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**CALIFORNIA  
MISSIONS  
AND LAND-  
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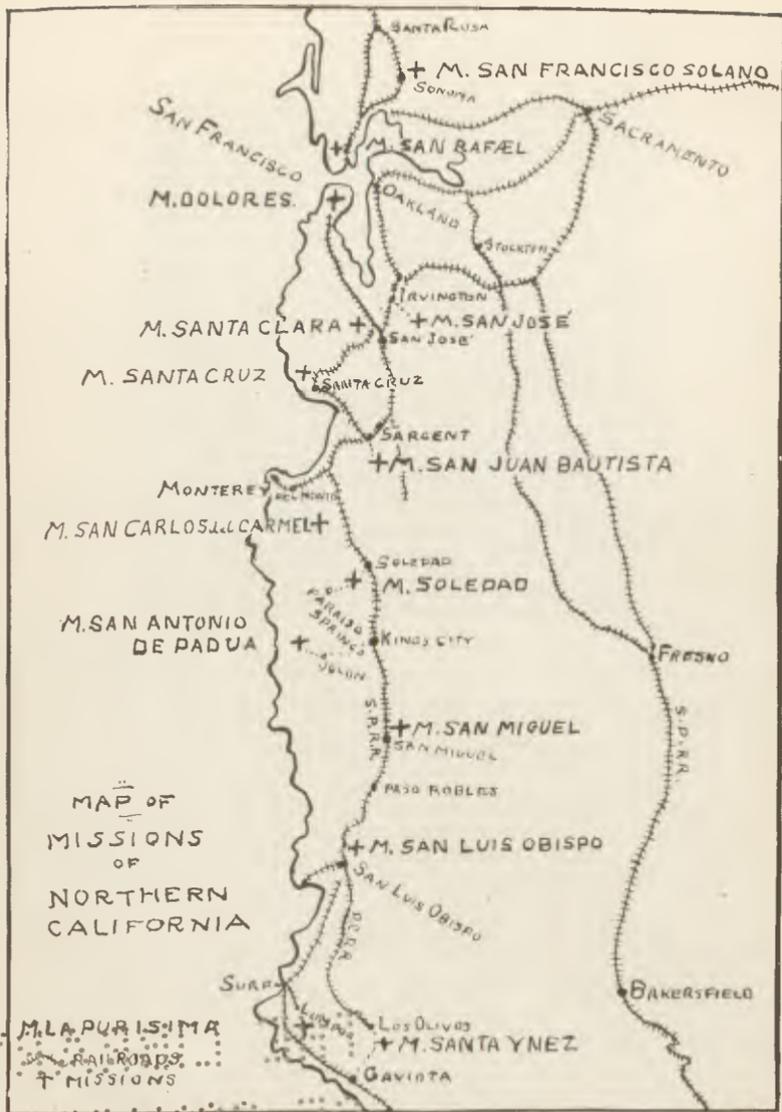
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Mrs A. J. C. Forbes

28 Years in Business



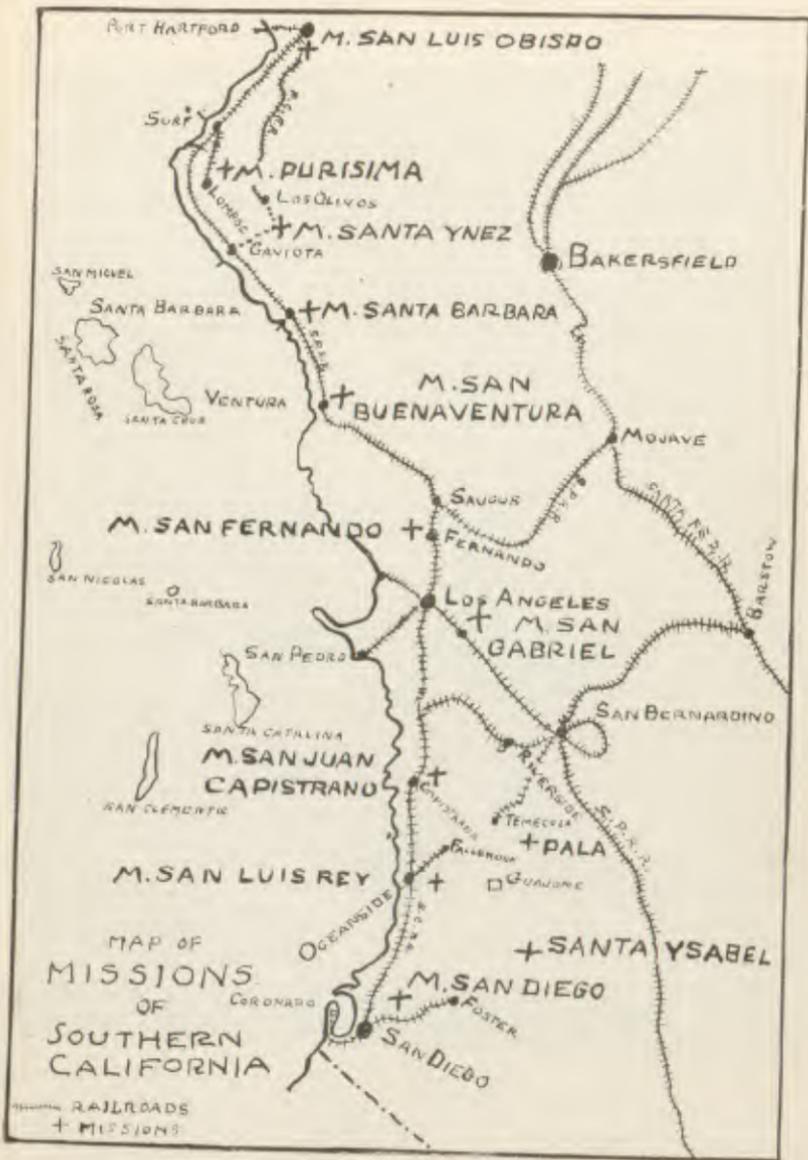
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MAP OF  
MISSIONS  
OF  
NORTHERN  
CALIFORNIA

M. LA PURISIMA  
 RAILROADS  
 † MISSIONS





*Photo, Putnam & Valentine*

CLOISTERS, SAN JUAN CAPISTRANO

CALIFORNIA MISSIONS  

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AND LANDMARKS  

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AND HOW TO GET THERE

*A PRACTICAL GUIDE, TOGETHER WITH A HISTORICAL SKETCH  
OF THE MISSIONS AND LANDMARKS, THE PIOUS FUND  
AND EL CAMINO REAL; WITH METHODS OF  
TRANSPORTATION AND ACCOMMODATIONS,  
FARES, RATES AND DISTANCES  
FROM SAN FRANCISCO AND  
LOS ANGELES TO EACH  
POINT*

*ILLUSTRATED*

ISSUED BY  
MRS. ARMITAGE S. C. FORBES  
*Chairman of the California History and Landmarks  
Committee of the State Federation of Women's Clubs*

OFFICIAL GUIDE  

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## Introduction

**I**N preparing this guide and historic sketch of the Missions and Landmarks of California the purpose has been two-fold: First, to give the shortest and most direct routes whereby the traveler and student may visit the California Mission buildings and certain Landmarks; and, secondly, to assist in creating further interest in the Mission buildings as Art treasures, hoping and trusting that ere long we, of the State of California, will learn to appreciate the legacy that Spain left to us and finally awoken to our responsibility—that of preserving and restoring the Mission Buildings.

The decaying condition of most of them is such that unless some heroic measures are taken many of the most interesting and artistic will have crumbled away, and thus in less than a century and a half the original monuments, buildings and landmarks will be gone.

The preservation of the Franciscan Missions should be a State work, and a fund should be provided at the earliest possible time in order to preserve many of them from utter ruin.

As Art treasures California cannot afford to neglect or ignore them longer. That the State should undertake the work of preservation and restoration we believe to be the desire of thousands of her citizens.

“The Landmarks Club” and its auxiliary have done laudable work toward restoring portions of San Juan Capistrano, San Diego, San Fernando and Pala.

The California Historic Landmarks League has begun similar work in behalf of the Missions and the Landmarks north of San Luis Obispo.

But both of these organizations are retarded and hampered in their work by lack of funds. If we hope or expect to preserve even a portion of our heirlooms, the picturesque Mission buildings, it will require prompt action.

MRS. ARMITAGE S. C. FORBES.

Los Angeles, California.



*Copyrighted by Schunacher*

FATHER JUNIPERO SERRA

**NOTE**— *The Landmarks Club* gives its attention especially to all Missions and Landmarks SOUTH of *San Luis Obispo*, and the **California Historic Landmarks League** those NORTH of that point.

### **The Landmarks Club (Inc.)**

*to conserve the Missions and other historic landmarks of Southern California.*

To join the Landmarks Club, detach the coupon and send with \$1, as below. Formal receipt will be returned at once; and all memberships are acknowledged in *Out West*. Life membership is \$25.

\_\_\_\_\_ 190\_\_\_\_\_

*CHAS. F. LUMMIS, President Landmarks Club,  
Los Angeles, Cal.*

*Enclosed find \$1, for which annual fee please enroll me as a member, during the current year.*

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### **California Historic Landmarks League (Inc.)**

#### **OBJECTS**

*Briefly:* To preserve the historic landmarks of the State, notably the Old Missions; to place in appropriate places memorial tablets commemorative of historic places and events; to encourage historic research, and to use all proper means to establish a chair of California History in the University of California.

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*Dues \$1.00 per year. Life Membership \$25.00*

## SAN DIEGO MISSION



*Photo, Putnam & Valentine*

### Location

From Los Angeles to San Diego: S. C. R. R. (Santa Fé), 126 miles, fare \$3.85, round trip \$6.00, good 4 days, or \$7.50, good 30 days, with stop-over privileges; or steamship \$3.00, \$2.25, round trip \$5.25; thence by carriage 6 miles, or by electric car to bluff, fare 5c; thence by burro via Bluff road, 2 miles, fare 50c. A beautiful and pleasant trip is by carriage from the city via Old Town, returning via Bluff road.

Hotels: Coronado, \$3.00 to \$5.00; Hotel Brewster, \$1.00 to \$2.50; Hotel Florence, \$2.50 up; Horton House, European plan.

Livery at the Coronado Hotel; A. Levi, D street; and Coronado Stables, corner Second and D streets; and Diamond Carriage and Livery Co., Second and D streets.

### Description

Situated upon a slight eminence, overlooking the San Diego River and the broad Mission Valley, stands the ruins of the once proud Mission of San Diego de Alcalá. Little more than the facade of the church remains. It is a plain, smooth adobe wall terminating in a broad high arch that gives a graceful outline against the sky. One small square window above and a large arched doorway below are the only openings. Formerly there were buildings of the same adobe to the right and to the left of this chapel, but now they are gone, as is also the picturesqueness of the ruins by the position given to the two ugly square frame buildings that have been erected to accommodate the Indian school children. Behind the facade are two or three dilapidated rooms that belonged to the old building.

Opposite is an olive orchard planted by the Padres and the Indians one hundred years ago. In digging up some of the old dead trees, the present owner has found many relics, such as stirrups, hollow iron cannon-balls, stone mortars and pestles, etc. These are to be seen at the museum, where are also an old olive press used by the missionaries; and parts of old beams from the church. These were brought from the mountains 40 miles away, by the Indians, and rough hewn by axes to the shapes required. In the olive orchard is an abandoned well that tradition says has an underground passage connecting it with the mission and used by the Padres when the mission was attacked. Remains of the passage may be seen a few feet below the surface. This has been explored a short distance and found to be caved in and the way blocked. The orchard is separated from the mission by El Camino Real, which is the beginning of the road that joined the 21 missions.

The Old Town of San Diego is one of the few remaining specimens of the old Spanish or Mexican towns as they were known a hundred years ago. Here may be seen the site and ruins of the first Presidio; the two grand old palms planted by the first Californian settlers, and the bells from the mission, which swing across a beam outside an Old Town building. The one mission bell is now at San Pasqual. The house made famous by Helen Hunt Jackson as the place in which Ramona was married, is in Old Town.



SAN DIEGO MISSION

*Photos, Moore, Putnam, Pierce*

## History

The Mission of San Diego de Alcalá (Saint James of Alcalá) at Cosoy, on the port of San Diego, was built on a hill two gunshots from the shore and facing the entrance to the port at Point Guijarros. It was the first permanent settlement made by white men in California. The mission was founded July 16, 1769, by Fr. Junipero Serra and his first assistant, Fernando Parron. The men and officers, naval and military, assembled at the site selected as a presidio and mission. A temporary altar was erected beneath the shade of a tree from which the bells were swung, and lustily and loudly rung. The water was blessed, the cross raised; High Mass was sung by Father Junipero, and thus was established the first Christian church in California. At the same time the royal standard was unfurled and the country formally taken in the name of the Spanish King, Carlos III. Several huts were erected, one of which was used as a chapel. The Indians were unfriendly at first, but not hostile. They persistently refused food of the missionaries, but accepted clothing or trinkets most readily.

However, on August 15, they conceived the idea of murdering the entire company in order to obtain possession of their belongings. The attack was repulsed and a stockade was immediately built around the camp. In 1771 Fathers Luis Jayme and Francisco Dumetz came from Mexico and took charge of the mission. In 1774 the location was changed and the mission removed about 7 miles up the valley of the San Diego River to a place called by the Indians Nipaguay. A wooden church 18x57 feet, with a roof of tules, three small adobe buildings (a storehouse, a blacksmith shop and one dwelling) were also erected. In 1775 new buildings were built and a well was dug. But a ferocious attack was made upon the settlement by the Indians, on the night of November 4, 1775, and the chapel, together with all other buildings, was destroyed; and Father Jayme was murdered. His body when found was naked, and bore twenty arrow wounds in the breast. The blacksmith, José Manuel Arroyo, was also killed, and the carpenter of the fort, Ursulino, received wounds which later proved fatal. All three were buried in the

chapel at the Presidio, Fathers De la Peña and Fuster resumed the mission work, holding services at the Presidio. A new church, strengthened and roofed with pine timbers, was completed in 1780.

A report on the condition of San Diego Mission given by Father Lasuen in 1783, is as follows: "A church 90x17x17 feet; a granary, 75x16½ feet; a store house; a house for sick women; one for men; sheds for wood and oxen; two houses for the Fathers; a larder; a guest room, and a kitchen. All were of adobe." With the soldiers' barracks these buildings formed three sides of a quadrangle of 165 feet. The fourth side consisted of an adobe wall, fifteen feet high, with a ravelin a little higher.

There was a fountain for use in tanning, two adobe corals for sheep, and one for cows. These were outside the walls. At this time there were 740 neophytes under missionary care. San Diego was the first mission to register 1000 baptisms. The cabins of the neophytes (or Indian converts) were of wood and grass. In 1793 a tile-roofed granary of adobe, 96x24 feet was erected. In 1795 the vineyard was surrounded by an adobe wall 500 yards in length, and in 1800 the Fathers caused to be constructed an extensive system of irrigating ditches. The remains can be seen today. About three miles above the mission the river was dammed by a solid stone wall thirteen feet in thickness and coated with a cement that became like rock. In the centre was a



SAINT DIEGO DE ALCALA

gateway, twelve feet high. The dam was standing in 1874, but walled up with sand. From this dam a stream of water one foot deep and two feet wide was carried to the mission lands by means of an aqueduct constructed of tiles and resting on a foundation of cobblestones and cement.

The aqueduct was laid in a deep, precipitous gorge and frequently crossed gulches from 15 to 20 feet wide, and as many feet deep. On May 25, 1803, an earthquake occurred which damaged the church. In 1804 a new church was begun, and on November 12, 1813, it was completed and dedicated. It is the ruins of this chapel that we see today. The remains of Fathers Jayme, Figuer and Mariner were transferred from their old resting places, and buried in one grave, though in separate coffins, between the altars of the church, Father Jayme being placed nearest the altar of the Blessed Virgin. From the time of the establishment of San Diego Mission in 1769 to 1834, the date of the secularization, there were 6638 persons baptized, 1879 couples married, and 4428 persons buried. In 1831 the mission owned 8822 head of cattle, 1192 horses and mules and 16,661 sheep, and there were 1506 Indians on the roll. On January 6, 1846, an inventory was taken of the mission property. There were 110 cattle, 65 horses and 4 mules. In June the same year the Mission of San Diego de Alcalá was sold to Santiago Arguello for past services to the government. His title was not sustained by the government, and in accordance with a decision of the United States Land Commissioner, in 1856, which was based on the old Spanish law that divided church property into two classes, sacred and ecclesiastical, and whereby sacred property could not be sold, San Diego Mission was returned to the church. "Sacred property" is that which is formally consecrated to God; such as churches, church buildings, vessels and vestments. This included the priests' houses and their gardens. According to this decision all the church properties of the missions that had been sold by Governor Pio Pico reverted to the church, while the ecclesiastical or mission lands were considered government property.

San Diego Mission has been in part restored by the auxiliary to the Landmarks Club.

## SAN LUIS REY MISSION



*Photo, C. C. Pierce*

### **Location**

Station, Oceanside. From Los Angeles to Oceanside: S. C. R. R., 85 miles; fare \$3.15; round trip Saturday to Monday, \$4.50, or round trip to San Diego with stop-over privileges, 30 days' limit, \$7.50. From San Francisco to Oceanside, 573 miles, fare \$18.15.

Hotels, Oceanside: Miramar, \$2.00; Ramona, \$2.00. Stage 50 cents.

### **Description**

San Luis Rey is 40 miles north of San Diego and 4 miles inland from the ocean. It was the grandest of the mission establishments. It is situated upon a slight eminence, and therefore

commands a view of the surrounding country, at the same time lending charm to the scenery by its own grandeur. The San Luis Rey River flows near by. A small hamlet, mostly Indians, adds life to the scene. The architecture of the buildings was truer to the Moorish style, which the Padres evidently intended to copy, than that of any other mission. The church was built of adobe and faced with burnt brick; it has a finely arched facade, a handsome doorway and a massive yet graceful bell-tower. Remains of other buildings extend for a long distance upon both sides of the chapel and enclose a large quadrangle. Within the quadrangle is a mighty pepper tree, said to be the parent of the graceful trees so popular in California. It was brought from South America by a sea captain and given to the Padres to be planted in their garden, on account of the rapid growth of this variety of tree.

The picturesqueness of San Luis Rey is greatly marred by the location given to a large frame building erected directly in front of the church. The building in question is used by the Padres and their scholars, young boys who have come here from Mexico and are studying to become priests. Father J. J. O'Keefe of Santa Barbara has charge of both San Luis Rey and Santa Barbara. The mission was re-dedicated on May 12, 1893, and the Franciscan college was then established.

### History

On the 13th of June, 1798, the Mission of San Luis Rey de Francia (Saint Louis IX, King of France, member of the Franciscans) was founded by Frs. Lasuen, Santiago and Peyri. The ceremony of dedication was supplemented by the baptism of fifty-four children. Within a week Father Peyri, who was left in charge, had baptized seventy-seven more. By July 1 he had 6000 adobe bricks ready to begin the erection of the mission buildings. It was due to Father Peyri's energy, zeal and executive ability that San Luis Rey, the grandest mission building of Alta California, was erected. It was completed in 1802. During the first decade this mission made larger gains in number of neophyte population and had a lower death rate than any other establishment. Father Peyri was beloved by all. He ministered personally to the needs of his charges, and likewise superintended the

agricultural pursuits. In 1818 San Luis Rey was the most prosperous mission in California, and this in spite of the fact that so many of its sheep died that it was necessary for the Padres to go as far north as San Juan Bautista to obtain wool enough for clothing.

Father Peyri early established a hospital and taught the Indians the rudiments of healthful living. The highest number of neophytes enrolled

at one time was 2869, in 1826. In 1828 there was a white population of thirty-five at San Luis Rey. Father Peyri, unlike most of the Franciscans in California, was a strong supporter of the Mexican republic and his surprise and disappointment at the expulsion of the Order in 1829 knew no bounds. The pathetic romance of his being spirited away at night and taken on board a vessel lying in the Bay of San Diego, is one well known to those interested in the missions. When the neophytes learned that Father Peyri was gone, many of them mounted their ponies and rode in the gray dawn of the morning in a wild chase to the sea, in order to rescue their Padre and bring him back to the mission. As they appeared on the shore the ship weighed anchor and slowly sailed out to sea. It is said that two venturesome boys swam after the ship and were taken on board and carried to Spain with the Father.

San Luis Rey is the only mission that progressed after secularization; but it, too, declined after a few years, and was finally sold, on May 18, 1846, to José A. Cot and José A. Pico for \$2437; but their agent was dispossessed by General Fremont, and they failed to regain possession. Later it was decided that the governor had had no power to sell the mission. San Luis Rey was used as a military post by our troops during the Mexican war, and at the close of the war the government caused an estimate to be made of the cost of repairing and restoring it to its former condition. The figures were \$2,000,000. The in-



FATHER ANTONIO PEYRI

ventory taken August 22, 1835, gives a good idea of the importance and wealth of the mission. It is as follows: "Valuation, \$203,737; debt, \$93,000; the church, 30x189 feet, of adobes, tile-roofed floor of clay, board ceiling, 9 doors, 18 windows, 4 adjoining rooms, all valued at \$30,000, was included in the total amount as were also the 6 ranchos, valued at \$40,437. These were Pala, Santa Margarita, San Jacinto, Santa Ysabel, Temecula and one other." The mission ranchos have passed into private ownership; the Indians are gone, and the ruined mission buildings have been in the last stages of dilapidation restored to religious purposes.

### Guajoma Ranch

Guajoma, four miles from San Luis Rey Mission, is a typical and perhaps the most perfect old Spanish ranch home yet remaining in California. It was the home of a Spanish family by the name of Couto. And it was here that Helen Hunt Jackson really laid the scene of *Ramona*. It is at Guajoma that we find the wash place, the sheep-shearing place, and the little fireplace where the Indians gathered after their day's labors. Guajoma, which means "Home of the Frogs," is an isolated place, but it is typically Spanish, having an old orño, or round oven, an enclosed patio and private chapel. The descriptions in *Ramona* tally with Guajoma, and they do not with Camulos. Mrs. Jackson spent several weeks at Guajoma and but two hours at Camulos.



## PALA MISSION



BELFRY AT PALA

*Photo, Maude*

### Location

From Los Angeles to Pala: S. C. R. R. to Temecula, 112 miles, fare \$3.40; thence by stage, Monday, Wednesday and Friday, 12 miles, fare \$1.00, or via Oceanside, San Luis Rey and the Guajoma Ranch. The latter route is by far the most beautiful and preferable. Good accommodation by Frank A. Salmons, the Pala merchant.



*Photo, Crandall*

STATUE SAN LUIS REY, PALA

### Description

Pala (meaning shovel and so named from the shape of the valley in which the mission is placed) is located in a charming closed-in valley, with tier upon tier of beautiful mountains as a background. The ruined buildings are long and low, with the remains of a corridor, similar to those frequently seen at the missions. The church and all the other buildings were built of adobe, even the pillars for the veranda are of the same material. A tile roof and a most picturesque separate bell tower complete a structure well worthy a journey of many miles to see.

The bell tower stands alone in the centre of the cemetery, and today, as of yore, has two large musical bells swinging in the arched openings. The tower is constructed of cobblestones and mortar and is built in a double story upon a wide, tapering foundation. In place of the former cross which graced the top, a tall cactus crowns this unique yet graceful campanile. The bell tower is in good repair, but the elements have been merciless, and the buildings are a heap of ruins.

### History

In 1816, Father Antonio Peyri founded San Antonio de Pala as a branch establishment to his mission of San Luis Rey. In less than two years Pala had a thousand converts enrolled. These Indians came from the hills beyond and were of an industrious and intelligent tribe, mostly Paumas. They were athletic, and graceful dancers. At present a priest from San Luis Rey comes twice a month to hold service in a room in the old building, which has been repaired, and is used as a chapel. The statue of San Luis Rey, which was carved by the Indians and was formerly at San Luis Rey Mission, is now at Pala.





SANTA YSABEL MISSION

*Photo, C. C. Pierce*

## SANTA YSABEL MISSION

### Location

From Los Angeles to Santa Ysabel, via Southern California (Santa Fé) Railway, 126 miles, fare \$3.85, station San Diego; round trip \$6.00, 4 days; \$7.50, 30 days; thence by San Diego, Cuyamaca & Eastern Railway, 25 miles, fare \$1.00, station Foster; thence by stage (daily, except Sunday), 27 miles, fare \$2.00.

Hotel: Witch Creek Hotel, 3 miles south from Santa Ysabel Mission.

Livery at hotel. Accommodations can also be had at the store, 5 minutes' walk from the mission.

### Description

Santa Ysabel was founded in 1822, as a branch chapel to San Luis Rey, and it is, with the exception of Pala, the most interesting of the branch establishments. At the time of its dedication there was a church building and several other houses, including a granary. A portion of an adobe wall, the remains of one of these buildings, forms one end of the chapel used today. The rest of the chapel is constructed of branches of trees and tules, and is a most unique but pathetic evidence of the sincerity of the worshipers of this district. Santa Ysabel may well be termed the Church of the Desert, for it is located almost directly upon the line of the Colorado Desert. At one time Indians came from thirty miles in each direction to worship and receive instruction in agriculture, weaving and spinning, as taught at the missions in the days of the Padres, while over 400 Indians lived within the sound of the bells. Today Father Ubach of San Diego goes occasionally to preach to the few remaining convert Indians, and others. The chapel is for the greater part of the year a mere heap of brush, but when festival time approaches, this picturesque Church of the Desert springs into beauty, as if by magic. The walls are made of upright verdant boughs, interwoven by tules and branches of green; wild flowers are brought to garnish and decorate the altar, which extends across the end of the chapel, and is raised about  $1\frac{1}{2}$  feet from the earthen floor. The height of the interior of the chapel is about 8 or 10 feet,

and it will accommodate about 60 persons. The bells of Santa Ysabel swing from a cross beam between two upright standards. When they begin to ring every Indian, Mexican and white person for miles around come to join in the service today just the same as yesterday of old.



*Photo, Putnam & Valentine*

CAPISTRANO BY MOONLIGHT

## SAN JUAN CAPISTRANO MISSION

### Location

From Los Angeles to Capistrano, S. C. R. R., 58 miles, fare \$1.80. From San Francisco to San Juan Capistrano, 546 miles, fare \$16.80. The mission is in the village of San Juan, near the station.

Hotel: Mendelson, \$2.00. French Hotel, \$2.00.

### Description

The Mission of San Juan Capistrano is situated upon the sloping side of a low hill and the view obtained of the ruins from the S. C. R. R. depot is picturesque, but does not give an impression of great magnitude; yet upon investigation we find evidence of a once extensive establishment. This many domed magnificent building was destroyed by the earthquake of 1812. The front and side walls of the chapel remained standing until about 10 years ago, when they were blown up with gunpowder. Now the church is a heap of ruins, with only the east end standing. But this wall is a masterpiece of architecture. It is a perfect arch in which was once the altar. In the niches back of the altar were carved images, two of which may be seen in the little chapel that is used today. One is Saint John Capistran, the warrior priest who fought at Belgrade, and the other the Virgin Mary. The latter figure was until recently adorned with a crown of pure gold, worth \$1500. But some thief visited the chapel at night and stole the crown, and also the solid silver candlesticks. The Virgin has many handsome dresses, veils and adornments stowed away in the old chests. They are placed upon the figure on certain feast days. The room used now as a chapel was formerly several living rooms. The partitions were removed, the building repaired and whitewashed, a choir loft built in the west end, a modern stained glass window put in one of the windows and in fact a new church was placed within old walls. The two figures before mentioned and one small image of the Virgin and Child, and the many old paintings which adorn the wall, but of which little or nothing is known, are some of the relics remaining of former days. The old dining room is now used as a



CAPISTRANO MISSION

*Photo, G. F. Moore*

store room for church belongings, such as the bier for the dead, an old unused confessional box, etc. It is interesting to note the conveniences such as shelves and cupboards that were built in the rooms that were in general use. There is a second landing similar to a choir loft built in the kitchen, that was used as a storing loft. Especially noticeable at Capistrano is the artistic, quaint chimney that adorns the kitchen. The Padres' garden has beautiful vines and plants growing in it, and the remains of the old olive press may be seen here. The curious, plain, long, low bell-tower is a unique feature of the architecture of this mission building. The quadrangle is perhaps the most attractive part of the ruins of today. It is about two hundred feet square, and many of the noble arches yet remain to tell the beauty of former days. The roof of the cloisters fell some years ago. The Landmarks Club reroofed it with shingles, until such time as they can afford to place the artistic old tiling upon the shingles. Excellent work has been done, especially at Capistrano, by the Landmarks Club. Each mission seemed to possess some special feature of beauty and artistic worth; Capistrano had her grand arch and quaint chimney; Pala her campanile; San Gabriel her bell arch and buttresses; San Luis Rey the finished Moorish effect of arches and complete architecture; in fact, there are no greater art treasures in the world than the mission buildings of California, and Capistrano one of the greatest of these.

### History

The founding of the Mission San Juan Capistrano was accompanied under greater discouragements than usual. The first attempt was made by Fathers Lasuen and Amurrio on the 19th or 30th of October. There is a difference of opinion between Palou and Ortega as to the date. The first service was held in a hut constructed of branches. A large cross was erected and blessed; but nothing further was accomplished at that time, owing to the revolt of the Indians at San Diego. The bells of Capistrano were taken down from the tree and buried and the founding of the mission suspended. On November 1st of the following year, 1776, another attempt at establishing the mission was made by Father Serra. Another hut of branches was constructed, mass was said, and the seventh mission of California was

firmly founded, upon the site known by the Indians as Sajirit. Capistrano became prosperous, but did not excel either in number of converts or in wealth. In February, 1797, work was begun on the stone chapel, the ruins of which are standing today. It proved to be one of the grandest of the church buildings in California. It measured 159x30 feet, was surmounted by a lofty tower, and all was of stone and mortar. The stones were not hewn, but were fitted together in the rough. The church was built with nave and transept with thick walls, and an arched, dome-like roof. Here and there remain evidence of decoration. Ten years ago there still were wooden figures to be seen in many small niches and the carving showed ability and taste. It is to be regretted that these relics were carried away and not placed in the room used as the chapel. The stone church of San Juan Capistrano was dedicated September 7th, 1806. The ceremony lasted three days, and visiting Padres and Indians came long distances, even as far as from Santa Barbara, to witness the ceremony. But the magnificent building was doomed to short service, for on the morning of December 8, 1812, a terrible earthquake shook it to its very foundation, causing the lofty tower to crash down upon the vaulted roof, precipitating the mass of stone and mortar down upon the worshipping congregation—for it was a Sunday morning. About fifty persons were present, and only ten escaped. Excavation for the recovery of the crushed and mangled bodies began at once, but nothing has ever been done toward restoring the building to its former grandeur. Capistrano was secularized in 1833, and even after the loss of the mission church the inventory placed the valuation of the mission at about \$55,000; with debts of only \$1410. In December, 1845, the mission buildings were sold to McKinley and Foster for \$710. Foster was in possession for twenty years, but after extended litigation the Catholic Church regained possession of the property.



## SAN GABRIEL ARCHANGEL MISSION

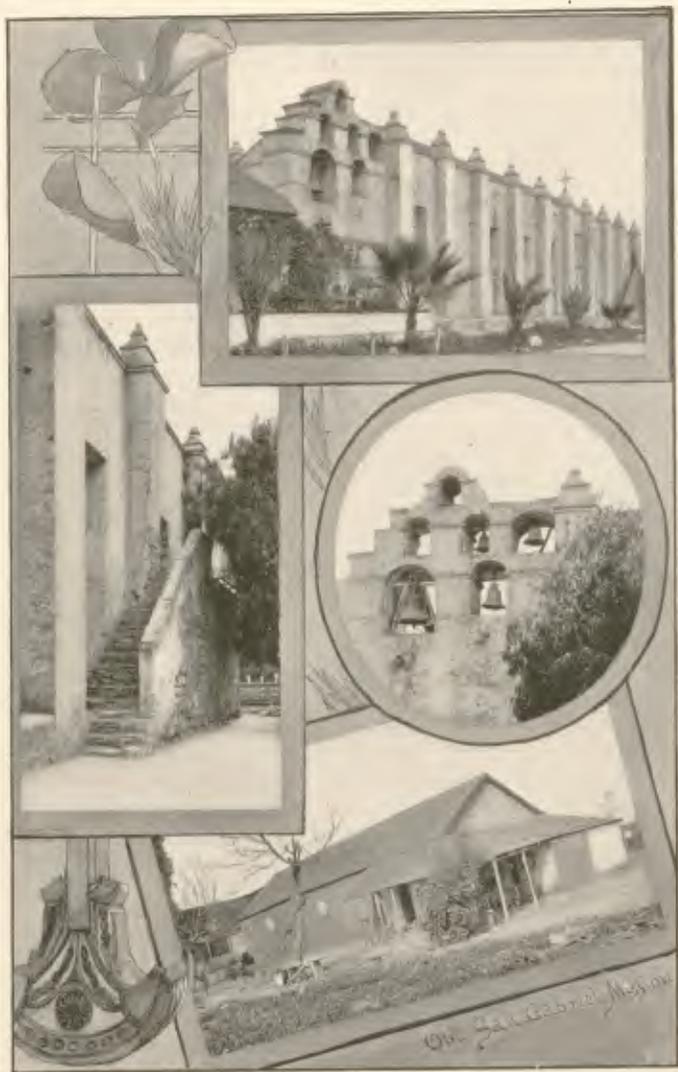
### Location

From Los Angeles to San Gabriel: S. P. R. R., 8 miles, fare 25c; or by electric car, fare 25c. Electric car stops at Mission San Gabriel. From San Francisco to Alhambra, 490 miles, fare \$15.25.

"La Gabriela" lunch and curio station, opposite the mission.

### Description

San Gabriel Mission has an individual architecture that is pleasing. The church is the only remaining building of a once large establishment. The 10 heavy buttresses that adorn the exterior give a massive and substantial appearance to the structure; while the charming bell tower with six open arches, lends grace and beauty. The overhanging branches of an old pepper tree partially cover the stone stairway that leads to the choir loft, adding greatly to the picturesque effect. The entire church building is of stone, and it was completed in 1800. At that time it had an arched roof and a tower, but the earthquake of 1804 damaged the building to such an extent that the arches of the roof had to be torn down and a new roof of timbers and tiles substituted. Later the tile roof was replaced with shingles. The tower fell and has not been replaced. The interior is kept in good repair. The ceiling has in recent years been panelled in oak, the walls plastered, and adorned with crude paintings of the apostles, framed. The altar is plain, but the figures back of it are some of the most interesting art objects in California, as many of them are the original church decorations that were brought from Mexico. The central figure above is Saint Gabriel; to the left is Saint Francis; to the right Saint Padua. The central figure below is the Virgin Mary (a new figure); to the left Saint Joachim; and to the right Saint Dominic. The earthquake of 1812 overthrew the main altar, breaking the statue of Our Lord, St. Joseph, St. Dominic and St. Francis. It also damaged the sacristy, the convent of the missionaries, and many other buildings. Other objects of interest to the visitor are the old brass font, the brass candlesticks, the silver naveta and aspergill (bowl and sprinkler) for holy water, and the odd silver baptismal



SAN GABRIEL MISSION

*Photo, G. E. Moore*

shell, all pieces of the original set of church decorations. Under the entire floor, five deep, are buried many of the most distinguished Spaniards of early California. At the foot of the altar is buried the Rev. Father José Sanchez, once the president of the missions. It is said that he died of grief at the ruin of San Gabriel by secularization. Frs. Boscana, Antonio Crusado and Miguel Sanchez, to whom the success of the mission was greatly due, all rest within its walls. To the rear of the church is a small cemetery, but in that small space it is said that 7000 Indians have been buried. In some instances skeletons have been removed, but in many cases the bodies are believed to have been buried very deep, and one upon another. Besides the Indians, many Mexican and Spanish families bury their dead in the church-yard of San Gabriel Archangel.

#### History

The Mission San Gabriel Archangel was founded September 8, 1771. It is the fifth station on El Camino Real, and was ever considered the fairest of all Franciscan possessions. As it was the first mission en route from Mexico to Monterey, the long trains of freighters made San Gabriel a rest place and supply station. It was founded by Fathers Angel Somera and Pedro Benito Cambon. The first location of the mission, which was nearer San Gabriel River, or, as it was first called, San Miguel River, was not so attractive as the present site. The first chapel, Mission Vieja, was but a simple wooden building of palisade structure, enclosed, together with the dwellings of the priests and attendants, within a stockade. The stockade was early replaced by a wall of adobe; not a vestige of the old church remains and it is even uncertain as to the exact location. The valley was fertile, and the Indians numerous. However, the Indians remained aloof and were but slowly converted to the new faith, only 73 baptisms being recorded in the first two years. Subsequent years proved different and San Gabriel early gained the sobriquet of "The Pride of the Missions." The stone church which is seen today was completed in 1800, and at that time there were 1078 neophytes attached to the mission, 1953 persons had been baptized, 869 had died, and 396 couples had been married. About this time a Spanish woman, noted for her religious zeal

and financial ability, came to San Gabriel mission to assist in Christianizing the Indians. This was Eulalia Perez de Guillen, wife of a Spanish soldier. She was given charge of the Indian girls, and soon became mistress of the entire place. She was appointed bookkeeper and treasurer, and was entrusted with the storehouse keys. It was Eulalia who paid all bills, whether for one hide or for a cargo of supplies brought by the ships. San Gabriel had frequent attacks made upon it by the Indians, but no serious disturbances occurred, like those at San Diego and Santa Ynez or Purisima. The attack of October, 1785, was said to be instigated by an Indian woman; at any rate, the suspected female was sent into perpetual exile, while her many accomplices were either flogged or imprisoned.

San Gabriel was rich. In 1832 Governor Eachandia sent an envoy to the mission, demanding a loan of \$20,000. Eulalia stoutly refused to pay out the coin or to give up possession of the treasury keys. The storehouse was broken open and \$20,000 in gold taken forcibly—as a loan; but it was never returned. This act of violence was followed by secularization; and prosperous San Gabriel, with its record of over 42,000 head of live stock, 7709 baptisms, and gold by the sack, passed into government control and suffered like fate with the rest of the missions—temporal and spiritual destruction. In June, 1846, the mission estate was sold to Reid and Workman in payment of past services to the government. The title was invalid and the property returned to the church. In 1847, Father Blas Ordaz took charge of the mission, and ministered to the few remaining Indians until his death in 1850. Father Joaquin Bott lives now at the mission; but it is a parish church. There are but four of the old San Gabriel Indians yet living. One, Mrs. Rosemire, who lives at Bakersfield, kindly furnished several of the old Indian songs sung by the San Gabriel tribes in her youth, for use at the Women's Convention of Federated Clubs, held in February, 1903, at Fresno, Cal. She sang into a phonograph, and the music and words were copied by Professor Taylor and E. L. McLeod of Bakersfield. Many beautiful stories and legends are told of the San Gabriel Indians. El Molino Viejo, the old mill, is one of the relics of the early settlement of this country. It was built for Father Zalvidea, of San Gabriel by Joseph Chapman, the first American

to settle in the vicinity of Los Angeles. The old mill is now the property of H. E. Huntington. It is located but a short distance, about 1½ miles northeast of the Raymond Hotel, Pasadena.



## LOS ANGELES MISSION CHURCH

### Location

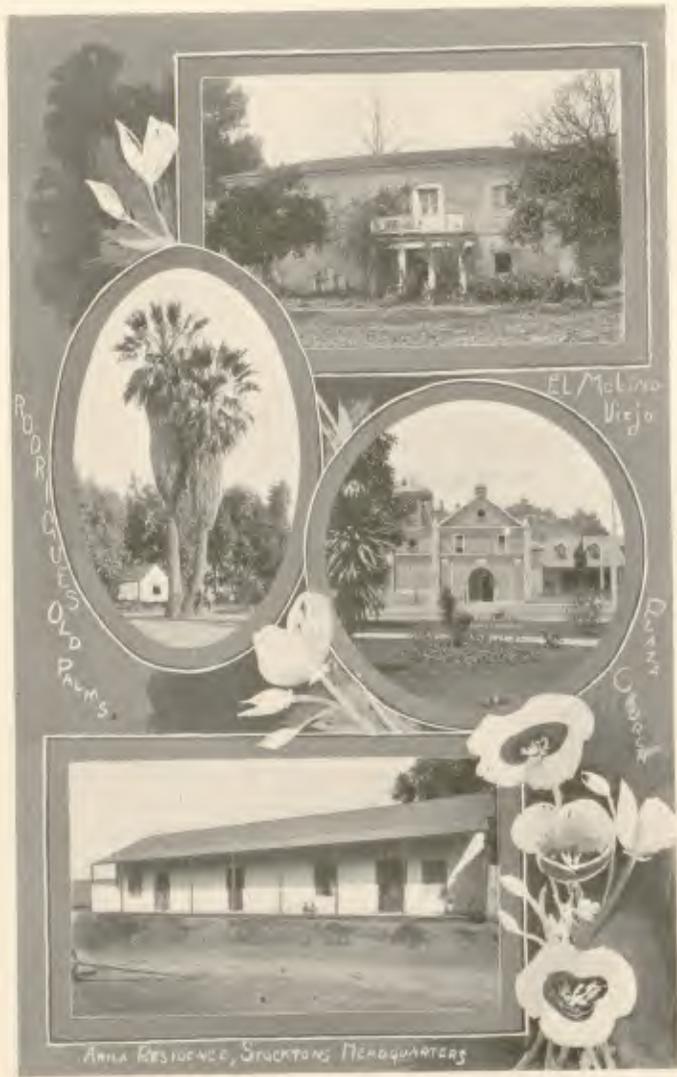
The so-called Mission Church of "Our Lady of the Angels" (Nuestra Señora de los Angeles), faces the Plaza.

### Description

The church and mission buildings are in a very good state of preservation and service is held there daily. Some very interesting relics and paintings may be seen here. Noticeable are some paintings, the work of the neophyte Indians; the faces, attitudes and coloring are decidedly their individual work. Chorals, vestments and several really good paintings, said to have come from Spain, are worth visiting; but for the most part the paintings are crude, but interesting as portraying the art life of California at that date. A glimpse of old Spain may be seen within the inner court or patio adjoining the chapel and in the church garden upon a feast or festival occasion when booths are arranged and decorated and soft Castilian music the entertainment.

### History

On August 2, 1769, Governor Portola and 64 soldiers and attendants, among them Fathers Juan Crespi and Francisco Gomez, crossed the north branch of the San Gabriel River, which they called Rio Porciuncula, and because of the day, a Franciscan feast day, the place was named "Our Lady of the Angels." There was an Indian village located here called Yang-na, but the Spaniards renamed all sites and streams. However, it was many years before the Pueblo of Los Angeles was founded, the date being September 8, 1782; and the Church of the Lady of the Angels was not dedicated until December 8, 1822. Permission to found a church at this place was obtained by the citizens in 1811, but the corner-stone was not laid for three years, and the



LOS ANGELES LANDMARKS

church was not completed for eleven years. It was not a mission church, but was known as the pueblo church, San Gabriel being the mission church. The first subscription toward the erection of the chapel was 500 head of cattle from the citizens of the pueblo, the cattle to be sold and the proceeds to be used toward building the desired church. Neophytes from San Gabriel and San Luis Rey missions did the work at one real a day. In 1821 Father Payeras, who had charge of the building, made an earnest appeal to the different missions to make contributions of cattle, laborers or any profitable thing in order that the church might be completed. The missions responded most generously, among the subscriptions being seven barrels of brandy, worth \$575. This was converted into cash, drink by drink, by the citizens, and the building was completed the following year. Truly the church had a spiritual foundation. The present church was constructed in 1861, from material taken from the old building. One of the bells is said to have been given as a penance for a misdemeanor. In 1829 Henry Fitch, a handsome American sailor lad, eloped with Doña Josefa, the charming daughter of Joaquin Carrillo of San Diego. The consent to the marriage had been obtained of the parents, but an uncle objected and brought the wedding to an abrupt and unsatisfactory termination. The priest and Pio Pico, another uncle of the bride, advised and assisted in an elopement. The young couple were married in South America, and the following year returned with a young son. An ecclesiastical court was summoned at San Gabriel and Henry Fitch was tried for violation of church and territorial law. He was found guilty, and the penalty imposed was that he should furnish to the Church of Our Lady a bell of not less than fifty pounds weight, as the church had scarcely a borrowed bell. Some narrators say that he furnished the bell, while others declare that he escaped a second time without obeying the Padres.

#### **Los Angeles Landmarks, Relics and Historical Points**

The old residence of Doña Encarnacion Abila, at Nos. 14, 16, 18 Olivera street, which was used as headquarters by Commodore Stockton when he entered Los Angeles, is still standing and should be preserved as a historic landmark. The old adobe buildings occupied by General Fremont at the same time and by

the civil government which he established, are no longer standing. They occupied the site where the engine-house now stands at the southeast corner of the Plaza. (The building standing on the corner of Carr and Main streets was never used as headquarters by General Fremont. In fact, it was not built until 1856, long after the war and American occupation. It was a saloon named "Fremont's Headquarters" to attract attention, and was the "last chance" to get a drink on the road to San Pedro, the port.) The two cannon standing in front of the Court House are those carried by Captain Gillespie when he was permitted to leave Los Angeles with all the honors of war, on September



OLD GUNS, NORTH MAIN STREET

30, 1846, taking with him his field pieces as far as San Pedro. Gillespie violated the spirit of peace by spiking the guns and knocking off the breech knobs and finally throwing the guns into the sea at low tide. B. D. Wilson of Los Angeles afterwards rescued them and had them hauled back to Los Angeles. There were four guns, two of them are at the corner of Main and Commercial streets in front of the Farmers and Merchants bank. The Rodriguez palms, generally known as the "Twin Palms," located on College street and the S. P. freight yards, are one of the old landmarks of Los Angeles. An effort is being made by the Landmarks Club and the Historical Society to have protection given these grand natural relics. The battle-field of the



PIO PICO MANSION, WHITTIER

*Photo, G. G. Johnson*

Dominguez is near San Pedro. The battle was fought October 7 and 8, 1846, between the Americans and the Californians. Six Americans were killed and were buried on Dead Man's Island, opposite San Pedro. Hence the name of the island. The bodies were recently removed to the cemetery at Wilmington and interred in the military plat. An excellent collection of Californian, Mexican and Indian relics may be seen, free of charge, at the Chamber of Commerce, Los Angeles. It is the Coronel collection. Here may be seen one of the most interesting relics in California, the first cannon ever landed in the state. It is a small brass gun two feet long, and has a capacity of 6 oz. of powder. It was made in 1717, and brought overland by Captain (afterwards Governor) Gaspar de Portola and Father Junipero Serra in 1769. The powder can was brought by water by part of the same expedition. When the two parts met in San Diego a salute was fired

in honor of the event. The cannon was fired at the founding of the missions at San Diego and San Gabriel, and of the Pueblo of Los Angeles. In the collection is a surveyor's chain made of rawhide, used in laying off the San Gabriel mission. Also a large copper still, with the crusher, and all appurtenances, used in the manufacture of brandy at San Fernando. There are some old blue dishes used by the Padres at San Gabriel; a small silver lamp carried by Father Zalvidea, in the sleeve of his gown, when he went to minister to the dying. Also a table castor used by Father Junipero Serra in the Mission of Carmelo at Monterey; it is very beautiful. There are many other relics interesting to the traveler and student.

Governor Pio Pico had many homes, but that known as the old home, located two miles southeast of Whittier, is in a state of ruin. It is used as a stable, and storehouse. The house retains much of interest, the old stairway, the gabled roof, and many of the walls and partitions are yet standing, giving the exact outline of the house, and many of its conveniences and attractions. Pio Pico, the last Mexican Governor of California, brought his young wife here on their wedding trip, and she was so delighted with the location that she consented to remain, and there build their home.



## SAN FERNANDO MISSION

### Location

From Los Angeles to San Fernando: S. P. R. R., 22 miles, fare 65c; thence 1½ miles to the mission, by carriage or foot. From San Francisco to San Fernando: S. P. R. R., 463 miles, fare \$14.90.

Hotel: Fernando Hotel, \$2.00.

### Description

San Fernando Mission, twenty miles north of Los Angeles, lies in a fertile valley, rich in grain, olives and fruits. The distant range of hills rising into the Sierra Madre mountains, forms a pleasing background. The extent of the once grand establishment may be seen by the bits of broken wall and tumbled-down buildings that are to be traced long distances in each direction. The old ruins are picturesque, but sad in their decay. The old chapel is gone, the slung roof holds together the tottering walls, but the interior is a wreck. The huge square beams, with their rude carving, are precious specimens of the work accomplished by the Indians under the guidance of the Padres. The long row of rooms, with wide corridor and fountain in front, have been, through the efforts of the Landmarks Club, preserved, for the present, from destruction by the elements. One room is reserved for Sunday worship, while the rest are used as living apartments for the overseer of the neighboring ranch. Carriages, wagons, and farm implements are run up on the veranda to protect them from the sun and weather. The grand old palm trees and cactus hedge are objects of universal interest. The palms being over a century old. The quaint little bell-tower, perched on the corner of the row of low buildings, is well worthy especial attention, being a distinctive feature of San Fernando Mission. Many of the relics of the old mission may be seen at the Chamber of Commerce, in Los Angeles.

### History

San Fernando Mission, founded in honor of Fernando III, King of Spain, was established September 8, 1797. The location



SAN FERNANDO MISSION

*Photos, A. C. S. Forbes*

selected was known as Reyes ranch, and called Achois Comihavit by the Indians. The first adobe chapel and buildings were completed in 1806. The destructive earthquake of 1812 compelled the Fathers to replace thirty new beams in the walls of the chapel. By 1818, a new church building was erected, the ruins of which may be seen today. There is little doubt but that San Fernando Rey de España (Saint Fernando, King of Spain) was the most prosperous of all the missions. It was secularized in 1835. The inventory showed a valuation of \$41,714. Father Ibarra delivered to the comisionada \$20,000 worth of hides and tallow and \$5,000 in coin. In 1846 Governor Pico sold the mission to Eulogio de Celis for \$14,000. But the title was not sustained.



## SAN BUENAVENTURA MISSION

### Location

From Los Angeles to Ventura: S. P. R. R., 83 miles, fare \$2.50; or steamship, \$2.35; special, Saturday to Monday, \$3.00. round trip. From San Francisco to Ventura: S. P. R. R., 400 miles, fare \$12.50, or steamship. Electric cars pass the mission.

Hotels: Anacapa, \$2.00; Hotel Rose, \$2.50.

### Description

San Buenaventura Mission faces the busy, bustling street of the Western town of Ventura. All vestige of mission life is gone. A street-car passes the door, electric wires and lamp posts destroy any remaining beauty of the picture. The old church, which is all that is left of the once large establishment, is in itself interesting for much of it is the original structure. The walls, two-storied belfry towers and bells remain as of yore; the roof is restored with shingles instead of the original tiles, but otherwise the exterior is virtually the old building erected in 1794-1809. The interior is new and quite handsomely decorated. Stained glass windows, rich altars and frescoing give a finished if not rich appearance.



*Photo, C. C. Pierce*

SAN BUENAVENTURA AND SANTA BARBARA MISSIONS

## History

The Mission of San Buenaventura Doctor Serafico (Saint Bonaventura, Serafic Doctor) was founded Easter Sunday, March 30, 1783, by Father Serra. It was the last mission that Father Serra founded, and he had intended it to be one of the first. The delay was a trial to the good man, but he comforted himself with the saying, "the more slowly the more solemnly." The place chosen was the head of the Santa Barbara channel and the home of a large tribe of Indians. The Indians were friendly and even assisted in building a chapel, a house for Father Cambon, who was left in charge, and barracks for the soldiers. The group of buildings was, for greater safety, surrounded by a palisade. Within ten years San Buenaventura had become one of the most flourishing settlements in California. Vancouver, who visited the mission in 1793, speaks of the wonderful gardens, the fruits and vegetables. He mentions apples, peaches, pears, plums, figs, oranges, grapes, pomegranates, coconut, sugar-cane, bananas, plantain and even indigo; besides all of the ordinary kitchen vegetables, roots and herbs. A disastrous fire compelled the missionaries to erect all new buildings. The new church was built of stone and brick, and is the one standing today. But the tile roof is gone. The earthquake of 1812 damaged the church and many buildings. The tower and much of the facade were rebuilt. The whole site of Buenaventura settled, and the fear of all sinking into the sea frightened the inhabitants away. They fled to San Joaquin y Santa Ana, where they remained for a year. Here the Priests erected a cajal, or Indian hut, to be used as a chapel. Upon their return to Ventura, the neophytes, under the direction of the Fathers, restored the buildings to a better condition than they were originally. In 1820 the government of Mexico owed to San Buenaventura \$35,170. There is no record that it was ever paid. They had purchased supplies from the mission, a cargo of hemp, and were in arrears in stipends to the Fathers for \$6,200. In 1822 the Indians had individual gardens along the banks of the river, where they raised vegetables for sale. They labored and might have become self-supporting, for the mission establishments sold great quantities of produce and supplies to the home government as well as supplying their own demands at the missions. Secu-

larization came in 1837. The mission estate was first leased for \$1630; then sold to José Arnaz for \$12,000, in June, 1846. His title, however, was not recognized by the United States. The records of San Buenaventura are interesting. Baptisms 3857, marriages 1086, deaths 3098; number of live-stock in 1831, 7240 head. Today the old mission is the parish church of Ventura.

#### **Landmarks and Relics**

Two historic palms. Bishop Montgomery gave to the Native Daughters' Improvement Club the plot of ground on which stands one of these historic palms. Efforts to purchase the land whereon the other palm stands have proven unavailing. A fine collection of relics connected with early California history may be seen at Ventura. It is part of the estate of the late Dr. C. L. Bard.



### **SANTA BARBARA MISSION**

#### **Location**

From Los Angeles to Santa Barbara Mission: 112 miles, S. P. Railway, Coast Line, fare \$3.35; special round trip, Saturday to Monday, \$3.50. From San Francisco to Santa Barbara Mission: 370 miles, S. P. Railway, fare \$13.40, \$11.65.

Hotels: Potter, \$3.50 to \$5.00; Arlington, \$3.00, \$5.00; Mascarel, \$2.00; San Marcus, European plan.

Livery: Wilson Bros., Santa Barbara Transfer Co. Street car passes the mission.

#### **Description**

Santa Barbara is one of the best preserved and most beautiful of the mission buildings. It is constructed entirely of stone. The double towers are a distinctive feature of Santa Barbara. The same style of tower may be seen at Carmel, Ventura and San Luis Rey, but Santa Barbara is the only mission which now possesses two towers. One is the bell tower, which may be ascended and from which there is a magnificent view. The church building, which is about forty feet wide and one hundred and

seventy feet long, has heavy cross-beams and thick, substantial walls. It was begun in 1815, and completed in 1820. A long line of low buildings with arched corridors and the large beautiful fountain, directly in front of the main building, is harmonious and picturesque. The inner garden of the mission is the private quarters of the priests, and therefore closed to the public. No women are allowed to visit this garden, without especial permission. Only two have been accorded this privilege; they were Mrs. Benjamin Harrison and Princess Louise, Marchioness of Lorne. Mrs. McKinley was extended the same courtesy, but owing to ill health was unable to avail herself of the privilege. The east garden, comprising about one acre of land, is a part of the old burying ground and contains over 4000 bodies, one grave upon another. Now it is a beautiful garden, covered with roses, geraniums, rare plants and trees. Near the centre of the garden is a large crucifix, the figure being a white plaster cast. The chapel is a plain building with cement or bitumen floor, plain altar and remaining evidence of a frescoed ceiling. The most important treasure of Santa Barbara is a portion of the true cross, brought from the Holy Land. The mission archives are of inestimable value to history of California. The library contains massive books of parchment, illuminated, and rare old manuscripts descriptive of life and scenes of former days in this country. When the missions were secularized, the books, manuscripts and most valuable records were sent to Santa Barbara for safe-keeping, and many still remain there. Huge chests are filled with gorgeous robes and vestments, many of them made of richest brocades. Upon one robe may be seen, on careful examination, a tassel that does not altogether correspond with or match the others. On close scrutiny it may be seen that the tassel is made of finely shredded leather, carefully covered with rows of tinsel which is, in turn, interwoven, the whole giving evidence of patient care and labor. It is the work of a neophyte, the original tassel having worn out.

#### History

Santa Barbara (Saint Barbara, Virgin and Martyr), the greatest of the "Channel Missions," was founded December 4, 1786, by Father Fermin Francisco de Lasuen, who had been made president of the mission the previous year. The site selected

was called Taynayam by the natives, and El Pedragoso by the Spaniards. It was about one mile distant from the presidio, which had been established in 1782 by Father Serra. The location of Santa Barbara is the most beautiful of all the missions. Back from the water's edge nearly two miles, it is situated in the foothills of the Santa Ynez mountains. It was from the hills of San Marcos that the great oak beams were carried by oxen (or perhaps more likely by faithful Indian neophytes) and used in the construction of the mission buildings. Chief Yanonalit, ruler of the thirteen neighboring rancherias, proved friendly and contributed Indians to assist in work, their labor to be paid for in articles of clothing and food. This was especially the arrangement for work on the presidio. The first chapel constructed was of boughs.

In the following year, 1787, a church building 15x42 feet, was made of adobe and thatched with straw. Six other buildings of the same kind were erected, and in 1788 tiles were manufactured and all the buildings were covered with them. In 1789 the chapel had become too small, and another was built. Again in 1793 a larger one was constructed, a fact which is evidence of prosperity. As the Indian population was gradually increasing, it became necessary to form a village and build a separate house for each family; in consequence, nineteen houses were built of adobe in 1798. Also a piece of land was enclosed by an adobe wall nine feet high, and 3600 feet in extent; to be used as a garden, orchard and vineyard. The wall was capped with tiles to protect it from the rain. In 1800 the village was laid out in streets and cross streets, and there were over fifty houses. The neophytes were taught trades. They were taught to weave blankets to make soap, clothing, implements and many other necessary articles. By 1807 the town of Santa Barbara had 252 dwellings besides the store houses, and other necessary buildings, all enclosed on three sides by a high wall.

In this year Santa Barbara dedicated a mission church at the station of Sagshpileel, a large rancheria near a laguna. This was known as San Miguel. Again in 1804 Santa Inez was formed because of the great number of susceptible Indians in this district. The number thus withdrawn from Santa Barbara Mission was over 100. The earthquake of 1812 badly damaged the mission

building at Santa Barbara, so much so that the chapel building was torn down and replaced by a new stone edifice—the present structure. This new edifice was dedicated on September 10, 1820. The walls of the church, which is still used by the Fathers, are six feet in thickness and were made of hewn stone, strengthened by solid stone buttresses. The building is the most substantial of any of the missions in California. In June, 1846, the mission was sold to Richard S. Den for \$7500, but the title was invalid. In 1852, a petition to establish a Franciscan convent or college, with a novitiate for the education of young men, was sent to Rome and was granted by the authorities. Santa Barbara Mission was selected for the purpose. Bishop Thaddeus Amat removed from the mission to the parish church, thus leaving the Fathers in possession. By this arrangement they will have perpetual use of the buildings, gardens, vineyard and two orchards.

#### Landmarks and Relics

The deserted ruins of the "Casa de Aguirre," the material for which was brought over in ships from New York, is an interesting place in Santa Barbara. It was built with quadrangle and after the old Spanish style of architecture. It was used until recently for political meetings, and was the barracks of the First California Volunteers. The "De la Guerra" is another old family residence. In the mountains, 14 miles northwest of the city, near the summit of Santa Cruz mountains and east of the San Marcos Pass, is a cave, the interior of which is painted with crude figures and hieroglyphics undoubtedly the work of Indians.



## SANTA YNEZ MISSION



*Photo C. C. Pierce*

### Location

From Los Angeles to Santa Ynez Mission: 162 miles, Southern Pacific Railway, station Gaviota, 142 miles, fare \$4.70; thence by stage, 20 miles, \$1.50. From San Francisco to Santa Ynez Mission: 323 miles, Southern Pacific Railway, station San Luis Obispo, 253 miles, fare \$7.65; thence by Pacific Coast Railway to Los Olivos, 66 miles, fare \$3.00; thence by stage, 4 miles.

Hotel: Santa Ynez, \$2.00.

### Description

Santa Ynez (Saint Agnes), the nineteenth mission, is located at the entrance of a valley called by the Indians Alajulapa or Majalapu. The spot is beautiful, but the mission buildings are plain. The arrangement for the bells is similar to that of San Gabriel; that is, arched openings in the facade, in which are swung the bells. The long, low building, fronted by arched verandas, with the chapel at one end, offers nothing of particular interest. The interior of the chapel is a seeming reproduction of San Fernando, massive square beams, carved, support the ceiling—but alas! they have been whitewashed, and added to the

staring white walls, have a poor effect upon the aspect of the entire interior. The building is made of adobe, lined with burnt brick, and with a floor of large square brick. The greatest blot on the entire appearance of the building consists in two hideous red stripes, about two feet wide, which extend from the ground to the beginning of the gable, where they meet a narrower horizontal line of the same color. The dark red against the white building is most inharmonious. It would be interesting to know why this incongruous decoration was permitted to destroy an otherwise agreeable picture.

### History

Santa Ynez was founded September 17th, 1804. The work of the mission Fathers was begun by the baptism of twenty-seven children. The present church and surrounding buildings were not erected until after the destructive earthquake of September 21, 1812, when a corner of the church and many of the best houses were destroyed. The Padres proceeded to construct substantial edifices, the result of which work can be seen today. A large brick and cement reservoir for bathing and washing was placed directly in front of the main buildings. It was at Santa Ynez that the serious and widespread Indian revolt of 1824 started. After destroying many of the buildings, the malcontents fled to Purisima and set fire to that establishment. It was necessary to call upon the soldiers to quell the disturbance. At the time of secularization, Santa Ynez was valued at \$56,000. In 1844, the mission had sufficient energy and wealth to establish a seminary of learning. The fathers applied to the government for a grant of land for the support of the institution, and through the efforts of Bishop Garcia they received it, together with an annual stipend of \$500, on condition that every Californian in search of higher education be admitted into the seminary. There were about 270 Indians at Santa Ynez at this time. But by order of Governor Pico, the entire estate was rented, the following year, to José Covarrubias and Joaquin Carrillo for \$580 per annum. The mission was finally sold to the lessees in 1846 for \$7000, but later the title was declared invalid. Santa Ynez remained a religious institution until 1850, when the fathers went to Santa Barbara, and Santa Ynez was abandoned.

## LA PURISIMA CONCEPCION

### Location

From Los Angeles to La Purisima Concepcion: S. P. R. R., Coast Line, to Lompoc, 187 miles via Surf, fare \$7.05; distance 3 miles from Lompoc. From San Francisco to Lompoc: S. P. R. R., 313 miles, fare \$10.70; or steamship to Surf.

Hotel: Hotel Arthur, \$2.00.

Livery at hotel.

### Description

There are an Old and a New Purisima, both badly ruined. The old is gone beyond redemption, and the new is now used as a store-house for hay. The Old Purisima was founded December 8, 1787, but it was almost totally destroyed by the earthquake of December 12, 1812, and instead of rebuilding at the old site the mission was moved about five miles farther up the river of Santa Ynez and located on the opposite bank in a much more desirable place. However, the church built to replace the old one was destroyed by the Indians in the terrible revolt in 1824, and the present ruins are those of the third church, which was built and dedicated in 1825. The portions of the building which remain give striking evidence of the substantial character of the structure. The massive square pillars which support the veranda are in contrast to the usual arched effect adopted by the Padres in their architecture. The building is of adobe and the roof of red tiles.

### History

December 8, 1787, Father Lasuen founded the Mission of La Purisima Concepcion in honor of the Immaculate Conception of the Blessed Virgin. It is situated on the Santa Ynez River. The first church building was replaced by a new one of adobe with tile roof in 1795. Father Payeras, with the aid of interpreters, completed in 1810, a catechism and manual of confession in the Indian language. This was of greatest advantage to the neophytes in their study or religion. However, there remained at this time no more Indians nearer than twenty-five or thirty leagues away, to be converted. In 1815 Father Payeras became

president of the California missions, but he continued to reside at Purisima, instead of repairing to San Carlos del Carmelo. Early on the morning of December 12, 1812, a violent earthquake shook the church walls out of plumb, a second shock about 11 o'clock destroyed the chapel completely, and nearly all of the mission buildings, besides about 100 of the neophyte houses. Rents in the earth from which black sand and water oozed, added to the peril. Huts of wood and grass were erected for temporary use. Later the mission was moved to a position farther up the river. The first church building erected here was destroyed by fire and another one erected and dedicated October 4, 1825, the remains of which are to be seen today. It is a long, low structure, and had twenty-one rooms. There were twelve smaller buildings about it. The church ornaments were valued in 1834 at nearly \$5000; the library at \$655; there were five bells, worth \$1000. In fact, the mission property, live-stock and ranchos were valued at over \$60,000. In 1845 it was sold by the Governor to John Temple for \$1,110; and La Purisima was abandoned by its rightful owners, the Indians, and the Padres.



## SAN LUIS OBISPO



*Photo, C. C. Pierce*

### Location

From Los Angeles to San Luis Obispo: S. P. R. R., 230 miles, fare \$9.10; or steamship to Port Harford, \$7.85; thence by P. C. R. R., 10 miles, fare 50c. From San Francisco: S. P. R. R., Coast Line, 253 miles, fare \$7.65; or steamship to Port Harford and P. C. R. R., 211 miles, fare \$6.50.

Hotels: Ramona, \$2.00 up; French, \$2.00; Cosmopolitan, \$2.00.

The mission is in the town.

### Description

Little or nothing is left of the original mission buildings of San Luis Obispo; merely the floor plan and a few bits of wall. A modern steeple has been added, and an arched ceiling and shingled roof complete the mask under which the old mission church is hidden. The interior has been frescoed a light grey. A statue of the patron Saint Louis, Bishop of Toulouse, wearing the mitre, above the altar, is all that is of interest to the visitor.

## History

On the first of September, 1772, Fathers Junipero Serra and Cavaller founded San Luis Obispo, the fifth mission in California, in honor of St. Louis, Bishop of Toulouse. The history of this mission is a remarkable evidence of the energy and religious zeal of these men of God. Father Serra departed the second day, leaving Father Cavaller, two Lower California Indians, and five soldiers, to commence the work of establishing a mission. Their supplies consisted of fifty pounds of flour, three pecks of wheat and a barrel of brown sugar—the sugar to be used in bartering with the native Indians for further supplies. The Indians proved friendly, supplied the missionary with venison, seeds and wild berries, and in many ways helped the Padre. A little chapel and dwelling were soon erected. But Father Cavaller remained alone at his post for one year. Then four immigrant families and a few unmarried Christians came to San Luis Obispo to make it their home. In November, 1776, the buildings, except the chapel and granary, were destroyed by fire, the Indians having thrown burning arrows upon the tule roofs. Twice again in ten years the buildings were on fire from the same cause. For this reason tiles were adopted for roofing, at all of the missions, instead of the dangerous but economical tules. The adobe church was finished in 1793; other spacious buildings, such as barracks, a missionary's house, work-room, guard house, granary, etc., were added the following year. Huts for the natives were comfortable and well built. A trained blacksmith, a carpenter and a millwright were sent to San Luis Obispo to instruct the Indians.

Father Luis Martinez labored long and earnestly for the welfare of this mission. He learned the Indian language and gave assistance, both to the troops and to other missions. Squirrels and locusts were extremely troublesome, and one crop was entirely eaten up by mice. In the inventory taken 1836, an item is made of the library and musical instruments, \$519, and the total valuation was given at \$70,779. On September 10, 1842, Governor Alvarado ordered the lands divided among the neophytes; and two years later the mission was formed into a pueblo. It was sold the following year (1845) to Scott, Wilson & McKierney for \$510. However, Governor Mason ordered the property returned to the Catholic Church.

## Landmarks and Relics

Fourteen miles from San Luis Obispo may be seen the old branch store erected by the mission Fathers on the Santa Margarita ranch. The crumbling ruins of the early residence of Governor Pacheco may still be seen. Near the county Court House are also the earthworks, covered with greensward, that were thrown up by order of General Fremont. The long ridges and trenches are still discernible.



## SAN MIGUEL MISSION

### Location

From Los Angeles to San Miguel: S. P. R. R., 273 miles, fare \$10.85. From San Francisco to San Miguel: S. P. R. R., 208 miles, fare \$5.95.

Hotel: Occidental, \$2.00.

Mission San Miguel is but a few rods from the station.

### Description

San Miguel Mission consists of a chapel and a long row of low buildings. The veranda, or corridor, is a peculiarity of the edifice. The first four openings, nearest the church, are square, merely pillars, supporting a lintel or large whitewashed beam. Beyond the square openings are twelve arches of varying sizes. The two end ones are small, the two middle ones very large and ungainly in appearance, and the other eight are of a like size, but well proportioned and graceful in contour. The interior of San Miguel is to many the most interesting church edifice in California. It has not been restored, but remains as it was built, retaining its original decorations; those made by the Indians. The white board ceiling rests on large beams; the walls are frescoed in blue to represent fluted pillars; the spaces between the pillars being decorated with curved lines and conventionalized leaves. All this is crowned by a frieze of red-brown made to represent a gallery with railing and short pillars. The altar is a valuable piece of decorative art, because it is effective in color and design, and it is the work of Indians. It is crowned by



LA FAMILIA CONSERVADORA



SAN MIGUEL



SAN ANTONIA DE PADUA

a statue of St. Michael, the patron Saint. The floor is of burnt brick, laid in alternating rows of oblongs and squares. The chapel is in use, and there is a resident Priest.

### History

The Mission of San Miguel (St. Michael, the Archangel), "the most glorious prince of the heavenly militia," was founded on July 25, 1797, by Father Lasuen, assisted by Father Buena-ventura Sitjar. The site chosen was a beautiful spot on the Salinas River called by the Indians Vahia', or Vatica', and by the Spaniards Las Pozas. Father Lasuen says that a great multitude of Indians gathered about with pleased expression, while he held the first service that founded the Mission of San Miguel. The chapel consisted of the wide-spreading branches of an old oak tree. A wooden church, with mud roof, was soon erected, and it was not replaced with the present structure until 1800. In 1801, three Indians attempted to poison Fathers Martin and Carnicer. Father Pujol, who came from San Carlos to attend the sick missionaries, was also poisoned, and died, while the two whom he came to minister unto recovered. In 1806, a fire occurred, which destroyed all the implements belonging to the mission, all of the raw material, large quantities of wool, hides, cloth, and 6000 bushels of wheat; besides doing great damage to the buildings. The other missions contributed to the relief of the burned San Miguel. The largest enrollment at this mission was in 1814, when there were 1076. Total number of baptisms was 2588, and the largest number of cattle owned at one time was 10,558, in 1822. All this bespeaks the prosperity of the establishment. In 1819 Father Cabot made a safe journey into the valley of the Tulares, a thing quite unusual, and a proof of the safety of the country at that period. When the Indians of San Miguel were consulted regarding the scheme of secularization, they expressed themselves as decidedly in favor of the missionary fathers and their system. Their preference was of no avail, and the mission was confiscated in 1836, with a valuation of \$82,000. By 1845 all property had disappeared, except the buildings, valued at \$5800, which were ordered sold by Governor Pico. The sale was made July 4, 1846, P. Rios and William Reed being the purchasers. Later the title was declared invalid, and the buildings restored to the church.

## SAN ANTONIO DE PADUA MISSION

### Location

Los Angeles to San Antonio de Padua: Via King City, S. P. R. R., 316 miles, fare \$12.00; thence by stage to Jolon, 20 miles, fare \$2.00; from Jolon to San Antonio de Padua Mission, 6 miles. From San Francisco to King City, 164 miles, S. P. R. R. fare \$4.65; thence by stage as above.

Hotel: Railroad Exchange, King City; rates, \$2.00.

### Description

A drive of six miles from Jolon through a beautiful rolling country studded with live oaks takes one to the Mission of San Antonio de Padua. The background is Santa Lucia, the highest peak of the range of the same name. Near by flows Mission Creek, a branch of the San Antonio River. In mission days the Padres had a dam constructed and the water of the river was diverted and made to irrigate the grain for the missionaries. Not so today. At one time, San Antonio rivaled Capistrano, San Luis Rey and Santa Barbara. The buildings were extensive, and are magnificently artistic in their ruin. Long cloisters, arches and broken bits of walls and tile roof remain to tell the story of architectural grandeur. The roof has fallen in, the adobe walls are crumbling, and each rain counts with telling effect upon their inevitable destruction. The facade of the church may have been patterned after San Diego, as there is an unmistakable resemblance, only that San Antonio was made beautiful with tall graceful arches for doors, and bells. Ten years ago the Mission of San Antonio was in very good repair, but now, alas, it is a heap of ruins, and it will require a large sum of money to restore it to its former grandeur.

### History

San Antonio de Padua (Saint Anthony of Padua), now a heap of ruins, was founded by Father Junipero Serra July 14, 1771, under most auspicious circumstances. The ringing of the bells attracted the attention of an Indian, and instead of hiding in fright he remained to witness the ceremony of dedication, and

later brought his companions in large numbers to meet the missionaries.

San Antonio de Padua is situated in a beautifully oak-studded glen in the Sierra Santa Lucia mountains, and near the Salinas River. Father Serra named the valley Los Robles. The present ruins are those of the second church, which was built in 1809 or 1810, and was added to with adobe structures several times over. The Indians assisted Fathers Buenaventura, Sitjar and Miguel Pieras in erecting the first temporary structure. This was unusual. San Antonio became noted for its piety, prosperity and its superb horses. The beauty of the horses were a sore temptation to the Indians, and many were stolen. Father Palou repeats a legend or tradition in connection with San Antonio. Soon after the founding of the mission, an old Indian woman, named Agueda, apparently one hundred years of age, presented herself for baptism. The Father inquired why she wished to be baptized, and she replied that when she was a little girl she had heard her father tell of a religious man, dressed the same as the Fathers, who came to their country, not by way of ships, but through the air; and he taught the same doctrines that the missionaries did, and therefore she wished to be baptized, as she believed as they did. Inquiry was made, and it was found that many of the Indians told the same story. Father Palou believed that the person referred to was perhaps one of the last missionaries who accompanied Father St. Francis in 1631 in his work in New Mexico, and who were martyred after having made many converts. San Antonio Mission was one of the most prosperous missions ever built. In 1805 it had a population of 1296 neophytes. The ruins are most picturesque, and they are attracting the attention of the California Historic Landmark League, and will doubtless be restored ere long. Father Sitjar died here in September, 1808. In 1835, an inventory showed the valuation of buildings and vineyards to be \$90,000, but in 1845 a decade after secularization, the valuation was \$8000, and the population ten men and five women. At present the roof of the building has fallen in, and the last room is ready to collapse. The relics have all been stolen or removed to other places, with the exception of one old iron kettle that the Fathers used in cooking soup for the Indians. Only one family of the original Indians of the

valley yet remain, and they live many miles from the mission. The tree upon which the bell was swung by Father Serra when he founded the first chapel of San Antonio de Padua may be seen on the road to the mission.



## SOLEDAD MISSION



*Photo, Putnam & Valentine*

### Location

From Los Angeles to Soledad Mission: S. P. R. R., Coast Line, 337 miles, fare \$12.00; the mission is 4 miles distance from the town of Soledad; stage, 50c. From San Francisco to Soledad: S. P. R. R., Coast Line, 144 miles, fare \$4.50; round trip from San Francisco, good 6 months, \$8.00.

Hotel near depot.

### Description

A heap of ruins standing alone in a field of barley is all that remains of Soledad Mission. The Indians called the place Chut-tusgelis, but the Spaniards named it "Solitude."

### History

The Mission of "Our Lady of Solitude" ("Soledad"), was founded October 9, 1791 by Father Lasuen. The sites for Soledad and Santa Cruz were selected upon the same trip. Governor Portola named this lonely spot Soledad in 1769, but it was not until 1797 that the adobe structure with its roof of straw, which was known as the chapel of Soledad, was completed. Later a tiled roof and corridors were added. Soledad became a flourishing Christian settlement, but after the secularization in 1835, so great was the devastation and ruin that the venerable Father Vincente Sarria, who had labored for the mission for thirty years, and who refused to leave his post of duty or the remaining Indians, died here in 1835, the year of the secularization, of starvation and want. June 4, 1846, Soledad Mission was sold to Feliciano Soberanes for \$800, yet the inventory of '35 had shown a valuation of \$36,000, besides the church property.



## SAN CARLOS AND MONTEREY MISSION

### Location

From San Francisco to Monterey: S. P., Coast Line, 126 miles, fare \$3.00; Friday to Tuesday excursion, round trip, \$4.50. From Los Angeles to Monterey: S. P., Coast Line, 398 miles, fare \$14.25.

Hotels: Del Monte, \$3.50 up. At Monterey City, Caspar House, \$2.00; Pacific Ocean House, \$2.00. At Pacific Grove, El Carmelo, \$2.50 up.

Livery at Del Monte and El Carmelo. Rates reasonable.

### Description

San Carlos is the parish church of Monterey, the first capital of California, and San Carlos del Carmelo, five miles from the



town of Monterey, is the mission church, founded by Fathers Serra and Crespi.

#### **Description**

In the valley of Carmel in Monterey county, and 5 miles distant from the town of Monterey, stands the most distinctive and the most celebrated of the California missions, that of San Carlos Borromeo del Carmelo de Monterey. The church was built as the official residence of the mission presidents. The chapel is small, but in the restoration the original architecture has been carefully preserved, the greatest change being the use of shingles instead of tiles, for the roof. The tower, which is its beauty is a solid square structure up to the beginning of the roof, above which are inserted open arches, wherein bells were hung. The whole is crowned with a massive dome, topped by a cross of iron scroll-work. Remains of a stone stairway that once led to the belfry, may still be seen on the outside of the building. The building is of stone. The shingle roof detracts from the picturesqueness of the structure, while the interior is practically a new church. One beautiful pointed arch remains as it was originally, and bits of the old wall decoration in a small side room give a slight impression of the former ornamentation of the interior. This decoration is in squares of light green and white, the diagonal half of each square being alternately white and green, and above this frieze, which is about 5 feet in height, runs a border of brilliant red in striking contrast to the pale green. The original church was dedicated in 1797. It was restored in 1882 by the Rev. Cassanova. Service is held here once a month, and upon each occasion the old bell is rung.

#### **Landmarks**

Old Spanish custom house. Here the American flag was first raised officially in California, July 7, 1846, by Commodore Sloat. General Fremont had raised the flag, but without authority, on Gavilan Mountain, March 11. Colton Hall, built in 1849, by the Rev. Walter Colton, the first American clergyman, judge and editor in California, and alcalde of Monterey. In this hall the first legislature of California met, and the first constitution of California was formed. Much of the early history of our state is connected with Colton Hall. The old adobe Opera House. Here

Jenny Lind appeared in 1847. Monument to Junipero Serra. It was erected by Mrs. Leland Stanford in memory of the founder of the California missions. Near the shore is the cross marking the father's first landing in 1770, and near by the tree under which he said his first mass. The wreck of the *Natalie* may still be seen a short distance from shore at low tide. This famous ship carried Napoleon to Elba.



*Photo, C. C. Pierce*

STATUE OF FATHER JUNIPERO SERRA, MONTEREY

### **History**

San Carlos of Monterey was founded June 3, 1770. The first chapel and the soldiers' quarters were erected near together and were enclosed by a palisade. Father Junipero Serra and Father Crispi worked faithfully to attract and persuade the Eslenes Indians to come to the mission. They offered them gifts and

bravely went among them, though they were strangers and savages. The Indians were more timorous than usual, but gradually they gathered about the Padres, and in three years from the date of the founding of the mission 175 Indians had been received into the church. On June 8, 1771, Father Serra left San Carlos Mission. He went in search of a better location. Several months later the mission was removed about five miles, to a point known as Del Carmelo, which was the name of the river near by. The mission was afterward known as San Carlos del Carmelo, the latter word signifying the location only. The reason given by Father Serra for the removal, was lack of water and fertile soil at Monterey. At the new mission, Fathers Serra and Crispi began the study of the Indian language. But Father Crispi died January 1, 1782, and two years later Father Junipero Serra, also passed away, after a lingering illness. Both were buried in the old chapel. It was not until July 7, 1793, that the first stone for the new church was laid. The building was of a soft straw-colored stone, quarried near by and said to harden by exposure to the air. The lime used in the construction of the building was made of sea-shells. The roof was of the artistic red tiles.

The chapel was dedicated in 1797. It is the remains of this building, restored through the efforts of the Rev. Angelo D. Cassanova, pastor of Monterey, that is to be seen today at "San Carlos Borromeo del Carmelo de Monterey." An interesting account of the finding and opening of the tombs of Fathers Serra and Crispi is given by Father Zephyrin Engelhart, O. S. F., in his book, "The Franciscans in California" (a volume to which I am greatly indebted for valuable and authentic information concerning the missions). "On July 3, 1882, Father Cassanova having previously given notice in the papers of San Francisco, that the tombs of Fathers Serra and Crispi would be opened, over 400 persons from that city and from the Hotel del Monte, went to Carmel. At the appointed hour Father Cassanova, with the Records Defunctorum, kept in the archives of the parish, in hand, read aloud in Spanish and in English the following four entries: 'Rev. F. Juan Crispi, born in Spain; died January 1, A. D. 1782, 61 years old; buried near the main altar, gospel side.' 'Rev. F. Junipero Serra, D. D., president of all the missions; born in Mallorca, Spain; died on the 28th of August, A. D. 1784,

at the age of 71 years; buried in the sanctuary, fronting the altar of Our Lady of Seven Dolores, on the gospel side.' 'Rev. F. Julian Lopez, born in Spain; died here, on the 15th of July, A. D. 1797, aged 35 years; buried in the sanctuary, on the gospel side in the tomb near the wall on the left.' 'Rev. F. Francisco Lasuen, vic. for second president of the missions; born in Spain; died here, and is buried in the sanctuary, on the gospel side, in a stone tomb, near the main altar, June 28th, 1803.'" The heavy stone slabs having been removed before the ceremony began, the coffin in each stone tomb or grave was left visible. A man then went and raised the lid of each coffin. The coffins were of redwood, unplanned, and all but that of Father Lasuen in a good state of preservation. The people present looked upon the remains; it was indeed a gruesome sight. Only the skeletons and the clothing remained. The tombs were covered as before with stone slabs. That of Father Serra, for better security, was filled with earth, so as to make it more difficult for any vandal to disturb his resting place, and over that was placed the stone slab broken in four pieces. When Father Cassanova commenced the restoration of the old mission church of Carmelo in 1882, the tiled roof had fallen in, the walls were broken, and grass grew upon the floor. The resting place of the founder of the California missions was completely obliterated, and Carmelo, the church of his heart, was a mass of ruins. Owing to the untiring zeal of Father Cassanova and his band of sympathizers, the tomb of Father Serra and his beloved companion, Father Crispi, and their church are in fairly good repair. San Carlos del Carmelo was never a particularly prosperous mission in the way of converts, but it was in material and financial benefits.



## SAN JAUN BAUTISTA MISSION



*Photo, Putnam & Valentine*

### Location

From San Francisco to San Juan Bautista Mission: Via Sargent, S. P. R. R., 87 miles, fare \$2.35; thence by stage 6 miles, fare 50c. From Los Angeles to Sargent: S. P. R. R., 394 miles, fare \$14.45; thence by stage, 6 miles, fare 50c.

Hotel: Plaza Hotel, opposite the old mission; rates, \$2.00.

Livery and stage: Daily stage driver and guide, Mark J. Regan.

### Description

The mission buildings of San Juan Bautista were built on the edge of a mesa overlooking a fertile valley. The church faces a little to the south of east. It was 200x70x45 feet in di-

mensions, being higher than most of the churches. The walls were supported by four buttresses on either side. Those on the northeast are still standing; one remains at the back; while the entire wall on the west side is boarded up with red-wood to prevent its total collapse. The church was built with a nave and transepts. The nave is subdivided by seven arches, but curiously five of them have been walled in with adobe. The walls and ceiling are whitewashed. There is a choir loft over the entrance door. The church is lighted by eight quaint little windows with glass in small panes, about five inches square. The baptismal font, carved from a piece of sandstone, stands three feet high, and is three feet across. It is the only font that San Juan has had. Over it hangs an old painting of the baptism of Christ. The church has three altars. The principal altar is dedicated to St. John the Baptist, and is very gaudily frescoed and painted. The statues of red-wood, one life-size of St. John and four smaller ones, are executed with rare talent and artistic effect. That they are of our native wood proves that either the Padres or the Indians, or perchance a Mexican who dwelt at this mission, was more than ordinarily gifted in carving.

Would that there was some one now living who could give up the secrets of the missions! From whence came the paintings, the vestments, the church ornaments, the bells, and who executed the carving and other decorative work? The answers are unvarying; they came from Mexico or from Spain. and the padres or the neophytes did the carving, and the work. But the answer is not sufficient. In the mission gardens stand old pear trees said to be one hundred years old. The cemetery is full to overflowing. Many of the graves are filled six deep, and within the small space of an acre, or thereabouts, 4557 bodies have been interred. An old sun-dial in the garden is of interest. It is two and one-half feet high, and carved from sandstone. Father Rubio said that the dial was originally intended for San Felipe and therefore is one second too slow for San Juan Bautista.

#### **Landmarks and Relics**

The residence and headquarters of General José Castro, an adobe building with walls three feet thick and a roof of tiles.

It is owned by J. R. Breen and is in good repair. The old pear trees in the mission ground, planted a hundred years ago, and still bearing fruit, are of interest. Fremont's Peak, Gavilan mountain. General Fremont ascended this mountain March 11, 1846, and selecting the tallest tree as a flag pole, raised the Stars and Stripes. He constructed a rude fort and remained encamped at this place for three days. It is the first time that the United States flag was unfurled in California, but it was done without proper authority. Remains of the fort and the stump of the tree may be seen. There is a good road to the summit. Helen Hunt Jackson first selected San Juan Bautista as the location in which to place the plot for her novel, but, owing to the fact that she would not divulge her reasons for wishing to rent a certain house in the quaint little town, the old lady in charge of the house would not let it to her, and therefore Helen departed and San Juan missed its chance of notoriety.

There are many interesting relics at San Juan church—ancient candlesticks of curious pattern, old musical instruments, the old bass viol, the rude music stand, a violin, past all music, and the old organ brought from England in 1797, vestments, robes and sheet music, torn and faded, but dear to the devout and interesting to the historian.

### History

The site of San Juan, or Popeloutechom as the Indians called it, was selected as early as 1786, but the church of San Juan Bautista was not established until June 24, 1797, the day dedicated to the patron saint, John the Baptist. Work upon the chapel and the various buildings was begun immediately. It took hundreds of workers fifteen years to complete the task, and the chapel was dedicated by Father President Esteban Tapis, June 25, 1812. The establishment was so constructed as to form a court 200 feet square with buildings on three sides of it, and a high wall on the fourth. The material used was adobe (sun-dried brick) and ladiello, a kind of brick that was frequently used for flooring, and was made in a subterranean kiln. Adobes are made of certain mud mixed with straw or tough grass. Being thoroughly kneaded by hand or trodden by foot it is molded in the desired shape and dimensions and dried in the sun. The old regulation

size was 30x16x4 inches, and it weighed about fifty pounds. The ladiellos were much smaller, being only 12x8x2 inches, and after being baked in the kiln were exceedingly hard. The old floor still remains in San Juan Bautista as well as in many others of the old missions, and is over one hundred years old. The chapel had a handsome tower and dome, but after the dome fell a hideous modern steeple was perched upon quaint old San Juan. Even the elements rebelled at this perversion, and the wind wreaked vengeance and the steeple fell. The buildings were originally roofed with tiles or tejas, kiln dried like the bricks, but in 1884 the church was restored, and a portion of the roofing was replaced by shingles until such time as the tiles can be placed upon them. The walls of San Juan were allowed to retain the delicate tint of the cinnabar that so frequently colored the mortar and left the glow that no after-tinting or staining can imitate.

The fine music of San Juan Bautista was a feature of the mission—and a reason of its success. The Padres charmed the savages with song and harmony. A chime of nine bells was doubtless a sweet memory to the Padres of the past, and certainly proved a benefit in attracting and gaining the Indians' attention. Only one of these bells remain at the mission. The other bell is one that was recast in San Francisco in 1874 from two of the old ones, but the old, sweet tone is gone. Many of the bells have been given to other churches. The story told of J. Roscoe Hodgdon's bell has no connection with the mission. This was a "fire bell" and not a mission bell. A peculiar feature of the belfry where hang the bells, is an old wooden wheel with four hollow arms two inches square, on an axle. Between each two hangs a wooden clapper and these clappers rap successively on the arms, as the wheel rotates. It is used to call the people to worship upon the days when the Catholic Church rings no bells. The wooden wheel can be heard a great distance. The bells and the pine organ are features of San Juan that worked little less than miracles.

An interesting story is told that the mission was founded by the organ. That a Padre unloaded the little pipe music box from off the back of a mule and setting it high up on the prominence overlooking the valley began to swiftly turn the crank,

for it is a hand organ, and when the Indians first heard the strange sounds they fell upon their faces in fear; but as the music continued their fear left them and they began to enjoy the sweet sounds. Finally they slowly approached the hill and gradually gathered about the Padre and the wonderful singing box and listened with delight. After playing for an hour or more the missionary addressed the natives in their own dialect, offered them sweets and told them that he had come to live among them. The good man received a hearty welcome and so did the music. The box is an old hand organ standing about  $4\frac{1}{2}$  feet high. It has tin pipes and was built by Benjamin Dobson, 22 Swan street, London, Eng., in 1735. It was brought to San Juan in 1797. Many years ago it became disabled, and was removed to the storehouse of the mission. A wandering tinker came by San Juan and asked for work or something to eat, and remarked that he was a tuner. The Father said, "We have only the old hand organ, and it is out of repair." The tinker asked for a sheet of tin, and set to work on the music box. Before long the old relic was a relic no longer, but had again found its voice. Not so the Indians, who once so deeply loved to hear the music of the magic box. Their voices are hushed and still forever. There was one lively air that the Indians loved so well. For many many years the Padres did not know the names of the different selections; all were religious, but this one, No. 3. Very recently the name was found upon a strip of yellow paper back of a small hidden door. It was "The Sirens' Waltz." Father Tapis composed a great deal of music for the California missions. There remain three large volumes of his work at this mission alone. Much of the music is on parchment, and in bold, clear characters. The chapel of San Juan Bautista could accommodate one thousand or more worshipers, and in the prosperous days the capacity was frequently taxed to its fullest. The mission, in the olden days, possessed extensive lands and great herds; and between the years of 1797 and 1835, 4100 persons were baptized. When the crash of secularization came, the inventory showed a valuation of \$147,413. In 1846 San Juan was sold for debt. Today it is an impoverished parish church—but nevertheless one of the most interesting and artistic relics of the mission buildings.

## SANTA CRUZ MISSION



*Photo, Putnam & Valentine*

FROM AN OLD PAINTING

### Location

From San Francisco to Santa Cruz: Narrow gauge, 80 miles; S. P. R. R., by Coast Line, 121 miles, fare \$3.80. From Los Angeles to Santa Cruz: S. P. R. R., via San Luis Obispo, 403 miles, fare \$14.30; or steamship, \$9.85.

Hotels: Sea Beach, \$2.50; Riverside, \$2.00; St. George, \$2.50.

### Description

Only a memorial cross remains to mark the site of the Mission of Santa Cruz. The old church as well as the entire mission, established, disappeared in 1856, when the church fell.

## History

Santa Cruz, the Mission of the Holy Cross, was formally established by Don Hermenegildo Sal, on Sunday, September 25, 1791. The site had been selected and blessed by Father Lasuen, August 28, on the day of San Augustin. Near by was a fine stream in the Arroyo de Pedro Regalado, which is now known as Rio San Lorenzo. Huts were built by the Indians, land was prepared, and wheat sown. The founding of the mission was most favorable, as many of the Indians came and offered to help with the work, while their chief, Sugert, presented himself, with a few of his followers, and promised to become the first Christian of his tribe, and Sal agreed to be godfather. In the history of the founding of the mission, it is an interesting fact that frequently everything wherewith to establish a new mission was contributed as a loan by the other missions. In this instance Santa Clara contributed 64 head of cattle, 22 horses, 77 fanegas of grain, and 26 loaves of bread. San Francisco gave five yoke of oxen, 70 sheep and two bushels of barley. San Carlos gave eight horses and seven mules. The vestments and sacred vessels were loaned by other missions, also tools and implements, until those intended for Santa Cruz should arrive from Mexico. The mission was beautifully situated, near the waters of the Bay of Monterey, and as a background there was a dense forest. Although the founding was auspicious, the mission never became an important or even flourishing establishment, because of the close proximity of the penal station of Branciforte, which later became the town of Santa Cruz. At the present date, however, all of the unpleasant associations of the convict life have disappeared as wholly as have the old mission buildings and the Santa Cruz of today is one of California's charming resorts. The corner-stone of the mission church was laid February 27, 1793. The building was 120x30 feet. The walls were of stone to the height of three feet, the front was of masonry, and the rest of adobe. In 1812, Father Andres Quintana was brutally murdered by nine or ten of the Mission Indians. Though sick himself, he left his room at night to call upon a man said to be dying. On the way home he was murdered. It was two years before the murderers were apprehended and punished. Their defense was that of cruelty on the part of the father; but the fact that he had

left his sick bed to minister to a dying man belied the accusation, and the murderers were condemned to work in chains from two to ten years. Only one survived the punishment. When Santa Cruz was secularized, in 1835, ten thousand dollars of the church money was divided among the neophytes. In 1839, Hartnell found but seventy of the Indians remaining, and all of the money gone. Of the mission itself there is now hardly a trace. The portion of a tile-covered shed in the rear of the present church is all that remains. A few relics, among them two mission books used by the Indians, may be seen in the church.

#### **Landmarks and Relics**

The Big Trees at Felton are the principal landmarks near Santa Cruz. In one of these trees General Fremont and a body of soldiers camped for several months, during the winter of 1848. The old baptismal font taken from the original Carmel Mission, Monterey, and used by Father Junipero Serra, is now in the possession of Mrs. Katherine A. Wilkins, 115 Ocean View avenue, East Santa Cruz.



### **PUEBLO OF SAN JOSE**

From San Francisco to San Jose: S. P. R. R., 51 miles, fare \$1.25. From Los Angeles to San Jose: S. P. R. R., Coast Line, 433 miles, fare \$15.00.

Hotels: Vendome, \$2.50, \$4.00; St. James, \$2.00 up.

#### **The Pueblo of San Jose**

On November 29, 1777, the first Pueblo of Nueva California, that of San José de Guadalupe, was founded about three miles south of Santa Clara. The two points were connected by the famous Alameda, a historic and beautiful portion of El Camino Real. It was a broad, level road, shaded by immense, graceful willows; kept always in perfect repair, as were many of the 700 miles of this royal road which joined the missions, their presidios and pueblos. The points of interest in San José and vicinity are the great Lick Observatory on Mount Hamilton. Round trip, \$4 daytime, \$5 on Saturday night. Alum Rock Park, via electric railway.

## SANTA CLARA MISSION



*Photo, Putnam & Valentine*

SANTA CLARA MISSION AND COLLEGE

### **Location**

Santa Clara Mission is in the City of Santa Clara,  $3\frac{1}{2}$  miles north of San José City, and connected with it by electric car. From San Francisco to Santa Clara, 48 miles, via S. P. R. R., fare \$1.25.

### **Description and History**

The Mission of Santa Clara was founded January 12, 1777, by Father Tomas de la Pena, O. S. F. The site was the present Laurel Wood Farm of Peter J. Donahue. The floods of 1778-9,

however, obliged the Fathers to look for higher and safer grounds. They selected the "Valley of the Oaks," a location some 150 yards to the southwest of the present Union depot of the town of Santa Clara. At the ceremony of the removal of the Santa Clara Mission to the second location, Father Serra was himself present, and officiated.

The structures there were begun November 19, 1781, and the second church and buildings were blessed and dedicated on May 15, 1784. The earthquake of 1812 cracked the walls of the church and the more severe "temblores" of 1818 completed the destruction. A third church was erected upon the present site of the mission church, and it was dedicated on August 11, 1822, the eve of Santa Clara. This third church was the work of Father José Viader, assisted by Don Ignacio Alviso, as foreman. The original adobe walls of this church were replaced in 1885 by wooden ones. The single belfry, and the facade was replaced in 1862 by the present towers, and the present facades. But the interior, the ornamentations and furnishings are almost intact. These latter include the life-size crucifix, the original holy-water fonts, the pulpit of those early days, the copy of the miraculous and historic painting of "Nuestra Senora de Guadalupe," the identical reredos or background of the main altar, the tabernacle and candelabra-shelves, the wings of the latter itself; the accompanying statues in wood of Saints Joachin and Ann, parents of Our Lady; and like statues of Saints Juan Capistran and Colette. The reredos contain other statues and medallions. The church has the identical frescoed ceiling of the chancel. The paintings of the walls and ceiling of the interior are reproductions; also the statue in wood of St. Francis of Asisi, with sacred stigmata on the hands and feet; also that of St. Anthony of Padua, with the Infant Jesus in his arms. In the right hand belfry are the three old bells donated to the Santa Clara Mission by the King of Spain. Two bear the original dates, 1798 and 1799, and the third, which was re-cast in 1864, bears the double dates of 1805-64. In the college library may be seen the historic paintings of "Alameda," the "Beautiful Way," "Santa Clara Mission in 1851" and the grand old choral of those early days, with cover in bronze and wood. Here also may be seen the ancient chairs of the chancel; the priestly vesture, missals, brev-

iaris, etc., of mission days. Also daguerrotypes of Fathers Serra, Ynego and of the mission and college in the early fifties; in fact, Santa Clara college has been mindful of her portion of the inheritance, and has made every effort to preserve the relics of former days as a tribute to the faithful men gone before. Would that others had done the same! I am indebted to the Rev. Father Kenna and Mr. J. M. O'Sullivan of Santa Clara Mission and college, for the foregoing information respecting Santa Clara Mission. At the time of Vancouver's visit to Santa Clara, many of the Indians were at work on adobe houses for themselves. In 1794 twenty-three of these dwellings with thatched roofs, were completed and by 1798 nearly all of the married neophytes were thus accommodated. Yet today, not an Indian is to be found either in Santa Clara or near about there. Here as well, as at every other mission, secularization with one blow neutralized fifty years' work of the Padres.



## MISSION SAN JOSE

### Location

From San Francisco to Mission San José: By S. P. Ry. Coast road to Irvington, 34 miles, fare 85c. From San José to Irvington: 14 miles, via S. P. From Los Angeles to Irvington: S. P. Ry. via San Luis Obispo and San José, 445 miles, fare \$15.80. From Irvington to Mission San José. Stage twice daily, 3 miles, fare 25c.

Hotel: Irvington, rate \$2.00.

### Description

Mission San José is situated 3 miles east of Irvington. There is very little of the old building still remaining. New buildings have been added and a very modern picket fence, painted white, destroys the last vestige of picturesqueness. A peep through some trailing vines on the porch reveals the use that the old building is put to. Barrels and casks tell the tale.

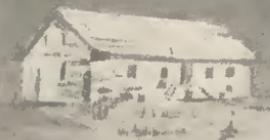


SUTTERS  
BEST  
SACRAMENTO

SAN JOSE



MISIN DOCKERS  
SAN FRANCISCO



SUTTERS  
FORT SACRAMENTO



STEARNS OF SUTTER

### History

Mission San José was founded June 11, 1797, Trinity Sunday. By an order from the College of Fernando, Mexico, the new mission was dedicated to St. Joseph, the foster-father of Our Lord. A wooden structure with grass roof was quickly constructed, and Father Barcenilla was left in charge. San José was founded by Father Lasuen. The northern missions contributed very generously toward the establishment of the new one. They sent 12 mules, 12 yoke of oxen, 39 horses, 242 sheep and 60 pigs. The Indians from the adjacent hills proved to be treacherous and cruel. Father Cueva after having labored five years among them, was cruelly attacked, wounded and almost killed. He had been called a long distance from the mission, about fifteen miles, to attend some sick neophytes. Upon arriving at the rancheria, the natives attacked him and his guard with arrows, killing the guard, a soldier and three neophytes and wounding Father Cueva. On account of the treachery of the Indians, and their having made several attempts to do injury to the Padres and to the buildings, the houses were soon reconstructed, and made of brick from the excellent brick-earth near by. There are chalk hills near San José, and everywhere the soil is rich and fertile. The establishment was never extensive nor imposing, yet at one time Mission San José had a greater number of neophytes than any other mission in California, with the single exception of San Luis Rey. The illustration shows the mission as it was years ago, and gives some idea of the plan of the establishment. San José was never wealthy, but still they could order a bell weighing 1000 pounds, and that was considered a luxury. At the time of the secularization the church property was valued at \$155,000 over and above the debts. On May 5, 1846, San José Mission was sold to Andres Pico and J. B. Alvarado, for \$12,000, by Governor Pio Pico.



## SAN FRANCISCO DE ASIS, DOLORES MISSION

### Location

Mission Dolores is on Sixteenth and Dolores streets, San Francisco. Take Valencia and Howard street cars, distance 3 miles, fare 5c.

### Description

Mission Dolores, in the heart of San Francisco, surrounded by modern buildings and paved streets, has lost all trace of the old Spanish days. Nothing is left of the once large establishment except the small chapel building. It has an individual architecture, a combination of Moorish, Mission and Corinthian style. Four massive columns, and four niches where hang the bells are the only ornamentation for the facade. The interior remains much the same as in the days of the Padres. Rough-hewn rafters, painted in diamond-shaped patterns of red, yellow, white and blue, give a quaint effect to the otherwise dull appearance of the old building. The paintings which constitute part of the wall decorations are some of the original canvases brought from Spain and Mexico. The two side altars are decorated with groups of saints. The entire end of the chapel, back of the main altar, is elaborately carved and then painted in dull red and gold. The empty niches show that images formerly adorned the wall. About the only modern thing in the church is the plain white altar. In the sanctuary is the grave of Father Carroll, a man well beloved by the early Franciscans. In the sacristy may be seen many interesting relics of the olden days.

### History

The formal dedication of the Mission San Francisco de Asis on the Laguna de los Dolores, took place October 9, 1776. There were present Fathers Palou, Cambon, Necedal and Peña, Lieut. Moraga, and all of the Spaniards on the peninsula except a few soldiers left to guard the presidio, numbering about 150 persons in all. High mass was sung by Father Palou; the image of St. Francis was carried about in procession, bells were rung, volleys

of musketry rent the air, cannons and rockets from the San Carlos were fired, and thus the sixth mission in Nueva California was established. The building was a comfortable house of wood roofed with tules and plastered with clay. It measured about 54x30x15 feet. The first chapel blessed was at the presidio, on the 17th of September, on the Feast of the Stigmata of St. Francis, the patron saint of the port and mission. The date of July 28 is claimed by many to be the true date of the founding of St. Francis Mission, because Father Palou said the first mass on the Feast of St. Paul and St. Peter in a little hut constructed of branches. By many this is considered the date of the founding,



OLDEST HOUSE IN SAN FRANCISCO

although it was done against the orders of Rivera, who said that the founding of the mission was for the present to be suspended.

The name Dolores (sorrow) in this instance signifies the name of a stream or lagoon, a place known as "the willows" by those who came in 1849. This swamp was later filled in and graded, forming the tract that lies between Seventeenth, Nineteenth, Valencia and Howard streets. The corner-stone for the present church was laid 1782, and by 1795 adobe buildings with tile roofs, forming two sides of a square were completed; also a ditch protecting the potrero or cattle farm and fields, had been dug.

Weaving looms were constructed by the Indians and a substantial though coarse kind of blanketing, was woven as clothing for the neophytes. Vancouver describes it as "cloth not to be despised, had it received the advantage of fulling." The products made and produced at Dolores Mission were soap, salt, wool, hides, wine, tallow and butter. The garden was not notable for its produce, the reason given being high winds and weather unfavorable to horticulture. The climate proved detrimental to the Indians, and after a fierce epidemic of measles, a new mission known as the "hospital mission" was founded at San Rafael, across the bay, and 590 of the Indians were transferred to this place for a change of climate. Later 322 neophytes were sent to Solano, and it was thought best at one time to discontinue the mission at San Francisco altogether; but the idea met stout opposition from Father President Sarria. Consequently a new mission, known as New San Francisco or Solano, was founded, and the old San Francisco, known as Dolores, was not abandoned. Dolores was not a prosperous mission, and rapidly declined after secularization. The Fathers baptized 6883 persons, and buried 2089. The little church-yard at the side of the mission is small and sad. Few monuments mark the resting places of any of the 2000 and over, who lie sleeping in that small space. A tall shaft marks the grave of the first Mexican Governor, Don Luis Antonio Arguello.

#### Landmarks and Relics

The oldest house in San Francisco is on Sixteenth street not far from Mission Dolores. It is a dilapidated, little, low building shorn long ago of its only beauty, the tiles on the roof. The Plaza, Portsmouth Square (or Yerba Buena) is the spot where the American flag was first raised in San Francisco. It was raised by Captain Montgomery, of the U. S. sloop-of-war Portsmouth, July 8, 1846. Here is a fountain. It is a monument to the memory of Robert Louis Stevenson, and seems strangely out of place. Other landmarks are Telegraph Hill; the Pioneer Building, a gift of James Lick; Pioneer Fountain, presented to the city by Mayor Phelan; Donohue Fountain; Lotta's Fountain; Prayer Book Cross in Golden Gate Park, Lone Mountain; Lick Bronze Statuary, City Hall avenue; Russian Hill. The Museum

of the Society of California Pioneers; museum at Golden Gate Park, Bardwell, collection of early days, etc.; rare manuscripts and books in Sutro Library.



## SAN RAFAEL ARCHANGEL



FROM AN OLD PRINT

### Location

From San Francisco to San Rafael: North Pacific Coast R. R., 18 miles, or California Northwestern, 15 miles, fare 35c.  
Hotel: Hotel Rafael.

### Description

All trace of the mission is gone. Two pear trees remain to mark the site.

### History

"San Rafael Archangel," name signifying "the healing of God," frequently called the hospital mission, was founded in

1817 upon the place called by the natives Managuani. About 230 neophytes were sent over from San Francisco on account of ill-health. They were benefited and others were sent from different missions. The building erected in 1818 was a long, low house, 87x42 feet, separated into rooms by dividing partitions. This was added to as the demand for room required, but no attempt was ever made to beautify the place architecturally. The corridor was roofed with tules. The history is that of any church hospital. Only that it was self-supporting, and even furnished supplies to the presidio at San Francisco. San Rafael was secularized in 1834 and on June 8th, 1846, was sold to Antonio Suñol and A. M. Pico for \$8000. The title was declared invalid. Not a vestige of the mission is to be seen today.



## SAN FRANCISCO DE SOLANO DE SONOMA

### Location

From San Francisco to Sonoma: S. F. & Northwestern R. R., 43 miles, fare \$1.00. Mission within the town of Sonoma.  
Hotel: Sonoma, \$2.00.

### Description

Mission San Francisco de Solano de Sonoma, the twenty-first and last Mission has not been used as a place of worship since 1882. The church building still exists, but the addition of a tower has changed the appearance. The long row of low, one-storied buildings, with verandas, still remain. The building could be restored and preserved, and this work will probably be performed through the efforts of private citizens. As it is, the venerable place is used as a winery and beer house.

### History

On the 4th of July, 1823, a cross was blessed, Holy Mass was offered up, sacred songs were sung, and the Mission of Solano de Sonoma was founded. It was called New San Francisco. It was not until April 4, 1824, that the mission church was formally dedicated, by Father Altimirá, to the patron saint of the Indies. This structure was of wood, and the one of the adobe the remains of which are seen today, was erected the same year,



FRA. SOLANO DE SONOMA

many of the articles being donated by the Russians. The walls of the new church were completed, but the roof was not on when a terrific rain storm, lasting for days, beat upon the unfinished walls, resulting in so much damage that the building was not completed according to the first plans. At the end of 1824, the mission had 693 neophytes, many of whom had come from San Francisco, San José and San Rafael, as only 96 had been baptized at Solano, as the mission was later called. At the time of the secularization, the movable property was distributed to the Indians, and taken by them to their old rancherias. After 1840, Solano had no existence as a mission community. During the entire existence there were 1315 persons baptized; the greatest population was in 1832, when there were 996 persons enrolled.

#### Landmarks

The residence and headquarters of General Vallejo. It was at Sonoma that the Mexican ensign was hauled down, June 14, 1846, General Vallejo taken prisoner, and the Bear flag hoisted in the name of "The California Republic" by a company of Revolutionists, under William B. Ide. Three weeks later the Bear flag party placed themselves under John C. Fremont.

#### SUTTER'S FORT, SACRAMENTO

Sutter's Fort, Sacramento, purchased by Native Sons, through state assistance, was given to the state, and is now in charge of trustees appointed by the Governor, from Native Sons. It is used as a museum. Old State Capitol building, now a court house, on Seventh and I streets.



THE OSTRICH CAKE WALK AT SOUTH PASADENA OSTRICH FARM

Although the Cawston Ostrich Farm is not a landmark, it is nevertheless a point of interest, and is as distinctly Californian as are the old Missions and relics of early Mission days. Situated upon the banks of the Arroyo Seco, between Los Angeles and Pasadena, amid semi-tropic trees and flowers, and peopled with the natural inhabitants of African deserts, it presents not only a curious, but a most interesting sight. About 150 birds of all ages are constantly on exhibition. The salesrooms, where plumes and boas are sold, is a magnificent example of what can be accomplished by transferring the birds of the desert to a semi-tropical climate. Mr. Cawston first brought ostriches to Southern California some 17 years ago.

## List of Missions in Order of Their Dedication

MISSION	DATE	FOUNDER
1. San Diego de Alcalá.....	July 16, 1769.....	Father Junipero Serra
2. San Carlos Borromeo (Monterey).....	June 3, 1770.....	Father Junipero Serra
3. San Antonio de Padua.....	July 14, 1771.....	Father Serra and Padre Sitjar
4. San Gabriel Archangel.....	Sept. 8, 1771.....	Padres Somera and Cambon
5. San Luis Obispo de Tolosa.....	Sept. 1, 1772.....	Father Junipero Serra
6. San Francisco de Asis (Dolores).....	Oct. 9, 1776.....	Padres Palon, Cambon and De la Peña
7. San Juan Capistrano.....	Nov. 1, 1776.....	Father Junipero Serra
8. Santa Clara.....	Jan. 12, 1777.....	Padre De la Peña
9. San Buenaventura.....	March 30, 1783.....	Father Junipero Serra and Cambon
10. Santa Barbara . . . . .	Dec. 4, 1786.....	Padres Paterna and Oramas
11. La Purisima Concepcion. . . . .	Dec. 8, 1787.....	Father Lasuen
12. Santa Cruz.....	Sept. 25, 1791.....	Padres Salazar and Lopez
13. Nuestra Señora de la Soledad.....	Oct. 9, 1791.....	Padre Lasuen
14. San José.....	June 11, 1797.....	Padre Lasuen
15. San Juan Bautista.....	June 24, 1797.....	Presidente Lasuen
16. San Miguel.....	July 25, 1797.....	Presidente Lasuen and Father Sitjar
17. San Fernando Rey de España.....	Sept. 8, 1797.....	Presidente Lasuen and Father Dumetz
18. San Luis Rey de Frania.....	June 13, 1798.....	Pr. Lasuen, Padres Santiago and Peyri
19. Santa Ynez Virgin y Martyr.....	Sept. 17, 1804.....	Padres Calzada and Gutierrez
20. San Rafael Archangel.....	Dec. 14, 1817.....	Padre Luis Taboada
21. San Francisco de Solano de Sonoma.....	April 4, 1824.....	Padre Altimira

## HISTORICAL SKETCH OF THE MISSIONS AND PIOUS FUND

The Spanish monarchs and the Catholic Church cherished the idea of colonizing and converting the Indian inhabitants of California, from the time that the first description of this part of the country was brought back to Spain by Cortez in 1540. The Spanish crown sent expeditions to these shores from time to time, but each returned unsuccessful. The Jesuits accompanied Admiral Pedro Portal de Casanate on his expedition in 1643; but even the combined efforts of church and state did not succeed, and the country remained as it was, uncolonized and unconverted. The last expedition undertaken by the crown was in 1679; when Admiral Isidore Otondo was in command and Father Kino represented the church. This expedition cost the King, Charles II, \$225,000, but was a failure. Then the Jesuits were invited to take entire charge of the work, with the assurance that Spain would pay the bills. The fathers declined, the excuse being that the conduct of the military officers retarded the work. However, individual members of the Society of Jesus offered to undertake the entire work of reduction and conversion, without expense to the crown, the only stipulation being that they be permitted to select both the civil and the military officers to be employed. The agreement was accepted, and on February 5, 1697, necessary authority was given Fathers Juan Maria Salvatierra and Francisco Ensebio Kino to undertake the enterprise. The conditions named were:

First—Possession of the country was to be taken in the name of the Spanish crown.

Second—The royal treasury was not to be called upon for any expenses whatsoever.

Fathers Salvatierra and Kino solicited and received sums of money in trust from individuals and from religious organizations to be used in the propagation of the Catholic religion in California. The money was to be spent in building churches and religious schools, and in paying the expense of founding missions, such as the Jesuit Order had instituted in Paraguay, India, Can-

ada and Northern Mexico. The first contributors were Don Alonzo Davolos, Conde de Miravelles, Don Mateo Fernandez de la Cruz, and Marquez de Buena Vista, each giving \$1000. Others followed with cash contributions or notes until the amount aggregated \$15,000. The use of a transport and a small launch for the first expedition was offered by Don Pedro Gil de la Sierpa, treasurer of Acapulco.

### The Origin of the Pious Fund

A separate endowment fund for the missionary church was created. The first contributors for this were the congregation of the "Nuestra Señora de los Dolores" of the City of Mexico, which gave \$10,000; and Don Juan Caballero y Ozio, who gave \$20,000 more. These contributions formed the nucleus of "The Pious Fund." Each new mission was to be placed on a monetary basis of \$10,000. As the usual rate of interest was 5 per cent, the income was \$500, and that sum was deemed sufficient for one church. Many zealous Christians left to the fund, from time to time, enormous sums of money. The Marquis de Villa Puente and his wife, the Marchioness de las Torres de Rada, gave over \$200,000 in money and vessels to the work of establishing missions in California, and at their death bequeathed their entire estate and immense fortune to the Pious Fund. The Duchess of Gardia provided in her will that the life annuities left to her servants should, as the life estates fell in, go to the missions of California. In 1767 (two years prior to the establishment of the first mission in Upper California, that of San Diego) the annuities had amounted to \$60,000, with as much more to come in. Another vast estate was left by Doña Josepha Paula de Arguelles of Guadalajara, to the missions of the Philippine Islands, and to California jointly. The sum of \$240,000 was the proportion that fell to the Pious Fund. It was through the judicious investment and expenditure of these vast sums of money that the Fathers were enabled to build the grand mission buildings of California, and to pay the attending expenses of so great an enterprise. Fathers Kino and Salvatierra's work lay entirely within the boundary of Mexico and Lower California, or the Peninsula, and not within the boundaries of the present State of California.

### Expulsion of the Jesuits

After founding thirteen missions in Lower California, the Order of Jesus was expelled, in 1768, from the Spanish domains in America. The missions of the Peninsula and all right to that portion of the country was given to the Dominican Order; while the new country or what is known to us now as California was given exclusively to the Franciscans. At this time the Pious Fund yielded an annual revenue of \$50,000. Of this sum \$24,000 was to be expended in salaries for the Franciscan and Dominican missionaries, and the other \$26,000 for general mission purposes. It was with their portion of this money that the Franciscan friars built, established and conducted the missions of California. The missions in our California were at first of a purely missionary character, intended to instruct and assist the natives in the truth of religion, and in the ways of civilization, the purpose being that the church buildings should become parish churches as soon as the population and advancement in self-support and reliance should warrant the change.

### Development of the Missions

Missions were first established at Cosoy, now San Diego, July 16, 1769; at Monterey, 1770; San Antonio, 1771; San Gabriel, 1771, and so on in quick succession until in a little more than half a century there were 21 well appointed, prosperous missions with over 20,000 converts enrolled; a herd of 152,900 head of cattle and 191,693 sheep; with thousands of bushels of grain, and other resources in like proportion. These missions extended in an irregular, zig-zag line from San Diego county in the south to Sonoma county in the north, at intervals varying from 12 to 60 miles apart, over a well defined and picturesque road known as El Camino Real or the Royal Road. Each mission establishment consisted of a chapel and dwellings for the Padres, neophytes, artisans, guards, servants and slaves. The chief buildings were either of stone or adobe, inclosed within an encircling wall of the same, which frequently was miles in extent. Generally one separate building or row of rooms was provided for the young girls and another similar apartment for the young men. Most of the buildings within the wall opened upon a quadrangle or court. Here games, dancing and even bull-fights

were indulged in by the Indians, Spaniards, Mexicans and other inhabitants of this community home, the Padres recognizing that in this manner they could win and keep the hearts of the free-born, non-care-wise people among whom they labored. The girls were under the charge of a trusted Indian matron, who taught them spinning and weaving. The boys were instructed in agriculture, in the art of wood and leather carving, silver-work, shoemaking, blacksmithing, carpentering, and stone-cutting, and taught how to be self-supporting and generally useful. Soldiers married to native women had separate houses. The population consisted of military officers and soldiers, friars and neophytes. The unconverted Indians lived in rancherias, or roamed about the country. At first, a few skilled mechanics, under government pay, were sent from Mexico to teach their trades to the neophytes and any white apprentices. About twenty such mechanics were sent between the years 1792 and 1795. After 1795 the Padres, instead of the state, paid the artisans for their instruction to the Indians.

#### Mode of Life at the Missions

The regulations of the missions were simple but uniform. At daybreak the Angelus bell rang for prayers and Holy Mass, after which breakfast of ground barley (atole) was served. After breakfast all joined in some work until 11 or 12, when atole in different forms, together with mutton or beef, was again provided. Occasionally frijoles (beans) were given instead of atole. Milk was the diet of the sick and aged. After the noon meal all were allowed to rest until 2 o'clock when labor was resumed until 5. During the summer the field laborers were furnished sweetened water with a little vinegar, which was considered a luxury. In the evening pinole, a particular dish made from atole, constituted their supper. The neophytes were permitted to gather and store nuts and wild berries for their individual use. At sundown the Angelus rang and prayers and litany were sung. Food for the day was distributed by the mavera to each individual or family, the young men taking theirs to the pozolera to be prepared, and the married men taking theirs to be eaten with their families. The dress of the men was a shirt, trousers and a blanket, though the alcaldes and chiefs of

gangs of workmen generally wore the complete Spanish costume. The women dressed as the Mexican peasantry do today, with skirt, bodice and blanket. The wealth of the missions lay in surplus grains and breadstuffs, oil, hemp, wine, hides, tallow, vegetables, fruits and live-stock. The mission supplied the soldiers at the presidios with necessary articles of food. The Indians in one mission were frequently from many different tribes, but they lived together in perfect harmony and the constant increase in number of converts proved that the management of the Padres, both spiritual and temporal, was successful, and the conditions were satisfactory to the Indians.

### Secularization

The temporal prosperity of the missions in Upper California excited the cupidity of the crown, and a decree was passed in 1813 by the Spanish cortes confiscating the American mission property, but the decree was not confirmed for seven years, and then the enactment was delayed twelve years longer, at the end of which time an edict was issued by the Congress of Mexico (May 25, 1832), whereby "the executive was empowered to rent out all the mission property for a period of seven years, the proceeds to be paid into the national treasury." This was the consummation of what is known as the "secularization of the missions." The mission churches were made into parish churches, and the Padres asked to become parish priests. The Indians might obtain a small allotment of land upon which they were to become self-supporting. The impossibility of reclaiming a whole nation from barbarity in fifty years is evident, yet this is what the Spanish and Mexican officials expected the Franciscan friars to do in the case of the American Indians. They chose to consider the Indians as capable, in one generation, of becoming self-supporting, self-reliant civilized citizens—an utter impossibility with any people. Jurisdiction over the mission buildings and over the Indians was taken from the Padres and vested in a *comisionades*, or agent, of the Mexican government. The Indians were turned adrift; the houses and churches they had built, the orchards and vineyards they had planted, the herds and flocks they had tended were theirs no longer. Disappointed, discouraged and disconsolate, the Indians returned to the mountains or

roamed from rancheria to rancheria, bereft of a guiding hand or a controlling interest. In less than a decade eleven of the grand buildings had been sold for debt, the herds decimated and the Indians for whom all this work had been done were gone. This was called secularization. The scheme was disastrous and proved to be the total disintegration of the mission system.

#### Confiscation of the Pious Fund

In 1842 President Santa Anna of Mexico confiscated the Pious Fund and incorporated it in the national treasury. This was accomplished by a sale of all properties, stocks, mines and negotiable papers comprising the Pious Fund, and paying the cash funds thus derived into the public treasury as a loan at 6 per cent per annum upon the capital therein invested, thenceforth. The amounts aggregated over one million and a quarter dollars. Spain had frequently borrowed money of the Pious Fund and given in exchange "notes at hand," and when, in 1821, Mexico became independent of Spain, Mexico assumed the obligation of the public debt—or so much of it as belonged to the viceroyalty. The government of Mexico did not always pay the interest on the Fund; but instead continued in the footsteps of the mother country and borrowed sums of money from the church fund, religiously placing to its credit the "note at hand." Between the years of 1807 and 1831, the missionaries of California received only \$24,000 of interest on the Pious Fund. When Santa Anna absorbed the fund, affairs were in such a condition that the transaction created not a ripple in public sentiment; not a mention was made of it. The Pious Fund at that time (1832) gave no returns. By the treaty of Guadalupe Hidalgo (1848) entered into between the United States and Mexico, the latter cleverly inserted the clause that "all claims of the United States and its citizens against Mexico existing prior to the treaty are declared to be fully satisfied and extinguished;" no doubt hoping in this manner to evade any further payment of interest on the Pious Fund. In 1851 an effort was made to trace the Pious Fund, but so completely had it disappeared from the Mexican records that not a trace of indebtedness to the missions remained to give a clue. In 1853, Archbishop Alemany, Bishop of Monterey, brought to light a package of papers marked, "In-

struccion Circumstanciada" of Don Pedro Ramires, which proved to be a copy of Santa Anna's decree, and other papers, giving a complete list of each piece of property of the Pious Fund that was given over to Santa Anna. This evidence enabled the Catholic Church of California to enter claims against Santa Anna for unpaid interest on the Pious Fund, and the claim was granted, the church receiving over nine hundred thousand dollars. This seemed in exact opposition to the treaty of Guadalupe Hidalgo, but owing to the unjust and illegal confiscation of the Fund in 1842 by Santa Anna, a law was evidently made to suit the case. The more recent controversy as presented at The Hague tribunal, regarding similar interest due on the Pious Fund, received the same verdict. Mexico must pay \$1,420,682 (Mexican money) and on the 2nd of February, 1903, and every year thereafter, the sum of \$43,050.99 (Mexican money) to the Catholic Church of California. If Mexico were to pay this sum annually, there would be ample funds for the propagation of the Catholic religion among the Indians of California, and there would be hopes of some repairs being made upon the decaying ruins of the mission buildings; but since Mexico has paid but \$114,000 in 95 years there is little or no probability that she will begin now to pay her debts. In the mean time the grandest art treasures in America, our California mission buildings, are crumbling away, and we stand waiting for Mexico to save them. The Landmarks Club, of which Charles F. Lummis, Los Angeles, is president, and the California Historic Landmarks League, Joseph R. Knowland, San Francisco, president, are both doing good work toward restoring the missions, but they are hampered by a lack of funds. Private donations and the annual subscriptions to these associations are their only resource. Every person interested in the restoration and preservation of our missions and landmarks should become a member of one of these organizations, thereby giving them influence and financial support.

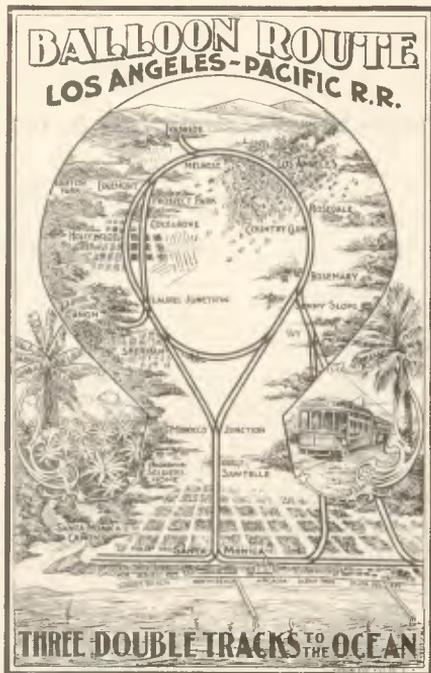


## EL CAMINO REAL

El Camino Real, "The Royal Road," is the poetic name given to the original government road of Spanish California that joined the missions from San Diego to San Francisco de Solano. The route selected by the Franciscan Fathers was the most direct road that was practicable, connecting their four presidios, three pueblos and twenty-one missions. The road, as traversed by the Padres, was about 700 miles in length, and while much of it was broad and well graded, a part of it was nothing more than a bridle path. It was the duty of each mission to keep a certain portion of the road in good repair, and annually bands of Indians were sent out to do this work. Portions of El Camino Real are today included in existing county roads, and in order to resurrect the old Mission Highway, there remains but the joining of these together. There is a movement on foot whereby this remaining portion will be surveyed, graded and made to conform, so far as possible, with the original road as traversed by the Padres. This movement and plan of restoration of El Camino Real originated with "The Pasadena Exhibition Association," and it is supported and endorsed by the Landmarks Club, the California Historic Landmarks League, the State Bureau of Highways, Board of Supervisors of Los Angeles County, the State Federation of Women's Clubs and many other important organizations, and by many prominent citizens of California. By restoring this road and making of it a state highway with the 21 missions as stations, California will come to possess the most historic, picturesque, romantic and unique boulevard in the world. It will be made suitable for travel by stage, horse and carriage, automobile, bicycle and pedestrian; with accommodations for travelers at each mission.



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