

The Death of Padre Andrés Quintana.

The story I am going to tell was told to me in 1818 by my father who was a neophyte at the Mission of Santa Cruz and one of its founders. He was a native of the Asar ranchería on the Jarro coast opposite Santa Cruz. He was among the first to be baptized upon the establishment (of the mission), he being about twenty years of age. He was named Venancio Azar and was a gardener at the Mission. My father witnessed all the facts and was one of those invited to assist in the killing of the Padre. (Ms P 59)

When the Indians were planning to kill Padre Quintana, they held a meeting at the house of Julián, the gardener, he being the one who made the pretence of being ill. The man who was serving inside the mission plaza named Donato had been punished by Padre Quintana with a cat-of-nine-tails, with short pieces of wire, which at each blow cut his buttocks. Then this same Donato planned to revenge himself and he it was who arranged the meeting of some fourteen men, among them the cook and the pages in the service of the Padre. The cook's name was Antonino, the elder page was named Lino and the other pages were named Vicente and Miguel Antonio. They all met at the house of Julián to try and work out a way to avoid the cruel punishment which Padre Quintana imposed (Ms P 60) upon them. Being there met together, Lino, as he was more clever and spirited than the rest, said, "The first thing now is to make it so the Padre may not carry out his desires in punishing the people in that way, for we are not animals. He says in his sermons that God does not command that, (but) examples and doctrine. Come now, tell me, what shall we do with the padre? We cannot run away from him, nor can we demand justice before a judge, because we don't know who is telling him what to do in our case."

Andrés, the father of the page Lino, responded to this, "We shall do a better job of killing the padre if no one knows, not even

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the house servants or anyone, besides we who are here present."

(This Lino was a full blood Indian, but as white as any Spaniard and a man of good natural gifts.)

Then Julián, the gardener, said, "How shall we go about it in order to be able to kill him?" His wife answered, "You who are always getting sick. That's the only way it can be done. Think if it is not a good idea."

Lino approved and asked them all to say yes, as he had done. -- "and then we'll do it tomorrow night." This would be Saturday.

It may be noted that the padre had proposed to get the people out into the plaza on the following Sunday in order to try out the new whip which he had made with the short pieces of wire, so as to see if it suited him.

All those present agreed that it should be done as Lino had recommended.

As a matter of fact, at 6:00 in the evening on Saturday, 1812, they went to inform the padre that the gardener was on his deathbed. Indians had been stationed at two trees on either side to sieze the padre as he passed along. The priest arrived at the house of Julián who was making pretence of being in death throes. The priest gave him assistance, believing him to be actually ill and about to die. As Padre Quintana was on the way back to his house, he passed close to the place where the Indians had been stationed. The latter lacked the courage to lay hand upon him and let him continue on his way. The erstwhile "dying" gardener was following him, but the priest arrived at his residence in safety.

Within an hour from that time, Julián's wife went up to advise the padre that her husband was breathing his last. With this turn of events the padre returned to the garden, preceded by the woman who was

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(Ms P 61)

(Ms P 62)

emitting screams and sobbing. He saw that the sick man was about to give up the ghost. First of all he took the sick man's hand in order to register his pulse. He felt the pulse and could find nothing amiss. The pulse showed there was nothing wrong with Julián, but not being aware of what it all was he again offered prayers and rendered assistance. By this time it was night.

When the padre had left, Julian got up and washed off the sacraments which the former had placed upon him and then followed him up to join up with the others and see what his companions would do. Upon arriving at the place where the latter were located, Lino turned his head to look one way and the other to see if they were coming out to seize the padre. The priest passed along and they did not capture him. He arrived at his house.

Later, while the padre was at table having supper, the conspirators had come together in the house of the pretended deathbed sufferer to ascertain why they had not taken the padre prisoner. Julián was complaining that the padre had put herbs in the oils with which he had anointed him on their account and that now he was really going to die. Then his wife said, "If they don't go through with what they have promised, I am going to tell on them and I'll not go back to the house again."

They all answered, "All right, now we will, this trip; go and talk with the padre." The woman again left to fetch padre Quintana, who was at supper. He arose immediately and hastened to where the supposedly dying man was. This time he took with his three pages, two of whom lit Lino, the way before with lanterns and his steward, acted as a rear guard. The other two were Vicente and Miguel Antonio.

The padre arrived at the gardener's house and found him unconscious. He could no longer speak. The padre recited the last prayers over him without anointing him and said to the wife, "Well, now your

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husband is taken care of whether he lives or dies. Don't come and get me any more." The padre then set out for the return trip to his residence along with his pages, while Julián followed after.

Upon arriving at the place where the two trees were, as the padre was going along looking straight ahead of him, Lino threw his arms about him from behind with these words, "Stop here, padre, you must talk a little while." Then the other two pages who were carrying the lanterns turned around and when they saw the men emerging to attack the padre, they ran away with their lanterns.

"Ah, my sons, what are you going to do to me?" said the padre to Lino.

"Those who wish to kill you will tell you that," replied Lino.

"What have I done to you, my children, to make you be about to kill me?"

"You've made a whip tipped with iron," replied Andrés.

"Ah, my children", then answered the padre, "loose me and leave here this very instant."

Andrés asked him why he had made that iron-tipped whip and Quintana said that it was only for wrongdoers. Then several cried out, (Ms P 65)

"Wall, you are in the hands of the wrongdoers. Remember your God."

Many of those present, upon seeing the sorry plight of the padre, were weeping and pitying his lot, but they could do nothing in his behalf, since they too had entered into the agreement. The priest supplicated them at great length, promising to leave the mission immediately, and begged them to let him go.

"This time you are going away from here to no place on the earth, padre; you're going to heaven."

This was the last time the padre was allowed to speak. Several,

who had not been able to get their hands on the padre, reprimanded the others for talking too much, demanding that they kill him at once. They immediately muffled his mouth with his own mantle, in order to smother him, having him well secured by the arms. After the padre had been smothered, they removed one of his testicles, so it would not be said they had dealt him a blow and at this moment the padre died. Lino and the others carried him into his house and they stretched him out in his bed.

(Ms P 66)

When the two little pages, Vicente and Miguel Antonio, arrived at the house, the first wanted to go and inform the guard, but the other dissuaded him, saying to him,

"No, because they will kill your father and your mother and all the rest and you and me, too. So let them alone to do what they please.

The two then concealed themselves. After the Indians placed the padre in his bed, Lino began a search for the other two pages and found them hidden. They undressed the body of padre Quintana and placed him in the position of one who has gone to sleep. All the culprits, including the wife of Julián, were present. Andrés asked Lino for the keys to the storehouse. The latter handed them over to him, saying, "What do you want?" They told him they wanted what silver and valuables there were.

Among the number of the conspirators were three Indians from the Santa Clara Mission and these proposed they should find out how much money there was. Lino opened the cash box and showed them what gold and silver coin there was. The three Santa Clara Indians took quite a considerable amount with the intention of taking it back to their mission. I don't know what they figured on doing with that money. The others took their share as nearly as they could. (Ms P 67)

They then asked for the keys to the convent or monastery. Lino turned over to one of them the key of the Jayunte, or quarters for the unmarried Indian men, so they might join them up with the unmarried

women down in the garden, in order that they might not be heard by anyone in the mission plaza or at the rancherías, nor by the guards. The unmarried men left for the garden without making any noise and went to the same place where the padre had been assassinated. There was one there who cautioned them not to make any noise, telling them they were going to have a good time. In a little while the nuns arrived to pass the night there and the young people of both sexes got together and had their pleasure.

at midnight while Lino was in the living room with one of the girls from the nunnery, he went into the Padre's room to see if he were really dead and found him reviving and on the point of getting out of bed. Lino went off in search of his accomplices to inform them that the Padre was coming to. The others came and smashed the Padre's other testicles. This latter act caused the death of Padre Quintana. It was committed by Donato, the one who had been scourged, who was going about with the whip or scourge, in his hand, saying, "I'll bury them in the privy."

Donato suggested to Lino that they lock up the money chest with these words, "Lock up the trunk of red silver (Plata colorada) this was the term by which the Indians designated gold) and let's go find where we'll bury it." Eight men went down to the garden with him and they buried it secretly without the rest being aware.

at about two in the morning the nuns returned to their convent and the single men to their jayunte without making any noise. The assassins all met together later to hear the plans of Lino and Donato. Some wanted to run away, but others said, "Why? No one but we know about it." Lino asked them what they wanted to take away with them to their homes, whether sugar, panocha, honey or any other thing and then told them to go to bed and sleep a little, since everything was taken care of. Donato proposed that they go back to where the Padre was and see how things were. They found him not only dead but entirely cold and stiff.

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Lino then showed them the whip which it had been proposed to try out for the first time on the following day, assuring them that now it would not be used. He ordered them to go home and rest, while he remained alone in the house with the keys. He especially charged them to make no noise. He arranged the room and the book, all in just the way the Padre was accustomed to do in preparing to retire, telling them that he would not ring the bells that morning until the mayordomo and the Corporal of the Guard (Cabo de la escolta) arrived and he would talk with them. All went out through the garden with great secrecy.

That same morning (Sunday) the bells should ^{have been} rung at about 6 o'clock, since at that time the people usually began to arrive from the town of Branciforte to attend the mass. In view of this fact, the Mayordomo went to look up Lino, who was first assistant to the Padre, to ask him why the Padre had not ordered the bells rung. Lino was in the living room playing innocent and replied that he could not say anything to the Padre as the latter was still within asleep or praying and that he must await until he should speak to him first. The Mayordomo returned home. In a little while the Corporal of the Guard came and Lino told him the same thing he had told the Mayordomo. The Mayordomo came back and engaged in conversation. They decided to wait some time more. Finally Lino told them that in their presence he would knock at the door of the room, observing, "If he gets angry, you take my side." And so he did, knocking at the Padre's door.

As they heard no sound from within, the Mayordomo and the Corporal asked Lino to ring the first bell, but he refused. They then left, charging him that after a certain time he should call the Padre, since it was now getting very late. All the servants were at their everyday tasks and so it was that there was nothing that would cause the slightest suspicion. The Mayordomo returned when it was already past

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10:00 o'clock and asked Lino to shout to the Padre to see what (Ms P 71) was the matter with him. Lino, with the keys in his pouch, knocked at the Padre's door.

Finally, the Mayordomo insisted that Lino enter the room and he excused himself. At this time the Corporal again arrived. He was old Nazario Galindo. The Mayordomo was Carlos Castro. Lino, although he had the key to the room in his pouch, said, "Well, I'll go and see if I can get the door open," and pretended to go and look for a key with which to open it. He came back with a bunch of keys, but could not find one which fitted the lock.

The Mayordomo and the Corporal went out to talk with some men who were there. Then Lino took out the proper key to the door, saying it was that of the kitchen. He opened the other door which opened out upon the plaza. (It was a key which opened three doors.) He entered through that door, then from within opened the main door at which the others were. Lino came out sobbing and crying, and shouting loudly that the Padre was dead. They asked him if he was sure and he replied, "As sure as I am of this light which lights us.-- For God's sake -- I'm going to ring the bells in alarm." The three entered the room, the Corporal, the Mayordomo and he. He did not let anyone else go in.

The Corporal, the Mayordomo, and the rest of the people wrote to the other missions and to Monterey to Padre Marcelino Marquinez. (This Marquinez was a great horseman and a good friend.) The poor elderly neophytes and many other natives who did not suspect that the Padre had been killed, but thought that he had died suddenly, wept bitterly. Lino gave a few roars in the house like a bear.

The padres of Santa Clara and of other missions came and funeral ceremonies were held for Padre Quintana, all believing that he had died a natural death, but not before they had examined the body in the living room and had opened up the stomach to ascertain whether or not he had

died of poisoning. Officers, sergeants and many others were present during these proceedings, but nothing was discovered. Finally, by chance, one of those present noted that the testicles were missing and they were convinced that this had been the cause of death. (Ms P 73) Through modesty they did not reveal the fact and buried the body with everyone convinced that the death had been a natural one.

Some years after the death of Padre Quintana, Emiliana, the wife of Lino, and María Tata, the wife of the cook Antonino, developed a case of mutual jealousy. They were seamstresses and were at their work. This was in August at the time of the lentil harvest. Carlos Castro went out in the cornfield with his men looking after things. Before 11:00 o'clock he went back to his house. He was a man who understood the Indian language well and in coming from the field he passed behind a wall of a stall where these women were sewing and heard one of them say to the other that she was secretly eating panocha. Castro stopped and heard the second woman reply to the first,

"How is it you have so much money?"

"You have, too", replied the first woman, "because your husband killed the padre."

Then the second woman accused the husband of the first of the same crime. There followed a war of words and Castro became convinced that Padre Quintana had been assassinated and went to inform Padre Ramón Albés, who was at that time the missionary at Santa Cruz. Padre Ramón went to inform padre Marquínez. The latter sent one of his pages to the garden to let Julián and his accomplices know, so they might flee, for, otherwise, they were going to catch them.

at noon, shortly before mealtime, Padre Albés spoke to Lino and told him to send for his wife to come there to eat and to cut some pieces of clothing. Emiliana came and Padre Albés put her in a room where

there was clothing and gave her scissors to cut out some pieces, telling her that she would eat there.

He afterwards, by a page, sent for María Tata to come and remove soiled clothing from the church to be washed. The Mayordomo was witnessing the manoeuvres of the padre. The latter had María Tata remain there to eat. He put her in another room to cut out some (Ms P 75) clothing for the pages. The Mayordomo and the two padres went away to eat.

after their meal and when the two women had also eaten, Padre Albés said to Emiliana,

"Do you know who eats lots of white sugar?"

She replied that it was María Tata "because her husband had killed Padre Quintana."

The Padre had her go back to the room and had María Tata come to him.

"Tell me," the Padre asked her, "if you know who were the ones who killed padre Quintana; Tell me the truth and nothing will happen to you."

At this time Lino and Antonino were calmly eating in the kitchen.

María Tata answered, "Lino, Padre".

Padre Albés then sent them to their homes to rest, offering them a present. The Padre then sent for Corporal Nazario Galindo to take the assassins prisoner. They began with the gardeners and the cook, without telling them why they were being arrested.

antonino was the first prisoner. When he had been lodged in the jail, they asked him who his accomplice had been. He said who it was and this man was arrested and, upon being questioned, he gave (Ms P 76) the name of his companion in crime. In this manner all but Lino were

arrested, he being considered a very valiant man and a very strong one. He was captured through a deception at the hands of his bosom companion Carlos Castro, who passed him a knife with which to cut hair from some black and white mares, in order to make a party-colored halter headstall (jáquima galana) for the mount belonging to the padre.

Suspicious, Lino said to Castro, "My old friend, why are you deceiving me. I know that you are going to arrest me."

Two soldiers had been placed in hiding behind the corral.

"Take your knife, old friend. What I thought has taken place I am going to pay for it, and if I had wanted to, I could have finished off soldiers, mayordomos and so many others as there were, on the same night I killed the padre."

The outcome of it all was that the accused persons and their accomplices were all taken to San Francisco, among them my father. There they were tried and those who had killed the priest were ~~sentenced~~ (Ms P 77) sentenced to receive each one nine beatings of fifty lashes each and to serve time on public works at San Diego. The rest, including my father, were set at liberty, because they served as witnesses and it was not proved that they took part in the actual killing.

They all returned to the mission after many years.

The Spanish priests were very cruel with the Indians, mistreating them a great deal. They kept them poorly fed, poorly clothed, and made them work like slaves. I experienced a little of that cruel life. The priests did not practice what they preached in the pulpit. This same Padre Albés, on account of his cruelties, was at one time stoned by the Indians of Santa Cruz.

Rancho de San Andrés,
Watsonville Jurisdiction,

(Signed) Lorence Asisara.

July 10, 1877

I, José María Amador, was commissioned, along with Jesús Mesa, to conduct the prisoners involved in the death of Padre Quintana (Ms P 78) from Santa Cruz to the Presidio at San Francisco. We took sixteen of them fastened together by their thumbs and to a bar passing along the back of their necks. They were turned over to me in shackles, but I refused to receive them in this condition and I was then authorized to conduct them in such manner as I saw fit. I ordered the shackles removed from their limbs.

Speaking of the punishments meted out to the Indians, one time while I was mayordomo at San José Mission, an Indian lassoed another Indian around the neck and dragged him for about a mile, leaving him dead after stripping him of his blanket and shirt. I ordered my Moquélemnes of reliable character to pursue him along the Santa Cruz San José road. These Indians were swifter than horses, without any exaggeration. They overtook the culprit at Gilroy and returned him to me at the mission. I put him in irons and ordered him to be given 300 lashes, in order to save him from paying the supreme penalty to which he had rendered himself eligible. The Indian who had been dragged (Ms P 79) along the road did not die. The one who received the beating was in the service of José Martínez who demanded him of me after he had suffered his punishment and I said in reply that he (José Martínez) ought to have fifty lashes and then I would turn the servant over to him, so that master and servitor might be evened up. I had the Indian given careful medical attention, but held him prisoner. When the day arrived to surrender my authority over him, he came to me in his shackles and begged me not to turn him over as a prisoner into the hands of the other man, but to set him at liberty to depart. I acceded to his request and he went away, after having been a prisoner for three months.

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