

2-4-2019

## 1791-1834 - Manuscript Records of La Purisima Concepcion Mission, Biennial Reports (Work Progress Administration Translation)

Follow this and additional works at: [https://digitalcommons.csumb.edu/hornbeck\\_spa\\_2](https://digitalcommons.csumb.edu/hornbeck_spa_2)



Part of the [Arts and Humanities Commons](#), [Education Commons](#), [Life Sciences Commons](#), and the [Social and Behavioral Sciences Commons](#)

---

### Recommended Citation

"1791-1834 - Manuscript Records of La Purisima Concepcion Mission, Biennial Reports (Work Progress Administration Translation)" (2019). *Franciscan Publications*. 6.  
[https://digitalcommons.csumb.edu/hornbeck\\_spa\\_2/6](https://digitalcommons.csumb.edu/hornbeck_spa_2/6)

This Report is brought to you for free and open access by the Spanish Viceroyalty [AD 1542/1769-1821] at Digital Commons @ CSUMB. It has been accepted for inclusion in Franciscan Publications by an authorized administrator of Digital Commons @ CSUMB. For more information, please contact [digitalcommons@csumb.edu](mailto:digitalcommons@csumb.edu).

La Purísima Concepción Mission of the Santa Barbara Mission  
[Transcribed and translated from the first part of January 1797  
**Manuscript Records of La Purísima Concepción Mission**

**Biennial Reports, 1791-1834**

There were 11,700 souls in 1791 and 12,000 in 1792.

**Transcribed**

The result is a difference of 63 souls more, 98 more  
souls, and the total number of souls is 12,000.

**Lewis G. Thomas**

In the two years 65 Indian marriages have taken place,  
100 have been baptised.

**Translated**

by **Elmira Osuna and Lewis G. Thomas**

**Berkeley, 1938**

Transcribed and translated by the Bancroft Library, University  
of California, in cooperation with the Works Progress Admin-  
istration, Official Project No. 465-03-3-631, from microfilm  
copies obtained by the National Park Service from original  
manuscripts in the Santa Barbara Mission archives.

**Note:** These documents are subject to use by research  
students only as stated in Father Maynard Geiger's  
letter to the National Park Service, forwarded  
to Dr. H. I. Priestley by the Regional Director  
of the National Park Service on April 22, 1938.

1  
Information on this Mission of the Purisima Concepcion  
[Immaculate Conception] from the first day of January 1797  
to the last day of December 1798.

Indians.

There were in 1796 -- males 383; females 374. Total 756.

There were in 1798 -- males 448; females 472. Total 920.

The result is a difference of 65 males more, 98 more females, and the total increase in souls is 163.

In the two years 65 Indian marriages have taken place, 232 have been baptized, and 80 have died.

Among the white population no marriages, baptisms or deaths have occurred.

Notes.

In the report given for the years 1793 and 1794, it was noted that since the founding of this mission there have been lacking three copes, namely, red, crimson and green, the court and the parroquial cross, for which reason the Sacraments and other ecclesiastical functions are not administered nor are they held with the solemnity or propriety that our Holy Mother Church has ordained. There existing at present 920 souls, which number, it is expected, will be much greater, with the help of God, and the original church not having the capacity to assemble them and give them the necessary spiritual nourishment, its clergymen have found

themselves obliged during the present year to make the trenches for laying foundations for a new church, but this, owing to the lack of knowledge of the clergymen and the need of experienced masters in the matter, will either not be completed, or will be completed without the sufficient assurance for its stability. We ignore how the synods can be collected.

The Christian Catechism is recited twice daily, the people congregating at the stroke of the bell, and the boys and girls, each sex separately, recite it as many as three times.

The principal divisions of industry are weaving of cotton into cloth and of wool into blankets and other protective uses.

There are, on a half-way scale, herds of bovine cattle, horses and sheep, as likewise harvests of wheat, corn, beans and other products. The cutting of sole leather and fine leather, and by the Indians is done wrought seals, shoes and other articles.

2 There is noticed in the upper class Indians an inclination toward the Castilian language, and many of them speak it quite well.

Although so far no outrages have been experienced at the hands of the barbarous Indians, we cannot on this account feel complete assurance.

Mission of the Purisima Concepcion.

December 31, 1798.

Fr. Gregorio Fernandez.

Fr. Jph. Ant. Calzada.



Interrogative points raised by the Señor Governor of California, Don Diego de Borica, to the Comandantes, and replies made by the Fathers of the Mission of La Purisima.

Pt. 1. Whether the Christian doctrine is taught to the Indians in their tongue or in Castilian, naming the Mission where one or the other is practised.

R. The Christian doctrine is taught in Castilian, and in the tongue of the Indians.

2. Whether before they are baptized they are instructed in the essential points and principal precepts of our Religion.

R. Before baptizing them they are instructed, in so far as possible according to their capacity, in the principal mysteries of our holy Religion, not for eight, ten nor twelve days, but for as long as is necessary.

3. Whether they are compelled to speak Castilian, or if they are only permitted to do so.

R. We fathers speak Castilian to them, and endeavor to have them learn and speak it. They speak their tongue, and the fathers, soldiers and Indians speak another mixture of Mexicano, Otomite, Lipan, Apache, Comanche, etc., which is the one known among those of the army.

4. Whether Christian Indians are allowed by the Missionaries to stay in the backwoods without time limit.

R. Indians are not permitted to leave the Mission, nor to remain in the backwoods without a time limit.

5. Whether there have been instances of any Converts having again been baptized because the Fathers did not recognize them after their long absence.

R. No converts whatever have been rebaptized because those baptized who go periodically away from the Mission as likewise the pagans' children baptized in the Mission, we, the Fathers, take care in knowing with certainty where they stay and to compel their heathen parents to present them frequently at the Mission for recognition, and even without this precaution the heathens themselves bring them in the expectancy of what we, the Fathers, give them when they come.

6. What is fed to the Indians at the Mission, specifying whether cooked or in grain, and in what quantity, stating whether it is sufficient for their maintenance, considering the tasks in which they are occupied.

R. They are given corn flour gruel in the morning and evening, and pozole (corn and beans boiled) at midday, a sufficient quantity for their sustenance, and this without regard to the limited time that they work continuously, nor to the frequent permissions granted them to take in their crops in season, in which they are engaged for almost a half year, nor to the wheat that on Sundays and some feast days is given to each, about one-half almud, and during this year 194 head of cattle have died on them, and 6 have been sold to the city; also without regard to the increase necessary to reap the benefits of the cattle products, nor to the

small number there is for foundation work, which I advised in my last report as being 1400.

7. How are they aided annually to cover their flesh and protect them from the rigors of the seasons?

R. They are given a blanket and a jacket which are weaved in the Mission, and which treated with some measure of care lasts them for more than a year and as long as a year and a half; to the men is given a taparrabo (breech-cloth) of Pobeana cotton cloth or weaved in the Mission, and petticoats to the women.

8. What are the living quarters of the Indians, generally, and for single women, and should there be separate quarters for single men, this point is to be clearly explained.

R. The lodgings of the Indians are the same as those accustomed by the heathens, because so far it has not been possible to provide others more comfortable, as the construction of necessary buildings for the storing of seeds and other property, has not allowed time for this. The quarters for single women is a room of about 14 varas (yards), almost entirely enclosed by a small wall of good boards somewhat more than five cuartas in height and proportionally wide, where spreading out their petates (mats) they sleep with great comfort. They have within the same room a very comfortable place for their needs, without their being compelled to remain in this nor any other room, unless that some one



for some misdeed is under punishment. The single women after saying prayers near the Fathers' house, retire freely to their houses, or to the Pozolera (place where food is prepared), or remain to sleep in the corridors, which, like the pozolera, are not closed in.

9. How many hours are Indians made to work and are women who are pregnant, or nursing, the old women and children also obliged to work?

R. The number of hours they work does not exceed five, and most days not even as many as four; they are not compelled to work exactly that long, nor even four except in cases where work is to be done that cannot be accomplished otherwise than by assigned tasks, and these are proportioned with moderation, which by no means will be increased, as has been done many times, to 6, by the Presidios with the Indians they have hired from the Missions. The pregnant women, those nursing, the old women and children are not given work except sufficient to warrant the Fathers to account for their being in the Mission, as otherwise they would never live in it, from which it would follow that many of the old ones would die in the backwoods without the Sacraments of penance and extreme unction which they receive born without the Sacrament of Baptism, as has happened many times.

10. What kind of amusements have the converts, and what arrangements are made to allow them to harvest their grain,

and for how long a time.

R. They are allowed all the recreations that are proper for them, as also half, or almost half a year to gather their crops.

11. Whether or not they are permitted to mingle with the gente de razon(whites), and whether they are Chastised when they go to the Presidios without time permission.

R. Not only are they permitted to associate with the gente de razon(white) but they are also taught the correct conduct for this purpose. They are given permission to go to the guard; the Indians are freed to the soldiers when they request them for their maneuvers, although many times, knowing from experience the great amount of work they are made to do, or because they do not wish to deprive themselves of the amusements and leisure enjoyed by those working in the Missions, they reply that they do not wish to go, but wish to remain working with the rest, and in every case they are granted their preference, and left to their freedom. They are punished when they leave clandestinely, especially at night either because they leave their wives, or because such departures, experience shows us, can have very bad results, such as inducements and leading the women along, or in theft, or in other things contrary to good education.

12. What are the punishments that are given to the converts,

differentiating between the sexes, and for what manner of misdemeanors, explaining whether the Fathers have iron, chains, stocks, and calabozos of their own, or whether they only use those that are in the guard-room of the barracks.

R. The punishments that we give to the Indians of both sexes are lashings, sometimes irons, and once stocks, and also solitary confinement, it being well understood that the Confinement, stocks and irons are not irons, stocks nor confinement. The misdeeds for which we chastise the Indians are concubinage, theft and for running away. When the misdeeds are against the common good, as killing cattle, sheep, and burning the pastures, all of which have occurred, report is made to the Comandante of the barracks.

13. Whether in the sales they make of seeds, cattle, stolen effects, thongs, blankets and other goods the clergymen adhere to the provisions of the fixed tariff in all the posts.

R. In the general sales and to the terms set forth in the tariff we rigorously adhere, and only exceed it when the effects are of better and superior quality, that is when the soldier asks for a one-year heifer, the price for which is 12 reales, and once in the stock corral he lays hands on a 16 or 18 months heifer; or asks for a moderately young steer and chooses a tame young steer already considered in

60

71

the ox class and broken in to the plough. Both instances happened to me in the Mission of San Luis Obispo with a soldier named Dolores Pico who was on his way from Monterey to Santa Barbara, commanding a division. In the past years, and again in the present, the Comandante of Santa Barbara has sent quantities of cattle from his Rancho for the supply of this guard. Some soldiers who, oppressed with debts to the Mission, have presented themselves to settle them with one or more head of either sex, and on being asked the price they unanimously reply that the Comandante charges 5 pesos for the cows and the same price for the steers, all of it being rodeo (stock-yard) cattle, the price for which should be 4 pesos, according to the tariff, and they have been received at the price of 5 pesos by the Mission, likewise from private individuals. Meantime in the accounts drawn by Father Arrayta for effects delivered to the guard and Sergeant Olivera, there appears the item of a heifer charged at 12 reales in the year 1793 and in 1794 the charge of 12 reales is again made for this same heifer because it was not settled for in the previous year. In 1796 the Fathers not recalling the size of a v----- (? heifer) Don Felipe de Goycochea and Don Alberto de Cordova killed, Don Luis being on his way here and not being able to reach the Mission due to the rising of the river and the dangerous crossing, an entry was made in the accounts for one heifer ----- (blurred)

\_\_\_\_\_ the Señor Comandante in his accounts sent to the

Mission instead of -----(blurred) ----- made a credit entry for a heifer at 3 pesos.

14. Whether the Fathers purchase for their use wine or brandy at prices exceeding that which ----- (blurred) ----- San Blas at excessive prices.

R. The Fathers do not purvey themselves with these effects other than what is sent to us from Mexico ----- (blurred) ----- sometimes from what there is in the residences.

61 15. It is to be stated, as far as is known, how much sound money there is on hand in each Mission, in the Presidio and in possession of Syndic of Mexico.

R. The debit balance of this Mission in Mexico, according to this year's accounts, is 900 odd. The assets which it has is about 160 pesos in debts of non-solvent private individuals, as the Paymaster will not approve these debts, for which he claims to have justifiable reasons. More than 30 pesos in cigars, more than 16 of soap, eight or ten nags, tame, in fine, wretched, which having no other alternative, have been received from private individuals in payment of debts; with some resources that have been collected 4 or 5 fairly good horses have been purchased, and there is in actual money 820 pesos, it being well understood that the money, as among the troops of the Presidio of Santa Barbara,

Praised be Jesus.

Reverend Padre President Fr. Esteban Tapis

My Honored Padre:

The sad news of the death of Señor Bertran arrived. He was an honest man whom I have cherished since the time I first met him, so I mourn his death. May God give him eternal rest. Extend, on my behalf, condolence to Señora Gertrudis, and both of you are to know that I am applying the novena of Masses. The alms may be delivered to Father Antonio of La Soledad.

The ditch, not any less necessary here than that of the Arroyo Seco (Dry Creek) in La Soledad, has at last been completed, but the result is better than I had imagined. The large olive-tree is the water-mark, from which your Reverence will observe that all the soil of La Purisima will be under irrigation, that which is not reached by the water from above, will obtain it from the River, which at least has sufficient for the winter crops. The same effort has been made with Sal-si-Puedes, fixing and banking the water of that stream, and as the work has been completed in April its benefit has not been fully felt, but the future will prove otherwise. The sown fields promise a harvest at least sufficient to get through the year. Two thousand head of cattle have been added to that which the Mission already had. All these endeavors have been

prompted by the distress I felt in seeing these poor people suffer scarcity, and the great desire to afford them all the abundance this site can yield.

Your Reverence is well acquainted with this climate; some say that it has changed very much, but from proofs remaining which together with what I can observe, I am led to believe that it is now foggier and colder than ever. Therefore Your Reverence will not wonder at seeing us shod and clothed when necessity requires it.

My Father Geronimo is well, and with greetings from us both to Your Reverence, Your least brother and servant kisses your hand.

Fr. Mariano Payeras.

Purissima May 6/8

I reply on the 12th of May. I grant my permission for the use of the footwear and clothing you may deem necessary for the conservation of health. ----Vos? (thou) also. Your Reverence, will kindly present greeting on my behalf to Father Geronimo, and say to him that the Señor Governor informed me yesterday of the maritime expedition that he undertook with him. Father Luis and I remain anxious with regard to the outcome; and that we shall be glad if in the future they will not expose themselves to the perils of

such voyages.

P. Payeras (8th May '8) as to using footwear, Ole!

1808

No. 42.

To the Reverend Father President  
Fr. Estevan Papis, God preserve,  
in the Mission of

San Carlos



Praised be Jesus.

Reverend Father President Fr. Esteban Tapia.

My Reverend Superior:-

It will be almost a year since I last wrote to Your Reverence, although this has not been due to lack of affection, but rather because in this interval there has not occurred the least incident to motivate my doing so, of which I am glad and give thanks to God. The report which my Father, Fr. Geronimo will send, will show you the state of this Mission, but not for this reason am I going to omit accompanying him by explaining more fully wherever necessary. I shall commence with matters spiritual.

I believe I have already written to Your Reverence in these last years that in conjunction with interpreters I have drawn up a large catechism with the acts of faith, hope and charity, and another with the needful for our salvation, a complete confessional, and various other little things, all in the language of these natives. By dint of infinite patience we have succeeded in almost all the men learning the catechisms, and very old ones, the shall catechisms, along with the women, because after all for the women, instruction is not so advanced. Those who already know all the devotions in their language learn them in perfect Castilian, which they find to be hard work, it being even more difficult for them than it is for me.

Many (even the old) have confessed in Lent, and some also have received communion.

65

Since arriving at the Province, wherever I have been, I have not ceased investigating until I have made myself well acquainted with the Mission's possessions; everywhere I have made inquires, etc., and I must sincerely confess that although I had never before believed that in the Province there was so much error in the faith among the Indians, I have come here to find traces and evident signs of superstition, fallacious, and even idolatrous observances. God is witness that I have endeavored, opportunely and importunately (but always gently) to root it out, substituting the wild ceremonies and adoration of their Achup, with the cult and adoration of the true God, but the land is so steeped in it, that although it has given some results the tact and precaution that on the above mentioned matters of confession and communion should be used by the keen and prudent missionary is obvious.

What has this year taxed our patience beyond measure and extremely saddened us is that most of the pregnant women gave birth to dead babies, two and three in a week, particularly the younger ones. At first it was attributed to inconveniences. To guard them measures were taken, -- they were chided, preached to, and maybe punished (leniently), but so far all has been of no avail, and we have been unable to prevent the origin and motive of such deplorable happenings.

Your Reverence is aware that hereabout paganism is at an end. The adult baptized so far this year was the Mother of Esteban Machado, whom we succeeded in Baptizing in Cacilo, where she remained, as she was too old. The few heathens who present themselves, although instructed Evangelically, cannot grasp it because they live so far from here, 25 to 30 leagues, we are informed, and because of so great a distance perhaps it would be best not to baptize them (this is my own conclusion) without discussing it beforehand with both governments.

Sickness<sup>s</sup> although not so frequent as in the past years, nor so prolonged, nevertheless are not lacking. Last November an adult, in health, fell dead while at work, and the following day another, who barely had time to receive the Extreme Unction. In the midst of so much unpleasantness presenting itself on every hand, the natural tranquility and docility of these poor Indians serves as a lenitive to us, as they do not even long for the backwoods; to see the affection and joy with which they apply themselves to whatever is assigned to them, to hear them pray, sing (this year another Mass was brought forth, very pretty and very musical) to play like musicians, and sing like good cantors, and most of all to see them, when suffering greatly in their sicknesses, the eagerness with which even the old, ask in the last moments of life, for the confessor, and how most of them die with feelings and marks of true and good Catholics.

Let us all, therefore, rejoice in the Lord, and gladly meet any hardships, applying ourselves with more firmness and fervor than ever, in this work, trusting that Heaven blessing our work, we shall each day reap more abundant and richer fruits. May it be so. Passing to the worldly.

I do not wish in any way to deprive my predecessors of the merit and glory to which their toil and hardships, spiritual and worldly, in this Mission, made them deserving. They did everything they could and knew, and they knew and did much, as Your Reverence, better than I, witnessed it; but in view of the condition I found the Mission and that in which it is at present, I must thank God most gratefully, because I know that he has extended his lasting benediction, without our meriting it, to everything we have undertaken. To feed abundantly more than one thousand souls on a soil so barren that in five years it has scarcely yielded one grain through rain, is no small accomplishment; rather is it true that in the said period new lands have been unfolded, all under irrigation, before us.

Now we come to the discussion of the doubtful success of crops on the site that was Reyes. Finding myself last January with the wheat sown, weeded and refusing to grow for lack of moisture, the river dry, Salsipuedes dammed but without water, and the sky harder than bronze, despairing of being able to obtain grain for purveyance, I called a meeting of the old men, I made inquiries, and after a

87

great deal I discovered that at the home of Reyes there was a little water. I flew there immediately and to my pleasant surprise found good pastures, much land and a gully which as late as April carries more water than that of Cota, diminishing farther on into a good irrigation ditch. I cannot describe to Your Reverence the excess joy that I felt to see what I could scarcely believe and the ease with which water can be made available from Tejas down, promising me the greatest abundance. The beginning of February I arrive there with 50 large hoes, crowbars, etc., I investigate the marshes, Father and sons falling and rising because of so many pitfalls, and in 4 days well spent I had the water flowing. I planted (as an experiment) everything, and it all proved successful, except the wheat due to the water flowing from the marshes and consequently being salinuous. This year there have been harvested between 900 and 1000 fanegas of wheat and corn, and for the coming year 93 fanegas of wheat have sprouted and are being irrigated, 10 of barley and more to come. I repaired the old house, roofed it with the tiles from the one where Your Reverence passed the night, whitewashed it, and at last it is in readiness for whenever it is the pleasure of the Señor Governor, Your Reverence and the other gentlemen and Fathers to honor it.

I cannot deny that although many Ranchos (farms) are hurtful to the Mission, that of Reyes gave life to this one.

Since I took over the management, we have breeding mares, horses for labour, cattle for the slaughter (there formerly was a scarcity of all stock), hides for tanning. These were the results that I commenced to obtain, -- and with what? With masses, with some boys for herdsmen, with just reasoning. At one time we bought more than one thousand head of cattle, and lately, when I least expected, the Mission absorbed cattle, horses, houses and lands, with two thousand pesos in money and a like amount in effects manufactured at the Mission, to the delight of the members of the house of Reyes, applause from the Governments and amazement of the spectators. Blessed be God for everything. With this very advantageous start, (I advise that opposite the dunes of Oro Flaco just by the hills of La Larga I discovered on the 10th of September of this year a gully of water, the largest I have seen in the Province, but the obstacle is that it presently empties into the estuary. If the Mission had no other nearer and less expensive supply it would not be difficult for me to make use of it. However I shall not speak of it further, because it probably is not suitable). I state, therefore, that with these so favorable means, and by care and watchfulness, the Mission today has 12 thousand head of minor live stock, (sheep, swine, goats) and a like quantity of major stock (cattle), which is to say, much wool for clothing, much meat to eat with pozole (barley and beans boiled) and ration, much grease to sell

84

and money to contribute to the Memoria (trading vessel) and the rest. This year we can place in Mexico 5 thousand pesos for the Memoria and a colateral of fabric with its niches and sculptured Saints, which, if arrive as ordered, will meet with the approval of Your Reverence.

In view of what is already expressed, I have given up the items of trade that took up the time of the Fathers and probably endangered the health of the Indians, particularly that of dressing hides which always had the poor Indians in dampness. They left here in my time more than ten thousand pesos; now let the profits go elsewhere, as in caring well for the greases and with good management in the timely slaughtering of the cattle, the greases will give us an admirable complexion.

As God provides us with everything, besides the customary relief in clothes for all and skirts for the women, there comes to us from Mexico, annually, cloth, silk handkerchiefs, blue woolen stuff for sack-coats and trousers, cotton shirts and underdrawers, etc., therefore each year we clothe 30 or 40 from head to feet, and we mend others, consequently these activities, can be seen, cause them much joy and they are overanxious to do all they are ordered.

"But," I expect the Father President will say, "according to this the Fathers only lack wine and brandy vintages, as I know that the vineyards were uprooted." It is a fact that in Lalsacupi they have been uprooted, but have been

transplanted in the site near La Espada, which I call San Francisco, where they will thrive, according to proofs at hand, one of them being that yesterday the orchardist brought two small baskets, one of fresh red peppers, the other of tomatoes, as the frosts have not yet started. But in the meantime and until the vineyards, planted and to be planted, start to yield, we have made a life-long contact with the Ortegas to divide the vineyard for the work of digging and looking after it; they derive a profit and it gives us wine and brandy, and, (as we require but little) we have both, new and old, in abundance, made Majorca style in our little wine-press, so that, if God spares our lives, some day Your Reverence will drink it without film, without sediment and with out unpleasant aftertaste, pure and clean as you were brought into the world.

This is, my Father President, the real state of this Mission, and as, besides what is stated, there is, thanks to Heaven, peace at home, the difficulties are easier to bear than under other circumstances. Your Reverence will say that I am slow, since I address you so at length, but at present I have not much to do, and I have been carefully collecting all the past happenings so as to cover with one report matter that would have necessitated many. On the night of the 1st of this month it started to rain, and it continued doing so, generously, until yesterday, and today, which is the 13th it is still raining gently. The whole



lower field is sown with wheat and inundated, which to me is a sign of a plentiful crop.

The scarcity of water that is felt here, particularly, has from year to year made it necessary to have the sown fields located outside the Mission, and consequently the necessary people to carry on, and as the said rancho is situated 5 leagues from here it works a hardship to come Saturdays and return on Sundays on foot, men and women, young and old. To leave them for a length of time without Mass is not convenient, and to avoid this I first thought of a chapel but did not decide upon it, because it is built today and abandoned tomorrow. We are now apprehensive because the Indians do not come, and later it would be because the Fathers who could would not go. I planned a portable altar for whenever the Father by chance, or because of there being many people, might attend. However, the view of the instructors in the matter, and the decisions of Popes Clemente 12 and Benedict 14 dissuaded us. Finally, we decided to replace the people every 15 days and have those who had to spend Sunday there pray the Rosary and devotions. We await your advice so as to proceed in the best manner at once.

The understanding of men is extremely limited. I experience that with mine. However much I strive not to ignore what I should know I scarcely, and full of doubts, perhaps succeed. Therefore, for the satisfaction I owe

your Reverence, in fine, because you are my Prelate,  
I adventure to beg that you clear up the following points,  
on which I am really

Doubtful.

1st. If the chalices that arrive by the Memoria (packet-  
boat) from Mexico ( likewise refer to the objects pertain-  
ing to the altar) are already blessed.

2nd. In case they are not blessed there have we, the  
Clergymen of this Mission, power to consecrate the one we  
received last year, that is by virtue of the Omnimoda privil-  
ege of Leon X, "Neonon calices et paramenta ecclesiastica  
benedicere," etc., or of various others granted by these  
Pontiffs to those employed in the conversion of the Indians,  
in case of necessity and being located a distance from the  
Bishops?

3rd. If the superiors of these Missions have passed on  
to their subordinates the power they have from Clemente XIII  
(and treated in the Apostolic Bulls fol. 168) to give the  
benediction with plenary indulgence, constituted in the  
article on death, to the faithful living in these lands?

4th. Which are (in the opinion of Adriano VI in the Omni-  
moda) the episcopal acts not requiring Episcopal Order and  
hence we, the Missionaries are to exercise, and which are  
those requiring it, and by the mere act, forbidden to us?

5th. If the Franciscan Missionary of this Province has  
positive dispensation for the management of the precept of

70

the money and the rest of its Rule, incompatible with the function and management, spiritual and temporal, of the Mission which he directs?

6th. If there is no express order from His Holiness will it be sufficient to continue as up to the present? I had doubts on learning that the King Our Lord (God bless Him) and His sage Council, even in view of our Institute and Rule, assign us to these Missions synods are fixed for our

Cedule of  
Carlos III  
year 1773.

subsistence in them, ordering that we be given entirely and as something belonging to us, and by entreaty and request, place in our hands nothing less than the interests and maintenance of a Populace.

71 7th. If perchance this understanding is not sufficient for the Missionary to work with ease and holy liberty in the cause of God and the King Our Lord, I ask: Are the Reverend Father Guardian and Venerable Directorate of our College already cognizant of what transpires? If they do not know I must of necessity (in compliance with our Rule) bring it to their notice.

8th. If they already know it, what has been done in the matter, in order that we may be governed accordingly?

9th. What is the status of our Representation? To date nothing had been spoken or written to us about it.

10th. Has our College been addressed, or is the Province cognizant that the past Venerable Directorate declared last

71

72

March that the Warrant of the ex-Guardian Reverend Father Fr. Josef Garol, circulated by Your Reverence in all the Missions, is not binding; others say the resolution has been entirely annulled.

These ten points being of so much interest to the Missionary's peace of mind, no less than to his daily conduct, I trust in the kindness of Your Reverence that you will communicate some of you abundant knowledge thereof to the least of your subordinates and most affectionate brother, who kisses your hand.

F. Mariano Payeras.

Purissima Concepcion  
January 13, 1810.

73

Reverend Father President  
Received the 26th of January at night.

P. Payeras (13th January 1810) Report  
of the state of the Mission. Dubious  
and at length the 28th of January.

Communications  
of  
Presidents and  
Prefects.  
No. 1 - 35.