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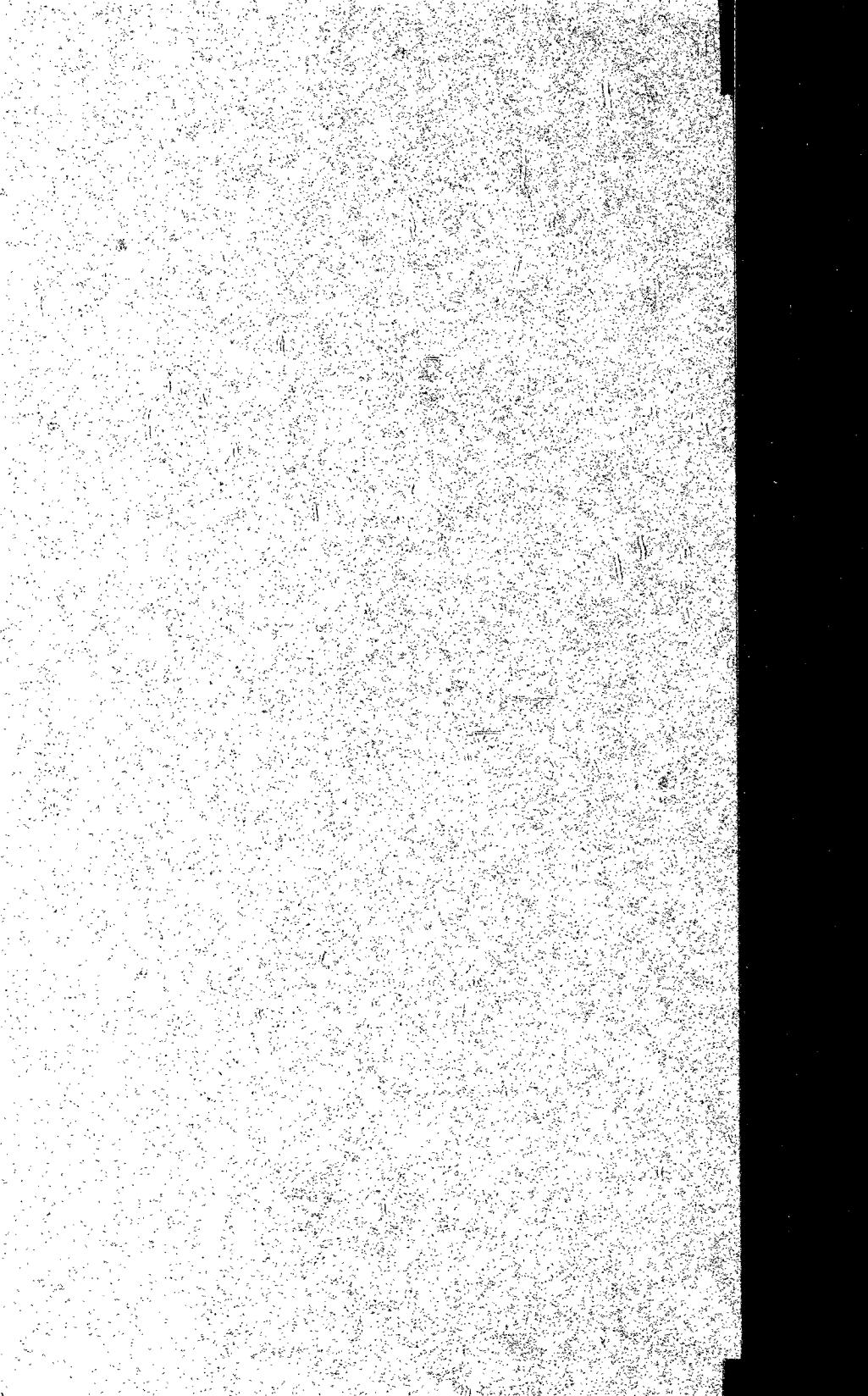
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Father Jacobo Sedelmayr, S. J.
a forgotten chapter in Arizona
missionary history.



FATHER JACOBO SEDELMAYR, S. J.

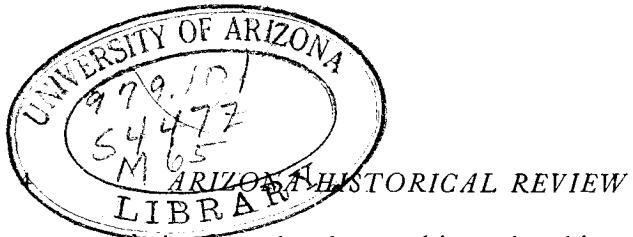
A FORGOTTEN CHAPTER IN ARIZONA MISSIONARY HISTORY

BY HAZEL EMERY MILLS

Between the two renowned figures of Arizona missionary history, Kino and Garcés, stands Jacobo Sedelmayr, who labored in Primería Alta from 1736 to 1754. Although Sedelmayr did not equal the achievements of either Kino or Garcés, still he does not deserve the obscurity into which he has fallen. A German Jesuit, he was earnest, enterprising, and ambitious. He tried to carry on the work of his famous predecessor and helped lay the foundations for the activities of the great padre who was to come after him. Had he been more actively aided and encouraged, the mission frontier might in his time have been pushed to the Gila and Colorado rivers. But Sedelmayr was prevented by adverse circumstances from realizing his plans and ideas; his work was to preserve and to pass on to others the task of advancing the frontier.

Jacobo Sedelmayr was born in Freising, Bavaria, on January 12, 1703. Little is known of his early life except that he entered the Jesuit order at the age of nineteen. Then in 1735 came the call to go as a missionary to New Spain.¹ After a year of tedious travel from Bavaria to Genoa, from Genoa to Cádiz, and from Cádiz to Vera Cruz, Sedelmayr finally arrived in Mexico City sometime in February or March of 1736. If his training had been complete, he would have been sent immediately to the missions of Lower California. However, he had not yet taken his third examination, so the next two months were spent in study at the Jesuit college, San Pedro y San Pablo, in Mexico City. While there he journeyed to Puebla to see Bishop Crespo. Learning from him that the Germans had a high reputation as missionaries in New Spain, Sedelmayr

¹ Robert Streit, *Americanische Missiono-literatur, 1700-1909* (Aachen, 1927), p. 140.



expressed the fear that he would not be able to live up to what was expected of him. Therefore when he received his appointment to the missions of the Pimas on May 6, 1736, he gave thanks that he had been chosen to go to a place where work was hard but where results could be achieved.²

Father Jacobo soon bade farewell to Mexico City to begin an arduous journey of fifteen hundred miles. After traveling for two and a half months he at last arrived in Pimería Alta. Here he found himself at a frontier of Spanish advance, which probably seemed to him to be at the ends of the earth. He must have stopped for instructions at San Ignacio, then the head mission of the province, and met Father Stiger, who had just come there after serving for three years at San Xavier. From him Sedelmayr undoubtedly learned of the decayed state of the missions of Pimería Alta caused by the lack of sufficient missionaries. Apparently the only other Father in the province at this time was Ignacio Keller, who was stationed at Santa María Suamca on the Santa Cruz River, not far below the present international boundary.

The decline of the once prosperous missions of Pimería Alta began soon after the death of Father Kino in 1711, for there were no young, active men to continue the strenuous frontier mission work. Until 1720 Father Campos at San Ignacio and Father Velarde at Dolores, two old veterans who had worked with Kino, labored alone to maintain the missions. Finally Father Gallardi arrived in 1720 to take charge of Tubutama and Caborca, but the northern missions of Santa María Suamca, Guevavi, and San Xavier still remained sadly neglected. It was not until 1732 that three new missionaries came to the province: Father Keller to Suamca, Father Grashoffer to Guevavi, and Father Segesser to San Xavier. Resident priests then administered seven of the missions, but Fathers Velarde, Grashoffer, and Gallardi soon died, and in 1733 Father Segesser became ill and had to be replaced by Father Stiger. Three years later

² Jacobo Sedelmayr, Letter to Father Magno Amman, written from Mexico City, May 10, 1736. MS.

Father Campos died after serving forty-three years in Pimería, and Stiger was forced to leave San Xavier to take over the head mission of San Ignacio.³ Thus when Sedelmayr arrived in Pimería in 1736 he found much work to be done if the missions were to be brought back to their former strength and if the explorations and conversions to the north and west, which Kino had begun, were to be continued.

From San Ignacio, Sedelmayr journeyed to San Pedro y San Pablo de Tubutama, now placed under his care, and found the mission and its nine villages in a state of decay. He spent the first year in converting the Indians who still lived in the villages and those in the vicinity who had been baptized but had progressed no further in Christianity. The latter gave the Father much trouble, for they persisted in the practices of sorcery and polygamy. Unfortunately Sedelmayr incurred the hatred of the medicine men by reprimanding them for witchcraft, and they soon tried to kill him by shooting poisoned arrows through the windows of his house at night. As Sedelmayr remarked in a later letter, he was often in visible danger of losing his temporal life while teaching the Indians of the eternal one.⁴

In spite of this opposition, however, Father Jacobo made considerable progress in his missionary work. He improved the condition of the five hundred inhabitants he found in the villages and converted other Indians and persuaded them to live in the towns. He built new houses for the Indians in all the nine villages and in several erected new churches, the largest of which was built at Tubutama. As a part of his work during the first year, Sedelmayr traveled two hundred and fifty miles through the Pápago *rancherías* to the north of his mission. The Indians seemed glad to receive him, and he preached and baptized everywhere,

³ The main references used for the history of Pimería Alta during this period were José de Ortega, *Apostólicos Afanes de la Compañía de Jesús*; P. Francisco Javier Alegre, *Historia de la Compañía de Jesús en Nueva-España*; Miguel Venegas, *Noticia de la California*; and H. H. Bancroft, *History of the North Mexican States and Texas*, I.

⁴ Sedelmayr, Brief an R. P. Antonium Kramer. Geschrieben zu México, dem 22. Märzens, 1746. MS.

sometimes both day and night.⁵ As a result of the Father's zeal Tubutama prospered so greatly that in 1746 it became the head mission of Pimería.

Meanwhile other matters were also occupying the mind of Father Sedelmayr. Ever since he had come to Pimería Alta, he had felt an overwhelming desire to discover new lands and peoples to the north.⁶ During the first years of his work, fevers and other sicknesses as well as the numerous duties of his mission had kept him from active exploration. This ambition to travel to the north was stimulated in 1742 by a Royal Cédula from King Philip V charging the Jesuits of New Spain with the reduction of the Moqui or Hopi Indians, who had never been subdued since the revolt of 1680.

Nevertheless it was Father Keller, another tireless worker and explorer, rather than Sedelmayr who was first appointed to undertake the journey to the Moqui. Keller's mission of Santa María Suamca included the Sobaipuri rancherías on the San Pedro and since 1733 the missions of San Xavier and Guevavi and the Indian villages on the Santa Cruz. In 1736 he had journeyed down the Santa Cruz to the Casa Grande and the Gila rivers. During July and August of the next year he had followed the San Pedro River to the Gila, finding most of the Sobaipuri rancherías deserted because of the continuous Apache depredations.⁷ It was because of these trips on which he had befriended the enemies of the Apaches that Keller was selected to attempt the opening of a road to the Moquis.

In September, 1743, Father Keller eagerly began the assigned journey in spite of the handicap of an inadequate escort of nine soldiers. The expedition traveled down the Santa Cruz to the Gila River, crossed it, and continued for a few days in the direction of the Moqui pueblos. Finally some rancherías of an unknown people, probably Apaches, were reached. These Indians, bent upon robbery, attacked the Father and his party at night. The soldiers fought to

⁵ José de Ortega, *Apostólicos Afanes de la Compañía de Jesús*, 339-340.

⁶ Sedelmayr, *Brief an R. P. Antonium Kramer*, 1746. MS.

⁷ Ortega, *Apostólicos Afanes*, 348-349.

protect the equipment of the expedition, but saved barely enough horses and supplies to enable them to return to Suamca, and one of the men received a fatal wound during the skirmish. Father Keller, greatly disappointed by his failure, offered to go again in 1744, but he was refused an escort by a Spanish official.⁸

Father Sedelmayr was now appointed to undertake the trip since he was least exposed to the Apaches. Also, during the year 1743, having recovered from his illnesses, Father Jacobo had acquainted himself with the Pápago lands by two expeditions into the desert. The first journey was taken in September of that year to Sonóita where Sedelmayr and Father José Torres, who was stationed at Caborca, converted and baptized some Indians. On the second trip, begun at the end of November, Pápago Indians guided Sedelmayr northwest from Tubutama across the Papaguería to the Gila River. He traveled through all the Cocomaricopa rancherías on the Gila, presenting ribbons, knives, and other gifts to the Indians, who seemed delighted to see him. From these settlements he went up the river to its junction with the Salt and then still farther up to three large Pima villages.⁹ From there the Father probably returned to his mission by the way of the Santa Cruz valley. He now knew the country as far as the Gila and was prepared for exploration to the north.

With his preparations completed and instructions to exercise caution received, Father Sedelmayr left Tubutama for the Moqui in October, 1744. Evidently he traveled through the Papaguería to a point opposite San Xavier and then cut over to the Santa Cruz valley. On this occasion he visited the Casa Grande and preached there to the Indians against witchcraft. From the ruin Sedelmayr continued to the Gila. He crossed the river and visited in turn the three large Pima villages of Tuquisan, Tusonimo, and Sudacson.¹⁰ In the latter village he found a relic of

⁸ *Ibid.*, 350-351.

⁹ *Ibid.*, 352-354.

¹⁰ The account of Sedelmayr's journey in 1744 is found in his "Relación," *Documentos para la Historia de México*, ser. iii, tom. iv, 843-859.

the visits of Kino, an old worn ax, which the Indians treasured as their only iron tool and used in turn for cutting wood.¹¹

Since the direct road to the Moqui led from these villages to the north, Sedelmayr was anxious to procure Pimas to serve as guides. At first the Indians told him that the road was good and they would show him the way, but the next day they absolutely refused to aid the Father. Disappointed, he went on down the river on the north side to the junction of the Gila and the Salt. From here he traveled along the great bend of the Gila, noting everything carefully. Twelve leagues beyond the junction of the rivers, he arrived at Stue Cabitic, the first ranchería of the Cocomaricopas. Sedelmayr now tried to prevail upon the Cocomaricopas to guide him to the Moqui, but they also agreed and then refused, although they did offer to tell the Moquis when they came to trade of his desire to visit them.¹²

Again disappointed in his plans Father Sedelmayr continued down the river and visited all the Cocomaricopa villages, of which he names forty-one. At the end of these settlements he found a spring of warm water, the present Agua Caliente. Here Sedelmayr left the Gila behind him, and apparently traveling in a northwesterly direction took an Indian trail leading to the Colorado River. He later wrote that after journeying forty leagues (about one hundred miles) he arrived at the Colorado River near where it joins a blue river not far from the boundaries of the Moqui province.¹³ The Río Azul which he mentions must have been the Bill Williams Fork of today. This was farther north than Father Kino had ever been, and between the time of Oñate and Garcés, no other explorer is known to have penetrated that far north and west from New Spain. Sedelmayr, ambitious to discover new lands, thought that

¹¹ Ortega, *Apostólicos Afanes*, 355.

¹² Sedelmayr, "Relación," *Documentos para la Historia de México*, ser. iii, tom. iv, 849.

¹³ *Loc. cit.*

no Spaniard or European missionary before him had seen this country.¹⁴

The Indians Sedelmayr found living on both banks of the Colorado were called by him the Cocomaricopas of the Colorado because they communicated with the Cocomaricopas on the Gila. They came in great numbers to inspect the Father and his escort and did not seem frightened at seeing strange people. In fact they even voluntarily brought watermelons, muskmelons, squash, beans, and maize for the party. From these friendly people Sedelmayr gathered information about the Moqui but was unable to go to their lands because of his lack of guides, messengers, and escort, and the sickness of three of the Indians with him. On his return trip he probably descended the Colorado to its junction with the Gila and from there traveled along the south bank of the Gila to the Cocomaricopa villages and then southeast through the Papaguería to Tubutama.¹⁵

Father Sedelmayr on his journey recognized a great need for the conversion of the Indians on the Gila and Colorado rivers and the establishment of missions among them. The King in his Cédula of 1742 had recommended that two Fathers be stationed at each mission of Pimería Alta, one to attend to the mission duties and the other to explore, convert the outlying Indians, and perhaps found new missions.¹⁶ But nothing had been done, so Sedelmayr determined to visit Mexico City in an attempt to procure aid and more missionaries. His superiors also wished him to go since he knew more of the Gila and Colorado River country than anyone else at that time.

Preparations for the long journey were accordingly made, and Father Sedelmayr, accompanied by four Indians, departed from Tubutama. The fifteen hundred miles were covered in two months, the small party arriving at Mexico City in February, 1746. Upon visiting Father Provincial

¹⁴ Sedelmayr, Brief an R. P. Antonium Kramer, 1746. MS.

¹⁵ Sedelmayr is not definite about the return route, but he does mention traveling twenty leagues along the bank of the Colorado River.

¹⁶ Sedelmayr, Brief an R. P. Antonium Kramer, 1746. MS.

Escobar, Sedelmayr found him writing a report on Pimería Alta and California which had been called for by the King. The Father Provincial requested that the wandering Jesuit write a description of his explorations to be included in the report. Father Jacopo in the resulting account described the Gila and Colorado rivers, the Casa Grande ruins, and the customs and habits of the various Indian nations he had visited. He recommended the founding of missions at the Casa Grande and among the Pimas and Cocomaricopas on the Gila as well as the Cocomaricopas on the Colorado. He also thought it would be well to place a presidio on the Gila somewhere to the east of the Casa Grande to check the Apaches. Then he enumerated the advantages of the conquest and occupation of the Gila and Colorado rivers. These would be the opening of the way to the Moqui; the extension of the frontier to the Colorado River, thereby keeping out other European nations; the prevention of Apache invasions; the opportunity of giving aid with supplies to the Fathers of Baja California, thus enabling them to extend their conversions to the north; and the determination of whether or not mines of gold, silver, copper, and mercury might be found in the vicinity of these rivers.¹⁷ By these recommendations and suggested benefits, Sedelmayr proved that he had a broad view of the whole situation. He realized the importance of making the Gila and Colorado rivers the frontier and understood the political, military, and commercial as well as religious advantages to be obtained.

While in Mexico City Sedelmayr asked the Father Provincial for ten new Fathers to assist the overworked priests of his province. The Provincial showed him, however, that in New Spain there were not enough workers to maintain the old missions, let alone to found new ones. But he told Sedelmayr that he had written to Rome for permission to secularize certain old missions in order to employ the priests in new fields, and he encouraged the Father to continue his journeys of exploration. Sedelmayr also obtained an audience with the Viceroy, who embarrassed the

¹⁷ Sedelmayr, "Relación," *Documentos para la Historia de México*, ser. iii, tom. iv, 853-859.

Father by praising him before the entire court and urging him, in the name of the King, to continue his work. The Viceroy also promised his support and protection in the future and gave Father Jacobo considerable money with which to buy knives, fishhooks, hose, and other European novelties to give to the Indians.¹⁸ Thus, although failing to obtain the workers and the new missions he desired, Sedelmayr received encouragement from both the secular and religious authorities. He began his return to Tubutama the last of March full of hope for the future.

When Father Sedelmayr arrived at his mission, he found that his superiors wished him to follow the Colorado River to its mouth in order to determine whether California was an island or a peninsula. Sedelmayr was to settle this question once and for all, in spite of the fact that Kino had proved California to be a peninsula. If he discovered that California was not an island, he was to build boats at Caborca in preparation for an investigation of the coast. This plan, however, did not materialize, for all the soldiers in the province were needed to fight the Apaches and the Seris.¹⁹ Moreover, by the year 1747, Sedelmayr knew definitely that California was a peninsula, for Father Consag of Lower California had completed his explorations to the north and had made a map showing that California was joined to the mainland.²⁰ Nevertheless, the coast of Pimería Alta to the north still remained to be explored.

Prevented from making another journey to the Colorado by the lack of an escort, Father Sedelmayr in 1747 traveled to Caborca and from there to the Gulf of California. Journeying north up the coast, he examined the country in search of a harbor capable of receiving ships from California and a place suitable for the establishment of a pueblo. He met with no success, however, and the only accomplishment of this trip was the bringing back to his mission of

¹⁸ Sedelmayr, Brief an R. P. Antonium Kramer, 1746. MS.

¹⁹ José Gallardo, "Instrucciones," *Documentos para la Historia de México*, ser. iii, tom. iv, 907.

²⁰ Sedelmayr, "Carta escrita del Padre Jacopo Sedelmayr al Reverendo Rector José de Echeverría," *Documentos para la Historia de México*, ser. iii, tom. iv, 841-842.

about two hundred and fifty Indians from a settlement on the coast.

Finally Father Sedelmayr obtained an escort of fifteen soldiers and with them left from Tubutama on the thirteenth of October, 1748. They traveled northwest across the Papaguería, arriving in eleven days at the Cocomaricopa ranchería of San Felipe de Uparch at the western end of the great bend of the Gila. Here Sedelmayr preached to the Indians on the subject of polygamy. It seems, however, that they did not practice it, for they laughed at the idea, telling the Father that sometimes they did not even marry one wife. From San Felipe the party descended the Gila, going through other Cocomaricopa villages and past the painted rocks to the warm spring of water from which Sedelmayr in 1744 had left the Gila to go northwest to the Colorado. He now named the place Santa María del Agua Caliente and recommended the founding of a presidio there.

From this point on, the Father and his escort were without guides, for the Cocomaricopas were enemies of the Yumas and would not go to their lands. Sedelmayr, in spite of the advice of the Cocomaricopas not to do so, determined to descend the river by the northern plain, since he had never been that way. Crossing the barren, uninhabited territory separating the Cocomaricopa and Yuma nations, the party arrived in three days at a Yuma settlement in the plain of the Colorado about two leagues above the junction of the rivers. The Indians gathered, curious to examine the horses and the equipment of the soldiers. The Father talked to them, explaining that the soldiers came only to protect him and not to harm them. Although the Yumas listened to him and brought the party firewood and water, signal fires flashed that night all along the river.

The next day Sedelmayr obtained a Yuma guide and began the trip to the mouth of the Colorado, said by the Indians to be a two days' journey. The expedition crossed the Gila River and soon reached the junction after passing through several villages. From here they journeyed eleven leagues down the Colorado through still more settlements, finally reaching the last Yuma ranchería. That night the crowd of Yumas following the party became so menacing

that the Father and soldiers felt alarmed. Because of the attitude of the Indians, the thirst of the horses, and the illness of two of the soldiers, Sedelmayr decided to turn back. He wished to wait to explore the Gulf and mouth of the Colorado until a time when he could use Sonóita as a base and have a larger escort.²¹

Father Sedelmayr planned another trip to be undertaken in September, 1749, and asked for twenty-six soldiers to accompany him. However, war against the Apaches and the Seris once more prevented their being granted to him. He then wrote his superiors asking if he might journey to the north, cross the Río Azul, which he had reached in 1744, explore the Colorado River, and send a message to the Moqui. The superiors, it seems, did not approve of the proposed journey, since the Franciscans now had charge of the Moqui and the Jesuits already had more than they could do in California and Pimería Alta.²²

It was not until November, 1750, that Sedelmayr was granted an escort large enough to enable him to begin a second attempt to explore the mouth of the Colorado River. From Tubutama he passed northwest to Sonóita. From there he apparently followed Kino's old trail across the Pápago country through El Carrizal, Aguaje de la Luna, and Tinajas Altas. Arriving at the junction of the Gila and Colorado, the party continued down the Colorado to the boundaries of the Quiquima nation. As the expedition proceeded on its way to the mouth of the river, the Quiquimas threatened an attack. The soldiers were forced to fight to protect themselves, and three of the Indians were killed. This skirmish ended Sedelmayr's hope of exploring the Gulf, which he says he could have reached that day. Although he disliked turning back, he decided to do so to prevent further trouble and arrived safely at the Yuma settlements.

²¹ The account of this journey made in 1748 is found in Sedelmayr's "Entrada á la nación de los Yumas gentiles," *Documentos para la Historia de México*, ser. iv, tom. i, 18-25.

²² Gallardo, "Instrucciones," *Documentos para la Historia de México*, ser. iii, tom. iv, 908.

A Yuma Indian offered to guide Father Sedelmayr across the sandy wastes toward Sonóita so he would not have to go to the Gila in order to return to his mission. Following this guide, the party found in the midst of the desert a spring of sweet water with enough pasturage for all the horses. This discovery pleased Sedelmayr, for it meant that the distance from Tubutama to the Colorado would be shortened on future trips. From this spring the Father was led to Kino's old trail, which he followed to Sonóita and then returned to Tubutama by the well-worn path through Caborca and Altar.²³

Conditions seemed bright in Pimería Alta in 1751. The missions were flourishing, and there was hope of further expansion to the north and west. In May, 1751, Sedelmayr reestablished Misión San Marcelo de Sonóita on the edge of the Papaguería to aid him in his future explorations of the Colorado and the Gulf. Father Henry Rhuen was placed in charge, the first and last priest to live at that outpost mission. At about the same time, Sáric, fifteen miles north of Tubutama, was reestablished, and Father Juan Nentwig was stationed there. These two missions were made possible by a bequest of the Marqués de Villa Puente, who died in Spain in 1739. In the province of Pimería Alta, therefore, eight missions were occupied in 1751. Sedelmayr, still at Tubutama, was Visitador Provincial. Father Keller and Father Stiger continued to labor at their missions of Suamca and San Ignacio, and Father Tomás Tello had just been installed at Caborca. The other two Fathers in Pimería were Francisco Paver at San Xavier and José Garrucho at Guevavi.²⁴

Soon this progress was to be checked. An Indian named Luís was becoming ambitious because he had been appointed captain of his people as a reward for aiding the Spanish against the Seris. He returned to Pimería with a plan to organize the Pimas and Pápagos, drive the Spaniards out of the country and rule the province himself. On the eve-

²³ The best account of this trip is found in Ortega, *Apostólicos Afanes*, 361-364.

²⁴ *Catalogus Personarum et Domiciliorum in quibus sub Societatis Jesu, Mexici, 1751.*

ning of November 20, 1751, a group of Spanish miners near Luís' native village of Sáric became alarmed because of the large gathering of Indians at the place. They went to Luís' house at nightfall to ask him what it all meant. The Indian invited his Spanish friends in and entertained them for a time. Then he left with the excuse that he had to go to talk to some of the Pápagos gathered at the settlement. Immediately afterward the house of the treacherous Luís was set on fire. The trapped Spaniards perished in the flames, the first victims of a bloody uprising. After killing all the other Spaniards they could find in the vicinity, the Indians went to the house of Father Nentwig. He, however, had been warned of his danger about fifteen minutes before and was fleeing as fast as he could toward Tubutama to join Father Sedelmayr.

After the Indians destroyed the church at Sáric, Luís led his people to Tubutama, fast on the heels of Nentwig. But the Father had already warned Sedelmayr, a few neighboring Spaniards, and two soldiers who happened to be at the mission. This handful of men defended themselves in the cemetery while the Indians assaulted them and burned Father Sedelmayr's new and finely decorated church as well as his new house. After a night and two days of fighting, the ammunition of the besieged men gave out. Two of the Spaniards had been killed and both the Fathers wounded. The only chance lay in escape under the cover of night. It was a case of every man for himself. Father Sedelmayr, who had been wounded on head and arm, came upon a friendly Indian on a horse. With this aid he escaped to Misión San Ignacio. The remaining Spaniards saved themselves also by flight, and Father Nentwig after wandering five days and nearly dying of thirst also reached San Ignacio, where both he and Sedelmayr recovered from their wounds. A great many neighboring Spaniards and soldiers had gathered there to defend the mission and themselves, but San Ignacio was not attacked.

The isolated missions of Caborca and Sonóita experienced the main fury of the uprising. At Caborca the Indians beat Father Tomás Tello to death with clubs. Soon afterward,

Father Henry Rhuen attained the crown of martyrdom at Sonóita after being subjected to torture. Several Spaniards at the latter mission were also killed and the church was destroyed.

The revolt even reached Guevavi and San Xavier in the north, although the damage was not so great. The priests at these missions fled on foot, taking refuge with Keller at Suamca, which was not attacked. It was here that an Indian sent out by Luís was discovered inciting the natives to revolt. The captain in charge of suppressing the uprising ordered the Indian put to death as a punishment and lesson for the others. This method of suppression was, however, not supported. Governor Parrilla wished to restore order by peaceful means. After three embassies had failed, the governor himself finally came, and largely because he was accompanied by many Spanish soldiers, the Indians received him peacefully. Parrilla told the Pimas that they could return to their villages if they would restore the churches and repair the other damage. The Indians, however, after the governor and his troops had departed, refused to fulfill their part of the agreement.²⁵

A bitter quarrel ensued between Governor Parrilla and the Jesuits. Father Keller wrote that Parrilla was entirely responsible. He had granted Luís his honors and had made military blunders in suppressing the uprising. The governor on his side charged that the Jesuits had caused the revolt by their cruel treatment of the natives and had Keller sent to Mexico City while the investigations in Pimería were being made. In 1754 Sedelmayr entered the dispute by emphatically denying the charges of cruelty and mistreatment placed against him.²⁶ Soon the Jesuit side of the case was presented to the Viceroy and after five or six years the Fathers were exonerated.

The province was long in recovering from the shock of the uprising. The last years of the Jesuits in Pimería Alta

²⁵ Good descriptions of the Pima revolt are found in Alegre, *Historia de la Compañía de Jesús en Nueva-España*, III, 289-293, and Ortega, *Apostólicos Afanes*, 448-451.

²⁶ Sedelmayr, "Respuesta," *Documentos para la Historia de México*, ser. iv., tom. i, 76-83.

were not prosperous ones, although, in spite of the lack of support from the civil government, they continued to administer the missions of San Xavier, Guevavi, Suamca, Sáric, Tubutama, Caborca, and San Ignacio. The work of Father Sedelmayr and his fellow priests was not to be destroyed. They had built so well on the foundations laid down by Kino that their structure weathered the storm to serve as a basis for a great future advance, the occupation of Upper California.

After the Pima revolt little is known of the life and activity of Father Sedelmayr. He was still in Pimería Alta in 1754, for he wrote from Guevavi defending himself against his accusers. A letter he sent to Father Keller after the Pima revolt seems to indicate that he made still another journey to the Gila and Colorado rivers.²⁷ He must have realized by this time, however, that his work on the frontier was over. In the letter to Keller he states that he now considered it impossible to establish new missions to the north because of the great distance from Mexico City, the bad roads, the effect of the Pima revolt, and the expense of the heavy guard needed on account of the Apaches.

Sometime after 1754 Sedelmayr was transferred to the province of Sonora, for in 1762 he was stationed at the mission of Tecoripa.²⁸ Two years later he became a professor at the College of Mátape on the Yaqui River. Then suddenly without warning on June 25, 1767, came the order for the expulsion of the Jesuits from Mexico. During August and September the padres of Pimería Alta and Sonora were taken from their missions, where some of them had labored so long that they had come to regard them as their homes. The unfortunate souls were sent to Guaymas, where they suffered for nine months, living in wretched quarters. Then came the voyage of forty-eight days, which usually only took about six, to Mantanchel, and after that a long march to Vera Cruz. Thirty of the fifty-six Fathers gathered from the northern provinces of

²⁷ Sedelmayr, *Carta de Padre Sedelmayr al Padre Keler.* MS.

²⁸ *Rudo Ensayo*, ed. by Buckingham Smith, 206.



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Sonora, Sinaloa, and Pimería survived the trip to Vera Cruz and the voyage across the Atlantic.²⁹ Father Sedelmayr was one of those who finally landed in Spain. He found refuge there and died at the age of seventy-six in Aldea de Ávila, Spain, on February 12, 1779.³⁰

²⁹ Bancroft, *History of the North Mexican States and Texas*, I, 575-578.

³⁰ Streit, *Americanische Missiono-literatur, 1700-1909*, 140.

