

San Diego



The Rev. Leo Spreitsma surveys the little-known Mission San Antonio de Padua, an enclave within the Army weapons testing station at Fort Hunter Liggett. Many of

the missions founded by Father Junipero Serra more than two centuries ago are now surrounded by cities, but congestion has yet to engulf Mission San Antonio.

A man and his missions

Story by Pat Flynn
Photos by James Skovmand

In his mission at Carmel, Vietnamese Catholics pray for the intercession of Father Junipero Serra in their efforts to gain a parish of their own.

In San Juan Capistrano, tour buses arrive relentlessly, disgorging their passengers between the mission and the Capistrano Trading Post, which promises "Indian Crafts" and a "Free Swallow Story."

At Mission San Francisco de Asis, the pastor, one of Father Serra's latter-day successors, delicately balances the needs of the Central Americans, the gays and lesbians, and the old-line parishioners, who together make up most of the congregation.

Could Father Serra, the devout little Franciscan from the isle of Majorca, possibly have imagined 200 years ago what would become of

the nine missions he founded among the scattered Native American settlements in Alta California?

"Can you identify an honest thread that runs all the way back to Serra?" mused the Rev. John O'Connor, pastor of the San Francisco mission. "There's definitely a connection in faith, but how to connect the missions directly with what Serra was doing? I don't know if you can."

In all, the Franciscans founded 21 missions in California, 12 after Serra's death.

But it was Serra who first carried the mission bells into California, and for that work he is a candidate for Catholic sainthood. Though Pope John Paul II had been expected to beatify Serra when he visited Monterey next month, church officials now say it will be at least a year before Serra reaches this second of three steps toward sainthood.

Those nine original California missions, from San Diego to San Francisco, are still

servicing the spiritual needs of modern-day Catholics. Among them, they offer education, retreat and tourism.

It was on March 28, 1769, that Serra, despite a painfully infected foot, left Loreto with a party of soldiers led by the governor of Baja California to begin his mission of founding missions.

On May 13, they arrived at San Fernando de Velicata, more than 500 miles south of San Diego, where Serra actually founded the first of his Franciscan missions. In his diary, Serra wrote of his arrival there:

"We two Fathers, the Governor, a soldier and the page, after traveling the whole day, arrived at evening at Velicata. ... All that stretch of country needs still more help than the rest of California, owing to the poverty of its inhabitants.

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The first Roman Catholic Mass held in California, celebrated in the 17th century, is commemorated by a cross near Monterey's Fisherman's Wharf. The San Diego Union/James Skovmand

Serra: His 9 missions are still serving Catholics

Continued from B-1

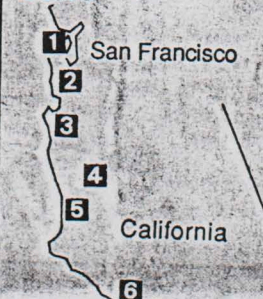
"As a matter of fact from Santa Maria as far as here, I did not see a single pitahaya tree, ... nothing but here and there, the teasel and the naked cactus, ... a tree completely useless, even for burning."

The Baja mission operated until it was abandoned in 1818. Today, vestiges of adobe walls are all that remain.

Serra did not linger in Baja — he was anxious, it seems, to get to San Diego, where his real mission was officially to begin. On July 1, 1769, he arrived, noting the jubilation in



The missions of Father Junipero Serra



parish. "We came here to pray with him that he helps found one more."

Monsignor Eamon MacMahon, the mission pastor, said he was not taking sides in the dispute, but nonetheless speculated that Serra might be pleased by the fervent faith of the immigrants.

"I think he'd be impressed by their piety, their singing and praying," MacMahon said. "They've got a powerful helper there, I'm sure."

Though Serra was to return to the Carmel mission time and again, he left the peninsula soon after founding that church and headed

health, happy and contented, at the famous and very desirable Port of San Diego. God be Pleased."

Two expeditions already in San Diego had established a camp on Presidio Hill near what is now Old Town, and where Serra established the first mission in Upper California on July 16, 1769.

"He probably would recognize the beautiful sunsets from here," said Eleanor Neely, education coordinator of the Serra Museum. "Other than that, he would find it very unrecognizable. All this vegetation wasn't here. The San Diego River no longer flows down Mission Valley. ... The hill itself was blasted in the 1850s and 1860s for construction projects."

In August 1774, the mission was moved to its current site in Mission Valley, where it fell into disrepair after the Mexican government's order in 1833 to open the missions for secular uses. Not until 1924 did permanent religious activity resume at the mission.

Today, Mission San Diego is an active parish with 1,500 families. Among its activities, it financially supports the Pala Mission School in northeastern San Diego County.

"It's really the only Catholic school in California where the majority of students are Indians," said Monsignor I. Brent Eagen, pastor of Mission San Diego. "The Indians have been so neglected and forgotten that it's important that at least the missions remember them."

This may appear ironic to Serra's critics, which number many. In fact, in a recently published book on "The Missions of California," Indian authors each take turns accusing Serra of a legacy of genocide.

"Most of the Indians were captured," wrote Dave Elliott, a Kumeyaay Indian of the San Diego area, "and then they were given a choice what they could be: whether they wanted to be a slave, ... whether they wanted to be dead ... or whether they wanted to be a part of the mission system."

Other historians say, however, that the impact of the arrival of the priests and Spanish soldiers was not as detrimental as other settlers who came later.

As for the San Diego mission, only the facade and the back of the mission church remain today from its construction in 1813. And the garden to the west of the church,



Vietnamese parishoners, above, visit Mission San Carlos de Borromeo in Carmel to pray to Father Serra for the founding of a new parish in the San Jose area. Serra was buried at Carmel in 1784, two years after founding his ninth mission. The little church at Mission San Francisco de Asis, right, survived rampaging 49ers and the 1906 earthquake that left much of San Francisco in ruins.



- 1 San Francisco De Asis
- 2 Santa Clara De Asis
- 3 San Carlos Borromeo De Carmelo
- 4 San Antonio De Padua
- 5 San Luis Obispo De Tolosa
- 6 San Buenaventura
- 7 San Gabriel Arcangel
- 8 San Juan Capistrano
- 9 San Diego De Acala
- 10 San Frenando Velicata

San Diego Union/Rod Stroup

1770, Serra established San Antonio de Padua.

Tucked into the Santa Lucia Mountains 23 miles southwest of King City, Mission San Antonio today is unlike any of the others — distinguished by its isolated, tranquil setting, little changed from the day Serra tethered a bell to an oak and called the Indians and soldiers to the first Mass.

A prime reason for the pastoral quality of San Antonio is its location in the midst of sprawling Ft. Hunter-Liggett, a 165,000-acre Army base with only about 640 military and civilian employees.

"You can stand right over here behind the mission and look out and you're seeing the view that Serra would have seen and you feel the quiet he felt — unless the Army is having exercises with 40,000 men and tanks," said the Rev. Leo Sprietsma.

The base is home to the Army's Combat Developments Experimentation Center, where the latest small arms, armored vehicles, helicopters and tactics are tested for lethal efficiency.

Often used for retreats by Franciscan priests and lay Catholics, Sprietsma noted that many will arrive at Mission San Antonio and say, "The Army, oh my, that's terrible."

"Sure they surround us and sometimes things don't go smoothly," the priest added. "But I think the Army, just like it was for the Spanish, has been a protection. It has protected us from development. You know, the Spanish priests had the deadliest arms of their day surrounding them."

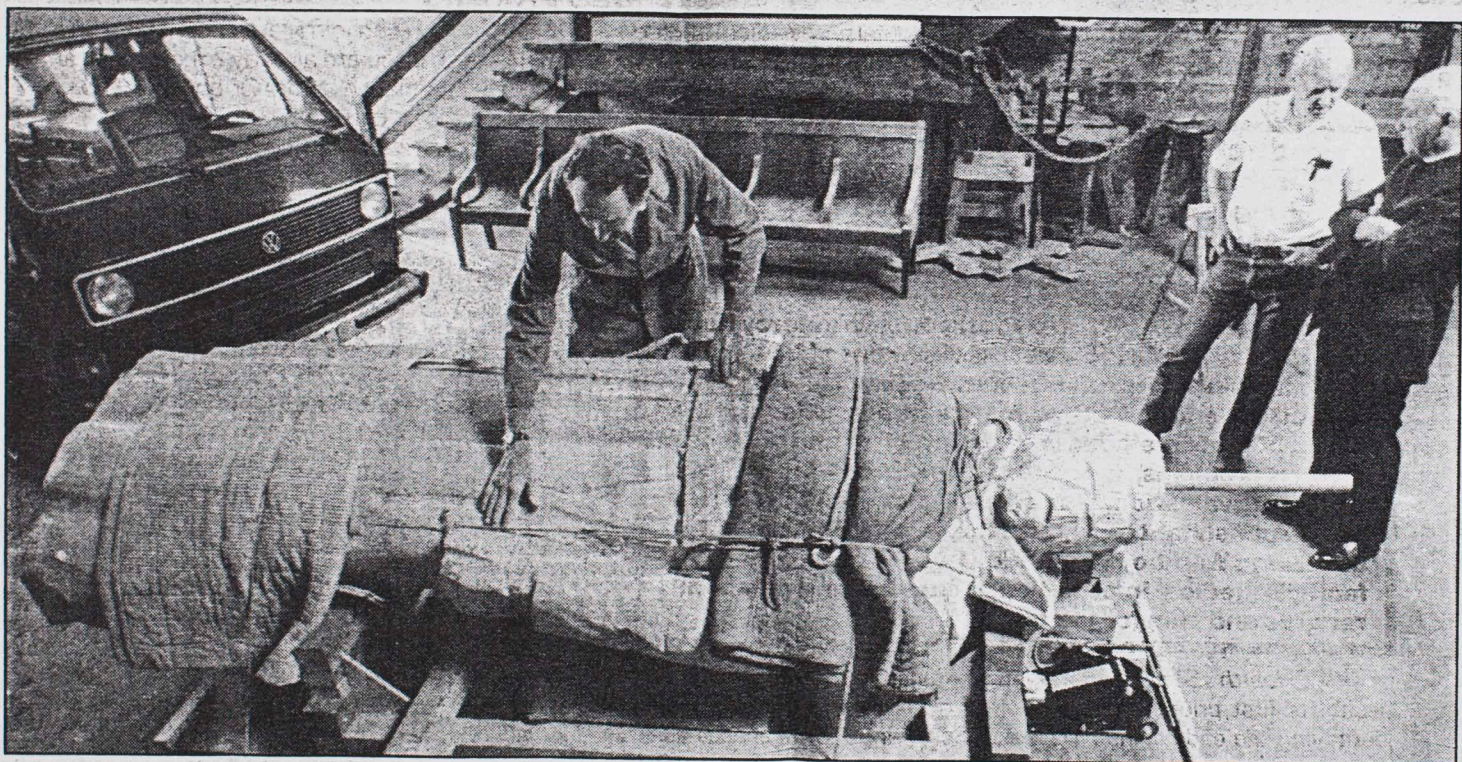
Sprietsma lives in small, cluttered cottage just outside the mission walls. At a desk surrounded by computer magazines, he is writing a history of the mission on his MacIntosh computer.

Only 30 to 50 people generally attend the one Sunday Mass offered at the mission, although that number swells during large-scale war games when soldiers with painted faces and brush-covered helmets come down from the hills for services.

The mission gets only a trickle of tourists compared with the 350,000 or more that visit the Carmel mission every year.

Serra was in Carmel on Sept. 8,

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Ventura City Councilman Russ Burns inspects partially completed model of statue honoring Father Serra.

today studded with roses, bougainvillea and impatiens, dates to the mission's early days.

"This part makes me feel closest to the mission," Eagen said. "This garden has been here a long, long time. When I walk here I think about the padres walking around this same spot."

• • •
Nine months after arriving in San Diego, Serra set sail on the

packet ship San Antonio for Monterey. There, under a large oak tree by a ravine that empties into Monterey Bay, he founded his second Alta California mission — the Mission San Carlos de Borromeo. It was June 3, 1770.

The mission soon was moved from the presidio to Carmel, about five miles away. The church that stands there today is the seventh on the site.

"This was his mission, his headquarters," said Monsignor Eamon MacMahon, the mission's pastor. "The sense of Father Serra being here, having lived here, is pervasive."

The mission, at Carmel, in 1784, also became Serra's burial home.

About 900 households make up the Carmel mission parish today. The mission's Junipero Serra school has about 240 students in

grades kindergarten through eight, about one third of them non-Catholic.

On a recent Saturday, the church is filled with some 650 Vietnamese from the San Jose area.

"We came here to pray to Father Serra because he founded nine parishes," said Louis Ngyun, explaining that he and the others are locked in a bitter struggle with the San Jose bishop to form their own

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Serra: His missions continue to serve

Continued from B-8

1771, when the Mission San Gabriel Arcangel became the fourth mission founded under his leadership, established on a site he previously selected.

The church that stands today, about nine miles east of downtown Los Angeles, was finished in 1805. Its architecture is unique among the missions, with the distinct Moorish flavor of its capped buttresses and long, narrow windows.

Today, the Claretian priests at the church serve about 12,000 people. There are 11 Masses every weekend — eight in English, two in Spanish and one in Vietnamese.

The parish operates San Gabriel Mission High School with about 390 girl students and a coeducational elementary school with 500 students. There also is a large cemetery adjacent to the church.

"You can be baptized here, go to school here, work around here, die and be buried, all right at home," said the Rev. Arnold Gonzalez, who was baptized and grew up in the mission parish and now is its pastor.

"I think Serra would like what we're doing today," Gonzalez said. "Here we deal with the migrant, the undocumented, the suffering, the hungry. Also the Vietnamese, they've been exiled from their country. I'm positive he'd understand because he fought with the government to protect the Indians, because of the treatment from the soldiers."

A year later, on Sept. 1, 1772, Serra founded Mission San Luis Obispo de Tolosa, traveling south roughly along what is now State Highway 1 and through a pass in the Santa Lucia Mountains.

"This mission basically was founded for meat," said the Rev. Jim Nesbit, pastor of the mission today.

Gov. Don Gaspar de Portola and his men discovered bears when they passed through the nearby Los Osos Valley in December 1769. When the Carmel and San Antonio missions were near starvation in 1772, a hunting party was dispatched to the area and it sent back 200 mule loads of bear meat. Serra decided that a mission near the meat supply was necessary

founded by Serra, who was traveling from San Antonio to Carmel on January 12, 1777, when Santa Clara was founded. Today, the mission church is not a parish, but serves as a chapel for students, faculty and alumni of the University of Santa Clara.

In Ventura, there is a special bond between the people and Father Serra, who founded his last mission here on March 31, 1782, two years before he died.

Since 1936, a statue of the little Franciscan has stood as a landmark in this town, in front of the ornate county courthouse overlooking the city, the Pacific Ocean and U.S. 101. But while Mission San Buenaventura is thriving — with 1,900 families on its rolls and an elementary school — the statue is disintegrating.

A community effort headed by City Councilman Russ Burns is under way to construct an exact replica, in bronze, of Serra's statue. Fourteen master carvers are donating their time to make an exact wooden copy from which a mold will be formed. A months-long, citywide fund-raising campaign has begun to pay for the project.

"This is not a religious monument, this is a historical monument," Burns said. "This town, all of California, is here because of this man. He is a historical figure and there's a movement afoot to canonize him. And this is the last mission he built."

Today, Mission San Luis Obispo operates an elementary school and high school, as well as the Newman Center on the Cal Poly university campus.

"One legacy of (Serra's) is the strong missionary sense on the part of this community," Nesbit said. "We bring in anywhere between 50 and 100 converts a year."

Serra remained behind in San Diego's mission when, on June 29, 1776, Mission San Francisco de Asis became the sixth in his chain. The adobe church that stands today was completed in 1791, with little change since then.

Commonly known as Mission Dolores, it has withstood the disastrous earthquake and fire of 1906 and even was used for taverns, casinos, horse races and bull and bear fights conducted by the forty-niners.

Today, O'Connor presides over a parish that is about 45 percent Hispanic (primarily Central American), and 15 percent homosexual. Mission Dolores is one of the stops the Pope will make on his California tour next month — and the pontiff is expected to meet with congregations there, including gays afflicted with the deadly virus AIDS.

About 125,000 tourists visit every year. There are 1,400 families on the church rolls and the church school educates 270 children in grades kindergarten through eight. The church's two priests say five Masses a weekend, one in Spanish.

After an earlier attempt was abandoned, Serra officially founded Mission San Juan Capistrano on Nov. 1, 1776. A great stone church, the grandest in the mission chain, was completed at Capistrano in 1806. But an earthquake in December 1812 crumbled the seven-dome roof and 40 people inside attending Mass were killed. The sanctuary of the stone church still stands.

The 1,400 families in the mission parish today attend Mass in a modern church adjacent to the original mission. The mission elementary school educates about 250 children, and 350,000 tourists a year visit the historical site.

Along with Carmel, San Juan Capistrano is the most popular tourist attraction among the missions. They are drawn to Capistrano by the legend of the swallows, the migratory birds that are said to return to the mission every March 19, St. Joseph's Day.

The church at Mission Santa Clara de Asis today is the sixth building and on the fifth location of that mission.

It also has fewer remnants of the mission period than any of the others

Most, not all, favor Serra canonization

By Veronica Garcia
Southern Cross

ALCALA PARK — Supporters of the canonization of Father Junipero Serra anticipate the second step in the process toward sainthood will take place when Pope John Paul II visits California in September.

Franciscan Father Noel Moholy, vice-postulator of the Serra canonization cause, is so certain Father Serra will be beatified this year, he said, "If you're a betting person, put your money on Serra."

Father Moholy visited the Vatican last month with a Franciscan nun whose recovery from lupus may be a miracle obtained through Father Serra's intercession. Officials of the Sacred Congregation for the Canonization of Saints are investigating this possibility.

The St. Louis nun has been cured after being told 25 years ago she was dying from the skin disease.

"A number of cases of exceptional cures have been attributed to Serra's intercession," Father Moholy said, but these have "to be proven miraculous by Vatican investigators."

The last two steps toward sainthood — beatification and canonization — require evidence that a miracle occurred due to the candidate's intercession.

Father Serra was declared venerable, the first step toward canonization, in May 1985.

Although the pope could bypass the beatification step and canonize Father Serra when he visits California, Father Moholy believes this unlikely.

Serra's character attacked

Despite these developments, attacks continue against Father Serra's role in the early history of California.

He and other Franciscan missionaries of Hispanic California have been accused of mistreating Indians.

Father Moholy said criticism of Father Serra is "unfounded. . . . No documentation exists to prove the charges," being leveled by Father Serra's detractors.

"Critics are not judging Serra in light of the historical context" of the time in which he lived, Father Moholy said. "They are judging him by today's standards."

To answer charges being made against Father Serra, the Diocese of Monterey issued a 90-page report last November.

The report, compiled by public relations specialist Valerie Steiner, includes transcripts of interviews with eight California historians and scholars who question the validity of attacks against Serra.

It notes that:

- No one has yet produced any documentation that Father Serra mistreated anyone; as some of his detractors have claimed.

- Father Serra is being blamed for abuses that occurred long after his death in 1784.

- His detractors, coming from an emotional point of view rather than using a scholarly approach, are making historically unsound, unfounded allegations that reflect a lack of research and that neglect the facts.

The "good news" about Father Serra was the purpose of the report, Steiner said. "There are plenty of detractors out there. The other side needs to be told too," she added.

"What we have is an extraordinary man being defamed more than 200 years after he died," Bishop Thaddeus Shubsda of Monterey wrote in the report. "He cannot defend himself. So we will. We have gone to recognized scholars. This is a call to reason. It is a call to qualified scholarship."

Report challenged

Father Serra was not the man the report makes him out to be, charged Rupert Costa, president of the American



SERRA CONTROVERSY — Father Junipero Serra, depicted in a sculpture at Mission San Diego de Alcalá, is characterized as a saint by some and as abusive to Indians by others.

Indian Historical Society in San Francisco.

"We have mission records indicating abuse" by the Franciscan missionaries, Costa said. He added that Father Serra could have stopped this mistreatment because he had "control of the whole mission area."

Ted Elisee, communications director for the Monterey diocese, said Costa and other detractors have yet to produce documentation to support their charges against Father Serra.

Evidence indicating that he loved Indian people is abundant, Elisee said. "There are documents in Serra's own handwriting where he asked that the Indians be treated humanely," he added.

Costa said his group has received many letters opposing Father Serra's canonization. He said he plans to write a book detailing this protest before the pope's visit.

Costa called the Monterey report "a libelous statement" because it includes false information concerning the lifestyle of California Indians at the time Father Serra arrived. The report implies that these Indians had unacceptable forms of family life and government, Costa said.

Costa said his group is contemplating a lawsuit against the bishop of Monterey and others who took part in the report.

The Diocese of Monterey has not been advised of any lawsuit, Elisee said.

Missionary defended

Sister Catherine Louise LaCoste, CSJ, San Diego diocesan archivist, said many of Father Serra's critics "don't know their history."

Flogging to punish those who misbehaved was a common practice in Father Serra's time, Sister LaCoste said.

She compared this punishment to a spanking, noting that critics often exaggerate to make it sound cruel by suggesting that people were tied or chained and whipped.

In an article included in the Monterey report, Franciscan Father Francis Guest, archivist for the Santa Barbara Mission Archive-Library, wrote that "Spanish law made the missionaries the legal guardians of their Indian converts."

Spanish missionaries kept Indians in residence at the mission to instruct the converts in Christian doctrine twice a day and to keep them away from their native villages. Here "a number of customs and observances which did not conform to Christian morality as the missionaries

understood it" were followed, Father Guest stated. Some scholars have mistakenly criticized this practice as enslavement, he added.

The accusation that Father Serra treated the Indians in a brutal manner "has no adequate foundation in the manuscript documentation by, to, and about him," Father Guest wrote.

This article stated that "the missionaries, as the legal guardians of their wards, imposed a form of corporal punishment on the badly behaved, a practice that had been followed in the missions of Spanish America for two centuries."

Critics of Father Serra's canonization, however, question the historical proof put forth in the report.

Herman Baca, president of San Diego's Committee on Chicano Rights, labeled the Monterey report a "historical whitewash," calling those who participated in it "apologists."

"How could there be better historical proof except what is before our eyes?" The living conditions and small number of California Indians today proves that Father Serra "was part of a system of genocide," Baca said.

Missionaries like Father Serra were part of the Spanish system that took land, enslaved people and destroyed culture throughout the Americas, Baca asserted. If the church canonizes Father Serra, it will be "a historical insult" to Indians and mestizos (people of Indian and

Spanish heritage), he added.
Critics criticized

Noting Father Serra's accomplishments and travails, historians and scholars whose interviews are included in the Monterey report question his critics' lack of research.

"We know Father Serra's life from the time he was born. . . . He wasn't out there saying, 'Wow, look at all these Indians. Let's whip them into shape,'" Dr. Iris Engstrand said in the report. She is professor and chairperson of the Department of History at the University of San Diego.

The Franciscan was "a benevolent, hardworking person who was strict in a lot of his doctrinal leanings . . . but not a person who was enslaving Indians, or beating them, ever," Engstrand stated.

The number of Indians in the mission system indicates they participated willingly, Engstrand said. "From a practical standpoint, when you have 500 or 1,000 Indians involved with a mission with two priests and five soldiers, there has to be some willingness on the part of the Indians to be there."

Message questioned

Father Michael Galvan, the only Indian priest in northern California, said he wonders if canonizing Father Serra will send out an appropriate message concerning the evangelization process used by Spanish missionaries during that time.

Unlike today's missionaries, those in Father Serra's time did not uphold native cultures and traditions, noted Father Galvan, an Ohlone Indian who is director of clergy formation for the Diocese of Oakland.

"My concern is not with the sanctity of Junipero Serra; that's for the church to decide," he said.


His concern is whether Father Serra's canonization is "an appropriate pastoral statement in terms of native peoples who are Roman Catholic," considering missionary practices used in Father Serra's time, he added.

Communication needed

In the controversy over Father Serra's canonization, there has been only "unilateral communication, said Father Gilbert Hemauer, executive director of the Tekakawitha Conference, which represents over 10,000 Indians nationwide. "Both sides are speaking at each other instead of sitting down to discern the truth."

The Indian side should be listened to, Father Hemauer said. "From the feedback I've been receiving, it doesn't appear that native people's understanding has been taken into account."

He called for "objective dialogue to discuss the life of Serra" regarding his dealings with Indians.



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NOTICIAS HISPANICAS

Diócesis ayudará a legalizar inmigrantes

ALCALA PARK — La Diócesis de San Diego está desarrollando varios programas para ayudar a personas indocumentadas a obtener ciudadanía estadounidense bajo la ley federal de inmigración firmado por el presidente en noviembre, anunció el Obispo Leo T. Maher la semana pasada.

Miles de personas en los condados de San Diego e Imperial pueden ser elegibles para naturalización bajo esta ley, que permite hacerse ciudadanos o personas indocumentadas quienes han vivido en los Estados Unidos desde 1982 y que no han violado ninguna ley.

“La confianza que tienen los inmigrantes en la Iglesia es una ventaja, no solo para evangelización sino también para ofrecer asistencia en un área tan sensitiva y confidencial como es la legalización,” dijo el Obispo Maher.

“La única cosa que tememos es que muchas personas podrían ser impacientes y podrían ser engañadas por agentes inescrupulosos. . . . Nosotros solo queremos ayudar a personas indocumentadas a hacerse ciudadanos estadounidenses, y esperamos que estas personas se aprovechen de este servicio,” explicó.

El programa diocesano de naturalización está siendo organizado y coordinado por Catholic Community Services (CCS); su oficina de refugiados será el instrumento principal para este proceso.

El Padre Douglas Regin, director

ejecutivo de CCS, dijo que alguien será empleado muy pronto para coordinar el programa de legalización para la diócesis.

La diócesis establecerá un programa comprensivo que ofrecerá más que asistencia para llenar las aplicaciones para amnistía, explicó el Padre Regin.

Foros serán ofrecidos para educar a los que están interesados en todos los aspectos de la ley, incluso las sanciones de los patrones y la amnistía para trabajadores agrícolas. Un sistema de referencia también será parte de este programa, añadió.

Detalles específicos serán disponibles después de que se emplee el coordinador, dijo.

Las personas que piensan ser elegibles para naturalización pueden registrarse del 1° de febrero al 1° de mayo, dijo el Obispo Maher. Agencias diocesanas ayudarán a candidatos a reunir la documentación necesaria, y empezarán a presentar aplicaciones oficiales de ciudadanía con el Servicio de Inmigración y Naturalización en mayo.

Mayor información está disponible en las tres oficinas de CCS que están trabajando con el programa. Estas son:

- Catholic Community Services, 349-Cedar Street, San Diego, 92101. Teléfono: 231-2828.
- CCS Refugee Office, 4643 Mission Gorge Place, San Diego, 92120. Teléfono: 287-9454.
- Centro de Asunto Migratorios, 527 South Fourth Street, Suite B, El Centro, 92243. Teléfono: 353-5940.

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Currents

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Arts/Television/Comics



PATIENCE OF A SAINT

Serra beatification — debate swirls on

By Christopher Reynolds, Staff Writer

From a convent in the suburbs of St. Louis, a 71-year-old nun tells how her life was saved.

"I know that I was very sick. I was dying, and I know that I was cured through the intercession of Padre Serra," she says in a halting voice. "I think it is he that is pulling the strings and saying, 'Keep on going' ..."

Among the weathered buildings and blooming bougainvillea of the Mission San Carlos Borromeo at Carmel, a striking American Indian woman stops tourists in their tracks with a stage whisper.

"This is a death camp," she says. To canonize the man who founded this place, she adds, "would be the greatest hypocrisy of all."

These two impassioned speakers, separated by 2,000 miles and an inestimable cultural distance, are talking about the same man: Junipero Serra, founder of California's mission system and the state's first candidate for sainthood.

Earlier this month, the Vatican startled

Route to Catholic sainthood

Under the procedure maintained by the Roman Catholic Church, candidates for sainthood must first be declared venerable, then beatified, then canonized.

■ **To be declared venerable:** A candidate must have lived a life of heroic virtue, as judged by the church's Sacred Congregation for the Causes of Saints. Serra reached this step in 1985.

■ **To be beatified:** A candidate must be considered responsible for a miracle, which must stand up under investigation by church medical and theological boards. This step can require enormous amounts of paper work and often delays a candidate for generations. St. Bede, a 7th- and 8th-century English theologian and historian, took 700 years to get from venerable to beatified.

■ **To be canonized:** A candidate must be considered responsible for a second miracle. But this requirement, like many others, can be waived.

In his nine years as Pope, John Paul II has substantially increased the number of beatifications and canonizations in the church.

Since 1978, John Paul II has beatified 193 men and women and canonized 112.

California church officials by essentially putting that candidacy on hold. Vatican spokesman Joaquin Navarro Valls announced the Pope would not beatify Serra during his September visit to Monterey, as had been widely expected, because the church's College of Cardinals would not have time to make the necessary review of Serra's case.

A beatification would have put Serra on the second step of the Catholic Church's three-rung ladder to sainthood. Now church officials are saying the ceremony will have to wait until next year at the earliest.

Some people close to the Serra cause are wondering if there is a hidden message in the decision. Is this the Vatican's way of acknowledging the opposition of Indian groups? Did the leader of Serra's supporters, the Rev. Noel Moholy of San Francisco, overstep his place in the church hierarchy? Or is the delay just what church officials maintain it is — a

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Serra

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simple matter of unfortunate timing?

"My guess is that the holy father wants to play it safe, and make sure that there was no (accusation of) favoritism," said Moholy, who had been hoping for the church to accelerate its usual beatification procedure in order to fit the Pope's itinerary.

Moholy acknowledged the possibility that the Pope and his advisers "may have heard rumors" about the possibility of an anti-Serra demonstration. Moholy added that he himself "had been entertaining a personal apprehension" about a demonstration.

Far from laying the issue to rest, this latest episode adds another layer of intrigue to the generations-old debate over Serra's life and qualifications. And that debate now is certain to persist long after the Pope leaves California on Sept. 18.

He was short, and his legs were bad.

Miguel Joseph Serra, born Nov. 24, 1713, to illiterate parents on the Spanish island of Mallorca, grew to a height of about 5-foot-2. He lived to be 70, and for the last 20 years of his life, he suffered from ulcerated legs — a legacy of his first walk to California, when untreated insect bites apparently grew into a chronic ailment.

He entered the Franciscan order just before his 17th birthday, a slight young man with black hair and dark eyes who would take the Franciscan name "Junipero." He was ordained about eight years later.

From there, the milestones of Serra's life can be marked by his progress through the church and through the wilderness known as *Alta California*.

1742: Serra received his doctorate in theology from the Franciscan college at Palma, on the island of Mallorca. Eventually, he became a professor of theology.

1749: Serra volunteered for service in Mexico City, first living and working among the Indians there, then teaching at a Catholic college and directing its choir, a training school for missionaries.

1767: King Carlos III of Spain unveiled plans to expel the Jesuit order from Spain and its possessions. The Franciscans took over the growing network of missions, and Serra was appointed president of the group that would serve California.

1769: On July 16, after a three-month journey across Mexico, Serra planted a cross on Presidio Hill, where the white-walled Serra Museum now overlooks Mission Valley. The new mission — the first in *Alta California* — was named San Diego de Alcalá. Over the next 15 years, Serra and the Franciscan missionaries would found nine missions, settlements that became California's first cities.

1784: On the afternoon of Aug. 28, Serra died in his sleep in his room at the Carmel mission, the home base for his last decade.

Over the course of his years in California, Serra confirmed more

than 5,200 Indians and won a reputation as a devout friar who was also savvy enough to out-politick the Spanish military in a battle for authority over the missions.

But Serra, the missionaries and the soldiers also brought with them a tradition of physical punishment — including whippings for uncooperative converts — and they spread a host of European diseases that killed more native Californians than were ever confirmed or baptized. At the Carmel mission, where Serra is buried at the foot of the altar, some 2,364 Christian Indians are buried as well.

From Kevin Starr, leading California historian, fellow of the Palo Alto-based Hoover Institution and practicing Roman Catholic, some straight talk about Junipero Serra:

"He was a hell of a guy ... a tough cookie, but touched deeply by charity."

A tough cookie. Serra is known to have practiced self-flagellation, and even to have burned his own flesh with candle flames. In the 18th century Catholic church — a church in which the Inquisition was still active — many priests believed in such punishments, for themselves and for others.

Touched deeply by charity. After an Indian revolt that killed a San Diego missionary in 1775, Serra requested that if he were killed by Indians, his assailants should be pardoned.

"It was a ferocious faith that produced ferocious missionaries and ferocious soldiers. They were capable of dragging across the desert and getting up here," says Starr. "Serra pursued a vision in the wilderness."

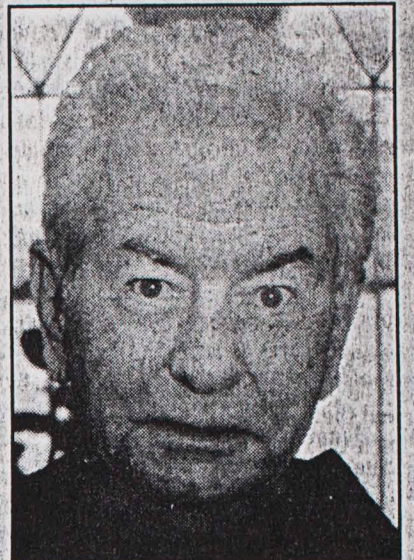
Last year, in an effort to quiet critics who said Serra was too ferocious, the Monterey diocese commissioned and publicized a report on Serra that included admiring quotations from eight prominent California historians.

The report asserted that "no one yet has produced any documentation that Father Serra mistreated anyone." Included in the report were these remarks from Iris Engstrand, chairman of the University of San Diego's history department:

"We know Father Serra's life from the time he was born, where he was trained, what he thought and what he did. He wasn't out there saying, 'Wow, look at all these Indians. Let's whip them into shape.' He was physically there, he worked hard, worked 18 hours a day. He was much nicer to the Indians, really, than to the governors ..."

But histories of the mission era do agree on many details that arouse Serra's critics:

Indians were often wooed into the missions, for instance, with offerings of trinkets or food. Once baptized, they were frequently pressed to work in the fields or help construct new buildings. Often, they were housed separately by sex and punished for attempting to leave the



'We're never afraid of the truth; we want the truth.'

— Rev. Noel Moholy, leader of the Father Serra canonization movement

mission — punishments that included whippings and shacklings.

But before forming conclusions about Serra, Starr adds, Americans should consider what was happening elsewhere on this continent in the late 18th century.

"The end of the mission system was to bring the Indian into full Spanish citizenship," Starr says. "In the long run, the Spanish missionary system was less racist than the American plantation system on the other side of the country."

Should Serra be a saint? Yes, says the Rev. Noel Moholy. For 30 years now, he has been doing little else but saying so.

"We're on intimate terms," said Moholy recently. He is a cheerful septuagenarian with a quick smile and a head of white hair, and he talks about Serra as if the friar is his neighbor down the street.

"I say, 'Look, old man, I'm working for you. You're up there. You get going now.'"

Moholy, who works out of a prodigiously messy bedroom-office at St. Boniface Catholic Church in San Francisco's Tenderloin district, has been to Rome perhaps 25 times in the course of his efforts as Serra's sponsor within the church.

He has raised and spent from \$500,000 to \$1 million; he has sent thousands of pages of information on Serra to the Vatican; he has co-written a well-regarded biography, and he has persuaded the U.S. Postal Service to issue a 44-cent Serra airmail stamp. In a papal audience last year, Moholy urged the Pope to go ahead with the beatification.

(He has also been in touch with the state Department of Motor Vehicles — the license plate on his 1985 Chevrolet reads "SERRA.")

Some church insiders, however, worry that Moholy may be stoking the fire too zealously.

In July, he returned from a trip to Rome reporting that the Serra cause had apparently cleared all the Vatican's bureaucratic channels and was on the desk of the Pope.

Vatican officials traditionally like to make such announcement themselves, and none was willing to back up Moholy once he went public. Then came the announcement that dashed his hopes of a beatification in California.

"The initial reaction, in all honesty, was disappointment," said Moholy. "But after kneeling at the grave, I realized ... the one that has been running this cause from the beginning has been a little Mallorcan, five-foot-two."

Within hours, Moholy was speaking hopefully of the Pope's 1988 visit to Mallorca, Serra's birthplace, and the prospects of a beatification then.

The church's Sacred Congregation for the Causes of Saints investigates canonization candidates and advises the College of Cardinals and the Pope. If candidates are found to have practiced virtue to a heroic degree, they are declared "venerable," as Serra was in 1985.

After that comes beatification, which traditionally requires a church-sanctioned miracle and a mountain of documentation; and then canonization.

To be canonized, a candidate traditionally must be considered responsible for at least two miracles, but the Pope can waive that.

The methodical approach of the church Moholy can understand. He is more irritated, he says, by those who say Serra's treatment of the Indians should keep him from sainthood.

"It's just confrontational now," he said, explaining why he won't meet with Indian groups. "What aggravates me is when amateurs come into the picture and disregard the scholars ... We're never afraid of the truth; we want the truth. But you can't settle truth by a democratic vote or counting heads. You have to weigh brains."

There is, however, another equally thorny question — for many, the crucial question in the entire Serra-for-sainthood effort: Should a saint's morality transcend that of his time?

"I believe that's asking for the extraordinary," said Moholy. "You're asking for the individual to live outside his age. And I don't believe any of us can do that."

Should Serra be a saint? No, says CheeQweesh Au-ho-oh. And she likes to say it at the most inconvenient times.

In 1985, at the conclusion of a yearlong Serra bicentennial celebration at the Carmel mission, a



'This is Auschwitz, with roses.'
— CheeQweesh Au-ho-oh, Chumash Indian woman, on Father Serra's Carmel mission

crowd of 1,200 was gathered to celebrate Mass and hear a homily from Cardinal Timothy Manning of Los Angeles. They heard Manning — but they also heard Auh-ho-oh, a fortyish Chumash Indian woman and teacher of Native American spirituality.

Auh-ho-oh, wearing a long dress and beads around her neck, climbed to the platform and held an owl feather aloft.

"I, too, make an offering," she began, going on to say that she spoke "for my ancestors who are all around you ... who worked here to build this mission ... Forget not them nor those who are still alive."

The ceremony went on without incident.

It is two years since then, but Auh-ho-oh has scarcely let up. On a busy Tuesday afternoon, with tourists all about, she stood by a facsimile of Serra's sarcophagus and said: "This is Auschwitz, with roses."

Auh-ho-oh has emerged as the most visible representative for those opposed to a Serra sainthood, pleasing camera crews with her theatrical manner, comparing Serra to Hitler and Moholy to a pit bull.

Auh-ho-oh is often too glib for her own good, says Ted Elisee, a spokesman for the Monterey diocese, and her theatrics may sometimes dismay more reserved opponents. But her sentiments, he acknowledges, are shared by a substantial number of Indians. Hundreds are expected to demonstrate at the Carmel mission before the Pope's visit.

Every candidate for beatification needs a miracle, and Sister Boniface Dyrda, 5 feet tall, 105 pounds and 71 years old, is Junipero Serra's.

So she believes, so Monoly believes, and so suggest stacks of documents at the Vatican, where the Franciscan nun from St. Louis was repeatedly interviewed and tested by church physicians last December.

Dyrda's role in the Serra story is an intriguing one. It begins in Nashville, Ill., in 1959, and is described in detail in her accounts to church officials.

On October of that year, Dyrda apparently was struck by lupus, a chronic inflammatory disease that attacks the body's connective tissues. Over the next several months, as various medical treatments failed, her weight fell from 143 to 86.

Relocated to a convent in Ferguson, Mo., Dyrda addressed prayers to five different saints, to little effect. On the Saturday before Palm Sunday, 1960, she received Extreme Unction, the Roman Catholic church's last rites.

At about the same time, Dyrda and her sisters took the advice of her chaplain, a California priest and admirer of Serra named Marion Habig, and began a prayer that begins with these words:

O Lord Jesus Christ, reward the apostolic zeal of thy servant, Padre Serra, who, leaving home and fatherland, labored for the salvation of souls in Mexico and California ...

"That was 27 years ago," said Dyrda in recent telephone interview, "and here I am."

After five weeks in the hospital, Dyrda said, she began a recovery that amazed her doctors, relatives and sisters in the church.

Dyrda lives with the Franciscan Sisters of Perpetual Help in the suburbs of St. Louis, continues to faithfully say the Serra prayer — "maybe three, four times a day" — and this summer spent much of her time fighting off a new affliction: reporters, who called almost daily to hear her story.

Often they ask her about the Indians, and Dyrda recalls accounts of Serra's final days, which describe forlorn Indians gathered about the dying priest in his cell at the Carmel mission.

"These Indians were treating me so gently when he was dying, they held him, sort of, they were so grateful to him," said Dyrda. "He wanted to civilize them. They used to probably cause they didn't know

Elements that became California's first cities.
1784: On the afternoon of Aug. 28, Serra died in his sleep in his room at the Carmel mission, the home base for his last decade.
Over the course of his years in California, Serra confirmed more than 1,000 converts to the Catholic faith.
Serra was frequently pressed to work in the fields or help construct new buildings. Often, they were housed separately by sex and punished for attempting to leave the mission.
In an album that re-created the

In the Name of Christianity

CROSS AND SWORD

An Eyewitness History of Christianity in Latin America

edited by

H. McKennie Goodpasture
(Orbis Books: \$29.95, cloth;
\$12.95, paper; 314 pp.)

Reviewed by Thomas Cahill

"This history of the world," wrote Thomas Carlyle just 150 years ago, "is but the biography of great men." To us, surveying the hundreds of millions of slaughters in our own century and reading of other times and places in books like the one under review, history is more likely to seem but the biography of cruel and evil men—an interminable series of violations and depredations. Indeed, our perceptions have so changed since Carlyle's day that it is hard to credit his aphorism as sincere.

Take Columbus, if you will, surely a candidate for Carlyle's "great men" category. He arrives with cross and sword, and his first human encounter on the soil of the New World is with the Arawaks, who, he tells us in his diary, "brought us parrots, balls of cotton, spears, and many other things. . . . They do not bear arms, and do not know them. . . . They have no iron. Their spears are made of cane. . . . With 50 men we could subjugate them all."

In 1495, Columbus embarked on his subjugation plan, rounding up 1,500 Arawaks and forcing them to live in pens. The 500 best specimens he set aside for sale in Spain (though only 300 would survive the voyage). The others became slaves on their own soil, made to collect a certain quantity of gold every three months. Those who failed to round up the gold that the Spaniards fantasized was there had their hands cut off and were left to bleed to death.

Arawak children were killed and maimed for entertainment. In response, mass suicides and infanticides began among the Arawaks. A report of 1650 shows that no Arawaks remained alive. Thus within the first half-century of Latin American Christianity, Columbus and his successors committed genocide, killing off the whole of the first nation they met—about 250,000 people.

Blame it on Europe, if you like, blame it on Christianity; if you are of a mind, blame it on patriarchy. But if we are honest, if we look deeply enough into the human heart, we will recognize ourselves in the Spaniards as well as in the Arawaks. For human history is a wayward process, forever careening between the poles of degradation and exaltation.

Dr. H. McKennie Goodpasture attempts a balanced account, serving up portions of diaries, letters, reports and declarations that show us some of the best and the worst of everyone over five centuries—Iberian and Indian, monarch and missionary, Catholic and Protest-

ant. Because this is an eyewitness history," employing only primary sources, it possesses an immediacy that is always engaging, occasionally thrilling, seldom dull.

En passant, it should be noted that the translations from the Spanish and the Portuguese are generally undistinguished and sometimes incomprehensible. There are peculiar omissions: The most revealing portions of Columbus' diary—such as the passage quoted above—are not included, nor are the most shocking incidents reported by that great 16th-Century whistle-blower, Bartholome de Las Casas. Thus, the worst of the worst are omitted. As are the best of the best—the fascinating Mexican Jesuit counterrevolutionary, Padre Pro; the holy bishops, Helder Camara and Oscar Romero. And intriguingly kinky material finds no place in Goodpasture's collection—e.g., the call of Rosario Murillo, wife of Daniel Ortega, for an international conference of witches to be held this year in Managua. But all this is by way of nit-picking, so let's get to the dramatic high points of Goodpasture's story.

More than once a priest mounts the pulpit to upbraid his genteel, slave-owning flock with such words as "You are in mortal sin, and live and die therein by reason of the cruelty and tyranny that you practice on these innocent people." More than once—but hardly often enough for the charge (which should have been posted everywhere like a surgeon general's warning) to sink in. Beyond the reach of such "civilization," the Jesuits build their Reductions, Shangri-la-like refuges where the natives lead fruitful lives—until the Jesuits are expelled by a formidable combine of clerical Envy and entrepreneurial Greed, and the slaves, like monsters in a nightmare, cut their way through the jungles to the unprotected Indians.

Some of the wittiest passages are by Protestant observers of the peculiar inanities of Catholic culture. A British subject, William Bennett Stevenson, arraigned before the Tribunal of the Inquisition in Lima, more than justifies the then-current description of the Inquisition as *un Santo Cristo, dos candilleros, y tres majaderos*—one crucifix, two candles and three blockheads. Thus, he writes of "The puny, swarthy Abarca, in the centre, scarcely half-filling his chair of state—the fat monster Zalduogui on his left, his corpulent paunch being oppressed by the arms of his chair, and blowing through his nostrils like an overfed porpoise—the fiscal, Sobrino, on his right, knitting his black eyebrows, and striving to produce in his unmeaning face a semblance of wisdom."

Some of the most touching passages concern the women of Latin America—not least among these the dark Virgin of Guadalupe, whose arresting image was imprinted on a peasant's blanket in 1531. (Goodpasture calls this "a legend," but it is either a miracle or a devilishly clever hoax.)

"From the day she is born, a female is regarded as inferior"

Campos, former director of El Salvador's Guadalupe Center. "The majority of men in our rural communities refer to women as 'idiots,' 'pigs,' 'worthless,' 'disobedient,' 'deceitful,' 'disloyal,' 'lazy,' 'stupid' and 'daughters of whores.'"

Carolina Maria de Jesus, a plucky diarist of the 1950s bringing up her children in the unspeakable slums of Sao Paulo, Brazil, writes: "I started thinking of this troubled life and of the words Brother Luiz gave us in his humble sermons. I thought. If Brother Luiz was married, had children and earned the minimum wage, I would like to see if he would be so humble. He said that God blesses only those who suffer with resignation. If the Brother saw his children eating rotten food already attacked by vultures and rats, he would stop talking about resignation and rebel. . . ."

Rebellion, thank God, is well under way, but hobbled by history. The Catholic Church, because of the revolutionary vision of Pope John XXIII and the courage of countless Latin American men and women, has performed a volte-

face, extricating itself by degrees from its privileged position and identifying at last with the dispossessed. Toward this book's end, we see seminarians in prison, priests in arms, bishops roaring in the face of injustice. Still, the Spanish church's old reluctance to ordain a native clergy has resulted in a lack of priests to man the battlements.

Systematic rebellion against systemic injustice is older than we might think. One of the most telling selections is by Francisco Juliano, a Catholic lawyer who defended tenants and laborers against the all-powerful *latifundios* (great estates) of northeast Brazil. He began his work in the late 1930s, and in 1955, organized scores of thousands of landless peasants into a league for land reform. (When the military took over in 1964, the league was suppressed and Juliano exiled.)

Among his trenchant perceptions is this one: "It is only fair to say that the League was able to count from the start on the steadfast support of a few Protestant missionaries from several sects who went about, Bible in hand, delivering sermons about the land, seed, ploughs, sowing, harvesting and work, drawing on symbols and passages from the two Testaments to win followers and widen their field of action. It was only natural that a persecuted religion should seek out the persecuted. . . ."

Christianity's complicity in a socio-political context, whatever its form, always entails Christianity's castration. This is a peculiar religion that can only become itself in opposition to the prevailing injustice, whatever its form.

Cahill, who served for 12 years as editor and publisher of Cahill & Co. Reader's Catalogue, is editor of The Bookperson, a new mail-order book review.

BOOK REVIEW/LOS ANGELES TIMES

3/25/1990

1) THIS IS ANOTHER CLEAR
MANIFESTATION ~~THAT~~ RACISM
HAS BORN BEREK IN
S.O. COUNTY

2) THE DECISION BY THE
BERNARD NEWS TO DISTRIBUTE
RACIST PROPAGANDA IS A
CLASSICAL CASE OF
RESPONSIBLE, YELLOW, ~~RACIST~~
SKINHEAD JOURNALISM

3) WHAT THIS FLYER IS COMMUN-
ICATING TO THE ANGLO
COMMUNITY IS THAT EVERY
PERSON OF MEXICAN ANCESTRY
IS A CRIMINAL, WHO ARE
RESPONSIBLE FOR ~~THE~~ ^{THE} CRIME
IN THESE NEIGHBORHOODS.

THIS TYPE OF ~~ACT~~
IRRESPONSIBLE CONDUCT BY
THE NEWS MEDIA HAS CREATED
A "MIND SET" THAT
HAS RESULTED IN P/OF M/A
BEING

(1) WOMEN BY ARABO TEENAGERS

(2) MURDER FOR SIMPLY WALKING
DOWN A ROAD

(3) AN INDIVIDUAL MAKING
~~ATTENTION~~ TO POLY ICEBERG
ON A MUGGANT WALKER
ATTENTION TO BUZZ HIM

(4) ~~A SHITTY~~
~~RIOT~~ AND A POLICE
RIOT BY SHEPHERD'S DEPT.
OVER A RAVE THAT NEVER
OCCURRED

5 RACIST

THIS IS THE REASON

WWE OZG. IS DEMANDING

A PUBLIC RETRACTION AND

AN APOLOGY FROM THE

BERNARDINO NEWS

^{WESTERN}
THE PHIL CAMUS + SARTRE RAISED

THE QUESTION OF WHETHER OR NOT

~~A~~ MAN ^{MEN} ~~CAN~~ ^{COULD} ~~CONDEMN~~ ^{THEMSELVES} HIMSELF.

THE EXISTENTIALIST PHIL FRITZ FANNON

ANSWERED THE QUESTION. HE SAID

MAN COULD NOT. CAMUS + SARTRE

THE WESTERN PHIL. NEVER ANSWER

THE ? ^I WE AGREE WITH THE 3rd

WORDEN PHIL FANNON. A MAN CANNOT

CONDEMN HIMSELF. IF HE DID HE WOULD

HAVE TO IMFLICT PUNISHMENT UPON HIMSELF

AN EXAMPLE ^{ARE} IS THE NAZI. ANY

OF THE NAZI PRISONERS WHO AFTER
HE WAS CAUGHT, INCARCERATED +
ADMITTED THAT HE HAD COMMITTED
CRIMES, THAT HE KILLED ALL OF THOSE
PEOPLE - HAS TO COMMIT SUICIDE. THE
ONLY ONES TO STAY ALIVE WERE THE
ONES WHO NEVER ADMITTED THAT THEY
COMMITTED A CRIME AGAINST PEOPLE -
THAT IS, THE ONE WHO RATIONALIZES
THAT JEWS WERE NOT HUMAN BEINGS
& DESERVED TO BE KILLED, OR THAT
THAT THEY WERE ONLY FOLLOWING ORDERS.
SO IT IS .

WITH THE APOLOGIST, ~~THE~~ ⁺ REALFOOLIST

WITHIN THE CATHOLIC CHURCH + ~~THE~~

WESTERN CIVILIZATION, ^{WHO NOW PUSH FOR THE} SALTWOOD OF FA SERRA

BUT IT DOES NOT CONCERN ME WHAT THEY THINK
^{BECAUSE THEY} I THINK ^{JEWISH} THAT THE FIRST THING

THAT PEOPLE OF INDIAN + MESTIZO

ANCESTRY HAVE TO UNDERSTAND

IS THAT ~~THE POWERS TO BE WHICH~~

~~IMPOSED THE INHUMANE CONDITIONS WHICH~~

~~WE HAVE TO STRUGGLE AGAINST~~

~~IS THAT~~ IS THAT THOSE WHO

DEFEND + PROMOTE SERRA FOR SALTWOOD

ARE NOT TALKING ABOUT HISTORY

BUT ARE TALKING ABOUT HIS STORY

~~AND JUST LIKE THE PHILOSOPHER~~

① THOSE WHO ADVOCATE SANTIAGO

STATE THAT THERE IS NO HISTORICAL PROOF

THAT SERRA WAS INVOLVED IN THE

RAPE, PLUNDER, ENSLAVEMENT & GENOCIDE

OF THE INDIGENOUS PEOPLE OF THE

AMERICA. I ASK WHAT BETTER

HISTORICAL PROOF THAT WHAT IS BEFORE

OUR EYES, LOOK AT THE RES. TOWNS

SO. AFRICA

BUT CONC. CAMP, LOOK AT MEXICO THAT

ORIGIN WASN'T UNTIL 1940 THAT MEXICO

RETAIN IT PRE

SO WE MUST UNDERSTAND THAT
THE EFFORT IS NOT A MORAL EFFORT
BUT A POLITICAL EFFORT BY REACTION
+ REACTION TO WHITE WASIT HISTORY
IN ORDER TO MAINTAIN THE
VERY PROFITABLE STAT QUD. A
POLITICAL EFFORT TO COUNTER THE
THEOLOGY OF LIB.

^{POLITICAL}
SO THE DESIRE FOR THOSE WHO
HAVE SUFFERED THE COLONISM, RACISM
OPPRESSION, + REPRISON IS TO OPOSE
AGAINST 700 MILLION
THIS HISTORICAL INSULT ~~OF~~ WHITE
WASIT OF HISTORY THAT CAN ONLY

Remember BEFORE THERE
NONE

ISSUE IS NOT SEIRA & THE WESTERN

POWERS

WHITE WASH -

UNDERSTAND THAT -

TIME -

CIVILIZATION

EICHMAN WAS

HOW MANY JEWS ARE WILLING TO GO

HOW WAS HE CARRYING OUT POLICY

WESTERN POWERS CAME HERE FOR GOLD

NOT TO BRING CIVILIZATION - CIVIL

LIES -

SANITLY LIFE

MURDER - SLAVERY - RAPE, PLUNDER, RACISM

Genocide

POLICY

AUSTON 17 JULY WHITE WAS IT

NO DOUBT THAT PT SELLA IS GOING
TO BE CANDIDATE

(1) IS GOING TO BE A HIST. RESULT

SLAVERY - CLASH

PAUL

HAVE TO UNDERSTAND THAT IF
SELLA

POL. ACT

CO1 HISTORY, LAW, CULTURE

NOT HISTORY - BUT HIS STORY

YOU CAN SEE THIS TO THIS VERY DAY
WITH SUPPOSEDLY EDUCATED PERSON IN THE
SCHOOL SYSTEM FROM KINDERGARDEN TO THE HALL
OF HAZARD TELLING ALL OF US THAT COLUMBUS
DISCOVERED AMERICA. NOW YOU KNOW THAT WAS
A LIE. BECAUSE IT WAS NEVER LOST, THERE WERE
MILLIONS OF PERSONS, CIVILIZATION, ² HISTORY, CULTURE,
LANGUAGE. BUT YOU HAVE TO UNDERSTAND THAT THEY
TELL US BRAINWASH INTO BELIEVING THAT LIE IN
ORDER THAT THEY CAN JUSTIFY + COVER-UP WHAT
HAPPENED HERE, THAT WHY YOU SEE THERE ~~ADJACENT~~ ^{WHO GAVE}
ROOM, DISTRICT, RESIST, + COULD FALSHOODS ^{50,000}
₅₀₀₀

SO IF THEY WANT TO SAY SIERRA WAS A SAINT
LET THEM, BECAUSE THERE ^{NOT ONLY} GOING TO SAY BUT THERE
PROBABLY ALSO GOING TO MAKE HIM A SAINT. JUST
LIKE THEY WOULD OF PROBABLY MADE HILITE A
SAINT IF GERMAN WOULD OF WOR ~~WAS~~ IT.

BEFORE THERE WAS
A MISSION THERE WAS
A GRANK YACH



San Diego
AMERICAN Chapter
ATHEISTS

P.O. Box 29326
San Diego, CA 92129-0326

Dial-An-Atheist (619) 465-8701

9-16-88

Roman Catholic Diocese of San Diego
Attn: The Bishop
POB 80428
San Diego CA 92138

(619) 574-6300

To: Mr. Leo Maher

Re: Request for an audience before 9-25-88.

I accuse Junipero Serra of committing crimes against humanity. These include, but are not limited to, genocide, slavery, massacre and land theft.

I accuse Serra of perpetrating these and other outrages to further the imperialist aims of the Roman Catholic Church.

I accuse the Roman Catholic Church of seeking to sanctify and celebrate Serra despite the Church's certain knowledge of his terrorist activities.

I have irrefutable evidence of Serra's Machiavellian abuse of power.

Serra's victimization of innocent Native American people and the injustices and insults suffered by the survivors of his holocaust demands condemnation by your church of this brutal thug.

Robin Shelley

Robin Shelley, Member.
Enclosure
cc: The Pope

INSTALLATION GALLERY PRESENTS
A PUBLIC FORUM:

***JUNIPERO SERRA AND THE
CALIFORNIA MISSIONS:
A QUESTION OF HISTORICAL
MEMORY***

(in conjunction with an art exhibition: *California Mission Daze*)

PANELISTS:

Herman Baca
Edward Castillo
Iris Engstrand
Florence Shipek

MODERATOR:

William E. Weeks

8 PM Wednesday September 21
Installation Gallery
930 E Street
(corner of 10th and E in downtown San Diego)

admission: \$2 general / \$1 seniors, students, and members
for additional information, call: 232-9915

SAINT or

MURDERER?

JUNIPERO SERRA



The missions were authoritarian institutions that contributed to a grave loss of life among the California Indians. During the mission period the native population between San Francisco and San Diego fell from 72,000 to 18,000, a decline of more than 75 percent.

EVERYONE AGREES HE BROUGHT IMPERIAL SPANISH GOVERNMENT AND CATHOLICISM TO CALIFORNIA. BUT HIS CONVERSIONS OF INDIANS WERE ALMOST ALL MADE BY FORCE, THE INDIANS WERE USED AS SLAVES AND SEVERELY PUNISHED OR KILLED FOR TRYING TO ESCAPE. INDIAN LAND WAS SEIZED, NEVER TO BE RETURNED.

THE CATHOLIC CHURCH ON SEPTEMBER 25, 1988 IS BEATIFYING HIM, CLAIMING HE PERFORMED A MIRACLE, THE LAST STEP PRIOR TO MAKING HIM A CATHOLIC SAINT.

From Viejas Indian Reservation
Resolution Number 11387:

"We are in possession of information and evidence . . . (that) Father Junipero Serra was instrumental in the forced labor of the Kumeyaay, Tipaay and Ipaay people of Southern San Diego County, and contributed either directly or indirectly to the death of Native American Indians in his attempts to occupy and control the San Diego area."

A Russian sea otter hunter, Vassilli Petrovitch Tarakanoff, described similar scenes during his sojourn in Southern California. A group of Indian runaways was returned to the mission, he wrote, "bound with rawhide ropes and some were bleeding from wounds and some children were tied to their mothers." The leader of the runaways was flogged and then sewed into the skin of a freshly killed calf. "He was kept tied to a stake all day," Tarakanoff concluded, "but he died soon and they kept his corpse tied up."

Day of protest: September 25, 1988

ASSEMBLE 10 to 10:30 AM, OLD TOWN SQUARE

(Bring your own signs & noisemakers)

**10:30 AM: MARCH TO RALLY, SERRA MUSEUM
PRESIDIO PARK**

ORGANIZED BY THE AD HOC SERRA OUTRAGE COMMITTEE

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(*) A lecture given by Jeannette Henry Costo to a meeting of the Friends of the Library, University of California Riverside, May 8, 1986.

Missions and Missionaries

in Southern California (*)

by

Jeannette Henry Costo and Rupert Costo

* * *

There is a huge body of misconception, error, and sheer fantasy about the Indians of California, and more so about the Indians of Southern California.

We need to clear the air, and open the door to truth, and then start to solve our problems - yours and ours - together. It is too late to hope this can be done in the large social sense. After all, you have our land, while we have been reduced to a pitiful remnant of our once vast estate.

One of the areas most filled with error and misconception is the period in Southern California history dealing with the missions. Before we start an examination of this era in the history of this region, I must warn you, that while it is partially true that, as the old saying goes "The Truth will make you free," when dealing with the missions and missionaries of Southern California, it is more accurate to say--- "The Truth may make you sick."

But historic facts must be accepted, if we are to proceed to the changes necessary to assure us of a better and more honorable life together.

The fact is, that no matter how brief their stay, nor how unsuccessful their explorations, Europeans usually receive the credit for initiating history in the New World. That's the first fantasy.

So it is, that the arrival of Juan Rodriguez Cabrillo at San

Diego in 1542 marks the beginning of California history in the European-dominated accounts of the history of this state. But Cabrillo commanded two tiny vessels that remained in California waters only three months. There was a lapse of sixty years between the visit of Cabrillo and the Sebastian Vizcaino expedition of 1602. Still the historians dwell on that expedition as a most significant fact of history. More than 165 years elapsed between the visit of Vizcaino and the expedition of Gaspar de Portola, accompanied by the missionary Father-President Junipero Serra, who died in 1784, but not before he set in motion the machinery by which the California missions were to be administered and the natives controlled.

So it is that we count more than 225 years since the first Spanish arrival at Santa Catalina Island and horrified the natives by violating one of their religious shrines.

During those 225 years, and for thousands of years before that, the native peoples of California had fashioned their societies, managed their environment, and lived (better than most people of Europe) in their beautiful land, abounding in natural foods, game of all kinds, and bountiful fish in the ocean and streams of the region.

It would appear that California's history should begin with the natives of the state.

It is thus a fact that historians have ignored the truth that history has been made and life experiences developed, with native government and societal structures, for thousands of years before the Spanish invasion. While it is true that some historians now give token attention to the Indian history before Spanish contact, a few paragraphs or pages doth not a history make. The textbooks and the students studying therefrom are subjected to myopic history.

By the time the Spaniards had begun the invasion of Alta California, they had reduced the Mayas and Aztecs to slavery or peonage, destroyed their governments, murdered their leaders and set fire to their sacred monuments. They had also destroyed evidence of their written languages and their whole body of classic literature.

During those years, a great controversy had occupied the Roman Catholic Church. The question at issue was "Were the Indians human beings, or some sort of lower form of animal life?"

Father Bartolome de Las Casas was the chief protagonist in that controversy. He insisted that the Indians were indeed human

beings, and must be treated with dignity and afforded all the rights and privileges of human beings under God. The controversy led to a debate, first in Spain and then in Rome. Pope Paul III, who by Papal decree supported the Las Casas doctrine, stated "They are indeed man, with the right to enjoy liberty and possess property."

The Papal Bull was pronounced in 1537. But with the death of Las Casas in 1566, his outspoken insistence upon Indian rights, and his staunch struggle for his position, were swept away, and the Spaniards, priests as well as military and civil, went their way in suppression of all human rights for the natives of the New World.

If one understands the political and social climate of those days of the Inquisition, it might be said that if sainthood is to be considered by the Catholic Church, it might consider the life and works of Father Bartolome de Las Casas.

It was against this background that the invasion of Alta California took place. What prompted the Spanish Crown to embark upon this dangerous and difficult project? Was it romantic adventure? Was it to win the natives over to Catholicism? Historians have claimed these explanations for many years, even though today it is acknowledged that the Spaniards had something else in mind. But the spirit of the falsification still lives, and must be put to rest.

The Spaniards came, not as peace-loving and romantic pioneers; they came as an expeditionary force whose purpose was to subdue the natives and occupy the land. By the late 1700s, the European powers were becoming active in the Pacific, and the Spanish Crown realized that their claim to all the lands north of Mexico must be affirmed by the reality of settlement.

Also in Spain, the mother country, internal turmoil drove the Crown to further expeditions in order to expand access to foreign markets and foreign products.

In all of Europe there was revolt, war in the streets, hunger, food shortages. The feudal system was crumbling.

Thus was the stage set for the brutal destruction of the ancient Maya and Inca civilizations, and this was the true reason for the invasion of Alta California, as a means of expanding the world interests of the Spanish monarchy. The Spanish invasion of California established their institutions of conquest and colonization through

the missions, the presidios, and the civil pueblos.

Primary among these forces were the missions, and the ultimate purpose of the missions was control over the natives. The fanciful story of the mission as a haven of refuge for the natives, that the missions brought civilization to the Indians, and taught them the arts and sciences, is not only an error, but it has now been recognized through historic documentation and the testimony of both neophytes and distinguished travelers, that this idea was a sheer fantasy, aided and abetted by ignorant historical writing in the textbooks.

There should no longer be any doubt that the mission was much more than a religious institution. It served as a primary instrument of conquest for the sole benefit of the Spanish monarchy, as has been stated earlier in this report. The twenty-one missions established in California were the outposts of Spanish rule.

There is a whole school of propaganda that positions the Indians in world history as wild savages who lived in a primitive food-producing and gathering economy. That is inaccurate. But this idea has been advanced and ideologically sanctioned by historians and anthropologists who have postulated various periods in human development. One of the lowest periods of human development, according to this neat projection, is that of the so-called hunter-gatherers.

This is a part of the distortion concerning the quality of life experienced by all such peoples living in natural environmental conditions, promulgated by various anthropologists, that has found its way into the ethnographic literature. Often forced into strange and arid areas, bereft of their sources of food and shelter, the natives have been seen living at a bare subsistence level. The fact

that they once occupied lush, food-producing areas, and lived in a prosperity geared to their environment and social development, has only recently been acknowledged by the scholars. Some even admit that the so-called "hunting and gathering" peoples, such as the first Californians, maintained a healthier and more varied diet, and a better and richer life than did many who came to over-run their land, who lived in a life style guided by agriculture and animal husbandry. And so we come to another misconception which deserves only a footnote in history when the truth is known.

Another misconception, a sheer fallacy and deliberate inaccuracy, is that Indians had no government, lived in small scattered families or little villages. The fact is that until some thousands of years Before Christ, the Indians of Southern California lived in clans, bands, the larger groups being structured as tribes. But the population increased markedly in this beautiful, richly endowed land, and by the year approximately 2000 Before Christ, the natives found that the land would best support smaller units, and that the smaller units, by family and family-related villages, were more stable and could be governed best because of the close relationship. It is inaccurate to designate these small groups as "tribelets." They were villages, towns in time, having relations with one another by virtue of the same language, the same culture and traditions. The modern term for such groups would be tribes, and the natives themselves prefer the term "nations" for the larger communities or enclaves. Whichever term is used, the notion that small family groups, or the small villages were examples of a savage, nomadic life, is a fantastic error when the truth is understood.

Thus, as population increased, the group split and traveled to other sites. In this regard, there is evidence that some of these split-off groups traveled far, in establishing their new villages and towns. This can be seen by investigating the nine basic language families in the United States and Canada. So you will find the Hokan stock with relatives among the Quechans of Arizona, and the California Northwest Tolowa, who are of the Athapascan stock, with relatives in the Navajo tribe. They are of the same family tree.

The clans, families, tribes and villages, wherever they may have been in the natural process of environmental adaptation, had their own governments, their own leaders, laws of conduct and laws of survival, as well as laws of food production and distribution. They were a people of laws, perhaps more so at that time than we are today in our hypocritical legalistic way of evading justice.

Over the ensuing half century, since they first landed at San Diego in 1769, the Spanish soldiers, padres, and colonists established authority along the narrow coastal region stretching from San Diego north to Sonoma. The type of mission established in California was the reduccion. It was created to gather natives living their own way of life in small villages, into one central mission site.

Romanticizing histories to the contrary, the California missions were coercive, authoritarian institutions. It is impossible to understand the effect that missionization had upon the native Californians without realizing that once inside the mission system the neophytes, as converts were called, were not free to leave. Constantly under the absolute control of the Franciscans and soldiers, the Indians were forced to observe a rigid discipline. Married men and women were separated, incarcerated in unhealthy and crowded mission barracks, flogging with a barbed lash, solitary confinement, mutilation, use of stocks and hobbles, branding, and even execution for both men and women characterized the "gentle yoke of Catholicism" introduced by the Franciscans to the neophytes. An ex-neophyte from Mission San Luis Rey, Cesar, reported: "When I was a boy the treatment of the Indians was not any good. They did not pay us anything. They only gave us some food, a loin cloth and a blanket once a year, and many beatings for any mistake. It was at the mercy of the administrator who ordered the beatings whenever and however he felt like."

Lorenzo Asisara, a neophyte born at Santa Cruz Mission in 1819, reported that the Spanish padres "treated us very bad, and they made us work like slaves."

Here is what others have reported: The Russian explorer Otto Kotzebue visited California in 1816, and said "The contempt which the missionaries have for the people to whom they are sent seems to us, considering their pious occupation, a very unfortunate circumstance." On his second voyage, in 1823, he declared, "The mission system is to be condemned and the padres as well. The neophytes were actually slaves."

La Perouse, the French navigator, wrote "We have seen men and women in irons, or in the stocks. The natives are constantly under constraint."

Do you see any resemblance to apartheid in South Africa?

Pablo Emilio Botta, an Italian who journeyed to this area from 1827 to 1828, wrote about the "depopulation" of the missionized Indians, and presented this startling fact:

(From the time of inauguration of the mission system on) "the depopulation has progressed in such a manner that the greater part of California, while at one time heavily settled, is at the present time almost deserted. Already in Lower California almost all of the missions are abandoned due to the lack of Indians, and in the same

state would be the much more fertile Upper California, if from time to time flocks of Indians compelled by misery and hunger, or even sometimes taken by force, due to the need for workmen, did not keep up the constantly dwindling population of the European settlements. There is not one mission that can exist by itself," he wrote. "I heard from one of the missionaries that in his mission sixty marriages only produced eight children and of these only one survives now.

"Perhaps this terrible depopulation, which does not take place among the wild Indians, is caused more by a bad system than by the civilization itself. The Indians were reduced to servitude. They became work-slaves for a master, who for the most part treated them with severity," Botta concluded.

With the introduction of the mission system, not only were the natives placed in a state of serfdom and virtual slavery, but their culture, religion, tribal governments and native societies, were shattered with instant violence. It is thus difficult to accept the descriptions and judgments of such anthropologists as Alfred Kroeber, who has designated certain tribal entities by names palpably incorrect, and with determination of their property boundaries that are absolutely inaccurate. In the voluminous work he has done, some instances and some descriptions have been correct. But in so many instances he has been so wrong, and been corrected so many times, that the older Indians who knew better, finally gave up and decided to leave the man alone in his ignorance. But Kroeber was followed in his ideas by such anthropologists as Harold Driver, Robert Heizer, and others who followed "the master of anthropogy." Even today many of these people will not listen and do not observe the common amenities of giving the Indians themselves the right to determine their own tribal names, and describe their own tribal boundaries.

As only one instance of this fantastic inaccuracy, note the names and descriptions of some tribes, accepted as gospel truth by anthropologists even today.

The Gabrielino: This group is described as being located near and in Los Angeles and the surrounding area. Their name derives from the Mission San Gabriel, which was built on Cahuilla property confiscated by the Spaniards. But there never was, nor is there now, any such tribe. The so-called Gabrielinos are Indians of many

tribes and many Indian nations all over the south of California and part of Arizona, who were gathered under the mantle of the mission. Here some became neophytes, but most chose to establish small villages near the mission, because of the available food and work. Their own habitations had been destroyed either by malicious soldiers, or foraging missionary cattle. Their plant and vegetable life was destroyed. Desperate for food, they came to the San Gabriel mission. Most of them were Cahuilla, who had lived there thousands of years before the missions and missionaries came. There were also Serranos, Cupenos, and other tribes of the southern California region. They were not members of a tribe called Gabrielino by Kroeber and even now insisted upon by anthropologists and historians. Who should know better, the family and relatives of our people, the people themselves, or the anthropologists? This fantasy passing for a fact has been so embalmed in ethnological literature that even the younger Indians believe it, and call themselves Gabrielinos. Some Indians even refer to themselves as "Digger Indians," even though that is a pejorative description, an insult to human dignity.

This description is also applied to "tribes" called the Fernandinos, Luisenos, Dieguenos, and so on. All named after one or another of the Franciscan missions. We must observe that in the missionization process, the missionaries destroyed Indian culture, took Indian land, and enslaved Indian people, destroying their very identity through the very religion they so fervently espoused as a "civilizing force."

In modern times, various anthropologists do not hesitate to make pronouncements about their knowledge of the Indians, particularly of this county and environs. One post graduate student broke into print not too long ago, revealing to an anxious public, that the land originally claimed as Cahuilla, in and around Riverside and San Bernardino in part, did not really belong to the Cahuilla. They belonged to "the Gabrielino," he revealed. No one (not even aspiring anthropologists) has the right to make such revelations about a people who are still alive, ready and willing to reveal their history, and know who they are and where their lands were.

Here's another anthropologist. This one from the University of California, Los Angeles. He broke into print recently, in the Los Angeles Times, stating that "There is no archaeological evidence that the Indians in the missions were mistreated." Voluminous documenta-

tion - in diaries of the times, in reports from foreign travelers, and from the statements of the neophytes themselves, testify that he is wrong. Making such a bald, unsubstantiated statement is certainly no evidence of scholarship, or ethical considerations for the use of evidence. Indeed there are many reputable, distinguished anthropologists and historians who would strongly dispute such a statement.

Father Fermin Francisco De Lasuen became president soon after Fr. Serra's death. His tenure lasted eighteen years (1785-1803) and his principal goal was to fulfill the administrative, spiritual and authoritarian precepts structured by his predecessor, Fr. Junipero Serra. His tenure, however, was sharply laced with conflicts with the civil administration, the military and the top echelon of the monarch's representatives, the governors. In these conflicts, the issue is drawn as to who controls the neophytes, who has first choice of their labors, and who has the prior right to inflict punishment.

In his Missions and Missionaries of California (Vol. 1, p. 406) Fr. Zephyrin Engelhardt, O.F.M., quotes in this regard, from a letter to the Commandante-General Jacobo Ugarte y Loyola, by Father-President Lasuen: "Indians are frequently taken to the presidios when they kill an ox, a cow, or a mule, and even for merely running away from the mission. They are held as prisoners, but in reality are peons. The missionaries are not notified of their whereabouts and thus from cupidity the officials succeed in obtaining laborers without pay, which is to the prejudice of the missionary authority that has charge of them." So much for the padres exposing the civil authorities. The padres themselves were exposed for the same and worse treatment of the Indians by many authorities.

The historic record shows that not all of Fr. Lasuen's friars were in agreement with his practices in the missions. In 1799 Padre Antonio De La Concepcion Horra of Mission San Miguel reported to the viceroy in Mexico that the Franciscan Order in California was guilty of cruelty and mismanagement of Indians in their jurisdiction. He charged that "The treatment shown to the Indians is the most cruel I have ever read in history ..." The padre was quickly isolated; declared insane, and taken under heavy

guard out of California. However, Governor Borica sent a questionnaire to four commandants of the missions. Fifteen questions were asked, to which they responded, largely supporting Horra's charges.

Abused, exploited and degraded by the Spanish military and missionaries, the Indians of Southern California fought back in the only way they knew. Having no weapons, they began to kill those whom they held to be responsible for their deplorable condition. Starvation was their lot, because the soldiers, in their pursuit of runaways and in their kidnapping exploits, found Indian bows and arrows, and broke them. These bows and arrows were used by the Indians to hunt game.

It is stated by some historians that the Indians were "passive." This commonly held idea that the Indian response to the Spanish invasion was passive, has affected historians in such a way that they ignore the huge body of information that exists to the contrary. This is a stereotype of the California Indian, and another gross fantasy.

From the beginning of missionization, the Indians revolted against their oppressors. One month after the San Diego mission was established, the natives destroyed the mission. They revolted again in 1775. Indeed, the history of Southern California is filled with the militancy of the tribes, fighting to retain their land, their freedom, their traditions and culture. The literature and the documentation is filled with such incidents. But they are not treated as military actions. They are treated as barbaric acts of savages. Seldom is mention made that the natives fought in defense of their very lives as well as their property. They created a native revolution against the confiscation of their land, the burning of their food stores, and the use of mission cattle foraging on Indian land and destroying the carefully tended wild harvests of foods native to the people.

Resistance to foreign domination began with revolts against Spanish tyranny, expanded under mission feudalism and continued under the regime of Mexico, which began in 1822 and continued until 1844. There was great resistance to the slave marts of the cities, such as the one at Los Angeles, where Indians were sold into slavery after they had been kidnapped or picked up in the streets for drunkenness, and often for no other reason than that they looked like Indians.

Resistance and opposition took many forms throughout the state and outlying areas such as the Yumas (or Quechans, more properly) who have always been considered as part of the California regional community. These Quechans closed the famed Yuma overland route to the Spaniards, and held it closed for forty-one years, from 1782 to 1821.

The Chumash Indians, peace-loving and gentle, were led to revolt in 1824 because of the harsh conditions imposed upon them by the Spaniards, and the raids of the military into their lands, resulting in kidnapping and enslavement of their people.

It should be explained at this point, that the Northern part of California had no missions. They had the Gold Rush, and open massacres of whole towns and villages. This data is supplied in the book by Jack Norton, titled Fenocide in Northwestern California.

When Mexico declared its independence from Spain in 1822, they undertook to free the Indians. They did this by freeing them from their land. The original, avowed intention of the mission system was to train the Indians and then turn the land over to them, which the padres had taken from them in the first place.

Mexico secularized the missions in 1835, with the sole purpose of taking the mission land, which they then distributed to various Spanish politicians and their own cronies. Thus, one reads in the newspapers of those days, that "Indians were seen on the roads, bare-foot and begging for food, asking for any kind of work so it would give them shelter and food for a time." To this condition were the natives of Southern California reduced! Only those who remained in the hills, such as the Cahuillas of the mountains, managed to survive the holocaust, living from the vegetation of the land and the animals they caught and used for food.

In time, the Indians endured, and lived to fight again, for opposition and militancy continued until modern times. It was the Gold Rush that brought the Americans into the scenario, and the Indians then suffered even more at the hands of the American miners and many settlers and frontiersmen than they had endured under missionization, if that can be imagined.

The story continues. The Indians still fight, not with bows and arrows today, nor with any kind of weaponry. They fight with the

weapons of the white-man's law, weapons they have learned to use. Sometimes we win; often we lose. But we try again and again, and while our progress has been painfully slow, there has indeed been progress. We have found friends and loyal supporters among those of the legal profession, within the general public, and even among some anthropologists who have listened to what knowledgeable Indians tell them.

But the fantasies about Indian culture, Indian society and government, and Indian history remain and are still frozen in the literature.

The fantasies and manufacturing of fantasies have been taken over, however, by various scholars, most of them anthropologists. And these fantastic "facts" are adopted by the media and the writers of Indian adventure stories, subjecting the general public and the youth to misconceptions and fanciful ideas about the Indian people of North America.

A most encouraging development that has taken place in the past two decades is the growth of Indians who are scholars, historians, attorneys, professionals in many fields including nuclear physics and engineering among some of the hard sciences our people are active in.

I cannot conclude this presentation without remarking on the humanitarianism of our Governor Deukmejian, as expressed recently in the media. I was quite touched and honestly appreciative of this evidence of humanity, when he proclaimed April 24 as a day of mourning for the Armenians who were murdered by the Turks nearly a century ago. He called it genocide. And indeed it was. But I have yet to hear one governor or any other official in high authority in this state to declare sorrow or agony over the brutality and genocide practiced against the Indians of California from the time of first contact in 1769 to the very end of World War II. This genocide continues, even though it has now taken a different form. It is called "cultural genocide," in which the culture, languages, and traditions of an indigenous people are either ignored, despised,

or degraded.

I trust with all my heart that one day some governor of this state will proclaim that it is indeed true that the United States committed open and unashamed genocide against the native Americans of this state, and indeed over the entire nation and most particularly during the period of missionization and then with the Gold Rush.

This is a vastly different country now than it was when we greeted the first newcomers to these shores. Wasn't it the Cherokee humorist Will Rogers who complained that "we should have had immigration laws in those days"?

It's true that this country now has many artists, scientists, teachers and philosophers who have come here either for political sanctuary, or to make more money than they could in their own land. They have largely remained to become a part of the country. But this is greatly overshadowed by what is happening now.

And we Indians feel impelled to ask: All these people who have been welcomed here, in a land where once our Indian people lived and prospered, all those who are for Vietnam, for Italy, for Israel, for Cambodia

But who is for America?

Who is for America?

As for me, as for Rupert, and as for all our Indian friends and relatives, I must say:

This is the only land I know.

This is my land.

This is where I must give my energies, my life, to change things, to make life better, to survive, to endure, and to prevail, as I know we must and will.

In time, we may even triumph.

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February 21, 1990

Mr. Anthony Pico, Chairman
Viejas Band of Mission Indians
P. O. Box 908
Alpine, CA 92001

Dear Sisters and Brothers of the Viejas Band,

It is with the hope of achieving a better understanding between our people that we write this letter respectfully requesting that construction of the Immigration and Naturalization Service (INS) detention camp on your reservation be stopped.

As you know, the Chicano Mexicano Movement in San Diego and throughout the southwest has fought for years against the INS to stop their racist harassment, beatings, killings, imprisonment, and deportation of Chicano Mexicanos and Latinos (we use the term Raza—the people—for these collective, including Native American, nations). We fight against the INS because we, the Chicano Mexicano people are, as you, an indigenous nation on this continent. In this time of crisis for our people we ask that you cease to buy into the ethnocentric garbage infused in us by this lying U.S. government and the racist, yellow media who tell us that we are different. These people create an attitude amongst American Indians of superiority over Raza that are not “pure USA”. And since they also control the media in North and South America, they infuse an attitude that things of European origin (culture and people) are superior, therefore messing up the minds of Raza everywhere. For instance, Raza of Latin American descent will deny their indigenous heritage, they will stoop to call themselves Hispanic, even though Latin America booted the Spanish colonizer at the start of the 19th century.

We ask you to recognize that Mexicano/Chicano is derived from Mexica—the tribe more commonly known as the Aztecs, that Latin America is at least 85% indigenous blood, that white and other elites in Latin America and the United States do not care to hear this and would hide these facts from us to keep us apart. Our true history is that we were not discovered by the European. We had, and continue to have, thriving cultures that resist forced acculturation. A native people, the Mexicano, established a nation here in the southwest before it was conquered and exploited by an expansionist U.S. government that now treats us like foreigners in our own land. This same government proceeded westward decimating native populations without regard to their legitimate claim to their land or to numerous mutually signed treaties guaranteeing native rights. This relationship to the oppressor is made clear by the racist institutions that are set up today for controlling our people. In return for a minute land base (reservations), Native Americans are subjected to control by the whims of BIA, BLM (and their catering to private industrial exploiters) and conditions that are worse than those of most “Third World” countries. The INS is the Raza’s Gestapo even though we have more of a right to be here than any European. We constitute 95% of their arrests even though we are only 60% of the total “undocumented” population in this country.

Four years ago, 13 Raza and multi-national organizations came together to close two INS detention centers in San Diego, (the Ebony Inn and the El Cortez). We picketed these sites and pressured the government into retreating from placing these concentration camps in our

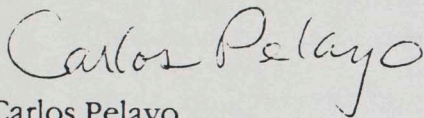
February 21, 1990

communities. The International Indian Treaty Council, comprised of 150 indigenous nations from the U.S. and around the world, has taken a strong position against these INS concentration camps. The California Indian Education Association in 1989 took a position against the deportation of Central Americans by the INS. We cite these to ask you not to stand alone. We will not at this time call for a boycott of your other economic projects such as the Martarawa Campground and the Viejas Valley Poker Casino as we believe that these are valid, self-determined efforts that are not manifestations of the ancient tactic of divide and conquer.

Through the process of colonization, we have seen borders, flags, languages, surnames and religions imposed on us by outsiders who constitute an extension of Europe. The INS, an agent of an illegal occupying force, says to you, "These people are different-they speak Spanish and aren't American." Friends, we ask you to think about what you are considering with this concentration center. How will your children feel about having people who look just like themselves held like animals behind barbed wire? Think about the murderous death squads these people will face when they are deported back to the lands dominated by U.S. puppets. Know then, friends, that by accepting this cold, business deal with the INS, that you are committing a crime against the detainees, yourselves, and the humanity we all strive for. Is any amount of dirty INS money worth this?

Join us in speaking the truth to everyone, "We will not stand for the caging of brown people-Raza-on the land of and with the consent of other brown people-Raza." This mean and exploitative governments will not stop coming for us and oppressing us until we stop riding with the calvary, unite our strength and stand as one people. This government fears that day, so we must work tirelessly to bring it closer. In unity there is strength, in strength there is power, in power there is respect and self-determination. We would welcome the opportunity to sit down and discuss these concerns to look for common ground. We await your response.

Sincerely,

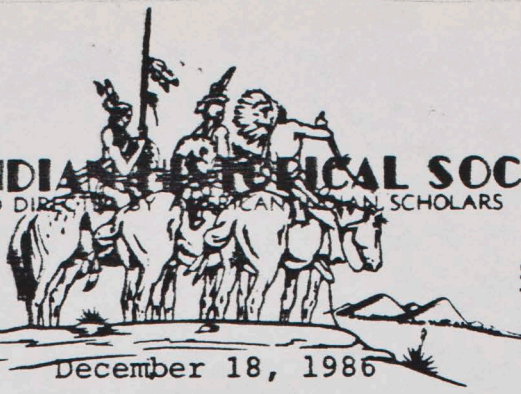


Carlos Pelayo
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cc: 170 local and national Chicano Mexicano and Latino organizations
20 local at-large organizations
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 (Jeannette Henry, Rupert Costo, Jack Norton)

San Francisco, Ca. "The Indians of California have been cruelly and indefensibly libelled by the Bishop of Monterey and his academic supporters," declared Rupert Costo, president of the American Indian Historical Society.

Costo was referring to a recent press release by Bishop Thaddeus Shubsda of Monterey, defending his espousal of sainthood for Father Junipero Serra, a Franciscan priest who led the missionary system in California from 1769-1784.

According to Costo, the release and accompanying statements by eight academics said that the California Indians had no family life, that they were without civilization, practiced incest and polygamy, and lived upon only what they could get from the land.

"Such ideas have been long exploded as sheer fabrications, and repeating them constitutes libel pure and simple," Costo asserted.

"Junipero Serra was the architect of the Mission system. Giving him the honor of sainthood would be a signal to the colonial powers of the world to go and do the same to their indigenous peoples," Costo said.

Asked whether his organization was considering a lawsuit charging libel, Costo replied, "I would not rule it out."

As to possible legislative action, he said, "The Spanish missionaries took our land. They made feudal serfs out of our people. There may be a question of reparations even at this late date. We will certainly explore every possibility for redress," he concluded.



Committee on Chicano Rights, Inc

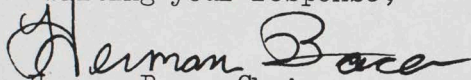
March 22, 1990

Mr. Anthony Pico, Chairman
Viejas Band of Mission Indians
P.O. Box 908
Alpine, CA 92001

Mr. Pico:

As an organization which has opposed the canonization of Junipero Serra and which has called for the freeing of Leonard Pelitier, we are now requesting that the Viejas Band of Indians stop the construction of the proposed Immigration and Naturalization Service (INS) detention (concentration ?) center on your reservation. We whole heartly agree with other concern organizations that the proposed camp will only serve to continue the inhuman and degrading practices and policies that have been directed at third world people under the guise of resolving the so called immigration issue. We urge you to reject the INS "blood money" and the construction of the detention camp on Indian land.

Awaiting your response;


Herman Baca, Chairperson

C.C. Coalicion Pro-Derechos De La Raza

COALICION PRO-DERECHOS DE LA RAZA (RAZA RIGHTS COALITION):

UNION DEL BARRIO • PARTIDO NACIONAL LA RAZA UNIDA • CHILE EN LUCHA

UNION DE TRABAJADORES AGRICOLES FRONTERIZOS • MAPA SOUTH BAY

COMITE CIVICO POPULAR • EAST COUNTY LATINO ASSOCIATION

HISPANIC COUNCIL OF RAMONA • MIRA COSTA MECHA

P. O. BOX 4265 • SAN DIEGO, CA 92011 • (619) 233-7279 • (619) 422-4520

Dear Friends,

We are sending you the attached letter for your information and to ask for your intervention and assistance in efforts to close the Immigration and Naturalization Service concentration camp for indigenous people from Central America. Please forward your comments to: Viejas Band of Mission Indians

Anthony R. Pico, Chairman

P.O. Box 908

Alpine, Ca. 92001

(619) 445-3810

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