



Father Lewis examining the shreds of Spanish pottery recovered from various Spanish mission sites in the Southeast.

The Reverend Clifford M. Lewis, S. J., a native of western Pennsylvania, was graduated from Allegheny College, Meadville, Pennsylvania, in 1932 with an A.B. in English, received the Master of Arts degree in journalism from the University of Wisconsin in 1935, was associate editor of publications at Pennsylvania State University before entering the Society of Jesus in 1942.

Following his tertianship, the final period in a Jesuit's formation, at Auriesville, New York, he was the first representative of the Society of Jesus in the Maryland Province to take up residence in Wheeling in connection with the formation of Wheeling College, which opened its doors in 1955. Since that time he has been assistant to the president in the areas of public relations and development.

Reverend Clifford M. Lewis, S. J., has had a lifetime avocation of local history and archeology. He has published several articles on the history of the French and Indian War in Western Pennsylvania and has contributed articles to archeological magazines dealing with Western Pennsylvania,

New York and West Virginia sites. With the Reverend Albert J. Loomie, S. J., he wrote a book published by the North Carolina University Press, 1953, on the Spanish Jesuit Missions in Virginia in 1570-72. Father Lewis has done archeological work in New York, Pennsylvania, West Virginia, Maryland, Georgia and Florida, especially on the Jesuit Mission sites. In West Virginia he has directed archeological work on the Confederate camp on Allegheny Mountain in Pocahontas County, the highest camp in West Virginia.

In 1964-65 Father Lewis directed a study for the Area Redevelopment Administration on historical and archeological sites suitable for the tourist to visit. He was research analyst for the West Virginia Antiquities Commission in co-operation with the National Park Service program of registering historical and archeological sites. For a brief time he was a member of the West Virginia Antiquities Commission. Recently Father Lewis was appointed to the Board of Advisors for the National Trust for Historic Preservation, representing West Virginia. He is a member of Phi Beta Kappa, Phi Delta Theta, Pi Delta Epsilon, Pi Kappa Delta and Alpha Sigma Nu fraternities, and a charter member of the Society for Historical Archeology.

In 1956 Father Lewis developed a program in community planning for officials in municipalities of the Upper Ohio Valley.

He has presented papers to this Society on Mound Key and on the excavation of a Confederate camp site in West Virginia.

WORLD
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by Clifford M. Lewis, S.J.

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MOUND KEY

Excerpt from THE SPANISH JESUIT MISSION OF
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Historical Background

Beginning in the 16th Century, Spain's principal economic activity was the exploitation of the gold and silver resources of Mexico and South America. In this process transportation was both vital and precarious. A chief artery of travel was from Vera Cruz north almost to the delta of the Mississippi, then down the west coast of Florida and around the Keys to Havana. This route, according to the testimony of early maps, was to avoid the trade winds. From Havana the route led north through the Bahama Channel, following the Gulf Stream nearly to Hatteras before veering east across the Atlantic. Thus the fleets roughly outlined the peninsula of Florida.

Mound Key As It Is Today

To understand all the evidence from the documents, it seems well to insert here a description of Mound Key as it appears today. It is now deserted, but a 1927 U.S. Geological Survey map shows 11 buildings, all now vanished. Old residents claimed that the island was never farmed, beyond gardening, though cattle grazed there. It was first formally occupied by Frank M. Johnson in 1891 under the Homestead Act. Other settlers slightly before and after this time squatted or took up land there.

The island, roughly circular except for a thin northeast arm, appears to be of mainly aboriginal construction. The only changes due to the white man's activity consist of two shell excavations, the first leaving a huge circular hole about six feet deep in the northwest central portion of the island, made by A. D. May a considerable time prior to 1927. He removed the shell by means of a trestle track leading to lighters. The second excavation was by J. W. Furen beginning in 1927, on land owned by The Koreshan Unity, Inc., and later deeded by Koreshan to the State of Florida.

Furen's contract, made available by courtesy of the Unity, permitted him to excavate six feet below low tide and fifty feet wide from the loading area up to the excavation made by Mr. May. Furen evidently took full advantage of his permission, for such a canal now exists, filled with several feet of water even at low tide. The excavations probably have destroyed some valuable archeological features, but they have made easy the task of studying the genesis of the island's apparent largely artificial formation.

A slight levee, partly of natural and partly of human formation, apparently circles the entire island, keeping out the sea-water except at high tide. The author has tramped over most of the mangrove swamp area at low tide, which can be done without high-top shoes. The island is divided in half by a canal about fifty feet wide, still filled with water at high tide, and running fairly straight in a SW to NE direction. Inflow of water or fish appears to have been controlled at two places in the SE portion, the canal narrowing to only four feet at one point. Much of the SE portion of the island is exposed but the NE portion is almost entirely covered with mangroves and other bushes and difficult to traverse.

Father Rogel speaks of the Indians' going into the woods to look for the soul of a sick man. Barrientos tells of the Indians' hiding in woods along a path to waylay the Spanish. The Survey maps, with five-foot contour intervals, give an inadequate picture of the aboriginal mounds and dikes that create a bewildering labyrinth in this area. Today when the tide goes out the water remaining seems to be absorbed by the earth. One of the mounds, of earth and shell, about 30 feet across, is within 50 yards of the bay on the northern side of the island. It has been pitted all over by treasure seekers.

An aerial view of the island indicates that smaller canals spread out like fingers in every direction from the central portion, much as Cushing conceived the topography of Marco Island. There are no wells on the island. At least two rainwater tabby or concrete cisterns were left behind by white occupants, one on the Johnson property in the SW quadrant, and the other near the canal in the SW quadrant.

The highest mound on the Island--or in all Florida--is a truncated cone 31 feet high somewhat southeast of the island's center. The top is a circle about 75 feet in diameter, once surmounted by a wooden observation tower. It is surrounded, mostly to the SE, with an irregularly shaped elevation ranging from 5 to 15 feet in height and having the appearance of a series of hillocks and plateaus. Across the canal, to the northwest, is a roughly square elevation, with a good deal of flat land on top, about three hundred yards wide, capped with several inconspicuous mounds. Behind this large elevation, to the north, are other mounds coming up to the edge of the May excavation.

The Geography of Juan Lopez De Velasco

An increasing number of writers, influenced in part by a recent more careful study of Juan Lopez de Velasco's Geographia y descripcion universal, have identified the Bahia de Carlos with Estero Bay and Carlos' ruling village with Mound Key: thus Mark F. Boyd and Goggin and Sturtevant. From personal conversation it is believed that Florida archeologists Dr. Charles H. Fairbanks and Dr. William B. Sears, incline to this conclusion.

Lopez de Velasco wrote his geography between the years 1571 and 1574, according to the title, possibly completing it in 1575, virtually on the heels of the Spanish abandonment of Carlos. Although Velasco was not an eye-witness and his reporting is not without its flaws, he is very detailed and reasonably accurate in his description of the west coast of Florida from Tampa Bay to the Keys, making it fairly easy to fit Estero Bay into the picture. Certainly his writing is an infinitely better guide than all the 17th and 18th century maps and show evidence of contact with the men who shaped events at the Spanish fort and mission of Carlos.

Estero was by no means the original name of the bay opposite Fort Myers Beach. Therefore we must make a justifiable inference that the bay Lopez de Velasco describes is identical with the modern Estero. The first important reference to the island in his Geographia which will be considered appears in a descriptive list of "Depopulated Towns and Forts," in which he says:

"In the year 1566 the Adelantado Pedro Menendez made a settlement in the Bahia de Carlos, on the little island which is in the middle, with thirty-six houses constructed of thatch and wood; and this settlement lasted until the year 1571, when the Indians having rebelled against the Spaniards and the barracks being in danger, Pedro Menendez Marques, by order of the Adelantado, beheaded the cacique with 22 other principal Indians, and abandoned the said fort."

While describing the west coast, the geographer refers to "The Bay of Carlos, which in the Indian language is called Escampaba, for a cacique of that name, who afterwards called himself Carlos from devotion to the Emperor, and (this bay) seems to be the same as that called Juan Ponce, because he disembarked in it in the year 1515, where he lost his people and where the Indians gave him the wound from which he died. It is at 26½ degrees. Its entrance is very narrow and full of shallows, so that one cannot enter without light craft; within, it is spacious, about four or five leagues in circuit, although completely marshy. In its center is a small island of about a half league in circumference, with other islets around it, in which the chief Carlos had his seat, now occupied by his successors. One may pass with canoes from them to the arm of the sea which goes to Tampa (his name for the Charlotte Harbor area) by some passages which are between one sea and another."

Evidence Substantiating Velasco

There could be little doubt Lopez de Velasco is describing the territory of the Jesuit mission, for Father Rogel also designates the kingdom of Carlos and Fort of San Antonio as "Escampaba. The estimate of 26½ degrees latitude is well within the margin of error allowed early Spanish calculations, falling at the top of the Fort Myers Beach Quadrangle of the U.S. Geological Survey, which includes Mound Key and Estero Bay. The mainland side of Estero Bay is very marshy. The inland side of Fort Myers Beach may have been so originally, but it is now largely protected by walls and pilings. The conclusion seems to be that Estero Bay is the Carlos Bay described by Velasco.

The only significant central entrance to the bay, Big Carlos Pass, is relatively narrow and confronted with shallows. This is reflected in Father Rogel's letter describing a September 22, 1568, journey he made to Carlos with Governor Menendez.

"The passage which ordinarily takes but two days, took ten and at the entrance to the harbor one of the ships almost foundered, while a great number of passengers nearly drowned during a storm which arose as they were entering the shallows."

Barrientos describes Menendez as exploring the coastline, while looking for his son, in a brigantine drawing only a half fathom, or three feet of water. This he did because of the shoals along the coast, and it was with two brigantines that he entered a harbor and landed at a spot about two harquebus shots from Carlos' house.

Where we come to interpret Lopez de Velasco's measurement of distance we are confronted with the uneven value of the league. A land league

or along-shore league could vary in practice from two to nearly four miles, depending upon the estimator's ability and the province he came from. Estero Bay is roughly triangular in shape. The estimate of four or five leagues' circumference, or eight or more miles, is a satisfactory description. Mound Key is indeed a small island surrounded by many other small islands. To call Mound Key a half league in circumference, as Velasco did, is to exaggerate by only about 20 per cent, if we take the minimum understanding of a league. Most of the mound islands in Calusa territory are so irregular it seems improbable that Velasco would refer to their circumference, but Mound Key is essentially round.

Velasco's passageway for canoes recalls Matanzas Pass and Estero Pass leading into present-day Carlos Bay, which in turn communicates with a series of inland waterways leading to Charlotte Harbor.

Velasco's tentative identity of Carlos Bay with the Bahia de Juan Ponce is an interesting conjecture, but the brief accounts of his 1513 and 1521 adventures on the west coast which we might use as a check on Velasco were actually written after the geographer's time and suggest rather than prove he might be right.

Evidence of Southwest Location

There can be no doubt that the Carlos Mission lay on the southwest coast of Florida. On a visit to the Jesuit Fathers in Seville on December 16, 1567, Pedro Menéndez described Father Rogel as located on the coast facing New Spain (Mexico) and on the route of the treasure fleet. On a letter by an unidentified Jesuit Father describing Menéndez' visit, someone (perhaps Menéndez himself) drew a crude map of Florida and Cuba, putting "P. Rogel" on the west coast, an almost illegible "Fr. (Frater)Villarreal" in the south, with a bracket pointing to the Miami area, and with "Santa Elena" shown farther up on the east coast. The same letter indicates that Brother Villarreal was 25 leagues from Cuba and 40 leagues from Fr. Rogel, an underestimate in the first case but about right (100-120 miles) in the second.

A southerly position on the west coast can be inferred from two-day journeys by Father Rogel, both to and from Havana and Carlos. The hundred miles a day required to do this would have been extremely good time. Menéndez averaged around 150 miles a day on his record sailing from Santa Elena to the Azores, but doubtless he was running with the wind and Gulf Stream. On the contrary, he required four days to return from Tocobaga in Safety Harbor, though Menéndez covered this distance in less than two days. Tocobaga was about 130 miles from Mound Key.

Fontaneda, a highly intelligent Spanish boy who was wrecked in the Keys in 1545 at age 13 and lived for some time at Carlos, perhaps as Rogel's interpreter, in his description of Florida gives 20 leagues as the distance from the Keys to Florida, but that is not much help, since we do not know what part of the coast of Florida he means.

The Island Location of Carlos

But was the home of Carlos an island and not a point? There is no hint

in Meras or Barrientos, but Rogel, reporting their temporary removal from Carlos while a wooden structure was being built, says that they established themselves "on another island", implying that their former residence, Carlos, was also an island. The only available nearby refuge would have been Estero Island (now Ft. Myers Beach). The remains of a huge mound may be seen near the center of the Island, while another is known to have been located at Bodwitch Point at the northern end. Barcia, reporting a 1699 Franciscan attempt to convert the Calusa, says they went to Cayo de Carlos. An English map of 1821 published in Philadelphia shows a "Carlos I." in Charles Har.," at the mouth of the Caloosahatchee River, perhaps copied from an earlier Spanish map.

When the Spanish returned from their temporary abode to Carlos' village, Carlos upset three canoes carrying ammunition and supplies and tried to drown the occupants. That the transport could have been undertaken by canoes argues to a short trip within a protected harbor, or the 1½ mile journey between the nearest part of Estero and Mound Key.

Specific Location of Carlos

A survey of coastal charts and maps reveals many passes, many harbors, and many islands with mounds, canals, or other signs of Indian occupation, even up to historic times. Casting aside for a moment all dependence on Velasco, there must be something distinctive about Mound Key which makes it the only island which fits all the requirements of the narratives--particularly those authored by Solis de Meras, Barrientos, and Rogel. The many testimonies to Indian aggression preserved in the Connor papers do not shed much light on the location of Carlos' village. Fontaneda is helpful only in giving an idea of the extent of Carlos' kingdom. Father Rogel refers to Carlos and his principal officers being at the king's court and to surrounding villages which he decided not to visit. It is antecedently probable that Carlos would have chosen a central as well as an ecologically favorable and protected spot for his court. This would discourage us from looking to Charlotte Harbor on the northern perimeter or Marco Island toward the southern end of his Calusa territory.

Harmony of Events and Island Topography

The island is approached today at two landing places. The first is at an inlet probably enlarged by May or Furen on the NE shore. Here one can leap ashore "dryshod" "two arquebus shots from the village" as Meras pictures Menendez' party doing. The second approach could have come close to the village, where he sounded trumpets but nobody dared come.

We have no explicit documentary information on where the fort was situated with its emplaced culverins. One bit of testimony in the Connor papers describes all the peninsular fortifications as triangular. The fort was doubtless in a spot overlooking the canal and we know it was across the valley from the Indian houses. The first cue comes during the temporary evacuation, when Father Rogel reports plans for carrying their goods in Indian canoes and their subsequent information that the Indians planned to drown them in this "deep canal". The transport back to the NW landing would have been longer, but was the one chosen.

A passage from the Rogel Relacion brings the canal and many other features into focus. He is describing a dramatic confrontation with paganism. The Indians (from the zerillos) ascended a hill (zerro) toward their fort as they paraded with their idols, or masks, recalling the finds of Cushing at Marco Island. Father Rogel, observing them, had time to shout a warning, then get Captain Reinoso, who in turn got a spear and hit the leader a resounding blow on the head. Rebuffed by this lack of inter-cultural understanding, the Indians retired to their houses, brandishing spears and boat poles from their doorways. The possession of boat poles at that point implies nearness to the canal.

Tying it with his relationship of the canal to the fort village is the fact that the captain-general of Carlos carried the mission cross in a canoe to the point where it was erected, not immediately outside the fort, for Father Rogel speaks of "going to" it from his house in the fort.

It is easy to see the possibility of Rogel's going down to the hillocks where the queen's houses were, to give them instructions. Rogel many times refers to a "house of idols" in which they kept "hideous masks which were their idols." A certain ceremonial dress was required for admittance, for Rogel regrets that one of his converts was so attired to gain entrance. One may picture this house as a thatched hut on top of the truncated mound. Rogel, who interprets the Indians more favorably than he does the Spanish, refers only once to human sacrifice anywhere in Florida. In his Relacion he says Carlos and his followers tried to waylay him "outside the fort and take him to their temple and sacrifice him there"...

There are two references in Rogel to the mangrove area. He speaks about the Indians going to the cemetery and their attempting to get advice from the dead. He also speaks of the possibility of the Indians taking refuge in the ponds, "where Spaniards cannot go" possibly because of some prohibition by the Indians, the thickness of the foliage, or the difficulty of escaping their arrows. Ponds should be distinguished from the "lakes" inland to which the Calus talked of retiring to get away from the Spanish altogether and which could be identified with Calusa dwellings in the Okeechobee area.

Plans for the West Coast Mission Station

Pedro Menendez de Aviles, Adelantado and first governor of Florida, had begun to act as captain of the treasure fleets in 1554.

In 1561 he was asked by the Viceroy of Mexico to explore the possibilities of settling the Atlantic Coast. His report to the King was unfavorable. Soon thereafter two things happened to change his outlook. One was the loss of his son, Juan, with a treasure ship sailing out of Vera Cruz in 1563 and piling up on the west coast of Florida. The other was the threat posed to Spanish shipping by the settlements of the French on the Atlantic Coast.

In 1565 Menendez was made Governor of the provinces of Florida, stretching all the way from Texas to Newfoundland, with the commission to remove the French and evangelize the natives. Heretofore only four religious orders had been permitted by the Crown and Council of the Indies to carry on missionary work in the Spanish Empire. The Jesuit Order founded in 1540 by Ignatius Loyola, a Basque, in that same year sent Xavier as a missionary to India and in 1549 sent Nobrega to Brazil, the first of a famous Portugese trio treating the natives with gentleness and patience. This was the Order that Menendez finally turned to as he elaborated a master plan for Florida. King Philip II consented to the Jesuits doing missionary work in his dominions and Jesuit officials agreed to supply men.

After Menendez had eliminated the French with a dispatch and thoroughness consistent with the religiously inspired but narrow outlook of his day, the Adelantado began to disclose the lineaments of his master plan for Florida to ecclesiastical and temporal authorities in Spain. First, he would establish beachheads--garrisoned forts at strategic points all the way around Florida and up the coast as far as the Chesapeake--which he presumably meant by what he called the Bahia de Santa Maria. Second, he would seek short cuts for water transport, one through Florida by way of Lake Mayaimi (now called Okeechobee), and another clear through the North American continent to China. Third he would settle many of these garrison areas with colonists, providing them with livestock and the means of agriculture. A fourth aspect of his plan was to halt the Indian tribes' conflicts among themselves and through gifts and pacts bring them under the Spanish sphere of influence.

To insure a disciplined soldiery, to provide religious worship to the settlements, and to make docile the Indian population, he would bring both secular and religious clergy to Florida. The other religious orders at that particular time showed no inclination to take on the responsibilities of Florida, and so the Adelantado ended up with a handful of secular priests and Jesuits, pretending to the Jesuits that he had sought no other Order.

The Jesuits who came to Havana and Florida appear to have rather rapidly acquiesced in Menendez' plan for them, which was well elaborated by 1567. They would set up a school in Havana for the education of the Indians, particularly the sons of important chiefs, with mission teaching stations on the east and west coasts and in Los Martires (the Florida Keys--specifically, it would seem, the island of Upper Matecumbe). Against any Indian troubles that might arise, including the molestation of shipwreck victims, Menendez thought he had good hostages in the sons and even wives of the chiefs whom he was bringing to Havana for instruction, for propaganda, or both.

To bridge the language barrier, adolescents from Spain or the Florida colonies were planted among the tribes to acquire their tongue quickly in a natural way. Soldiers and some persons cast among the Indians after shipwrecks were also used as catechists and translators. Besides this, the Jesuit missionaries struggled to learn the natives' tongues.

Plans for the west coast mission station became clear in Menendez' mind after he discovered the headquarters of the Calusa nation while exploring the coast in search of his son in 1566. Menendez met the cacique Carlos and to cement the alliance and at everybody's insistence, went through the pretense of a marriage with Carlos' sister, whom they baptized as Antonia. Those who accept the late John M. Goggin's definition of the archeological areas of Florida will recognize the Calusa as a sub-culture in the Glades III period. Unfortunately, there is not enough vocabulary known to classify this group linguistically; though a Muskogean affinity is assigned by several authorities. Important to Menendez was the discovery that Carlos, chief of the Calusa, exercised a more or less loose hegemony over the whole southern half of the peninsula of Florida, including the Keys. As was their custom, the Spanish assigned the chief's name, Carlos, to the territory he governed.

Archeological Confirmation of Indian and Spanish Occupation

Now to consider what we can learn from archeology. Before the turn of this century the islanders did some digging in the so-called burial mounds and found gold beads, a sheet of brass or copper, a gold bar, and other pieces of contact goods. They have all been dispersed and lost and are hardly worthy of consideration as evidence of Spanish occupation. Cushing visited the islands in 1896 and Clarence B. Moore dug there with little consequence. John M. Goggin reported finding early period olive jar shreds and a tentatively identified piece of Isabella Polychrome majolica, a 16th Century ware.

The writer visited the island four times between 1965 and January of 1970, his main purpose being to familiarize himself with the topography and see how it tied in with the documents. If he saw anything valuable on the surface, he determined to recover it, and for that purpose ruled off 150-foot squares on a map of the island, based on an areal stereo photograph made in 1958. With the help of the map and photograph, he could rather easily assign shreds to the correct area at the time he recovered them. Of course he did not devote equal attention to all squares, but the results nevertheless seem significant. Three olive jar shreds were recovered near the NW landing, three near the SE landing, one near the entrance of the main canal, five on or near the supposed temple mound, and the remainder of more than sixty, along with a piece of majolica, in an area approximately 400 feet long and 150 feet wide on the flat eminence (Rogel's zerrillos). Several of the olive jar shreds were in the range of 6 to 7 mm thickness, thus qualifying for 16th Century dating in Goggin's view, but the majority were above 7 mm. Of course one cannot presume that all the olive jar material was deposited in the 16th Century, since the Calusa remained there until the 18th Century, there were at least two recorded contacts with the Spanish in the 17th Century, and we cannot exclude the possibility of settlements by Cuban fishermen. The writer recovered a small chisel(?), which a treasure hunter had dug from the lower part of the "temple mound," perhaps one of the pieces of iron brought to the Indians by Father Rogel.

Indian pottery is quite abundant. Possibly more than ninety percent of the ware appears to be Glades Plain or Glades Red. The few scattered exceptions include Plantation Pinched, Englewood Incised, Surfside

Incised, Aucilla Incised, and two unidentified--one featuring a geometrically perfect pattern of square holes and the other an extremely wide check-stamped pattern. Three pieces of plain had holes for suspension. Even this small sample represents widespread influence or contacts appropriate to a governing center with imported wives.

Other Indian artifacts included a broken projectile point, several Busycon picks or hammers, a columella pendant, and a broken abrading implement of granite.

Carlos, Menendez, and Rogel have not left signed statements that they occupied Mound Key, but the writer feels it is fairly certain that they did. Future archeological excavation may or may not tell us much more about the Spanish, but it should add a significant chapter in the way of life of the very interesting Calusa. Here is an opportunity to study the manifestations of a complete island community which was at the same time open to influences from all parts of southern Florida. Intensive study of the shell deposits may lead to conclusions concerning the character and age of the earliest inhabitants, the evaluation of their island culture, and the changing character of water level and ecology during the last several hundred years.

Aim and Importance of This Study

This paper is an attempt to summarize all the important evidence--documentary, cartographical and archeological--indicating that Mound Key in Estero Bay south of the Caloosahatchee River was the headquarters of Carlos and his successors in the period from 1566 to 1569. Wherever the spot is, it has two claims to fame. It was the very heart of the Governor's plan to make Florida safe for the survivors of the treasure fleet wrecks. Because of his power, Carlos had some command over these victims within a radius of one hundred leagues, and of the more than two hundred assembled by him and his father, many had reputedly been sacrificed in religious rites. Secondly, Carlos was the first mission of the Jesuit Order anywhere in the Spanish Empire. This says a good deal for the Jesuit Order is the largest missionary Order in the Catholic Church and the Spanish Empire was the most extensive in history.

The Jesuit personnel involved in this mission, either as visitors to the island or assigned there, are not without their own importance. First in time, length of service and abundance of recorded information was Father Juan Rogel, whose later peregrinations ranged the length of the Atlantic Coast to Virginia. His last and lengthiest assignment was at Vera Cruz, Mexico, where somewhere between 1607 and 1611 he wrote a relation of the Florida mission. Father Juan Bautista Segura, the vice-provincial, died with seven other missionaries at the hands of the Indians in Virginia. Father Gonzales del Alamo, on two brief assignments to Carlos, discouraged with Florida and pleading a tender conscience at the killing of some Calusa chiefs, was ultimately appointed chaplain of the ill-fated flagship San Marco of the 1588 Armada.

--more--

Father Antonio Sedeno, a visitor to the island, labored at various points along the coast from Tequesta to Guale on St. Catherine's Island off the coast of Georgia. After stops in Mexico and Cuba, he became the illustrious founder of the Jesuit Order in the Philippines. Brother Francisco Villarreal carried out assignments at Carlos, Tequesta, Guale, and Santa Elena (present-day Parris Island), as well as in Cuba.

The Conclusion of the Mission

The Calusa mission was doomed to failure almost from the start. Carlos showed no real intention of remaining a vassal of the Spanish. He even tried to kill some of the Spaniards--possibly even Menendez himself. Father Rogel refused to allow Captain Reinoso to kill Carlos in retaliation, but when the missionary was in Cuba to seek relief for the forts, the deed was accomplished.

The Spanish all thought Carlos' successor, whom Rogel named Don Felipe, would be a better friend, but in the end the Spanish felt compelled to kill him and a score of his followers. A third chief, Don Pedro, was installed, but the mission was so disrupted that it was abandoned in 1569, and only positive results being the conversion of a few Indians, mostly from a small group taken to Havana. Thus came to an end the well-intentioned plans of the Spanish to achieve their purpose by interfering with the internal politics of another group whose culture they only half understood.