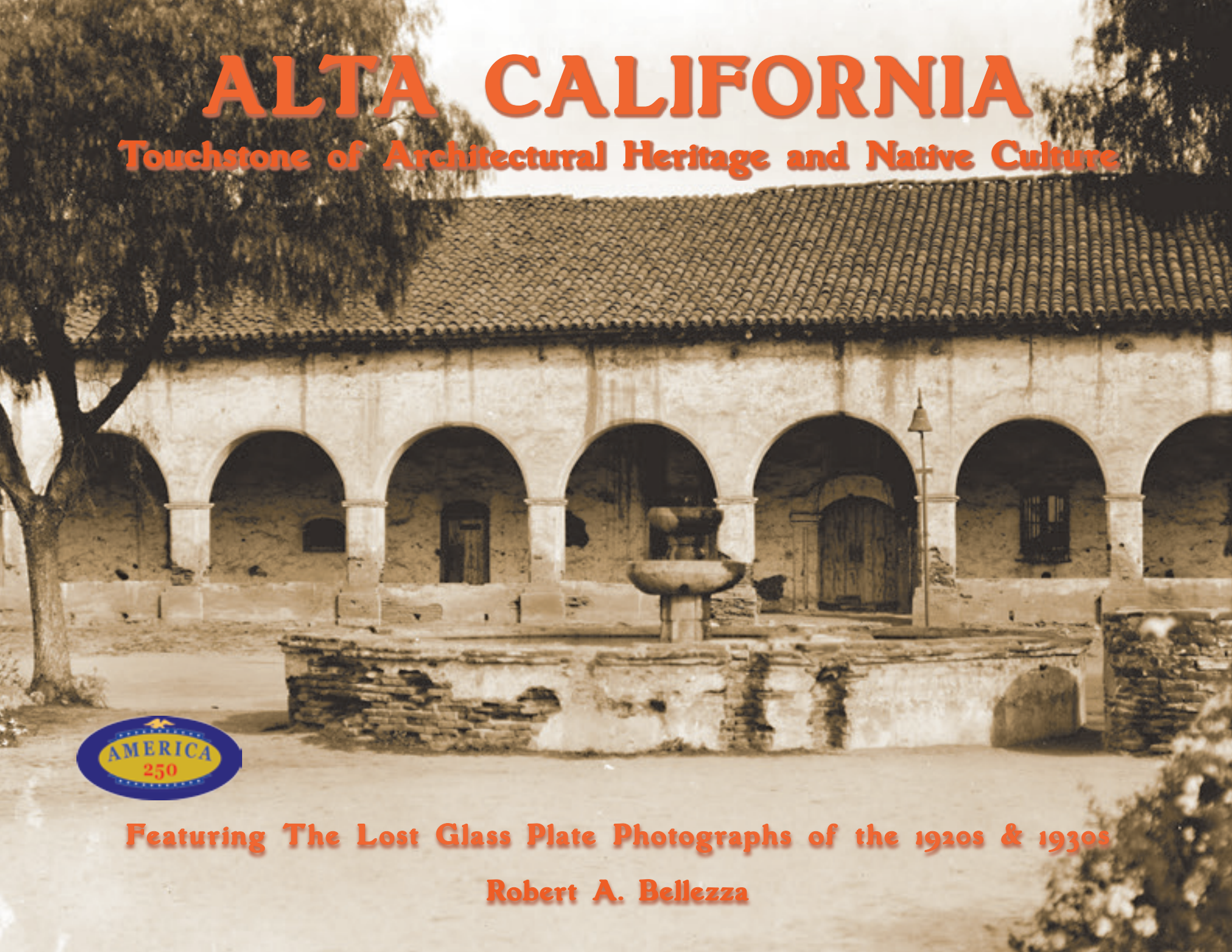
ALTA CALIFORNIA

Touchstone of Architectural Heritage and Native Culture



AMERICA 250

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 San Fernando Rey de España legendary Long Building, the largest existing Adobe from the original mission period. The fountain, built by Natives in 1811, replicates Fuente del Rey of the 16th century in Cordoba Spain.

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The Lost Glass Plate Photographs from the 1920s & 1930s

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Alta California: Ruins to Renovation

Prologue

Chapters

The San Fernando Valley landmark of twin palms, seen from distances across the open desert, once connected the Mission Trails of the earliest Spanish colonial settlements.

Alta California
Ruins to Renovation

Prologue

On exploration of California's highways, traveling through expansive canyons and visiting the abandoned ghost towns of the Sierra Nevada, I uncovered many legendary hidden treasures and tales of California's early history. At an estate sale in Grass Valley, a tattered box caught my attention, containing over seventy antique glass plate negatives, with each carefully preserved in envelopes dated from 1928 to 1937. The images depicted imposing structures that preview the architectural heritage and an appreciation of the Alta California Indigenous inhabitants. The discovery of these images offers deeper insights into how Native Americans lived along the Spanish Mission Trails as the builders of these mission buildings, during the arrival of seafarers, missionaries, and Spanish conquistadors across the Pacific Ocean and California's rugged coastline. Together, this collection and visual gallery of California's foundational colonies features images of the monumental mission buildings of the Mission Period, dating from 1769 to 1840. They document a period of transition for California's Native Americans and signify the profound disruption of their traditional rights caused by the Spanish migrations. Along the 600-mile stretch of El Camino Real, the images are combined with the comprehensive stories of Indigenous freedom fighters. Often relegated to the role of builders and laborers subjugated under a higher authority, the importance of these monumental landmarks has been well-known over the decades, in the founding history of Alta California.

Mission Santa Inez

The Historic American Buildings Survey (HABS), part of the Smithsonian Institution's National Museum, commissioned architectural photographers to document America's historic buildings and assess their structural integrity. Several photographers visited the entire chain of Alta California missions along El Camino Real, or 'The Royal Road,' to record the legacy of Spanish colonization beginning in 1769 and to capture the remaining structures. The Works Progress Administration (WPA) later used original images, such as those in this collection, to support the reconstruction of significant California landmarks starting in the 1930s. This collection features images from a nine-year photographic project documenting California's earliest historic buildings, taken by an unknown photographer. While similar images archived at the Library of Congress are part of the WPA records, only two photos from this rediscovered collection match those available online. Using a large-format wooden box camera with a folding bellows and convex glass lens, the photographer captured highly detailed images on 7-inch glass plates. By organizing and scanning over seventy negatives into positive prints, the collection brings renewed attention to these centuries-old buildings. Most photos are isometric views that emphasize the scale and architectural design of the stone, brick, and adobe structures built during the founding of Alta California. Although many images

show the largest adobes in ruins, all mission buildings have since been restored, with many reconstructed during the 20th century. The California Spanish Missions have been carefully recreated to reflect the agrarian lifestyles of early Alta California. The architecture and history shaped by the Spanish missionary presence continue to influence the historical record and the cultural traditions of California's Indigenous communities.

Beginning in the late 1920s, the photographer traveled California's mission trails toting his heavy camera over hundreds of miles to encounter the early monumental landmarks of California. The advent of the automobile gave photographers the ability to see far-reaching venues, and among the entire Mission Chain, these mystical sites, the structures of adobe of centuries past. In later decades, the glass plate negatives would preserve the great detail of these images from old Spanish Alta California. With very few notes accompanying the imagery, other than on the brown envelopes, written dates, only two envelopes had the name "Dirkson" written, as a potential photographer, and one mention of Bechtel Corporation, a California construction company. This suggests the Works Progress Administration (WPA) hired Bechtel during the renovations of the missions. The photographer likely lived near San Fernando during the

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

WPA era, living near the southern missions where he tested several photos on celluloid film in this collection.

By the early twentieth century, few clergy inhabited or operated the old missions. Earthquakes, fires, weather, and neglect frequently damaged many adobe structures. After the 1830s, Mexican secularization laws and privatization laws prompted the abandonment and sale of mission properties. Today, preservation efforts by Catholic dioceses would begin to recognize and protect these landmarks of colonial Spanish Alta California. Following California's statehood in 1850, the church petitioned for mission properties, and several U.S. Presidents issued Executive Orders to process these claims. Mission San Diego de Alcalá changed ownership several times, served as a military fort and stable, and became nearly uninhabitable by the 1860s. In 1862, President Lincoln returned the land to the Catholic Church, enabling Father Antonio Ubach to begin preservation, and he founded an Indian school and offered limited religious services. Father Ubach also oversaw the reconstruction of the mission buildings. Mission Santa Bárbara notably functioned as a church and apostolic college from 1820. The 1812 earthquake destroyed the original adobe church, and in 1820, masons built a stone church with one tower. Workers added a second tower in 1831, which collapsed the next year and was rebuilt. They carried out extensive renovations between 1856 and 1870, then completed further improvements from 1873 to 1925, when a 6.8-magnitude earthquake damaged the mission. Using the original 1820s plans, Franciscan Fathers repaired the facade, reorganized resources, rebuilt with reinforced concrete, and replicated the sandstone facade between 1950 and 1953.

A renewed interest in the Spanish Missions of Alta California led to restoration efforts by the Association for the Preservation of the Missions, beginning in 1889. By 1895, this work continued under the Landmarks Club, led by Charles Fletcher Lummis, a prominent writer and historian. The club leased Mission San Juan Capistrano to prevent its collapse and, in 1899, began rebuilding Mission San Fernando, Mission San Diego de Alcalá, and Mission San Antonio de Pala. In 1907, Lummis founded the Southwest Museum of the American Indian in Los Angeles. Restoration by clergy included Franciscan Father Joseph Jeremiah O'Keefe, who began work at Mission Santa Bárbara in 1867 and later at San Luis Rey de Francia. Organizations such as the Historic Landmarks League, Native Sons and Daughters, California State Parks, the Hearst Foundation, the Franciscan Order, and the Catholic Church also supported ongoing preservation. In 1856, the deteriorating Mission San Carlos Borroméo de Carmelo drew renewed attention with the discovery of Father Junipero Serra's remains and those of other friars beneath the mission floor. This discovery was commemorated by an 1884 State Centennial led by Father Angelo Casanova, which brought together 400 dignitaries to identify the tomb and honor Father Serra.

Mission San Diego de Alcalá Est. 1769

1769 Mission San Diego de Alcalá

The San Diego Indigenous Natives represent more distinct tribal nations than any other territory in Alta California. San Diego supports four Native American languages, each in a variety of dialects. The Kumeyaay Nation comprises twenty Native American tribal family groups, and with more tribal reservations than any other U.S. county, and indicating the complexity of ancestral migrations within California over the last 12,000 years. Organized into twelve contemporary bands, which are traced to villages once located along the banks of the San Dieguito River, the San Diego Kumeyaay inhabitants lived throughout the region, from the Pacific Ocean shores of the Mexico-California border, stretching inland to the Laguna Mountains, and from the Sonoran Desert to Ensenada Baja, extending as far north as the San Luis Rey River. The first overland expedition undertaken into San Diego was led by Franciscan missionary Father Junípero Serra, a member of several prominent Franciscan and religious institutions in Palma de Mallorca, the capital of Majorca in the Spanish Balearic Islands. Arriving in San Diego in 1769, he planted a memorial cross firmly on the hill and consecrated Mission San Diego de Alcalá at the first California Spanish presidio site, claiming Alta California a possession for Charles III, the Crown King and Spain's ruler during an era of "Enlightened Expansionism". Following 1769, the Spanish San Diego settlement baptized the Indigenous people, known as Mission Diegueños and neophytes, who were often brought to the mission through coercion, forced into family separation, assimilated, and worked as construction laborers of mission buildings. The chain of mission colonies proceeded under high expectations that the Spanish would fulfill and establish over twenty agrarian settlements, guided and operated by the Church. An early rebellion against the first mission settlement led to harsh enforcement by Spanish presidio soldiers, who fired muskets, causing 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, which still faced more uprisings. Newly converted neophytes built the first adobe mission colony and finished the new church in 1775. Around this time, Governor Gaspar de Portolá's expedition left the San Diego mission taking 60 soldiers, herdsmen, clergy, and Baja Native Americans. A month later, an organized rebellion broke out in San Diego with hundreds of warriors from distant Kumeyaay villages. During the assault, Natives set fire to the thatched roofs, destroying the mission village. Two Spanish soldiers and the mission's first friar, Father Luis Jamye, died. The missionaries then focused on rebuilding, using strict tactics to enforce manual labor while Indigenous bands were confined. By 1813, the further suppression of Kumeyaay traditions led to a sharp decline in their population, and by the 1830s, only one-third were remaining. Through the Spanish-Mexican and Mexican-American wars, the mission building barely survived. It was abandoned and became a U.S. military post and camp, and later a school for Native American neophytes.

1770 Royal Presidio Chapel

The northern settlements of Monterey and Carmel constitute the traditional homeland of the Indigenous Costanoan Ohlone people, whose ancient traditions and oral histories are well documented. Archaeological evidence indicates continuous habitation of these ancestral territories for at least 10,000 years. Descendants of the Costanoan Esselen reside along the Big Sur Coast and in the inland areas of the Santa Lucia Mountains. The Esselen are known as a distinct, isolated group using a singular language. In 2023, efforts began to establish a cultural center on Tularcitos Creek in a recently reclaimed sacred area, with approximately 500 members actively engaged in woodland preservation and the reestablishment of cultural traditions through conservation partnerships and state grants. Nearly 3,000 acres of ancestral Big Sur and Carmel Valley are reacquired and used for Native ceremonial traditions. The current local tribal gatherings of the Costanoan Rumsen Native Californians, inhabit the Monterey Peninsula, Carmel Valley, and Point Sur areas, with descendants of the Monterey Bay and Carmel region, reporting 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.

Monterey's first settlement at the first Presidio Fort had little more than a group of crude thatched huts. California's oldest church, the San Carlos Cathedral Royal Presidio Chapel, Capilla de Real, with its roots in serving the Crown Charles III, was dedicated on June 3, 1770. Don Gaspar de Portolá had led overland the first European settlers to meet with Father Serra at the harbor aboard the galleon San Antonio, launched from San Diego. Beneath the same oak of the Vizcaíno party once gathered in 1602, they held a solemn mass. Perhaps, the most graceful of mission architecture, featuring ornate stone pediments framing an intricately carved stone facade, Native Ohlone Rumsen quarried local sandstone and built the Royal Presidio Chapel of 1791, from solid stone, remaining a testament of acquired skills and craftsmanship. They completed the chapel in 1795. The chapel designed in Mexico City at the Academy of San Carlos, guided master mason Manuel Ruiz, leading the Native laborers, taught the skills in constructing the mission from cut stone. The chapel entrance features a threshold facade of ornately carved relief stone. The central archway and entrance above the pilaster at the front and parapet wall set forward, and the scrolled facade and Doric pilasters frame an arched centerpiece, A carved statue at the apex, Our Lady of Guadalupe, and the only one of its kind in California, and over 250 years old,

San Carlos Cathedral Royal Presidio Chapel Est. 1770

The Monterey San Carlos Cathedral, Royal Presidio Chapel after restorations of 1858, adding the west entry transcept extended from the nave, and squared campanario and pyramidal tiled roof.

overlooks the present-day town and harbor. The chapel is one of the oldest and most elaborate of all mission churches.

The additions made in 1858 during a major expansion included transept doors to both the east and west, were added as entries of carved Carmel sandstone. These were designed for entering the church nave at the mid-section from opposite sides. The chapel's arched windows, restored during remodeling, were later returned to their original rectangular shape by master mission restorer Harry Downie. Viewed from the Northeast, the chapel's stone exterior walls are covered in a traditional stucco finish. A squared campanario replaced the original bell wall española in 1858. Surrounded by a formidable stockade stone wall ten feet high and four feet thick, the enclosed 200-by-200-foot area protecting the newcomers' arrival, was the first Mission San Carlos de Borromeo was during the first year, a crudely made thatched hut. In 1771, permission granted to Father Serra to relocate Mission San Carlos from the Monterey military presidio, in the verdant hills of Carmel Valley, near the river's edge. It became the permanent headquarters for all of Alta California's missions. The Royal Presidio Chapel was again restored by Father Casanova in 1893. Its belfry, made from uneven rocks fitting together, retains the supportive mechanisms behind the windows of the tower's

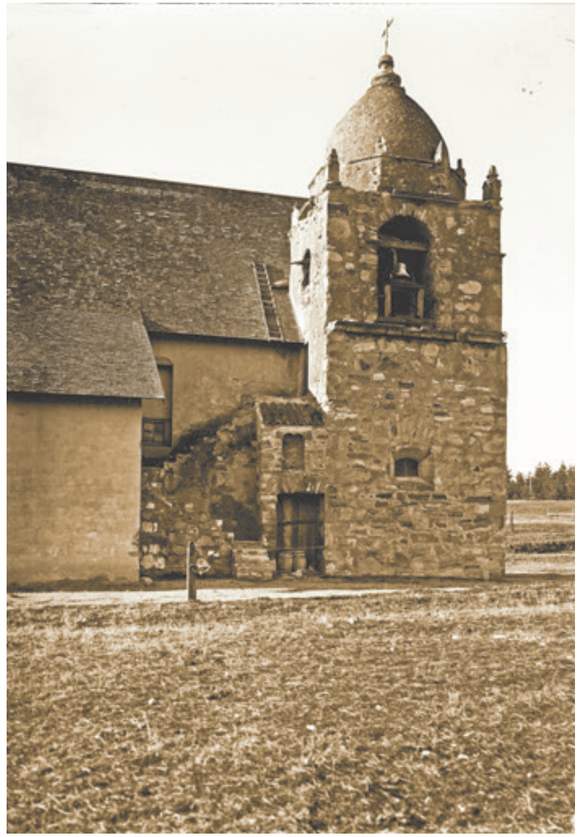
The stone construction of the Royal Presidio Chapel, dedicated in 1791 and completed in 1794, remains at the founding location of the second Mission and Royal Presidio.

bells. These openings once arched and sculpted, had been replicated during the redesign of the 1890s. In 1792, Spain had relocated to a new Presidio Fort overlooking Monterey Bay, on the hill called El Castillo. Now much later, the site houses the U.S. Army Presidio of Monterey. Only the Santa Barbara and Monterey Royal Presidio Chapels continued past the 1830s with original Franciscan pastors serving their parishioners.

1770 Mission San Carlos Borromeo de Carmelo

At Mission San Carlos de Borromeo in Monterey, established in 1770, Father Serra began a chain of interconnected mission colonies along El Camino Real, each on horseback, about a day's journey apart. The new Mission San Carlos, designed in Mexico City, was completed by Native neophytes in 1797, and guided by stonecutter and mason Manuel Esteban Ruiz, who 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 of the period, faced to the east, allowing the morning sun to stream in through an elegant rose star window into the upper balcony and church interior, for balanced, muted lighting 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 slope that changed the original one, which 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, was the Mission San Carlos caretaker and orchard master from 1877 to 1907. 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, including 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 missionary pursuit living in the most primitive huts of 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 for an 1884 State Centennial led by Father Angelo Casanova, which hosted 400 dignitaries at the official ceremony identifying 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 to commemorate the reconstruction of Mission San Carlos Borroméo, on October 21, 1921, was attended by the Onésimo family, including Manuel Onésimo, descendant of Juan Onésimo, Indian builder of the Carmel

San Carlos Borremeo del Rio Carmelo, the second mission established in June 1770, was at irst a humble stick and mud structure where the Mission Presidente Father Serra resided.



Mission San Carlos Borremeo del Rio Carmelo stone church, dedicated in 1797.

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

The Esselen homeland stretched along the coast for 25 miles, from Point Sur in the north to Point Lopez in the south, and their territory extended into the inland mountains, including the riparian watersheds of the Carmel, Big Sur, and Little Sur Rivers. The Ohlone regions, generally north of the Carmel River, lie within coastal areas of the north, as far as the greater San Francisco Bay. Rumsen Ohlone people centered in and around Monterey and Carmel, occupied fixed villages but also moved seasonally to gather foothill resources for acorns and berries. More often, a veiled dichotomy obscures the severe impact of social acceptability endured, and the truth of the uncontrolled effects of hardship and disease on Native Esselen and Rumsen Ohlone Indians, with generational stories handed down through oral traditions, many describing the severity of grueling forced labor the

Mission San Carlos Borromeo de Carmelo Est. 1770

Native people were subjected to. It included performing in the fields, building waterways, agricultural work, quarrying stone, making adobe bricks, and laboring in the construction of all mission 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, with the Esselen Nation disappeared, once as independent people of a distinct language.

1771 Mission San Antonio De Padua

On the journey of October 9, 1771, Father Serra traveled from Monterey to the southern encampment near the Santa Lucia coastal range in Jolon, visiting the former Portolá party's camp location. 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 Borreméo. A single Indigenous observer, regarded as a good omen, witnessed the mission's founding on July 14, 1771. Indigenous people contributed to the construction of the mission colony and adjoining fertile San Antonio Valley. By 1805, nearly 1,900 neophytes worshiped at Mission San Antonio, making it one of the largest missions along El Camino Real. After earthquakes destroyed the original adobe buildings, the mission was relocated over a mile to its current site in 1810. Restoration efforts began in 1903 but were halted in 1919 following further earthquake damage. The church's walls collapsed before the turn of the century, and restorations in 1949 included repairing the original wine cellar. The mission stored harvests and produced sacramental wine using a wooden press. The portico, completed in 1813, features graceful archways built by master builders and neophyte laborers under the friars' supervision. The unique facade's columns are made entirely of burnt brick, and the thick adobe walls weigh 60 pounds each. Neophytes were

Mission San Antonio de Padua Est. 1771

trained to produce clay roof tiles, burnt brick, and ladrillo for the exterior. The church's design includes tall arched doorways and buttress-like turrets, creating an elaborate appearance. The complex also included cloistered archways, storerooms, barracks, warehouses, shops, and an advanced irrigation system for the fields and orchards. In 1778, a stone-lined dam and earthen ditch were constructed to supply water to the mission. By 1806, a millpond spillway powered grist stones, and water from the millpond traveled past the tannery, powered a waterwheel, and irrigated the fields and orchards. A covered area and stone deck were used for winnowing, and millstones ground the wheat grown on site. The new church, completed in 1813, was largely built by skilled neophyte masons.

A stone-lined dam and earthen ditch from 1778 supplied water to the center of the mission area. By 1806, the millpond spillway was powering grist stones using gravity-fed water traveling past the tannery to the mill waterwheel, then to irrigate the fields and orchards below. The millpond drained into a penstock that powered a waterwheel, part of the elaborate system developed by the first friars. A covered area and a stone deck for winnowing stood beside the flowing water and millstones used for grinding wheat. In 1913, a local rancho restored the millpond and dam to supply water.

The old waterwheel structure had not operated the grain mill for decades. The vaulted roof above the waterwheel allowed gravity-fed water to turn a horizontal wheel under pressure. This chamber below was one of many innovations by the early friars.

Mission San Antonio de Padua

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 Basin and southern Channel Islands. Their skills in constructing the sea-faring tomol, plank canoes, were in harmony with the northern Chumash. They exchanged goods in trade, like 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. Naming 'Misión Vieja' and five miles from today's mission site, the Mission San Gabriel Arcángel, was dedicated 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 Mission Presidente, Father Serra's guidance in Carmel. Designed by Father Antonio Cruzado upon his arrival in 1772, the mission's unique features manifest an imposing fortress with towering Moorish-influenced buttresses, tall narrow windows, and decades after construction was completed in 1805. Father Junípero Serra visited San Gabriel 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, improving the arched roof of the church and restoring the adjacent rectory and church's españada bell tower. Modern restoration efforts by Charles Fletcher Lummis' Land Marks Club began around 1900, again stabilizing the Mission San Gabriel Arcángel bell tower, beginning restorations on the mission church.

The Tongva, known as the Gabrieleño Band of Mission Indians of the Kizh Nation, experienced significant disruption due to the mission system and founding of the Los Angeles pueblo on September 4, 1781. Avoiding confrontations by Indigenous peoples, missionaries often used religious paintings and drawings for visual aids, reportedly impressing the Tongva and contributing to the initial success of the mission's establishment. However, relations between the settlers were frequently strained, particularly when soldiers began musket fire against a Tongva chief, publicly displaying his head and instilling fear towards

further resistance. Over time, the Tongva's acquired skills contributed to the mission's productivity. The population reached a peak in the early 1800s, but declined sharply due to epidemics, cultural disruption, and forced labor imposed 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.

In 1785, unrest at Mission San Gabriel Arcángel escalated into an organized uprising against the missionaries and the exploitation by soldiers. The story of Toypurina, a 24-year-old Tongva medicine woman has been preserved through Gabrielino oral tradition and emerges as a central figure in this resistance. As Spanish soldiers forewarned, had captured Toypurina and imprisoned her, alongside another rebel, for attempting to overthrow the mission. Governor Fages charged 21 Indigenous rebels in a failed conspiracy attributing the leadership to a "witch" or "sorceress." During her trial, Toypurina was depicted diminished in spiritual authority. She acknowledged instructing the chief in encouraging neophytes to resist and rejecting the friars' teachings, testified that Spanish authorities trespassed upon her ancestral lands and traditions. The rebellion suppressed

Mission San Gabriel Arcángel Est. 1771

and its community rehabilitated through public whippings of the selected rebels. Nicolás José, one of the most severely punished, endured six years of forced labor in shackles and leg irons. The failed rebellion produced a profound impact on the community. Later, Toypurina received leniency but was permanently banished from San Gabriel, and relocated to Mission San Carlos in Monterey. By 1789, she married a Spanish soldier Manual Montero. Toypurina died at Mission San Juan Bautista at the age of 39. Both written and oral histories emphasize Toypurina's enduring role in Indigenous resistance. During her trial, she stated her anger toward the padres and all those at the mission, "because they are living here on her ancestral soil."

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, 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, along with the surrounding Indigenous huts. Mission residents continued enduring harsh conditions,

and the population from the early 1800s peak sharply declined due to diseases 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 Luis de Tolosa Est. 1772

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 Salian 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 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 Asístencias, 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 Asístencia 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

A garden view takes in a breath of the original western Mission San Luis de Toulsa garden and distant hills.

for wine, figs, olives for oil, and became blacksmiths to 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, the elder Chumash named Romualdo, during the early Twentieth Century, described the area from handed-down oral tradition. Romualdo, from memory, 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 and vibrant colors embellish the mission's walls and ceilings, and timeless capsules depicting early Native American art. For thousands of years in California, the Chumash were quick to learn the advantages of modernity, construction, industry, and agriculture, supporting the early mission cause.

Mission San Francisco De Asís Est. 1776

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 and uses shaved redwood beams lashed together with rawhide to support the roof, remain in place today. The four-foot-thick walls were built of 36,000 manufactured sun-dried bricks made by 1,000 Ohlone Native Indians to build the Adobe chapel, conventos, 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 coconspirator 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,

Mission San Francisco De Asís

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 alcalde there the following year. In 1824, Marino escaped again with his 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 and groups of neophytes mounted fierce resistance, in 1818 a teenager, Pomponio, fled the mission and started Los Insurgentes. He 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 and evaded capture. Native Americans within the missions aided his group with supplies. The band used a network of hideouts, including a cave at Pomponio Creek's headwaters, to escape Spanish and Mexican forces. During one raid, Pomponio killed a Mexican soldier, which triggered a manhunt. He was captured, convicted of murder, and executed by firing squad in 1824, in Monterey.

Following the 1906 earthquake, the severe destruction to the 1876 Gothic Revival brick church surprisingly caused little damage to the original Mission Dolores Adobe church. A new basilica adjacent to the mission was built and completed in 1918. An Ohlone Indian ethno-botanical garden was installed as a tribute to native culture and features native plants, artifacts, and a memorial to their villages. An Ohlone home made of tule reeds from wetlands is also displayed. The cemetery on the south side of Mission Dolores Church is the resting place of many California founders and more than 5,000 Ohlone and Miwok natives. By 1820, most converts at Mission Dolores had suffered multiple epidemics, including smallpox, typhus, and measles, with deaths outnumbering births. Ludwig Andrevitch Choris, who traveled through San Francisco, depicted Mission Dolores Plaza in October 1816 as a center of activity filled with music and dancing, which the friars fully accepted. Wooden-planked roads led to the Mission District. Popular bull and bear fights, as well as gambling and drinking, took place nearby. The mission church remained a place for prayer. Choris painted scenes of colorful gambling games and observed important aspects of Native coastal life. Native dances included the coyote, dove, and bear dances. Participants wore vegetable dyes made from hematite, cinnabar, and white clay, as well as shell bead necklaces. Modern descendants in the Bay Area include the Muwekma Ohlone Tribe and the Association of Ramaytush Ohlone.

San Juan Capistrano portico and connected cloisters and church buildings within the 10 acre mission site.

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," Acjachemen people, entered the mission and completed the chapel by 1782. Father 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

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.

visible from nearly 10 miles away. Four bells fell, during the apocalypse, landing on the stone domes imploding into the church. Imediately recovered and installed into a nearby españada 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 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 diversity of languages spoken in Alta California mirrors the complexity of individual 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, a 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 Pico issued a decree that Mission San Juan Capistrano, a secularized pueblo, would continue a church, curate's house, and courthouse, for public services and worship. The rest of the property sold at auction had paid the debts and costs, and mission buildings and gardens were sold for $710. By 1846, the pueblo reported a population of 113.

Mission Santa Clara de Asís Est. 1777

1777 Santa Clara de Asís

The eighth Spanish California mission colony, founded by Father Junipero Serra on January 12, 1777, to honor its patron, Saint Clare, the Mission Santa Clara de Asís was a contemporary of Saint Francis and led the Franciscan order of the Poor Clares. Destroyed within years by flooding, 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, was blessed by Fr. Junipero Serra, who 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 was 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, freeing 200 women and children, breaking the lock of the women's dormitory, and fleeing the mission to a distant camp in Los Gatos. In their pursuit, the Spanish military mounted forces and followed them 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 for months at the mission's front gate, as a threat to other Native rebels.

After the Adobe church, damaged by an earthquake in 1818, a fourth Adobe church was built in 1825. The new Adobe church nave was painted with delicate, decorated ceilings by Augustîn Dávila, from Mexico, with work by local Indigenous artisans. Instead of carved stone or wooden statues, the design created the illusion of pillars and statues within the niches. The painted reredos of Dávila's altar niches is replicated in today's church, imparting the flavor of the original building. Jesuit missionaries founded Santa Clara College in April 1855, establishing the first formal place of higher learning in California at the former mission church's 1825 location. During a rededication 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 1777 site of the abandoned flooded mission. Campus schools of engineering and law were established and encompassed 106 acres by 1912, evolving as a university quadrangle.

Again, completely destroyed 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.

1782 Mission San Buenaventura

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. 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. With Father Francisco Palóu's assessment, nearly 20,000 Coastal Chumash were in and around the coastal settlements of Ventura and the Channel Islands. Their waterproof huts from tule reeds lined the plains, and observed gathering, preparing, and gathering harvested acorns, nuts, seeds, and berries, alsing hunting animals with sharpened flint tools. Expertly skilled at building the tomol, their native sea-going plank canoes sealed with natural asphalt and seating eight, using double-ended paddles to navigate the coastal waters, even at night.

Mission San Buenaventura Est. 1782

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

Candelaria Valenzuela, baptized at age 17 in 1846 at Mission San Buenaventura, had lived within the mission quadrangle. She witnessed the loss of cultural heritage and traditions. As an elder, she became a key resource for cultural and linguistic information, and her songs, ceremonies, and stories were transcribed. With a direct connection to ancestral lands, she witnessed upheavals brought by the Spanish and frontier America and their significant influences on her community. Another key speaker for Chumash dialects, Cecilio Tumamait, along with his son Vincent and his daughter, Julie Tumamait-Stenslie, contributed to preserving 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, its culture and language, between 1912 and 1915. Librado helped crafting an archetype tomol plank-canoe, under his direction. The canoe now is displayed at the Santa Barbara Museum of Natural History in the Indian Hall and as the model, Librado's first tomol built in the modern era, in 1976. Since then, many newly constructed tomols has inspired the new generation of Chumash builders and paddlers. Chumash-Ventureño language and cultural programs, based on Native traditional knowledge continues in teaching new generations. Maria Antonio Tumamait-Leyva transcribed and recorded her understanding of dialects. She documented the skill speaking the Ventureño Chumash language during the 1920s and 1930s, and was recorded by ethnologist John P. Harrington. She described linguistic characteristics now forms the foundations of revitalization efforts within the modern Chumash community. A noted California ethnographer, John P. Harrington, gathered extensive research into Chumash traditions, recollections, and insights into the Chumash language, dialects, and culture.

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 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

Mission Santa Bárbara, Virgen y Mártir Est. 1786

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 routInés within Mission Santa Bárbara, and other leaders longed to reclaim their 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

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 busInésses, 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 routInés 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, 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 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

Mission La Purísima Concepción de María Santísima Est. 1787

Mission La Purísima Concepción de María Santísima

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 corporal mistreatment of the 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, 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 Conceptión de María Santísima, entirely 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 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,

Mission La Purísima Concepción de María Santísima

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 rancherias, 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 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 -La Exaltación de la Santa Cruz

Mission Santa Cruz, established to commemorate 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

Mission La Exaltación de la Santa Cruz Est. 1791

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 of the ruins and left to the architect's imagination.

1791 Nuestra Señóra del la Soledad

Mission Soledad, given its name by Gaspar de Portolá after hearing a native murmuring similar-sounding syllables on its day of discovery occurring during his expeditions overland, in search of Monterey in 1769. La Misión de María Santísima, Nuestra Señora Dolorosísima de la Soledad, or Mission Nuestra Señora de la Soledad, founded in 1791 by Father Fermin Lasuén, is located in the floodplain of the Salinas River Valley. Our Lady of Sorrows, displayed on the altar niche of the mission, is the namesake of the thirteenth mission of Alta California. Established in the ancestral territory of the Chalon, Esselen, and Salinan peoples, and later joined by Yokut-speaking people, each brought to the mission, and by 1796, Mission Soledad reported 289 neophytes. A population of nearly half of the Mission Santa Cruz, and in 1805, a total of 725 Native Californians inhabited the mission, and over 2,200 Native neophytes were baptized. The highest resident population at any single time occurred in 1814, with 1,076 Native Americans living there. Due to the high death rate there, the mission buried many thousands adjacent to the church. In 1859, U.S. President James Buchanan signed a proclamation restoring all California missions and their immediate surrounding properties to the Roman Catholic Church, returning the ruined Soledad mission site to the

Nuestra Señóra del la Soledad Est. 1791

Church's ownership. During five days in November of 1818, a French patriot held a letter of marque from the Supreme Director of the United Provinces in Buenos Aires, authorizing him to act as a privateer against Spanish interests, and sailed to Alta California to join the ongoing battles for independence against Spain. Privateer Hippolyte de Bouchard's 200 men landing in the Monterey harbor for five or six days systematically sacked the town, plundering homes and busInésses for supplies and valuables, and on their departure burned the presidio, the fort, and most of the houses to the ground. Soledad Mission offered refuge to fleeing citizens hiding their valuables during the invasion of Monterey. By the early 20th century, Mission Soledad was a popular attraction for curiosity seekers, often photographed in various stages of ruin. The mission's site, with an arid and cool climate, was prone to flooding from the nearby Salinas River, which limited farming success. The mission remained a stopover on El Camino Real for many years, while the church remained in solitude, as the attached Adobe convento and other nearby Adobe buildings fell into complete disrepair. After the Mexican secularization of 1841, the decline of its vineyards, orchards, and gardens left the area as a feedlot over the next decades. Surrounding ranchos continued farming this area until restoration of the mission church and convento began in 1955 under Harry

Nuestra Senóra del la Soledad

Nuestra Senóra del la Soledad

Downie, who leveled the ruins in 1954. Completing the adjacent convento in 1962, a tragic story of its reconstruction revealed the original mission cemetery, after it was leveled, and consistent rains uncovered the remains of many thousands of Natives. Today, Mission Soledad remains a serene, fully restored location open to visitors. The mission is off Highway 101 at the Soledad exit on Fort Romie Rd., 831-678-2586.

Nuestra Senóra del la Soledad

Mission del Gloriosísimo Patriarca San José Est. 1797

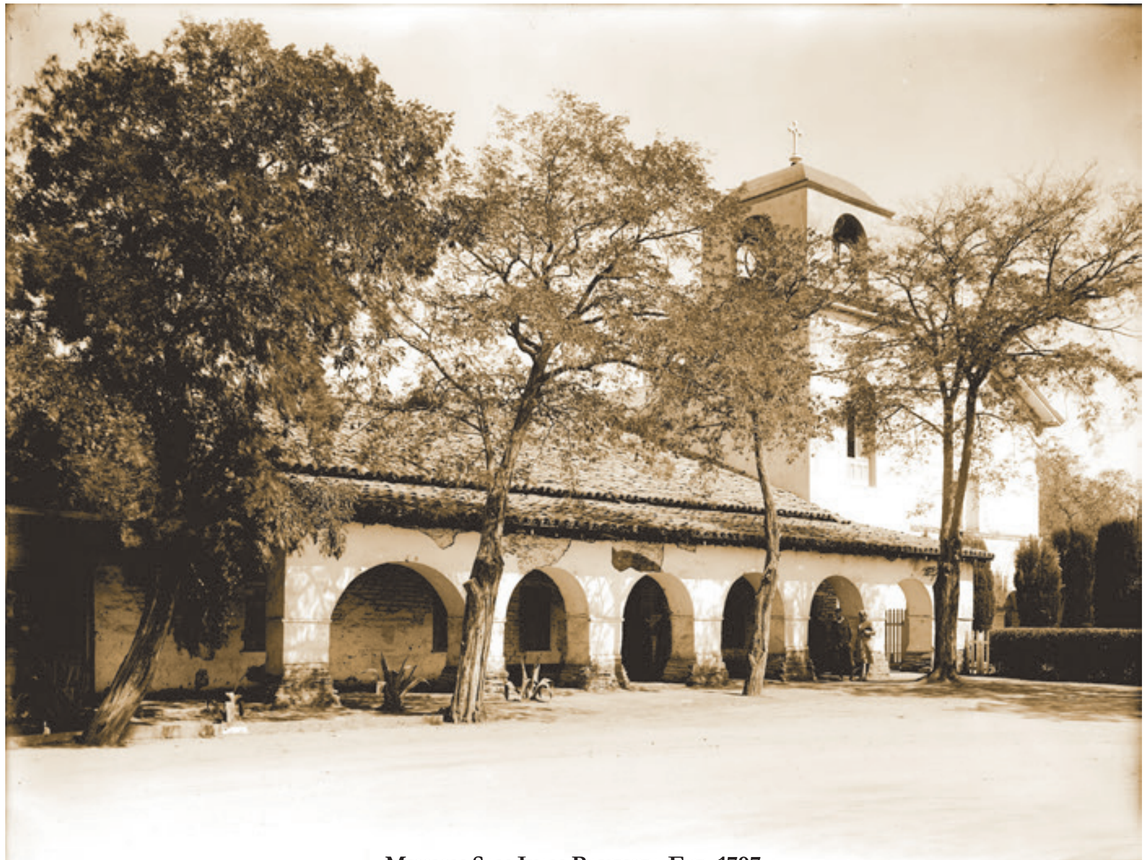
1797 Mission Del Gloriosísimo Patriarca San José

At El Pueblo de San José de Guadalupe, Father Fermin Francisco Lasuén established the fourteenth mission in Alta California along the shaded tree-lined riverbank of Alameda Creek in 1777, around twelve miles from Mission Santa Clara de Asís, and near California's Pueblo de San José, the first formal city in Alta California. Mission del Gloriosísima Patriarca San José, dedicated on June 11, 1797 contributed to Spain's effort to secure its northern territories and eastern boundaries. Mission San José located in present-day Fremont, is situated at a crossroads leading into the Central Valley and inland Native territories. In 1811, the friars baptized 1,886 neophytes at the mission, with a cumulative total of 6,700 baptisms recorded by the 1830s. within the adjoining quadrangle, he original adobe brick Mission Convento survived several earthquakes although the mission church was destroyed and subsequently rebuilt in 1982. The reconstruction designed to replicate the appearance of the 1830s church was completed in 1985. El Camino Real, or "The Royal Way," was a trail connecting Mission Santa Clara de Asís to Contra Costa, the opposite shore from San Francisco, and facilitated the founding of the mission along the eastern route of the San Joaquin. Mission San José was the backdrop for one of the few significant victories of Native Californians in the late 1820s, during an important inland revolt against the Spanish military's retaliation targeting Mission rebels. Stirring up resentment and anger of the mission Indians from exploitative actions of the soldiers and missionaries, a full rebellion was secretly organized. A young neophyte, born near the present-day Stanislaus River, Cucunichi, taken to Mission San José in 1821 and baptized was recorded in the mission registry with the new Spanish name Estanislao (origin of the place-name, Stanislaus,) educated and appointed an accolade by the padres to manage the Indigenous neophytes at the mission. In late 1827, Estanislao escaped to meet a co-equal leader, Huhuyut, baptized as Cipriano, also a leader of the Josemite Yokut at Mission Santa Clara. Cipriano, in the revolt at both the missions Santa Clara and San José, formed a band of refugees and non-mission "gentiles" together with measured assaults and attacks. In May 1828, forty soldiers sought to destroy the rebellion with their heavy armaments followed their trail. The scene of battle, at an encampment within their homeland of tule grasses on the Stanislaus riverbed, the soldiers' assault using a swivel gun was ineffective against the Native assailants who fought courageously, evading losses, wounding eight and killing several soldiers. The siege was abandoned, and the Spanish military soldiers to their disgrace retreated, in defeat abandoned the battle.

1797 Mission San Juan Bautista

During a period of rapid expansion at the Alta California mission colonies, Father Fermin Lasuén, successor as Mission Presidente, directed the establishment of nine new missions. This expansion continued the tradition of locating each mission within a day's horseback ride and providing accommodations for missionaries and dignitaries. Mission San Juan Bautista, the fifteenth mission, was consecrated on June 27, 1797, just sixteen days after the founding of Mission San José. Fathers Jose Manuel de Martiarena and Pedro Martinez, as co-founders, began in 1797 and employed 500 converted Native Mutsun laborers for the mission's construction. Traditionally, the bells of Mission San Juan Bautista, hung in trees or on a crossbar, projected their sound to attract new neophytes. In the early years, nine bells, each cast in Peru, were used at the mission. This practice, rooted in Father Serra's Franciscan College in Mallorca, was symbolically important for organizing Native California neophytes for work and spiritual services. Over time, only a single bell remained at Mission San Juan Bautista, with the others dispersed. Resident friars continued to toll the church bell from the garden patio, maintaining the tradition of mass and evening vespers. The bell is now raised at the northeast end of the church and hangs within a replica espadaña tower at the garden entrance. A life-sized statue of Father Serra stands among the mission's remaining artifacts, while the Our Lady of San Juan statue, once dressed by Native people and displayed in an altar niche, is now shown in distinctive white garments. This figure has been venerated for centuries and is honored each evening with traditional songs, such as El Alabado, "The Praised," sung by neophytes.

After October 1800, the completed Adobe church monastery, granary, barracks, and guardhouses were damaged by a series of strong earthquakes. Father Lasuén laid the cornerstone on June 13, 1803, at present-day Mission San Juan Bautista. The ceremony was attended by Governor José Joaquín de Arrillaga and other dignitaries. It marked the beginning of reconstruction efforts at several missions affected by the earthquakes. More than 3,000 Native California Indians left their ancestral villages for Mission San Juan Bautista between 1797 and 1834. The mission was located at the center of a rich farming valley, settled by families of Native Mutsun. Willing participation and forced compliance brought 1,000 neophytes to be baptized by 1808. These residents were in the presence of Father Felipe de Arroyo de la Cuesta, who studied Indigenous culture. As a skilled multilinguist who has mastered the native Mutsun and Yokut languages, he was widely recognized. His published works,



Mission San Juan Bautista Est. 1797

Mission San Juan Bautista

in translating their grammar and dialect. Father Cuesta managed the mission's general affairs with Father Estévan Tapis, a talented musician involved in the design of Mission San Juan Bautista. They served together at the mission for around 10 years. The chapel contains features for musical choirs. Fr. Tapis intended to use his musical abilities to enrich the lives of the Native American converts. From 1810 to 1811, about twenty women neophytes fled the mission to a southern neighboring Ohlone community. Spanish authorities retaliated, tracking them and confronting armed defenses provided by Natives rising up against the mission system. Spanish soldiers forcibly captured and returned the women to Mission San Juan Bautista, where they were publicly scourged, shackled, and forced into labor.

In 1823, reportedly 1,248 Mutsun Native neophytes lived at the mission's peak. More than 4,300 Natives are buried in the old cemetery beside the northeast wall of the church. This number 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 later Lieutenant Mariano Vallejo attacked the rebels' fort. After heavy fighting, including the use of fire to burn the rebels out, Spanish forces

Mission San Juan Bautista

Mission San Juan Bautista

Mission San Juan Bautista

overwhelmed the Native American defenses. Estanislao escaped and eventually negotiated a pardon. The last full-blooded Mutsun Indian died in January 1930 and buried in the Indian Cemetery beside the Mission church. By 1835, Jose Tiburcio Castro was appointed as administrator of the mission and auctioned off the property under new Mexican secularization rules. The church's assets were liquidated and divided among about 50 settlers in the pueblo known as San Juan de Castro. The town stood on the main route between the San Benito Mountain quicksilver mInés near Hollister and the trails to Watsonville, Monterey, and Santa Cruz. It served as a primary staging, trade, and supply center for a wide area of cattle and sheep ranches. Just northwest of the mission's plaza, viewable through the portico archways,

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

are the only authentic buildings of a Spanish Town Square remaining in California. These include a livery stable to the right of the Zanetta House, constructed by Spanish missionaries, and other landmarks from San Juan Bautista's earliest days. This house first served as the home for unmarried Mutsun Indian girls. The authentic town square is now part of the California State Historic Parks system.

Today's church building exhibits the original massive buttressed walls rising over 40 feet high. These support the elegantly sloping roof gable ends. Mission San Juan Bautista's grand church exterior measures 188 feet long by 72 feet wide and is 40 feet high. The interior is 150 feet long, 35 feet wide, and 29 feet high. It is known as the only 3-aisle church in California. In 1867, Father Rubio's modernizations added a New England-style tower with an octagonal top adjacent to the church. After 1906, damage from the "San Francisco Earthquake" along the same fault at Mission San Juan Bautista was felt throughout the mission system for over 200 miles. Several walls collapsed, though the interior archways remained intact inside the church nave. The San Juan Mission was destroyed by fire in 1926. This led to the erection of a stucco tower in 1929, which was later removed to restore the initial church architecture. A españada wall was installed in 1976 as a newly designed campanario adjoining the courtyard and church.

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, was dedicated in 1797 by Father Fermin de Lasuén in the Salinas River Valley. Constructed as a quadrangle, the mission complex included adobe huts for neophytes, workshops, and a nearby granary. Several Asístencia, or small chapels, were established as outpost mission stations in Templeton. In 1816, an additional outpost, Rancho de la Asunción at Rancho del Playa near the Santa Lucia Mountains, was founded. Father Juan Martinez subsequently traveled into the interior, engaging with native populations as far east as Lake Tulare.

Missionaries introduced a range of skilled trades, including blacksmithing, masonry, carpentry, soapmaking, weaving, and leather tooling. Many talented Indigenous neophytes acquired these skills. The mission baptized fifteen Native children on its founding day and achieved a peak of 1,169 neophyte conversions by 1804. Neophyte individuals from neighboring Mission San Antonio and Mission San Luis Obispo were relocated to Mission San Miguel to live and work, resulting in a population exceeding 1,000 by 1814, primarily consisting of Salinan and Yokut lineages. Neophyte converts contributed decorative artwork to balconies, doors, and archways. St. Michael Archangel, the life-sized patron of the mission, is positioned above the altar. Reconstruction at Mission San Miguel and its reoccupation by the Catholic Church in 1878 established it as a parish church and initiated a prolonged period of restoration, with significant efforts occurring in 1901 and 1928. The severe earthquake in 2003 caused structural damage to the adobe building, necessitating the closure of certain areas for further renovation. The mission, open to visitors, at the church chapel and bookstore, rededicated in 2009.

The portico archway leads to the padre quarters and separated living areas for neophyte men and women. The mission was situated near reliable water sources, positioned midway along the route between southern and northern California. From the choir loft, the chapel nave reveals 28 beams spanning its width, each supported by large, rough wooden corbels. Neophytes transported hewn wood from Cambria, attaching it to the walls and securing it with large wooden spikes. Collaborative decorative artwork by Indigenous artisans is visible on balconies, doors, and archways. St. Michael Archangel, the life-sized patron of the mission, is centered above the altar. Estevan Munras, a painter from Monterey, began the interior decoration of Mission San Miguel in 1835,

Mission San Miguel Arcángel Est. 1797

Mission San Miguel Arcángel

working with neophyte students to create intricate floral patterns on walls, railings, ceilings, and beams. Mission San Miguel and Mission Santa Inés are considered among the fInést examples of mission interior artwork.

Mission San Fernando Rey de España

Mission San Fernando Rey de España, the seventeenth in California's 21 Spanish mission lineage, and the home of the Tataviam tribes living inland, was located within the expansive barvren fields of Los Encino Rancho. Midway between San Gabriel and San Juan Capistrano, along El Camino Real, the mission was founded by Father Fermin Francisco de Lasuén, in his 75th year. With Father Francisco Dumetz at his side, they consecrated the spot in honor of Saint Ferdinand III, King of Leon and Castile, on September 8, 1797. The convento or "Long Building," remains the largest original Adobe building of California's missions, built between 1808 and 1822. After centuries of withstanding earthquakes, the convento, built in two stories, is a survivor in a series of earthquakes since its completion in 1822, and the largest standing original adobe in California. After 1830, under Mexican secularization laws, Native groups passively resisted the enforced mission doctrInés, and by 1843, Native people known as the Fernandeños organized through elected alcaldes, perhaps the only example of Mexican government land grants successfully to Indigenous nations, receiving over 18,000 acres of land. This was a significant act of resistance and political and legal action, defiant of the rancher Californios' elite domination. In 1845, Andrés Pico, brother of the Governor Pio Pico, with his partner, divided the property with the church, which fell into further disrepair and ruin. He had resold part of the property to fund the Mexican-American War, and ownership was later transferred again to Pio Pico, his brother, the governor. As Alta California was absorbed as 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 wall architecture, scalloped cornices, and carved "River of Life" archway door patterns, etched during the late 18th century by Native Indigenous craftsmen at the Mission San Fernando Rey de España, were again refinished and much destroyed or altered with processes used from the earlier restoration in the 1940s. The church was leveled by the 1971 Sylmar Earthquake, and rebuilding started. The artistry of Aboriginal Fernandeño, Tataviam, Ventureño, Chumash, Vanyumé, and Kitanemuk had been assimilated over the mission's history, and again revealed with the mission restorations. Art historian Norman Neuerburg contributed to restorations, returning more accurate hues from the unique neophyte paintings, shortly after the earthquake.

The Moorish-Spanish architectural influences are evident at Mission San Fernando Rey de España. The chapel icon at Mission San Fernando Rey de España's of Saint Ferdinand,

Mission San Fernando Rey de España Est. 1797

Mission San Fernando Rey de España

King of Castile and Leon in the 13th century, dominates the altar's centerpiece. The revered king was a lay affiliate of the Franciscan Order and patron at the San Fernando College in Mexico City, training prospective friars coming to Alta California. 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 in 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 fed the site and served as a Butterfield Stage Line Stop between Los Angeles and San Francisco. The Convento building served as the padre's quarters as well as a guesthouse offering temporary accommodations for missionaries or guests, as they traveled between the missions along the Camino Real. The mission's convento building of 1822 was a large two-story adobe later used for grain storage and a warehouse for the Porter Land and Water Company. El Camino Real transitioned into a modern roadway and was clearly defined by the modern era of automobiles using bell marker signage by 1906. The three-foot thick wall's scalloped cornice 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 archeologists and modern builders. The church was leveled after the 1971 Sylmar Earthquake and rebuilding was started. The artistry of aboriginal Fernandeño, Tataviam, Ventureño, Chumash, Vanyumé and Kitanemuk had been assimilated during the mission's history, again has been carefully revealed after mission restorations. Art historian, Norman Neuerburg, contributed to restorations from 1941 to 1942, returned more accurate hues determined from unique neophyte paintings, following the earthquake devastation of 1933.

The chapel icon at Mission San Fernando Rey de España's of Saint Ferdinand, King of Castile and Leon in the 13th century dominates the altar's centerpiece. The Moorish-Spanish architectural influences are evident at Mission San Fernando Rey de España. The revered king was a lay affiliate of the Franciscan Order and patron at the San Fernando College in Mexico City, training prospective friars coming

The Archways & Porticoes of Mission San Fernando Rey de España

to Alta California. 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 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 in 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 fed the site and served as a Butterfield Stage Line Stop between Los Angeles and San Francisco. The Convento building served as the padre's quarters as well as a guesthouse offering temporary accommodations for missionaries or guests, as they traveled between the missions along the Camino Real. The mission's convento building of 1822 was a large two-story adobe later used for grain storage and a warehouse for the Porter Land and Water Company. El Camino Real transitioned into a modern roadway and clearly was defined by the modern era of automobiles using bell marker signage by 1906.

1798 - San Luis Rey de Francia

Expansive pastures flourished beyond the reach of Mission San Luis Rey de Francia's grazing herds. 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's continued successes attracted interest in expanding into the eastern and northern coastal corridors, utilizing the abundant water resources and fertile agricultural lands. Irrigated by water from Warner

Springs, Rancho Rincón del Diablo, also known as "The Devil's Corner" and later shortened to Rincon, was a significant 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 Las Flores Estancia. Situated near Bell Canyon and the present-day mouth of San Mateo Creek, the chapel's bell tower served as a navigational landmark for passing sailing ships. The restored Las Flores Adobe, constructed in 1868 on the site of the original mission estancia ruins, is now within Camp Pendleton. The estancia included tilled fields of barley, maize, and wheat, and produced hides and tallow goods from livestock. Constructed by relocated Luiseño and Juaneño Native Americans, the complex comprises a chapel, a hostel, and a ranch, arranged on three sides of a square. It provided shelter for travelers and functioned as the spiritual center for the inhabitants of the nearby Native American villages of Chumella and Questmille. The Native population was subjected to colonization, baptism, disruption, and physical punishment for noncompliance or attempts to leave. At Las Flores, Native Americans constructed the chapel, cultivated the fields, and raised livestock, while being required to adopt new industries and customs imposed by the friars.

Following the 1833 enactment of secularization at the missions, Mexican-born, Zacatecan friars arrived with 36 refugees of the Franciscan Zacatecas Order, Friars with allegiance to Mexico. A group filling the resulting vacancies of Spanish patriots, like Father Peyri, who fled the mission's sanctuary due to political hardships. After its reconstruction and restoration, the mission would house a Franciscan College. Begun in 1893, the assistance was provided in renovations. Today, the mission offers retreats on its grounds, a destination often visited by tourists, pilgrims, and the faithful from the area. The church facade, characterized by Moorish architectural elements, includes a high pediment entablature, a central round window, and decorative pilasters flanking the doorway's entrance cornice. Bright colors from Native plants and clay accentuate the decorative edges of all buildings. The walls were reinforced with ladrillo, fired tiles, or bricks applied as a veneer to protect the plaster surfaces and treated with limestone. Preservation efforts and the rededication of Mission San Luis Rey de Francia in 1893 were continued under Father O'Keefe until 1912. Permanent quarters had been completed, and the quadrangle was reduced to approximately one-fourth of its original size. Father Peter Wallischeck undertook subsequent restorations and initiated improvements contributing to the mission's current condition. In 1926, the bell tower collapsed due to

Mission San Luis Rey de Francia Est. 1798

Mission San Luis Rey de Francia

heavy rains, and the original adobe structure, constructed by the padres, remained intact. The tower was reconstructed in 1927, and its architectural style influenced numerous "mission revival" designs around it. The church facade, characterized by Moorish architectural elements, includes a high pediment entablature, a central round window, and decorative pilasters flanking the doorway's entrance cornice. Bright colors from Native plants and clay accentuate the decorative edges of all buildings. The walls were reinforced with ladrillo, fired tiles, or bricks applied as a veneer to protect the plaster surfaces and treated with limestone.

From 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 was discovered, and supplied a sunken garden area and a large brick-lined lavanderia at the mission's front. Clay pipes distributed water throughout the six-acre quadrangle, and a system established in the early mission's years, facilitating laundry and bathing from water at two nearby springs. Drinking water was filtered through charcoal, and a lime kiln was constructed nearby to produce mortar for building construction.

1804 Mission Santa Inés, Virgen y Mártir

The last remaining archway at Old Mission Santa Inés stands one of the 24 original from the mission's founding structures. Father Estévan Tapis, who established the nineteenth Alta California mission on September 17, 1804, intended to convert the Native Chumash living east of the coastal mountain range in the Santa Ynez River Valley, approximately 45 miles from Santa Bárbara. On the 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 and supervised the mission's construction; both were later interred beneath the mission altar. With the mission's population having reached 768 in 1816, over the next 32 years, 1,411 individuals were baptized,. The mission leadership also provided food and clothing to Spanish soldiers and their families, in accordance with Mexico's secular laws requiring each mission to pay taxes. Coastal Island Chumash communities around the Channel Islands, Santa Bárbara, and north to San Luis Obispo maintained cattle herds. Cattle herds, raised to produce tallow and hides, supported the mission's financial obligations through the labor of Chumash workers. Prior to 1823, the mission established a gristmill for grinding corn and wheat and constructed a fulling mill for processing

Santa Inés, Virgen y Mártir Est. 1804

Santa Inés, Virgen y Mártir

wool and softening cloth produced by Native industries. The society was distinguished by skilled Native artisans, ranchers, and fisherman, and they constructed large huts from poles and tule reeds, and produced tallow and hides, gathered and processed acorns, harvested nuts, seeds, and berries, and hunted animals using flint tools. Their expertise in building sea-going plank canoes, known as tomals, sealed with local asphalt, enabled them to navigate swift coastal channel currents and travel between the main shoreline and the Channel Islands. In 1824, Mission Santa Inés became the site of the largest uprising against Spanish subjugation and the coercive measures imposed by Spanish soldiers at the missions. The immediate catalyst was an incident involving bruality of soldiers reprimand of a Native Chumash boy visiting the mission ignited a major rebellion resulting in significant casualties. On February 21, Native warriors

Santa Inés, Virgen y Mártir

Santa Inés, Virgen y Mártir

attacked the mission, set buildings on fire, wounded one soldier, and forced the remaining soldiers to retreat to the presidio. The conflict spread to Mission Santa Bárbara and La Purisima, where Native warriors seized control of La Purisima for three weeks. By March 16, negotiations led to general pardons for those who returned in June, but four leaders were singled out for severe punishment: Pacomio was sent to Monterey and imprisoned, while Bernabé,

Benito, and Mariano likely faced execution by firing squad. Ethnographic research by John P. Harrington, with interviews with Chumash elders and descendants, provides detailed accounts of these events. Chumash consultants Maria Solares 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. that resulted in a public and brutal whipping.

During the twentieth century, Father Kelleher served as director of Mission Santa Inés in Solvang from 1947 to 2002, representing the Order of the Capuchin Franciscans. His leadership maintained the mission's longstanding traditions of service, which trace back to the early seventeenth-century rituals of Franciscan Capuchin friars. These friars lived according to practices established in 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."

Father Vincent Kerwick, Mission San Inez in Solvang, 1938.

1817 Mission San Rafael Arcangel

Mission San Rafael Arcángel was founded on December 14, 1817, as a health resort and asistencia for Mission Dolores. The new mission was established by four Franciscan padres, including Fathers Narcisco Durán, Ramón Abella, Luis Gil y Toboada, and Vicente Sarría, who attended its inaugural celebration. Named for St. Raphael, the 'Healer of God,' the mission expanded in 1819 under Father Juan Amorós, who was skilled in carpentry, boatbuilding, and agriculture. He oversaw the construction of a larger church for over 15 years and its elevation to a full mission. The new Adobe structure, designed in an L-shaped plan, was dedicated in 1824. The original three bells are now displayed near the Chapel's entrance. Father Gil y Toboada, a Mexican Franciscan and linguist, collaborated with the Coastal Miwok, Pomo, and Wappo peoples to build the first adobe dwellings for neophytes. The chapel included a dormitory for ailing neophytes, and they were taught skills such as animal husbandry and farming.

A future prominent Coastal Miwok leader was captured and baptized in 1801. A Licatiut Chief, Marin or Huicmuse, was a significant Native figure and a seafarer who escaped the mission and led an army of 600 fierce warriors. Armed with slings, flat-tipped spears, bows, and arrows, a large battle ensued against Captain Don Jose Arügello, out seeking potential neophytes for Mission Dolores. While evading Spanish Lieutenant Ignacio Martinez and his recapture during eighteen months living on islands in the San Pedro Strait, Chief Marin conducted raids on mission ranchos for cattle, with his ally, Quintin, playing a key role in Marin's escape in 1824 and participating in the raids on the missions, including the burning of buildings. After a long pursuit and battle in the marshlands and surrounding areas, Marin was captured and imprisoned for one year, released from prison in early 1827, and returned to Mission San Rafael. Marin evaded capture for eighteen months, conducting raids on mission ranchos. After a prolonged pursuit, Marin was captured, imprisoned for a year, and released in 1827. He returned to Mission San Rafael and then became a political and community leader.

Father Amorós had built strong relationships with the local Indigenous community, increasing the mission's population to 1,140 by 1828. In 1829, conflicts between Spanish soldiers and the Native population broke out, and neophytes protected him, shielding him in the remote marshlands. Father Amorós later restored the mission and remained there until his death in 1832, and was buried in the mission cemetery. It is known that Chief Marin assisted Martinez in surveying mission lands during

San Rafael Arcángel Est. 1817

1834, and a time of relative peace. During the secularization law, the new mission priest, Friar José Mercado, a Mexican-born Franciscan from the College of Zacatecas in Mexico, was placed in charge, and later described as a "man of violent temperament." The mission and its lands were divided and neglected, and the site was reduced to ruins, earning it the local name "the mudheap." When Lt. Martinez and his sub-lieutenant José Sanchez were actively trying to suppress all Native resistance in the Bay Area, while patrolling the inland region of the San Francisco Bay, they sought out prospering bands of Natives. The soldiers discovered 300 or more living in their traditional homelands near Mount Diablo. They were led by Chief Marcelo, a historically known Volvon or Bolgon leader. In conflict with Spanish soldiers in 1806, and when Mount Diablo supposedly got its name, Marcelo successfully resisted the Spanish in his own territory near a Chupcan village, within a marshy willow thicket located in the valley close to the Carquinez Straits and Concord, and defeated Lt. Martinez and his soldiers, who left the opposing Indians, and 'Stain of the Devil' behind.

In the North Delta, the baptized neophyte Solano, future leader of the Suisun people, or Suisunes Nation, a Patwin-speaking tribe of the Wintun people, whose traditional lands were in the Suisun Valley, a marshy area north of the Carquinez Strait and south of Napa Valley. The Patwin inhabited the region in Northern California that is now Solano County for over 8,000 years, indicating a deeply rooted Indigenous tradition in the area. His Native 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 was affiliated with Mission Dolores. Within Mission San Rafael Arcángel, he eventually earned the role of a trusted alcalde. 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 memorialize the historical significance of today's Mission San Rafael Arcángel in California.

San Rafael Arcángel

Mission San Francisco Solano Est. 1823

1823 Mission San Francisco Solano

Father José Altimira sought to close Mission Dolores and Mission San Rafael Arcángel, with his plea to the Alta California governor to find additional neophytes and establish Mission San Francisco Solano. Named for Saint Francis and the Saint Francis Solano (1549-1610), a Peruvian missionary, the mission was founded in Sonoma's Valley of the Moon on approval from Governor Luis Antonio Argüello, in agreement with Mission President Fr. José Señán. An ambitious young Franciscan, Fr. Altimira, during his arrival on the mainland, followed the traditions of the Franciscan missionaries, planting a cross, and conducted his first mass at the station he called "New San Francisco", on July 4, 1823. Altimira's mission was the last established in California and selected on the site for its fertile soil, fresh water, and abundant wood. Within four days, workers built a ditch to irrigate cattle herds from nearby mission ranches.

General Mariano Vallejo was the commandant of the Sonoma Pueblo from 1834 to 1857. The 1823 mission claimed thousands of acres, with neophyte families raising livestock as far north as Santa Rosa. In 1835, General Mariano Guadeloupe Vallejo designed new streets around the mission within a quadrangle, developed a military headquarters and soldiers' barracks, and ordered the construction of a new adobe church in 1840, built in 1841. The altar of the Vallejo Chapel at Mission San Francisco Solano served the pueblo of Sonoma, located at E. Spain St. and First St. on the northeast corner of Sonoma Square, the mission has gone through many transitions back to full restoration, as it was completed in 1841 during Vallejo's era. His home, brought around the horn, was a pre-fabricated home constructed to the east of Sonoma Square. Mexico's Military Commandant, at Sonoma Pueblo from 1834 to 1846, he supported active troops, typically paid in the form of supplies, food, clothing, and goods from the surrounding ranches. Vallejo received massive land grants from the California governor of nearly 66,000 acres for his service. He maintained a small, formal garrison of up to 40 uniformed men at the Sonoma barracks, and ordered the construction of a new adobe church in 1840. Vallejo and his brother Salvador established significant influence in the region, which led to resistance from settlers and Indigenous communities. His alliance with Chief Solano provided him with auxiliary forces and ranch hands, enlarging his forces in the region. Later, he was ordered to secularize the missions following Mexico's independence from Spain in 1821, marking the decline of the mission era in Alta California. With victory from Spanish dominion over Mexico in 1821, the 1823 mission

Mission San Francisco Solano

Mission San Francisco Solano

claimed thousands of acres, with neophyte families raising livestock as far north as Santa Rosa. During the Bear Flag Revolt, led by Americans, he was captured at the battalion headquarters at the mission and removed from power. The future of Alta California shifted after the American invasion in 1846, and the California Republic Bear Flag Revolt on June 23rd, a bloodless skirmish that consisted of 60 Americans assisted by US General John C. Frémont from Sutter's Fort in Sacramento Valley, challenged Mexico's rule of California. The Americans took hold and captured Vallejo's home and military headquarters, arresting General Vallejo and essentially signaling the end of the Mexican era of power. By 1862, the Church archbishop granted the Mission San Francisco Solano, and the padres' house area on the mission grounds amounted to 2.06 acres, plus a vineyard to the east. The Catholic 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. Today, the mission site monastery wing is a museum, an original adobe, and the adjacent soldiers' barracks, run by California State Historical Parks. Located at E. Spain St. and First St. on the northeast corner of Sonoma Square, the mission had many transitions towards its full restoration to appear as original and completed in 1841 during Vallejo's era. A bell marker was placed in 1909.

Mission San Francisco Solano

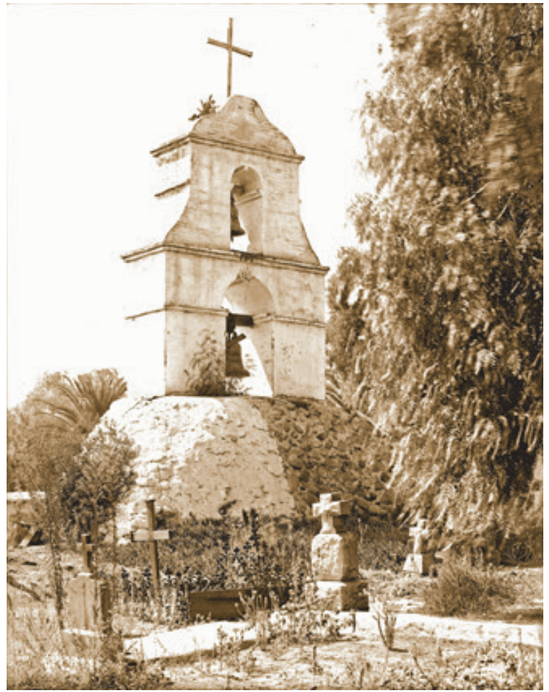
1810 Mission San Antonio de Pala

At the headwaters of the San Luis Rey River's rich water resource, beneath the shadow of Palomar Mountain, the Asistencia de Mission San Antonio de Pala, a sub-mission, is an enormous agricultural pastureland. Southern California Indigenous people are historically related to two broad groupings, Pala and Cupeño, part of the Takic, Uto-Aztecan language branch, which is closely related to the Cahuilla and Juaneño tribes. Today, Luiseño and Pala are names used by 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, designated by the Spanish from the earliest mission days. The "King of Missions" in Oceanside, Mission San Luis Rey de Francia, began as an immense 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 church interior was lengthened in 1818 to measure 144 feet by 27 feet. Long before the turn-of-the-century restorations, the campanile stood like a towering symbol across the valley. The decorative cultural art of the north wall displays preserved symbols of their belief systems for over 200 years. A cultural blending of the padres and the Indians' work is evident in a long-lasting bond. A sub-mission first had its granary in 1810, then quickly grew in stature with the full missionary church. Beneath the 50-foot bell tower, a sonorous peel resounded throughout the plain from the old mission and traveled like a beacon throughout the 19th century, calling the Native faithful within the Church. The small chapel, consecrated in 1815, was later deemed a full mission, maintained and decorated by faithful mission Indians. It was crafted from wood timbers and adobe bricks and continues to maintain a tradition of attendance.

The mission was undermined by floods during the winter of 1916, and the tower was completely toppled in heavy rains. An old adobe, symbolic of the Pala Reservation, stood directly behind the Mission San Antonio de Pala. As Native American culture increased in prosperity, using the Franciscans' new irrigation to bring water and grow wheat, corn, beans, and garbanzos, then, new secular laws

Mission San Antonio de Pala Est. 1810



The Pala Mission, once a sub-mission of the Alta California Mission San Luis Rey in Oceanside and founded in 1810, stands beneath the shadow of Palomar Mountain.

Native residents, and a full rebellion emerged against the newcomers in defense of their ancestral home. The conflict became California's "Trail of Tears" and was decisively ended by the US Supreme Court in 1901, ordering all Cupa Natives to leave behind their homelands and reside 40 miles away at the Pala reservation. It was a desperate time for the Cupeño, with Native removal from their homeland and forced assimilation into a nearby reservation. The Pala Reservation was originally established by an executive order from President Ulysses S. Grant in 1875 for the Luiseño people (Payómkawichum), a band that traditionally occupied the area.

The original Mission San Antonio de Pala survived in a state of dilapidation after the Christmas Day earthquake of 1899, which rumbled through the entire valley and destroyed the chapel's roof, with tiles dispersed onto the church floor. Restored again by 1920, the original chapel had deteriorated. A granite altar rebuilt by a mission Indian, replacing the original. It would be a central colony and serve more than 1000 of the Pala and Pauma Indian bands. New preservation efforts to save the tragic ruins of Native Californians were organized by museum curator and renovation expert, Charles F. Lummis, president of the Landmarks Club of Southern California, and 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 fully restored today. Within the work of restoring the mission, the adobe bricks cast by the thousands were used for modern restorations. Today, the Pala Indian Reservation contains approximately 12,000 acres in North County San Diego, and Pauma is established on companion lands, neighboring the Pala Reservation. The Pala Reservation was established originally by an executive order from President Ulysses S. Grant in 1875 for the Luiseño people (Payómkawichum), a band that traditionally occupied the area.

of 1823 were established. Another Indian band nearby, the 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 rights for

1818-Mission Santa Ysabel Asistentia

The daughter of Chief Pantho, Hal-aw-wee, as a young neophyte Diegueño of Mission San Diego, witnessed in her homeland valley the Battle of San Pasqual of the Mexican-American War, and said to describe giving aid to the American soldiers in 1846 for California's freedom from Mexico. Her baptized name, Felicita La Chappa, is a recognized figure among Kumeyaay families. She married Boley Morales, a nickname he used from Teddy Roosevelt's popular "bully bully" speeches, and both Boley and Felicita became well-known in Escondido as centenarians in 1916. A romanticized play and pageant created during 1927-1931 in her honor. At the former large Diegueño Kumeyaay village, a 346-acre Felicita County Park honors her name in Escondido.

Towards the eastern desert edge beyond San Pasqual, Mission San Diego de Alcalá's trails led to an asistencia and chapel requested by Father Juan Mariner, its pastor, to serve the Native community. The inaugural mass was held in September 1818, and the site later became Mission Santa Ysabel, named in honor of Elizabeth of Portugal (born 1271). Located 35 miles from downtown San Diego near the small town of Julian, the mission chapel was established at the 3,000-foot elevation. It included a granary and several adobes with a cemetery, serving hundreds of Luiseño and Diegueño Indians from the nearby foothills and mountains east of San Diego. The mission 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 scaffolding near the adobe building. After 1913, the bells disappeared, leaving only the clappers. where a museum at the mission site, many artifacts and photographs can be viewed. The loss of the bells remains a mystery, and after decades, the first Santa Ysabel mission structure had vanished into the soil. In 1924, the new Church of Saint John the Baptist was built at the original Santa Ysabel asistencia site.

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21. San Francisco de Solano
SACRAMENTO
20. San Rafael Arcángel
SAN FRANCISCO
6. San Francisco de Asís "Dolores"
8. Santa Clara de Asís
14. San José de Guadalupe
15. San Juan Bautista
12. Santa Cruz
MONTEREY
2. San Carlos Borromeo de Carmelo
13. Nuestra Señora de la Soledad
3. San Antonio de Padua
16. San Miguel Arcángel
PACIFIC
5. San Luis Obispo de Tolosa
11. La Purísima Concepción
OCEAN
19. Santa Inés
10. Santa Barbara
SANTA BARBARA
9. San Buenaventura
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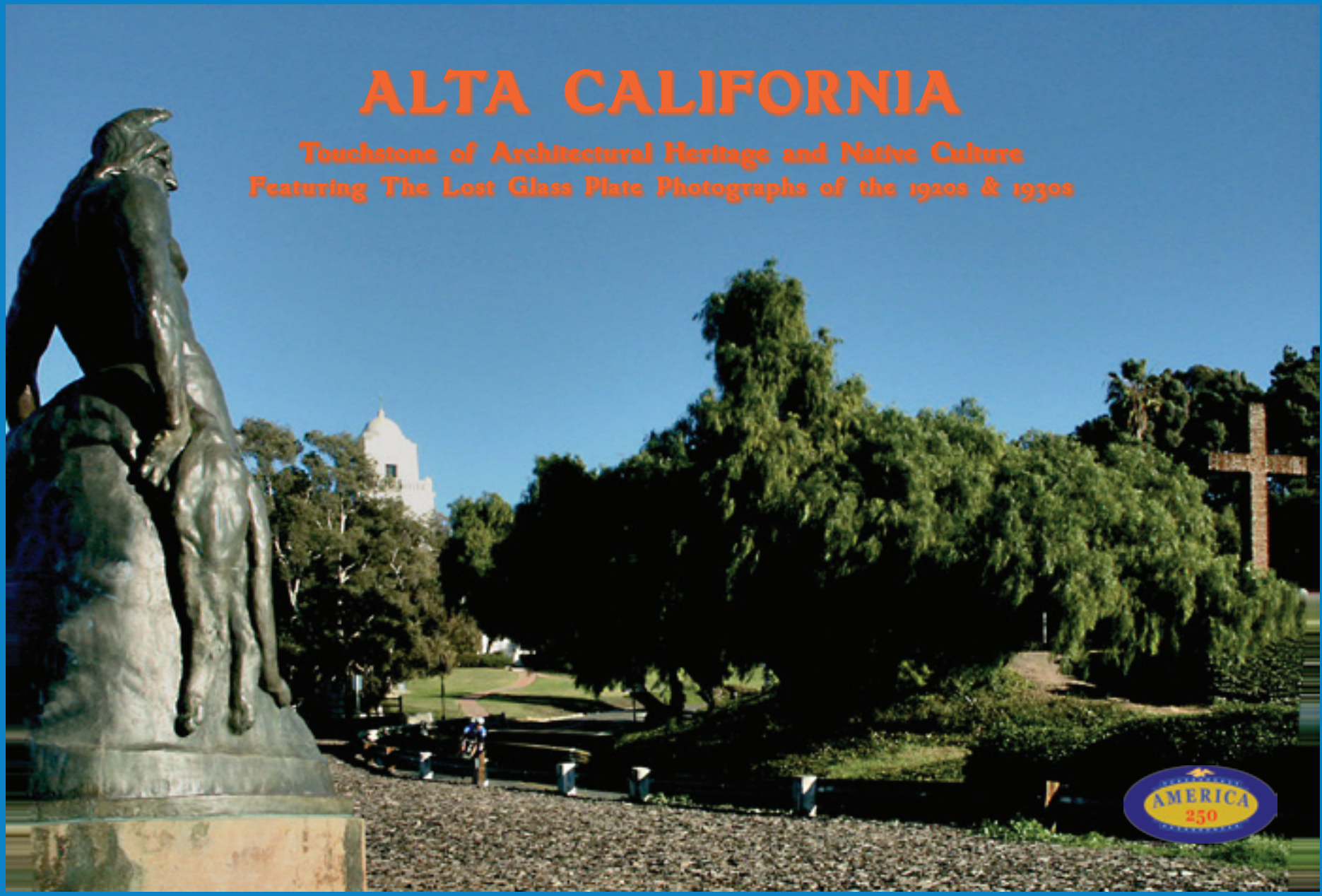

Presidio Hill Serra Museum & First Mission San Diego de Alcalá Site Est. 1769

Robert A. Bellezza