



LIFE  
AND  
WORKS  
of life  
Reverend  
FERDINAND  
KONŠČAK, S. J.  
1703-1759  
&  
KRMPOČIĆ



Research

01-0004823

School  
of  
Theology  
Library

DX  
8381  
05  
K7

APOSTLESHIP OF PRAYER  
LIBRARY



Life and Works  
of the  
Reverend Ferdinand Konšćak, S. J.



7381  
05  
K7

# Life and Works

OF THE

Reverend Ferdinand Konščak,  
S. J.

1703 — 1759

*an early missionary in California*

*by*

MSGR. M. D. KRMPOTIC

“Nihil tam alte natura constituit quo virtus  
non possit eniti”

“The principal office of history I take to be: to  
prevent virtuous actions from being for-  
gotten, and that evil words and deeds should  
fear an infamous reputation with posterity.”

Tacitus, Annales, III. 65.



APOSTLESHIP OF PRAYER  
LIBRARY  
1923

THE STRATFORD COMPANY, Publishers  
Boston, Massachusetts

Copyright, 1923  
The STRATFORD CO., Publishers  
Boston, Mass.

The Alpine Press, Boston, Mass., U. S. A.



## DEDICATED

**T**O THE sacred ashes of those heroic Christian pioneers of civilization in this great country of ours who sacrificed their lives for the good of future generations, discovered the rivers and mountains with their beauty and grandeur, blessed the soil with their prayers and sweat. Sweet are the slumbers of the virtuous men.



## Preface

THE account furnished by Rt. Rev. Monsignor M. D. Krmpotic of the life and missionary labors of Rev. Ferdinand Konšćak, S. J., in California and elsewhere form the subject matter of this volume. From photographic copies of original letters found in the Royal Museum of London, Msgr. Krmpotic has given us a most interesting and authentic record of the great Missioner's work. In this age of worldliness, when men are "busy about many things"; ambitious to accumulate wealth, secure its honors and enjoy its luxuries, it is refreshing and inspiring to read the life of one who pressed the scientific knowledge of mathematics, astronomy and geography together with heroic zeal and theological erudition into his untiring efforts to bring the priceless blessings of Christianity to souls groping in the spiritual darkness of paganism. Educated in the best schools of his native country he might have aspired to and attained its highest honors. But he preferred poverty, to have nothing he could call his own and to dedicate and consecrate his life to hardships, self-denial and privation in a foreign country in the hope of humanizing, civilizing and christianizing the wild, savage and untutored native. Only those who live the Evangelical Counsels; who have risen above the world; whose affections are placed on things eternal

## *Preface*

and whose conversation is in heaven are able to make this heroic sacrifice.

The book we believe will be read with deep interest and not without spiritual profit by all those who appreciate the self denial, heroic zeal and untiring energy of the Jesuit Missionary, Father Konšćák. We are deeply grateful to Monsignor Krmpotic for having given us this English version and hope it will have a large circulation of readers.

JOHN WARD

*Bishop of Leavenworth.*

## List of Illustrations

	Opp. Page
The Martyrdom of Father Curranco } The Martyrdom of Father Tamaral }	. . . 4
Map of California . . . . .	9
Women of California } Men of California }	. . . . . 57
Women of California times of his exploration .	59
Men of California at the same period . . .	67
The manner of curing the sick in California } Sorcerers of California }	. . . 130
Map of Konshak trail of exploration . . .	144
The Mission of San Borja . . . . .	146



# Contents

Chapter	Page
I His Early Days . . . . .	1
II His Letter from Vera Cruz . . . . .	14
III His Letter on Padre Antonio Tempis . . . . .	24
IV His Exploration from Loretto Up to Colorado River . . . . .	46
v Beginning of the Diary of the Journey . . . . .	83
VI Continuation of the Diary . . . . .	96
VII Conclusion of the Diary . . . . .	116
VIII Letter of the Father Provincial Francesco Zevallos . . . . .	135





## I

### His Early Days

**F**ATHER Ferdinand, S. J., was born the third day of December, 1703. His family name was Konščák as it is spelled in Croatian. The reading like Consago, Konsak, Consag and Konshak in the records, follows the spelling of the Spanish idiom. The last reading is adopted by our historian H. H. Bancroft. The names of the original reading are found at present times in his birthplace, the city of Varaždin in Croatia. His relatives after generations could be traced there. The names of his parents are unknown as the baptismal records were destroyed by fire with the parish house long time ago, containing his entry.

After graduation from the grammar school he started the gymnase training in the college of studies conducted by the Jesuit Fathers in his native city. At the age of sixteen years, on the 21st of October, 1719, he was accepted as a Novice into the Society of Jesus, the Novitiate located in Trentchin present Slovakia. After six years of the gymnase training he was a rhetor, in 1720. The novitiate probation lasted for a short time. He continued studies of philosophy and theology so, as to be three years later on ordained to the priesthood in the city of Gratz, in Styria, present Austria.

In the year of our Lord 1726, we found him in Zagreb, Croatia, as the records say: "magister Konšćak parvista." He was teaching there, as a member of the staff of teachers of the Jesuit College. The Church of St. Catharine is standing yet there known as the Church of Jesuit Fathers, called today by the people, the Academic Church, because the students of the University attended sacred services there. In the city of Buda, Hungary, he taught there: "humaniora studia" or classical studies. He wrote a book of poems there in 1728, entitled "Nagadia versibus latinis" preserved in the library there. In this stage of life he resolved to be a missionary among the heathens in America. He reached his goal, sacrificed his life to save and cultivate the others having right to the new Light and Rebirth in Spirit and Truth.

At the end of 1729, he was ready to move to his new field of work. The travel was very hard, long and dangerous as well. He expected to board the ship at Cadiz, Spain, and to cross the Atlantic in the spirit of enthusiasm and love for his new vocation as to reap the harvest to glory of God; to accomplish this no sacrifice was great. He failed to sail at once, for was directed to wait a full year there, and in 1730 he boarded the ship for America.

He landed at Cuba first, then in Vera Cruz, Mexico, and stayed there up to 1732, when his superiors directed him to Lower California. From Vera Cruz he wrote a letter to his provincial in Wien, Austria, reproduced in this book. He arrived at the Station of San Ignacio after a very strenuous journey, and

## *His Early Days*

hardly at that time expected that he would be afterwards a guiding spirit of this historical spot. In 1748 he was appointed as visitor of all the Missionary Stations in that country. There were about 20 Stations very far distant. As a visitor he had to make a written report on conditions of the Stations to his Superiors, and this kind of service was very important bearing on the progress of the Stations, lasted good many years in those days as to be performed.

Besides his spiritual work in instructing heathens, leading catechumens and guiding the administration of the Stations he engaged in scientific researches of exploration. His manuscript containing the description of his first exploration is now for the first time published in the language of our country. At first it was published in Paris, France, in 1767, and inserted in "Apostolicos Afanes de la Compania de Jesus." Barcelona, 1754.

Historians abroad and here classify him among the learned men, full of zeal in his apostolic work and explorative operations of the wild country where energy and sacrifice are supreme. He spent thirty-nine years in order and twenty-eight of them in California among the aborigines.

During the seventy years of the Jesuit work in California as to cultivate it and to advance it, Father Konshak had its share of it, and it shall survive him in the history of civilization of this country.

Father Konsag arrived in 1733 to San Ignacio Mission with Father Sistiaga as his assistant. The site of

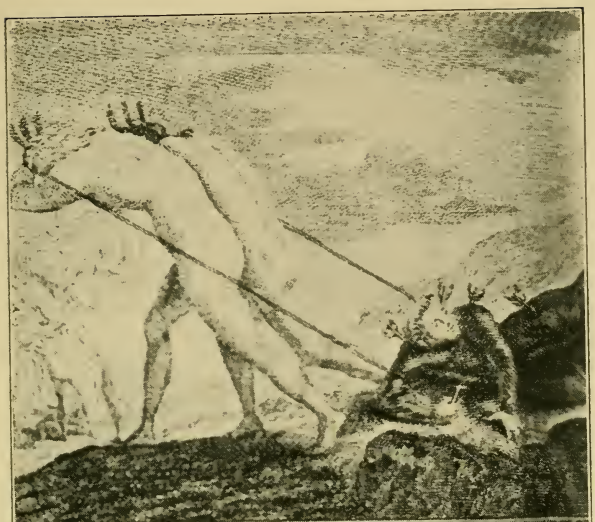
this Mission called Kadaa, according to the historian H. H. Bancroft, is San Vincente Ferrer Valley. Father Fernando started his missionary work there, after several months of strenuous travel.

The next year after his arrival the Indians started a rebellion in which two Jesuit Fathers were murdered, Curranco and Tamaral. Father Nicholas Tamaral founded the Mission of Purissima, established a new Mission named San Jose De Cabo. The natives ruthlessly murdered him. The good padre met his fate bravely and with that equanimity which characterized the members of the Society of Jesus under torture whether in California or New France. Father Curranco met the same. Unfounded suspicion was the cause of the murder.

The Provincial directed in the year 1746 Father Konsag of the Missions San Ignacio and Dolores Del Norte to make a voyage of exploration of the eastern coast of lower California to the Colorado River. He sailed northward from Loretto. Expedition was undertaken and carried out at the expense of the missionaries, each contributing according to his means. When he left the port of Loretto, he was accompanied by Captain Bernardo Lorenzo, the son of the Loretto Commander, as far as San Carlos.

This venturous trip he described. The privations were personal offerings placed freely on the altar of the cause. His brave company of retinue was under protection of the Blessed Virgin. They considered themselves especially favored, Loretto, where they started was their western Rome, the Peninsula, Sec-

The Martyrdom of Father Curranco



The Martyrdom of Father Tamaral



### *His Early Days*

ond Italy, the Mar de Cortez, the "Adriatic of the West." Ferdinand Konsag knew Adriatic very well. The sea bordering his native country, Croatia.

In administering the Missions he was full of zeal and ardor to spread the Gospel among heathens. In his district of the Mission Nuestra Senora de los Dolores del Norte, he had baptized 548 Indians. He made several trips inland in order to find suitable Mission sites and dispose savages towards the North for the reception of the Gospel, but nothing definite was accomplished. In 1747, however, when Father Sistiaga retired to Mexico, Konsag devoted himself with such fervor to the conversion of the pagans, who dwelt far away from Mission centers, that by the year 1751 he had instructed and baptized 448 Indians with whom he expected to organize a new mission.

The only convenient place discovered lay North of San Ignacio, and though there was not sufficient water to irrigate the land, the zealous Missionary resolved to erect the mission in that locality. Fortunately the necessary funds were assured through the closing of Mission San Jose Del Cabo. The Marques de Villapiente, who had endowed San Jose, had also directed that, in case it had to be abandoned, the capital should be used for the founding of a mission in the territory of the Cochimis, an Indian tribe in Lower California, which should be known as Santa Gertrudis.

Early in 1751, when the Very Rev. Juan Antonio Baltasar, Provincial of the Jesuits in Mexico, had the canonical visitation on the peninsula, he directed Father Konsag to make another effort to find a better

location for Mission Santa Gertrudis before deciding the matter. He accordingly set out from San Ignacio on May 22nd, accompanied by Captain Fernando Rivera, some soldiers and 100 Neophytes and followed by a well supplied train of pack mules. The expedition made its way across the Sierra and up the barren valleys of the Pacific Coast until it reached a point in the 30th degree latitude. No suitable place with more water was discovered, nevertheless, the march proved beneficial in that it befriended the savages all along the road and brought salvation to a number of children whom Father Konsag found in a dying condition and baptized.

Having returned to San Ignacio about July 8th, the Missionary immediately made preparations to establish the long desired mission on the spot selected before. This new Mission was situated in latitude 28°, 5' North, longitude 113°, 5' West; twenty-nine leagues from San Ignacio and eleven from San Pablo, it lay to the north of these two foundations and was separated from San Ignacio by El Inferno. He sent a number of Neophytes to put up a church and necessary habitations. The superintendent of the work was Andres Comanji, a blind Indian, who also called himself Sistiaga, out of affection for his former teacher, the Rev. Sebastian de Sistiaga. The Indian had been a catechist at Santa Rosalia de Mulegé and at San Ignacio, both in Lower California. His exemplary conduct, his extraordinary zeal for the conversion of his countrymen, his great talent to make the mysteries of religion comprehensive, his perseve-



## *His Early Days*

rance in teaching, his patience with children and catechumens, made the name of Andres Comanaji famous, and endeared him to the missionaries, soldiers and Indians alike. He frequently received the sacraments and passed all the time which he could spare from catechism and other duties, in the church, where he was seen to pray with remarkable devotion.

This was the man whom Father Konsag selected to manage the construction of the buildings at the new mission. No one need wonder at the choice of a blind man for such a position. The structure to be erected, though an improvement over the brush wood huts with which missions usually began operations, were of the simplest and rudest make. Andre was so clever at this kind of work by means of his touch, that the lack of sight was not noticeable in the result. The framework of the buildings was of timbers, the walls of mud and small stones, and the roof consisted of timbers across which were laid reeds, and bulrushes or tules. Neither hammer nor nails were required. First, at the four corners forked treeposts were driven into the ground at the right angles. Timbers or poles were laid into the forks on the four sides and tied with thongs of leather. Across these poles timbers were placed at equal distances and fastened in the same manner. Reeds were next laid across these rafts and covered with tules or dried grass. The walls were then filled in with mud and stones or sticks, after which the structure was ready for occupation. As it hardly ever rained, these cabins afforded sufficient shelter for the missionaries or soldiers; the Indians

preferred to sleep in the open air. Later on, when the natives had shaken off some of their natural indolence, and better material could be obtained, more substantial and more convenient churches replaced these rude structures.

When this preliminary work had been done, the Rev. Jorge Retz, a German Jesuit, who had spent a year at San Ignacio in learning the language, in the summer of 1752, was sent to formally open the Mission Santa Gertrudis. According to custom, every missionary contributed from his mission and store, whatever could be spared, such as goats, sheep, cattle, horses, mules or quantity of provisions. Retz began his labors in the midst of over 600 neophytes already instructed and baptized by Father Konsag.

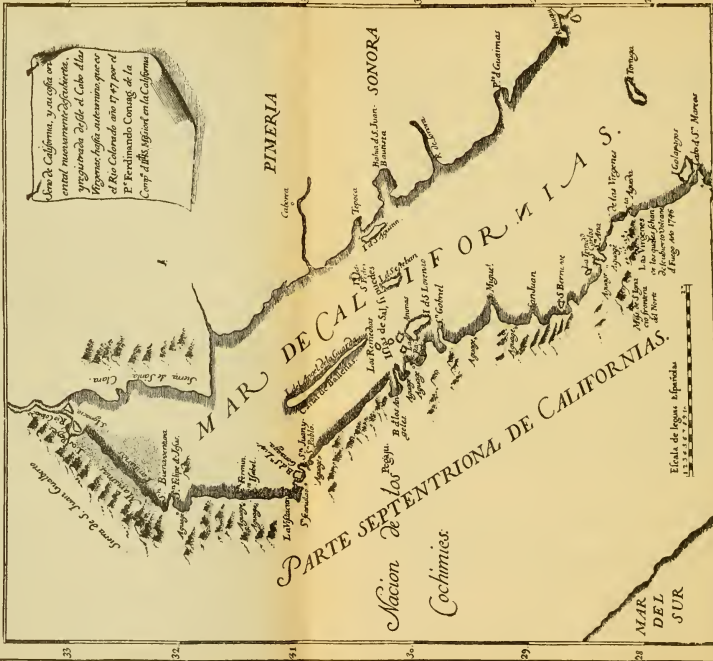
The success of this establishment stimulated Konsag to find favorable sites for more missions. His voyage to the Colorado in 1746 had not disclosed a single suitable place on the whole Eastern coast. His tour of exploration inland west of the mountain range in 1751 had no better results. He therefore made another trip in the interior, but this time east of the Sierra, in the spring of 1753. After penetrating as far as the 31st degree of latitude, he found that he had only succeeded in wearing out himself and his poor beasts.

A spring, about 3 days journey north from Santa Gertrudis was discovered in 1758, not far from the port of Los Angeles.

The restless Father Konsag, who happened to be the superior of the missions at the time, wished to



Uno de California, y asigfa en  
 ental suavemente descubierta,  
 y descubierta desde el Cabo de las  
 Vizcainas, hasta afortunado que es  
 el Rio Colorado año 1747 por el  
 P.<sup>o</sup> Fr. Fernando Conzaga de la  
 Comp. d. 1763. 85. 100. en la California



PINERIA

SONORA

MAR DE CALIFORNIA

PARTE SEPTENTRIONAL DE CALIFORNIA.

Nacion  
Cochimies

MAR  
DEL  
SUR

Escala de leguas españolas  
 12 10 8 6 4 2 0





## *His Early Days*

establish a mission at Adac, but was prevented by his death, which occurred on September 10, 1759. During the first five years he assisted at various missions, and then for 22 years attended San Ignacio, whence he made frequent tours of exploration into the interior and to the Rio Colorado. It would be difficult to state the number of leagues, even approximately which this indefatigable missionary, though always in ill health traveled while in California. As superior he had to visit every mission, but when his attendants and their beasts took needed rest, Father Konsag would devote himself to prayer on his knees. On account of his exemplary virtues and apostolic labors, says Clavigero, the name of Konsag deserves to be placed among those that have become illustrious in California.

During this same mission period the explorer Konsak or Konshak as Bancroft calls him, kept an interesting journal depicting conditions as he found them in his travels. The first chart of lower California, which Padre Konsag prepared and submitted to the authorities was the basis of all other charts and maps of the Gulf shores of California until the middle portion of the Nineteenth century had passed.

On his trips Father Konsak saw many mountain sheep, antelopes, deer, lions, of which the Indians lived in mortal fear, wild cats and other species of game. Nineteen years after him journeyed Father Wenceslaus Link, a Jesuit from Bohemia, and found the same.

They had explored, untired Jesuits, the Cacachilas,

looming high to the South of La Paz Bay. In the Cacachila range, the mining village of San Antonio Real had been established in 1748, and Padre Konsag was instrumental in planning and shafting it. They had advanced Northward from San Ignacio, undeterred by the mighty volcanoes, the Tres Virgines, and by the awful abyss in the lofty Sierras beyond El Inferno—Hell—as they fittingly named it. They had wandered over the western plains back from Magdalena Bay and Ojo de Liebre and had visited the sharp peaks of the Santa Clara Mountains that lie between those plains. South of Loretto they had faced death in the guise of treacherous Indians, rattlesnakes, sidewinders, tarantulas, centipedes, and hydrophobia carrying skunks. On the Western plains death threatened them in the form of thirst. In their northern travels Konsag at first and Link later on must have seen it in lying in wait in the form of poisonous springs, snakes, warlike Indians, barren wastes and possible destruction of riding and pack animals by the poisonous weeds—La Yerba—and venomous lizard-like creature—El Animal. Father Konsag in his diary states the facts of this nature. But these bold travelers had kept on undeterred until they had noted and named the rugged mountain of San Juan de Dios, up against the thirtieth parallel, and had seen in the distance beyond a towering mountain mass, later to be termed San Pedro Martir Sierra and to be known as loftiest peak in Lower California. Before each new danger they blessed their fate and thanked God that he had favored them with a field



## *His Early Days*

as new and as rare as that before the first Christians of pagan Rome.

Meantime in 1870 the United States Government acquired a coaling station at the fine old pirate cove of Pichilingue Bay near La Paz, and in the years 1873 and 1875 her ships, the *Hassler* and the *Narragansette*, made a complete survey of the peninsular coast. In 1858 Lieutenant J. C. Ives of the United States Topographical Engineers had explored Colorado upward from its mouth. Now, therefore map-makers could overlook the charts made by Padre Konsak one hundred and thirty years earlier and turn to newer and more accurate ones.

The Jesuits had long desired to establish more missions in the interior of the peninsula, but the revolts, the instability of the Southern tribes, successive epidemics and above all the scarcity of the priests prevented activity in that direction, as they do consecrate the best to missions.

In the Jesuit foundations, the idea of defense was plainly far less dominant than at the North, where the Dominicans and San Fernandines\* worked, for, while the erection of a wall and the arrangement of the buildings about a patio was customary, the churches themselves were not fashioned to open out in these patios, except by some minor entrance. Moreover, the greater number of the Jesuit establishments are stone affairs, with churches designed after a general scheme. Thus the interior dimensions of these earlier churches almost universally approximate the

---

\* Franciscans from San Fernando on the Main.

following: length one hundred and twenty feet, width twenty-one feet; height, thirty-seven feet. The walls, generally measure four feet in thickness. Furthermore, there is usually a belfry, for every mission had its great sonorous bells; at St. Xavier there were eight, and a choir loft, approached by a spiral stair case. Finally, and it is a distinctive feature, these stone churches were roofed, not with tile or thatch, but enduringly with stones, gravel and cement. The Jesuits left California by the order of the King of Spain on the 8th of February 1768 after working there more than three-fourths of a century.

The picks of the avaricious have done thorough work and buildings of the north are in ruins, so are, also the Jesuit foundations of Dolores del Norte, Malibat, Santa Maria and Calamyget, particularly the latter. The stone structures of the South stand, grimly challenging vandals, time and earthquakes. Set away as they are in the lone grandeur of noble Sierra amphitheaters, the massive of San Borja and Santa Gertrudis, founded by Father Konsag, are strange, thrilling sights. Built early in the eighteenth century a brave model for the later church of San Lui Rey in upper California. San Ignacio stands today in all the pristine beauty of youthful days. San Luis Gonzaga, thanks to Don Benigno da la Toba, is in perfect condition. La Purissima Conception has endured nigh two centuries, so also have the classic Grecian pillars of San Jose de Comondú, Santa Rosalia de Mulegé has weathered two hundred years and received good care. Loretto, sacred Loretto has survived pi-

### *His Early Days*

rates, earthquakes, vandals and cloudburst, though her rent walls tell of them with silent pathos. Her ancient bells are still swung high above the flat mission roofs; in brace clamor, echoing among the palms of this early capital of the Californians and out upon the brilliant hued waters of the sea of Cortez, these bells even now call the faithful to prayers, while in her inner chapel Our Lady of Loretto, though shorn of her beauteous rope of pearls, smiles down upon the infants brought for her blessing as she smiled upon their forefathers over two centuries ago. Lastly, but foremost, majestic San Francisco Xavier de Vigge, far antedating, though it does both the Mexican and American Governments, is at once the best preserved and most beautiful of the missions in either of the Californias. The lover of antiquities may turn his steps to San Xavier, assured of a sight worthy a journey along the royal road. To have charge of the missions from San Luis Gonzaga to Santa Maria, and to cover this district in the only way possible—mule back—requires ten weeks of steady work. This probably is the roughest journey required of any priest in the world.

When it is so today, how was it not in the days of Father Konsag, his predecessors and successors? *Omnia possum in eo, qui me confortat.*

## II

### His Letter from Vera Cruz

*Letter of the Rev. Father Ferdinand Konshak, S. J., Mexican missionary of the Austrian province, to the Rev. Father George Neumayer, of the same society and province. Written at Vera Cruz in the Gulf of Mexico, April 24, 1731.*

#### CONTENTS

1. Posthumous fame of Rev. Father John Klesinger, missionary of the Bohemian province.
2. His splendid funeral.
3. Praise of the founder of the Jesuit College at Havana on the island of Cuba.
4. And of some naval officers friendly to the missionaries.
5. Dangerous port and unhealthy location of the city of Vera Cruz.
6. Wonderful occurrence regarding a portrait of St. Francis Xavier. Father Konshak writes thus:

Reverend Father in Christ!

**W**HEN I remember my letter\* which I mailed to your Reverence from Spain, I am ashamed of some news which I have from mere hearsay forthwith

---

\* This letter could not be placed.

*His Letter from Vera Cruz*

too precipitately written. What I stated there about the daily corporal and spiritual dangers and of the fruitful labors which are awaiting a missionary in these distant regions is not exaggerated. Experience teaches us that if a European apostle wished always to confine his zeal for souls only to the cities and parishes of this country, he would find a wide field where he could do much good for the honor of God and reception of Christianity, to say nothing of his achievements if he should dare to go out into the wild solitudes and was willing to lead into the sheepfold of Christ the pagan barbarians of whom there is an almost endless number yet left in this Kingdom of Mexico.

Your Reverence should not take offence because I say that there is an almost endless number of pagan barbarians left in the Kingdom of Mexico who are yet to be led into the sheepfold of Christ. Partly the innate cruelty of some of these peoples, partly the small number of shepherds of souls is and was until now the cause that such stray sheep neither could nor would be assisted. Among the savages of Mexico there are such brutes who rob and strangle all strange travelers in broad daylight (in the night time they usually keep quiet by reason of certain superstitious intentions) and although they spared the priests who had come to lead them from their wrong ways to the right road, where are our superiors to get a considerable number of them who would not merely start but also steadily continue such a far reaching work? Europe sends over new

help from time to time it is true; but out of 20, 30 or even 40 men the superiors of this country can often send hardly one third or one fourth of them to cultivate the vineyard of the Lord right from the ship that brought them here. Usually the majority of them have to be first trained in schools and made fit for apostolic work. From all my fellow travelers there were not more than four who had passed in Europe all the tests common in our Society and were now presently qualified to lay their hand on the plow; the rest had partly first to begin to learn theology (some even secular sciences) partly to continue it, and partly, like myself, to finish it.

In addition to that, death tears away in the mission now a missionary exhausted from old age or prematurely worn out from overwork, now on the journey an assistant still young but ill used by the inconveniences of the voyage; as it put out in the port of eternity amidst our voyage, a fine man from my companions who was indeed worthy of a longer life.

It was Father John Klesinger of the Bohemian province, of a very edifying conduct, strong minded, patient, unusually zealous for souls and of very pleasant manners in all his intercourse, highly popular and esteemed by all. His excellency Mr. Anthony of the fleet called in Spanish *La Armadilla de Barlo Vento* which his Catholic majesty had ordered to set sail for the sea to protect his American lands, together with all his subordinate naval officers depended entirely on Father John, who knew how to

## *His Letter from Vera Cruz*

entertain them very pleasantly not only with his uncommon skill in the art of playing the fiddle but also with his witty and instructive speech.

When yet in Spain he had a violent attack of hemorrhage which gave occasion to some of his friends to advise him to return to his province. But Father John preferred to die in America under the mission cross which he had so zealously sought in Europe and finally found to his great consolation, rather than to push it off faint-heartedly in the secure hope that God would give him the strength necessary for the apostolic work, or, if he had decreed in his unfathomable providence to call him to rest before beginning the work, he would not leave his willing zeal for souls without reward.

The disease took the upper hand on the voyage to Havana and although it was hoped to have guarded against the immediate danger of death by repeated letting of blood, yet it came to the extreme soon after our arrival in the said city, and after a very violent attack of the sickness at night, Father John became a premature corpse. In these sad circumstances, as we were very anxiously trying by all imaginable remedies to prolong the life of Father John, who was already dying, it was his only care by repeated reconciliation with God, to prepare himself for a happy journey to eternity. After the reception of the sacraments which could be administered to him in this condition when he was attacked by the disease for the last time, he took the crucifix with his right hand and with his left he took the Book, adhering

to his throat, from his mouth and saying the words: "I believe, I hope, I love," in a very low tone of voice, and gave up his innocent ghost into the hands of his Creator.

After his death it appeared in what esteem Father John was held by the laity as well as the clergy. All officials of the royal fleet turned up for the funeral, and it was observed that some could not contain their tears. The different religions offered their churches to our men who at present have yet no house of God at Havana, there to open a place of rest for the corpse of the deceased. The great main parish or Cathedral maintained its privilege over the rest, and the body of Father John was, according to the custom of the place, brought on a funeral carriage, accompanied by our men, the venerable Brothers of Mercy and the parishioners of said church, with all the bells tolling, to chapel, illuminated by many lights.

Thence our men, to whom the reverend clergy finally conceded this honor after a long friendly dispute, carried the corpse on their shoulders to the main church where it was buried with all honor, after the high mass for the dead and the usual liturgical blessing, beside the high altar on the epistle side with the largest bell sadly tolling which is otherwise used to ring only at the funerals of the bishops.

The following day two solemn requiem masses, one for all the deceased, the other for the soul of Father John, were sung in this same main church, and after three days the ordinary funeral cere-



### *His Letter from Vera Cruz*

monies and high requiem mass were held with all edification in our presence at a splendidly arranged bier in the church of the venerable Brothers of Mercy. Our Society has at present no church of its own yet at Havana, but, through the favor of the Rt. Rev. Bishop of the island of Cuba, makes use of the great or main parish church for its divine services. The reason for this is simply because in the short time the reverend Gregory Rondon, a secular priest, has laid the charitable foundation for our college and church, we could put in perfect state neither the one nor the other edifice.

Perhaps it will not displease your Reverence if in due honor of our very liberal founder I briefly state the occasion on which he had come upon these pious and holy thoughts. Some years ago there came from time to time a missionary of our society from the Kingdom of Mexico to the island of Cuba and especially to the city of Havana where he gathered many fruits of souls by his zealous sermons and other official functions, and won for himself a special esteem from the greater part of the inhabitants. After every mission he completed he was always dismissed with so much more painful grief the more ardent their desire was to have him constantly with them, yea, to have a college of this society within their walls.

The matter rested upon wishes for many years, partly because some were always hotly opposed to the almost generally popular work, partly because the well-minded people could find no sure

ground on which to build the realization of their wishes. Mr. Gregory Rondon seized this opportunity to deserve well of his fellow citizens and reflecting that God, by extraordinary ways had raised him who was born of poor parents, to a special prosperity, he decided from his considerable wealth to erect the college which was so ardently desired by the people of Havana, and thereby liberally to return to the Giver of all good what he had liberally received. The work is carried on with zeal and now with general approval, and by his praiseworthy example the liberal founder drew after him many of the citizens of the place as well as royal officials and high officers of the fleet who in every way assist our men in the work they have on hand, and are in general favorably disposed toward the mission and our missionaries. I, myself, though a stranger, have during the time of my stay at this place received uncommon courtesies from the entire admiralty of the fleet and particularly from the above named Knight Escudero for no other consideration than because I am of the Society and becaused impelled by my vocation, I came hither to offer my spiritual services to the pagans of these lands.

We left Havana on April 10, early in the morning, and in company of the superior of the Brothers of Mercy who escorted us on our way for almost two miles and under the command of the so-called Tracticus who usually shows the way to all in and outgoing vessels in the strait full of cliffs, we sailed from the fort at whose head they showed us the castle

## *His Letter from Vera Cruz*

Moro and, erected in the utmost walls, that statues of the Blessed Virgin which latter was greeted and revered by the entire crew by singing the *Salve Regina*. Our further voyage was very tiresome and dangerous on account of the constantly changing wind and always occurring cliffs, and we had to move on almost only step by step always with the plummet in the hand, yea, repeatedly had to retrace a considerable part of the way for fear of perhaps bounding unexpectedly against a cliff, especially in the vicinity of the three Alacran islands\* and perishing miserably.

Finally on April 19, in the evening toward four o'clock, we cast our anchors in the port of Vera Cruz, where the same priest who was appointed to be our companion to Mexico, already eagerly awaited us and with joy led us to the college. As a matter of fact the place where we landed, by no means deserves the name of a port, for almost more ships perish there miserably than even upon the high sea. The stormy boreas rages there unceasingly and seizes even the strongest and best equipped ships with such violence that it either overturns them or throws them against the rocks standing out of the ocean, mostly, what is saddest, in sight of the citizens of Vera Cruz, who, on account of the storm of the cold wind and rage of the foaming waves, may not dare to leave the house or go to sea to bring the necessary help to the imperiled navigators, and therefore must look on when they are wrecked in the very port.

---

\* They are small projections on the northern side of Yukatan.

I do not know why Messrs. Spaniards gave the name of Vera Cruz to this town, but it becomes it with good cause; for the unpleasant location, the unhealthy air, the always unkind sky, the ever stormy wind, the raging diseases particularly the black vomiting and the cramps, promise little pleasure to the inhabitants. Their numbers is very small and even of these few the majority would leave were they not held back by the very flourishing trade of the place and the hope of gain; meanwhile they pay very dearly even for this, and it costs many a man very prematurely his life.

We always see, how some corpses are carried out to the grave and we are told that of the foreign crews and merchants who come from Europe hither in great numbers, after doing their business, hardly half get off with their lives and return to their native country, so dangerous and hurtful is the air of this place.

These strangers give almost more work to our men than the citizens whose numbers, as I have said, are very small; yet the seven men who constantly dwell in the college of this town, suffice for all functions proper to our Society. The college is very small in comparison with the inmates and consists only of a row of rooms which are all occupied. The native fathers have to lodge the arriving visitors in their rooms by day; by night these sleep in the gallery of the church until the guest rooms destined for strangers, are set in perfect order. The said church is neat but not splendid.

## *His Letter from Vera Cruz*

What deserves a special mention therein is a portrait which represents the holy apostle to the Indians, Francis Xavier, with a badly swollen face as if he had drawn much water after he had suffered shipwreck, with hair cut entirely according to the American fashion, but with a strong beard left untouched. After the vessel on which the picture was previously venerated, had unfortunately wrecked, it was thrown by the raging waves on the shore and carried to the gate of our home without anyone of our men noticing the fact, until finally an unseen hand knocked repeatedly and more violently on the gate and as it were, asked shelter for the holy visitor. He was received into the college with unusual surprise and no smaller joy, and afterwards transferred to an altar in the church where he is at present a general consoler and helper in need to our men and outsiders.

I can write no more about this college and the town of Vera Cruz. As soon as I shall have arrived at Mexico where we are now ready to set out, I shall not fail to send your Reverence the more remarkable news also from our missions.

I recommend myself to your old kindness and holy remembrance at the altar.

Your Reverences in Christ.

### III

## His Letter on Padre Antonio Tempis

*F. Fernando Konsag, of the Company of Jesus, Superior for the Missions in California to the Superior Father of this Province of New Spain.*

P. C.

SINCE California had the fortune to procure notable workers and missionaries such as F. Antonio Tempis, it will be just after his death to communicate to the whole Province the fame of his virtues and of his Apostolic zeal, and therefore, although late, I write this letter in order that his labors and virtues may not remain in total and eternal oblivion, but that they may serve for general edification and example.

Father Antonio was born in Olmuz, a city and bishopric in Moravia, June 25, 1703 of parents not less noble than virtuous. Our Anton was their second child and enjoyed an education that prepared him for civic as well as for religious life and which produced a total gentleness in the nature of the child, so fortunate that he seemed to sympathize with the virtues, being modest, affable, firm and devout in church. These virtues he cherished to the last breath

*The Letter on Padre Antonio Tempis*

of his life. He was quite old when he began his studies in Latin, in which he made such rapid progress that he soon surpassed his classmate in the literary branches as well as in Religion.

Ready for the University, he left his native land and went to Prag where young students from all over the Bohemian kingdom assembled, far from the watchful eyes of their parents. But in spite of his being in the flexible age, he never showed an inclination to misuse his liberty, a fault common with the comrades around him. He finished his studies of Grammar, Poetry and Rhetoric, winning high respect and special attention from his teachers and superiors, who recognized in him under the secular garb a soul, very much disposed to be a perfect subject for any Religious order. In his outside appearance Antonio knew to conceal his soul, since he combined the finest deliberation with great maturity in such matters, not to deserve a mark of levity. And then, although he was inclined in his heart to the Sacred Institutions of the Society, he finished Rhetoric and the course of Philosophy and never gave out or manifested to others his good intentions, except to his Holy Protectors, especially to the Sanctissima Maria and to St. John Nepomuk. He undertook frequent devotions and often received holy communion which kindled in him a lively desire to become one of our Society. He never doubted that this was the station to which God had called him.

Father Provincial, to whom he meekly confided his inmost desires, stimulated his intention with good

hopes and encouraged him to continue his studies of Rhetoric with unerring zeal. After he had finished this and was preferred to a hundred other candidates, he was admitted to the Society, without great opposition on the part of his parents, who had different plans and other honors for him in view. He took the robe on the 9th of October, 1720 in Brunn and thus became a real cleric. As Brother Antonio was a fertile ground and as his soul was cultivated with hundred fold fruits without weed and thorns. Because his only study was, to learn to imprint into himself that image which our Holy Father prescribes in his Constitutions, giving there an exact observance of all rules for continuous mortification, internal and external, recommending not to overlook those defects that conceal selfishness and finally following with ardent zeal the religious advancement, in which he distinguished himself throughout his life, depicting in himself the image of a most passionate Novice of the Society and as his aim in embracing our Institution was not alone to obtain his own salvation, but also that of his neighbour, he began with great zeal, showing with a joyful exterior a consuming religious interior, when he came on Sundays into a village to catechise little children and taking occasion to preach to the adults with such an energy and such success, that many of them abandoned their corrupt habits and retired into harbour of a better (christian) life.

A like fervor he demonstrated at the pilgrimages and other religious exercises customary in our



## *The Letter on Padre Antonio Tempis*

Society with the Novices. At the end of his two years novitiate he made the three vows in which assurance is given not to remit from the Holy fervor acquired during the novitiate and to lead a more perfect life from day to day by unremitting perseverance. By order of his Superiors, Antonio added the study of science and art to his duties at the University of Prag. He gave particular proof of mental power in an act of public performance in the Anla Caroli, which was universally applauded. The great progress he had made in virtue and in learning during the years of study is best shown by the fact that he became teacher of Grammar at the Slavic University for the three following years, admired and revered by his pupils which consisted of a large number of noble youths from all over the country and who praised his great composure his modesty and application. The free time between classes he spent studying French and Italian, with the noble aim to prepare himself that he might bring to these peoples spiritual help when needed.

After his three years of teaching Brother Antonio returned to the University of Prag, where he re-passed a year of Mathematics and frequented the four classes of Theology with great brilliancy and to the entire satisfaction of his teachers, in spite of making many apostolic excursions and preaching numerous sermons, which enormous activity was ordered by his Superiors, that trusted in his recognized talent.

When Father Antonio had finished all these

branches of learning, he was sent to Gitchin, where he spent his third probation and which he entered with the utmost eagerness to reform his spirit which seemingly had somewhat relaxed by his occupation with science, so that Father Antonio, while studying science knew how to divide the time well between scientific studies and exercises of virtue, in order that one never could hinder the other and put both into the right road, for the purpose that was the aim of all his doings; love and glory of God.

While there, his Rev. ordered the methods, after which he regulated his whole future life, and there also he conceived for first time the desire to solicit for the Ministry to the Indians and to dedicate himself entirely to teaching and thus perchance earn the crown of martyrdom. As he was lacking in self confidence he earnestly recommended this affair to God, to the Holy Mother and to San Francisco Xavier, and it seems that heaven did not hesitate in granting the object of his supplication, for only a few days after a letter from the Father General arrived, which contained the request for Missionaries for the Indians, and the order that qualified Candidates should first present themselves to His Holiness only the best fitted in learning and virtue. At this occasion the Superiors found out Father Antonio's inmost desire of being admitted to that glorious service. But, no sooner had he received his license from the Father General with a joyful heart, than he became agitated with grave difficulties which partly consisted of the resistance of his noble parents

*The Letter on Padre Antonio Tempis*

against his holy designs, partly in the opposition of his coworkers, who felt sorry to see themselves deprived of such excellent member. Nevertheless he knew how to subdue the latter by telling them that they should not put obstacles against the divine Providence by cutting the thread of his predestination. While in regard to his kin folks he based his conquest on the meditation of the lost child, that was found in the temple, and through this artful device he succeeded in conquering both difficulties. Besides his entire family was much devoted to the great Apostle San Francisco Xavier, and this he took as pretext to tell them, that it was necessary to go to the Indians to contribute ten years of work to the Saint.

With such assurance he acquired the desired consent and hurried to Genova and from there to Cadiz. Already at the beginning of this journey he considered Spain as his province and therefore and to comply with the orders of Our Holy Father, he applied the Spanish idiom. It became necessary to remain some months in Port Santa Maria, in order that the entire outgoing Mission could unite and also to wait for the sailing of the fleet of the kingdom. During that time of waiting there arrived the news of the death through murderous barbarians of the two Missionary Fathers of California. This happening incited such desires of martyrdom in his breast that he could not conceal them and he expressed them in the following words: "Would only God and His Holy Mother direct the will of my Superiors

that they would send me to one of these Missions, which these two martyrs irrigated with their blood, to have the good fortune to imitate them in their work with the hope to follow them also in their glorious death.

With this hope he softened the many inconveniences which appeared during the long journey from Cadiz to Vera Cruz, during which there was never heard a word of complaint, and although he had to suffer almost constantly with sea sickness, his Reverence always showed a friendly face and spoke pleasantly. He spoke mostly of the conversions of souls and of divine love. The same method was observed before at the journey from Genova to Cadiz, for which custom the captain of the ship as well as its sailors, all Englishmen, were devoted to Father Antonio and praised his virtue and his zeal, when he daily prayed his Rosary, which was always in his hands. With such holy dispositions, arriving in Santa Cruz after suffering shipwreck, only sorry that God had not accepted the holocaust, which he desired to be. Soon after arriving in Mexico and without signs of being tired from the trip, he suggested to the Superiors his longing for California.

Not only did they grant his petition, but they assigned him precisely to one of those Missions, where the blood of the Missionaries was spilled a short time before. Father Antonio was happy in the expectation to be a martyr of Christ, and became more joyful with daily nearing his beloved California. The following words of another Missionary

## *The Letter on Padre Antonio Tempis*

who traveled a year later the same way show best his virtue and his great zeal while on his way: "Those desires for a Martyr's death he had conceived and strengthened on the way from Mexico to California, so in various inns where his Reverence had stopped, they told me that a Father Antonio had crossed on his way to California, had great desire to die a martyr, taking leave from every place with the words! 'Adios, we shall die by the law of God.' Everybody believed him to be extremely religious for the glory of God and for the salvation of the souls of his fellowmen. They extolled him as a great confessor, as very benevolent with his penitents and finally as preaching 'with the tongue of a Saint.'"

He then arrived in California and at his Mission in Santiago whose parishioners, after the rebellion and murder of the minister Father Lorenzo Carranco, were few in number, for most of them had gone up to the mountains. He renewed here his resolution to give his blood and life for his flock. It was in the time when the Spaniards were in continuous war against the Indians that the tender heart of Father Antonio could not endure to see his children die by violence of arms. He sent several invitations to the fighting parties, assuring them that they would not be molested in the least for their passed excesses if they would follow the voice of their Pastor.

Noticing that this procedure had not the desired effect, he fearlessly decided to go to search for them personally, doubtless with the desire that if he

could not bring them back to our holy rule, he would be lucky enough to die for Christ, but God has put such efficacy on his lips that he persuaded a great number of them to change obediently their wolfish ferocity into meekness of lambs. Such undertakings he has repeated on various occasions with such success that he finally brought them all back to the Society and induced them to pay obedience to the same.

His Reverence knew well enough that children would show a deeper interest in heaven than adults, that had already grown into barbarism as in their tender age they are better disposed to have stamped into their hearts the pattern of politeness and Christianity. Therefore, he applied his efforts to separating them from their parents, taking them into his home, where they had the opportunity to grow in wisdom and to acquire good customs. The attainment of this object has caused the Father no little anxiety, since the Indians have great love for their children.

It would lead too far, would we refer to all the details of activity, troubles and hardship that it cost him. The daily and constant attention to the children, their instruction in prayer and pious exercises which Father Antonio imposed on them, singing devotional songs, confession, learning to hate evil and appreciate the eternal, was admirable. All this he obtained with his Seminarists, giving them all instructions in an affable, kind and familiar manner, in order that they might forget that congenital horror for every suggestion and loose their inborn inclina-

## *The Letter on Padre Antonio Tempis*

tion to live as vagabonds up in the mountains, like wild beasts.

It did not take long for Father Antonio to stimulate in them a liking of the new way of living, because he managed to introduce innocent games and honest entertainments between the drudgery of learning. Therefore, he never excused fatigue or absence, even at very inconvenient hours. His own zeal never tired; frequently he visited his children at the dormitories in inconvenient hours, watching over their souls that they may not offend God and also protecting their bodies covering those that slept uncovered. So great was his interest in the education of the children that he took them with him when he had to go out not to lose sight of them.

But his zeal was not limited to the well being of the little ones, it expanded also over the adults, whose good will he had already won by having made the Mission attractive for their children. Thereby he had no great difficulties in instilling into their savage hearts the sacred mysteries of our Holy Faith and consequently he easily induced them to lead good Christian lives. He worked indefatigably with one or another. And although the conversion of Gentiles was not what his Reverence imagined or wished there were in his party only two whom he immediately converted, although with the help of the difficult language of Persco, which he learned in a short time. Contrary to the common expectation there was abundant fruit, which he gathered for

Christ, as the barbarians had already changed their customs, had abolished polygamy, infanticide and superstition.

The best proof for the Father's enormous influence over his people is the fact that he had been able to convert these barbarians in a short time by his powerful persuasion. Where he demonstrated his most exuberant charity was during that universal epidemic, with which the Lord has visited the Southern Missions, and which has caused fearful ravages among the Indians. Here he stood as another Moses before his people, offering himself for his flock to appease the ire of God in novenas, penances, special devotions and sacrifices. On the other hand he never ceased to be his people's spiritual director, caring for their souls as well as for their bodies. This letter would increase into volumes, if I would refer to all the details of the Father's glorious work among his people during that fatal period. In the splendor of eternity, however, all these peculiarities and circumstances will be seen clearer than we can express.

Suffice it to say that he worked so hard that it seemed impossible for any human being to live under such weight. As he had not succeeded to die as a Martyr at the hand of the savage Indians, he resolved to sacrifice his life by his charity. Here he exercised what he long ago had planted into his Apostolic breast. From his notebook we learn that he always assisted promptly the diseased, without considering his own health, strength or life. His



## *The Letter on Padre Antonio Tempis*

first care was always to attend first to the souls of the threatened and the next to their bodies.

Often a patient stubbornly resisted in taking the offered remedy. In such a case Father Antonio took out his spoon and swallowed some of the medicine before that patient's eyes, saying: "Look here, my son, it is palatable and fine." He used on all these occasions his own spoon with which he ate his food, insensible of the danger of infection. But when he had guests for dinner, as sometimes military officers visited him, and the serving boy had carelessly put this spoon by the plate of a guest, he would take it away with the words. "O Sir, this spoon is for the diseased, you must not eat with it," and his Reverence himself used it, in order to subdue every aversion of sickness and filthiness. Such familiar handling of the diseased at a time of an epidemic could not remain without taking effect. At first he did not take time to feel sickness but when he became unable to attend to his diseased sons, his fatherly heart felt sorry, because as the infection was so universal there was nobody left, who would bring the sick to his bed for confession. He complained to his friends about his inability to assist the poor and prayed constantly that God might help him. As soon as he could breathe again he left his bed although still weak to visit his people, that lived in dispersed huts on horseback and as no vehicle of any kind was obtainable he many times crawled with hands and feet on impassable hills to save a soul for heaven.

With his charitable functions he recuperated the

greater part of his strength and returned to his accustomed activity. For him there was no distance too great, no mountains too high, no hill too rough. He walked with no other road and needed no other guide than charity. His zeal to assist the sick made him go out in every kind of weather. The burden of such continuous work and trouble finally caused a furious croup with evacuations, which from beginning boreboded danger. To all around him it appeared alarming, only to his Rev. not in the least; he could not be convinced that it was necessary to give up his duties, until he had to be carried on the third day from the altar to his bed.

And although his Rev. procured the assistance of a Religious from San Juan De Dios, who did everything in his power to resist with medicines the disease of the Father, he could not prevent his coming shortly to the door of death. Receiving the Holy Sacrament, he passed away to gain the reward for his Apostolic duties as we expect of the Divine clemency, on the 6th of July 1746 in his 44th year, 26th of the Society, 10th of the profession of 4 vows and 10th as Missionary.

From his novitiate till the end of his life he was an exact observer of the rules of our Constitution, so careful in all its details that he almost had reached perfection. He did not miss a single spiritual exercise and not only filled out his time with meditation but also prepared himself for it. He was most regular in saying Mass daily; when it sometimes happened that he had to go far away for confession, he hurried

*The Letter on Padre Antonio Tempis*

back and said Mass at any hour. Whenever he found an occasion he heard confession and even searched for penitents on his travels. And finally during the time of his Missionary career he has observed the devotions that could be expected in a very exact convent.

So as not to starve the soul while eating, he made one of his Indians read out of some devotional book. He was a model of modesty, meekness, mortification and patience, but never did anything to excess, but in everything he observed the golden rule. He, who so carefully observed those things which to observe is not so great an obligation, can readily understand how much greater was his care for the vows. It would be rather offence against his perfection to say that he never committed any fault in his obligations, but he had promised to God since November 13, 1734 with a special vow, not to consent voluntarily to any venial sin, which promise he kept in a most perfect way.

He arrived at his Mission, when the mission building was roofless and when the most necessary provisions could not be obtained; but he never complained, neither verbally nor in his written notes, containing his Diarios, which he made very regularly since the very first day of his arrival. It made him happy to follow the example of Christ, his master, in poverty. He never wore a new Sotana (Cassock) as long as his old admitted repairing. Although with the permission of his superiors he possessed some little jewels, given to him as souvenirs of relatives at his departure, he never wore them, but used the most valuable of

them for the benefit of his Neophytes. In his lodging was not found one thing unnecessary; in everything he demonstrated his appreciation of a holy poverty, which he used to sweeten with his refrain: "All our work shall be for the love of God: virtue consists in practice and not in the words of the vow."

In this spirit he gave away his last piece of cloth, when the occasion for it came. He chastised his body with rough treatment and rigorous discipline. Although he did much to hide all his mortifications, they would manifest themselves in his exterior. I found after his death some instrument with which he used to slap his body to break his skin. His fastings could be called continuous, because even during ordinary days he abstained from eating what could be called a real dinner. He always divided it almost entirely between his Seminariotes. So it came that he ate more while he was sick than he did when well.

Great as were Father Antonio's bodily mortifications to which were added various accidents, taken by him as great benefits, sent by the Lord, greater still were his inward mortifications. In the mortifications of the soul, as the most agreeable to God, he has put his most careful attention and with the continuous victories over himself he arrived at a complete domination over his susceptibility. His whole life was a continuous violence against and a succession of victories over his nature. In denying his senses everything to which they were most inclined he procured the greatest abnegation and a high degree of perfection. While he was sick, he never would con-

*The Letter on Padre Antonio Tempis*

fess that he was, but answered invariably to the usual question about his health "Very well."

Of his modesty can in short be said, that it was noticeable in all his actions and words, believing himself to be a useless member of the Society, mistrusting himself in all and everything and putting all his confidence in God, whom he always had before him.

For one, so united with His heavenly Majesty, it is not strange that he surpass in some cases the natural limits, which, if not miracles, seemed to be such to the Secular Laity that knew the Father and had a high opinion about his sanctity. On a certain occasion he walked in company with some military officers, who were known as experts in matters of land and weather, into the mountains, when all of a sudden black clouds came up and threatened to bring about a waterspout. When the militaries made hurried preparations to save the Father and themselves from drowning, he smilingly said, that all this was not necessary and that a sackcloth would do to protect themselves and so it was.

When on the return of the same journey the sky was without a cloud and the air was clear, the Father said to his companions to prepare against a heavy shower, which would come immediately, they smiled, but in less than fifteen minutes there came a rain storm as if the end of the world was near. Another, even more marvelous event occurred, when a ferocious bull appeared from which the country people fled, while the Father remained unmoved at his place with no other weapon than the key to his house in his hand.

The furious beast, seeing no other object to satisfy his ire ran against the Father, who remained uninjured, demonstrating that a higher power had protected him. No less had he been favored by heaven to discover the secrets of hearts. A military assured us that all the time he had accompanied the Rev. he felt peace in his heart and that nothing of his thoughts remained hidden before Father Antonio.

According to his agreement with God he increased contribution by special devotions to the Saints at hours outside of his occupations and charitable work in which he spent the greater part of the night. He was especially devoted to San Juan Nepomuck, fasting in honor of his day, which he celebrated with the greatest possible solemnity. This Saint was so attentive to his client, that once when on Friday the Father had no food for the day of fast for his patron and had prayed a long while, a hawk flew down on a nearby Palm tree with a good sized fish in his claws, which he dropped down. This favor encouraged the Father in his hopes of obtaining others in which people could not believe. The following is the case: the spring that provided the Mission with water became dry. It seemed to be impossible to remain and everybody save Father Antonio voted for changing place of the parish. But all the eloquence in favor of a change was in vain. Father Antonio prayed to his great patron day and night. He arranged a Novena in his honor, and when this was not effective, he arranged a second and then a third, adding the promise of erecting a Chapel. With this holy stubbornness

*The Letter on Padre Antonio Tempis*

he had the satisfaction to see water in the spring in the same abundance as before.

This trustful devotion to his glorious Nepomuek did not prevent him in the veneration of the other Saints, especially to his holy founder whom he loved as a son, dedicating to him the greatest service in exact observation of his rules. In his manuscripts he confesses that the three happiest days in his life were the one when he made his vows for Religion, another, when he celebrated Mass for the first time and the third when he united closer with the body of the Society for his profession of the four vows.

Our devout Father did not ignore the fact that the principal Patroness of his glorious Patriarch and his institution was Maria Sanctissima, whom he imitated as a true son does, having her as the first in his devotions which he practised since his first years of life and followed to his death. She was the great Queen of his heart, the charm of his tenderness, the aim of his affections. He fasted in her honor not only every Mary's feast day, but every Saturday of the year. Her name he had always on his lips to bless her and to weigh the greatness of her protection. In praying the holy Rosary he was unflinching, not thinking of sleep, without having before crowned his Mother with this act of devotion and in order that the children of his care might not fail in this service for the Queen of Heaven, he made them come to Church every evening to pay homage and respect to her.

To her as Patron he dedicated all his labors, every Novena in honor to some Saint had a part to the

Queen, to her comforter in every trouble, he prayed in every one of his afflictions and griefs and never missed her help.

The following occurrence confirmed his strong belief in her protection: in the year 46 in the month of May the waterpool, from which they irrigated the fields in one of his Parishes became dry and threatened to destroy the crop. In this trouble he resorted for help to his "Sanctissima mother of the Light" as he called her during his later years, imploring her help with a Novena and solemn procession, in which he carried her image to the said parish. Immediately the water in the pool began to push with greater abundance than before, giving to the Father new cause to extolling the powerful intercession of the great Mother.

During the 28 days of his last sickness he spoke little, except when somebody came into his house who was ignorant of that occurrence. To him he would say: "Father" or "Sir, don't you know of the great benefit the Most Holy Mother of the Light has conferred on us, giving us water in greater abundance at the old Mission?"

And it is no wonder that his Rev. enjoyed such temporary blessings from heaven as he never thought of anything for himself but only for his flock, for which he was all charity. Everyone found in Father Antonio what he needed for his soul and for his body. For sinners he had affability and advice, the tepid encouragement for the mournful consolation, the destitute, shelter, the persecuted asylums. He per-



*The Letter on Padre Antonio Tempis*

sonally worked to gain souls in his Mission ; he worked with charity and won souls, giving help to the needy and so supplying them with all they wanted. If anybody inclined to interpret the matter, could have seen Father Antonio in the silence of night (not to be observed) take off the Cassock, take a spade in his hands and go to irrigate his berry beds, and could have accused him of treasuring his possession instead of taking it as an act dictated by charity to lighten the work of his boys in securing food for them and to be able to help the needy. And those who could have seen him at some feasts, taking from his pantry honey casks or other things to offer them to his military guests as targets to shoot at, could have judged him as doing improper, vain or wasteful things, yet he cleared his conscience through confession and strengthened it with the holy Eucharist.

Nobody could find in his Rev. anything but meekness, affability and profound desire to do good unto all, making himself beloved by God and men. And to say all in a few words: Father Antonio in all he did showed charity to his fellowmen and was so much accustomed to good deeds that even in his delirium during his sickness he could not refrain from them.

The Father knew that his end was near, as he expressed himself in a number of different ways, first in not one of his previous sick spells would he call for his Confessor, although sometimes he felt extremely weak, as he afterwards acknowledged, while in this last response he immediately called for him, greeting him at his arrival with the words: "Father, the time

of parting has come." Second: three weeks before he became sick and knowing that his Confessor himself was ill, he wrote three letters to him, in everyone asking him to take very good care of himself, because after a short while he would want him urgently.

His sickness and following death was universally lamented by all who had known him and much more so by those near him, who would have been willing to make every sacrifice to win over God's design with devotions, tears and vows to the Saints; but this time their prayers were not fulfilled, because the Lord wanted him for himself. Even we, who assisted him, could not dissimulate our feeling, when he, in full soundness of mind and faculties, received the Sacrament of the Eucharist and holy extreme unction, saying with amiable courtesy: "nobody should be timorous, as I am not, and proving his words by exterior serenity and joyfulness by which he exposed the sentiments of his heart." He doubtless could say with the Apostle, "Bonum certamen certavi, cursum consummavi, fidem servavi, in religio reposita est mihi corona Justitiae, quam reddet mihi Dominus."

And with this hope he gave up his happy soul to God in a death appeased and quiet, giving up signs with his eyes and he closed his eyes with his last breath, leaving us with the longing not alone for his amiable conversation but also with a desire to follow him in his glorious footsteps into heaven, where he must be, entreating God for the entire Society, that He may preserve it in the genuine spirit of its holy founder, as he did in life daily in a particular prayer,

*The Letter on Padre Antonio Tempis*

which he had for the occasion. No doubt your Very Rev. will act in the same way, not forgetting me in your holy sacrifices.

SAN IGNACIO, OCT. 1, 1748

Yours very Rev. servant in Christ

FERNANDO CONSAG.

## His Exploration from Loretto Up to Colorado River

**I**N variety of opinions in about determining the geographical situation, longitude and latitude, of the California, calculated by various geographers, South sea pilots, navy engineers, question was, which of which could be preferred? And no doubt it was this, which occasioned the prudent reserve of Father Ferdinand Konsak, who in the year 1746, took a particular survey of the eastern coast of California, up to the river Colorado, in order to determine with accuracy, its situation, and the dispute relating to its junction with the continent, has not ventured to set down the longitude in its original maps.

Account of the voyage of Father Ferdinand Consag, missionary of California, performed for surveying the eastern coast of California to its extremity, the river Colorado, by the order of the Father Christobal de Escobar y Llamas provincial of New Spain in the year 1746.

On the ninth of June 1746, we departed in four canoes from San Carlos, which lies in 28 degrees North latitude, the shallowness of the water in this harbor admitting only of canoes. The watering places of St. Anne are three leagues from it. There are several

*His Exploration from Loretto Up to Colorado River*

brackish pits, but the rains washing away the nitre greatly mend the water. The harbour, its watering places, and some hamlets are included within two capes, which advance a great way into the sea: these are Las Virgines, and San Gabriel de la Sermejas or Sal Si Puedes\*. Both points are lofty and lie N. E. and S. W. from each other. Having staid till it was flood, we departed about eleven, and towards the evening came into the bay of La Santissima Trinidad, where there is a pearl fishery. Though this bay be large beyond the first cape, it affords little shelter against a S. E. wind; and beyond the other you are exposed to the North. In the middle of it an island from which a reef of rocks stretches into the sea, and by the ebb and flood are alternately seen and covered. This island has been very fatal to the pearl-divers, many of them having perished here. The water in a creek of the bay is brackish; and though the cape where it terminates be S.S.E. the adjacent coast runs N.E. and is full of rocks; some above the others under water. At its point and extremity is the bay of San Barnabe, and opposite to it a low island frequented by sea wolves.

10th. We prosecuted our voyage against the wind; but stormy water coming on, in the last quarter of the moon, we ran under San Barnabe.

11th. We set sail in the morning with a calm sea for San Juan Baptista, which cape lies N.N.W. of the place we left. This cape is only such in regard of the bay of de San Barnabe, which lies behind it.

---

\* *Sal Si Puedes*: get out if you can.

But beyond is a continued shore running also N.N.W. It is low, and being clayey, makes a reddish appearance. The whole coast is very bad, and dangerous from the many rocks and stony shelves about it. At three in the morning we were obliged to run in between a reef of rocks, and cape San Juan which lies little further, where we found some shelter from the hard gales at North, which blew that day and part of the night.

12th. About six in the morning after Mass, we proceeded to weather the first cape of San Juan. This point and another form bay, but of no manner of shelter unless against winds blowing from the shore. The bay beyond it is pretty large, but so far from being landlocked that any wind makes a terrible sea there. We crossed it in a calm; it terminated at a low cape of San Miguel. This and Punta Gorda form another bay, in which is a pearl fishery; and the sea in a storm throws up great quantities of shells, on which account the divers call this place la Pepena. It has a spring near a creek, but the water is thick and brackish. The natives are all Christians. The bay is entirely open to all winds, except the North and North East under Gorda point, where we anchored being wind bound.

13th. In this country of San Miguel de la Pepena, numbers of Indians came from several parts, to whom a sermon was preached, and many children baptized, their fathers bringing them voluntarily.

14th. About six in the morning we left San Miguel bay, after founding the places fit for shelter. Near

*His Exploration from Loretto Up to Colorado River*

Gorda point, opposite to a low gravelly shore, there is at low water good anchorage, in a sandy bottom with four fathom water; but nearer the point, where a broken rock lies on the shore, is six fathoms water, and bottom stone or sand.

Another anchorage place was discovered facing a broken rock; hence are also several other rocks, and the country of clayey soil over-run with thistles and broom, and watered by streams from the neighboring heights. The beach consists of small gravel; and at the distance of a musket shot is a good anchoring place nine fathoms deep at low water, and a sandy bottom. All these stations are sheltered from the North and North East winds, by the cape which also breaks the violence of the sea. Cape Gorda consists of rocks resembling red marble decorated with yellow and white spots, and is frequented by innumerable flights of birds. The island of Tortuguilla, by the Californians called Serro blanco or the white mountain, lies East and West from Gorda point on the other side which is lower; and bears from San Gabriel de las Almajas or Sal Si Puedes, S.S.E. and N.N.W. These capes form a large bay, half of each is surrounded with mountains; the part is low and sandy. At the end of those mountains is a spring, situated among the rocks, the water of which the Indians of that place make use of in time of ebb. There is also a rancheria of Indians on the low coast behind the last piece of high land, a small spring of brackish water being found here in a kind of bog. The people on seeing the canoes took us for divers, and fled up the country;

the outrages and brutality of those men having rendered them equally dreaded and detested by all the natives of California but, on being acquainted by some of their countrymen, who were with me, that a father was come in the canoes, they immediately returned. The great sea which runs here even in fair weather would not allow us to stay, and it was with great difficulty we took in a little water. We now attempted to weather the cape of San Gabriel de Sal Si Puedes so greatly dreaded by seamen, on account of those islands, several contiguous points of land, and many ledges of sunken rocks extending a great way from the land. Here the sea is so agitated by the current, that a gale or a clam makes but little difference. Among the capes opposite to a yellow cavern and a shore of white sand, is an anchoring place sheltered from all winds except the East, and a little on this side of it is a creek, at the mouth of which is three fathom at low water; further up too, and afterwards only half a fathom. On the land or West side it is deeper than to the eastward; the bottom is composed of sand and shells. Soon after we had anchored, the Indians before mentioned at the watering place, came to me with their children, desiring they might be baptized. Opposite to cape San Gabriel, the famous islands of Sal Si Puedes begin; which at the middle of the straight formed four channels. As we were departing, two new converts came, with advice that the Indians further up the country were coming in a warlike manner, with a resolution to kill me and all my company. They gave several



*His Exploration from Loretto Up to Colorado River*

bundles of arrows for my men, advising me to keep a good look out.

15th. In the afternoon, by the help of a South East wind, we went out of this harbour which terminates in a black cape of rocks, on both sides of which are caverns and a ledge of rocks extended all along the sea as far as the next bay called San Raphael, where are several sunken rocks and capes, but among them many caves for canoes and a tolerable good harbour; a favorable wind assisted us to weather those capes, but I was obliged to leave it in order to take a survey of the bay. It is mostly level and sandy, especially towards the East side; partly bordered by rocks and high banks of sand; in some part beach. The three isles near California lying before this bay are, by reason of their distance, no defence to it against the sea. At the close of evening we anchored near a part of the shore sheltered from the South East wind.

16th. Though the sea was rough we proceeded to take a survey of the remaining part of the bay. At the mouth of the Cadacaman we saw some Indians to whom we sent word, that they should forbear any hostilities against the divers. Their answer was that neither they nor any of the inhabitants of the coast committed any but the mountaineers' only. The North East wind hindered us from reaching the watering place of San Raphael, but gave us an opportunity of discovering several springs of hot water, near some white rocks. At full sea they are covered, but at low water are seen issuing from the sand, behind some

fragments of rocks. There are also others along the same beach, at the beginning of a sandy bay. At full sea the water for the space of half league is tinged with red mixed with a faint blue. Here we met with some Indians, who inhabited the coast, and others who resided among the mountains, and seemed to be of a cheerful friendly disposition. They offered all the presents their poverty would admit of, but we only accepted of a little fish, and that they were well paid for. On hearing that we were going to the watering place of San Raphael, they accompanied us, and we arrived there at sunset. Here is but little shelter for canoes, so that the safest way is to ground them. Not far from the beach is a large pond, and near it a well, which when cleansed affords good water. Here we found a great number of Indians, who appeared very well pleased at seeing us, and made us presents of fish, though they had the year before killed a diver, being informed by those whom we have met, that the canoes did not belong to those people, but that a father was coming. This assured them of good treatment; and out of curiosity to see him, they all came down together to the shore. But on seeing some of the natives of the other coast whom, from their wan complexion, they call Yaques, they began to whisper to one another, till, no longer able to conceal their aversion, they openly asked their Christian countrymen, why the father, as he was coming this way, would have any Yaques with him. I have already intimated that these animosities of Californians against the Yaques proceed from the hostilities com-

*His Exploration from Loretto Up to Colorado River*

mitted against them, and the depredations their rancherias have suffered from them. In the diving time, they endeavor to drive them from the country, so that it is no more than natural, that savages, whose vindictive temper has not been softened by instruction, should make little scruple of killing a Yaque wherever they meet with him. At our return from the expedition we had a signal proof of the terror which these excesses had impressed on their minds, for many whole families who were come down, being told when night came on to withdraw with their wives and children to a place of safety, showed some unwillingness, and when I urged them, they answered, that if they went away, the Yagues would come in the night to their dwellings. I bid them not be afraid; for the sentinels of the soldiers and natives would hinder any such design; and that if such a thing should happen, assistance should immediately be sent them. At this they seemed easy and went away, being informed that those whom I had with me from the other coast, I had brought as men who understand the management of canoes, which their Californian countrymen, from residing in the mountains, knew nothing of.

17th. I called the Indians together, and talked with them of the injustice of the action, showed them the foulness of crime, and the danger to which they exposed themselves by a return of the like violences and represented to them the inconveniences of their wild life, and indecency of their customs. In the meantime water had been taken on board and we

sailed away with a favorable land breeze, which however soon after failed us, and we were obliged to go around the cape by rowing. Between this cape and another formed by the coast of San Antonio northward of the former, the shore forms a semicircular bay. A little farther is a dusky mountain which being a peninsula, has on one side shelter for the South East wind and on the other from the North. A little beyond the middle of this coast, are two other creeks nearly contiguous, but the many sunken rocks thereabouts make the entrance very difficult. Through these openings you have the prospects of a fertile country, but the shore being very dangerous, a more accurate view could not be taken. Here two Indians from San Raphael called to us from the top of the rocks, telling us that a little farther there was a bay and that they were going to inform the inhabitants of our coming. After having rowed the greatest part of the day, we in the night observed an inlet, surrounded with high mountains, but after getting round the cape, we found it had a shore, where at the foot of the mountains canoes might be safe from the East and South East winds. We continued our way for some time in the dark, without well knowing whither we were going, till we had sight of several large fires, and thence concluded that we were not far from the shore, which however, we did not reach till midnight. As we were unacquainted with it, and to avoid any hostility from the Indians, among whom it is a stratagem to set fire to their cottages, and lurk in some adjacent place, in order to surprise and fall upon

*His Exploration from Loretto Up to Colorado River*

any one that comes thither, we lay at an anchor till day came on.

18th. The preceding night was very troublesome on account of the continual rollings of the canoes. In the morning finding ourselves near a stony shore, we weighed anchor and went further into the bay, where three islands form a basin, where any vessel may lie secure from all winds, with a sufficient depth of water and a sandy bottom. It has three creeks, one at each extremity, and one in the middle, which is the shallowest; and at the end of it is the watering place. Here we landed on a very convenient and safe shore, to which we were directed by one of the Indians who had followed us. We called the bay Purgatory, in commemoration of our having amidst the darkness of the night fortunately escaped from the multitude of rocks in it. The distance from the bottom of the bay to the point is about three leagues. Not far from this point and middle of the entrance, is another island the land of which is remarkably broken and craggy. The inhabitants of the country came to pay me their compliments; and besides some agreeable presents for the comfort of their bodies, I did not dismiss them without discoursing on the salvation of their souls in a manner best suited to their capacities. The neighboring country, considering it as a part of California, is not despicable.

19th. The canoes which had anchored in a sufficient depth of water, were grounded in the morning; the water having ebbed away more than a fathom. We took in water, and were preparing to sail, when

an Indian came as an express that the mountaineers had the night before intended to give us a morning visit; but as all who had been concerned in this purpose were not come, they deferred paying it till they arrived at the watering place; at last we were obliged to put to sea with a contrary wind, which increasing, hindered us from weathering the cape; and all we could do was to run in shore near the northern extremity of the bay which, though surrounded with mountains, has a good shore of sand, but with some rocky spots.

20th. We weathered cape Las Animas, which is everywhere bordered with rocks above and under water. The two points lie South West and North East from each other. North of this cape is a low island which, with the rocks that run from it to a great distance into the sea, appears triangular. It is only the haunt of sea wolves and fowls. A little farther are several convenient inlets affording shelter from the South East and North winds, which are most to be feared in this straight. Not far from hence is also another cape in the form of a trident with reefs of sunken rocks running into the sea near half a league. Here is generally a great agitation of the water. Beyond this cape vessels, at least small crafts, may lie secure from the South East winds. This is followed by a bay called De Los Angeles. Along its entrance runs a chain of islands which contribute to its security. Their number is so great that we could not count them either in going or returning. Most of them are lofty, but not of great circumference.



Women of California



Men of California



*His Exploration from Loretto Up to Colorado River*

The bay is large and affords anchorage for all kinds of vessels. The water extends to the foot of an eminence which makes a part of the high and craggy serrania ridge of mountains; for going directly to the spring the land-mark on the starboard side is a black rock, beyond which are some others white. On the larboard side is a sand a league in length, projecting from the low land. Besides these marks the verdure of the herbs growing near the springs show the watering places. The water is good, and being on an eminence may be easily taken on board. It is sufficient for watering ships, but not for the lands, there being no great quantity of it. The Indians here formed an assemblage of different rancherias; they were all well armed, very haughty, and had quivers full of arrows contrary to the custom of the country. Besides the precaution given us at Las Animas, their gestures and cries gave us to understand they had no good design. We, however, endeavored by all manner of presents and signs of affection to make them easy, but to no purpose, continuing with confused cries and showing their bows to challenge us to an engagement. This induced us to make preparation against any night assault, their courage never failing to call in the aids of treachery, and they watch the time of the night as the fittest for the surprise. They approach with all the caution and silence imaginable, discharge their arrows then give a shout and fly. These Indians in their assault on us had divided themselves, some being posted on the North, at a little distance from our camp; others southward and nearer, in order to have

us, as it were, between two fires and utterly cut off our retreat. The natives of the bay of Los Angeles, elevated with the murders they had committed on the divers, looked upon themselves as invincible, especially as they were joined by auxiliaries from all the rancherias with whom they were in friendship, so that possibly such a number of them was never before seen together. But by the favor of Almighty this formidable army was dispersed only by a sally of five soldiers, and thirty Christian Indians, who about three in the afternoon marched out against the largest body, which was encamped on the North side. These arrogant cowards at the sight of our men, without standing one fire, fled in the utmost confusion leaving behind even their wives and children, nor did they stop till they had reached the very summit of the rocks, where concluding they were safe, they skipped, shouted, and made many threatening postures which we did not think worth regarding. We examined all their caverns and retreats, but finding only the women and children, which had been unnaturally left behind, we treated them with all possible marks of tenderness, assuring them, that no harm should happen to them, but all our promises were not sufficient to hinder them from running away, and leaving their children. These were taken care of with the few women that remained, whilst others went after the fugitives to endeavor to bring them back, but it being now sunset, and the mountain extremely difficult to ascend, they returned, some muskets were fired to terrify them, which it did to such a degree that though





Woman of California times of his exploration

*His Exploration from Loretto Up to Colorado River*

the remaining part of the mountain above them was remarkably steep, it is incredible with what agility they gained the utmost peak, and the next morning not one of them was to be seen. The other body who lay to the southward continued without making any motion, and tho we concluded that either of themselves by spies, or by some of the northern fugitives, they would hear of the fate of confederates, to prevent their attacking us in the night, yet the sentinel at that quarter was ordered to fire from time to time. We inquired of the women left behind what was the reason of such a concourse of people, and they ingenuously confessed they belonged to the rancherias of the north, some of which had failed coming; that the time appointed for general meeting had been that night; that an Indian, father of some girls then present, was the chief of the northern rebels, who fomented hatred against all those who came in canoes. They added of their own accord that the design of dividing themselves into two parties was to hem us in on every side, that we might not escape. On their asking of water, we gave them also something to eat, and the children we pleased with sweetmeats, then directed them to go to sleep without any fear, that the sentinel would take care of them. One thing raised our admiration, namely the total nakedness of the girls. The Californians of the Cochimy nation, tho extremely poor, and have no clothing, yet decency and modesty have taught them to make a kind of apron of the filaments of sedge strung on threads of mescal, which reach from the belly to the knee, and this, I think,

shows a great regard to that virtue which constitutes female excellence, and a woman who is pregnant, in case the child should prove of her own sex, provides it with a little apron of this sort. We saw nothing of that commendable practice in the territory of this bay. Let us hope, that by favor of heaven, it will be soon introduced, and that by the light of the faith they will come to see the turpitude of such nudity.

21st. The Indians were sent away with their children and effects; but leave was hardly given before they, like the former, left their children, and in short all their effects. They were soon brought back again, and fresh arguments used with them not to be in the least afraid, and to acquaint their husbands and the rest of the people, that they also might be perfectly easy and return to the west, and the watering place; and if they had been pursued the day before, it was not with an intent of hurting them, but as they had provoked the Christians by an unbecoming design of falling on them by night, it was necessary to show them notwithstanding their great numbers, we were not in the least afraid of them: that had we been enemies, we should have killed their wives and children; that they might be assured of a sincere peace; that we were Christians, and as such made war on no nation, but endeavored everywhere to promote tranquility and benevolence; that these canoes and the people in them were under the direction of a father, who had a great love for the Indians. This discourse made them perfectly easy, so that they took up their children and utensils and retired to their country-

men. Afterwards some of our people having sight of a spy coming from the southern party, ran after him, but he was too nimble for them, however, in the pursuit they met with a woman who informed them of another watering place. The people had all dispersed, and in the place she mentioned we found a great deal of fresh sedge lately out. In the meantime some of the northern party appeared, possibly moved by the report of their wives, or the sight of their children and effects, which they had left behind, or compelled by thirst, there being no water within a great distance, except on the place where we were encamped. In the evening when the great heats were abated, three soldiers with the Indians who came in the canoes, went to take a view of the coast towards the south. In their way, they saw some Indians on a mountain, but our men making towards them, with an activity seldom seen in Europeans, climbed up the peak. They did not reach the watering place, as the sun was just setting, but returned to the boats. The land wind here blew so fresh, that in the morning it tore away the tent in which Mass was said. At night its violence increased, so that one of the canoes broke from her anchor, and was not recovered till near the islands which defend the entrance of the bay of Los Angeles.

22nd. We continued our voyage with a favorable wind, which for some hours was succeeded by a hard gale from the land, that we were obliged to make for shore. On the beach we saw several Indians armed with bows and arrows, but on our approach, they fled as usual. We pursued them till late, and not knowing

whether we could weather the cape, and there find shelter for our canoes, we ran into the northern elbow of the bay, which is large enough to contain a great number of ships, and terminates in a shallow creek where the current of the ebb is extremely violent.

23rd. We got round the point of Los Angeles, which in respect of the other lies N.N.E. and S.S.W. The N.N. East point is formed by three craggy eminences, at the foot of which are a great many rocks, some sunken and others appearing above water. In it are two ports affording shelter in bad weather, but it must be noted that opposite an island, above the cordillera of the island of Los Angeles is a cape bordered with a multitude of rocks. The coast as far as Los Remedios is also rocky and gravelly. The bay of Nostra Senora de Los Remedios begins at a small island, and near a white shore. In this bay is shelter from the South East wind, and some black eminences secure it from the North. Here is a pearl fishery.

24th. Being now wind bound, some went to take a view of the mountains, but found nothing remarkable. They imagined to have discovered a bay; but it was the coast, which regard to the large island del Angel de la Guarda, has the appearance of a bay. This island begins a little beyond cape San Raphael and terminates a little on this side of San Juan and San Pablo. This island, which is very mountainous, has several bays and capes. Its extremity on South East part is narrow, but northwards something broader. The channel betwixt this island and the coast is so full of whales, that it is called Daranal de Balenas.



*His Exploration from Loretto Up to Colorado River*

Whilst some were taking a view of the country, we made an experiment of diving for pearls, and the shells near the shore were found better than those in the offing.

25th. We were for sailing out with a land gale, but the violent squalls with which it was accompanied, deterred us from venturing. At length it ceased and during the remainder of the day we proceeded, it being sometimes calm, and sometimes the wind contrary. We kept along the coast which is very mountainous, and sea so full of sunken rocks, that the canoes often struck against them. That in which I was struck twice, and thereby damaged her rudder. A light canoe was sent before in order to get everything ready for taking in water. The Indians of the country perceived us, and running to their arms, set up those shouts and cries which are customary among them before an action. These were intermixed with leapings and ridiculous gesticulations. But when they saw that our people put the canoes ashore and leaped on the beach, well armed, they betook themselves to their usual refuge, the summits of the mountains. Here they stopped, and our man called out to them. But such was their fear, that instead of entering into a conference, they turned about and fled. At sunset we came to a level, gravelly shore but unsafe. However, the want of water, and being unacquainted with the coast beyond it, obliged us to stay here, though with some danger.

26th. Some people were sent up a pretty large creek, to see if there was any watering place there-

abouts, which was conjectured from some fresh palm branches, and flags which had been left there by the Indians, which were certainly brought from other parts, as our people found neither tree nor flag in all their search. Others who had followed the track of Indians in their flight found a pond at a few leagues distance. In order to find watering place, the following marks, in coming from the sea, should be observed. The shore is narrow and of a white sand, terminating at a hill of a reddish color. This place was dedicated to St. John and St. Paul, the day we visited it being the festival of those martyrs.

27th. We departed with a land breeze; and after sailing by some low hills along the coast, we saw on a neighboring mountain two Indians, who called on us, but we were too far below them to understand what they said. However, from their inaccessible place, and their insulting gestures, we supposed they challenged us to an action. Perceiving we took no notice of them, they brandished their bows and arrows with loud acclamations, leaping at the same time with great agility. One especially distinguished himself in these feats of activity, either by way of parade or as more enraged against us. His motions were surprisingly quick, sometimes dancing, sometimes turning around on one foot, till at last forgetting himself in the conceit of his dexterity, and not attending to the danger of the rocks, his foot slipped and he rolled down the precipice like a stone; but to our astonishment he received no harm, climbing up again, though

*His Exploration from Loretto Up to Colorado River*

not with his usual celerity, and even his companions came to assist him. This occasioned a great deal of diversion to our people, but the Indians were so ashamed that they made off, and we had no farther sight of them. At noon we opened a bay, which has a deceitful appearance of safety, the only sheltering place being behind the first point, and this is rocky with a narrow beach, which at spring tides, is entirely under water. The mountains surrounding this bay have the appearance of rich mines. We took a view of the remaining part of the bay, whilst others went to view the coast; and having found the whole of it to be full of rocks, and sun being near setting, we came to an anchor.

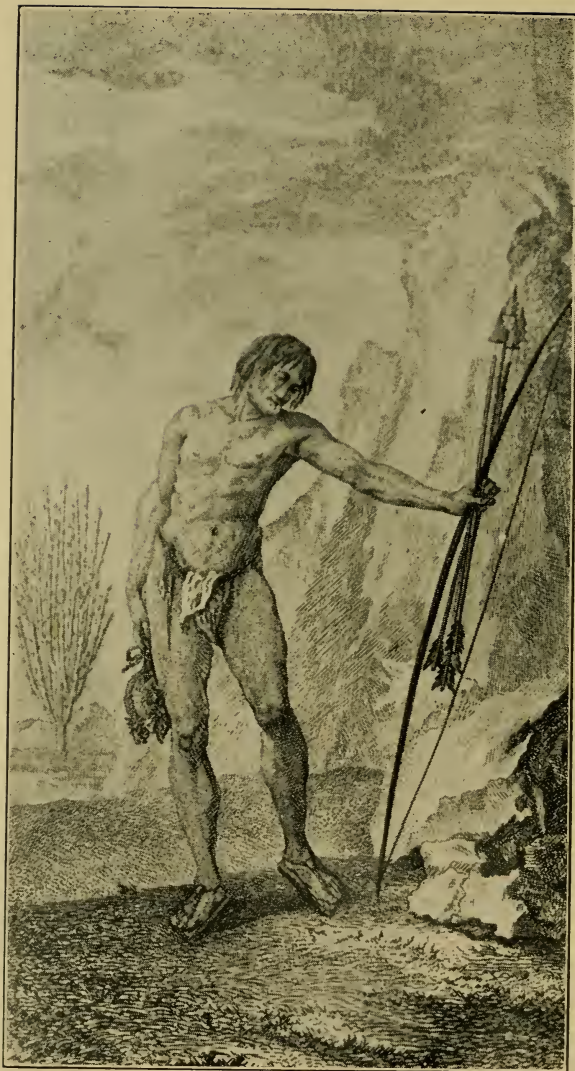
28th. We set sail with a land wind, but a squall from between the mountains carried away one of our masts, which in its fall hurt one seaman and was near killing two others. We passed by some rugged eminences, which project a considerable distance into the sea. On weathering a white cape surrounded by rocks, some above and others under water, we entered a bay, not very spacious and shaped like a G. In the part betwixt a huge rock and the land and the cape, is good anchoring ground, and facing the rock a vessel lies sheltered from the Southwest wind. At low water indeed a great many rocks appear above the sea. The other point would afford good shelter from the North wind, were it not for the rocky bottom and the very extraordinary fall of the ebb. About a quarter of a league from an inlet is a pond, but the water turbid and impalatable. We called the bay

St. Peter and Paul, for our entering it on anniversary. of those great apostles.

29th. It being calm, we rowed out of the bay, and when we had got round the white cape, opened another bay running West and Southwest. It is of considerable extent, has several islands, and includes the lesser bay of San Luis Gonzaga. On this side of it the shore forms some elbows, but shallow and in one of them we saw a kind of shell, which though of naker, was very beautiful and resembled the shells of the genuine white pearls. We did not take a view of it, deferring it till we reached the other side, but the weather did not favor us till our return, when on a survey we found the bay to be capable of receiving any number of ships. It is separated by a narrow channel from another harbor; and both are secure from all winds and seas. It has several creeks which abound with fish, and this causes a great resort here of the neighboring rancherias. But amongst these advantages it wants the greatest, for the water in it is too salty for use. Indeed six leagues up the country, it is perfectly good, but very scarce. To see if such good harbors did not also afford fresh water, we dug wells nine feet deep, but to no purpose.

After three days our extreme want of water, drove us out of bay to search for it in another place. These harbours are formed by an island of such a length that the sea it appears to be main land. Beyond this bay, in the white shore forming a crescent betwixt two black mountains, called San Sebastian, we found a river of brackish water, but beyond in the contiguous





Man of California at the same period

*His Exploration from Loretto Up to Colorado River*

serrania, the Indians informed us there was better and many palm trees, which we found true, but made little advantage of them. We passed three other capes, and in the evening came to little creek, where the canoes lay safe from Southeast wind, but it is full of sunken rocks. Here we found a balza, but no traces of any people belonging to it.

30th. Before break of day came on, we saw a light moving along the shore, from whence we inferred that there was a watering place in the neighborhood. Accordingly some people were sent early in quest of it; and having found it, returned with an old man bringing an earthen pitcher, which they are very ingenious in making. It is a piece of industry unknown to the northern Indians, and also to the Christians who lived beyond them in the same direction, till they were taught it by the inhabitants of the other side of the bay. Having this intelligence of the water and a good shore, at eleven o'clock we proceeded with the wind at Southeast, but blowing fresh and opposite the current, caused such a sea, as greatly retarded our arrival at the intended port, though at no great distance. Here we found a great number of Indians, from several rancherias, whose dialect could hardly be understood. Their deportment had all the signs of sullenness and ferocity, and one of them was making ready his bow in order clandestinely to discharge an arrow at me, but I prevented him by taking no notice of his design, and changing my place. We treated them with all possible courtesy, and besides victuals, distributed among them several toys and

trifles with which they were highly pleased and made us returns in feathers with which they adorn their heads. These they would have us accept of as token of their good will, though this was no more than a feint, for they sufficiently showed their quarrelsome intentions by licking their arrows, which among them is a kind of preparative sign for an engagement. We now came down from an eminence we had ascended to enjoy the freshness of the wind, the heat being un-supportable near the shore, when the Indians again challenged us by their leapings and shouts. A Christian boy of a sprightly disposition taking a rag in his hand mocked the ridiculous gestures of the savages. This sarcasm provoked them so, that they sent one from among them whom we had best understood with a formal challenge, but he added they were many in number and had prepared an ambush. We readily conceived that this information did not proceed from ignorance, but was a studied finesse to intimidate us. The answer was that we would very readily give them satisfaction. The word was no sooner given, than six soldiers and twenty Indian archers marched out. The alacrity with which they ascended the eminence, together with the courage and agility of a Christian in taking away and breaking the arrow of an Indian, who was going to discharge it at him, struck such a terror into the savages, that they immediately retired. But one party came up with some, with whom the soldiers and Christian Indians returned except two, who had rashly continued the pursuit. I had no sooner seen their temerity, than I sent away the people



*His Exploration from Loretto Up to Colorado River*

who had remained with me and the canoes. They were soon out of sight and came to a place, where several rancherias had joined together against us, and our two men seeing the danger they had plunged themselves into, one of them called out, with a resolute composure, as if he had a body of men behind him, and pointing several ways with great eagerness said: let some go on that side, others on this; hasten some yonder, and form a circle that we may fall on these savage mountaineers, before they can make their escape. The Indians were drawn up in a line with their weapons in their hands, but struck with what they heard, did not proceed to any act of hostility. Whilst they were in this suspense those two who had been sent to assist our two desperadoes came in sight, and the Indians concluding the imaginary assault was now going to be made on them, betook themselves to flight, leaving their wives, children and necessaries. All were taken care of with that punctuality and tenderness which Christianity enjoins, particularly in cases where the consequences may be very detrimental or advantageous to its propagation. Several of the men who were taken prisoners being infidels and unacquainted with the Christian customs, made an offer of their wives and their necessaries for a ransom. Night coming on, a guard was ordered to take care of the prisoners whilst they slept. In this rancherias our men saw a dog, which was the only one seen among the Californians before the missionary fathers came among them.

July 1st. We released the prisoners, after advising

them, that if any canoes came to their coast, they should forbear all insults and hostilities. Two we kept to show us the way to the watering place. It was late before we got under way, having been obliged to wait for a canoe, which had gone further up, though the coast is very unsafe as being flat and rocky, yet the squalls which fly all round the compass obliged us to run the canoes ashore, having been informed that further on there was still water. The distance of the canoes from the watering place, hindered us from taking in our full quantity, that might look out for a safer station. Some went ashore to trace the coast; but hearing the shouts of a troop of gentiles on the mountains, and fearing to be intercepted by them, returned, signifying to them by gestures that they would soon be with them. But the Indians renewing their shouts and pointing to the water, fled. In this brook we saw some palm trees which had been carried away by the floods. The marks for finding this watering place of San Estanislao are reddish rock near the serrania and along the coast some red walls in the low part of the shore. Before coming to these walls there is an easy road to the watering place, where having continued till noon we went further, but the wind blowing very hard, and a great surf continually breaking in on the canoes, it was midnight before we could reach the place we had in view.

2nd. We entered the bay of la Visitation, in one extremity of which is good shelter though not very large. We here again saw Indians, who upon seeing us, behaved like the rest of their countrymen. But

*His Exploration from Loretto Up to Colorado River*

one belonging to San Estanislao showed us a watering place, situated at a very convenient distance, so that it was thought better to send a canoe back to San Estanislao, to take in water, while one of them which leaked very much was refitting. Here the bay which begins at San Luis Gonzaga terminates. The neighborhood of San Estanislao and la Visitation affords great quantities of naker shells. In our return we came here at midnight, and because of the many fires which we saw, concluded the place to be well inhabited, and consequently that there was water nearer than that which the Indians had shown us. On this we endeavored to speak with some of the natives, that we might inquire about the water. Early in the morning several families came down to us, but they gave us the same account as the former. The women here were totally naked, having not so much as the slender covering used by the sex in the more southern parts, as an indication of their modesty. Here the series of islands which lie within the bay terminates, cape Visitation, bearing from the bay where we anchored, almost due North. On this side of the cape, after passing a low gravelly point of sand, is a small cove proper for canoes. On the larboard side lie a great many rocks, and most of them under water, on the starboard side is a low cape. And betwixt these head lands are two other coves or small harbours.

The 3rd. The canoe returned with the water; all damages were repaired, and everything got ready for sailing.

4th. Made sail with a land wind, which shifted to the Southeast. Weathered cape la Visitation; the shore low and level; the soil clayey and rocky. We continued our course till the afternoon, when the wind being contrary, we anchored near a bed of shells newly thrown ashore. In the evening we were for removing from our first anchoring place, the canoes beating against the rocks, which were under water when we entered the bay, but dry at low water. The three canoes by the swiftness of the ebb were grounded, so that we could not effect our design.

5th. We continued our voyage with oars, the wind being contrary, and saw a great number of wild goats, and Californian sheep. Several of our people went ashore with a design of bringing off some of these creatures, and meeting with a rancherias of Indians, inquired for a watering place. They pointed to some flats on the shore which were covered at high water, and immediately made off. This water is so hot that it emits a smoke and has a sulphurous smell. Those who followed the goats took a view of the shore, and found a deep well of brackish water, whither we came about sunset. Some who walked up the country met with two families, and one of the Indians immediately asked if they were enemies, and on the Christians replying that they were friends to them and all mankind, they accompanied them to the canoes, and these were the last Indians with whom we conversed, and even this was with great difficulty, on account of their strange deviation from the Cochime idiom, of which they retain only a few words. This place I am in-

*His Exploration from Loretto Up to Colorado River*

clined to think is the furthest limits of the pearl beds, having seen none beyond it.

6th. Fifteen men went ashore to view the country and endeavor to find better water. We lay in a bay on the south side, and east of us was a stony point running a considerable distance into the sea. Northward is a sand bank projecting from a low point, and seen at low water to run above a league into the sea. One of our canoes struck on it, and as it has several branches, we were sometimes obliged to return a considerable distance. The low cape of this long and wide bank with another of the rocks northward of it forms a bay, but shallow and unsafe. Having with difficulty got round the stony point, we had noticed that the people would continue surveying the country and return to this spot. We put ashore in quest of watering place which is the brook just mentioned, and almost at the water's edge, the neighboring parts being in spring tides washed by the sea. Here the canoes had the good fortune to fill all their vessels. At the approach of the night our scouts returned with intelligence that the country was barren and uncultivated, adding, that some leagues further there was good water, but little of it.

7th. A canoe being light and under no apprehension of the Indians remained here, but the others put to sea. They were however soon obliged by a very high sea to make for shore. The sea continued in the same agitation the whole day and night, so that no provisions could be sent to those who were gone ashore.

8th. We steered to another part better landlocked

and called San Fermin, lying betwixt two sand banks. Three canoes got safely in; but the fourth run aground, and lay till the flood. In the meantime the loading of one was put ashore, she being so leaky that the provisions were very much damaged. The water here is good, but large vessels cannot without great difficulty make use of watering places beyond la Visitation. This part of the San Fermin has two very long sand banks on the North and South that at low water are dry for two leagues, as we saw at our return.

9th. It being flood we went out at three in the afternoon, but in going over the bar all were obliged to go forward. We next came to the bay of San Phelipe de Jesus, the cape of which lies North and South from one another. That of the North terminates in some black mountains, but being unwilling to lose the opportunity of a fair wind, we continued our course, leaving the survey of it till our return, and then found it to afford a shelter against the North wind, even for large vessels; but it is at a great distance from the shore, which is so lined with sand banks, that there is no landing but at high water. The shore is sandy, and on the north side is a creek, which at full and change of the moon has a depth of water sufficient for boats, but at other times is dry. At the foot of a flat eminence it affords plenty of water, but thick, disagreeable, of an ill smell, and noxious in its quality. Its effects on those who drink it resemble the symptoms of the scurvy. At our return we stayed some days near this watering place, but saw not a single Indian, and our people being sickly and spent

*His Exploration from Loretto Up to Colorado River*

coming from the Rio Colorado, no excursion could be made into the country. All along the low country from la Visitation to this harbour are sheep and wild goats. We went round the North point, which although at full sea, it appears to have several small inlets safe from South and Southeast winds, yet in reality has only one little sheltering place running southward, and this not proper for anything larger than canoes. Indeed at spring tides, and with good cables a larger vessel may put into it in case of a hard gale at South and Southeast, but not at neaptides, there being no depth of water nearer than a league and a half from the shore. From this place at the rising and setting of the sun, we saw the land on the other side; and from North point of San Phelipe we had sight of another cape on this side, which appeared to form a large bay, but it was no more than appearance, there being no such bay; the point of the hill lying within the mouth of the river Colorado up the country. From this corner the shore is entirely level, marshy in several parts at spring tides, and in hard weather overflowed. All the way from San Phelipe to the river Colorado there is neither bay nor watering place.

10th. We made little progress this day, a strong Northeast wind blowing from the shore which was contrary to us. The points in that part running Northeast and N. N. East form the strait closing here. At noon we got ashore with great difficulty, the water being shallow and a great sea running along this coast, which is extremely barren. The serrania or ridge of

mountains is three or four leagues distant from the sea, and in some parts more. At night we came into a better shore, though with a high sea. The bottom here was found to be mixed with mud.

11th. Made but little way, and came to some red marshes, whence we concluded we were near the mouth of river Colorado or red river. We, however, continued our course till the evening, having endeavored to land in several places, but to no purpose, the fens not only hindered the boats from coming ashore, but likewise would not bear those who endeavored to cross them. Under this difficulty we came to an anchor facing an island, which forms a creek at the end of the trait in the form of a bow. The water even here differs from that of the sea, being of such a malignant quality as to carry off the skin whenever it touches, and all were wet with it except myself, and were accordingly afflicted with very painful inflammations in the most sensitive parts of the body, and which continued till the end of the expedition. In some the first symptoms only of scurvy appeared, but in others it was arrived at such a height that during the whole return they were unable to stir.

12th. Had a hard gale at South which separated the canoes. One endeavored several times, but without effect, to weather by taking the point of the fen, at which the island mentioned yesterday terminates. This canoe was very near foundering, the sea running very high, another canoe was to throw the greatest part of her lading overboard; but the other two, though the lading and people were wet, had the good



*His Exploration from Loretto Up to Colorado River*

fortunes after weathering the cape to find a safe shore, being now beyond the fens.

13th. The canoe which we had put ashore on the other coast, after making away the greatest part of the night, betwixt seven and eight in the morning arrived at San Bonaventura, where the lading was taken out and exposed to the air, and canoe grounded. Some people from the others came in search of her, but were hindered by a creek.

14th. Whilst the provisions, clothes and other things were drying, a party went to take a view of the neighboring country, and found a great many prints of men and beasts. Those at San Bonaventura used all possible endeavors to find out a watering place, but with no success, though they were a day and a half about it. The smallest canoe came and joined them in that part, and brought intelligence that all the people and canoes were safe in the same outlet of the river Colorado. Some drinkable water was found which issued from the river Colorado.

15th and 16th. The smaller canoe having assisted the other in taking water, on the 17th, they removed to the station where the other was.

18th. Went up the entrance of the river Colorado, and within it lies the before mentioned island, which is triangular, and divides its stream into two arms; one in California running northward, and the other of the opposite side running Northwest. The people went ashore in the island, and found themselves betwixt two rapid currents. One of the river's ebb, and the other in the sea was flowing in with no less

impetuosity, that they had a very narrow escape, but lost only some of their lading. The canoes removed to the coast of California as more secure, where in the night time they saw fires, but in the day time not one of the Indians showed himself.

19th. Continued the discovery of the river, but the currents here became so rapid, that the canoes could not stem it with rowing, and they were obliged to have recourse to towing by which they made a little headway; but as one canoe could not be towed for want of ropes it altered its course and steered for the other side which was one of three islands discovered by our people on this occasion. On the 18th, they saw the first, which divides the river into two parts; the second, like the first lies in the river's bed, and faces it at a little distance; the third lies on the side of the other two, the river dividing itself on the side of this lateral island towards the other shore, forms an arm, but so small that at a low water it is almost dry. This side of California, lying low, is overflowed by Colorado, that all along to the foot of the mountains one sees pieces of trees, weeds and the like, left there by its waters. Our people also saw here a kind of threshing floors, where the natives thresh a kind of seed like wheat but as small as any seed.

20th. The canoes continued grounded, and the flood was attended with such rapidity and at the same time a very high sea, that the canoe which had parted from the others, was in greatest danger, and the smallest which was now coming in, immediately made for it, in order to save the people, and it pleased God

*His Exploration from Loretto Up to Colorado River*

and his most holy Mother that it came in time for that purpose, but the provisions and effects of all on board were lost, and canoe was burnt to save ironwork.

21st. The canoes were sent to look out if anything of the wreck had been thrown ashore, and on the continent they found two casks of water.

22nd. The canoe was hindered from going out by the appearance of tempestuous weather. In the meantime the people took a view of the country, and at the distance of five leagues saw Cauzal and Saucedo.

23rd and 24th. During these days, though we endeavored to go forward, the wind and the current obliged us always to put back to the place whence we had come. This was an elbow near a great well running eastward. The canoes were not able to make way. They, who had been sent on the survey reported that the river took its course along the serrania on the side of California.

25th. The survey of the gulf or sea of California being carried to its utmost limit, we steered not directly to the harbour, from whence we had sailed, but to take a view of some harbours, which, by reason of circumstances, had been omitted in our coming. Fifteen men traveled some way by land, took an exact account of the situation and course of the creek at the point of the fens, and it stands delineated in the map.

First let it be observed, that in this journey we have taken no notice of the latitude, this being exactly set down in the map of this survey.

Secondly, let the pearl divers be persuaded, that if they do not come with a good number of people well

armed and be very circumspect, many will lose their lives at the hands of the savages, for though after being baptized, they become tractable, sincere and benevolent yet whilst unconverted they are designing, haughty and cruel, and more to strangers than to those of their country with whom they are at variance. Besides being furnished with men and arms, it is necessary that they forbear exasperating the Indians by any ill treatment, as robbery, bringing away their children, abusing their wives, an injury of all others the most provoking, by which, besides their natural barbarity, they are inflamed with an implacable hatred against all strangers who set foot on their shore. Those concerned in such understandings should show themselves Christians, and be zealous for the honor of the Spanish nation, on which they have brought an indelible stain by the most scandalous cowardice, particularly the last year at San Raphael, on an occasion which called for valor when the savages after treacherously murdering a diver, killed another in the very sight of the owners, and they instead of coming to his rescue, fled away with precipitation. This inspirits them to make the like attempts on others, and they will perpetrate them if it is their good fortune always to meet with such cowards.

In order to prevent these damages, and open a way to the temporal and spiritual reduction of the country, a design was formed some years since to take an accurate survey of the gulf of California, in order to find out convenient places for garrisons, harbours and missions. This could not be effected till the pres-

*His Exploration from Loretto Up to Colorado River*

ent year, 1746, when Father Juan Antonio Balthasar, visitor general of the missions, sent me the Father provincial's order to take a survey of the gulf of California, specifying the circumstances above mentioned, in order to lay before his majesty whom God preserve, and his royal council, the opportunities which these coasts afford for completing the conquest. I received the orders with due obsequiousness, but the execution was difficult, from the great scarcity here of everything requisite for such an enterprise, the very necessaries for the subsistence of missionaries being not acquired without great difficulty. The importance of the service, however, overcame every other consideration. The missions having at heart this work from their zeal for the service of God and his majesty, contributed amidst all their straits, wherewith to defray the charges of canoes, seamen, provisions and every other thing necessary in a voyage to coasts unknown, and inhabited only by savages. They likewise added a considerable number of Christian Cochines and furnished them with arms and clothing.

Captain don Barnardo Rodrigues de Rea, commandant of the royal garrison of Loretto on this occasion likewise showed his regard for religion, and his care and activity in his majesty's service, exerting himself to provide everything with the utmost dispatch, which was within his department. He procured a good canoe, appointed an escort of soldiers, which was necessary for my safety, and of those who went with me. And though his post as governor of the garrison would not permit him to head the soldiers himself, he

attended us as far as San Carlos, the nearest harbour to the frontiers, and the rendezvous of their canoes and soldiers, and where he personally disposed everything for the voyage and remained there till our departure. Some days after an account came that the Gentiles had killed all of us, soldiers, seamen and Indians, not leaving one alive, and had broken the canoes to pieces. It no sooner reached the captain's ear than he prepared to go with a body of men in a canoe to the shore to certify himself of the fact, and to see the best remedy that could be applied, whilst measures were taken better adapted for baffling the opposition to the glory of Christ and the honor of his majesty, which the devil carried on by those under his influence. But the captain was persuaded not to stir till he received a confirmation of this bad news, which from the Indians' proneness to lying, and the circumstances that the canoes would be resolutely defended, were supposed, if not entirely, to be partly false. And as it proved so the captain had no occasion for putting his generous intentions into execution. God and his holy Mother, the patroness of these missions grant that these services undertaken purely for their glory, the salvation of souls, and the enlargement of his majesty's dominions, may have the desired issue, that we may see this end obtained; and with advantages which may enhance its glory and happiness.

Beginning of the Diary of the Journey  
 Made by Father Fernando Consag  
 of the Society of Jesus in California  
 from 27 2-3 Degrees Towards the  
 North Between the Sierra Madre  
 Range of Mountains and the Ocean,  
 His Second Exploration in 1751.

**T**HE REASON for having undertaken the journey through the territory that lies between the ocean and the Sierra Madre that divides the whole of California into Eastern and Western is that it is broader and generally less barren than the other which lies between the same Sierra Madre and its Gulf or Bay called The Gulf or Bay of California. The Provincial Father, Juan Antonio Baltazar, when as Visitor General came to this Peninsula, already appointed me for this journey. I could not make this journey until now ; first, on account of epidemics, second, on account of the lack of provisions and third, on account of some other more pressing occupations in which my Superiors kept me engaged. Notwithstanding the fact that the Mission on the Northern boundary belongs even to the present day to that of Our Father St. Ignatius, and that from

here the train and all the necessary provision — to which the two neighboring Missionaries contributed in part with great charity — marched out, La Piedad was fixed as the place in which everything was to be prepared with despatch, especially the natives who were to follow on foot provided with suitable provisions. La Piedad is the spot already designated for the founding of the last Mission to the North and it is located in twenty eight and one-half degrees latitude. From St. Ignatius in a proportionate distance towards the North there was not found any better rivulet in the open accessible. By its situation it happens to be almost the center of the towns and settlements which are to be administered to. Its current runs to the ocean. When, some years ago, I saw and explored this place, it was much better because then it had a spring of running water, but as I looked for it now the natives told me that since then it had been lost by a great flood together with several portions of earth; nevertheless some potable water remains in wells, and also some common reed grass for feeding saddle horses. The water is good through a special providence of God, since the few wells all around have their unpleasant after-taste, either brackish or sour.

From this post of La Piedad, on the 22nd of May, 1751, under the patronage of Our Lady of Loretto, to whose marvellous guardianship the conversion of California is attributed, with five soldiers and a sufficient number of natives on foot, the journey was undertaken in the afternoon. For the well, being so



*Beginning of the Diary of the Journey*

distant that the outfit and the retinue could not reach it in one day, in order that the lack of water should be more tolerable, it was decided to do without it during the night, on account of the nights being still very cold at this time of the year. At sunset we arrived at a place called San Everardo which already has a settlement, whose Indians are all baptized and reduced to neighborhoods in which it is possible to minister to them. We were short of water and even the pasture for the mounts was scarce. Some of the hills are of pure rocks and red marble, others are of sand-stone which abrades spontaneously, filling up the brooks and shoals with a kind of white sand. On the 23rd we continued our journey in the midst of fog and cold through rivulets and sandy hills and soft earth mixed with its rock. No big tree was seen, except the one the natives call Milapa, and which is found from the twenty-eighth degree on. Most of them are high and straight like the pine trees. A tree really useless, sterile and which shows that the land is unfruitful. From the ground to the top it is surrounded by short branches full of thorns; it is very brittle, wherefore it is found either broken off or completely thrown down by the strong winds. All its hardness lies in the bark when it is green, the interior is a kind of spongy dough like turnips or nopal. Even though the most of the trees of California when they are burnt exhale some fragrance, this one when in the fire emits a stench so disagreeable that it causes headaches. Perhaps for this reason it remains undamaged while the

natives burn any other big tree they find. The farther we go North the more trees of this kind we see, but only in the district between the Sierra Madre and the Ocean, and between what the Northwest wind and the fog sweep over. About a quarter of a league before reaching the spring, we crossed over some spots of tall grass which we used for the mounts for want of good pasture.

Knowing that the water was in two little wells some of the men went on ahead in order to draw it out and to open a gap big enough. About noon we reached Kalmaye, that is the name of the small stream where the water is found and it belongs to the settlement called Our Lady of the Visitation. The most of these Indians are already baptized and tamed. Some of the heathens who came to visit me from that town and from others around greeted me and said there was an old man so seriously sick that his end was very near. I went right away on foot to see him and to speak to him about his salvation, but as I heard him say that he did not understand me, I was very much grieved. That old man was from another settlement farther towards the North, which he left to come over to this one. I thought that his not having understood me was due partly to his restlessness caused by his sickness, and partly by his fear on account of seeing himself surrounded by people he had never seen before. I treated him with my greatest kindness and gave him some cooked meat which these old men like very much. With this kind attention on my part he began to

### *Beginning of the Diary of the Journey*

understand me. As he was very far from our camp, I ordered that he be taken nearer. I continued instructing him in the mysteries of our Holy Faith and giving him some periods of rest. My doubts and anxieties of mind ceased when the sick man himself told me that he had already been told of all these things but he never could believe them before but now he believed them and wanted to be baptized. He added that he had dreamed several times that I had baptized him. As it was very late at night, I baptized him privately without solemnity for fear that he should die suddenly. Some Christians were appointed to take care of him at his death. During the rest periods given the old man, some little children of heathen people, offered voluntarily by their parents, were baptized.

Without there being any clouds we perceived noises like thunder and asking the natives what caused them, all of them answered us that they were subterranean noises and that they came from a mountain close by. They added that such thunders were more frequent in summer. When we came back I inspected the mountain but I did not find any mouth or opening in it. The 21st day of the month was very fine as far as the weather was concerned, and we started out early in the morning. Before noon we reached the territory belonging to the Mission called Our Lady of the Betrothal of Pui where some heathens from several settlements were waiting for us. They told us that they did not believe that any priest could come through those

difficult places, and as they had been informed that some of the men of our suite were going to capture some Indians and compel them to become Christians, the people scattered out. Others more courageous wanted to see whether the priest was coming or only a portion of Spaniards lead by a chief. But as soon as they saw the relay of horses which went ahead because that land was not yet under irrigation, they lost their courage and fled; some of them to the hills and others to the ocean, and these doubtless were the cause of our not having found any settlements in a long distance as they allowed themselves to be influenced by these fugitives. To those who remained we said enough to correct their misapprehensions.

In almost the entire distance between the place from which we went out and the other to which we went, there is reasonably good pasture considering the great sterility of the country. Here, too, it was necessary to open a well in order that our mounts might have to drink. A heathen asked me to baptize his son, and as there were already some Christians in the settlement, I did so.

On the 25th, the father of the new Christian even though he was a heathen, wished to accompany me. But as I did not know whether the people with whom we might come in contact would prove to be friends or enemies of this settlement of which he was the chief, I did not allow him to accompany me; moreover we had some persons in our party who knew the way. It was necessary for us to cross a branch

### *Beginning of the Diary of the Journey*

of the Sierra Madre range that extends towards the ocean. On account of its roughness the district was difficult to pass through. In the afternoon we reached a flat, the head of a small stream where there were some springs, one of which contained good fresh water. The other spring had brackish water. Having learned that the way down the mountain was impassable, we sent some members of the party ahead to fix the places that might endanger our train. At the distance of a league (about four English miles) they met a very few heathens. Having heard that the priest was in the vicinity, two boys, one of them bearing arms and the other not yet large enough to bear arms, lead by curiosity, came to see me and to greet me. They told me that there was a sick child, that would surely die in a few days and that on that account it had already been placed aside. It is the custom of these barbarians, whenever one of their number is given up to die, to isolate the patient in a shelter somewhat distant from the others.

The youth having been kindly received remained with us that night and very early in the morning he at once set out to relate to his own people what he had seen among the strangers who were coming.

On the 26th in spite of the fact that on the previous afternoon we had tried to improve the road to make the passage easier we could not prevent the falling of some of our mounts and the rolling down of some of our equipment. The impassable stretch was so long that it could not be sufficiently well fixed in so short a time. The stream, which was open here

and there, afforded us some beautiful views. The springs are close together and its large mezquites in patches, which is the only good wood we found in all that we saw towards the North. Moreover in many places they had been burned. This moved me to exhort the heathen through the nearest Christians to abstain from doing so. On one side of our road we saw some Indians. I went with the leader of the soldiers and some others to talk to them about the sick child that had been given up, in order that they would allow me to baptize it. Not only did they agree to my proposition but they assured me that they had remained for the purpose that I might baptize it; that all of their settlement had gone down to the ocean and when I had crossed they had to follow them. That little child after having been baptized, as I learned, died the following day.

Continuing our journey, we reached a stream that had its palms and reed grass. The water was in small pools and where it begins to narrow with a fall and rocky banks it runs over the TEPETATE (ATTLE). A short while after our arrival the heathens came to salute me. One of them offered to guide us to Kanayiakaman that we wished to see. In this vicinity begin the varieties of AGAVE, some of them being very large, which appear to be like those of the other shore, others were medium with very thick heart and leaves. These take the place of water with the Indians when they get away from the streams. They cut off the leaves, heat them and press out or suck the juice. I tried it and found it

### *Beginning of the Diary of the Journey*

was not bad. The third variety is small and prized because it serves as their daily bread.

On the 27th day we remained in the same place, partly in order that our mounts, which had suffered a great deal on the preceding day's marches, might recuperate and partly because the pedestrians, on seeing so much large agave, wished to gather it for food, but they were deceived and their labor lost because the large variety is very bitter and not good to eat. But its flower, that it sends upon its stem, when toasted, on account of the little sweet it contains, is tolerable to the taste. Later they abhorred it because it made them sick. The heathens who spent the night with us left and at noon others came. From them we learned of the false reports spread by two women; the first hearing the cries uttered by the Christians who were hunting deer, informed her settlement that the Kaiavangua, who are their enemies, had fallen upon us unexpectedly, killing and robbing many of us; the other who was returning from the mountain with agave or other wild seeds, was led by the same noise of the chase to believe that the Christians perhaps in retaliation for the wrongs they had suffered at the hands of the Kiavangua had killed the members of their own tribe who had come to see us. This fantastic imagination caused all of them to flee. The heathen who offered to serve as our guide, returning at sunset for provisions, on reaching the camp found it deserted. He followed the trail, found some who had climbed a steep peak and he could scarcely

persuade them that there had been no enemy to molest us, that neither he nor his companions had seen the slightest sign of hostility, and that his chief with some others would pass the night with the Christians. But the report had spread to the South and to the North. In the afternoon I went up on a peak to look at the ocean, and to note the variation of the needle of the compass. The continuous fog made it very hard for us to register the reading of the compass and another higher mountain towards the Northwest prevented an exact observation. But by the little that was lacking and by what I had formerly observed I was able to conjecture that the needle was pointing about four degrees to the North-east. I also noted that we had retired almost one-fourth degree from the North.

On the 28th in order not to lose more latitude and in order not to endanger the mounts by trusting the information given by those who knew the country, it was decided that some skillful person should seek out the least difficult pass. For these natives reared among the crags and trained to leap from ledge to ledge, there was nothing inaccessible. Don Fernando de Rivera y Moncada, then an officer of the expedition, and who at this time is the very worthy commandant of California, with another soldier and some pedestrians went to examine the ground in one vicinity. At night-fall he returned with his retinue and the report was unanimous that we could not pass in that direction without ruining our train and rendering ourselves incapable of continuing our



## *Beginning of the Diary of the Journey*

journey. One mule either on account of the many falls he got or on account of the poor quality of the grass, died. Doubtless the false and groundless report that had gotten out, caused a great deal of misgiving and lack of confidence, for all of the natives instead of returning as they had promised, withdrew and we even found a spy, who when discovered, fled. Although these Indians when first aroused are fearless, they are very faint-hearted when this first impulse of their barbarous nature is passed.

The 29th was foggy and colder than the preceding days. Some members of our party were sent out to look for the heathens in order to find out from them whether, in some other place besides the one they had indicated to us and that we found impracticable, there were an outlet or pass. In the event that they could not get the desired information from those barbarians, others of our party were sent out to see where we could get out of the difficulties of that rough sierra in which we found ourselves hemmed in, even if it would become necessary to go back over a different way from the one we had come. Both plans succeeded. A family of heathens was brought who said they had come to look for us and told us that their people had gone away in order to bring us some presents from their families. We also found a means of making easier our exit from that trying and difficult sierra.

On the 30th we went out in a Southwesterly direction, going down the plains of the ocean. They are called by this name not because they really are

such, excepting some slopes of sand and loose earth, but in comparison with the rough and broken mountainous country joining them. On account of the fog of the ocean having diminished, we discovered a tongue of sand which stretches out towards the sea three or four leagues, but very narrow in comparison with its length. Some of the heathens we had seen came out on the road with others and offered me portions of their grain and followed us. Others after having halted, led by their captains, likewise gave us two small portions and others gave us dates, which is the fruit that in autumn and until mid-winter abounds in the vicinity of the ocean. We gave them in turn some food that they were very fond of. The chief offered to accompany us with his men, but knowing that they were bitter enemies of those of the settlement where I wished to pass, I did not accept his services. I lacked a knowledge of the language, for in addition to the accent and intonation, those Indians change some of the words. I made use of some of their neighbors I had recently baptized, having told them that it was my intention to journey on farther until we should reach some place where it would be impossible for my suite to continue and that I considered that on account of their having to return alone and through enemy country, they might run the risk of losing their lives. It seemed that they were perfectly satisfied with this.

On the 31st we finally reached this place, which is the mouth of the stream called Kanayiakaman,

*Beginning of the Diary of the Journey*

and penetrated its interior. Since we could not do so on the bank as we had tried, we executed it through the mouth itself. But on account of the falls over rocks and perpendicular banks, we found this equally impenetrable.

This stream is very celebrated among those natives. For this reason we sent some men on foot to explore its interior in order to get some information about it to see whether it was in keeping with the reputation it bore. The heathens offered to serve as guides. This mouth is situated in twenty-eight degrees and forty minutes latitude. Its narrowness which leads into the ocean, falls to the South. Its water is very brackish among rocks, as its basin is somewhat deep with an abundance of large mezquites has on its side some bottoms covered with useless underbrush. At sunset some who had been sent to explore the stream returned declaring that when they had gotten half way, many fell ill and remained near a palm tree grove where there was some running water, and that the others with the guides continued their journey upwards, and that in the whole district they had seen no more than evidences of human beings. The news about the sick was very painful, for on this same day many had been seized by cramps and running off of bowels, which is a disease that in the majority of cases is fatal.

## VI

### Continuation of the Diary of Father Fernando Consag

THE cold weather having abated somewhat on the first day of June, some of our men went out to see the road that we would have to travel and to find out whether at a proper distance there would be some pasture, a thing that was scarce in these parts. We did this in order that we would be able to advance as soon as our men returned from the stream, for we had heard from the heathens that the settlement we wished to go to was rather distant. They came back so late with this information that we could not go out. At noon, those whom we had been waiting for, arrived with exact information about the stream, which according to their declaration, with a thousand windings always led to the North for a distance of twenty leagues, and thus we found it to be when we finally were able to penetrate it. The natives who were serving as guides, when we passed a certain point of the stream, did not wish to proceed, giving us an excuse that none of those who went farther ever escaped with their lives on account of the barbarity of their neighbors. Nevertheless some of the more courageous ones reached the end which is very narrow, dry, pure rock and terminates in a declivity or cragg, whence they

*Continuation of Diary of Father Ferdinand Consag*

returned at nightfall to join those they had left behind, only to learn from them that the guides had already returned by a shorter road to our camp. We did not see them again. With the additional information they gave us about this stream, the desire to explore it personally was aroused no matter what it might cost. We reserved this task for our return, in order to see whether during this time they would vary in their description. This is a stream that people have tried various times to penetrate on foot, and never had been able to accomplish until now.

We spent the 2nd day of June crossing another arm of the Sierra. It was a dangerous and long journey. One horse rolled down an embankment and was killed. Near the noon hour we went down to the stream of the heathens who were considered dangerous. The water is salty and some of the springs are crystallized with salt. On account of our not knowing any path, and on account of the meagerness of information we found it difficult to select a road. We finally followed a small stream, the water of which looks like liquid salt. In its extremity there is a great quantity of white marble transparent like onyx. We proceeded in search of another stream, but we found ourselves very high in the Sierra already and the passage so beset with craggs that it was necessary to retreat.

Meanwhile the Indians of that vicinity cried out to us threatening us, saying that none of us would be permitted to escape. To the threats they added another cry, illy understood, which obliged everybody

to arm himself, but this equivocation having soon vanished and our men having been well arranged so that we would not be caught in some narrow place, we continued our march that we had begun at six in the morning, until four o'clock in the afternoon. We stopped on an extensive plain, and while the beasts of burden were being unpacked, one of our squadrons that protected the pack train and at the same time advanced to see whether they could find some springs, discovered it. When the discovery was announced the people began providing themselves with water. When it was already late three heathens arrived, whose company I had refused. They gave us information about the road and water. But our own men had already found both of these things. We spent the entire night without being molested.

On the 3rd, the Camp having been pitched near the water, Don Fernando Rivera set out with some Indians of our train in search of the savages of these parts in order to get some information about the land that stretches to the North. The three who had come to us also lacked knowledge about the territory beyond. The roughness was terrible to the sight and it seemed that the Sierra towards the ocean, in the northwesterly direction, was higher than that we had already disposed of, on which account it was necessary to procure either information about the way or some guide in order to proceed. About 5:00 P. M., Don Fernando returned with his squad, and brought an old man and an old woman. Although we had seen and spoken to many of the natives, we could not succeed in our

*Continuation of Diary of Father Ferdinand Consag*

undertaking because they excused themselves, saying that they were persecuted by their neighbors on both sides, north and south, because they were very cowardly and lived in perpetual mistrust. Seeing that some of our retinue were going towards them, they fled, as a sequel to their threats of the day before. Our men pursuing overtook a man, old but still strong and armed. He himself pointed out the thicket in which his wife was hidden. In our tent they were regaled and the old woman was dispatched with a small present in order that she would go to call the people of her settlement, but she did not return.

On the fourth day of the month, the commander of the expedition with a soldier skilled in husbandry accompanied me in the exploration of the stream. We found running water in small quantities in two parts and we found that it would be easy to get it out and lead it over the land for irrigation purposes. The water is somewhat salty, and is surrounded by cornered or angular tule. There is more land than water. It is the best stream we have seen since we left the frontier. It is situated in 29 degrees and 15 minutes. It is called Ajavaimin. On the southern side it slopes down to the place where the water is, over some gentle and not very high hills. The fogs, at least at this time of the year, are dense. On account of this fog and of the continuous winds that blow from the ocean, the nights and mornings are very cold. One of our squadrons on foot also made an excursion with an old heathen in order to tame and to call those who were excited or frightened. But their labor and diligence

did not succeed. The three heathens who were following us went out with our men to search for foods of the forest and disappeared.

On the 5th, having journeyed for one hour towards the Northwest, we came upon a draw full of reed grass and running water. The stream was very wide and open on both sides, a thing that is very rare in California. But the soil is very brackish. In this soil, on account of the moisture, there grows a species of grama (dog's grass), which is not found outside of moist and brackish sluices, but it is good pasture for the mounts. In this sluice there is a variety of water; in some pools it is quite brackish and in others it is good, but the best water to drink is that obtained from dug wells, that cost very little labor to make here, because the earth here is sandy and the water near the surface. It was the opinion of the intelligent members of our train that a mission might be established here, making use of the two camping places, the one mentioned the previous day for crops and the present one for the head or seat of the mission on account of the water being better and because there was more pasture for the work horses. Even though the running water was considered useless, the moisture which it furnished would make it possible to raise some crops. It is situated in 29 degrees and a little more than a half, and it is called Angum. There were found in two different places, two old women without protection, who had come for water. About noon a report was heard from the mountain peaks that our men had fallen into some ambuscade or had been un-



*Continuation of Diary of Father Ferdinand Consag*

expectedly surrounded by the barbarians. Two soldiers went to help them. But at the distance of about a league they saw that it had been a false apprehension on the part of the one who gave the report, after having seen two, at a high rate of speed, running down the mountain.

On the 6th, having received the notice that there was another good watering place, we went up the ravine towards the East, and having traveled about two leagues we turned southeast toward the Sierra. But noting its difficulty and finding, about noon, a water hole among rock, it was considered well to halt in order not to wear out our mounts. In order to find out about the water and the condition of the rest of the road, the commander of the expedition and a soldier with some of our men on foot together with a guide, made an expedition. At sunset they returned with the information that the water was good to drink, that there was little of it and that it was not running water; that there was nothing else of value and that the whole road was very bad.

On the 7th, we went back over the same ground that we had covered the day before until we reached the camping place from which we had gone out, in order that the horses, that had had a very hard time of it among the rocks without pasture, might recuperate. The Sierra is bare of everything that might be of use and is covered only with useless underbrush. The footmen asked for a provision of their forest foods. (comidas silvestres) For this purpose we decided to remain two days during which time we explored the

surrounding country. In the afternoon the heathen who had served as guide tried to make his escape, but he was detained in time.

On the 8th, the majority of our people went to the ocean to provide themselves with (marisma) fruits of the sea, since the mountain denied them their customary food that they expected to find there in abundance. Neither on the beach did they find the succor that they sought, either because they did not know how, or because this stretch of the sea is not fecund. Here they found the little body of a child that the animals had torn to pieces. At a short distance from there they found two little girls, three or four years old, concealed in a hole. They brought them to the camp in their arms. They were immediately given food, of which they were very much in need, and we deliberated over the means it would be necessary to employ in order that those two little souls might not perish. God furnished an old woman, the wife of the man who served as a guide. This woman we had dismissed days before. She perhaps supposed, either that we had gone back or that she could get to the water without being seen by any of our men. She was caught and put in charge of the children. Her husband marked for her the place where they were to wait for him. And very much pleased with the good reception we had given to her people, she offered to guide us to the settlement that followed, even though the thought of doing this had been repugnant to her before. In this night the moon was one-third eclipsed.

*Continuation of Diary of Father Ferdinand Consag*

On the 9th, before daylight, after a subterranean thunder or noise there was an earthquake. Frightened doubtless, seven mounts fled that we did not miss until we were ready to depart. In looking for them and bringing them in, it became late and it was necessary for us to postpone our day's march.

On the 10th, we passed by two short water holes, both of them brackish and surrounded by grama (grass). The first had a greater abundance of water and a small patch of reed grass. We could see that the heathens had cut reed grass for arrows, and in order that we might know what they were destined for they put on our road or path the sign of hostility, which is unusually an arm of Pitajayalza, (kind of cactus), either sweet or bitter, or canary spurge that they transfix with sticks or shoot through with arrows, leaving fixed in them the arrows, but broken, in order to indicate that they would do the same thing to those who would dare to approach their settlement. With this warning we expected them to receive us with the cries and threats that they were wont to make use of. But we arrived without hearing the hostile and barbarous reception that we had feared. At sight of the little water that runs in various parts we halted.

We found this water so salty that even the mounts could not drink it. We were not able to reach another watering place up this draw, on account of bad places in the road that were later fixed. Some of our footmen, going down into the ravine, found some water that was brackish but that was fit to drink. We

provided ourselves with this without seeing a single one of those natives. We saw nothing but the trail of a few who were going towards the beach, according to the one who served as our guide. This is a place where as many as twelve settlements are wont to congregate. But there was not much to be feared for their free way of living would not suffer this union to take place for a long time nor would it endure this familiar and friendly bond.

On the 11th we approached the water that had been discovered the day before, and there one can drink only in case of extreme necessity unless it be people already accustomed to such a drink. The water of the main ravine, that we call Zienga, for a long distance in various parts runs among angular tule, thin reeds and grama grass that springs up where there is brackish humidity. It looks better from a distance than when it is examined more closely. There is an abundance of large mosquitos there. The name of this place is Kadazyiac. It is situated in 29 degrees and 47 minutes. Our guide took his leave as he said he did not know the country that lay beyond, and even what we had gone over he confessed to having seen but once. Many among the footmen became ill. Others showed that they were very tired with the work they had to do, and especially because the country we passed through did not furnish them the sustenance that they were accustomed to. Nevertheless two squadrons were made up out of their number, one of which was to explore all ravines above as far as the time they had would permit them to go, the

*Continuation of Diary of Father Ferdinand Consag*

other was to look for traces of human beings until they either found them or until they discovered a land towards which we could cross. In the afternoon one of them gave his account of having met with traces of human beings who divided into three divisions, had camped, and who, on account of their great number, had occupied a large space of ground. Nevertheless, we proceeded until we saw that the Indians had separated, some of them withdrawing towards the Sierra of the North in which we had seen smoke. But we could not approach because it was already late and the smoke was rather distant. The other squadron affirmed that there was no more pasture nor water in the ravine that runs upward excepting what was in sight.

On the 12th the commander of the expedition, with the notice that there were many people, according to the evidences of the trail, in company with a soldier and some of our footmen went straight to the place where on the day before we had seen the smoke. He came upon the settlement, but he found only women, children and old men. Even though they fled as soon as they saw our men, they were caught. We made it a point to appease them and to relieve them of their fear. They had left everything intact, even the arms of the men, without which they had gone to the beach in order to show that the people who arrived at the settlement were not hostile or enemy people. A message was left there for them too, but they did not understand it. Already at a late hour of the night, the commander returned with his party, bringing

back with him a man who was robust but whose eyes were somewhat affected. We made it a point to regale our host. But with all this, partly because of the fear at seeing himself among people he had never seen before and partly because of the diversity of the language, we could not get any information from him.

On the 13th, in order to make the day's march easy for the sick, we decided to set out very late. Nearly the entire road was a succession of slopes.

On the 14th we reached the place inspected before and we stopped on a slope in front of the settlement. There are on its declivities some small dug wells of brackish water and at the foot the large ravine. On the other side there are some other small wells in which there is more and better water. To this the mounts were taken and the majority of our men too, provided themselves with this water. The natives had abandoned their settlement and scattering over places that were rough and broken, they very timely carried away or concealed their household utensils together with the idols that they are wont to keep in a house or bower apart from the town, so that the settlement looked as if deserted. These miserable and unfortunate barbarians make their idols out of any kind of grass reinforced with sticks. In their faces (I had better say) in the place of the one they ought to have, you see a kind of a cap that they make of black feathers woven into the knots of a hair net in the manner of a wig and it is among their most ingenious pieces of work. The ears of some of them are of wood; for shoulders they put a little board on each side, about

*Continuation of Diary of Father Ferdinand Consag*

six inches long, thin and painted. Moreover, we marveled at seeing the Holy Cross there. A plumage made of various feathers serves them as a crown. From the neck over the chest there hang many strings of small shells, of snails, little nuts and various colored feathers, that the greater part of the adornment consists of, and that in their blind and barbarous opinion constitutes all the wealth. Some of them have a piece almost a half yard long and about a quarter or one-third wide of a coarse texture of Agave and crudely variegated with earthen paints. Some skeins of hair knotted and braided above, hang like a cloak or mantle of state from the madly false divinity. All this finery they are wont to keep in little baskets of rushes not woven but tied at certain distances in such a way that when they open them the shole stretches out like a mat. In some settlements every married man has his own adornment for his idol; in other settlements only some of the men have it, but the chief or captain always has it. When many villages unite in order to celebrate some feast, each one comes with the little basket of his idol. In front of each one they nail his wide or narrow, long or short board, according to the wood they had. Those living near the ocean have the widest boards because they make use of some pines that grow near the beach. These boards are highly prized by the barbarians because they cost a great deal of time and more labor than it is easy to imagine, when we consider that without any other implements than sharpened stones or flints they have to rough-hew split the trunk, hew it out and polish it until it

gets as thin as a board. All this paraphernalia they turn over to the priest when they are baptized. Some of our men explored all the surroundings in which the heathens had been, but they did not find but two or three whom, however much they pursued, they could not catch. When we received this information we dispatched the member of this settlement we had caught in order that he might tell them what sort of treatment had been accorded him. With our kind treatment we had already relieved him of his fear. He began to understand those with whom he had associated most and he was understood in greater part. He gave some information about the country and about the \*Noa de China, that used to pass there some years. He assured us that the chief of the settlement would come, and that he would show us some sign of hostility. The sick grew worse and others fell sick. With this painful notice we lost hope of continuing our journey. In the afternoon we sent some men to the ocean to explore the beach and the surrounding country. They found it rich in shell fish and all of them supplied themselves abundantly with shells.

On the 15th, on account of the sick already being numerous and some of them being so gravely ill that they could not be sent ahead considering the road over which we were to pass was very dangerous and since much less could we leave them until we returned, we decided to retire. In order that all of them might supply themselves with shell fish, the majority of our

---

\* Nao is the name of a sailing vessel that made yearly trips to America, bringing products from the Far East.



*Continuation of Diary of Father Ferdinand Consag*

people were sent to the beach. Between 10 and 11 o'clock, a heathen approached running with his bow painted white and black, with his arrows in one hand and two missiles in the other; his face painted with red lead; on his head he wore a feather crest and on his chest were drops of blood, a sign of valor and magnanimity. One of our men went out to meet him. He received the missiles and led the Indian into my presence. Then he gave up his arms and his plumage, declaring that he came as a friend and that he had gotten very angry at his own people because they had not given him the message that our people had left when they were in his settlement, and that he had just learned it from his father-in-law, who was the Indian we had detained and who on the preceding day had been sent to his own people. This Indian invited us to his village to give us presents. We would have gladly accepted the invitation, because it would have made it possible for us to continue our journey, by furnishing us some information and guides. Without letting him know that the sick detained us, we answered him that they could come in all security, reminding him that their experience proved that our treatment of them was not that of an enemy people. We responded to his gift with another bow and arrows; according to the custom of the country this is a sign of friendly peace. After having received it, in order to show us his appreciation of the gift, he pressed it against his lips, but instead of kissing it, as kissing is an art not known in California, he gave a little suck like person inhaling the perfume of a

flower or taking some powder; and understanding that we did not wish to leave this halting place he asked whether we would permit him to come with his people painted with red lead. To which we replied that if they came with their women and their children they would be well received. The reason for adding the last condition was that in case, with cunning deceit, they should attempt to do us harm, they would abstain from doing so in order not to suffer reprisal on their families. And in order to be prepared in case they should come we shortly sent two active men to our people, nearly all of whom had gone to the beach, asking them to return. I had made up my mind to go and explore the place but I had to give it up. During the afternoon we did not see a single heathen, excepting an old man who was hidden in a thorny thicket, so dense that we had to cut a way to get him out, and we were surprised how he, being blind, could have gotten into that rustic barbarous hiding place.

On the 16th, about half way between morning and noon, a heathen all blacked and powdered with iron pyrites arrived. He was carrying a bag in the form of a very large ball, and this is a kind of bag in which they keep their seeds and bury them. A bundle of twisted Agave was tied around it in the manner of a sash; from the head there hung a bunch of rope, and even though he carried his bow instead of an arrow he had a reed with which he made a thousand gestures, and with his body he went through some barbarously ridiculous poses, until, conducted, he arrived in my presence, where he immediately put down all that he

*Continuation of Diary of Father Ferdinand Consag*

was carrying with him, saying that with the report of our arrival all the people were frightened and scattered. Moreover, even though his own people tried to dissuade him from doing so, he came to give himself up voluntarily and that if we freed him he would come to live with his family in this neighborhood which was his native place. He received the reply that not only he, but all of the others could live without fear in their lands and rest assured that we would not take them from them.

According to the custom of that country we gave him a gift in turn. Scarcely had this one gone, when on the slopes we saw considerable people, who ran from one hill to another and came at full speed in various groups of four and six, with missiles, borads, feathers and their arms which we exchanged for them. They were the first of the settlement whose lands we had crossed without seeing the inhabitants, because as many as possible of them had congregated here, either to hinder our passage or to take refuge. On seeing that we did not show any fear they did not dare to execute the hostilities they had so clearly premeditated for as we have already seen they placed where we would see it, a certain sign of hostility equal to a declaration of war. Also, they could not withdraw farther from their own lands without manifest danger. This likewise obliged them to come and show themselves friendly. The chief of this settlement as a leader, came and went with them. At noon I had him stop with the men and gave him his dinner in order to repay him for the repeated invitations he gave

us. On this occasion we learned that in three days marches we would not come upon any water excepting in dug wells and that there was no pasture. That farther on there was a very large settlement, and that in the North the people went dressed like ourselves. In reality one of those Indians had given us a piece of cotton cloth, of a very coarse thread and weave, which could not have come from the Christians of California, and they would have confessed it as they affirmed that the knives called velduques came from the South through exchanging or trading. Among the feathers they gave us there were two strong ones that came from birds that are not known in the known part of California. Some of them were very red and others white, almost like those of an ostrich. The birds bearing the red feathers, they told us, live not far to the North, but the white ones were brought from the islands of that region. It is possible that they referred to those of the Canal of Santa Barbara, which according to the writings of some are inhabited.

The above information agreed with that given both by the one who had been captured and by another of the same settlement. It grieved us very much not to be able to take advantage of such a good opportunity to go up North. We were kept from doing so on account of the sick, the number of whom increased each day, and some of whom in fact, grew so very ill that we feared for their lives.

On the 17th our men returned in order to make further provision of shell-fish, that this beach was found to abound with. There are there also some

*Continuation of Diary of Father Ferdinand Consag*

sea-otters, which others, on account of the softness of their fur, call sea-beavers. They are found only in the ocean. You begin to meet with them in a large bay that is seen in front of the Island of Cerros or that of the Holy Trinity. We might infer that, since they are found along the entire stretch up to the present beach, they are to be found farther on too, especially if there are reefs or small islands, that ordinarily serve as their abiding place. The place in which we have our tent is two leagues from this beach and it is called Kalvalaga. It is almost in 30 degrees Southwest. One can see a high island, not very large, that seems to be the one that the navigators call Filipinas de Guadalupe. From here I could not try to know it or to mark its boundaries because of the necessity in which I found myself of not absenting myself on account of some need arising either with regard to the heathens or with our own sick. But on our return I saw it from a peak and I noted that it lay towards the Northwest. If it is the one they call Guadalupe it is not as far from land as it is indicated to be on a map that was followed in the demarcation of the contracoast or coast of the ocean, when that of California was made. If in addition to that there is not another at the same altitude like it, it is doubtless the one called Guadalupe, because the inhabitants of that place speak of the workings of the ship that they saw in these waters. The sea-charts of the three islands are agreed that the vessel is wont to, or ought always make note of one of them after making observations and crossing the Cabo Mendozino.

One of them is that Guadalupe which is in the middle, between that of Cenizas and that of the Holy Trinity or of Cerros. As there are frequent and dense fogs here, it is possible that when the island was demarked, the land of the Californians had not yet been seen, or that it seemed more distant. We heard no more about the heathens and in the afternoon we took up our return journey over the same road over which we had come.

On the 18th we arrived at Cienega, and on the 19th and 20th, we journeyed without anything taking place that was worthy of mention. On the 21st we dispatched a good portion of men in order that they, in the mouth of the stream, the exploration of which was reserved for our return, might open or level off the bad passes. On the 22nd some of the men who had gone ahead on the previous day returned with the information that our intended making of a road through the mouth was impossible. They assured us that only with a larger number of men and the greater part of the year that could be accomplished. Moreover they assured us that towards the North means had been discovered, that by opening a path in the more difficult parts and improving it in others one could pass. With this information the heads of the expedition went to see it and to direct the men in their work. We found some friendly heathens from various settlements, and among them the report that circulated about us, one of the Kamaipa or Kaiavangua had conceived it, and it was about a battle lasting a day and a half that they had had with us; that we had defend-

*Continuation of Diary of Father Ferdinand Consag*

ed ourselves with great valor but that succeeding in killing the priest they easily succeeded in routing the rest of the people. And in order that nothing might be wanting from their fantastic and barbarous deed they added that they had also made an end of all the mounts. The valorous champion who invented and sang the victory that was so much to his liking must not have seen nor known anything about the soldiers, nor perceived the noisy report of the musket which is enough to put to flight these timid and cowardly barbarians. The heathens who had already seen us were easily undeceived. This story that the Indians with whom we met had believed entirely, was the occasion for continual conversations and an abundance of questions they asked us.

## VII

### Conclusion of the Diary of Father Fernando Consag

ON THE 23rd, as the country in which we were, was that of heathens already tamed and friendly, we sent to San Ignacio, Mission Frontier, twenty sick from the number of those who wanted to return, and others who were to help them and to care for them. With the directions given us by the commander and with the guide he sent, we succeeded in penetrating the stream on the North side and we arrived at night-fall. After night had fallen, two heathens without arms arrived and remained with us.

The 24th was employed in opening a path in order that the mounts might pass. The roughness of this stream is very marked on account of its being very deep; in order to avoid some precipices it is necessary to go up; what we saw was not in keeping with its fame or reputation, nor with the labor it cost us to see it. The heathens who had come after night-fall remained with us all day and they gave us the message that if we did not wish to ascend the stream to where their settlement was, all of their people would come to see me. Both of them wore a flower in each ear. The difference between these people and those of the South is that those of the South



*Conclusion of the Diary of Father Ferdinand Consag*

stake their beauty and their vanity on having the holes of their ears very large, so much so that sometimes they burst and break on account of wishing to make them too large. This hole serves them a pocket into which they place and keep the lizards they hunt, or they place a hollow stick or thick reed-grass in which they keep the tendons they use to secure their arrow points which are of flint. In proportion as one goes North, the size of the holes in the ears diminishes, and here they serve merely for holding some arrow point, or the flowers they make out of various colored feathers in the form of beautiful and delightful pinks.

On the 25th we penetrated a large part of the stream; in a half day's march we reached the palm-tree grove; even on the slopes and on the other peaks there are some. The water is good now and now bad, and in some parts it flows, but in the sand places it sinks away. It also has its patches of reed-grass. A division of their settlement came with their families to see me; they were all regaled.

On the 26th we reached the last habitable part of the stream. They waited for us here, or more accurately speaking, the various divisions of this settlement as well as others of various other settlements in the neighborhood, congregated here in order, as they assured us, to see whether after the rout we had suffered at the hands of the braves some of the Christians, either safe or wounded returned, and they told us how sorry they had been at this sad news and they assured us that not only those of this,

but also those of other villages had agreed to avenge this offense and that they were already preparing their arrows, quitting the harvest of the canary-spurge that they had already commenced on the slopes of the gulf, where on account of the heat it matures earlier. Enough was told them so that they remained convinced of the truth. We exhorted them to refrain from the continual fights and frequent killings they perpetrated on each other. We had stopped at a distance of about three gun-shots from their settlement in order to avoid any disorder that might arise by being too close. The heathens asked us to promenade the horses around in the surrounding country in order that they could see them better, and they did not tire looking at them. Their curiosity impelled them to draw nearer and the fear of things they had never seen before caused them to stand aloof. Some of them less timid went about beholding and touching all the other apparel and utensils. Two squads with some heathens as guides were sent from this place to explore the plains on both sides of this stream. Here some pasture was found. The borders of this stream are high and towering peaks. It is in the rear of Los Angeles toward the West. Opening the way as it already is from Lorreto all the way North, it would be about a half day's march. When a mission will be established in Los Angeles this place may serve to maintain a portion of stock. The water is abundant in wells and the stream in places has patches of reed-grass. Where the current is today, in addition to

*Conclusion of the Diary of Father Ferdinand Consag*

being very deep there are no lands (islands). If on a plain of palms that can be seen from there the water comes out again, which is the only thing that has been wanting, according to information, this year, there may be a short season there for sowing crops. Heathens from various settlements kept coming with messages to the effect that all of the people who had gone to gather canary spurge would soon come up and present themselves. The day ended with a fatal event for some of the Christians by the grass that causes fever, swelling and sores, another fell over a precipice and if the Blessed Virgin, the patroness of our journey had not succored him, his fate would have been either death or broken arms and limbs. Even though he remained for a long time unconscious, he came out of the accident with nothing more than skinned muscle and a slight contusion on his head. As the heathens were very much impressed with the thought that we had suffered a great loss at the hands of the braves, in order to show them the advantages of fire-arms, which we explained to them, at night-fall we fired a musket. This was illy interpreted to mean that the Christians were giving a signal to do away with all of the heathens on that night. They were persuaded that it was not so, and at the hour in which the barbarians are wont to make their night attacks, all of them fled, excepting the one who was sleeping among the Christians. Those who were guarding the pack animals gave the notice of the flight, but it was considered wise not to hinder their flight.

On the 27th, even though on setting out not a single heathen appeared excepting the one who had spent the night among us, scarcely had we halted when the squadron of Indians came, all of them robust young persons, but without arms, to salute us. Some of these had just arrived on this same morning. Others had already come the preceding night, but as the entire settlement fled they fled too. As they saw that we did not pursue the fugitives, and as they did not see any sign of hostility they understood that they had misunderstood the shot. Through them we learned that that had been the cause of all the people fleeing. Another gave the message in the name of his settlement, that having heard that I was to cross his settlement all of the people were waiting for me there. Our footmen suggested that we stop here several days in order that they might take advantage of the fruits and provide themselves with their ordinary food that was to be found in that place in abundance. We could not do this for them, for if a heavy rain should fall as the weather had been threatening for a number of days, we would have found it necessary to stop there for a long time, perhaps weeks in order to get out of that stream. On this account it was decided that the following day's march be a short one, just long enough to get out of some narrow and the most difficult passes so that we would not make it difficult for the footmen to take advantage of the abundance of that district. This stream, Kanayikaman is very celebrated among the Indians, more on account of the abundance of

*Conclusion of the Diary of Father Ferdinand Consag*

every kind of their barbarous wild foods than on account of running water or pasture, or tillable lands, things which the heathens do not know how to appreciate on account of their innate barbarity.

On the 28th others who had gotten ill again and wanted to go back to their country were sent over the most direct route. The short day's march too, was executed. We noted the difficulty with which the Indians converted the palms themselves into ladders, by tying at intervals sticks across the trunks in order to be able to climb them and to gather with less danger the fruit that they are so fond of.

On the 29th over the same road by which we had come we succeeded in getting back to its mouth. We immediately decided to explore the tongue of sand that we had seen on the 30th day of May. According to the custom of the country, they uniformly pointed in the direction of what I sought; with respect to the place in which we were this was almost due South. By the distance, as I learned from the Indians, to the beginning of the tongue and by what I observed when I saw it, we may prudently affirm that it is situated in twenty-eight degrees and some minutes. I wished to explore it personally but all of the natives gave me to understand that it was not possible for me to do so, first, because of want of water and pasture, and second, because at a short distance there begins a sort of quick-sand in which those on foot, as they go barefooted sink down to their knees, and in some places even to the waist. They assured me that they would give me a very

faithful report. With those best informed about the place, we sent the most skilled of our men to make the exploration. The rest went off towards some hills near the ocean of which they afford a view. I reached one of these hills in company with the commander of the expedition, in good time. But I saw only the sad mantle of the ocean, with which, at this time of the year, the fog almost continually covers it, and in a short time borne down from the Northwest it enveloped us in dark cold night.

On the 30th as soon as the cold permitted us we went with the entire train to the watering place on the skirt of the Sierra. I remained with Don Fernando de Rivera and with some footmen waiting for the fog to lift. It was dispelled in the Sierra but on the ocean it remained so dense, that it destroyed our hopes of being able to see, this entire day, the island which in the Californias is called the Island of the Holy Trinity, and according to the fathers of the Nao (ship) of the Filipinas, Island of Peaks or of Cedars. Only once did I succeed in discovering it when the fog became less dense. In the language of these natives, it is called Vamalgua or Guamalgua, which means the house or abode of the fogs. This name explains very well what happens to this Island and what it communicates to the nearest beaches. The end of my detention having failed, I set out for the watering place where the others were. This watering place is called Medacal. Here two settlements awaited me, the one inhabiting this place and the other one from a place nearby on the other side

*Conclusion of the Diary of Father Ferdinand Consag*

of the Sierra, or more correctly speaking, from one of the arms of the Sierra that stretches towards the ocean. They are very numerous and I wished to see them and to talk to them because they are less distant from the Frontier. Some people were sent out to see whether they could find some trail. At short distance they found a heathen from this settlement; he showed us the trails that his people use, but we could not follow them because all of them were covered with under-brush, steep and in some places even perpendicular. This report was brought back by some who returned with the Indian, the rest remaining in order to make the same exploration in other parts as soon as they would break.

On the first of July more people were sent in order that if a bad pass should be encountered they would be able to make it passable in a shorter length of time with increased number of sappers and laborers. About half past nine, those who had gone to explore the tongue of sand returned. They brought a cup, a soup bowl, a plate of China ware and a good portion of white wax in bulk. They informed us that all of the surroundings were full of baskets of this ware of all kinds, large vases and platters and of other similar things; of nails and of pieces of iron. But these pieces of iron and even the nails which are still sticking in their broken pieces of wood, fall into dust when one touches them. They found hammered lead, various pieces of bronze, medium and small in size; and that which is found in most abundance and most easily is wax. On account of the lack of water

one cannot stop long, because the nearest water is very brackish and if it does not create the thirst it at least does not quench it. All of these things found here indicate very clearly that on these same tongues of sand some ship was stranded or ship-wrecked in the vicinity, a thing that can still happen even when there is no severe storm, through not knowing the coast. The ocean, when least expected is wont to flood the entire shores in some parts almost reaching the Sierra without there being perceived in the neighborhood any storm. This doubtless, is caused by a storm at a considerable distance from the shore. The tongue of sand has on each side some small bays which during the low tide leave a very narrow ridge high and dry that join the mainland. On both sides whales are frequently found. In case that some ship should come to these parts when the ocean is flooding the shores, they too, would see those monsters of the sea and not fearing any danger their ship would ground. For this reason it would be less dangerous to navigate, when it is necessary to pass between the island of The Holy Trinity or that of the Picks and California, keeping nearer the Island than to the mainland.

On the 2nd on account of not having found a pass nor being able to open one through the arm of the Sierra, in order to reach the large settlement, a message was sent by one of their own people explaining my desire and we set out towards the Northwest to cross the same Sierra that cost us so much difficulty when we went. But as the passes were



*Conclusion of the Diary of Father Ferdinand Consag*

already known, people were sent ahead in order to improve them. A new Christian assured us that in years past he had gone hunting with heathens from other settlements to a mountain where they set fire to the grass in order to scare out the deer. This information was not to be scorned, but the information given by Indians recently converted can not be easily believed, not because they wish to lie or deceive, but because they are wont to be mistaken in their information. As the part that we were to penetrate, in order to explore, was the most interior of the Sierra, it was considered best that some more intelligent ones would first explore it and observe whether there was grass in abundance, as we were led to presume by the report that we had just heard, and noting whether, in any place, it was accessible so that all of us might go, if the report were found to be true. For this purpose the people who were to go early the following day were named.

On the 3rd day we continued ascending the Sierra on the top of which with his armed Indians the chief of the settlement, that I desired to see, but was not able to see on account of the roughness of the road, was waiting for us. After having saluted me, some of them returned in order to bring their families, others accompanied me until we stopped in Laboacal, the site of the settlement, the chief of which on presenting himself told me that he would go to collect his scattered people, who came together at twilight. Almost at the same time twenty families arrived who brought with them those who had gone

to look for them from the summit of the Sierra. They told us that others preoccupied by their fear did not dare to come. Other heathens moved by their natural curiosity to see me, came down from the center of the Sierra. They told me of the skirmish they had had with another settlement after I had passed through that part of the country. They assured me that some were hurt and wounded on both sides, but that they did not get to the point of fighting with arrows. Having heard them I exhorted them, as the case required, to live in peace and friendly concord with all, and especially with their neighbors. In addition to the variation and diversity of the dialect this nation varies in its arms which consist of a piece of wood in the shape of an imperfect ellipse, not closed like the letter O, but open on one side almost like the letter C or G, with the points turned slightly in. Its largest circumference is perhaps three spans and a half; the wood is hard, it is not round but flat and when they seize it with the hand in order to throw it, it represents an inverted C. They use this arm when they hunt hares and rabbits, throwing it low, so that it grazes the ground, and if it does not kill them it knocks them down and wounds them. They use the same arm when they first get angry and in sudden attacks as the preamble of the flight that they later engage in with arrows.

On the 4th we reached a mountain covered with rough flint, but here and there some massive iron colored rocks, hard to break, stood out. We found

*Conclusion of the Diary of Father Ferdinand Consag*

one there that caused a somewhat strong movement of the needle of the compass, which when applied to others of the same color moved much more slowly. About four o'clock in the afternoon, those who had been sent out with the Christians to investigate the pasture that was on this range of mountains, returned and related, that there was grass only in places, but that they had found a source of water very high, surround by irrigable land. The water is not very abundant and at a short distance, after having run a stretch, it sinks away. But with ordinary diligence it will suffice for a small crop. It is on a low hill and runs out upon a valley of the Sierra. The water hole is not large but it always has water, according to the information of the inhabitants, who had joined with four other settlements, with the intention of exhausting its supply, in one of their tribal feasts. They spent two days in their superstitious labor, and they saw that the more they tried to exhaust the supply the more vehemently it gushed out. With this disillusionment, in their barbarous obstinacy they ceased, having lost hopes of succeeding in their attempt. The people of the settlement of this place had just returned from a fight with those of another settlement and they were very happy because they had been victorious. When the California heathens, with the fruits of Summer, have somewhat recovered from their emaciation, that the lack of sustenance together with the cold of winter, usually causes them, some settlements are wont to challenge others to contests. This custom might be taken for a diversion

peculiar to their condition and their miserably barbarous mode of life, if their grudges, enmities and wars did not originate in this. The side that is beaten in these contests takes up arms against the one that conquers in order to wipe out the stain of ignominy of defeat. If the fallen are about equal in number on both sides all of them remain content and they preserve their friendship. It fell to the lot of the Christians to spend the night in the settlement of the heathens, and as they, (the Christians) are accustomed to get together at night-fall to recite the Rosary and the litanies of the Blessed Virgin, and at day-break the Christian Doctrine, those barbarians abandoned even their women and children, and mingled with our men in order to hear better what was being done. The road, over which we had reached the valley and springs of this range of mountains, was very bad. The one of the return journey, was equally bad on account of the great roughness of the Sierra which slopes towards the ocean, on account of being full of precipices, of underbrush, or heaps of large loose rocks. Only on the side of the Seno or Gulph, those who went in that direction, found a better road. This was the report given and it was believed on account of the intelligence and experience of those who gave the information. In order to ascend the Sierra and to go down the watersheds of the Gulph, it would have been necessary to return to the vicinity of La Piedad, and there journey once more towards the North, a thing that could not be executed, not only on account of the sick but also on account of the

*Conclusion of the Diary of Father Ferdinand Consag*

others who wished to get back on time for the harvest of fruits and grain that had begun in their country. And thus remains this information to direct another journey that might be made.

On the 5th, in a place where we had scarcely seen any one before, on our return journey, the entire settlement, which was numerous, had gotten together. We admitted them, we feasted them and we exhorted them, on account of being nearer, to dispose themselves to receive the Holy Faith. Our arrival was at such an opportune time that by it the lives of two heathens were saved. They had come from another not far distant settlement as friends. Meanwhile an Indian died of sickness; the sick man, at his death, or some of his near relatives attributed the death to the witch or charmer\* of the settlement in which we were. As the two had come here, one from this settlement had gone to that from which the two came. The relatives of the deceased seeing that he was from the same settlement as the charmer, who in their barbarous opinion had caused the illness and death of their Indian, wished to kill him. But he had the happy fortune of making his escape and he arrived a little ahead of us and told the offense he had suffered and the danger that he had been in. Vengeance was to be reaped on the two by killing them, but we prevented this, procuring to dispel their barbarous and fantastic belief. All of these heathens believe that the sickness and natural deaths are caused by the charmers. No matter how

---

\* Medicine man

feeble the old man and the old women may be, nature itself becoming decadent on account of the constitution and the weight of years, they still in the infirmities of age, always blame those malicious persons. And worse still is their other belief, that in order to free themselves from sickness or death it is necessary to kill the one who, according to their crazy apprehension, they judge to be author of the affliction from which they suffer. On account of this diabolical error, a short time ago, some sick persons called a charmer from another settlement with the pretext that they wanted him to cure them, and as they judged, that it was due to his charm that they were ill, they wished to take his life. But by the casual arrival of our men, he who had been destined to suffer a cruel and bloody death, was freed. Realizing the danger into which his infamous profession put him, and that he owed his life to the two Christians, he came and was baptized, insuring thus not only the life of his body, but also the more important salvation of his soul. The charmers attribute to themselves the power of giving health. For this purpose they have in each tribe or settlement one who is at the same time, their minister with their idols and the physician who is to cure their ills. Even though they give natural remedies of herbs and various plants, they administered them with a thousand arts of superstitious cries and gestures. And pretending that they are invested with some spirit, they have ready, either a thorn, or a stone, or some little animal of the insect world. They apply their mouth to that

The Manner of curing the Sick  
in California



Sorcerers of California





*Conclusion of the Diary of Father Ferdinand Consag*

of the patient, they suck, and with dissimulation take out the thorn, stone, or whatever they had prepared, and they immediately assure that the disease caused by the thorn, stone, or whatever it may be, had gone out, and they receive the fee for their services. The enchanters of this tribe are such only in name, for in reality they are impostors or even malicious persons who with herbs and roots that are poisonous sometimes injure or treacherously deprive the patient of life. On of these, finding himself completely scorned after the people of his settlement had been baptized, threatened them in order to frighten them, saying that he knew of herbs and roots with which he would avenge his scorn. When it was already night, a Christian came with the message, that in La Piedad, the majority of the people who were to come in touch with this new mission were waiting, and that among them were many sick. With this unexpected news, even though I had decided to remain here with these Indians, who are very rude, in order to tame them somewhat, it became necessary for me to continue my journey on the following day.

On the 6th, before departing, some children, who had been offered by their parents, were baptized. On arriving at the other place, which is a neighboring settlement, as there were already many Christians among them, I exhorted the rest to follow the example of their people and embrace the Holy Faith, and to render themselves, through baptism, worthy of eternal glory. But they affirm that they are afraid to

pass through this village, because there are still many infidels there, on account of the reciprocal and recent hostility. They also assured me that they were restrained from doing so by their fear of death, because they had observed that many who went to be baptized became ill or died. Moreover they were made lukewarm by the distance from their settlement to Saint Ignatius, the frontier Mission. They promised that if there were a priest near them, they would join. Two others came from La Piedad with the report that some of the sick were growing very gravely ill. We at once prepared everything so that I could go ahead, as soon as day broke, the rest following me in regular day's marches.

On the 7th, in company with the commander of the expedition and footmen, I betook myself, with forced, but happy marches, to La Piedad, where I administered the sacraments to various sick persons. This same day the rest of our train followed and spent the night in San Everardo.

On the 8th, all of them reached La Piedad, with the contentment and consolation of not having had any special difficulty and without any one having died, notwithstanding the fact that many had fallen sick. On this journey we ascertained the great number of people who live among the craggs and canyons. We already had information to the effect that there were many settlements, but on seeing them we found many more people than we had expected to find. A missionary father coming and establishing himself

*Conclusion of the Diary of Father Ferdinand Consag*

in La Piedad, we may prudently presume that, in addition to the thousand Christians already baptized, there would, in a short time, be added more than that many again. This tribe before experiencing our treatment of them, showed itself to be very rude and savage, and with blood and fire, wished to make an end of everybody. But later, with the preaching and instruction of the priests, among all of those of California, this tribe has been found to be the most docile in receiving Christian customs and in coming forward in no small numbers of both sexes, to ask for Holy Communion with great consolation of the missionary father. And making it somewhat difficult for them to approach such a lordly table, in order to see whether their desire sprang from curiosity or from faith, and supernatural motives, one sees very clearly, in the case of many, how much the grace of our Lord can accomplish. Those who know how difficult it is to get the natives of other provinces to frequent the sacrament of Holy Communion, will appreciate fully this fervor in the faith of these new Christians. The pity is, that it will be necessary to interrupt the conquest of this very poor and needy Peninsula on account of the lack of provisions necessary to maintain here the evangelical Ministers. The means that the piety of the gentlemen and ladies, desirous of the salvation of so many souls, have provided, have all been used in the Missions already established and that have been maintained up to the present time. May Our Lady of Loretto, patroness of California,

*Life and Works of the Rev. Ferdinand Konšćak, S. J.*

move the hearts of the devotees, in order that, with their wealth, they may supply the provisions that the ruggedness and sterility of this country denies them.

## VIII

### Letter of the Father Provincial Francisco Zevallos

**O**PINION of the Most Reverend Father Manuel Llano, Professor of a chair of the province, Commander and Regent of studies of "Convento Grande" of Mexico, and actual Provincial in the province of "Visitation de nueva Espana del Real" and Military Order of "Nuestra Senora de la Merced Redemption de Captivas."

Most excellent Sir:

Submitting to the superior ruling of your Excellence, I have read the letter which the Most Rev. Father Mgr. Francisco Zevallos, Provincial of the Sacred Company of Jesus, wrote about the apostolical life and exquisite virtues of the venerable Father Fernando Konsag, notable Missionary of California, and find in it a particular example, which aims and inclines in most timid spirit to induce and stimulate the most lukewarm soul, incites and inflames for most neglected charity to pursue virtue, urge with ardour the supreme goodness of the soul and abhor vice. And notwithstanding this apostolic fervor to which the venerable F. Fernando devoted himself to conquer souls for heaven, it is not new in the sacred Company of Jesus, because since its foundation until now it

*Life and Works of the Rev. Ferdinand Konšćak, S. J.*

has been its general practice and uninterrupted task, nevertheless the loftiness of fervor, deep-rooted virtues, profound meekness, poverty of Spirit, fervent charity toward the neighbor, a disregard of self, an abandonment of the world and many other virtues of this apostolic hero are an example that should be put before the public in order to find followers in the path of divine love and to secure eternal beatitude. And for this reason I offer to your Reverence this short notice of his Apostolic life and virtues.

Fr. Fernando was a Croatian by birth. His birthplace was the city of Varazdin in Croatia on the upper Drave near the border of Styria, the seat of the county named also Varazdin. There are in the kingdom of Hungaria, a good distance farther, two other cities of the names Great and Little Varadin, of which for the designed boundaries, remains the home of our Fernando sufficiently distinguished. He was born in 1703, the year in which the Reverend Fathers Juan Maria de Salvatierra and Francisco Maria Picolo had been working zealously at the first Missionary establishments of the Jesuits in California. It was the 3rd of December, the feast of the Apostle of the Indias San Francisco Xavier, carrying to them a species of a pray-faith.

His parents belonged to a distinguished family of the nobility and of not less charity. The child, re-born into better life, by being baptized, became educated with such godly anxiety which earnest Catholic parents in yonder districts generally display, where sincere Religion is mixed with the hodge-podge of hear-

say. Since his most tender juvenile age, our Fernando has shown unerring signs for what he prepared himself in the future. The extraordinary abundance of wine in Hungaria, and particularly in Slavonia-Croatia made its use very common, even for the children. Yet it was much, when invited by his father, our Fernando drank it for the first time. Although he drank very little, it made him sick and without more experience he decided that he would never take another drop, and he kept his resolution so faithfully, that his first drink remained the only one of his lifetime. Constancy, difficult and astonishing then in his age and in a country so exposed, and not less later on many occasions when maligeriti or scarceness of other food seemed to make a moderate use of wine necessary. What made this constancy even more marvelous is the fact that his Mission was surrounded by vineyards.

Scarcely had he finished his grammar school, when Fernando felt convinced that God had called him into the Society and to the Indians, who he heard were still heathens, and was therefore eager to make them a flock of Christ.

However, the plans his father, a high army officer, had for his son were very different. He expected that the boy would follow him in his military career, and in powerful language he pointed out to him the great advantages the son would have as the father was by his services persona grata with the emporer. But neither force, nor requests nor threats could change his mind. The constant contempt and coldness

with which Fernando perceived everything relative to worldly hopes and expectations only fortified his pious resolution and convinced him that God had called him to a more glorious army.

Having procured the approbation of his Father, he solicited with great persistency to be admitted to some provinces in India\*. He was told that they would keep in mind his desire, but that nevertheless he could enter into the order, and so he entered into our Novitiate not quite 16 years of age.

He was only a few days a Novice, when he appeared as if he were already many years on the road to perfection and religious regularity. He was a model for his fellow novices through the extraordinary zeal with which he observed the rules and distributions, as also the exercises to the uttermost details. Having finished this, he learned his lessons in science and consecutively in Philosophy and Mathematics. In all this he made well-known progress, but the most in Mathematics. Among his numerous fellow novices was none who could dispute his superiority. Brother Fernando and some of his competitors were usually considered equal among themselves and very much ahead of all the others. This general appreciation reconciled him and perhaps could make him forget his thoughts of India. But he insisted every day in his vocation and finally he procured from our Fr. General permission to come to this Province in New Spain.

---

\* America was called India.



*Letter of the Father Provincial Francisco Zevallos*

When he arrived here, he was already an ordained Priest and during his four years study of Theology in the Mission of that Province, Fr. Buenaventura Plana, Procurer at the Philippine Islands, was conducting since 1730.

Whoever, reads this letter with reflection will find himself many a times moved to tender activity and induced by its weight will follow the road of virtue and perfection. Therefore, in consideration of the heroic deeds of Father Konsag, as also because of the pure and delicate style and the piety of the Most Rev. F. Provincial, who wrote it; for this, and not to contain anything that would violate our Holy Catholic Faith and good manners I am of the opinion that your Excellency can give permission to have it printed without injury or diminuation.

Convent of "Our Lady of Mercy" (Nuestra Senora de la Merced") of Mexico, November 15, 1764.

Most Excellent Sir,

yours most affectionate servant and Chaplain

FR. MANUEL LLANO

B. L. M. de V. Exc (Kissing the hands of your Exc.)

III

Judgement of Fr. Pablo Robledo of the Holy Society of Jesus, Professor of the Prima in the Gran College of St. Peter and St. Paul of Mexico.

Mr. Vicar general:

Submitting to the superior ruling of your Excellence, I have read and examined the instructive letter, and your Grace can give permission to have it

printed, because it contains nothing against our Holy Faith, good manners or the rights of His Majesty.  
Gran College of Mexico of St. Peter and St. Paul,  
(Colegio Maximo) November 24, 1764.

Mr. Vicar general  
yours humble servant

PABLO ROBLEDO

B. L. M. de V. L. (Kissing the hands of your Grace)  
My beloved Fr. Rector  
P. C. sc.

We should have particular veneration for those men who, in following the example of the Apostles carried first the light of the gospel to those that were still in the darkness of infidelity and death. They are chosen vessels, singularly selected by God, to carry His Holy name to the heathens and confirm in strict sense the literal fulfillment of those great prophecies; that the light will shine and they will hear the voices of the gospel as far as to the end of the earth.

Exactly there California is situated. A large part of it was unknown till now and buried in the rude shadow of paganism. Fr. Konsag was the first, who evangelized those regions and relatively a considerable portion of this new world, thus, it appears, he brought about the literal fulfillment of that prophecy. He became one of those men singularly selected to be partners in the apostleship, and one of the great models, which God put before our eyes in order to awaken in us a burning desire to work for his glory and for the salvation of souls.

*Letter of the Father Provincial Francisco Zevallos*

After he had finished his Theology and his probation time, the superiors, knowing his fervent desire for missionary work, dared not hesitate in helping him to fulfill it. Immediately they sent him to California, which being newly Christianized demanded a man of extraordinary activity.

He did not feel the hardships of the voyage; they seemed sweet to him leading him into his beloved California. He arrived finally at Loretto, and hardly landed he threw himself in tenderness before the image of Maria Lauretana, tutelar of those Missions, praying for particular protection necessary for a missionary of California. Doubtless has the merciful mother heard such devout entreaty; his heart which was filled with a new spirit, told him so. After a few days he arrived at St. Ignatio, seventy miles north of Loretto.

St. Ignatio was then very new and conducted most gloriously by our Fr. Sebastian de Sistiaga. But the Indians were scattered thinly in huts and situated according to their barbaric nature between broken ground and brambles and briers in the most inaccessible and rough part of the country. The soil was productive of much grain, but a great deal of it was spoiled because there was only one man to work, although strong, was he not able to gather it. Great were the needs for the Missionaries as well as for the Indian farmers. And when two were sufficient, it was only because each one worked for many. Fr. Fernando, whose zeal did not need to be incited, did wonderful work. After a few days he knew the

language of the region, one of the rudest in California, and he spoke it as well as the natives.

Established thus for the exercising of his ministry, everything became easy to him, not by the rules of prudence, but by the same holy imprudence which he admired in his companion. Both of them, each in his own way and on horseback or on foot, they went without objection against the great heat, here in this region intolerable. Like avaricious persons in pursuit of a hidden treasure they crossed the road, winding for many miles in circumference, in search of Indians, without being embarrassed by the insupportable heat of that climate, or by the enormous distances or by the roughness of the roads. They found some families here and others there, who were living like wild beasts between cliffs or in caves. By the unction of the Holy Spirit and the sweetness of their words that gushed from their peaceful hearts to their mouths, they gained little by little until they won this stupid looking species of humanity entirely over to Jesus Christ.

During one of the many epidemics that afflicted these parts of the country, the two went out visiting, consoling and assisting the sick or disposed of them, and it happened frequently that one or two weeks or even a month passed when they did not have the consolation of seeing one another, living scarcely on coarse food and with as little rest as it was absolutely necessary. The dominant principle of their zeal was, to keep up this fire in their hearts, which grew from day to day until the last of their lives.

From the Mission of St. Ignatio, which was then by the frontier to the north, Fr. Fernando went to the south, but after a short time he returned to his former much more toilsome work at St. Ignatio. The experience he already had with the Indians and knowing well that in order to fasten his changeable temper as well as to assure our Holy Faith to the new converts, it was absolutely necessary to hold them with word and sacrament which they had just began to like, and also with bodily support, which they needed. It was an almost impossible enterprise considering the sterility of the soil, mountainous and rocky in most parts and entirely bare. The destitute currents, the extremely abnormal weather, with rain in excess at one time and none whatever at another, frightful inundations and dreadful droughts made work hard.

Nevertheless, the many obstacles only fortified the zeal of Fr. Fernando, who courageously undertook to organize the work of conveying ground and water. With hard labor and inexpressible perspiration he finally succeeded in making the mountainous productive country, capable of not only producing the necessary amount of grain but also of a good harvest of wine and many other plants and trees, for medicinal purposes as well as for the sake of their fruits. Then he constructed an aqueduct of half a mile distance to conduct water to the Mission for drinking and kitchen use, and also excavations for irrigating the land. To counteract the flood danger, which in those regions may destroy in a few days the work of many

years, he constructed a stone terreplein to support the dike. This was almost a mile in length, eight yards thick and five to six yards high, a sumptuous work, as it was never seen before and nobody would have dreamed of it in this country, and until it was completed, nobody but Fr. Fernando would have imagined its possibility.

For his heart, however, such undertakings were insignificant, much more important were his travels which made his name famous throughout the literary world. In every cultured European country the name of Fr. Fernando Konsag was published with praise in the new maps of our America, which before were erroneous and defective in respect to California. It was Fr. Fernando who corrected them after his first journey in 1746. It was also during this year that the Father fervently planned the foundation of a new Mission in the north with the name San Juan Baptista (St. John, the Baptist) when he received order from the Fr. Provincial Christobal de Escobar to inspect and survey the north above the California bay to make sure whether or not California is connected with the Pimeria, because if it is, the Royal permit has to be obediently secured and the pious intentions of its Majesty about the Missions of the Pimeria and California has to be observed. For such a journey was a Father Konsag very necessary, not commanding over needed human help. But, as says the same Father; "Every difficulty is made easy through the importance and the consequences of this forcible assiduity, and because the Missions concerned in this











*Letter of the Father Provincial Francisco Zevallos*

undertaking in the service of God are supported by His Majesty who contributes to meet the expenses for the increased necessities, as there are provision of canoes, marines, eatables and all things to think of in view of crossing bays, landing at unknown coasts, inhabited only by Barbarians.”

In spite of all the difficulties, in four uncovered canoes in which was placed the small military escort and a few Christian Indians of the Cochimi tribe, on the 9th of June of the same year 1746, the Father started from St. Charles, which is under the 28th degree northern latitude and between innumerable risks on the water as well as dangers meeting with savages on the coasts. After forty-six days of sailing he finally arrived at the outlet of the Colorado River, studies its course and stated all in an exactly measured map, which demonstrates that California is not an island, as many believe, but a peninsula, united and connected with our America and only separated through the formerly mentioned Colorado River from the mainland, territories of the Yumas and Cocomaricopas.

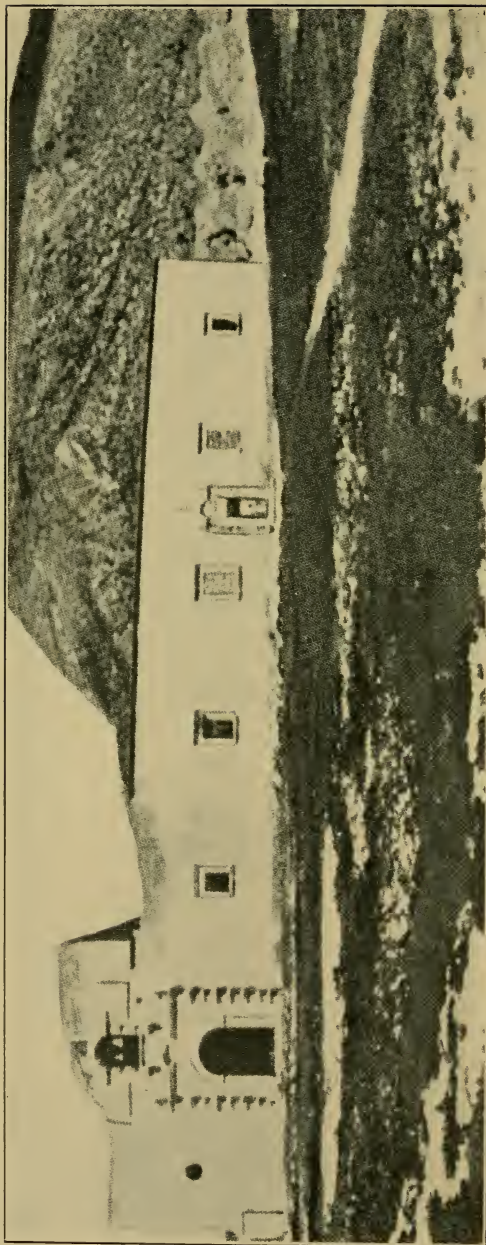
As the original collection of impressions gathered during this journey is written by the selfsame Father in the 3rd volume of “*Historia de California*” and an extract from it in “*Theatro Americano*” of Joseph Villa Senor and in “*Afanes Apostolicos*” it is useless here to go into the details of it.

In “*Afanes Apostolicos*” (Apostle work) we find the daily accounts of his 2nd journey written also by F. Fernando. He was commissioned for this excursion by the Visitador General (Inspector General)

Fr. Juan Antonio Balthasar since the year 46, in which year he had made his first. And this 2nd was just as necessary as was the first, for the reasons many times expressed in the Royal schedule. The entire reduction and conversion of all California, in which besides the propagation of our Holy Faith and extension of the Royal Dominions there were other interests of the Monarchy. Fr. Fernando then began his 2nd excursion to the south sea and the Sierra Madre, which divides the half island in east and west California.

He started with five soldiers, and a sufficient number of natives, on the 22nd of May 1751 from the last Christian cottage, which belonged to his Mission, although it was fifty miles away from it, and which they had called "Piedad" but which is now a separate Mission under the name "Santa Gertrudis." During the entire journey the Father was as during the first, supporting the despairing by his own example, attending the sick like a loveable mother, disarming with his "amabilidad" and sweetness the ferocity of the Barbarians, who many times attacked the little troop. Thus throwing into that uncultured territory the first seed of the gospel and winning many heathens for the flock of Jesus Christ and baptizing a number of children, some of them only a few moments before they died, also many others, whom their parents voluntarily brought, charmed by the amiability of the Missionary. To this chiefly is due the foundation of the new Mission of Santa Gertrudis, solicited by the converted Indians themselves, and so also another, established





THE MISSION OF SAN BORJA  
Founded in the eighteenth century through the munificence of one of the Borgias

in the interior under the name and protection of San Francisco de Borja.

On July 8th, of the same year (1751). Fr. Fernando had returned to the point of his departure. In the same cottage from which he had started he again had all his followers around him; none was missing notwithstanding that quite a number of them became dangerously sick on the way, an event which Fr. Fernando points out as very notable in his "Diario." He had then already a thousand baptized converts around him, to which he added many more after a short time and had the satisfaction of seeing accomplished, after what he was so eagerly striving to wit; the erection of a new Mission, which, as we stated was called Santa Gertrudis.

Now there still remained the examination of the Eastern part of the peninsula, which is situated between the high Cordillera or Sierra Madre which extends itself from the South to the North, dividing almost into halves the whole land and the red sea or Gulf of California. The object of this third journey was the same as that of the two former; the glory of God and the salvation of a great many souls who had not as yet been aware of the light of the gospel. With this in view and commissioned by the Inspector General, Fr. Augustin Carta during the months of June and July 1753, he made his third journey, although Fr. Fernando was already in his fiftieth year. But because of the experience he gathered during the other two, one could expect fine results of this third search for discoveries.

His fame was known to everybody in the country and he was spoken of with respect and love, even among the heathens; so it was natural that the accounts of his finding religious life and his charitable works marched before him, and instead of finding hostilities, which he experienced on his former adventures, he was now received not only peacefully, but friendly and kindly. Here are his own words: "The excursion was fortunate, so far we had not experienced resistance from the Gentiles, whereas on the former journeys we were often alarmed."

Fr. Fernando reached on this journey a place in the interior of the Sierra opposite the bay San Luis Gonzaga, 31 degrees latitude. He surveyed thoroughly the entire territory and doing this noticed an abundance of little birds, which fact assured him of the presence of water nearby, which is such a weighty condition for the founding of a new Mission, and of which he immediately thought. He attained with proper precaution the baptism of many children, and on his return he brought with him in triumph of our Holy Faith over the Paganism many adult Gentiles, whom he incorporated into the Santa Gertrudis Mission, leaving many more waiting behind to be gathered as soon as possible since they gave proofs of their earnest and fervent longing for baptism.

In his short description of this journey, Fr. Fernando makes a most honorable mention of the Captain Commander of California, Don Fernando Xavier Rivera de Moncada, who had escorted him on the trip "that he never accepted any personal service."



*Letter of the Father Provincial Francisco Zevallos*

These were not all the journeys which this great Missionary made. Numberless were the occasions in which he with incredible swiftness appeared to assist wherever he was called by his fellow missionaries or his converts, or where there was hope of a new conversion of heathen, or finally whither his duty of Inspector Provincial of California led him, which office he held during the last years of his life. His plans and arrangements even for his most extended travels for discoveries were still more admirable and worthy of imitation. He left without bed, without tent, without anything to protect himself against the burning sun or against the night dews or the wind, which is sometimes intolerable. A walking stick and a piece of canvas made his whole outfit and comfort. The canvas served him as a bed on which he rested after the toils of the day, a matter of three hours, a practice to which he was accustomed while at the Mission. After his short rest he rose without much agitation, because for many years he had not undressed nor removed his shoes. He knelt down and passed motionless in prayer all the rest of the night until sunrise. So he was seen constantly, among others also by his fellow missionary who traveled with the venerable Father and who awakening found him often kneeling on a rock and motionless.

At daybreak everything was planned for the continuation of the journey. There came the Indians praying aloud in their own idioms, while the Fr. followed in prayer with the same quietness as before in the silence of night. Arrived at the desired point,

he mixed himself into the rows of his followers, amused them in his genial joyful way, making them forget fatigue and hardships and animating all and everyone with an inexpressible sweetness. At mid-day he stopped, observed the height of the sun, uncovered his head and so exposed he, with the assistance of a few of his most ardent followers recited the whole divine church service. After a short meditation and rest they continued their marching until night.

When they found themselves with the entrance of darkness on an elevation with sandy ground, they reckoned with it as many times their resting places were so uncomfortable that it did not permit to stretch the body out into a restful position. After a short rest and delay, Fr. Fernando regathered his flock and and said with them the Rosary and many other prayers; then he alone continued with his peculiar devotions until time to retire. This was his invariable rule, which he strictly observed on all his travels. He always valued the time, but when he was in his Mission he was even overcareful in spending it. Sleep was always short and prayers always prolonged. No other cause or circumstance but the longing of sick person for confession could be weighty enough to interrupt him or permit him omit them. Those that came into a liking of the unspeakable sweetness of the service, the modest manner and godliness of the religious talks, counted the hours in gladsome expectation of the next occasion. In reading the daily Mass, he was not less firm and unfailing than in his hours of prayer. He had such a keen sense of duty,

obligation that even in his last sickness, causing an awful pain in his side, he celebrated Mass for ten days; on the eleventh day, however, the violence of pain overpowered him and he died.

With the magnitude of regularity he had combined a wonderful veneration and devotion with which he offered this tremendous sacrifice daily to God. In spite of their general insensibility, the Indians were moved to compassion hearing Fr. Konsag read Mass, and it was a common saying with them, that he seemed to be an angel when at the Altar. He also read his daily spiritual lesson as he had done in the tranquility of a College; this was immediately after Mass, if the confession of a sick person did not interfere, for this was always his first care to which all other occupations were subordinated. To build up a Christianity similar to that of the primitive Church, with his converts and catechumens, the care of the weak always the most privileged with him.

To this end he followed the already tested practice at the Missions of the East, to use good instructed and eager catechists. He had two schools for catechism in his Mission and as teachers there he chose those Indians in which besides the necessary instruction he found the greatest zeal for propagating our Holy Faith among their compatriots. Everyday in the morning and in the evening he visited both schools, carrying with him some rewards, which he distributed among the catechumens and catechists who were ahead, while he mildly censured and encouraged the less assiduous.

He wished unceasingly to catechise and baptize, if possible, to convert the whole California, nevertheless he exercised the greatest circumspection in admitting Gentiles to Catechism or baptizing Catechumens. Still he had inspired in them the proper appreciation for our Holy religion. He rejected them several times in terms that inflamed their desires. He explained to them the anger of God in case they would relapse into the errors and nonsense of their former beliefs, or if they would not become poor Christians or if they would not regulate their customs after the sanctity of the faith and doctrine, which they have to confess. After repeated instances and even shedding of tears, which left no doubt of the sincerity of their desires, the father designed a certain date for this admission into the number of catechumens. Inexplicable was his rejoicing. Hords from cottage-colonies arrived in entire families bringing with them all their belongings, pagan and superstitious, which in presence of the whole crowd they burned and reduced them to ashes. They then promised the Father, highly assuring never to return to the caves and other places destined for their superstitious habits. By his experience in the Mission the father was taught that precaution is of prime importance.

A little less importance was attached to the assurance for provisions for the catechumens for the time during which they learned Catechism; the food for them who were baptized and for all the faithful for those days, on which they had to listen to instructions in Christian doctrines and also for days on which

*Letter of the Father Provincial Francisco Zevallos*

they had to attend Mass. Without this they could not have obtained what they desired now that peace which the others possessed. For this reason Father Konsag placed a good deal of his attention to anticipate the secular rules in the Mission as means to make felt the necessity of the spiritual laws. Bodily eyes, that in such undertakings see only the earthly can not discover this; they measure and criticise others after their intentions. But we have the consolation to see this practice justified in the anxiety with which the Apostle Saint Paul procured alms with which he helped the new Christianity of Jerusalem during its earthly struggle.

To instruct and sanctify the faithful confided to his care, F. Fernando assembled them every morning by ringing of the bells. As many of them as were in the building and in nearby huts assisted to pray and exercise the doctrines, interrupting for this every other occupation or work, if it was even the most necessary. In the same way they gathered at night for the Rosary. On Sundays and Holy days he explained to all the Christian doctrines and exhorted them to practice virtue. This he considered to be a strict obligation. But not satisfied with this alone, he dispensed to them with much more frequency the bread of the word of God, especially to prepare them for the annual confession and communion. He made them come, one by one those of his villages, and some days, before allowing them to start their confession, he gave them three discourses more to make sure, that they would confess and receive the sacrament

in perfect disposition and fervor. For these efforts the omnipotent God poured blessings on his zeal, and thus enabled he gathered and reaped a goodly spiritual harvest

The Indians covered their faces during confession and communion; their repentance, faith and devotion were such that they moved one to compassion while looking at them. Greater than this was the careful attention that the little ones paid to the father. With the good will of their parents he gathered them at the Mission and allowed no interference with his principal aim to give them a real Christian education and thus make them suck the milk of faith and devotion.

Finally, (as says a fellow-missionary of F. Konsag, to whom we owe the greater part of this information) it would be a long story, if one would refer to the marvelous methods with which he governed and made one and all obedient to the rules of the Mission. And the inducement would be even greater, which one could make by virtues, that can only be acquired by heroic human judgment. I will point out only a few, where they are most marked and where they show to be a part of his character. Since his early childhood it was the object of his longing his cause of delight to bring our Holy Faith to the heathens. To this he dedicated since then his most animated desires, and later all his efforts and pains till he died.

It may be said that he lived and died a victim of his faith. All what he undertook and performed in order to propagate it, was an evident proof of heroism of faith, as of greatness of hope. He resolutely

took charge of works, which seemed impossible to human judgment; he never looked for human support, but for that of the Lord, for whose glory he diligently solicited and for him therefore nothing was impossible or difficult. God was his help and his refuge and his security and consolation in his greatest afflictions. Many times he said to one of his fellow missionaries: "Our treasures are deposited by God, and it is good that his heavenly Majesty makes us suffer in this world and keeps the reward for our limited merits for heaven. Unfortunate are those, who expect some reward in this life and blessed those, for whom God has reserved it for the other. Let us work for the glory of God until we are tired and let us ourselves persuade others that the divine generosity can not be outdone by ours. Let us raise our eyes and our hearts up, where the object of our hopes dwells and All our Good."

His hope great, his charity was still greater. It is only measurable with the magnitude of his ardour and unquenchable thirst for the salvation of souls. This is the reason why Christ demands our life. In asking his Apostle, whether he loves him and receiving an affirmative answer, he makes himself witness to this love.

In the year of his death the V. F. wrote to the F. Provincial offering him the foundation of a new Mission, for he never counted the many souls he had brought into the flock of Jesus Christ, but the multitude that was still outside. He desired fervently martyrdom, but recognizing that his life was neces-

sary for the settlement and its extension of the new Christendom, he said more than once, "that to win only one soul more for God, he would gladly resign the glory and crown of martyrdom." Glorious disinterestedness and worthiness of a son of that great father, who between assuring his salvation or endangering it by remaining alive in order to be of service to God, chose this latter instead of the other.

Such high motive as his love for God was very necessary so that from it could grow that, which F. Fernando had for his Indians, a people without human attractiveness. The more they were deprived of personal amiability, the more he loved them, reckoning them into the number of those little ones, to whom God has given power to receive all the good. In this way, F. Fernando made with his Indians things, which to those that did not know his motives, seemed to be worthless. Those who were with him on his travels, he cured even of a thorn-scratch. During their illness, he assisted them spiritually and bodily, observing with more anxiety and love since padres could do everything. Padres however grew tired at times and became unamiable, but the F. as often as his other duties would allow him, would stay with them until they expired in his arms, assuring the dying soul that God and heaven would be her everlasting reward.

He did not limit his services to the Indians alone. He loved with true and affectionate charity his fellow missionaries and brothers in Christ. He was so pure and so liberal that it grieved him when he had



*Letter of the Father Provincial Francisco Zevallos*

to accept something, although it would only be a sign of delicate gratitude, "With charity this Mission was created," he said, "and with charity it is conserved."

Between the Missions of Cinaloa and Pimeria was an annual exchange of provisions of which there was necessity. Considering the distance he assisted with the greatest promptness always, when one of his fellow missionaries became ill, helping in everything with the most diligent charity. In one of these occasions something happened, which if it was not really a miracle, it certainly looked very much like a true miracle.

Just as was his custom, F. Fernando, together with F. Nasimben went to the Mission of Guadalupe, where a Missionary was very sick. It was F. Gasteigger, who with great anxiety had built the Church and the Mission home. The whole side of the church was erected on a slope of a hill, which could not be properly excavated not even leveled, for lack of money and workingmen, to cut the rocks and make a convenient foundation. Both Fathers were anxious to relieve and calm the dying. Nevertheless, F. Fernando rose, like always, at night for his long prayer. At sunrise he said his Mass and remained kneeling in the church, waiting for F. Nassimben to hear his Mass, which mode they always had followed. While F. Nasimben said the Mass, all of a sudden the whole structure fell to pieces on account of its poor foundation. Many of the people that were inside perished. F. Fernando was at that moment in the Presbyterium, and without knowing how, he found himself under a threshold of

the door to the sacristy, but the cloak he had upon his shoulders was buried beneath the debris. Coming to himself again F. Fernando expanded his looks in search for F. Pedro and found him also buried to his belt in the ruins. He had the Chasuble which torn up down in tracks which looked like streaks and he was without the slightest injury on his body.

Immediately both of them thanked the Lord for their marvelous deliverance in a most submissive prayer, remaining with the great grief for so many people had perished. His habit never to let himself be interrupted in his over careful worship and the profound veneration with which daily offered God in the adorable sacrifice of the altar discloses to us well how his sublime religious virtue had penetrated into his soul. He obtained always the greatest decency and most possible accomplishment of his church and for everything that belonged to the external cult, not only because his inmost veneration dictated it, but because he knew well, that to the converts and especially to the Indians, it was suitable to impress the dignity and majesty of the great mysteries of our religion through their eyes. His devotion and his piety, for the holy Virgin surpassed everything. Mentioning her sweet name alone was enough to fill his whole being with tenderness and sensible devotion. Days before the celebration of holy days in honor of the Mother Mary, he called his people together, especially in preparation of the feast in honor of her glorious assumption; also some Missionaries of nearby Missions were invited. From his many exhortations on

*Letter of the Father Provincial Francisco Zevallos*

such occasions breathed forth a warmth that spread without difficulty, expressing a good deal of his fervour and made his people ready for confession and general communion, which he considered as the most essential for the day's solemnity. In his discourses on such days he insisted in first place on devotion and love for the Holy Virgin as a sure pledge for predestination for God has prepared for his chosen ones another life after this, a life, that alone can be called life, because it alone can fill the emptiness of our hearts and give real happiness and because it is beyond the power of death and the bitterness of earth's life, which perhaps is more painful than death itself.

F. Fernando fasted every Saturday and every day preceding a feast celebrated in the honor of the Blessed Virgin, adding to the customary penance some special exercise of charity, as distribution of alms, suffering of certain ailments, which he considered even more than alms. Always and everywhere he held his Rosary in his hands and never wasted one single moment which his occupations permitted him, to pray. We already stated that in his Mission and even during his travels he prayed every night together with all his people. For the far off situated villages he made religious rules, which never could be broken. He had their teachers and leaders to instruct the villagers and give account of their behavior. If one failed he would be denounced, and the first time this delinquent appeared the F. made him pray in church and dictated some penances in case it was a repeated offense.

He used to say, that only he, that gives alms and

trusts in the mercy of the holy Virgin may expect to go to heaven, words that filled with confusion and tenderness all that heard them. Meekness of heart and humility must be the proper motto for the pious, for the most humble Virgin, exalted to the infinite dignity praises the condescension of God for having put his eyes on her littleness and lowliness.

The great secret of real humility penetrated into pagan philosophy, it does not deject the soul. Before only greatness and strength were the inspiring motives. It is harder to suffer great evil in a joyful mood, than it is to execute a great deed of charity in the same spirit. In the toleration of the evil there is nothing that would support the natural swoon of heart as does virtue. His bestowing of benefit has a greatness and splendor that serves to help us all to shape an upright character and to animate the pusillanimity of our heart. F. Fernando undertook journeys full of dangers and often every footstep was accompanied with danger. Nothing could discourage him; judging that the undertaking would be to the greatest glory of God, he attacked it fearlessly. It is most admirable to note how peacefully he received one of the greatest afflictions, that befell him. It was the total destruction of the enormous dam or fort that was erected in order to hold up the fury of floods and the weight of lime and stone and which had stood many years and had been built in two and one half years time.

In 1754, however, the floods were so frequent and common that they ruined everything, carrying away

seeded land and vineyards and leaving only rocky scraps here and seas of water there. The inconsolable Indians wept and lamented the great loss, but F. Fernando looked on with dry eyes and with such serene face and heart, as if he were most indifferent. Not the slightest indication of disappointment or dismay was to be noticed in his countenance, but he comforted his Indians and exhorted to submission to the will of God, from whom we should accept the evil with the same joy and readiness with which we receive his abundant gifts. Everything good, or bad, comes to us registered by his fatherly Providence and aimed for our very best. His Mission before had been a source of help for all the others, so now it was not the most needy; but F. Fernando, really poor in spirit did not hesitate to ask for necessary alms to help his poor Indians with the same delight with which he had helped the others before.

Of his moderation and mortification we have examples not less noble than those already mentioned ones. As we know, he prohibited the use of wine and outside of the wine purified the water to be used in the Mass, he never drank it. With like severity he prohibited wheat bread. The reason was that on his journey to California on the other side of the Guadalupe he stopped at a village named La Magdalena, where he remained for three days in order to hear confession of many people, that had requested him. His hosts, though the most diligent, had no other bread than Mais or "Tortillas" (Mais cakes) to serve the table. In spite of his efforts the F. made, mortifi-

fyng himself, he preserved a natural horror for this food, that had caused an inflammation of his stomach. This was the crime which in his tribunal deserved the penance that he imposed to accustom oneself to eat Mais bread and never use that of wheat, a design which he followed up for 19 years.

Noticeable weakening in health prompted the Fathers, his fellow missionaries to make requests persistently to quit endangering his life and finally F. Fernando agreed to submit and eat wheat bread sometimes. To this parsimony and the roughness of food he added many more penances and austerities in order to mortify his body, already exhausted through never interrupted work and nocturnal prayer.

In his religious exercises he was scrupulously exact. With him it was a fixed purpose to obey blindly and promptly the orders of his superiors, without proposing or exhibiting his own views, although he could have done so without violating the rules of obedience. The prudence and modesty which he observed in his dealings with the other sex would have been excessive, if this could have excess. When amid objects somewhat provoking, he would not relax this delicacy and watchfulness, which demands innocence and chastity, prescribed by our rules. Of his poverty I will not say more than copy here what was written by the Missionary, who nursed him in his last illness and was present while he died. Excerpt from the books of the Mission give the following statement:

“All that I could find of the possessions left behind of this Rev. Father consisted in his Breviary,

*Letter of the Father Provincial Francisco Zevallos*

pretty old, and three little books for his devotion which were much used and had been his inseparable companions. One of them was a Thomas à Kempis another the "Ano Santo" and the third "Flores indici." Besides this religious inheritance, I found some hair clothes and an instrument made of copper wire for nerve strengthening. His death was just as exemplary as his noble religious life. Not only that he did not fear death, he even longed for it. His natural generosity, delicacy of conscience and especially his filial trust in God and in the meditation of the most Holy Mother Maria had disarmed death of its terrors so far for him had it always had something terrible. Exhausted, without strength, breathing with difficulty in high fever and a piercing pain in his side, he celebrated Mass. The last day of his life, the 10th of September and the second of the eighth nativity of our Lady, he could not say Mass, a Mass was celebrated in his presence by F. Benno Ducrue. The dying F. heard it partly kneeling and partly sitting, especially for the last part of the Mass he tried to sit up. He made a last effort to kneel down again to receive the bread of the angels as viaticum for the great journey into eternity. Shortly afterwards he asked for and was given the extreme unction.

"Between constant and compassionate acts of faith, hope and charity, holding in his hands a medallion of the Virgin and the Holy Crucifix, which he caressed and kissed continually and tenderly and passed away between eight and nine o'clock at night of the same day, September 10, 1759. He was fifty-five years,

nine months and nine days old. Over 39 years he was in order. For 27 years he labored as Missionary in California and 12 years he spent professing four vows. He was of affable aspect, of medium height and well proportioned, meek and full of affability and of sublime and generous character. His death made a deep impression on the Indians. They arrived in troops, sobbing and crying aloud, and it would have been impossible to restrain them from hugging and caressing the corpse, which they bathed with their tears.

With great haste and without supplies they came from points even as far as twenty miles distance in order to have the consolation of seeing the cadaver and to demonstrate their affection, veneration and love as a last testimony of their appreciation of his many good works. They had vacated the neighboring Missions in spite of the contrary orders of their respective Missionaries who were afraid of confusion. The flood of tears was so great and general, that one can hardly imagine. The funeral service was most impressive and accompanied with greatest splendor however, without affectation or adulation. There was to be seen the most profound veneration and the most sincere love, a bitter grief of many otherwise not very sensible by nature, but now changed and touched by the great loss, that had come upon them. An excellent proof for the power that virtue exercises over the hearts of men, even over those of the most barbarous nature.

Many months after that day, whenever they attended Mass they came to greet the grave of the dead



*Letter of the Father Provincial Francisco Zevallos*

Missionary, children as well as the adults. They turned their faces toward the room in which he had died, stared at it without uttering a word and then began to cry. It was an alleviation of their heartache to weep on his grave and to say the Rosary and other prayers there. All this inspires a pious belief that he is already enjoying the reward for his glorious work in heaven. I must, nevertheless ask you most Rev. Father to bear me in mind and remember me in your prayers to God our Lord, as most needy.”

*Protest*

Obedient to the Apostolic Decree of our Most Holy Father Urban VIII and otherwise judge of the matter, I protest that what I said in this letter in behalf of the virtues of Father Fernando Konsag of the “Society of Jesus” I do not intend to give more credit than belongs to a human testimony, neither in the panegyrics which I made separating myself an apex of what teaches and demands our holy Mother Church to whose correction I subdue myself as its most humble son.

## Literature

- Carlos Sommervogel, S.J., *Biblioteque de la Compagnie de Jesus, Bruxelles, Paris, 1890-1909*, vol. IV, p. 1191.
- Anton Hounder, S.J., *Stimmen aus Maria Lach, Ergänzungsheft*, 74, Freiburg, 1899, p. 111.
- Clavigero Francesco, *Storia della California, Introduction* p. 12. II vol. p. 119, 132. . . . Venice, 1789.
- Johan Nep. Stöger, S.J., *Scriptores provinciae austriacae S. J. Vindobonae* 1855, p. 193.
- Konshak Ferdinand, *Diario de Californias*, published in Paris 1767.
- Jacobus Baegert, S.J., *Nachrichten von der Amerikanischen Halbinsel Californien*, Mannheim, 1771, 1773.
- P. Francisco Zevallos, *Sobre la vida del P. Konsag, Mexico*, 1764.
- P. Buriel, *Notitias de la California*, Vol. III, p. 140-195.
- Venegas, Miguel. *Notitia de la California*, Madrid, 1757.
- H. H. Bancroft, *History of Texas*, vol. I, 462, 457, *North American States*.
- Leese, Jacob B., *Historical outline of Lower California*, New York, 1865.
- Ortega José De, *Historia de Nayaret, Sinaloa y ambas Californies, Mexico*, 1887.

*Literature*

- Ives, Lieut. J. C., Exploration of the Colorado river, Washington, 1861.
- Adelung, Natürliche und bürgerliche Geschichte von Californien, vol. III, p. 62. . . .
- Alegre, Historia de la Compagnia de Jesus on Nueva España, vol. III, p. 286-300.
- De Backer, vol. II, p. 504.
- Menologe de la Compagnia de Jesus (Assistance de Germania) Paris, 1898, p. 202.
- Villasenor José, Teatro Americano, chapter 39.
- F. Konshak, Nagadia versibus latinis, Budae, 1728, 8°.
- P. Stöcklein, Weltbott, p. 743, a letter from Vera Cruz, Mexico.
- Murr, Cartografischen Arbeiten, Journal, XII, 234, Ann. Carta del P. F.
- Consag de la Comp. de Jesus, Visitodar de la Miss. de Calif., 4°, p. 43. Oct. 1, 1748.
- Description compendiosa de lo descubierta. . . . de la California, por el Padre F. Gonsago de la Comp. de Jesus 1746, Manuscript in British Museum.









1 1719 02407 0148

BX8381.O5K7

Krmpotich, Martin Davorin

Life and works of the Rev.

Ferdinand Konsćak, S. J.

---

Scholasticate Library  
Inisfada, Manhasset  
Long Island, New York

BX8381.O5K7

Krmpotich, Martin Davorin

Life and works of the Rev.

Ferdinand Konsćak, S. J.

