seacoast homeland of the Ventureño Chumash, territorial boundaries ranged nearly 7,000 square miles stretching around the Santa Barbara Channel Islands. It is recorded that the Chumash Nation families thrived in the region for 10,000 years and settled north from Morro Bay to San Luis Obispo, and south to Ventura and Malibu. The Pious Fund, managed by the Spanish Crown in support of the missionaries, solicited annual stipends donated from the citizenry of Mexico. Planning the next four Channel Island missions, Father Serra dedicated Mission San Buenaventura to honor Saint Bonaventure, founding it on March 31, 1782. This mission was last in a continuous succession as Mission President. However, presiding the Santa Barbara Presidio Chapel in April 1782, he led the consecration on his return to Monterey. With Father Francisco Palóu's assessment, nearly 20,000 Coastal Chumash were in and around the coastal settlements of Ventura, Santa Barbara and the Channel Islands. Living in waterproof huts from tule reeds lined the coast and nearby islands, Natives were observed gathering and preparing harvested acorns, nuts, seeds, and berries, and they hunted animals with sharpened flint tools. Expertly skilled at building the tomol, sea-going plank canoes sealed with natural asphalt, seating up to eight, using double-ended paddles for navigating the coastal waterways, even at night.

Their customs include the pursuit of large game fish such as swordfish, tuna, and sharks far from shore, and they were masters of spearfishing and harpooning seals, and sea lions. The Chumash developed an accurate astronomical system recording seasons, and used their skills as artisans, ranchers, and fishermen.

Candelaria Valenzuela, baptized at age 17 in 1846 at Mission San Buenaventura, lived within the mission quadrangle. She witnessed the loss of cultural heritage and traditions immediately. As an elder, she became a key resource for cultural and linguistic information, and many of her songs, ceremonies, and stories were transcribed. With direct connection to tribal ancestral lands, she witnessed the upheavals brought by the Spanish, and later, frontier America. Of the significant influences on the community, another key speaker for Chumash dialects, Cecilio Tumamait, along with his son Vincent and his daughter, Julie Tumamait-Stenslie, contributed to preserving the Native American Barbareño and Ventureño vocabulary, as well as providing grammatical examples spoken by elders. Fernando Librado Kitsepawit, an Indigenous elder, baptized at Mission San Buenaventura in 1839, and respected leader, philosopher, and master craftsman, chronicled the oral traditions of Chumash history,



Sea air and clear skies predominated by a mild breeze at the Mission, near the Pacific Ocean. Mission Santa Buenaventura has been at the center of the community for nearly 250 years.



and its language, between 1912 and 1915. Librado helped craft an archetype tomol plank-canoe under his direction. The canoe is displayed at the Santa Barbara Museum of Natural History in the Indian Hall, and as the model, displays Librado's first tomol model of the modern era of 1976. Since then, many newly constructed tomols inspire new generations of Chumash builders and paddlers. Chumash-Ventureño language and cultural programs, based on Native traditional knowledge, continue teaching the generations. Maria Antonio Tumamait-Leyva transcribed and recorded her understanding of dialects. She documented the skills speaking the Ventureño Chumash language recorded during the 1920s and 1930s, by ethnologist John P. Harrington. Her described linguistic characteristics are the foundations of revitalization efforts within the modern community. A noted California ethnographer, John P. Harrington, gathered extensive research into Chumash traditions, recollections, and insights into the language, dialects, and culture.

The Mission Santa Buenaventura original water source traveled from seven miles away at the Ventura River. This fountain at the Mission Convento was recently constructed in 1976.

1787 MISSION SANTA BÁRBARA, VIRGEN Y MÁRTIR

At the Mission Santa Barbara, the vast quantity of ranch land, orchards, and farmland stretched across the Santa Barbara coastal plain into the surrounding foothills. Today, at just 15 acres, the “Queen of the Missions,” Mission Santa Bárbara, Virgen y Mártir, was built as a collaborative effort with Father Ripoll, who supervised its construction from 1815 to 1820, remaining a masterwork of construction. The design of the present-day stone church was inspired by a Roman architectural book of Vitruvius from 17 B.C. Ramírez’s masonry skills and the labor of Chumash artisans created the only symmetrical twin bell towers in Alta California, towering to an extreme height of 73 feet above the mission grounds. The exterior reflects the portals of an ancient Roman temple, lined by a massive arched portico walkway that extends across the entire length of the chiseled stone facade. Quarried sandstone brought to the site was used for only three other early California mission constructions. Abalone shells mixed with a traditional slaked lime mix were used as a bonding material in building church walls up to five feet thick. The Moorish-inspired fountain at Mission Santa Bárbara dates to 1808, sculpted as part of an extensive water system built by the Barbareño Chumash. Father Lausén built the water system to the mission, which



The Mission Santa Barbara measure 73 feet, the only mission with twin steeple towers built in Alta California.

flows to the fountain and a rectangular basin called the lavadero used at the mission for bathing and washing clothes. Prominent waterspouts –a carved mountain lion and black bear deliver the fountain’s water, representing a deep symbolic and spiritual connection to the natural world as seen by the Chumash people. Spanish colonial carvings of the mission’s doors, fashioned by Chumash artisans, create elaborate entryways into the large chapel of the mission. Chumash Indian artwork weaves intricate, delicate patterns and colors that decorate the mission walls. The Natives laboring at tasks that included grueling work to carry sandstone from distant quarries and manufacture Adobe bricks and tiles to build the thick walls, adapted mixtures of lime mortar to strengthen the outer walls. Father Narciso Durán, after living at Mission Santa Buenaventura, became the last presiding Mission-Presidente in 1833. He resided at Mission Santa Bárbara during the secularized decline and then disbandment of most California missions. He moved all mission records for safekeeping, creating a library of histories and diaries kept by the friars. A strong advocate supporting the rights of the Natives, he devoted 12 years to sponsoring popular concerts of mission Indians playing European instruments and performing in orchestras. The eventual struggle for independence from Spain portrayed the takeover by Mexico of the Mission system as a secularized

system of broken societal promises for the equality of the Natives, further fueling discontent and resentment among neophytes. Sinax, or Marcos, his Spanish name, was subjected to strict routines within Mission Santa Bárbara, and other leaders longing to reclaim autonomy and traditional culture. In alignment with the 1824 Chumash leaders, like Pacomio, who stormed Mission La Purísima with others in 1824. Of the last fluent Samala Chumash speakers, Maria Solaris supplied her Native accounting of the rebellion at La Purísima, and became a valuable resource to ethnologists, including recording histories on Harrington’s wax cylinder recordings and extensive notes archived on Chumash heritage. She recalled the uprising and retold stories describing the Native perspective of the events. Mary Joachina Yee, living from 1897 to 1965, as the last known fluent speaker of the Barbareño language, had been crucial in preserving the Barbareño Chumash language and cultural traditions for future generations and worked extensively with linguists and ethnographers. And, her legacy continues to be honored today by Chumash language revitalization programs. She was a neophyte, baptized and living at the mission with the Franciscan friars.



MISSION SANTA BÁRBARA, VIRGEN Y MÁRTIR EST. 1786



Mission Santa Barbara at sunrise, exudes sea air and serenity. One of longest continuously operating missions has survived centuries of natural disasters.



MISSION SANTA BÁRBARA, VIRGEN Y MÁRTIR



MISSION LA PURÍSIMA CONCEPCIÓN DE MARÍA SANTÍSIMA EST. 1787

1787 LA PURÍSIMA CONCEPCIÓN DE MARÍA SANTÍSIMA

Father Fermin Francisco de Lasuén, successor as Mission Presidente, dedicated Mission La Purísima Concepción de María Santísima on December 8, 1787, during the Feast of the Immaculate Conception. The eleventh mission, established on 300,000 acres of Chumash ancestral land, was granted from the Spanish Crown to the Franciscan missionaries. Today, nearly 2,000 acres of open space surround the rebuilt mission. The original Adobe church, built in 1812, was destroyed by a severe earthquake. To address the concerns of the Native neophytes, Friar Mariano Payéras relocated the church and mission to the current valley, where he served for over 19 years. By 1798, the mission was home to over 1,000 Chumash people, and the mission's population had reached 1,520 at its peak. European farming practices were introduced, and crops such as wheat, olives, peaches, and grapes were planted. As local inhabitants of the Santa Barbara Channel entered the Church and were baptized, many of the neophytes became apprentices to Spanish craftsmen, learning the trades of producing their own iron and steel tools. The missionaries directed the construction of the missions, mission business, and general living quarters. Select neophytes became vaqueros, managing cattle and horses of the mission. Mission buildings constructed were



built of Adobe bricks, clay, rawhide, timber, and tules, and Native laborers produced large quantities of building materials. Soldiers stationed at the mission oversaw regimented daily routines and work assignments. At the mission, California Indian neophytes spent days felling trees, clearing brush, hand-sawing lumber, carrying stones from the river, and digging out open pits of Adobe clay for manufactured sun-dried bricks. Native laborers worked at the manufacture of Adobe bricks, burnt brick, and clay tile kilns, and produced in huge quantities that the padres learned to process and store as stockpiles inside their enormous structures. The laborers played crucial and confined roles in completing many complex tasks as the builders. Many were tasked with managing the cattle,



Mission La Purísima Concepción de María Santísima is located in dense wooded region of Lompoc at the seat of the small stream.

sheep, and horses, tending herds of livestock, and sowing farm crops of corn, wheat, and beans, which produced trade goods delivered outside the community.

However, behind the thick Adobe walls, a well-educated young leader would arise as Chief Pacomio Poqui, instructed by the friars in reading and writing, with skills as a carpenter and cabinetmaker. Pacomio's faith eroded from the limitations



Only a few pillars remained of the original portico before State Parks and the Civilian Conservation Corps reconstructed it in the 1930s.

and restraints imposed on neophytes by the Spanish Friars. Historically, the name Pacomio resonated among neophytes as a bold, brazen warrior; he named himself Chief among all the Native California Chumash during the fierce uprising

within several missions between 1823, and 1824. The leaders at three missions, along with representatives from allied Yokut villages, coordinated plans for an assault on the coercive soldiers responsible for the mistreatment of the



MISSION LA PURÍSIMA CONCEPCIÓN DE MARÍA SANTÍSIMA

Spanish military at the missions. Current news spread over severe floggings by soldiers, particularly a young Chumash boy at Mission Santa Inez, immediately set the Native attack forward and triggered the revolt in February at that mission. Four hundred rebellious Indian warriors led into battle by Pacomio at Mission La Purísima had been readied with muskets, arrows, and lances to begin attacking the Spanish soldiers, and large forces arose at Santa Barbara, La Purísima, and Santa Inez missions in a revolt for the Mission Indians' vision in reattaining their homeland. Pacomio spoke deliberately and precisely in Spanish and Native tongues; however, on this day, the messengers bringing word to the northern Indian Nation were intercepted, reaching their destination, and few reinforcements arrived. Over several days of conflict, Chief Pacomio descended on Mission La Purísima, decisively taking possession of the settlement, and his warriors locked up the soldiers, prepared for an upcoming battle. The mission Indians had seized two cannons for battle, but both misfired upon igniting them and killed several Chumash during hours of fierce battle. With the heavy losses of rebels, negotiations between the friars for peace extended across the missions, and Pacomio agreed to surrender with his co-conspirators. Later, most left after June 1824, and the Chumash departed the mission in amnesty after the reconciliation. Four of the main conspirators,



The espadaña tower at the missions southern end, completes the enclosed grounds used by the mission adjoined at the rear by dense woodland foliage.

including Pacomio, Bernabé, Benito, and Mariano, were sent to Monterey and jailed, receiving 10-year sentences of hard labor. Bernabé and Benito managed to escape into the hills, and Pacomio, released and remained in Monterey, lived with his family assimilated into the population, and earned the position of Police Commissioner. He maintained his Native heritage, and was known to sing Chumash songs and dance in traditional attire. In 1840, both he and his wife died due to the epidemic in Monterey of smallpox.

Mission La Purísima Concepción de María Santísima, rebuilt in 1938, stands as the largest reconstruction effort nationally from the founding era. The reconstructed Alta California Spanish Mission represents the exemplary architecture of the colonial settlements associated with the Chumash Indians. Following a severe earthquake in 1812 that destroyed the original Adobe church, Father Payéra relocated the mission to the Canyon of the Watercress (La Cañada de los Berros). By August 1815, the Chumash population at Mission La Purísima approached 1,000. The mission's distinctive linear design comprises a series of buildings rather than the typical quadrangle of Adobe bricks, burnt brick, stone, plastered walls, and columns. Its unique porticos, built without archways and featuring square openings, further distinguish its appearance. The foundations of residential



At the southern end of the squared-arch portico walkway.

buildings, a blacksmith shop, a palisade, three neophyte buildings, a warehouse, and an infirmary were uncovered and reconstructed by the Civilian Conservation Corps and California State Parks. Although restoration continued through the 1940s, decades of weathering had reduced many Adobes to ruins. These remnants attracted artists, photographers, archaeologists, and sightseers, who were drawn to the landscape and its enigmatic history. The La Purísima complex, as a reconstructed landmark of early Alta California Spanish Missions, serves as an authentic architectural example. However, the Native Chumash played

a limited role at the historical Spanish mission grounds. Acquired as a California State Historic Park in 1933, the property's ten buildings now feature many of the original industries once operated by local Chumash Indians. During reconstruction, the builders of La Purísima utilized most of the original foundation stones and incorporated surviving sections of exterior walls into the restored church structure. Ten partial brick piers from the East Corridor and portions of the second mission, constructed in 1818, were rebuilt using manufactured Adobe bricks. These bricks, poured, sunbaked, and dried, weighed an average of 60 pounds each and were set in place with wooden forms. Unlike the typical quadrangle-style design of most missions, Mission La Purísima features an elongated layout with covered porticoes characterized by squared openings rather than Roman-type arches. The renovation required hundreds of skilled craftsmen and builders, supported by county, state, and federal agencies, as well as artisans, photographers, writers, surveyors, contractors, and architectural experts. This comprehensive restoration included three utility buildings, a blacksmith shop, a palisade, three neophyte buildings, a warehouse, and an infirmary; each was excavated and reconstructed. Artisans recreated interior paints to match those originally applied by Chumash neophytes, and the Adobe walls were redecorated to enhance the authenticity of the chapel nave

using the original color palette. Decorative Native frescoes, a hallmark of early Spanish Adobes in California, were also restored. The mission gardens were replanted with species from all missions to restore the historical landscape. The Civilian Conservation Corps (CCC) completed the project between 1935 and 1941, including the reconstruction of the imposing espadaña bell tower. Despite modern updates and previous restorations, the site today maintains a strong sense of history, as reflected in its museum displays, interiors, sanctuaries, and church naves. The restoration of wooden balconies, furnishings, artwork, and Native gardens evokes the atmosphere of the 18th century. During this decisive time, Mexican land grants for Californios dominated the Alta landscape, honoring Californio ranchos and rancherías, as several monumental tracts of land were granted to repatriated arrivals, such as John Sutter in the Sacramento Valley, who continued to reside at the beginning of the Gold Rush period in the late 1840s. After 1845, Mission La Purísima, whose property title was restored to the Catholic Church, had fallen into neglect and complete ruin. To enable restoration, ownership was later transferred to the state of California and California State Parks. Significant to the historical story of the Alta California Spanish Missions, an authentic example of a rebuilt 18th-century mission cultural community within Alta California was acquired by Santa Barbara County in



The mission defies the standard quadrangle design, spread in a linear series of resident quarters and workshops connected to the church and espadaña bell tower wall at the southern end.

1934. Today, the property highlights many of the original Chumash industries that once operated. Restoration efforts incorporated portions of the original church walls, brick piers, and sections from the 1818 mission. This extensive

and detailed historical reconstruction culminated in the reopening of Mission La Purísima as a California State Historic Park in 1938.

1791-MISSION LA EXALTACIÓN DE LA SANTA CRUZ

Mission Santa Cruz, established in commemoration of the feast of the Exultation of the Holy Cross, and the twelfth mission in Alta California is situated on a hilltop overlooking the Pacific Ocean. Founded and consecrated by Fr. Fermin Francisco de Lausén on August 28, 1791, the mission was completed within six years. More than 500 neophytes contributed to the construction of the church and mission properties, with the cornerstone laid on September 18, 1793. The Ohlone and Yokut communities of present-day Santa Cruz County comprised eight distinct groups: the Cotoni of the North Coast, the Achiasta in the upper San Lorenzo River basin, the Uypi around Santa Cruz, the Sayanta in the Zayante Creek watershed, the Chalocata on the slopes of Loma Prieta and the upper Soquel Creek watershed, the Aptos in the Cajastac area along Corralitos Creek, and the Calendaruc or Tiuvta at the mouth of the Pajaro River. At its peak in 1798, the mission's neophyte population reached 644, with nearly 3,000 head of cattle grazed. Despite these numbers, Mission Santa Cruz consistently maintained one of the lowest rates of neophyte conversion among the California missions.

Father Ramón Olbés, one of two missionaries, led the mission at the time of Father Andrés Quintana's death in

1812, though officially attributed to natural causes was almost immediately suspected of murder. Quintana's brutal discipline, involving a metal-tipped whip, was considered a severe transgression, and oral histories later revealed his death as an assassination. After Mexico's independence, secularization began: in 1833, Governor Figueroa brought the first Mexican missionaries to Santa Cruz, Father Antonio Reál, followed by Franciscan Father José Jimeno. The mission was among the first to be secularized and divided after 1821, bringing a sharp decline in the mission Indian population and the decay of its buildings. The bell tower collapsed in the 1840 earthquake, and the church's front wall fell in 1857. A replica church, one-third the original size, was completed in 1931 at Emmet and School Streets, 200 feet from the original site. The original baptismal font was placed in a niche to the right rear of the new church, and other artifacts, including the vestments, were brought from Mission San Carlos de Borromeo for the museum. As recently as 1936, an original mission statue of St. Peter was returned to the church by the Rodríguez family. The chapel at Mission Santa Cruz was recreated on a smaller scale, based on a few watercolors drawings of the ruins, and then left to the architect's imagination.



MISSION LA EXALTACIÓN DE LA SANTA CRUZ EST. 1791



Mission La Exaltación de la Santa Cruz, considered a presidio near the Pacific shores, although its history had moderate growth of recorded baptisms.



NUESTRA SENÓRA DEL LA SOLEDAD EST. 1791

1791 MISSION NUESTRA DE LA SOLEDAD

Mission Soledad, named by Gaspar de Portolá upon having heard a Native's murmur of similar-sounding syllables glorifying María Santísima, 'Most Holy Mary', the day of discovery during his expeditions overland search for Monterey in 1769. Named officially, La Misión de la María Santísima, Nuestra Señora de la Soledad, founded in 1791, was located by Father Fermin Lasuén in the floodplain of the Salinas River Valley. Our Lady of Sorrows namesake, displayed on the altar niche of the mission, honors the thirteenth Alta California mission.

Established within the ancestral territory of the Chalon, Esselen, and Salinan peoples, later with Yokut-speaking people, brought to the mission in 1796, reported its population to be 289 neophytes at the mission, nearly half from the Mission Santa Cruz, and in 1805, totaled 725 Native Californians. Eventually, over 2,200 Native neophytes baptized population highest number at any single time occurred in 1814, with 1,076 living there. Due to the high death rate at the mission, many thousands were buried adjacent to the church grounds. In 1859, U.S. President James Buchanan signed a proclamation to restore all California missions with their rightful surrounding properties, and back to the Roman Catholic Church returning the ruined Soledad





NUESTRA SENÓRA DEL LA SOLEDAD

mission site ownership. During five days during November of 1818, a French patriot with a letter of marque from the Supreme Director of the United Provinces in Buenos Aires had authorized him to act as a privateer and destroy Spanish interests. He joined in, famously sailing to Colonial Alta California to bring battles and degradation against its colonies. The Privateer, Hippolyte de Bouchard, and an army of 200 men landed expectedly at Monterey harbor which had been evacuated, and the pirates systematically sacked the town for five or six days, plundered and set to fire homes and businesses, looting supplies and valuables, and on departure, burned the presidio, the fort and most visible houses to the ground. Soledad Mission offered a safe refuge for fleeing citizens who hid their valuables there during the invasion and raid. In the early 20th century, Mission Soledad became a popular attraction for curiosity seekers who often displayed a similar curiosity of an expedition to the pyramids, finding the mission ruins in various stages of decay. The site, set within an arid and cool climate was prone to flooding by the nearby Salinas River. Soon after Mexican secularization of 1841, the decline of the mission vineyards, orchards, and gardens left the area as a cattle feedlot during next decades. The surrounding ranchos continued farming the area until the restoration of the mission church and Convento in 1955. The grounds were leveled of ruins by master restorer Harry



The odd geometric shapes attracted curiosity seekers over decades, looking to discover the mysteries of California's first settlers.

Downie, completing the church and adjacent Convento in 1962. A tragic story uncovered by the reconstruction revealed the original mission cemetery, under consistent rains and with the leveling, had uncovered the remains of many thousands of Natives buried at the church site. Today, Mission Soledad, a short distance from El Camino Real, the mission remained a stopover for many years. The mission's buildings, after fallen into complete disrepair are fully restored and reopened, in serene solitude again. The mission is located at the Soledad exit on Fort Romie Rd., State Highway 101.



The Adobe Church and Convento are joined, and today in service and located in its original placid El Camino Real setting, near State Highway 101.

1797 MISSION DEL GLORIOSÍSIMO PATRIARCA SAN JOSÉ

At the first formal pueblo of Alta California, El Pueblo de San José de Guadalupe, Father Fermin Francisco Lasuén established the fourteenth mission along the tree-lined shady riverbank of Alameda Creek. Twelve miles from Mission Santa Clara de Asís, the Mission del Gloriosísima Patriarca San José was dedicated on June 11 1797, enabling the Spanish efforts in securing the far northern territorial and eastern boundaries towards the Sierra Nevada foothills. The location at present-day Fremont begins near a crossroads of the trails from the mission's location, towards the Central Valley and inland Native territories. In 1811, the friars baptized 1,886 neophytes at the mission with a cumulative recorded total of 6,700 by the 1830s. Within the mission quadrangle, the original Adobe Convento building survived several severe earthquakes, and although the Adobe mission church fell victim to a recent disastrous earthquake, it was rebuilt beginning in 1982. The reconstruction and design replicates the exact appearance of the 1830s church and was completed in 1985.

El Camino Real, or “The Royal Way” connects to Mission Santa Clara de Asís and the ‘Contra Costa’ east bay shoreline, facilitating the founding of the mission along the route of the San Joaquin River. Mission San José became the backdrop





MISSION DEL GLORIOSÍSIMO PATRIARCA SAN JOSÉ EST. 1797

of a significant victory known to Native Californians during the late 1820s. An important revolt escalated Spanish military retaliation targeting the rebels. The tribal leaders' initial resilience had stirred their resentment against the mission's exploitative actions by the soldiers and missionaries. A full rebellion was secretly organized by a young neophyte born near the present-day Stanislaus River. The young Yokut, Cucunichi, taken to Mission San José in 1821 was recorded baptized there. Renaming him Estanislao at the mission, his name is remembered for the origin of the place-name of today's Stanislaus River, his homeland. He was a gifted educated Indigenous leader of the Lakisamni tribe, trained and appointed an accolade by the padre, where he managed many Native neophytes at the mission. During late 1827, Estanislao escaped to meet with another leader, a Yokut at Mission Santa Clara, Huhuyut, baptized as Cipriano, leader of the Josemite. Cipriano led the revolt at both the Santa Clara and San José missions forming a band of refugees with non-mission "gentile" tribal members, with fugitives fleeing Mission San Juan Bautista, delivering constant measured assaults and raids. In May 1828, forty soldiers sought to destroy the rebellion using heavy armaments and began following their trail into marshy headwater lakes, lined with tule grasses. The battle at a Native encampment within the Yokut homeland ensued on the Stanislaus



The distance from the original Adobe Convento building to the church is adjoined by a walkway, with a center cove and an original 18th century fountain and entryway to the church cemetery.



Rebuilt in 1982, after the original Adobe brick structure succumbed to a severe earthquake. The adjoining survivor, the 1809 Mission Convento building remains standing, impervious to the earthquake of 1868.

riverbed. The soldiers' assault with a swivel gun assailed and became consistently ineffective in battle within the tules as the Natives evaded losses, wounding eight, killed several

soldiers. The siege abandoned, the Spanish military soldiers leaving in retreat, disgraced and defeated, and again return within the tule marshes of the Stanislaus River.

1797 MISSION SAN JUAN BAUTISTA

During a new period, the rapid expansion of the Alta California mission colonies, under Father Fermin Lasuén, the successor to Father Serra as Mission Presidente, began directing the establishment of nine new missions. This expansion continued a tradition of locating each mission within a day's horseback ride, providing accommodations for missionaries and dignitaries. Fathers Jose Manuel de Martiarena and Pedro Martinez, co-founders of Mission San Juan Bautista, the fifteenth mission, was consecrated on June 27, 1797, just sixteen days after the founding of Mission San José. The mission employed 500 converted Native Mutsun laborers to begin the mission's construction. Traditionally, the bells of Mission San Juan Bautista hung in trees on a crossbar, projecting their resonating sound and attracting curious neophytes. In the early years, nine bells cast in Peru were used at the mission strung along the trees. This practice rooted in Father Serra's Franciscan College in Mallorca, was symbolically important to organize the Native California neophytes at work and spiritual services. Over time, only a single bell remained at Mission San Juan Bautista, the others being dispersed. Resident friars continued to toll church bells from the garden patio, and maintained traditional mass and evening vespers. The bell now raised at the northeast end of the church, hangs within a replica espadaña tower at

the garden entrance. A life-sized cast bronze statue of Father Serra stands among the mission's garden flowers nearby. An Our Lady of San Juan, the statue of the mission namesake, once dressed in pure white by Native people is displayed in an altar niche and shown in distinctive white garments. This figure, venerated for centuries was honored each evening for her purity was honored by traditional songs, such as *El Alabado*, "The Praised," sung by neophytes.

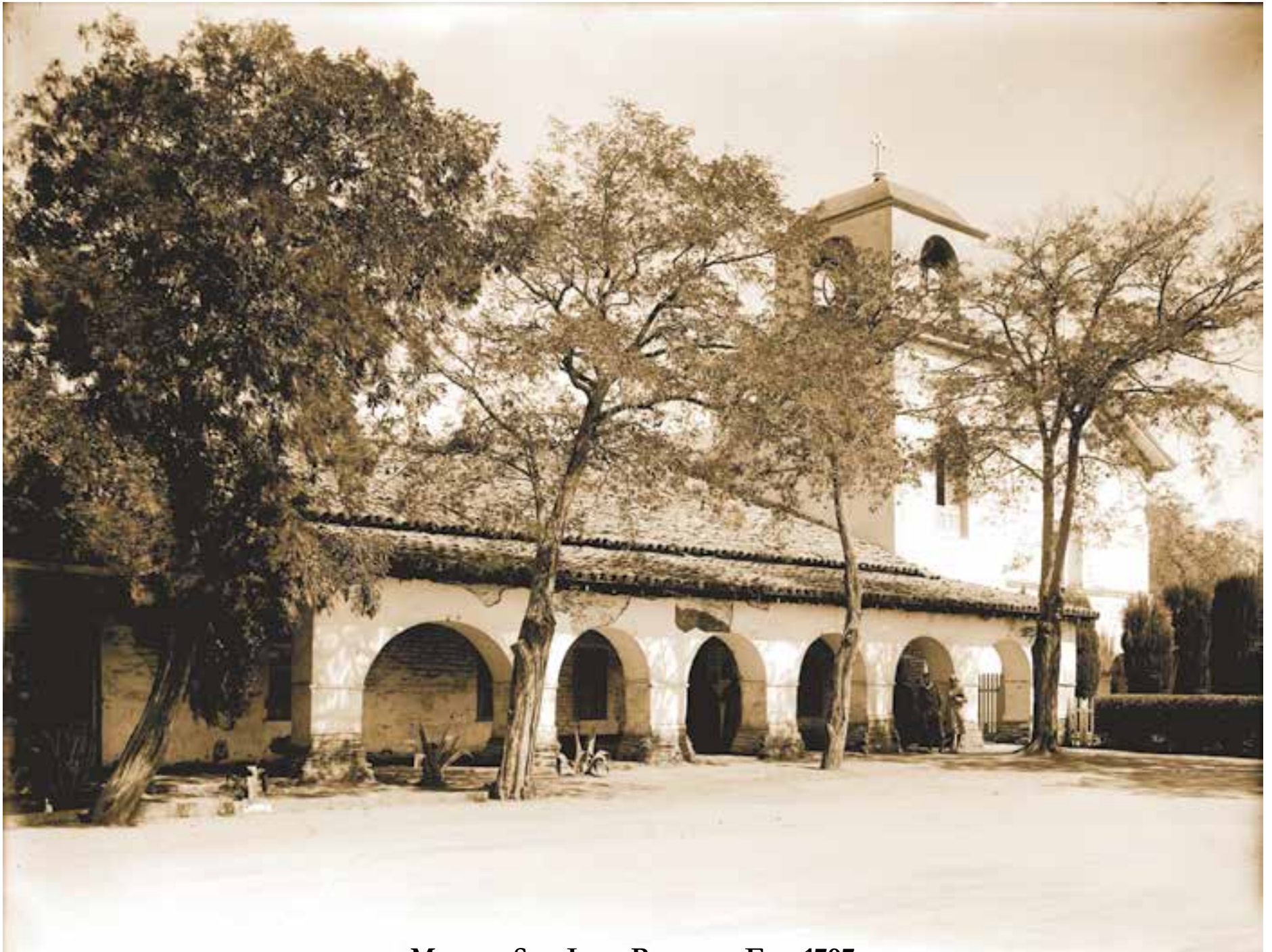
After October 1800, the Adobe church monastery, granary, barracks, and guardhouses became damaged by a series of strong earthquakes. Father Lasuén laid cornerstone on June 13, 1803, to begin the reconstruction of the present-day Mission San Juan Bautista. The ceremony attended by Governor José Joaquín de Arrillaga and other dignitaries marked new efforts restoring several other missions affected from earthquakes. More than 3,000 Native California Indians left their ancestral villages for Mission San Juan Bautista, between 1797 and 1834. The mission location at the center of a rich farming valley settled by families of Native Mutsun, willing participated, and later, forced into compliance, brought 1,000 neophytes to baptism by 1808. These residents, in the presence of Father Felipe de Arroyo de la Cuesta studied their Indigenous culture. He was an



The 'Fountain of the Four Evangelists' of the gospel created in 1930 by the mission pastor. The background view of the mission church displays the 230-foot Mission Portico, the longest of all Alta California missions.

accomplished master multilinguist, deciphering the Native Mutsun and Yokut languages, he became widely recognized. The published works are known for translations of the Mutsen grammar and dialects, he learned at the mission. Father Cuesta helped design Mission San Juan Bautista, and managed the general affairs with Father Estévan Tapis, a talented musician, who taught reading colored musical notes. He led performances singing and playing instruments that

included a famous English Barrel-Organ, on display at the mission. Various instruments included a standup bass, large harp, guitars, cellos, violins, flutes, piccolos, trumpets and various drums and cymbals. Fr. Tapis intended to use his musical abilities to enrich the lives of the Native American converts. Both friars stayed at the mission for around 10 years. The chapel featured both Native performing musical choirs and orchestras.



MISSION SAN JUAN BAUTISTA EST. 1797



The venerable transom doors of largest church, Mission San Juan Bautista, welcomes visitors "Hic domus Dei est & porta coeli". The gold lettering below states, "This is the Largest of the Old Churches Built In Three Aisles."

From 1810 to 1811, about twenty women neophytes fled the mission to a southern neighboring Ohlone community. Spanish authorities then retaliated and were confronted with armed defenses provided by the Native resistance rising up against the mission system. Spanish soldiers forcibly captured and returned the women to Mission San Juan Bautista and publicly scourged, shackled, and forced into labor.



MISSION SAN JUAN BAUTISTA

In 1823, reportedly 1,248 Mutsun Native neophytes resided at the mission during its peak. More than 4,300 Natives are buried in the old cemetery, at the northeast corner of the church. This cemetery also includes several notable Spanish Californians. By 1828, at Mission San José, Estanislao and his followers established a fortified village (stockade) in the San Joaquin Valley, on the Stanislaus River. Mexican forces under

Corporal José Sánchez and attacked attempting to burn down the rebel's fort. In heavy fighting, Native American defeated the Spanish forces, but later became overwhelmed. In later battles of 1829, Estanislao escaped General Vallejo's seige, returned to the mission and eventually negotiated a pardon. The last full-blooded Mutsun Indian died there in January 1930, buried in the Indian Cemetery beside the church. By 1835, Jose Tiburcio Castro appointed as administrator of the mission, auctioned off the property under new Mexican secularization rules. The church's assets liquidated, were divided among about 50 settlers in the pueblo known as San Juan de Castro. The town stands on the main route between the San Benito Mountain quicksilver mines near Hollister, and the trails to Watsonville, Monterey, and Santa Cruz. The east-west direction of San Juan region served as a primary staging, trade, and supply center for cattle and sheep ranches.

The church's massive buttressed walls rise over 40 feet high and support the elegantly sloping roof and gable ends. Mission San Juan Bautista's grand church measures 188 feet long by 72 feet wide, 40 feet high, and its interior, 150 feet long, 35 feet wide, by 29 feet high. It's known as the only 3-aisle church in California, and attracted congregations as large as 1000 churchgoers. In 1867, Father Rubio's modernization added a New England-style tower, donned an octagonal top. After



The Mission San Juan Bautista espadaña rises over the church wall, designed and built in the 20th century.



MISSION SAN JUAN BAUTISTA

1906, damages from the San Francisco Earthquake fault line shook Mission San Juan Bautista church and felt throughout the mission system over 200 miles. Several walls collapsed, though interior archways remained intact, supporting the roof. Mission San Juan Bautista was destroyed by fire in 1926, leading to the erection of a new stucco belltower in 1929, and then, removed during restoration of the Adobe church. In 1976, the *españada* wall installed adjoined the church. The historic Spanish plaza, viewable through the mission portico archways, remains the only authentic pueblo town square, part of California State Historic Parks system. These buildings include the livery stable to the southeast side, the Zanetta House constructed in 1815, by Spanish missionaries and former soldier's barracks from 1813, rebuilt as the Plaza Hotel with an added second story, served as the dormitory for unmarried Mutsun Indian girls. On the east side is the



The 230-foot portico, the longest in the Spanish Mission system with 19 archways, Mission San Juan Bautista is located just east of Monterey.



MISSION SAN JUAN BAUTISTA

1841 residence, the Castro-Breen Adobe.

1797 MISSION SAN MIGUEL ARCÁNGEL

The initial structure of Mission San Miguel Arcángel, measuring 28 feet by 34 feet and featuring an earth-covered roof, dedicated in 1797 by Father Fermin de Lasuén in the Salinas River Valley. Constructed within a quadrangle, the mission complex included Adobe huts for neophytes, workshops, and a nearby granary. Father Juan Martinez subsequently traveled into the interior engaging with Native populations, as far east as Lake Tulare. Several *asistencia*, or small chapels established as groups at an outpost mission station in Templeton, by 1816 another outpost, founding Rancho de la Asunción at Rancho del Playa, built near the Santa Lucia Mountains.

Missionaries introduced a range of trade skills including blacksmithing, masonry, carpentry, soapmaking, weaving, and leather tooling. Talented Indigenous neophytes acquired from master Mexican and Spanish builders quickly adapted them. The mission baptized fifteen Native children its founding day, and achieved a peak of 1,169 neophyte conversions by 1804. Baptized at neighboring Mission San Antonio, many were moved to Mission San Luis Obispo or relocated to Mission San Miguel to work, resulting in a population exceeding 1,000 by 1814. The people there primarily consisting of Salinan and Yokut lineage, were



Neophyte converts, who skillfully contributed the decorative artwork seen on the balconies, doors, benches, and archways. St. Michael Archángel, a life-sized patron of the mission is positioned above the altar. Reconstruction began on Mission San Miguel for reoccupation by the Catholic Church occurred in 1878, establishing it as a parish church, initiating prolonged periods of restoration and significant efforts during 1901, and 1928, and again, repairs after severe earthquake damages in 2003, effecting a structural upgrade of the Adobe buildings, with the closure of certain areas for further renovations. The mission, open to visitors, at the church chapel and bookstore was rededicated in 2009.



Native Chumash artisans detailed artwork replicates the mission's interior decorative walls and ceiling paintings of the church nave, wooden choir loft and staircase.

The portico archway cloister leads to the padre quarters, and separated living areas for neophyte men and women. The mission is situated near reliable water sources, midway on El Camino Real, and midway between southern and northern Alta California. Above the choir loft, the chapel nave reveals 28 beams spanning its width, supported by large, rough wooden corbels. Neophytes transported the hewn wood from Cambria, attaching it to the walls and securing it with large wooden spikes. Collaborative decorative artwork by Indigenous artisans is visible over and on balconies, doors, and archways. St. Michael Archángel, the life-sized patron of the mission, centered above the altar, is designed by

Estevan Munras, a painter from Monterey. The neophytes laborers were taught the techniques creating the colors from natural materials, to apply for the interior decoration of Mission San Miguel in 1835. Working with neophyte students, Munras created intricate floral patterns over the walls, and on the railings, ceilings, and beams. Mission San Miguel and Mission Santa Inés are considered among the finest examples of this style of mission interior artwork.



MISSION SAN MIGUEL ARCÁNGEL EST. 1797



The middle mission, San Miguel Arcángel was initially populated by surrounding mission neophytes, who had been skilled at constructing several other missions. The Native laborers instructed by master artisans and masons from Mexico, left an important imprint of 18th century Indigenous artwork.



MISSION SAN MIGUEL ARCÁNGEL



Mission San Fernando Rey de España church was completely leveled from a severe 1971 earthquake, then rebuilt over the next ten years. Nearby on El Camino Real, the “Long Building” two-story Adobe building, or Convento from the 1820s remained unaffected.

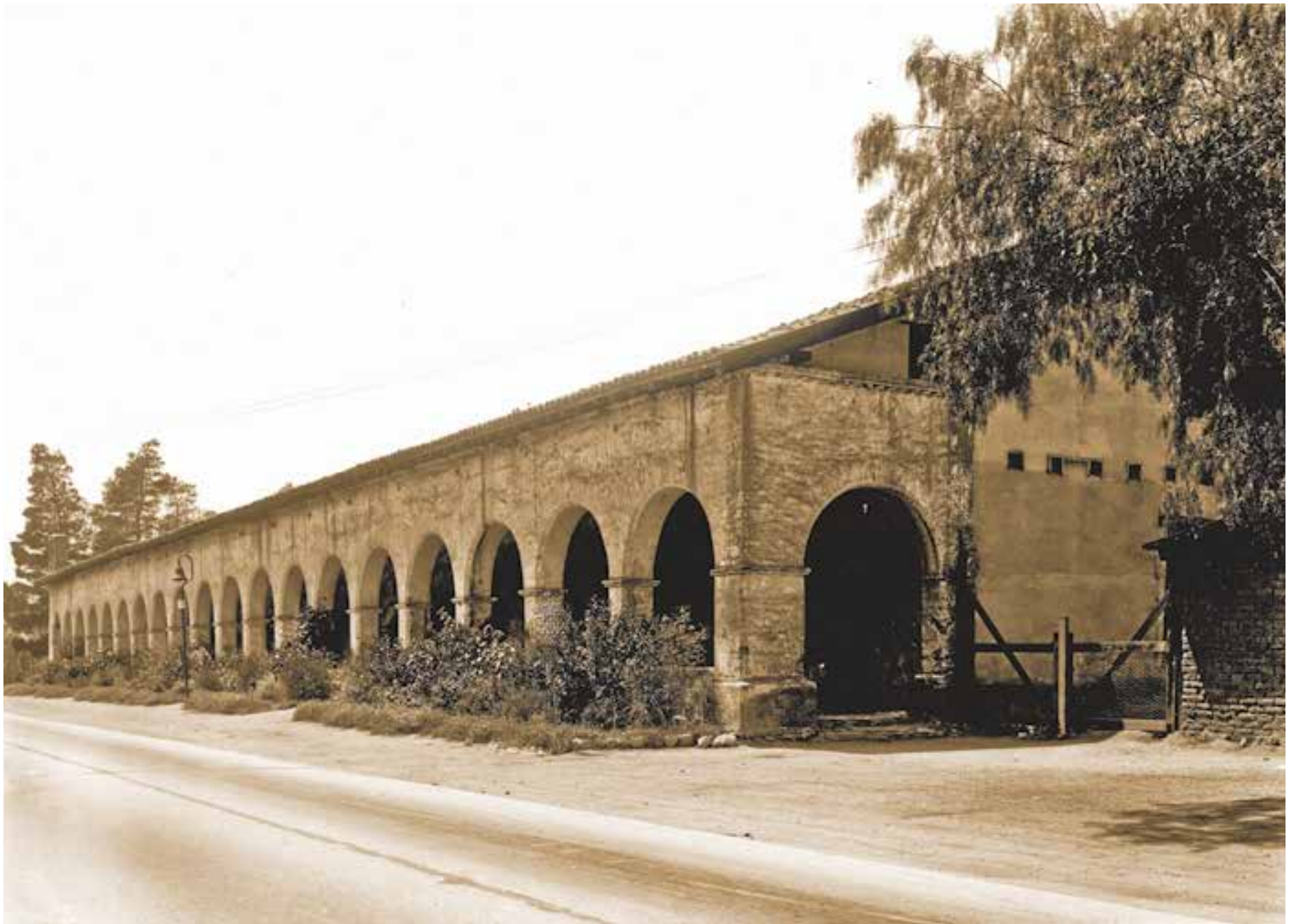
MISSION SAN FERNANDO REY DE ESPAÑA

The Mission San Fernando Rey de España, the seventeenth of California's 21 Spanish mission lineage, is located near the home of inland Tataviam tribes within the expansive barren fields of Los Encino Rancho. Midway, between San Gabriel and San Juan Capistrano on El Camino Real, the mission was founded in 1797, by Father Fermin Francisco de Lasuén during his 75th year. With Father Francisco Dumetz at his side, they consecrated the spot, on September 8, 1797, in honor of Saint Ferdinand III, King of Leon and Castile. The Convento or 'Long Building' built between 1808 and 1822, remains the largest original Adobe standing from the California missions days. After centuries of withstanding earthquakes, the Convento, built in two stories has survived a series of earthquakes since its completion. Under Mexican secularization laws in 1830, Native groups passively resisted enforced mission doctrines, and by 1843, Native people known as the Fernandeseños, organized by elected accolades successfully received Mexican government land grants back to Indigenous nations. With over 18,000 acres of land returned, perhaps the only historical example. This ended the significant acts of resistance, political and legal actions defying the Californios' ranchos elite domination of the time. In 1845, Andrés Pico, brother of the Governor Pio Pico, his business partner, divided the property with

the church, and later fell into further disrepair and ruin. He resold part of the property funding the Mexican-American War. As Alta California was absorbed becoming the 37th State, between 1857 and 1861, the large Convento building served as a traditional Butterfield Stage stop. The mission's three-foot-thick Adobe architecture, with three-foot thick wall's with scalloped cornices, and carved "River of Life" door's pattern etched on the main doors many years ago by Native craftsmen at Mission San Fernando Rey de España. Mission Indian art was destroyed during earthquakes or altered during the process of earlier restorations from the 1940s, before consultations with Native Americans, adding the obscured patina of European perspectives over many of the period reconstructions by archaeologists and modern builders. The church was leveled by the 1971 after the Sylmar Earthquake and rebuilt using the artistry of the Aboriginal Fernandeseño, Tataviam, Ventureño, Chumash, Vanyumé, and Kitanemuk, assimilated over the mission's history are again revealed in the mission restorations. They are again refinished using processes from the earlier restoration in the 1940s, art historian Norman Neuerburg, contributing to the restorations, and returning more accurate hues, shortly after the earthquake, by using vintage photos.



The 'Long Building' is the largest extant Adobe building in California, the Mission San Fernando Rey de España Convento was built with two-stories.



MISSION SAN FERNANDO REY DE ESPAÑA EST. 1797



MISSION SAN FERNANDO REY DE ESPAÑA

Mission San Fernando Rey de España influences of Moorish-Spanish architectural design, are centered within the church's nave, where its icon of Saint Ferdinand, King of Castile and Leon, dominates the altar's centerpiece. The revered king was a lay affiliate of the Franciscan Order and a patron.

As part of a complex water system, Mission San Fernando Rey de España's original fountains went through modern-day landscaping and resulted in the original being moved 300 feet and across the Convento's front in today's Brand Park. The mission fountain is a central feature located on El Camino Real and designed to replicate a more venerable fountain of Spain in 1920. Located in a fertile region with gravity fed water from four springs, the mission was a supplier of products and supplies to other missions at its peak, due to the high productivity of vast livestock herds. Abundant springs feeding the site fed the mission cloister and Convento building of 1822. A large two-story Adobe used for padre's quarters and a guest house, offered temporary accommodations traveling between the missions on the Camino Real. Later, it was grain storage and a warehouse for the Porter Land and Water Company. The Convento building on El Camino Real transitioned as a stage stop, modern roadways clearly defined the modern era of automobiles, a bell marker signage was installed in 1906.

The church was leveled during the 1971 Sylmar Earthquake, and its rebuilding included detailed restorations.. The artistry of aboriginal Fernandeano, Tataviam, Ventureño, Chumash, Vanyumé and Kitanemuk had been assimilated during the mission's history, again has been carefully revealed in the replica mission. Art historian, Norman Neuerburg, contributed restorations from 1941 to 1942, returned again with more accurate hues determined from his notes on neophyte paintings, with his previous work following the earthquake restorations at the mission in the 1940s, earlier in his career..

Located in a fertile region with gravity fed water of four springs, the mission was a supplier of products for other missions during the peak, with a high productivity from its vast livestock herds. As part of a complex water system, Mission San Fernando Rey de España's original fountain had been moved due to modernized landscaping, resulting in it moved 300 feet across the Convento's front, in today's Brand Park. The mission fountain is a central feature located on El Camino Real, designed for the garden and replicates a more venerable fountain in Spain from 1920.

**THE ARCHWAYS & PORTICOES
OF MISSION SAN FERNANDO REY DE ESPAÑA**







The 19th century San Fernando mission Adobe 'Long Building' and park garden reminiscent of the early days.



MISSION SAN LUIS REY DE FRANCIA EST. 1798

MISSION SAN LUIS REY DE FRANCIA

The expansive pastures flourishing beyond its reach, the ‘King of the Missions’, Mission San Luis Rey de Francia’s grazing herds expanded to new locations. In 1831, reports recorded 26,000 cattle, 25,000 sheep, and 2,000 horses and noted that the livestock consumed 395,000

bushels of grain. Harvests included over 2,000 barrels of mission wine, and crops were used in various forms of product manufacturing. Father Peyri continued success in attracting interest in the eastern and northern coastal corridors Indigenous people, utilized the abundant water



As important today as it was then, Mission San Luis Rey de Francia, the most productive of all the missions.

resources at nearby fertile fields, within the migrant lands of the Pala and Cupeño Indian bands. Irrigated from the water at Warner Springs, Rancho Rincón del Diablo, also known as “The Devil’s Corner”, later was shortened to the Rincon band, within a significant valley region inhabited by Native communities. This area contributed to Father Peyri’s establishment of the *asistencia*, Mission San Antonio

de Pala. Founded in 1816, the mission remains active and in 1823, a second northwest location was established at the Las Flores Estancia. Situated near Bell Canyon and present-day San Mateo Creek, the chapel’s belltower served as a navigational landmark aiding passing tall ships. The restored Las Flores Adobe, constructed in 1868, on the site of the original estancia ruins, now lies within Camp Pendleton.



MISSION SAN LUIS REY DE FRANCIA



The missionaries carried - tree seeds from South America in Peru, to Mission San Luis Rey de Francia, during the 18th century This pepper wood tree is known to be the first planted in 1830, and oldest of the Alta California period.

The smaller settlement would till fields of barley, maize, and wheat, and produced hides and tallow goods from livestock. Constructed by relocated Luiseno and Juaneño Natives, the complex comprises a chapel, a hostel, and a ranch, arranged on three sides of a square. It provided shelter to travelers and functioned as a spiritual center for the inhabitants of nearby Native American villages Chumella and Questmille. The Native population subjected to colonization, baptism, disruption and physical punishment for noncompliance, began attempts leaving. .

Following the 1833 enactment of secularization at the missions, Mexican-born, Zacatecan friars arrived with 36 refugees from the Franciscan Zacatecas Order. Friars with allegiance to Mexico filled the resulting vacancies of Spanish patriots, like Father Peyri, who fled to Europe from the mission's sanctuary due to political hardships. After reconstruction and restorations, a Franciscan College began at San Luis Rey de Francia in 1893, The mission houses a museum and offers retreats on its grounds, visited often by tourists, pilgrims, and the faithful of the area. The church facade characterized by Moorish architectural elements of design, include a high pediment entablature, a central rooftop octagonal cupola and windows, decorative pilasters flanking the doorway's entrance cornice, and bright colors

from Native plants and clay accentuate the decorative edges of all buildings. The walls reinforced with fired ladrillo tiles, and bricks, applied with a veneer of plaster, treated with limestone. Preservation efforts and re-dedication of Mission San Luis Rey de Francia in 1893 was continued under Father O’Keefe, until 1912. Permanent quarters completed, and the quadrangle reduced to approximately one-fourth of its original size, Father Peter Wallischeck undertook subsequent restorations initiating improvements to the mission’s current condition. In 1926, the bell tower collapsed due to heavy rains, the Adobe structure originally constructed, remained intact. The tower was reconstructed in 1927, and its architectural style influenced numerous “mission revival” designs around 1950 through 1968, the Franciscan San Luis College had become a fully accredited four-year institution, and then moved north to Berkeley. During the reconstruction in 1958, an intricate system of waterways discovered that had supplied water to a sunken garden area, with a large brick-lined lavanderia at the mission’s creekside, now restored today. Clay pipes distributed water throughout the six-acre quadrangle, a system established in the early mission’s years facilitating laundry and bathing, from water at two springs. Drinking water was filtered through charcoal, and a lime kiln was constructed nearby to produce the mortar for the Adobe buildings.



The fountain is attributed to Fr. Peyri, who spent his lifetime, from the beginning of Mission San Luis Rey de Francia.



The lavanderia at Mission San Luis de Rey Francia is legendary, an original water source of the mission's using a charcoal filter, and rebuilt close to its original state during the later 20th Century.



MISSION SAN LUIS REY DE FRANCIA



SANTA INÉS, VIRGEN Y MÁRTIR EST. 1804

1804 MISSION SANTA INÉS, VIRGEN Y MÁRTIR

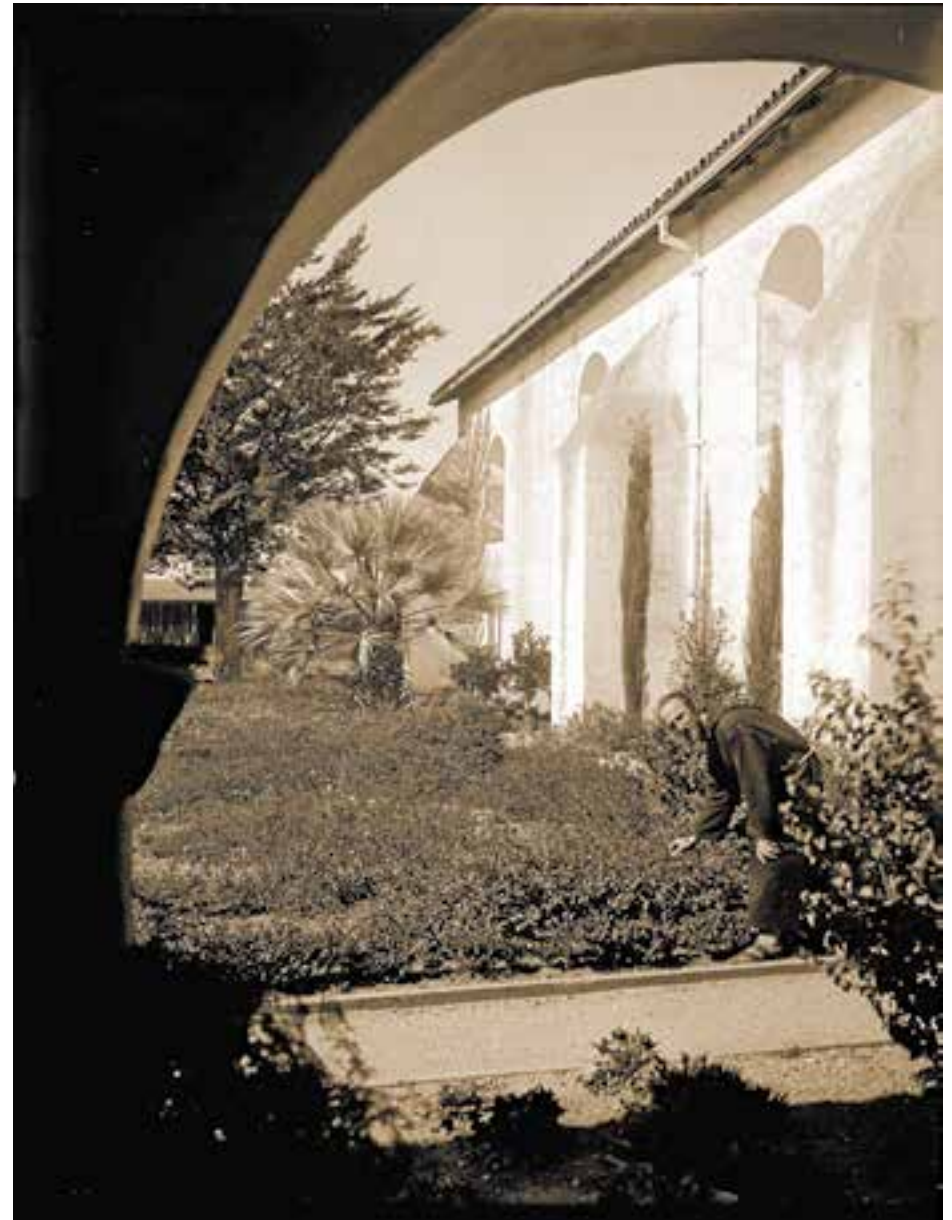
Of the remaining Convento archways at Old Mission Santa Inés, the last of the 22-arched colonnade is left as a tribute from the original mission's founding structure completed in 1817. Father Estévan Tapis established Mission Santa Inéz, Virgen y Mártir as the nineteenth of Alta California's missions, on September 17, 1804, intending to convert Native Chumash living east of the coastal mountain range, within the Santa Ynez River Valley approximately 45 miles inland of Santa Barbara. On its day of dedication, 27 neophytes were baptized at the mission although thousands of Indigenous people lived in the surrounding foothills. Father José Calzada and Father Romualdo Gutiérrez instructed the Chumash, supervising the mission's builders, and each friar by tradition later interred there beneath the mission altar. With the mission's population having reached 768 by 1816, over the next 32 years 1,411 individuals were recorded baptized. The mission's leadership provided food and clothing to Spanish soldiers and their families, in accordance with Mexico's latest secular laws requiring each mission to pay a tax. Coastal Island Chumash communities, around the Channel Islands and Santa Bárbara, and north to San Luis Obispo had maintained cattle herds. Cattle raised produced tallow and hides, supporting mission economic financial obligations through the labor of Chumash workers. Just



Father Vincent Kerwick, the head missionary at Mission San Inez in Solvang, in 1938 had been instrumental restoring the mission church, campanile, and Convento, on his arrival 14 years earlier, from Ireland.

prior to 1823, the mission established a gristmill, grinding corn and wheat, and a fulling mill used for processing wool, softening cloth produced by Native industries. The missions society, distinguished by skilled Native artisans, ranchers, and fisherman produced tallow and hides. They constructed large huts of poles and tule reeds, gathered and processed acorns, harvested nuts, seeds, berries and hunted animals using flint tools. Their expertise building sea-going plank canoes, known as tomals, were sealed from the local asphalt enabling them to navigate over swift coastal channel waterway running between the main shoreline and the Channel Islands.

In 1824, Mission Santa Inés was the site of the largest uprising, fighting against Spanish subjugation and corporal treatment imposed by Spanish soldiers. The catalyst came from a single incident involving brutality and an incidental soldier's reprimand of a Native Chumash boy, merely on a visit to a sick relative. The major rebellion planned ahead by warriors resulted in significant casualties. February 21, Native insurgents attacked the mission setting buildings on fire and wounding one soldier, forcing the remaining soldiers into retreat back to the presidio. The conflict spread at Mission Santa Bárbara and La Purisima where Native warriors had seized control of La Purisima for three weeks. By March 16,



Father Kerwick tending the gardens at the mission, is remembered today as the leader in the 1947-48 restorations funded by the Hearst Corporation.



SANTA INÉS, VIRGEN Y MÁRTIR



Father Kerwick at the mission in 1938, prior to his leading the restorations of the 1940s, supported by the Hearst Foundation.

new negotiations included general pardons for those who returned in June, but four leaders were singled out, each to receive severe punishment. Pacomio was sent to Monterey and imprisoned, while Bernabé, Benito, and Mariano, likely

faced execution by firing squad. Ethnographic researcher, John P. Harrington conducted interviews with Chumash elders and descendants, and detailed accounts are provided about these events. Chumash consultants Maria Solares



SANTA INÉS, VIRGEN Y MÁRTIR



Mission Santa Inés, Virgen y Mártir was highly productive agricultural commune, growing grains and farming livestock. The original mission's 22 archways formed the front portico with one original construction remaining, known today as the vintage 19th archway, displayed in its original place. There is a well-stocked museum collection of mission vestments, from mission-wide conservation during the 1940s by Father Kerwick. He proceeded over 20 years restoring the mission, now open to the public.

and Luisa Ygnacio contributed oral histories describing the incident. The initial victim was a young boy visiting a jailed relative, who became involved in an argument with a Corporal Cota, resulting in a public brutal whipping.

During the twentieth century, Father Kerwick served at Mission Santa Inéz, bringing together the community by making improvements, citing the mission's antiquity. As director of Mission Santa Inéz in Solvang, he represented the Order of the Capuchin Franciscan, his leadership maintained the mission's longstanding traditions of service dating back to the early seventeenth-century rituals of Franciscan Capuchin friars. These friars lived according to practices established at chapels and burial crypts lined with the remains of their predecessors. They honored a pledge, inscribed on a plaque from Rome: "What you are now, we used to be. What we are now, you will be."

Renovated to its former magnificence, the church nave at Mission Santa Inéz is known for the original Indigenous decorative designs from the 19th century.



1817 MISSION SAN RAFAEL ARCÁNGEL

Mission San Rafael Arcángel, founded on December 14, 1817, established as a health resort asistencia to Mission Dolores. The new mission dedicated by four Franciscan padres included Fathers Narcisco Durán, Ramón Abella, Luis Gil y Toboada, and Vicente Sarria, each in attendance at its inaugural celebration. Named for St. Raphael the ‘Healer of God’, the mission expanded in 1819 under Father Juan Amorós, a skilled carpenter, boat builder, and agricultural expert. He oversaw the construction of a larger church during 15 years, and presided over the elevation as a full mission. The new Adobe designed in an L-shaped plan was dedicated in 1824. Reproductions of the original three bells, now displayed outdoors near the Chapel’s entrance, replicate the museum’s original bells. Father Gil y Toboada, a Mexican Franciscan linguist, collaborated with the Coastal Miwok, Pomo, and Wappo peoples and taught his skills, such as animal husbandry and farming. He built the first Adobe dwellings for neophytes. The chapel included a dormitory to aid ailing neophytes to restore their health

When Lieutenant Ignacio Martinez and his sub-lieutenant José Sanchez actively scouted suppressing all Native resistance in the Bay Area, they patrolled the inland region of the San Francisco Bay seeking potential neophytes for



The Mission San Rafael Arcángel Chapel, displays the original bell scaffold.



SAN RAFAEL ARCÁNGEL EST. 1817

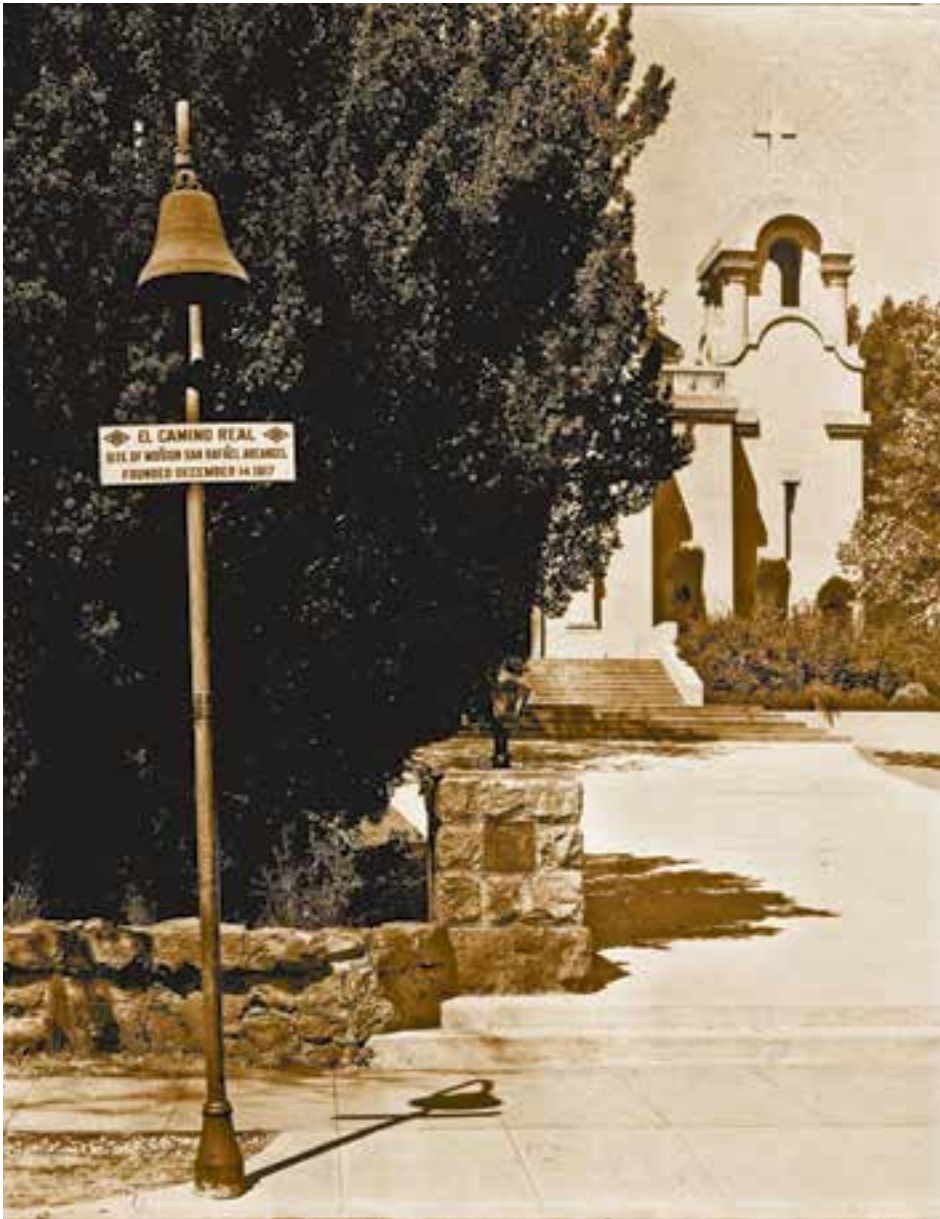
Mission Dolores. They sought prospering bands of Natives gifted at stealing horses and colonial products. The soldiers discovered 300 or more at their traditional homelands, near Mount Diablo. The leader, Chief Marcelo was historically known as a powerful Volvon or Bolgon leader of that region. In 1806, the Spanish soldiers rode there to capture Chief Marcelo, who successfully resisted the Spanish, defending his territory and Chupcan village within the marshy willow thickets, located in the valley close to the Carquinez Straits and Concord. He defeated Lt. Martinez and his soldiers, repelled by the opposing Indians, after claiming leaving the ‘Stain of the Devil’ behind.

A future prominent Coastal Miwok, Huicmuse, baptized in 1801, living at Mission Dolores was renamed Marino, and known as The Great Chief of Licatiut. A significant figure, Chief Marin’s talents included boat building and he was a seafarer, and escaped the mission in 1815. An ensuing confrontation during the Battle of Petaluma Valley, Chief Marin had organized an army of 600 fierce warriors to resist the noted Commandante of the San Francisco Presidio, Captain Don Jose Arügello. Armed with slings, flat-tipped spears, bows, and arrows, a large battle ensued and Chief Marin was imprisoned at the San Francisco presidio, but escaped in 1816, then continued raids on mission ranchos

for their cattle. After the Mexican War and Spanish loss of governing control in 1821, Chief Marin and his ally Quintino, played a key role participating in raids on the missions, burning several mission buildings, and evading capture. Lt. Martinez over eighteen months pursued him living on the islands in the San Pedro Strait, and recaptured after battles in the marshlands. Imprisoned again at the San Francisco Presidio for one year, Chief Marin was released in early 1827 and returned to Mission San Rafael. Father Amorós, at the mission built strong relationships with the local Indigenous community, increasing the population there to 1,140 by 1828. In 1829, conflicts again broke out between Mexican soldiers and neophytes, who protected Father Amorós by shielding him in the remote marshlands. Father Amorós remained there until his death in 1832, later restoring the mission, buried at the mission cemetery. Chief Marin returned to Mission San Rafael in 1832 as a respected accolade, then, a political and community leader. In 1833, Marin led a delegation successfully lecturing General Vallejo, the Comandante of the Mexican Military, on the harsh treatment given to Natives inside the mission. It is known that Chief Marin later assisted Lt. Martinez surveying mission lands in 1834, a time of relative peace. During the Mexican secularization period, a new priest at the mission, Friar José Mercado, a Mexican-born Franciscan from the



The neophytes at Mission San Rafael, Arcángel, were taught the skills of *vaqueros*—caring and herding cattle, horses, and sheep—as well as the farming of wheat, corn, beans, barley, and chickpeas. Living at the mission over 13 of its 17 years, Fr. Juan Amorós swore allegiance to Mexico. He reported over 1,000 neophytes living at the mission village.



SAN RAFAEL ARCÁNGEL

College of Zacatecas in Mexico, placed in charge, later was described as a “man of violent temperament.” The mission and lands were divided and neglected, the mission site reduced to ruins, earning it the local name “the mudheap.”

In the North Bay Delta, baptized neophyte Solano, and future leader of the Suisun people, Suisunes Nation, was Patwin-speaking from the Wintun tribe, whose traditional lands were the Delta headwaters of Suisun Valley. A marshy area north of the Carquinez Strait, south of Napa Valley, the Patwin inhabited the region of Northern California that is now Solano County over 8,000 years, indicating a deeply rooted Native tradition within the area. The name, Sem-Yeto, translates to ‘brave or fierce hand’, simply referred to as Sina, had adopted the name Solano, when baptized as Francisco Solano. Chief Solano became associated with the Mission San Rafael Arcángel and later Mission San Francisco Solano. Brought into the mission system as a young man, he initially had been affiliated with Mission Dolores. Within Mission San Rafael Arcángel, he eventually earned the role of a trusted accolade. Becoming invaluable to Mexican Commandant General Mariano Guadalupe Vallejo in military expeditions, he commanded a large auxiliary force of Indigenous warriors aimed at subduing Native American resistance, both to the north and west of

Sonoma. He helped Vallejo conduct campaigns during the 1834-1843 period to capture other “gentile” or unconverted Native Americans, deep in the interior of the North Bay and Delta region. Due to unwavering loyalty and military service, General Vallejo ensured Governor Juan Alvarado formally granted Chief Solano the 18,000-acre Rancho Suisun, a rare and exceptional example of a Mexican land grant, to an Indigenous Californian leader. Solano County, where he lived, was later named in his honor. The land grant system became subject to U.S. laws and challenges. In the 1850s, Solano faced legal challenges and debt, eventually selling off his land. By 1851-1852, as a peacemaker during a conflict between the Pomo and Yuki tribes, his continued influence prevailed, and he died in relative obscurity and poverty. The chieftain’s names live on in Marin County, Solano County, and the town of San Quentin. The modern additions of a signpost bell marker, stone masonry walls, and further restorations have memorialized the esteemed foundations of historical significance with today’s Mission San Rafael Arcángel.



The traditional wooden frame at Mission San Rafael supports three replica mission bells, replacing the original bells now stored indoors at the mission. The oldest was cast in 1820 and the largest. Also, a smaller iron whaling bell was gifted to mission by General Vallejo from 1831, and the small one at the top is from 1833. Using the original bells as direct patterns, new bells were cast in 2007, at a nearby foundry.



MISSION SAN FRANCISCO SOLANO EST. 1823

1823 MISSION SAN FRANCISCO SOLANO

Father José Altimira, seeking to abandon the chill of Mission Dolores, and the limitations of Mission San Rafael Arcángel in his plea to the Alta California governor to find additional neophytes established the 21st Mission San Francisco Solano, as an extension of El Camino Real into northern Alta California. Named for the Saint Francis Solano (1549-1610), a Peruvian missionary, the mission founded in 1823, in the Sonoma Valley of the Moon, garnered the approval from Governor Luis Antonio Argüello in agreement with Mission President Fr. José Seán. Although the Mission San Rafael became highly productive, managing thousands of head of cattle, sheep, and horses and successfully reaped harvests of wheat and barley, the changing governance in ending the war with Spain, led to political instability with the lack of means in running the mission system from Mexico City, Father Altimira bypassed the church hierarchy on approval of the governor in Alta California. The new mission became the first established by Mexico, and was the last in the system.

Fr. Altimira's mission site selected for its fertile valley soil, fresh water, and an abundant supplies of wood had within four days, using neophyte workers building a ditch, channeled



General Mariano Vallejo, Mexico's Military Commandante

water from nearby mission ranches ready to irrigate cattle herds. The 1823 mission covered thousands of acres and mission neophyte families raised livestock, traveling as far north as Santa Rosa.

General Mariano Guadalupe Vallejo, the commandante of the Sonoma Pueblo from 1834 to 1857, designed new streets



The Vallejo Chapel at Sonoma Square and Mission San Francisco Solano.

around a quadrangle and rebuilt the mission, bordering the northeast corner of Sonoma Square at E. Spain Street and First Street. He developed his military headquarters to marshal the entirety of Alta California. The soldier's barracks near the mission was completed of burnt brick, and Vallejo ordered construction of a new Adobe church to be built in 1841. The Vallejo Chapel of Mission San Francisco Solano served the entire pueblo. As Mexico's Military Commandante, from 1834 to 1846, the pueblo supported by 40 active troops, typically paid in the form of supplies, food, clothing, and the donated goods from the surrounding ranchos.

Victory from Spanish dominion over Mexico in 1821, affected the mission's claim to thousands of acres, with neophyte families raising livestock as far north as Santa Rosa. An alliance with Chief Solano, a Suisun Native, provided him with an army of auxiliary forces and ranch hands, enlarging Vallejo's power over the region. He had received massive grants of two California governors and in 1850, he claimed ownership of 250,000 acres of coastal land. His good fortune led to building his Casa Grande, a private rancho, ten miles distance from Sonoma Square in Petaluma Valley, nearer to the coast. Through several transitions, the Vallejo Chapel at Mission San Francisco



MISSION SAN FRANCISCO SOLANO



MISSION SAN FRANCISCO SOLANO

Solano had rebuilt the church in 1841, and recent restorations have included renovating the adjacent soldier's barracks, and the Vallejo homestead, he called 'Lacryma Montis'. In the mid-19th century era, Vallejo had purchased a pre-

fabricated home shipped from New England, then erected .7 miles west of Sonoma Square near his command post at the mission. Following Mexico's directives of 1834, Vallejo was ordered to secularize the missions' property holdings for



The home of General Mariano Vallejo was shipped from back East around Cape Horn, per-fabricated and numbered, was erected near the Sonoma Mission in 1851. A two-story Swiss Chalet next to the home, also was per-fabricated and shipped, to be used as a warehouse and storage facility.

sale. In 1846, the Bear Flag Revolt organized by Americans stormed Sonoma Square, in an uprising on June 23rd. Vallejo surrendered at his battalion headquarters, captured and removed from power. He was jailed at Sutters Fort in

Sacramento for two months. The future of Alta California shifted from the American invasion and bloodless skirmish consisting of 60 Americans, assisted by US General John C. Frémont at Sutter's Fort. With future challenges to Mexico's



The Sonoma Square, at the northeast corner, is the Mission San Francisco Solano historical museum in the adjoining convent to the church.

rule in California quickly shifted, after Americans capturing Vallejo and confiscated his home and military headquarters, his arrest essentially signaling the end of the Mexican era. In 1862, President Abraham Lincoln signed a proclamation officially returning the church buildings and 2.06 acres back

to the Roman Catholic Church, plus the vineyard to the east. The church maintained the property until 1881, when the land was sold to a local merchant, and a new church was built half a mile to the west. The mission site monastery wing and church were used as a hay barn, a winery, and a blacksmith



MISSION SAN FRANCISCO SOLANO

shop, now a museum holds a plethora of interesting artifacts adjoins the Adobe church, at the intersection of Spain and First Streets, adjacent to soldiers barracks at the northeast corner of Sonoma Square. Operated by California Sonoma State Historic Park, Sonoma Square with the mission and

barracks, full restoration allowed the authentic colonial Mexican influences in Alta California, appear today as they did during the era of 1841, in Vallejo's lifetime. A bell marker at the mission's front was placed at the mission in 1909.

MISSION ASSICENTIAS AND CHURCHES

The mission culture, spread from southern California into northern Sonoma County, created successful trading commerce between the mission's of hand-manufactured goods, growing crops and raising livestock. Mission neophytes were the strength to the progress and required the mission padres to search the outlying areas to find more potential converts entering the missions grounds. During preceding years, a constant pursuit of the missionaries used corrupted attempts using bribes or coercion, and negotiations finding Native youngsters, leading to systematic confrontations of padres backed by soldiers. On occasion, tribal chieftains permitted their young tribal members to leave. A later period of mission productivity existed only through seeking new recruits within the surrounding hills by conducting continuous recruitment expeditions. After 1797, Mission San Luis Rey de Francia, the most successful of all settlements, began farming the eastern interior valley, ten miles inland from the mission. There in 1816, a lone campanile stood at one end of the valley at a sub-mission, San Antonio de Pala, tolling its bell heard as far as seven miles throughout the surrounding valley. It beckoned willing Natives to gather and join the mission's productive agricultural harvests, summoning the faithful to prayer. The success to the Mission San Luis Rey's coastal colony created

several outlying settlements, throughout the El Camino Real chain of missions. Chapels were found at many of the tributaries off the mission trails, to the small ranchos and reservations.



MISSION SAN ANTONIO DE PALA EST. 1810



San Antonio de Pala, a sub-mission of the Alta California Mission San Luis Rey, in Oceanside, was founded in 1810 beneath the shadow of Palomar Mountain.

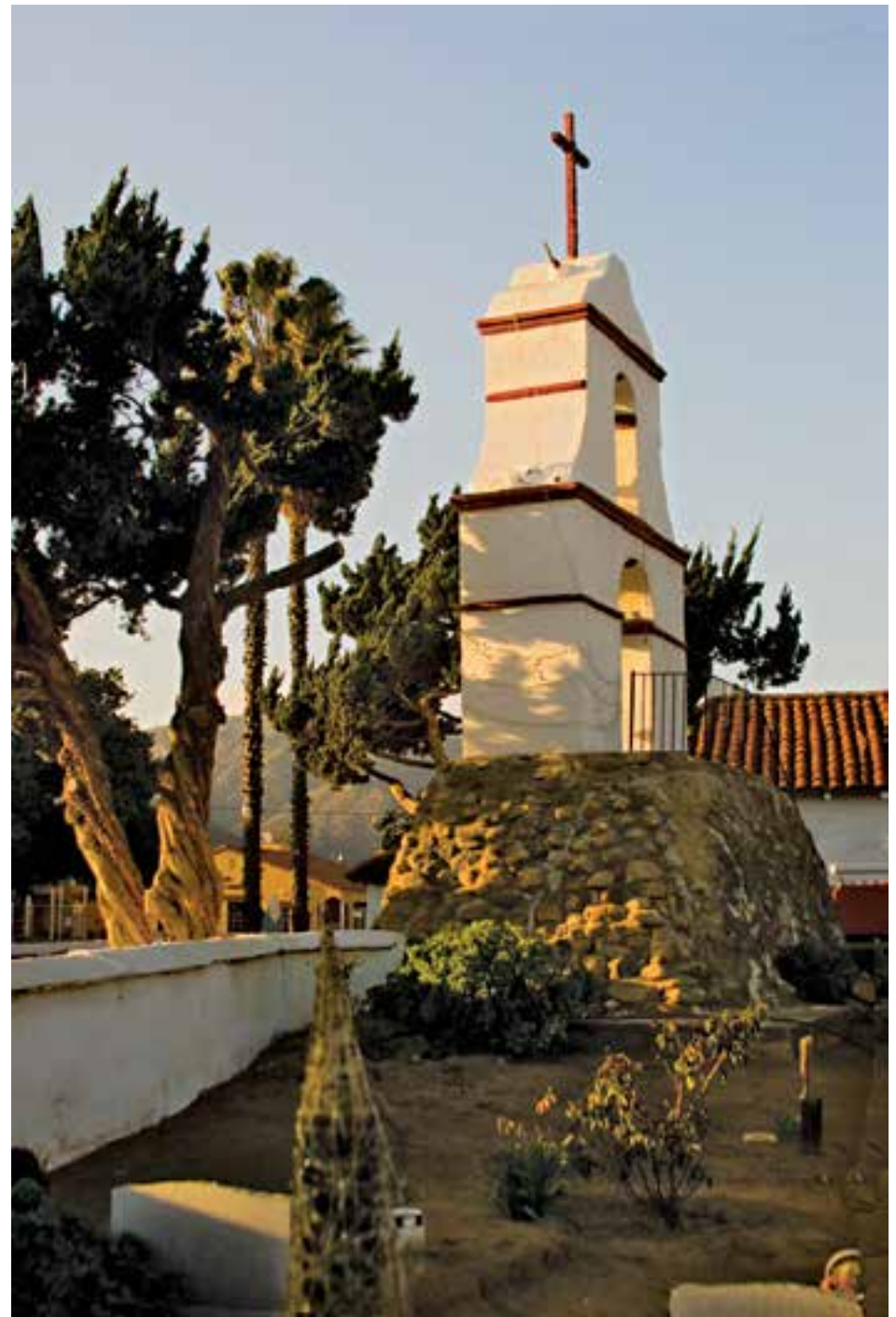
1810 MISSION SAN ANTONIO DE PALA

Beneath the shadow of Palomar Mountain, at the headwaters of the San Luis Rey River's abundant water resources, a sub-mission, the Asistencia de Mission San Antonio de Pala, comprises of enormous agricultural pasturelands. Southern California Indigenous people are historically related to two broad groupings, Pala and Cupeño, part of the Takic, Uto-Aztec language branch, which is closely related to the Cahuilla and Juaneño tribes. Today, Luiseño and Pala are names used by southern coastal Native Americans near Mission San Luis Rey de Francia, including the Morongo Band of Cahuilla Mission Indians, the Los Coyotes Band of Cahuilla, the Pauma, and Cupeño Indians, using designations from the Spanish during the earliest mission days. The "King of Missions" in Oceanside, Mission San Luis Rey de Francia, began with a substantial quadrangle in 1798.

Fr. Peyri decided to expand eastward and establish a new asistencia in 1816. The mission and chapel were enshrined in June, near its existing Adobe granary. Father Peryi described it as a fulfillment "for a church, dwellings, and granaries, with a few fields where wheat, corn, beans, garbanzos, and other leguminous plants are grown. There is a vineyard, olives, and an orchard of various fruits using a sufficient

source of irrigation, and water runs in the direction of the vicinity of this mission.” The Mission San Antonio de Pala church interior was lengthened in 1818, to measure 144 feet by 27 feet. Long before the turn-of-the-century restorations, the mission campanile stood like a formidable towering symbol across the valley. The decorative cultural art on the north wall of the church displays preserved symbols from their belief system. A blending of the padres and the Native Indians’ cultures is evident in a long-lasting bond. This sub-mission was built near the bountiful granary in 1810, then quickly grew in stature as the full missionary church. Beneath the 50-foot bell tower, a sonorous peel resounded throughout the plains from the old mission, traveling like a beacon throughout the 19th century and a continuous calling of the Indigenous people within the Church. The small chapel consecrated in 1815, later deemed a full mission, it is maintained and decorated by faithful mission Indians.

The mission campanile undermined by severe floods during the winter of 1916, completely toppled over in heavy rains. The old Adobe church of the Pala Reservation remained directly within the Mission San Antonio de Pala. As Native American culture increased its agrarian culture prosperity using the Franciscans’ irrigation ditches to bring water and





The only single bell tower campanile in the entire mission system stands at San Antonio de Pala, and remains as it was after being undermined in 1916 by heavy flood rains toppled the structure. It was rebuilt as replica of the original.

grow wheat, corn, beans, and garbanzos. Then, new secular laws established had begun diminishing and dissembling the mission holdings. The Indian nearby Cupeño lived in solitude until 1810, but soon encountered the disruptions of the Spanish settlers. In later times, their land, a popular destination known for its healthy sulfur springs, suffered a limited revolt demanding their rights as Native residents, and a full rebellion emerged defending their ancestral home against the newcomers. The conflict is known as California's "Trail of Tears" and decisively was ended by the US Supreme Court in 1901, disallowed all Native Cupas their homeland and ordered them to leave to reside 40 miles away at the Pala reservation. It was a desperate time for Cupeños who ancestry dates over millennia, with removal from their homeland and forced assimilation into a nearby reservation.

The Pala Reservation is a central colony serving more than 1000 of the Pala and Pauma Indian bands. Established by an executive order from President Ulysses S. Grant in 1875, he specifically deeded back the Luiseño people (Payómkawichum), the much of the land they traditionally occupied. The original Mission San Antonio de Pala has survived in a state of dilapidation after the effects of the Christmas Day earthquake in 1899, rumbling through the entire valley and destroyed the chapel's roof, its tiles dispersed



Today's San Antonio de Pala Church is fully restored to its original condition, rebuilt with many of its 19th century features.

onto the church floor. During new preservation efforts to save the tragic ruins were reorganized by museum curator and renovation expert, Charles F. Lummis, president of the Land Marks Club of Southern California. The remainder of the main quadrangle was purchased for restorations and rebuilding the chapel began in 1902. It was one of many

rescued the buildings, partially repairing the main chapel and two adjoining rooms. Mission San Antonio de Pala Chapel is restored today. With the work in restoring the mission, adobe bricks were cast by the thousands, used for modern restorations. Today, the Pala Indian Reservation consists of approximately 12,000 acres in North County San Diego.

1818 MISSION SANTA YSABEL ASISTENTIA

Towards the desert edge, east of San Pasqual from Mission San Diego de Alcalá's trail led to the eastern foothills to an asistencia and chapel, requested by Father Juan Mariner. Serving as pastor to a large the Native community, known as Diegeños, or San Pasquel Mission Indians, Santa Ysabel, was named honoring Elizabeth of Portugal, born in 1271, a Franciscan lay affiliate, who died in 1336. A somewhat crude shed during the early settlement days, its church, mission bells and a graveyard was a center to its community, 35 miles from Mission San Diego de Alcalá, from the small town of Julian heading to the West, the outlying picturesque foothill valley at the 3,000-foot elevation, where Mission Santa Ysabel was founded by Father Fernando Martin, on September 20, 1818, often is referred to as the "Church in the Desert". The mission site includes a chapel, granary, and several Adobes, with a cemetery adjoined, served hundreds living in the nearby foothills and eastern mountains of San Diego. The mission's two bells, considered among the oldest in the Spanish chain of missions were brought by early mission Indians on mules from San Diego, and raised on a wooden scaffolding near the Adobe church. Since 1913, the bells have been missing and a mystery never solved, while only the clappers were left behind. A museum at the mission site contains local artifacts and photographs to view,

and honors local patrons of the past. The loss of the bells although unsolved after decades, followed the first Santa Ysabel mission structure vanishing into the soil. In 1924, built at the original Santa Ysabel asistencia site is the new Church of Saint John the Baptist.

Among the Native mission baptized Indians, the daughter of Chief Pantho, Hal-aw-wee, a young Diegueño neophyte of Mission San Diego, witnessed within her homeland the Battle of San Pasqual during the Mexican-American War. A critical bloody battle, which her father had given aid to the American soldiers in 1846, supported California's freedom from Mexico. Her baptized name, Felicita La Chappa, remains recognizable among Kumeyaay families who lived at her former home in Escondito, the San Pasqual Indian Reservation, now a County Park named for her. She married Boley Morales, a nickname he acquired from Teddy Roosevelt's popular "bully bully" speeches, and both Boley and Felicita became well-known Escondido centenarians by 1916. A romanticized play and pageant created during 1927 through 1931 in her honor. At the former Diegueño Kumeyaay village, her home at the former San Pasqual Reservation has been turn into a park. Named Felicita County Park in honor of her. It has large boulders with mortar grinding holes,

abundant water, and a beautiful woodland hills landscape. Among the Native mission baptized Indians, the daughter of Chief Pantho, Hal-aw-wee, a young Diegueño neophyte of Mission San Diego, witnessed within her homeland the Battle of San Pasqual during the Mexican-American War. A critical bloody battle, which her father had given aid to the American soldiers in 1846, supported California's freedom from Mexico. Her baptized name, Felicita La Chappa, remains recognizable among Kumeyaay families who lived at her former home in Escondito, the San Pasqual Indian Reservation, now a County Park named for her. She

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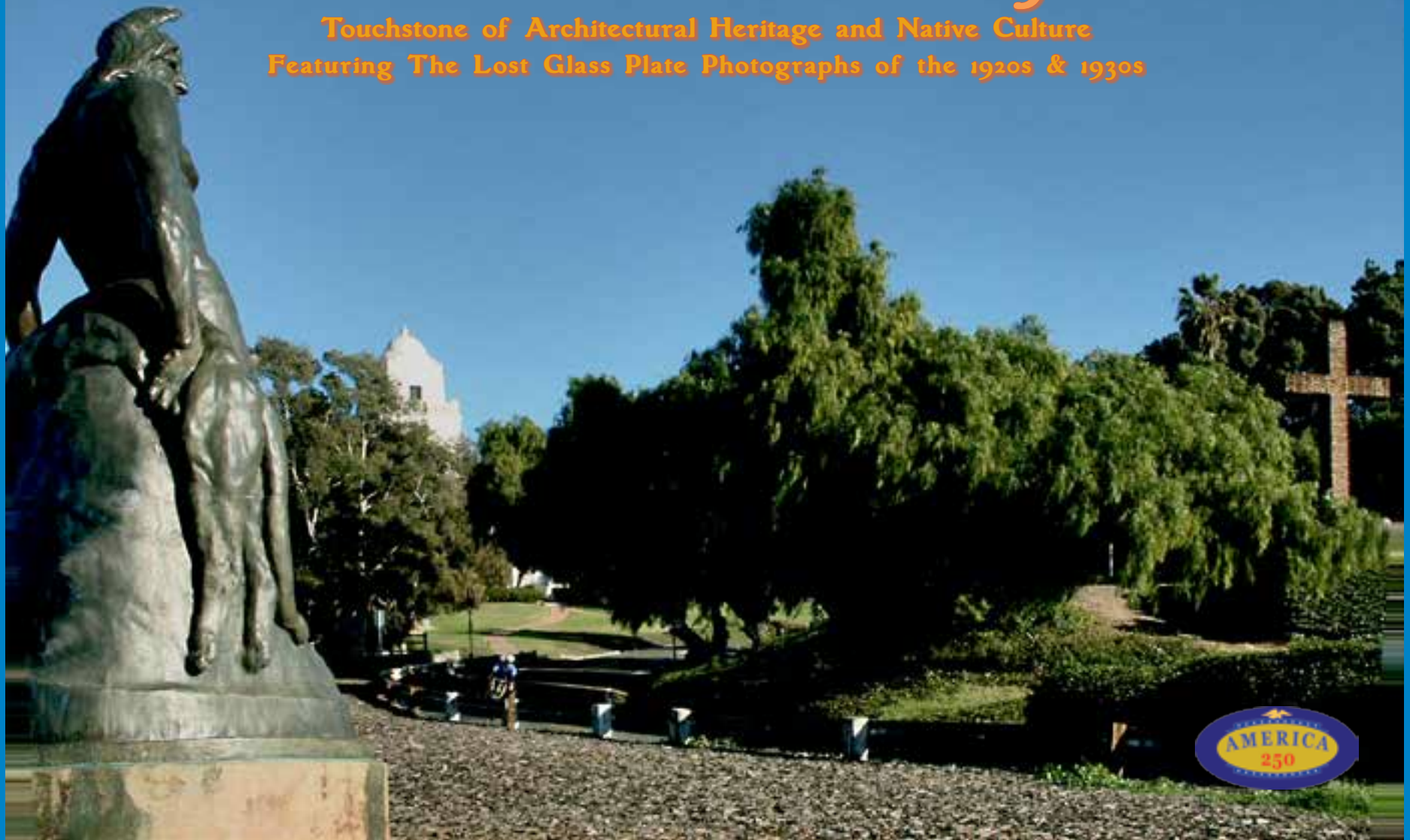
EPILOGUE

One the first to have observed these amazing photographs, I instantly understood tying together my information on their original owner, a widow who moved to Nevada City to Los Angeles years ago named Daisy, whose estate sale I had attended in 2010. She obviously knew the photographer, and probably had stored these photos as a private collection. She had been known over the years in Nevada City assisting with founding local museum and arts center, with an iconic duo Osborne and Woods; renowned antique collectors, and one-time San Francisco publishers. My discovery nearly 13 years ago, uncovered what had been stowed in a for 90 years, to serve some future purpose, wisely kept away from the dumpster... the 'lost' glass plates of California's past history struck me with the feeling I had unlocked a unique treasure of the future.



ALTA CALIFORNIA 250

Touchstone of Architectural Heritage and Native Culture
Featuring The Lost Glass Plate Photographs of the 1920s & 1930s



PRESIDIO HILL SERRA MUSEUM & FIRST MISSION SAN DIEGO DE ALCALÁ SITE EST. 1769

Robert A. Bellezza