*Resource B*

“Padre Kino mounted once again and rode north from Dolores spreading the word of God and joining the tribes in peace up and down the San Pedro drainage. It was 1692; Kino was bringing to the ravaged land something it had known little of- peace and security. With each day’s journey more Indian settlements were drawn into the defensive wall. Communities that had been victimized for generations found a new strength in the strange Blackrobe (p. 7-8).”

“The whole northeastern frontier began to shape up under the leadership of Padre Kino and his allied chieftains. This meant that the Padre could now turn his gaze westward to penetrate the mysterious lands that lay between him and California (p. 8). Then, ominously, there came another of the recurrent Reversals of Providence-this time steeped in blood and racked with violence. Fired by superstitious misinterpretations of mission policy, the settlement at Tubutama erupted in revolt. The baptism of infants and the aged appeared to the faithless and resentful hechiceros as an ominous evil. They looked upon the ritual and rigid discipline as undermining their power; certainly they were being hindered from their accustomed excesses. Indian malcontents set the ripening fields on fire, wrecked the buildings, and ravaged pueblos all along the Altar river. And far downstream they murdered the wary, but defenseless, Padre Saeta (p. 9).”

Polzer, C. W. (1982). Kino Guide II. Tucson: Southwestern Mission Research Center.