LETTERS OF MARCUS ANTONIUS KAPPUS FROM COLONIAL AMERICA IV

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The letter of Marcus Antonius Kappus which we publish in our present — the fourth — continuation of his letters from Colonial America, is not preserved — as the first three letters are — in a manuscript. Instead we find it published in the famous contemporary collection of Jesuitic letters which appeared from 1728 till 1758 under the editorship of Joseph Stöcklein and his successors in Augsburg and Graz under the title Der neue Welt-Bott mit Allerhand Nachrichten derer Missionariorum Soc. Jesu. Kappus' letter can be found in vol. I, part II, p. 86—88 under the number 56. It has never since 1728 been reprinted in German, neither has it ever been published in an English translation. Our reprint of the German text is justified because Stöcklein's collection is generally not available even in the largest libraries, especially in America. An English translation can be useful because of the difficulties the old form of its German with its localisms can cause to its readers.

In Slovenia Kappus has been known above all through this letter: because of it he has occasionally been even mentioned as an author in the early literary histories of the county of Carniola. More recently he has played an important role in the history of Slovene emigration to the United States as the first culturally active Slovene in America.

As a matter of fact, we find Kappus first mentioned in a literary history written already by a contemporary of Kappus, Joannes Gregorius Thalnitscher de Thalberg. Thalnitscher's


2 The full title of Stöcklein's collection and the information about its editor can be found in AN XX (1987), p. 29—30, Note 15.

3 There exists in the Bancroft Library of the University of California at Berkeley a typewritten English translation of the letter here discussed. Its anonymous translator obviously had difficulties with the German text, especially with its southern German idioms. He translates the name of the country Crain with Corin-thia (correct spelling is Carinthia). Carinthia, in German Kärnten, is now in Austria, and Crain (Carnoliis) in Yugoslavia.

4 Joannes Gregorius Thalnitscher de Thalberg, born in Ljubljana in 1655, died at Vič near Ljubljana in 1719, studied law at Ingolstadt and Bologna and was since 1689 a high official of the county of Carniola and since 1694 the notary of the town of Ljubljana. He was a central figure of the Academia Operosorum, a learned society which existed in Ljubljana, under the influence of similar societies in Italy and in other parts of Europe, from 1693 till 1725. Thalnitscher was
literary history is now preserved in a manuscript in the library of the Ljubljana Theological Seminary. The manuscript has the title: *Bibliotheca Labacensis publica Collegii Carolini Nobilium seu de Scriptoribus Carniolis, qui tum vetera, tum recentiora saecula illustrarunt, notitia locuples, qua non solum Auctorum, qui ad haec usque tempora scripserunt, codices ex­clusi, vel manuscipti adnotantium, verum etiam eorum Patria, Aetas, Pro­fessio, Munia, Dignitates, memoranda et obitus recensentur.* The author of this manuscript hid himself behind the pseudonym Joannes Fortunatus Menginus. Thalnitscher began to write it in 1715 and continued to work on it till his death in 1719. This manuscript was therefore written already before the publication of the first volume of Stöcklein's collection (in 1728).

In the manuscript the authors are arranged into 21 groups: Kappus appears in the fourth group, called *Ascetae,* under the wrong first name Laurentius. According to Thalnitscher, Kappus was born in 1656, he entered the Jesuit Order, in 1687 he applied for work as a missionary »in the Indies«. He worked at Cucurpe in the »country of Sonora in California« which is »2700 German miles« distant from Carniola and »430 German miles« from Mexico. Kappus was highly esteemed by the King of Spain who had asked to be given an extensive report on his work. He — i.e. Kappus — died, »killed by an arrow in 1692«. Kappus wrote, according to Thalnitscher: »Fasciculus epistolorum: Itineris in Indias relationes — De ritu paganorum et memo­randa.«

Thalnitscher's knowledge of the life and work of Marcus Antonius Kappus is superficial and often wrong, yet in spite of this, it is very interesting. Kappus was not born in 1656, but rather in 1657. He did not die in 1692 but in 1717: as a matter of fact, when Thalnitscher wrote his note Kappus was still alive. Nothing is now known of the report on Kappus which was written for the King of Spain. Interesting is above all Thal­nitscher's statement about the »fascicle of letters« by Kappus which gave the description of Kappus' journey to America and spoke about the »religious customs of Indians and the memorable events«. No letter now known in Slovenia speaks about the religious customs of American Indians. Such a letter would be most interesting because nothing is known about the religion of Opata Indians among whom Kappus lived. The question therefore remains open whether there existed another fascicle of letters written by Kappus, whether it is still preserved, or whether it was perhaps destroyed in the large fire in 1774 which damaged the Jesuit College in Ljubljana and ruined its archives.

Towards the end of the XVIIIth century, Marko Pohlin (born in Ljubljana on 13. April, 1735, died in the monastery Mariabrunn near Hütтелs-
dorf, west of Vienna, on 4. February 1801), a member of the Order of the Barefooted Augustinians, the initiator of the Slovene cultural revival in the second half of the XVIII\textsuperscript{th} century, wrote another literary history of the county of Carniola whose manuscript is now lost, yet its text was finally published — on the basis of a handwritten copy made by Jernej Kopitar, custos of the Vienna Court Library — in 1862 as an appendix to the Mittheilungen des historischen Vereins für Krain under the title Marci a S. Paduano Er. Aug. Disc. Ord. Prof. Bibliotheca Carnioliae in qua reperiuntur scriptores qui vel ipsi, vel eorum opera in Carniolia primam lucem aspexerunt; vel alias in, vel de Carniola scripserunt, ardine alphabeticum, seu ad forma bibliothecae pro alphabeti scrinia dispositi, pro varia ex iis et historicca et critica, et chronologica notitia, atque eruditione capessenda. The text in which the names of the authors are arranged in alphabetic order, was edited by August Dimitz. Kappus (under his right first name Marcus Antonius) is mentioned here correctly as »S. J. Missionarius et totius Missionis in Provincia Sonora Praepositus«. The only bibliographic unit quoted here is the letter from Stöcklein’s collection.

In 1825 Joseph Kalasanz Erberg (1771—1843) wrote another local literary history, Versuch eines Entwurves zu einer Literar-Geschichte für Krain nach den Quellen der lustaller Bibliothek und Archiv bearbeitet zu meinem bloß eigenem Gebrauche. Like Thalnitscher he divides authors into groups, and again we find among Ascetae the name of Laurentius Kappus, S. J., without any further information. This is obviously a repetition of the mistake first made by Thalnitscher. It is interesting that Erberg does not quote Kappus’ correspondence, in spite of the fact that he is the first known owner of Kappus’ letters which are now preserved in the Archives of Slovenia.

The first Slovene translation of Kappus' letter from Stöcklein’s collection appeared in 1864 in the Slovene Catholic review Zgodnja Danica (The Early Morning Star). The translator was perhaps Luka Jeran, the editor of the review. This was the time of the reign of the emperor Maximilian of Mexico (1864—1867) which brought also Slovenes as Maximilian’s soldiers to Mexico. This awakened in Slovenia a new interest in Mexico. The translation is quite good; it omits, however, two shorter unessential passages of the original.

In the period between the two world wars the interest in Kappus was primarily oriented to his work as a missionary. In 1934 appeared a small booklet Naši misijonarji iz prejšnjih stoletij (Our Missionaries from the Past Centuries). The booklet was prebably written by Ivan Martelanc. For...
the still quite humble biography of Kappus the author investigated his family background and used for the first time German literature on the history of the Catholic missionary work, besides Stöcklein also Anton Huonder, De Backer-Sommervogel, Joseph Schmidlin, and P. Henrion-Wittmann. The author of this biography was well aware of his limited possibilities to do research on Kappus' work in Sonora.

Essentially the same material used by Ivan Martelanc served as a source also to Franc Ksav. Lukman for his brief article on Kappus which appeared in the Slovene Biographical Lexicon (Slovenski biografski leksikon). Lukman repeats basically the data that can be found in De Backer-Sommervogel, Bibliothèque de la Compagnie de Jésus, which of course is a fundamental internationally acknowledged reference work, which, however, has just in connection with Kappus started an error that has since then always been repeated in modern researches on Kappus.

After World War Two new endeavours have been made to obtain more information about the life and work of Marcus Antonius Kappus. New studies were started now in the United States by American Slovenes who became interested in Kappus as the first intellectually interesting Slovene immigrant in the history of the United States and as such a kind of a beginner of the Slovene cultural heritage in America. Louis Adamic, an American author of Slovene background, has already in 1944 in his book A Nation of Nations (New York, Harper & Brothers) briefly mentioned the work of Jesuits from Yugoslavia in Colonial America, although he did not mention Kappus. The most important early postwar study on Kappus published in the United States appeared serially in the Chicago Slovene daily Prosveta (March issues). Its author, Stanley Žale, a member of the editing board of Prosveta, was the first Slovene researcher who in his biography of Kappus used American texts written in English and in Spanish which mention Kappus. He brought to light many new facts not known before him. The weakness of his research is that he tried to produce a broad survey of Kappus' life and work without a sufficiently careful screening of the available data. He is too prone to make conjectures which frequently prove wrong.

More recently Erik Kovačič has published two studies on Kappus in Ave Marija koledar, a Slovene calendar published yearly by the Franciscan Order in Lemont, Illinois. Kovačič has extensively searched for new bio-
graphical data on Kapus in the libraries in America and in Europe. In 1970 he published a short biography of Kapus to which he added a new Slovene translation of Kapus' letter from Stöcklein's collection. In 1982 Kovačič published in the same calendar a new study of Kapus in which he gave a biographical chart of Kapus' life and work, based on materials collected in the Vatican archives. Here he reprinted also Kapus' Latin letter which appeared in 1707 in Leipzig in the review Nova Litteraria Germaniae Alliorumque Europae Regnorum together with Kino's map of Sonora, and with a Slovene translation of this letter.

Kovačič's Slovene translation of Kapus' letter from Stöcklein's collection was republished also by Jerneja Petrič in her anthology of Slovene literature in North America to which she added a short biography of Kapus.

II.

Kappus wrote his letter — which we now republish in German original and English translation — at Matape on 20. June 1699. Matape was at that time a Collegium and Kapus was its rector. The mission of Matape was situated in the source region of the River Matape. Its inhabitants were Opata Indians. The mission was established in 1645 and its church built in 1646 by Padre Pedro Bueno. It was at that time one of the most beautiful and spacious churches in Sonora. By 1683 the place was sufficiently important that it had two priests. The fact that Matape was called a Collegium and that the position of Kapus at Matape was that of a rector does not mean that there was at that time here an institution of higher learning. »Collegio« was merely a regular term to designate a mission centre.

It is not known when exactly was Kapus transferred from Cucurpe to Matape. In Cucurpe Kapus is last mentioned in 1695 in connection with the revolt of Pima Indians. Kapus's letter from Matape which we reprint here is the first known letter of Kapus from Matape, yet he must have arrived to this place somewhat earlier. According to a statement by Lieutenant Juan Matheo Manje, Kapus was rector at Matape already in 1697. One would expect that in such a letter he would speak more about his transfer, but unfortunately he does not.

The letter is interesting above all because of Kapus's description of the living conditions in Matape. In this the letter resembles the description of the life in Cucurpe which he wrote in 1689. At Matape he was richly provided with fruits, vegetables, legumes (beans, peas, lentils), cereals,
condiments (onions, garlic, mustard, fennel), and of course meat. He also had in his garden medical plants, like the rues. Among the latter he mentions also a plant which he calls Magen, which can literally be translated as »stomach« and obviously represents a plant to be used against stomach pains. The word Magen was formerly widely used in Bavaria, Austria, also in Slovenia for the opium poppy, Papaver somniferum. There can be no mistake in the identification of this plant.20

When Kappus in his letters home uses the words denoting measures of length, weight and volume we must be aware of the fact that he used them in the sense as they were known at home, otherwise he would not be understood at home. Such words can only approximately be translated into English. In Slovenia, the metric system was introduced in 1876. Before the introduction of metres as the basic unit of length, and actually also of weight and capacity (1 litre of water is approximately equivalent to one kilogram) there was in Europe a large variety of measures which differed not only from country to country, but even from town to town, and they also changed during the course of time. There were also different measures of capacity for different goods (wine, grain, etc). The same word denoting a certain measure could have a different meaning in Vienna, Ljubljana, Trieste, Venice. There was, at least since the late Middle Ages an endeavour to standardize such measures, yet it was only partly successful. Still we can say that when Kappus uses the word Mass (measure) for wine he means here a quantity which roughly corresponds to the Italian boccale and which around 1700 had in Ljubljana 1.65 litres.21 Also the weight of the large silver coin called Taler changed considerably in time and place. In the XVIIth century the standard Reichstaler had 25.984 g of silver. It was in the middle of the XVIIIth century replaced by the Konventionstaller, widely known also as Mariatheresientaller, (after the empress Maria Theresa, 1740—1780) which had 23.386 g of silver. Thus, according to Kappus, the cost of wine in Sonora at the end of the XVIIth century was roughly 1.65 litres of wine (a little more than one and a half litres) for 140 to 156 grams of silver.22

Kappus in his letter complains of the break in the correspondence with his relatives and acquaintances at home due to the war between Spain and France. The whole of the XVIIth century was a period of protracted wars which involved large parts of Europe and in which Spain was regularly at war with France, thus the Thirty Year's War (1618—1648) which as a war between Spain and France did not end with the peace of West-

21 Sergej Vilfan: Prispevki k zgodovini mer na Slovenskem s posebnim ozirom na ljubljansko mero (16.—19. stoletje), (Contributions to the History of Measures in Slovenia with Special Regard to the Ljubljana Measure, 16th to 19th. Centuries), Zgodovinski časopis VIII (1954), 27—86, cf. p. 54.
22 The name Taler comes from the German word das Tal, »the valley«. Meant is here Joachimsthal (Joachim Valley) in northwestern Bohemia which gave the original name Joachimsthaler whose abbreviation is the later name Taler. In Joachimsthal began in 1518 the counts of Schlick to coin it. This has become one of the most famous silver coins of the world and the prototype of many other coins, also of the American dollar whose name also comes from Taler. One dollar had after 1837 26.730 grams of silver. From Taler comes also the Spanish Peso which was originally an equivalent of dollar. Broadly speaking, in Sonora in 1700 one and a half litres of wine cost five to six silver dollars.
phalia (1648), but continued till 1659 when the peace was concluded in the Pyrenees; this was followed by the War of Devolution (1667—1668), the Dutch War (1672—1679), and the War of the Grand Alliance (1688—1697). These wars, which at the beginning of the Thirty Years’ War started for religious reasons, soon changed into pure dynastic wars. In these wars France fought against the encirclement by the Habsburgs who controlled most of the countries surrounding France, including Spain. Under the reigns of Louis XIII (1610—1643) and Louis XIV (1643—1715) France grew into the leading political power in Europe. In these wars France had a natural ally in Turkey whose power was at that time at its climax, until 1683 when the Turks were finally defeated at the siege of Vienna and forced to withdraw from the whole of the Pannonian (Hungarian) Plain.

Spain was in the XVIIth century ruled by the last members of the Habsburg dynasty, Philipp IV (1621—1665) and Charles II (1665—1700). This was a period of the decline of the political power of Spain in Europe. In Europe it lost considerable possessions in the Flanders (the so-called Spanish Netherlands) and in 1668 was forced to acknowledge definitively the independence of Portugal. In America, where Spain was primarily interested in the consolidation of its possessions on the continent, Spain was gradually losing its control of the islands in the Gulf of Mexico (the West Indies) to France, England, and Holland. The reign of Charles II was also a period of moral and economic decline of Spain. When Charles II died in 1700 he was followed by Philipp V, the grandson of Louis XIV. With him the Bourbons took over the throne of Spain. This led to the War of Spanish Succession (1701—1713) in which Austria, the former ally of Spain, became its enemy.

Such changes must have had also consequences for Kappus. It is interesting that after 1700 no letters are known from him to his relatives at home.

THE TEXT


Wohl-Edelgebohrner Herr, Hertzliebst Bruder!
P.C.


Nichts fiele mir Anfangs allhier schwächer, als die unerträgliche Hitz; allein die Erfahrung hat mich überzeugt, dass ein standhaftte Gewohnheit alles überwinde, mithin ein stattliche Lehr-Meisterin seye, so denjenigen, den si unterrichtet, alles lehren, und so gar unmögliche Sachen möglich machen könne.

In dieser Welt-Gegend fällt im Jenner und Hornung kein Schnee, sonder Regen; hingegen bleibt der Himmel im Mertzen, April, May und Brachmonat verschlossen:

Dass man in Americâ mehr und grössere Schlangen antreffe, als in Europâ, ist ohne dem bekannt: allein die darff ich nicht ungemeldet lassen, dass etliche nur dem Ansehen nach erschrocklich seyen, in der That aber dem Menschen kein Leid anfiigen: als da seynd die Colubras, Bobas, oder (wie sie bey denen Indianern heissen) die Coros, derer etliche nicht über anderthalb Ellen, andere aber bis vier Ellen lang wachsen, und etwann so dick seynd, als ein zwey- oder drey-jähriges Kind: einige werden so dick, dass sie ein Mann kaum umklafftern kan, und seynd dannnoch so leutselig, wie Katzen oder Hund; sie schleichen in die Häuser, verschonen Leut und Viehe: fanget hingegen Ratzen und Mäus: seynd beynebens dermassen freundlich, dass ich ihnen öfter mit Verwunderung zugeschaut habe, wie sie mit kleinen Kindern spielen, ohne sie im geringsten zu verletzen; welches mir einen Muth gemacht, dass ich einen dergleichen Drachen zwar selbst namentlich in der Hand genommen, allein wegen seiner Schwere von der Erde nicht erheben kunte. Seine Art, andre Thierlein auf dem Feld zu jagen, hat was seltsames an sich; denn, so bald er auf sechs Schritt weite einen Maulwurff, ein Königlein, ein junges Hirschlein, oder Rehebocklein antrifft, fangt er die Masse dessen sofort an sich zu ziehen, dass es nicht anderst, als risse er solches in Stricken zu sich, graden Wegs in seinen Schlund fahrt, und von ihm verschlungen wird. Wenn aber nur das geringste zwischen der Schlangen Rachen und dem Thier, welches sie auf diese Weise herbey ziehet, sich in die Mitte stellt, so wird der Gewalt seines Athems entkräftet, und das Gewild errettet. 


Meines vielgeliebten Herrn Bruders

Datum zu Matapa in der
Landschaft Sonora den
20. Junii 1699

Getreuester biss in Tod
Marcus Antonius Kappus
der Gesellschaft JEsu
Missionarius

TRANSLATION

Letter of the R. P. Marcus Antonius Kappus, Missionary of the Society of Jesus from the Austrian Province. Subsequently, however the Head of all the missions of the Society of Jesus in the country Sonora. To his Brother, Sir Johann von Kappus, landowner and nobleman in Carniola. Written at Matapa in North America, on 20th June, 1699.

To the well and nobly born Sir, dearly beloved brother!
P(ax) C(hristi)

Above all I beg that my Sir Brother would not think it strange that for some time he has received no letters from me; because during these years, when Spain was involved in a war with France, several Spanish mail ships were captured. Nevertheless the two letters which my esteemed Sir Brother had sent me, that is one on the 1st of January, 1698, and another one even earlier, have duly arrived to my singular consolation; herewith I answer them, that, thank God, I feel at present quite well and live quite pleasantly together with my Indians, and since I am now used to them, I forget so much the upper or the old world that it appears to me almost like a thing of which I had only dreamt long ago; the great difference between the one world and the other contributes not a little to this.

At the beginning nothing was harder for me here than the unbearable heat; still, experience has convinced me, that a steady habit surmounts everything, that she is a splendid teacher, so that he whom she teaches can learn everything, and can make even impossible things possible.

In this part of the world no snow falls in January and February, but rain; on the other hand the sky remains shut in March, April, May and June; but in July and August the weather is wet again: the four remaining months are dry again. Most of our mountains are bare, with the exception of a few spruce and beech forests, On some hills and fields grows thus a multitude of brazilwood and ebony which is little valued in our country. Otherwise, however, one generally sees nothing on the mountains but fruitless shrubs and sharp thorns: and this up to two hundred miles in circuit through which I have frequently travelled. Completely different is the situation in Mexico which is up to 400 German miles distant from here and where one can encounter various forest and fruit trees which in no way resemble those of Europe: this is not to say, that such tree fruits, inasmuch as one would wish to plant them, could not prosper here; I myself have in my orchard more than 80 tall orange trees, and also not less quince trees, figs, lemons, citron trees, pomegranates, pears and peaches in abundance. Furthermore I have also two small vineyards and various fruits and vegetables, such as parsley, salad, cabbage, raddish, turnip, onions, garlic, opium poppy, fennel, mustard, anise, rues, lentils, beans, peas and more the like; yet the shoots and the seeds of all these plants were brought to Mexico from Europe, and farther up to this place.

We have also two large mountains of magnetic ore which is as little valued as the iron and copper ore because the Spaniards pay their attention to the silver
mines only. Our Indians know not the least of bread, or of any other baked goods; for this reason they do not sow grain, except for their missionary. Instead of bread they eat the Turkish wheat, which they prepare in the following way. The Indian woman places an earthen pot to the fire, she throws two or three handfuls of the Turkish corn into it and beats or stirs it with a thin broom so long that it swells and is roasted. When it is sufficiently baked, she empties the pot and burns again in the same way three more handfuls of the said corn; with this she continues until she has enough of it for her purpose. After that it is ground by hand between two stones and the meal (which they call Pinol) mixed in a vessel with fresh water, which is their drink and at the same time also their food. When, however, they cook meat, vegetables, pumpkins, or something similar, then they still eat such vegetable with pinol, which is the bread of these poor people. Various pumpkins and melons grow here in large quantities which have a pleasant taste; but no strawberries, cherries, plums or prunes. On the other hand, all our missions which we administer in the present Province of Sonora, are richly provided with cattle, sheep, goats, pigeons, poultry, horses and mules.

One chances so little upon wine that a measure costs up to six Thaler; therefore one usually gets along with the cold water, like the geese which are not tame as they are in Europe but are caught or killed by hunting like other wildfowl; the same is true also for ducks and Indian hens.

Similarly one finds here no titmouses, nor siskins, nor finches, nor blackbirds, nor fieldfares, nor thistledinches or goldfinches, nor nightingales, nor any other birds; on the other hand, here around fly various other birds which are unknown in Europe, among them the smallest, which is not bigger than the locust, called Tschuparosa, an exceedingly beautiful little bird, but not of one colour; because some are red, others green, some are violet-blue, and their flight is like that of an arrow. An other, with the name of the Cardinal Bird, of the size of a finch, is over and over, including his crest and bill (it looks like red corals), on his whole body without admixture of another colour red as blood. These birds, as well as many others, especially the parrots, whose number is endless, are caught by the Indians with little effort and they bring them after my choice alive to my dwelling place. Among other game the coney's or rabbits, roebucks, and stags also run around, yet their meat is very tasteless. Similarly there are dogs and cats in the Indies, just like in Europe. Among the Apaches (these are an Indian people) the dogs serve instead of the mules and carry a considerable burden.

It is known anyhow that in America one finds more and bigger snakes than in Europe: yet I must not let it be unmentioned that some are terrible in their appearance only, in reality they do no harm to man: such are the Colubras, Bobas or (as they are called among the Indians) the Coros, some of which do not grow beyond one and a half ells, while others grow up to four ells and are approximately so thick like a child of two or three years: some grow so thick that a man can hardly clasp them, and yet they are as sociable as cats or dogs. They creep into the houses, they spare men and cattle, but they catch rats and mice and are at the same time so friendly that I have frequently observed them with wonderment how they played with small children, without hurting them in the least. This gave me courage that I myself took such a dragon several times into my hands, yet because of its heaviness I could not lift it from the ground. The way how it chases other small animals in the field has something unusual to it; because as soon as it meets at a distance of six steps a mole, a coney, a little young deer or roebuck, it opens its jaws and begins to draw in with such a force the air together with the small animal that it moves straight into its gullet as if it were pulled by ropes, and is swallowed by it. When, however, even the least thing emerges in the middle between the jaw of the snake and the animal which is in this way drawn to it, the power of its breath loses its strength and the animal is saved.

On this occasion, when I speak about the devouring, I cannot avoid to add here a sad story which was told to me by a Spaniard by the name of Joseph Lopez in the way as he had seen it with his own eyes. In the capital of Mexico, he said, during a night a fire-work was lit because of an approaching festival;
next to it four dissolute fellows not only played at cards, but one of them also blasphemed abominantly GOD: yet he had to pay dearly his curse, for one of the rockets flew against its nature not upwards, but straight into the throat of this foulmouthed person, where it exploded with a great detonation and smashed his head into many pieces. It once more brought home to all observers that the Divine Majesty does not allow to speak with levity about Himself. In order, however, that nobody could deny this horrible event, but instead that everyone would take and bring home it, it was painted without delay and hung up in the nearby church of Our Dear Lady of Albaneda.

Another sinner fared far better, of whom I was told by Sir Frantz de Leon, a Spaniard, the following news: when a rich merchant, by the name of Diego de Ocampo, from the small town of Pasquaro, was travelling across the country, a thunderstorm mixed with hail suddenly arose and killed the mule which he rode, melting his stirrups together with the spurs and his bridle; his saddle, however, together with his whole suit, and even his stockings and shirt were entirely burnt up, yet not a hair on his whole body was hurt. He then went by foot back to Pasquaro and there he met the above-mentioned Frantz de Leon to whom he openly confessed that this miraculous strike was a Divine admonition with which he was reminded to fulfill without further delay his vow, when he had promised to enter a religious order, and how he was now firmly decided to do so and soon afterwards he indeed carried it out.

Now, my most esteemed Brother will without doubt expect from me an unusual present as a token of remembrance from this new world, with which I would like from all my heart to serve him if there were means to send it securely. Since, however, such a far distance does not allow this, I at least enclose in the present letter some of the grass which I had cut on my way, when I travelled from Mexico hither in a chapel situated near the village of Tepike and which I had brought hither as an unusual wonder; because in the chapel referred to there is to the right hand of the altar a small place closed in by a strange round wall in which grows an evergreen sod of grass in the shape of a cross while the remaining space is all around completely bare. From suspicion (that the green cross must perhaps have a special soil fit for the growth which had been put in such a shape into the place) they completely exterminated this sod of grass, dug out the soil, and levelled the ground. Yet the following day they found to their great astonishment the green cross again in its former shape from which the few pieces of the dry grass which I here-with present come in the way as I have mentioned above. Please give in my name something of it to the (title) Lady Francisca Adlmannin, the most honourable Abbess of the cloister of Skofja Loka, with the request that she together with her subordinate godfearing Cloister deign to pray assiduously for me and my Indians; I, in return, will never omit in my holy Mass-sacrifice to remember her as well as all our friends, as I have done this until now, so also in the future. May the good GOD grant that we shall all see us again all together with immortal joy in the other world. Amen.

Of my much loved Sir Brother

Given at Matapa in the County of Sonora on 20th June, 1699.

Most faithful unto death Marcus Antonius Kappus Missionary of the Society of Jesus