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CATHOLIC

# Historical Researches.

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EDITED BY

REV. A. A. LAMBING, A. M.

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"Catholic parents, teach your children to take a special interest in the history of our own country. . . . We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past."--*Fathers of the III Plenary Council of Baltimore.*

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no. 3

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## HISTORICAL RESEARCHES.

VOL. II.

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## New Hampshire Intolerance.

It must ever be the lot of Catholics to be hated by all men for the sake of Christ; and whatever may be the liberty or equality granted the citizens of a country by the terms of constitutions, the prophetic words of our Saviour must still be true, no less because they are the words of God than from the nature of the Catholic religion. "You are not of the world," says Christ, "as I am not of the world; but because I have taken you out of the world, therefore the world hates you." In no government could the letter of the constitution place citizens more apparently on terms of equality than in the United States; and yet Catholics do not in fact enjoy the same liberty as other citizens, either before the law or among their fellow men. Witness the injustice of the present school system, and the suspicion so generally entertained toward them. But in no place was and is this more marked than in New England. Fanatical in all things, the people were especially so in matters of religion; and religious fanaticism is the most incurable of all mental diseases. Scarcely had the shoulders of the Puritans ceased to smart from the blows inflicted on them in the Old World than they laid the same lash more heavily on the backs of those who dared to worship God according to the dictates of their own conscience in the New World. New England intolerance is too well known to render the citation of instances necessary. Let one from New Hampshire, the most illiberal of all, suffice. Says the historian of that State, himself a Protestant: "In 1662, three Quaker women were publicly whipped in New Hampshire. In the depth of winter the constables were ordered to strip them and tie

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them to a cart; then to drive the cart and whip these three tender women through eleven towns, with ten stripes a piece in each town. The route lay through Dover, Hampton, Salisbury, Newbury, Rowley, Ipswich, Wenham, Lynn, Boston, Roxbury and Dedham; a distance of near eighty miles. They were whipped at Dover and Hampton, and then carried through dirt and snow 'half the leg deep,' on a very cold day, to Salisbury; and whipped again. They would probably have perished before reaching the end of the route, but at Salisbury they were happily released;” but not by the authorities.<sup>1</sup>

The same writer gives in another place (page 46) the following correct estimate of the spirit which animated the first settlers of New Hampshire: “The Puritans distrusted the power of truth to work out her own triumphs. \* \* \* They never professed to be advocates for freedom of conscience. From their writings they carefully excluded the idea of religious liberty. They demanded of the Church of England the right to enjoy their faith unmolested; not because they approved of toleration, but because they believed they had found the true faith, and that all opposition to it was rebellion against God. They expressly denied and repudiated the doctrine of toleration, as a heresy, whenever it was imputed to them in England; and when they came to America, they came, not to establish religious liberty, but to enjoy unmolested, the peculiarities of their own faith. They fled to the New World to escape from the inquisition—not to establish a system from which inquisition should be excluded. They regarded their distant retreat rather as a home and household of their own, than as the world’s asylum, and they claimed a right to dictate the terms on which their guests should enter. American eloquence and poetry have frequently eulogized them for opening a refuge for the world’s outcasts. This is far from being true. They had no such intention.”

A brief account of the struggle between toleration and intolerance in this its last stronghold cannot fail to be interesting, not only to Catholics, but to all who have the spirit of our institutions. We are concerned with the State only from the formation of the Federal government, for then it became an independent commonwealth.

I shall premise by remarking that from the public acts and statements of many of the early New Englanders they did not regard

<sup>1</sup>The *History of New Hampshire*, by George Barstow, pp. 74, 75.

Catholics as Christians, but idolators, and hence such enactments as granted or extended religious liberty, were not meant for them, while laws against idolatry did include them.<sup>2</sup>

After the withdrawal of the royal governor, John Wentworth, in May, 1775, the province was governed by a convention. On January 5th, 1776, a constitution was adopted by which the State was governed for eight years, till June, 1784, when a new constitution was adopted, which had the approval of the people, and which continued in force till 1793. In 1792, a new constitution was framed which, on being submitted to the people, was adopted by them, and took effect in June, 1793. As most of its provisions were similar to those of the constitution of 1784, I shall not pause to examine the latter. The State was governed by the constitution of 1792 until the year 1852.<sup>3</sup>

Article VI., of the constitution of 1792, in Part First, which contains the Bill of Rights, reads as follows: "As morality and piety, rightly grounded on evangelical principles, will give the best and greatest security to government, and will lay in the hearts of men the strongest obligations to due subjection; and as the knowledge of these is most likely to be propagated through society by the institution of the public worship of the Deity, and of public instruction in morality and religion; therefore, to promote these important purposes, the people of this State have a right to empower, and do hereby fully empower, the Legislature to authorize, from time to time, the several towns, parishes, bodies corporate, or religious societies within this State, to make adequate provision, at their own expense, for the support and maintenance of public Protestant teachers of piety, religion and morality." In Part Second, which contains the Form of Government, No. 14 reads: "Every member of the House of Representatives shall be \* \* \* of the Protestant religion, and shall cease to represent such town, parish or place, immediately on his ceasing to be qualified as aforesaid." No. 29: " \* \* \* No person shall be capable of being elected a senator who is not of the *Protestant religion*." No. 42, speaking of the governor, says: "No person shall be eligible to this office unless at the time of his election he shall \* \* \* be of the Protestant religion." Of the five counsellors chosen for "advising

<sup>2</sup>We need not wonder at this. There is a celebrated divine in Pittsburg now, who publicly maintained in conference that "Romanists" are not Christians.

<sup>3</sup>Note appended to the constitution of June, 1879.

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the governor in the executive part of the government," it is laid down, No. 61, that "the qualifications for counsellor shall be the same as for Senator;" that is, that, among others, he shall be of the Protestant religion.

Although the first clause was apparently robbed of its intolerant feature by a provisional clause, it yet imposed an unjust and grievous burden upon the people. Its working are thus described by the historian of the State: "The progress of new sects, gradually springing up in the State, soon produced a great diversity of religious sentiment among its people. Over these new and feeble divisions of the religious community, a single denomination held the supremacy in nearly every town. The dissenters from this prevailing sect, divided among themselves, were seldom strong enough to support a ministry of their own. In this event, they were liable to be pursued with all the rigors of the law, if they failed to pay the established clergy a full share of the expenses incurred in their support. Thus many of the people were compelled to pay for the erection of churches they never entered, for teachings, and clerical labors which they conscientiously regarded as tending only to perpetuate the dominion of religious errors over the public mind. \* \* \* Before the passage of the toleration act, the people had borne with astonishing patience, the support of the congregational order by law. Year after year had the honest Quaker, the Baptist, the Universalist," and the Catholic, "been taxed for the support of a religion he did not believe; and when he refused payment, was sent to a dungeon, or ruined by a never-ending lawsuit. The courts were tinctured with orthodoxy, and corruption appeared upon the bench. The jury were secretly culled—dissenters were taken off, and their places supplied with those whose well known orthodoxy afforded a guaranty that the law, right or wrong, would be enforced."

Notwithstanding the provision of the Bill of Rights, "that no person of any one particular religious sect or denomination shall ever be compelled to pay towards the support of the teacher or teachers of another persuasion, sect or denomination, and that no subordination of any one sect or denomination, to another, shall ever be established by law;" the statute of the 13th of Queen Anne, empowering towns to hire and settle ministers, and to pay them a stipulated salary from the town taxes, continued substantially to prevail. "The Act of 1791 changed the form but not the nature of the oppression.

It vested in the selectmen of the towns the powers, essentially, which had before been vested in the body of the citizens. The selectmen could still settle a minister and tax the people for his support. They could build a church, and search the pockets of dissenters," and Catholics "for the funds. They could prefer whatever persuasion they pleased, and thus compel the people to bow to whatever image man might set up. How could a dissenter avoid paying tax? Only by proving that he belonged to another sect. The proof was often difficult to obtain, sometimes impossible. \* \* \* But if they could not avoid the tax, how must it be with those who belonged to no religious sect?" or with Catholics? "For them there was no escape, they were compelled to pay, notwithstanding the plain declaration of the Constitution of the United States. Were it not for the general intolerance of that day, it might be a subject of wonder that the people should submit to a law thus unconstitutional and void, as well as oppressive, for the space of twenty-eight years.

"The only remedy left the oppressed citizen," as was remarked in one of the discussions on the toleration act, "is an appeal to his peers—under the direction of judicial officers, where his conscience is submitted to the arbitrament of jurors, and jurors too, perhaps, under the influence of strong religious prejudice. After struggling for years against the combined influence of the town, the prejudices of the jurors, the corruption of witnesses, the ingenuity of counsel, disposed to perpetuate the oppression, and the 'glorious uncertainty of the law;' after spending the means on which his family depends for support, ruining his fortune and reducing himself to beggary, he may recover the amount of tax and cost, for, let it be remembered that, unless he shows corruption in the selectmen, or assessors, or a design to tax wrongfully, he can recover no exemplary damages. But even this pitiful redress is not certain. \* \* \* It was not enough for a man to declare to the selectmen that he was not of the established religion. This denial, far from pacifying, rather served to inflame the agents of the dominant creed, who were never satisfied until the dissenter was arrested and committed to prison. \* \* \*

"No Christians but congregationalists were recognized as a religious sect. There was but one sect known to the law of 1791. \* \* \* The courts even sanctioned this doctrine.

“Well might one of the advocates of tolerance exclaim: ‘This spirit caused our forefathers, who themselves fled from persecution, to banish Quakers, whip dissenting females, persecute Baptists, and to do other enormities which have stained the pages of our history. And is none of this spirit left among us? Is it extinct? No; this spirit now operates. It is this which causes those who advocate the cause of religious freedom to be stigmatized with the opprobrious epithet of *deist, atheist and men of no religion.*’”<sup>4</sup>

The toleration act, which was passed in 1819, had for its object to put all religious denominations on an equal footing before the law; but it must not be imagined that it granted this equality to Catholics. For more than fifty-five years, as we shall see, certain offices of trust and emolument, were closed against them, so that one of the judges of the court could exclaim with just indignation, rising superior to the prejudices of the mass of the people, that the Catholic, “though educated and talented and virtuous,” was branded “with infamy and disgrace, and marked like Cain, as a sort of degraded outcast or helot, not fit to be intrusted with either legislative or executive rights, though bestowed fully on the most ignorant and reprobate.”<sup>5</sup>

When the authorities of the State, feeling that the faculty of Dartmouth College were conducting it in the interest of the dominant sect, attempted to restrain them, and have the institution managed on more liberal principles, witness the outburst of bigotry that followed. The power of the State was openly defied, and no effort was spared to secure a continuance of the intolerant spirit that up to that time had animated the faculty of the leading institution of learning.<sup>6</sup>

And when the existence of the nation was menaced by the war of 1812, a large portion of the citizens of New Hampshire were opposed to bearing arms against England, because, as they said, “She is the bulwark of our holy religion,” and “the protector of the Protestant religion.” They preferred England that had driven them from her borders for their adherence to the religion which their consciences approved, to the duties of patriotism.<sup>7</sup> Who would believe that New

<sup>4</sup>*History of New Hampshire*, pp. 423-434.

<sup>5</sup>*American Catholic Quarterly Review*, 1881, p. 46.

<sup>6</sup>*History of New Hampshire*, pp. 393, *et seq.*

<sup>7</sup>*History of New Hampshire*, pp. 350, *et seq.*

Hampshire was the State that proposed as one of her conditions of accepting the Constitution of the United States, the first amendment of the nation's fundamental law, that, "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."<sup>8</sup> Yet such is the blindness and inconsistency of bigotry.

At the end of half a century from their adoption the time seemed to have arrived for the repeal of the clauses so unjust, not only to the Catholic citizens of the State, but to all the more liberal members of the community. A more enlightened spirit was infusing itself into the people, and many wished to see these blots removed from the constitution of the State. They felt it a reproach that their State should be so far behind the age; and a motion was accordingly set on foot for the calling of a constitutional convention. It assembled in 1850, and Franklin Pierce, two years later President of the United States, was the leading spirit. The convention opposed any alteration of the clauses providing for the support of the Protestant clergy by general tax. Mr. Cass introduced a clause for the perpetual exclusion of Catholics from office, and supported it by a violent speech denouncing Catholics, and a Democrat paper—though Democrats are commonly supposed to be favorable to Catholics—declared it the most important amendment proposed. When the amendments were submitted to the people for their approval or rejection, that which proposed Catholic emancipation was lost by a large vote. Again, in an adjourned meeting in 1851, the convention proposed three amendments, only one of which was adopted, that removing the property qualification in the case of governor, senators, and representatives. The amendment intended to relieve Catholics from exclusion from office when submitted to the people received only 9,566 votes, though the full Democratic vote was 30,999, which shows how deep-seated was the spirit of intolerance in the minds of the people at large.<sup>9</sup>

Matters remained unchanged until 1876, when a new convention was called, in which thirteen amendments were recommended, which, when submitted to the people for their approval, were all adopted but two, the two rejected being the striking out the word "Protestant" from the Bill of Rights, and the "prohibiting the removal of

<sup>8</sup> *History of the United States*, Spencer and Lossing, vol. II., p. 244.

<sup>9</sup> *American Quarterly Review*, vol. VI., p. 46; and note appended to the Constitution of June, 1879.

officers for political reasons."<sup>10</sup> Thus the religious qualification was removed from candidates for office, but the power "authorizing the appointment and maintenance of public Protestant teachers of piety, religion and morality," stands as it was adopted in 1792 from an old statute of the 13th of Queen Anne; and New Hampshire is the only State in the Union that bears on the pages of her fundamental law the mark of an un-American spirit, a word indicative of narrow-minded bigotry.

## Necrology of the Diocese of Pittsburg.

I shall premise by saying that the Diocese of Philadelphia was formed from that of Baltimore, April 8th, 1809, and embraced, with other territory, the entire State of Pennsylvania; the Diocese of Pittsburg was formed from that of Philadelphia, in August, 1843, and comprised the western part of the State; and Erie from Pittsburg, April 29th, 1853.

The following list of deceased Bishops and Priests is believed to be nearly, if not quite, complete, but owing to the great difficulty met with in obtaining information in some instances, errors may be found, which it will afford the editor a pleasure to correct, provided the authorities are given upon which the corrections are made. The territory embraces the original Diocese of Pittsburg.

Rt. Rev. Michael O'Connor, was born in Queenstown, Ireland, September 27th, 1810, was educated there, at Paris, and at the Propaganda, Rome; was ordained June 1st, 1833, appointed successively Vice-Rector of the Irish College, and Professor of Sacred Scripture at the Propaganda; was next in Ireland; came to Philadelphia in 1839, was superior of the diocesan seminary, and pastor of St. Francis Xavier's church, Fairmount; came to Pittsburg as Vicar-General of Western Pennsylvania, June 17th, 1841, named first Bishop of Pittsburg, August 7th, 1843, and consecrated by Cardinal Fransoni, in the church of St. Agatha, Rome, August 15th. He was transferred

<sup>10</sup> *The Annual Cyclopaedia*, 1876, p. 590, and 1877 p. 547.

to the See of Erie, July 29th, 1853, and restored to Pittsburg February 20th, 1854; resigned May 23d, 1860, and entered the Society of Jesus; and died at Woodstock College, Maryland, October 18th, 1872.

Rt. Rev. Michael Domenec, was born at Ruez, Spain, in October, 1816, studied there and at Paris, joined the Lazarists, came to the United States October 15th, 1837, and went to the Barrens, in Missouri; was ordained June 29th, 1839, labored on the mission there, came with other members of the Congregation to Philadelphia to take charge of the diocesan seminary in 1845, and was afterward pastor of St. Vincent's church, Germantown. He was named second Bishop of Pittsburg September 28th, 1860, and was consecrated at Pittsburg, December 9th; was transferred to the See of Allegheny, January 11th, 1876, resigned July 29th, 1877, and died at Tarragona, Spain, January 7th, 1878.

1. Rev. Charles Baron, Recollect, who was known in the order by the religious name of Father Denis, was most probably a native of France. He was ordained September 23d, 1741; served in some parishes in Canada, among which were St. Maurice, in 1744, and Isle au Coudres and Eboulements, in 1750. He was chaplain at Fort Duquesne, (now Pittsburg, Pa.,) from April, 1754; till some time after the close of 1756, and finally was chaplain at Fort St. Frédéric, Ticonderoga, on Lake Champlain, where he died, November 6th, 1758.<sup>1</sup>

2. Rev. Gabriel Anhauser, or Haneuser, Recollect, was ordained in Quebec, August 30th, 1752, by Monseigneur de Pontbriante. The following year he was at the Beautiful River (the Allegheny). Later on at Three Rivers (Canada). He died in Canada, February 21st, 1762, though the exact place of his death and burial have not as yet been ascertained.

3. Rev. Luke Collet, Recollect, whose Christian name was Leonard Philibert, was born November 3d, 1715, and was ordained in Quebec, February 24th, 1753. In 1755 he was chaplain of the forts at Presqu' isle (Erie) and at the River aux Bœufs (French Creek). In 1759, he was chaplain in the French army, was made prisoner by the English, and was brought over to England. In 1760 he regained his freedom and passed over to France. It seems

<sup>1</sup>Information regarding Father Baron furnished by Mr. John Gilmary Shea.

he came back to America [and went to labor among the Illinois Indians. We learn from a letter of Father Meurin,<sup>2</sup> a Jesuit, addressed to the Bishop of Quebec, and dated June 11th, 1763, from Kaskaskia, Illinois, that Father Luke, the Recollect, had been buried in the cemetery of St. Anne, at Fort Chartiers<sup>3</sup> (near St. Louis). This mission having been destroyed during the invasion of the Mississippi Valley, Father Meurin had his body taken up and carried to Prairie du Rocher.<sup>4</sup> There it is that this dauntless missionary slumbers in peace, and, most probably, in the church of that place. When the mission of St. Anne was destroyed, a part of the inhabitants withdrew to the Prairie du Rocher, and the rest to the new parish of St. Louis, in Missouri. The vestments and sacred vessels were likewise carried to the Prairie du Rocher. Father Luke Collet was a brother of Rev. Charles Angelus Collet, canon of the Quebec Cathedral. It was he that officiated at the funeral ceremonies of the Marquis de Montcalm, in the Ursuline church in Quebec. The two Collet brothers could not conceal their regret at seeing Canada pass under the sway of the English; they were, on that account, suspected by the British authorities, and obliged to quit the country. It seems, however, that after the peace of 1763, the Collet brothers were at liberty to return to Canada. It is thought that they were natives of the country. (*Chronicle of the Canadian Clergy*, and Archives of the Archbishop of Quebec).<sup>5</sup>

<sup>2</sup>Rev. Sebastian Louis Meurin, S. J., was in the Illinois country in 1749.—*Annals of the West*, p. 83.

<sup>3</sup>For a description of Fort Chartiers see *Annals of the West*, pp. 191, 192.

<sup>4</sup>Captain Philip Pitman, who was employed by the English government from 1763 to 1766 to survey all the forts, villages and improvements in the English territories on the Gulf of Mexico and the Mississippi river, gives the following description of Prairie du Rocher, which, he says, is about seventeen (fourteen) miles from Cascasquias (Kaskaskia): "It is a small village, consisting of twelve dwelling houses, all of which are inhabited by as many families. Here is a little chapel, formerly a chapel of ease to the church at Fort Chartres. The inhabitants are very industrious and raise a great deal of corn and every kind of stock. The village is two miles from Fort Chartres. It takes its name from its situation, being built under a rock that runs parallel with the Mississippi, at a league distance, for forty miles up. Here is a company of militia, the captain of which regulates the police of the village."—*Annals of the West*, p. 195.

<sup>5</sup>Information regarding Rev. Gabriel Anheuser and Rev. Luke Collet furnished by Rev. J. Sassville, Curé of Ste. Foyé, near Quebec, Canada.

4. Rev. Theodore Browsers, (or Brauers), the first resident priest in Western Pennsylvania, after permanent settlement was begun, was a native of Holland, and member of the Order of Minorites, had been on the mission in the West Indies, was in Philadelphia for a time, came to Westmoreland county to a property he had purchased, known as "Sportsman's Hall," now St. Vincent's Arch-abbey, in the fall of 1789, and died there October 29th, 1790.

5. Rev. Peter Heilbron (or Helbron), came to America—previous history unknown—and was in Bucks county, in 1792; was next pastor of Holy Trinity church, Philadelphia; came to Sportsman's Hall in November 1799, and died at Carlisle, on his way home from Philadelphia, in the winter of 1816-17.

6. Rev. Anthony Kenny was born most probably on the Monongahela river, opposite Braddock's Field; was ordained at Baltimore, October 6th, 1826, and died at Pittsburg, February 5th, 1827, aged 26 years.

7. Rev. William Francis Xavier O'Brien, the first resident priest of Pittsburg, was born most probably in Charles county, Maryland, about the year 1780; was educated at Baltimore, and ordained April 11th, 1808; and came to Pittsburg early in November of the same year. He labored in all the western part of the State, till failing health forced him to retire from the active duties of the ministry in March, 1820; he went most probably to the cathedral, in Baltimore; was appointed chaplain of the Carmelite Nuns, at Port Tobacco, September 5th, 1828; came with them to Baltimore, and died at St. Mary's Seminary there, November 1st, 1832.

8. Rev. Thomas Gegan, of whom nothing is known, except that he was for a time assistant to Rev. Charles B. Maguire, Pittsburg, died at Newry, July 15th, 1833, aged 33 years.

9. Rev. Charles Bonaventure Maguire, O. S. F., was born near Dungannon, County Tyrone, Ireland, in 1768, (other authorities say December 16th, 1770); studied at Louvain, was ordained, and labored on the mission in the Netherlands and Germany; was seized in France during the Reign of Terror, and narrowly escaped the guillotine; was professor of theology in Rome, came to America in 1817, and soon after to Sportsman's Hall; came to Pittsburg in April, 1820, and died there July 17th, 1833.

10. Very Rev. Demetrius Augustine Gallitzin, Russian prince, the son of Demetrius Alexevitch Gallitzin and Amelia von Schmettau, was born at the Hague, December 22d, 1770; was converted from the Greek to the Roman Catholic Church at the age of 17 years; owing to the disturbed state of Europe, came to travel in America in 1792, under the assumed name of Augustine Smith, by which he was afterward known for a number of years; determined to study for the church, entered the seminary at Baltimore, and was ordained March 15th, 1795, being the first person to receive all the Holy Orders in the United States. After exercising the sacred ministry in different places in Maryland, he came to the present Loretto, Cambria county, Pa., about August, 1799, planted the Catholic colony there, purchasing lands to the amount of more than \$150,000, selling them on easy terms to settlers; was named Vicar-General of West. Pa., by Bishop Conwell, of Philadelphia, about 1823, and resigned in 1830; was wanted for Coadjutor-Bishop by the same Prelate; was proposed for the See of Detroit, but declining both, was left at Loretto, where he died at 6 o'clock, P. M., May 6th, 1840.

11. Rev. Terence M'Girr, of whom little is known, was a native of Ireland, but came to this country, and after remaining for some time in Philadelphia, and perhaps in other places, arrived in Pittsburg probably about the year 1814; he was subsequently at Sportsman's Hall, and on the mountain, where he died, near Ebensburg, in the latter part of the summer of 1851.

12. Rev. Daniel Hickey was born in County Kilkenny, Ireland, came to America, was ordained at Pittsburg in 1852, and died at West Alexander, Washington county, October 5th, 1854, aged 30 years.

13. Rev. Thomas M'Cullagh was born at Cranag, in the parish of Upper Badony, County Tyrone, Ireland, in October, 1819; studied at Maynooth, came to America November 9th, 1843, and was ordained February 4th, 1844, being the first priest ordained in the diocese. He attended certain country mission in the vicinity of Pittsburg; was superior of St. Michael's Theological Seminary in 1847, was transferred to St. Aloysius' church, Cambria county, and died at the Mercy Hospital, Pittsburg, June 20th, 1859.

14. Rev. Francis Grimm was born in Taubenbishopsheim, Baden, May 12th, 1794, came to America in 1808, was ordained in 1821, and died at Holy Trinity church, Pittsburg, July 9, 1859.

15. Rev. John O'Reilly, a native of Ireland, completed his studies at Mt. St. Mary's College, Maryland, and was ordained in 1826 or 1827; labored on the mission in Huntingdon and adjoining counties, and came to Pittsburg in October, 1833. He left Pittsburg April 1st, 1837, and some time after went to Rome, entered the Lazarist Congregation, returned to the United States, was Superior at St. Louis, at La Salle, Illinois, and at St. Mary of the Angels, Niagara Falls, was deputy to the General Assembly of the Congregation, held at Paris in 1861, and died at St. Louis, March 4th, 1862, aged 66 years.

16. Rev. Michael Eigner, of whom little has been learned, was ordained at Wheeling for the diocese of Pittsburg, in August, 1859, served at St. Mary's church, Allegheny, and St. Mary's, Pine Creek, and died at the Mercy Hospital, April 7th, 1862.

17. Rev. Nicholas Hoeres was born at Schleida, in the Grand Duchy of Saxe Weimar, Germany, 1802, was ordained, came to this country in 1846, and, after assisting a short time at Loretto, was transferred to McKeesport, and died at St. Michael's Seminary while performing the exercises of the annual Retreat, July 18th, 1862.

18. Rev. Patrick Rafferty was a native of Ireland, where he is said to have been a messenger between Lord Edward Fitzgerald and Robert Emmett in the Rebellion of 1798; he came to America, perhaps on account of the part he had taken in the cause of his country, entered Mt. St. Mary's College, Md., where he studied classics, and went to St. Mary's Seminary, Baltimore, where, having completed his course in theology, he went to Philadelphia and was ordained in 1821. He labored at Plattsburg, N. Y., Trenton, N. J., and in several places in both Eastern and Western Pa., and died at Fairmount, Philadelphia, at a very advanced age, March 16th, 1863. He was also counsellor to the Papal Nuncio in the famous Bonaparte-Patterson marriage case at Trenton, N. J.

19. Rev. Charles Schuler was born at Schwytz, in the canton of the same name, Switzerland, about the year 1832, came to this country, completed his studies at St. Vincent's College, Westmoreland

county, Pa., was ordained February 8th, 1861, was pastor of Holy Trinity church, Pittsburg, and died at the Mercy Hospital, September 18th, 1863.

20. Rev. Cajetan Klœcker was born at Hurbach, in Upper Bavaria, March 24th, 1819, was ordained in 1853, came to America, exercised the ministry at St. Mary's, Allegheny, St. Mary's, Charrier's Creek, and two or three other places, and died at the Mercy Hospital, while pastor of McKeesport, May 18th, 1865.

21. Rev. Philip Schmidt was a native of Freiburg, Germany, was ordained, and exercised the sacred ministry in his own country, came to America, labored at St. Augustine's church, Pittsburg, and probably in one or two other places, and died at the Mercy Hospital in the fall of 1866, aged 48 years.

22. Rev. John Frederick Wolf came to this country from Prussia, and was appointed chaplain of the St. Joseph's German Orphan Asylum in 1853, where he died October 18th, 1867, aged 78 years.

23. Rev. James Reid, was born at Carrickmacross, County Monaghan, Ireland, in 1793, came to Western Pa., where he taught school, entered the Seminary of St. Thomas, at Bardstown, Kentucky, in 1822, was ordained at Cincinnati, on Easter Monday, 1832, labored on the mission in Ohio, Virginia and Maryland, entered the diocese of Pittsburg in 1846, and, after a short time, was stationed at Beaver, where he spent the rest of his life in the missions of the Beaver Valley, dying February 14th, 1868.

24. Rev. John Stiebel was born in the village of Cryon, near Trieste, Austria, was ordained in 1850, and the year after came to Pittsburg, where, in St. Mary's church, Allegheny, he spent the remainder of his life, dying January 13th, 1869, aged 49 years.

25. Rev. James Keogh, D. D., one of the profoundest minds of the Church in America, was born at Enniscorthy, County Wexford, Ireland, February 4th, 1834, came with his parents to Cleveland, and later to Pittsburg, and entered St. Michael's Seminary. He was sent to the Propaganda, Rome, about the beginning of 1850, was declared Doctor of Philosophy, August 21st, 1851, and Doctor of Divinity, November 19th, 1855, and was ordained August 5th, 1856. He served for a short time on the mission, and was then professor,

and later superior of the diocesan seminary, went to Philadelphia, was professor in the Seminary of St. Charles Borromeo, and returned to Pittsburg, where he died July 10th, 1870.

26. Very Rev. Thomas Heyden was a native of Carlow, Ireland, where he was born in 1798; he came to Bedford, Pa., in infancy, made his studies at Mt. St. Mary's College, Md., and was ordained May 21st, 1821; he spent his entire priestly career at Bedford, with the exception of a short time each at Philadelphia and Pittsburg; was offered the bishopric of Natchez, Mississippi, but declined, and died at Bedford, August 25th, 1870.

27. Rev. Daniel Devlin was born near Pittsburg, entered the Benedictine Order, and labored in various places, returned to the ranks of the secular clergy, and died at the place of his birth November 28th, 1870, aged 34 years.

28. Rev. John O'Gorman Scanlon was born in the barony of Dushallow, County Cork, Ireland, studied at Carlow, came to Pittsburg in 1862, was ordained from St. Michael's Seminary February 7th, 1863; he served on the mission at Kittanning, Sugar Creek, Washington and Mansfield, and died at the Mercy Hospital, May 8th, 1871, aged 33 years.

29. Rev. Joseph Cody, was born in County Kilkenny, Ireland, came to America and completed his studies at the Seminary of St. Charles Borromeo, Philadelphia, where he was ordained on *Corpus Christi*, May 25th, 1837; he came to Sugar Creek, in which, and the adjacent missions, he wore away his life, and died at the Mercy Hospital August 7th, 1871, aged 70 years.

30. Rev. Patrick B. Halloran was born at Broadford, County Clare, Ireland, studied at Killaloo College, Waterford, came to Pittsburg in 1868, finished his course in the diocesan seminary, and was ordained in 1870. He labored on the mission in Broad Top and Huntingdon till failing health forced him to rest, when he sailed for his native land, where he died at Cork, soon after landing, October 11th, 1871, aged 26 years.

31. Rev. John Aloysius O'Rourke was born in County Clare, Ireland, came with his parents to Cleveland, completed his studies at St. Michael's Seminary, Pittsburg, and was ordained December

4th, 1865; he exercised the sacred ministry at Kittanning and at St. Mary of Consolation (now St. Mary of Mercy), Pittsburg, and died there January 8th, 1872, aged 33 years.

32. Rev. Joseph Haney, was born in Watertown, County Londonderry, Ireland, came to Pittsburg and entered the seminary in the summer of 1862; was ordained February 8th, 1863, labored in Brownsville, Murrinsville and other places, and died at Carrolltown, Cambria county, February 6th, 1872, aged 33 years.

33. Rev. Pollard McCormick Morgan was born of Presbyterian parents, in Pittsburg, and studied for the ministry of that sect; but being converted he made his course of theology in the diocesan seminary and was ordained at Pittsburg February 7th, 1863. He served on the mission at Loretto, St. Andrew's church, Allegheny, and other places; went to England, and, returning, endeavored to found a house of the Oblates of St. Charles Borromeo, but did not succeed, and died at the home of his parents, April 14th, 1872, aged 38 years.

34. Rev. Peter Brown was born in Gleneely, parish of Donoughmore, County Donegal, Ireland; studied at Maynooth, came to Pittsburg, and was ordained together with the present Bishop of Erie, September 3d, 1844; labored in Erie, Johnstown and other places, and died at Johnstown, August 8th, 1872, aged 56 years.

35. Rev. Patrick Kerr was born in Donoughmore, County Donegal, Ireland; came to Pittsburg, finished his studies in the diocesan seminary, and was ordained September 5th, 1865; he labored on the mission at Murrinsville, Sharpsburg, the cathedral and St. Agnes, Pittsburg, and died at Loretto Springs, while making the annual Retreat, September 23d, 1872, aged 41 years.

36. Rev. Edward Burns was a native of County Tipperary, Ireland; came to America and completed his studies at the diocesan seminary, Pittsburg, where he was ordained September 27th, 1862; he exercised the sacred ministry at the cathedral and at St. Augustine's church, Cambria county, and died at Pittsburg, December 29th, 1872, aged 37 years.

37. Very Rev. James Ambrose Stillenger was born in Baltimore, April 19th, 1801; studied at Mt. St. Mary's College, Md.; was ordained February 28th, 1830, and came to Blairsville in November

of the same year, which he made the center of his missionary labors ever after. He was the first Vicar-General of the Diocese of Pittsburg, and died at Blairsville, September 18th, 1873, aged 72 years.

38. Very Rev. Edward M'Mahon was born in Milltown, Dublin, Ireland, in 1800; made his studies in his native land; came to Bardstown, Kentucky, and was ordained July 3d, 1825; he was successively Superior of the Preparatory Seminary of St. Thomas there, Vice-Rector of St. Mary's College, and President of St. Joseph's College; came to Pittsburg in 1848, and was soon after made rector of the cathedral and Vicar-General of the diocese; retired to Philadelphia early in 1864, and died pastor of St. Edward's church there October 7th, 1873.

39. Rev. Martin J. Brazil was a native of Ireland, but came to America and completed his studies in the diocese of Pittsburg; was ordained at Dubuque, Iowa, early in 1867; returned to the diocese of Pittsburg in 1870; was pastor of Cameron Bottom, Indiana county, and Elizabeth, Allegheny county, and died at the Mercy Hospital, November 9th, 1873, aged about 31 years.

40. Rev. Mark Francis Devlin, brother of Rev. Daniel Devlin, noticed above, was born near Pittsburg; studied at St. Michael's Seminary; was ordained February 1st, 1866; labored at the cathedral and at St. Mary of Consolation, where he died December 28th, 1873, aged about 35 years.

41. Rev. Thomas Fitzgerald was born in Pittsburg; entered St. Michael's Seminary, March 3d, 1863; was ordained December 20th, 1871; was assistant at Altoona, and pastor of Sugar Creek and Meyersdale, and died at the home of his parents, Pittsburg, April 21st, 1874, aged 26 years.

42. Rev. Dennis O'Brien was born in the parish of Burgess, County Tipperary, Ireland, in 1849; came to America in the spring of 1869, and entered St. Michael's Seminary; was ordained June 7th, 1873; appointed assistant at St. Andrew's church, Allegheny, and died at the home of his uncle, Rev. Thomas Ryan, Gallitzin, Cambria county, November 5th, 1874.

43. Rev. Patrick Martin Ward was born in Ireland; came with his parents to Hollidaysburg, Pa.; studied in the diocese of Pittsburg,

and in the American College at Rome, where he was ordained September 19th, 1863; returned to America; was professor at the diocesan seminary, and at the same time labored on the mission at Alpsville, Glenwood, and other places in Allegheny county, and died pastor of St. Stephen's church, Pittsburg, November 26th, 1874, aged 37 years.

44. Rev. James Byrnes was a native of the town and county of Carlow, Ireland, where he was born at the close of the year 1848; came to Pittsburg, and entered St. Michael's Seminary in the spring of 1863; was ordained June 3d, 1871; was assistant at St. Mary's and St. Patrick's, Pittsburg, and professor of dogmatic theology in the seminary, and died at the residence of his parents, Pittsburg, December 2d, 1874.

45. Rev. Peter M. Doyle was born in the state of Vermont, but came with his parents to Armstrong county, Pa.; was ordained at Cincinnati, March 11th, 1854; labored on the mission in several places in Huntingdon, Butler and Armstrong counties, and died at Vandalia, Indiana, while on his way to visit his brother, July 21st, 1876, aged 47 years.

46. Rev. Patrick Cassidy was a native of County Derry, Ireland; came to the diocese of Pittsburg in the summer of 1866, and entered the seminary; he was ordained December 20th, 1873; labored on the mission at the cathedral, at Cameron Bottom, and other places; sailed for his native country, and died soon after landing, July 20th, 1877, aged 27 years.

47. Rev. Aloysius Hune, D. D., was born in Pittsburg, August 11th, 1844; studied at St. Vincent's College, at Rome, and at Insbruck; was ordained at Rome, June 7th, 1873; returned to Pittsburg, and was pastor of the church at Cambria City, and at East Liberty, at which latter place he died in the night of December 31st, 1877 and January 1st, 1878.

48. Rev. Richard C. Christy was born at Loretto, October 14th, 1828, ordained at the same place, August 29th, 1854; labored on the mission at Freeport and at Clearfield, Butler county; was chaplain of the 78th Regiment, Pennsylvania Volunteers, during the Rebellion, after the close of which he was pastor of Ebensburg till within a few months of his death, when his health, impaired while

he was in the army, no longer permitted him to exercise the duties of the ministry, he retired to Columbus, Ohio, where he died October 16, 1878.\*

49. Rev. John Hackett was born in the parish and near the town of Connell, in the diocese of Waterford, Ireland, in the year 1830; studied at All-Hallows; came to Pittsburg, and was ordained November 25th, 1855; exercised the sacred ministry at Cameron Bottom, Wilmore, Freeport, and the Summit, and died at the latter place November 4th, 1878, aged 48 years.

50. Rev. Patrick O'Neill was born most probably in County Armagh, Ireland; studied at the College of Picpus, Paris; was ordained in 1821, and soon after came to America; he labored on the mission in Armstrong and Butler counties, Pa., and, withdrawing from the diocese, exercised the ministry in various places in the West, dying at the Mercy Hospital, Chicago, June 15th, 1879, aged 84 years.

51. Rev. Peter Hughes was born in County Monaghan, Ireland; studied in his native land and at the Seminary of St. Charles Borromeo, Philadelphia, and was ordained at Pittsburg, August 15th, 1856; labored at the cathedral, at Murrinsville, Broad Top, Wilmore and Braddock's Field, and died at the latter place, November 26th, 1879, aged 49 years.

52. Rev. John Walsh was born in County Waterford, Ireland, June 24, 1819, finished his studies at Pittsburg, and was ordained December 26th, 1847; labored at Hollidaysburg till 1876, when he became pastor of Altoona, where he died June 8th, 1880, aged 61 years.

53. Rev. Edward Murray was a native of Ireland; came to America and exercised the ministry in the Dioceses of Philadelphia and Harrisburg; arrived in Pittsburg, and was at Parker's Landing and Noblestown, at which latter place he died December 16th, 1880, aged 65 years.

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\*As an instance of the little interest taken by Catholics in our local history, and the consequent ignorance of it that prevails in the most unexpected quarters, may be given the fact that the obituary notice of Father Christy, published in the *Catholic* stated that he had been pastor of the church at Kittanning for about twenty years, when in reality he had never been pastor of it at all.

54. Rev. Terence S. Reynolds was a native of Ireland; came to America, and was ordained at Pittsburg, August 2d, 1848; labored on the mission at Loretto, at St. John's Church, Pittsburg, and in other parts of the country, and died at New York, February 24th, 1881, aged 64 years.

55. Rev. Bernard Francis Ferris was born in Pittsburg, September 13th, 1845; studied at St. Michael's Seminary, was ordained at Columbus, February 24th, 1870; labored at St. Patrick's and the church of the Sacred Heart, Pittsburg, and died at the home of his mother, Pittsburg, March 1st, 1881.

56. Rev. Joseph P. M'Steen was born in Lawrenceville, (now a part of Pittsburg); was ordained July 17th, 1880; was assistant at St. John's church, Pittsburg, and died in St. Francis' Hospital, in the same city, June 16th, 1881, aged 26 years.

57. Rev. Peter M. Garvy was born in the parish of Lower Creggan, County Armagh, Ireland, early in July, 1826; came to the Diocese of Pittsburg in 1847, was ordained March 11th, 1854; labored on the mission in New Castle, Brownsville, Johnstown, and other places, and died pastor of Freeport, October 22d, 1881.

58. Rev. Frederic Steffen was born in Oldenburg, Germany; came to America, was ordained about 1878, (date not ascertained) and labored at Rochester, where he died December 30th, 1881, aged 26 years.

59. Rev. Michael Joseph Mitchell was born in County Longford, Ireland, in March, 1820; came to America and finished his studies at the Seminary of St. Charles Borromeo, Philadelphia; was ordained at Pittsburg, March 3rd, 1844; labored principally in Butler, Armstrong and Cambria counties, and died pastor of St. Thomas' church, Braddock's Field, January 11th, 1882.

60. Rev. Hugh P. Gallagher was born in Killygordon, County Donegal, Ireland, on Easter Sunday, 1815; labored on the mission at Loretto for about eight years, then went to California in 1852, where he died at the Mercy Hospital, San Francisco, March 10th, 1882.

61. Rev. John Tamelina was born in Vienna, Austria, April 14th, 1803; entered the Capuchin order; came to America, labored at

various places in the diocese of Pittsburg, principally at St. Augustine's and Holy Trinity churches, Pittsburg, and died at his private residence, Glendale, Allegheny county, April 6th, 1882.

62. Rev. John Malady was born in Philadelphia, May 15th, 1854; was ordained at Pittsburg, December 27th, 1878; labored on the mission at Washington, where he died April 27th, 1882.

63. Rev. Henry Lemcke was born of Lutheran parents, in the Duchy of Mecklenburg, on the shores of the Baltic sea, July 27th, 1796, was in the German army, was a Lutheran preacher, was converted April 21st, 1824, at Ratisbonne, studied for the priesthood, was ordained April 11th, 1826, came to America, and, after remaining a short time at Philadelphia, arrived at Loretto, as assistant to Dr. Gallitzin. He labored in Cambria county, and at Easton, Pa., entered the Benedictine Order, February 2d, 1852, labored in Kansas, at Elizabeth, N. J., and at Carrolltown, Cambria county, where he died November 29th, 1882, aged 86 years.

64. Rev. Thomas J. Howley was born at Scranton, Pa., November 26th, 1852; finished his studies at the diocesan seminary, Pittsburg, and was ordained October 30th, 1875. He was assistant at St. Mary's church, Forty-sixth street, Pittsburg, and pastor of Washington and Kittanning, at which latter place he died, February 16th, 1883.

65. Rev. Philip Colwell was a native of Ireland, but came to this country and became a member of the Christian Brothers, in Brooklyn, N. Y. He studied for the priesthood, and was ordained for the diocese of Pittsburg, August 11, 1876; was assistant at Altoona, and pastor of Cameron Bottom and Meyersdale, at which latter place he died, February 16th, 1883, aged 39 years.

66. Rev. James Bradley was a native of Ireland, but came to America in 1825, and entered Mt. St. Mary's College, Md., from which he was ordained September 20th, 1830. He came to Newry, Blair county, which he made the centre of his missionary labor, and where he died April 13th, 1883, aged 87 years, having been 53 years pastor of that congregation.

67. Rev. Thomas Ryan was a native of Ireland, came to America, and, after some years, entered the seminary at Pittsburg, from which he was ordained May 25th, 1856. He exercised the duties of the

sacred ministry at Summit and Gallitzin, Cambria county, and Altoona, Blair county, and died at the latter place, October 17th, 1883, aged 77 years.

68. Rev. John Stillerich was born in Sambach, Bavaria, October 2d, 1835, but came to the diocese of Pittsburg in May, 1859, and finished his studies in the seminary from which he was ordained September 5th, 1865; he labored on the mission at Parkers' Landing, Chartier's Creek and other places, and died at Penn, March 26th, 1883.

69. Rev. John C. Ruttiger was born in Sharpsburg, Pa., February 24th, 1853; completed his course of theology at St. Vincent's College, was ordained there December 5, 1876; after being assistant in one or two places, was pastor of Verona and Natrona, and died at the home of his parents, Sharpsburg, March 15, 1884.

70. Rev. John N. Staub was born in Eichenberg, Bavaria, November 11, 1847, came to West. Pa. November 1, 1854, and having completed his studies in the diocesan seminary, Pittsburg, was ordained October 25th, 1871. He labored on the mission in Perrysville, Alpsville, and St. Joseph's church, Pittsburg, where he died August 26th, 1884, aged 38 years.

71. Rev. John E. Reardon was born on the Atlantic Ocean, while his parents were on their way from Cork, Ireland, to Pittsburg, entered the seminary in September, 1863, was ordained July 7th, 1872, was assistant at the Cathedral, and pastor of Ebensburg and Hollidaysburg, and died at Bedford, while pastor of the latter place, June 26th, 1885, aged 36 years.

72. Rev. Andrew Patrick Gibbs was a native of Ireland, but came to America in 1839, and completed his studies at the diocesan seminary, Philadelphia, where he was ordained September 20th, 1840. He exercised the sacred ministry in the Beaver Valley and in Allegheny and Cambria counties, but principally at St. Mary's church, Forty-sixth street, Pittsburg, where he spent more than thirty-two years, and died July 19th, 1885, aged 70 years.

73. Rev. Walter Lawrence Burke was born in Pittsburg, in September, 1840, studied in the diocesan seminary and was ordained March 21st, 1863; was at the cathedral, and pastor of St. Agnes church, Pittsburg, and of Wilkinsburg, and died at the latter place September 21st, 1885.

[ORIGINAL DOCUMENTS.]

## Céloron's Journal.

[CONTINUED FROM PAGE 76.]

Answer of the Loups the 2d of August.

A belt.

My father, we pray you have pity on us, we are young men who cannot answer you as old men would. What you have said has opened our eyes and given us courage. We see that you labor only for our good, and we promise you to entertain no other sentiments than those of our uncles, the Five Nations, with whom you seem pleased. Consider, my father, the situation in which we are placed. If you compel the English to retire, who minister to our wants, and in particular the blacksmith<sup>1</sup> who mends our guns and our hatchets, we shall be forced to remain without succor and be exposed to the danger of dying of hunger and misery on the Beautiful River. Have pity on us, my father, you cannot at present minister to our wants, let us have, during this winter, or at least till we go hunting, the blacksmith and some one who can aid us. We promise you that by spring the English shall retire.

I told them, without making them any promise, that I would make an arrangement which would best suit their interests and the intentions of their father Onontio. I confess that their reply embarrassed me very much. I made them a little present, and induced them to keep the promise which they had given me. The 3d I set out on the route. On the way I found a village of ten abandoned cabins;<sup>2</sup> the Indians, having been apprised of my arrival, had gained the woods. I continued my route as far as the village at the River aux Bœufs,<sup>3</sup> which is only of nine or ten cabins. As soon as they

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<sup>1</sup>John Frazer.—*History of Venango County*, p. 42.

<sup>2</sup>A village of Loups is marked on the west side of the river in Father Boncamp's map.

<sup>3</sup>Of what tribe this village was composed the *Journal* does not state. For the name Rivière au Bœufs—French Creek—see RESEARCHES, vol. I, p. 17, note.

perceived me they fired a salute. I had their salute returned, and landed. As I had been informed that there was at this place a blacksmith and an English merchant, I wished to speak to them; but the English, as well as the Indians, had gained the woods. There remained only five or six Iroquois, who presented themselves with their arms in their hands. I rebuked them for their manner of showing themselves, and made them lower their arms. They made many excuses, and told me they would not have come with their guns, except that they had them to salute me. I spoke to them in almost the same terms as I had done to the Loups, and immediately embarked. That evening I had a leaden plate buried, and had the arms of the king attached to a tree; and drew up the following official statement of the transaction :

#### OFFICIAL STATEMENT.

In the year 1749, we, C loron, Knight of the Royal and Military Order of St. Louis, Captain commanding the detachment sent by the orders of M. the Marquis de la Galissoni re, Governor-General of New France, on the Beautiful River, otherwise called the Ohio, accompanied by the principal officers of our detachment, have buried upon the southern bank of the Ohio, at four leagues distance below the River aux Bœufs, directly opposite a naked mountain, and near an immense stone<sup>4</sup> upon which certain figures are rudely enough carved, a leaden plate, and have attached in the same place to a tree the arms of the king. In testimony whereof we have signed the present official statement. Made at our camp the 3d of August, 1749. All the officers signed.

The inscription is the same as the preceding one, which I placed at the entrance of the Beautiful River. The 4th, in the morning, having conferred with Messrs. the officers, and the principal Indians of my detachment upon the precautions to be taken for reassuring the nations of the Beautiful River, and to induce them not to flee, so that we could speak to them on the part of M. the Governor, it was decided that M. de Joncaire should go with the chiefs to the

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<sup>4</sup>This rock has long been known as "The Indian God." Mr. Marshall (p. 141) says: "It is nearly twenty-two feet in length by fourteen in breadth." I have seen it at different times, and am certain that it is not half so large. Indeed, a number of citizens of Franklin lately contemplated lifting it from its bed and carrying it to their town, a distance of nine miles. It is exactly 115 miles above Pittsburg.

village of Attiqué to announce my arrival there and induce the nations of that place to await me without fear, since I came only to speak of good things. He immediately set out. We made about fifteen leagues that day.

The 5th I set out at a pretty early hour. After having made from three to four leagues I found a river, the mouth of which is very beautiful, and at a league lower down I found another.<sup>5</sup> Both of them are to the south of the Beautiful River. On the high ground there are villages of the Loups and Iroquois of the Five Nations. I camped at an early hour in order to give M. de Joncaire time to reach the village of Attiqué. The 6th I set out about seven o'clock. After having made about five leagues I arrived at the village of Attiqué,<sup>6</sup> where I found M. de Joncaire with our Indians.

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<sup>5</sup>These streams must have been Red Bank and Mahoning creeks, both of which are marked on Father Bonnacamp's map. There is also another stream entering from the east, marked on the same map as the "Rivière au Fiel," which must have been Clarion creek. The distances given by Céloron do not, it is true, correspond with actual measurements, but there are no other streams that will answer even so well. Clarion is thirty-two miles below "The Indian God," Red Bank fifty-one and Mahoning sixty.—RESEARCHES, vol. I, pp. 18, 19, note. Having been born and raised in the immediate vicinity of Kittanning, I have been at all these places times without number.

<sup>6</sup>The question of the location of the village of Attiqué, and its identity, or not, with the village of Kittanning, which was discussed in the *Researches*, (vol. I., pp. 26-30,) to which the reader is referred, again comes up for treatment. In the essay on Céloron's expedition, of which that forms a part, I maintained, and was perhaps the first to maintain the identity of these two places; and now, upon further research, and with Céloron's *Journal* before me, I find nothing to modify or retract, except the statement that Kittanning was only on the east side of the Allegheny. It was on both sides, though principally on the east.—*Pennsylvania Archives* (New Series), vol. VII., p. 405. The question is one of considerable local interest. Among those denying this identity is Mr. Marshall, who says (pp. 141, 142): "From this station ("the Indian God") Céloron sent Joncaire forward to Attigué [Céloron spells it Attiqué] the next day, to announce the approach of the expedition, it being an Indian settlement of some importance on the left bank of the river, between eight and nine leagues further down, containing twenty-two cabins." The *Journal* does not say on what side of the river the village was. "\* \* \* \* Attigué was probably on or near the Kiskiminetas river." But Mr. Marshall's evidence on this point is worth less than nothing; for so far from stating the fact, it misleads. Céloron's *Journal*, from which he professes to derive his information, instead of making it eight or nine leagues, makes it, as the reader sees, twenty-four or twenty-five. An anonymous writer, with whom I had some newspaper controversy on the subject, asserts, apparently on Mr. Marshall's authority, "that Attigué was at the mouth of the

Those of the place had taken flight. This village consists of twenty-two cabins. They are Loups. M. de Joncaire told me that a chief with two young men who had remained to spy, seeing him meagerly accompanied, had come to him and demanded of him the motives of his voyage; to which he answered: I come only to speak to the nations of the Beautiful River, to animate the children of the

Kiskiminetas is just as sure as that Fort Duquesne was at the mouth of the Monongahela." In reply to this another person well versed in our local history writes me: "Your critic will search in vain for evidence on any map, of any Indian village at the mouth of the Kiskiminetas." Certainly Father Bonnecamp's map gives neither river nor village. But with the existence, or not, of a village there I am not at present concerned. The same writer continues: "The Kittanning or Adigo on the Ohio, of the Fort Stanwix treaty; the Attiqué of Céloron; the Attiga of Trotter, 1754, the Kittanny Town of Barbara Leininger, 1755, were the same, with a probable variation of a few miles as to exact location at different dates, as is usual with all Indian villages. One name, Attiqué, is probably Seneca; the other, the Delaware name for the same place." Another person writes me two letters in which he endeavors at length to prove that Attiqué was located on the west side of the river where Freeport now stands, seventeen miles below the present Kittanning. I shall not give the arguments on which he attempts to base his theory, as it is believed sufficient evidence will be brought to prove the position here maintained. By comparing the French account of the attack upon Attiqué with Colonel Armstrong's official report of the destruction of Kittanning, the point will, I think, be placed beyond question. Says Mr. Parkman: "The report of this affair made by Dumas, commandant at Fort Duquesne, is worth nothing. He says that Attiqué, the French name for Kittanning, was attacked by 'le Général Washington,' with three or four hundred men on horseback; that the Indians gave way; but that five or six Frenchmen who were there in the town held the English in check till the fugitives rallied; that Washington and his men then took to flight, and would have been pursued but for the loss of some barrels of gunpowder which chanced to explode during the action. \* \* \* \* He then asks for a supply of provisions and merchandise to replace those which the Indians of Attiqué had lost by the fire."—*Montcalm and Wolf*, vol. I. pp. 426, 427. And he quotes as his authority a letter of Dumas à Vaudreuil, September 9th, 1756, cited in *Bigot au Ministre*, 6th October, 1756, and in Bougainville, *Journal*. Colonel Armstrong, in perfect harmony with this, says: "During the burning of the houses, which were nearly thirty in number, we were agreeably entertained with a quick succession of charged guns gradually firing off, as they were reached by the fire; but more so with the vast explosion of sundry bags and large kegs of gunpowder, wherewith almost every house abounded. The prisoners afterward informing us that the Indians had frequently said they had sufficient stock of ammunition for ten years, to war with the English. \* \* \* \* There was also a great quantity of goods burnt, which the Indians had received but ten days before from the French."—*Annals of the West*, p. 143. Comparing these two accounts of the engagement, we have the French statement that the commander of the colonial forces had three or four hundred horsemen, and the statement of the Americans that they had three hundred, (*Montcalm and*

[French] government which inhabited it. He induced this chief to take charge of the wampum belts, which I had given him, to carry them to the villages lower down, and to tell them to remain quiet upon their mats, since I only came to treat of affairs with them, which would be advantageous to them. I re-embarked and the same day I passed by the ancient village<sup>7</sup> of the Chauéons, which has been abandoned since the departure of an individual named Chartier, and his band, who was taken away from this place by the orders of M. the Marquis of Beauharnois, and conducted to the River au Vermillion, on the Wabash, in 1745. At this place I fell in with six English<sup>8</sup> soldiers, with fifty horses and about one hundred and fifty bales of furs, who were returning from there to Philadelphia. I summoned them in writing to withdraw to their own territory, that the land whither they had come on business belonged to the King [of France], and not to the King of England, that if they came again they would be pillaged; that I desired this time to treat them with kindness, and that they should profit of the advice I gave them. They assured me, either through fear or otherwise, that they would not come back any more. They acknowledged that they had no right to trade, a

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*Wolfe*, vol. I., p. 423); the French confessing the loss of some barrels of gunpowder, which chanced to explode, and Col. Armstrong's account of "the vast explosion of sundry bags and large kegs of gunpowder;" the French acknowledgment of the loss of provisions and merchandise, and Armstrong's assertion that, "there was also a large quantity of goods burnt." The date of the two documents is a still further confirmation of the point here maintained. Dumas writes on the 9th of September, 1756, that Attiqué has been attacked; Col. Armstrong writes his official report, on the 14th of September of the same year, of the destruction of Kittanning on the 8th. Now, frontier history gives no account of any other notable engagement having taken place at or about that time and place. Hence the evidence is conclusive that Attiqué and Kittanning were one and the same place. The statement of Dumas that the attack was led by Washington makes for nothing; for the Indians, having been completely routed, had no means of knowing by whom the colonists were commanded; and Washington being already known as a frontier leader, it was natural to suppose that so great an achievement was due to him. This, I think, puts this vexed question to its final rest. The *Collection De Manuscrits*, &c., lately published in Quebec throws no light, so far as I can find, on this point.

<sup>7</sup>Chartier's Town stood at or near the mouth of Bull creek, on the west side of the Allegheny, not far from where Tarentum is now located. A mile above Chartier's creek empties into the river on the opposite side.

<sup>8</sup>English speaking colonists.

point which I had explained clearly in the citation. I wrote to the Governor of Philadelphia in these terms :

“SIR.—Having been sent with a detachment into these parts by the orders of M. the Marquis de la Galissonière, Governor-General of New France, in order to reconcile with it some Indian nations which had fallen away on the occasion of the war that is just ended, I have been very much surprised to find some merchants of your government in this country, to which England has never had any pretensions. I have treated them with all possible mildness, though I had a right to look upon them as intruders and mere vagrants, their traffic being contrary to the preliminaries of the peace, signed more than fifteen months ago.

I hope, Sir, you will condescend to forbid this trade for the future, which is contrary to the treaties ; and that you will warn your traders not to return into these territories ; for, if so, they can only impute to themselves the evils which might befall them. I know that our Governor-General would be very sorry to have to resort

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<sup>9</sup>This letter has been made the subject of no little discussion. Mr. Marshall says (p. 143): “On reaching Chiningué Céloron found several English traders established there, whom he compelled to leave. He wrote by them to Governor Hamilton, under date of August 6th, 1749, that he was surprised to find English traders on French territory,” &c. As it was known that Céloron was not at Chiningué on the 6th, but on the 9th, it was attempted to reconcile Mr. Marshall’s statement with the facts by supposing a typographical error, in which the 9 was inverted and thus became a 6. But this was met by the fact that the date was not given in figures, but was spelled out in full. Another writer in the *Magazine of Western History* (August, 1885, pp. 369-378,) after discussing the question at some length, says, “It is possible that he (Céloron) inadvertantly dated his letter the *sixth* instead of the *seventh* of August. We have no other conjecture to hazard.” This cannot, of course, be admitted, because it is a mere conjecture in the face of a letter bearing a different date ; because such a style of reasoning would be subversive of all historical accuracy, and because Céloron was keeping a journal with daily entries, not only for his own convenience, but also for the information of the authorities in Canada and for the home government. Céloron was at Chartier’s Town on the 6th, on the one hand, and the letter was not written from Chiningué at all, on the other, as Mr. Marshall states. A letter was also written to the Governor of Pennsylvania on the 7th, but the *Journal* furnishes no copy of it. The date of this letter, as given in the *Colonial Record*, vol. V., p. 425, is the best, and the correct evidence of the time and place at which it was written. It is “De notre camp sur la Belle Rivière, a un ancien village des Chaouanous, le sixième Aoust, 1749.”

to violent measures, but he has received positive orders not to allow foreign merchants or traders in his government.

I am, etc."

This done, I re-embarked and continued my route. The 7th I passed by a Loup village<sup>10</sup> in which there were only three men. They had placed a white flag over their cabins, the rest of their people had gone to Chiningué not hazarding to remain at home. I invited these three men to come along with me to Chiningué in order to hear what I had to say to them. I re-embarked and went to the village which is called the Written Rock.<sup>11</sup> They are Iroquois that inhabit this place, and it was an old woman of that nation, who led them. She looks upon herself as queen<sup>12</sup> and is entirely devoted to the English. All the Indians withdrew; there remained in this place only six English traders, who came all trembling before me. I landed, and when I wished to speak to them I was much embarrassed, not having an interpreter of their language, and they pretended not to understand others. However, they yielded, and one among them spoke Chavenoun<sup>13</sup>. I made the same citation to them as to the others, and I wrote to their Governor. They told me they were going to withdraw, that they knew well they had no right to

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<sup>10</sup>As Céleron does not give the distances, it is impossible to locate this or the next village. It was most probably Sewickley's Indian town, marked on the *Historical Map of Pennsylvania*, about opposite the mouth of Pucketty Creek, seventeen miles above the confluence of the Allegheny and Monongahela rivers.

<sup>11</sup>"Rocher écrite." It was most probably Shannopin's Town, which stood on the east bank of the Allegheny river about two miles from the Point, and is noted on the *Historical Map of Pennsylvania*. But why it should have been called "Written Rock," I have no means of determining. Mr. Marshall speaks of but one town. The passage is not very clear; but I give it as it is. He says, (p. 142): "They reached Attigué on the sixth, where they found Joncaire waiting. Embarking together they passed on the right an old 'Chaouanons' (Shawnees) village. It had not been occupied by the Indians since the removal of Chartier and his band to the river Vermillion in the Wabash country in 1745, by order of the Marquis de Beauharnois. Leaving Attigué the next day, they passed a village of Loups, all the inhabitants of which, except three Iroquois, and an old woman who was regarded as a Queen, and devoted to the English, had fled in alarm to Chiningué. This village of the Loups, Céloron declares to be the finest he saw on the river. It must have been situated at or near the present site of Pittsburg." The reader can compare this extract with the *Journal*, as above.

<sup>12</sup>Aliquippa. See *Researches*, vol. I., p. 21, note 43.

<sup>13</sup>All proper names are spelled as they are found in the *Journal*.

trade, but not having encountered any obstacles up to the present, they had sought to gain their livelihood; and the more so as the Indians had attracted them thither, but that henceforward they would not return. This place is one of the most beautiful I have seen up to the present on the Beautiful River. I decamped and passed the night about three leagues lower down. When we had landed our Indians told me that when passing they had seen certain writings on a rock<sup>14</sup>. As it was late I could not send anyone there till the next day. I begged the Reverend Father Bonnacamp<sup>15</sup> and M. de Joncaire to go there in the hope that these writings might afford me some light. They set out early in the morning and brought me back word that they were nothing more than some English names written with charcoal. As I was only two leagues from Chingué<sup>16</sup> I made the men of my detachment brush themselves up as well as possible, so as to give them a better appearance, and I arranged everything for repairing to the village in good order, as I considered this one of the most considerable villages of the Beautiful River. The 8th, as I was preparing to embark, I saw a canoe come in sight with two men. I judged they were persons sent from the village, so I awaited them. They were only men who came expressly to examine by my countenance if they could discover my plans. I received them with kindness and had them drink a cup of the milk of their father Onontio. Among the Indian nations this is always the greatest mark of friendship that one can make them. After having conversed for some time they asked me to let them go back to their villages, and begged me to give them about an hour in advance so that they might prepare themselves to receive me. Shortly

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<sup>14</sup>Probably M'Kee's Rocks, about two miles below Pittsburg on the south side of the Ohio. Strange that Céloron makes no mention of the Monongahela river.

<sup>15</sup>The Librarian of Parliament, Ottawa, Canada, writes me: "In reference to Father Bonnacamp, who accompanied Céloron, I find that he came to Canada in 1742, having arrived at Quebec on the 21st of July. He returned to France in 1759, and remained there till his death." Rev. J. Sasseville, Curé of Ste. Foye, near Quebec, adopting a different orthography, says: "Louis Ignatius Bonnequant, a Jesuit, arrived at Quebec, July 21st, 1742, and returned to France in April, 1759. He was professor of mathematics and hydrography in the Jesuit College at Quebec. He left behind him the reputation of a distinguished mathematician and astronomer." — *Archives of the Marine at Paris; Chronicle of the Canadian Clergy.*

<sup>16</sup>The location, &c., of the village of Chingué will be discussed in the next number of the *Researches*.

after their departure I embarked, after having examined my men's arms, and having ammunition distributed in case of need; and, having to take many precautions with nations frightened and mad, I ordered that there should be only four guns charged with powder to each canoe, to answer the salutes, and eight loaded with bullets; when I was in sight of the village I discovered three French and one English flag; as soon as I was discried salutes of musketry were fired from the village, and, as the current is extremely strong at this part of the shallow river, there came an Iroquois in front of me to point me out the channel. I was brought there in an instant by the swiftness of the current. When landing they fired a discharge of balls for us. This sort of salute is given by all the nations of the south, and accidents frequently occur from it. This manner of saluting did not surprise me more than it did the officers of my detachment, still, as I had suspicions of them, and had no confidence in their good intentions, I had M. de Joncaire tell them to stop firing in this manner or I would open fire on them. I had them ordered at the same time to knock down the English tent, or I would have it taken away myself. This was done immediately, a woman cut the pole and the flag has not been seen since. I landed, and, as the strand is extremely narrow, and disadvantageous in case the Indians had bad intentions, it being at the bottom of a slope thirty feet or more in height, I had my canoes and baggage immediately drawn up on this slope in order to place myself as advantageously as those who might be disposed to make an attack. I fixed my camp securely near the village, and made it appear as strong as it was possible for me. I had body guards placed on the right and the left, I ordered sentinels to be placed at a short distance from each other, and bivouacked for the night. Messrs. the officers who were not on guard received orders to make the night rounds. These precautions prevented the Indians from executing what they had planned, and which M. de Joncaire found out a short time afterwards through the means of some woman of his acquaintance. This village<sup>16</sup> consists of fifty cabins composed of Iroquois, Channanous, Loups and a part of the men of the villages I had passed, who had come to seek refuge there, and to render them stronger. About five o'clock in the evening the chiefs, accompanied by thirty or forty braves, came to salute me. They complimented me on my arrival

at their place. The following is the opening discourse of the 8th of August, 1749 :

Two belts of wampum.

My father, by these two belts of wampum we come to testify to you the joy we have to see you arrive in our village in good health. We thank the Master of Life for having preserved you on a route so long and so difficult as that which you have made. It is a long while since we have had the satisfaction of seeing the French in our village. We behold you here, my father, with pleasure. You must have noticed by the flag which you have seen in our village that our heart is entirely French. The young men, without perceiving the consequences, erected the one which displeased you. As soon as we knew it you saw it fall. It was only put up for show, and to divert the young folks, without once thinking that the matter would have displeased you. We invite you also, my father, by these wampum belts, to open your heart to us and show us what can have displeased you. We believe that you came to speak to us on the part of our father Onontio. We are ready to hear his word, and we pray you to condescend to remain until the chiefs of the village, whom we are awaiting, shall have arrived.

Answer of M. de C loron.

Two belts of wampum.

I am grateful to you, my children, for the pleasure which you appear to have at seeing me arrive in your village. I have only come here, as you see, on the part of your father Onontio, to speak of good things. It is this which I shall explain to you to-morrow, when you will be all assembled. You are right in saying that the English flag which I perceived over your village displeased me. This mingling of French and English does not become the children of the Governor, and would seem to indicate that their hearts are divided. Let it be broken down in such a manner as to be never raised again. The young men have erected it without prudence, the old men have taken it away with reflection, and they have done well. By these two belts of wampum I, in my turn, open your ears and your eyes in order that you may hear well to-morrow what I have to say to you on the part of your father Onontio.

They retired, and in order to have themselves ready for any occurrence, they passed the night dancing, keeping, however, their men on the alert. The 9th, before daybreak, M. de Joncaire, whom I had charged, as well as M. his brother, to watch during the night the manœuvres of the Indians, came to tell me that he had been notified that eighty braves were on the point of arriving, and that the resolution to attack us had been taken in the village. On hearing this, which I communicated to Messrs. the officers, I gave new orders so that all might be ready in case we should have to come to close quarters. I had all my men keep themselves in readiness. I placed Messrs. the officers in such positions that they could assist and encourage each other to perform their duty well, and I waited two hours to see how the resolution of the Indians would be carried out. Seeing that nothing was attempted, I despatched M. de Joncaire to tell them that I knew the resolution they had taken, and awaited them with impatience; and if they did not make haste and put in execution what they had planned, I would go and attack them. A short time after the return of M. de Joncaire, the Indians filed before my camp and made the accustomed salute. They may have numbered about fifty men, according to what was told me by several officers who had counted them as they filed by. Many braves of the village had arrived earlier during the night.

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## Notes on Céloron's Journal.

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I am indebted to Mr. L. P. Sylvani, one of the Librarians of Parliament, Ottawa, Canada, for the following learned notes, which throw considerable light on Céloron's *Journal*.

Pierre-Joseph Céloron, *sieur de Blainville*, (whom you call Bien-ville de Céloron, p. 13, 1st vol., after Marshall, I suppose; our historians, Garneau, Ferland, Sulte and the parochial registers of Montreal, unanimously call him *de Blainville*;) was born at Montreal, on the 29th of December, in the year 1693. His father was Jean Baptiste Céloron, *sieur de Blainville*, lieutenant of a detachment of marine, and son of a *Conseiller du Roy*; his mother was Héléne

Picoté de Belestre, widow of Antoine de la Fresnaye. They were married at Lachine, near Montreal, on the 29th November, 1686, and had a large family. Pierre-Joseph, who was the fifth child, married, first, Madeleine Blondeau, in 1724, and for the second time, Catherine Eury de la Pérelle, 13th October, 1743. After the death of Céloron, his widow entered the convent of the Grey Nuns, of Montreal, where she took the holy habit, in 1777, under the name of *Sister Marie Catherine Eurrie*. She died on the 4th of November, 1797, at the age of 74 years. In 1739, Mr. de Bienville, governor of Louisiana, having decided to march against the Chickasas, to get rid of them if possible, solicited the help of the Quebec government. Consequently troops were sent to his help, under the command of the Baron de Longueuil, with Céloron as captain. Sabrevois de Bleury, whom Céloron mentions in his *Journal*, and of whom I shall speak later on, was one of his lieutenants. Quite a considerable number of well known Canadian officers, and a party of Indians, joined the expedition under Céloron's orders. The rendezvous was in the vicinity of the spot where now stands the city of Memphis, in the State of Tennessee. The Canadian contingent arrived there in August, and under the direction of Céloron built the fort of l'Assomption, this being the day on which it was completed.\* De Bienville's tardiness was the cause that nothing was done that winter. Early in the spring of 1740 he retreated with all his troops. Céloron, who had come all the way from Canada, was not to go back without dealing a blow. Consequently, on the 15th of March, with his Canadian troops, and from four to five hundred Indians, he started to march against the Chickasas. Frightened at his arrival with such an army of troops, the Chickasas begged for peace, which was granted them by Céloron. Before leaving for home he destroyed the fort which he had erected the previous year, and then returned to Quebec. (See *Gayarré Histoire de la Louisiane*.) In 1741 he was sent to Michillimackinack to pacify the Indians.

As a fitting reward for the ability that he displayed in that campaign, Céloron was sent by M. de Beauharnois, to command at Detroit, with the rank of Major, and remained there from 1742 to 1743. In 1744 he was commanding at Niagara, and in 1747, at

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\*August 15.

Fort St. Frederick,† from where he sent an expedition against New England.

About this time, the Indians in the vicinity of Detroit showing hostile intentions, Mr. de Longueuil, who was commanding there, requested the newly arrived governor, De la Galissonnière, to send him reinforcements. One hundred French soldiers and some Indians were dispatched from Quebec under the command of Céloron, to protect a convoy of traders who were going to Detroit. Indefatigable in his exertions, Céloron returned immediately to Quebec, where he arrived on the 5th of September of the same year.

In 1749, De la Galissonnière sent him to the Ohio river to take possession of the country west of the Alleghanies, in the name of the King of France. His *Journal* relates that expedition. Having returned to Canada he was a second time appointed commander of Detroit, where he remained from February, 1751, to March, 1754.

Céloron had no sooner returned from that distant post which was definitely called Detroit under his administration, (see *Farmer's History of Detroit*, p. 222,) than the French governor, Marquis Duquesne de Menneville ordered him to go to Fort La Présentation, (now Ogdensburg,) under the command of Chevalier Benoist, (April 15th, 1754.) A few months later, the Indians of Sault Ste. Marie having visited the Five Nations to ask them to keep neutral in the event of a war between their allies, the French, and the English, Céloron went to Quebec to make the governor acquainted with these transactions.

In the following year, 1755, Governor Duquesne knowing the value of Céloron's presence amongst the Indians, ordered him to command a body of troops which were sent to La Présentation, (see dispatch from Governor Duquesne to Chevalier Benoist, dated Montreal, March 3d, 1755.) He cannot have remained there very long as he formed part of a body of five hundred men sent to Fort Duquesne to support de Contreœur, who was threatened with an attack by Braddock. In a list of the officers who distinguished themselves at the famous battle of Monongahela, Chevalier de Céloron's name appears with the rank of ensign.

In 1756, Céloron lived in Montreal enjoying quietly his appointments without taking any part in the active service. He was greatly

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†At the head of Lake Champlain.

missed by the Canadian officers, who knew him to be brave, intelligent and well qualified to command. Through jealousy, his enemies were the cause of his disgrace, but he was too proud to humiliate himself in pleading his own cause.

In a letter from M. de Vandreuil to M. de Machault, it is said that Céloron was killed in a skirmish near Fort Cumberland, in the summer of 1756. (See New York Hist., Doc. Vol. 10; but Ferland says that Céloron having been recalled to Quebec in 1756, took a prominent part in the trial of Stobo, the English prisoner. On the 28th of November, Stobo was ordered to appear before a court-martial, presided over by the Governor de Vandreuil, and Céloron is mentioned as being there in the capacity of attorney-general, (*procureur-général pour le Roy.*)

After having played an important role during the last years of the French *régime* in Canada, Céloron de Blainville disappears from the scene, and I must confess that I cannot find any record of his death. Perhaps some readers of this historical magazine will be able to finish this notice, which I would have desired more complete.

The manuscript *Journal* of Céloron rectifies an error about the number of Indians that accompanied him. Mr. Marshall, and all our historians, have made the same mistake about it.

Lanaudière—M. de Lanaudière, mentioned by Céloron in his *Journal*, (page 64), played a conspicuous role in his day. I subjoin a short sketch of him. Charles-Francois-Xavier Tardieu de Lanaudière, was born near Quebec, in 1710, and was appointed Aide-Major of Quebec, in 1743. A few years later he was charged by the Governor, M. de Beauharnois, to transact the exchange of prisoners sent by Shirley, Governor of Boston. In 1748, he was sent by M. de la Galissonnière to the fort of the Miamis to settle difficulties which arose from the murder of a Frenchman, by the Miamis of *La Demoiselle*, alluded to by Céloron. He was on his way home after a voyage, for which he deserved the thanks of the Governor, when he was met by Céloron, at Quinté. He was then promoted to the rank of Captain. Five years after, he was at Oswego, where he distinguished himself. At the battle of Carillon, (Ticonderoga) he was commanding a company of Canadians. His services on this occasion were rewarded by the Cross of St. Louis. In 1759, when Wolfe was beseiging Quebec,

Lanaudière was ordered by the Governor to look after the safety of the inhabitants from the vicinity of the town. After the conquest he was appointed a Legislative Councillor, and died in 1776, leaving a large family, whose descendants occupy prominent positions in Lower Canada. See Daniel, *Histoire des grandes familles du Canada*.

Sabrevois de Bleury, (Jacques-Charles, not Sabrinois, RESEARCHES, Vol. II, p. 64,) whom Céloron met at Niagara, on the 6th day of July, had made the campaign against the Chickasas with Céloron as lieutenant, 1739. He had acted as French commandant at Detroit, from 1734 to 1738, and was on his way there for the second time when Céloron met him at Niagara. It is likely that he commanded at Detroit, till 1751, when Céloron replaced him.

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### Very Rev. Pierre Gibault, the Patriot Priest.

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Rev. J. Sasseville, Curé of Ste. Foye, near Quebec, Canada, furnishes the following additional information regarding the Very Rev. Pierre Gibault :

After finishing his classical studies in the seminary of Quebec, he traveled for some time in the countries of the west, as he states himself in a letter to the Bishop of Quebec. On his return from that distant expedition, he took the ecclesiastical habit and went through his course of theology in the seminary of Quebec. His ordination took place on the 19th of March, 1768, in the seminary chapel. The next day he celebrated his first Mass in the Ursuline church, and exercised the sacred ministry for some at the Quebec Cathedral. It was at that time that he was named missionary to the Illinois, with the title of Vicar-General, by the Bishop of Quebec. The venerable Father Meurin, the last Jesuit missionary, was still in those vast countries. Weighed down by age and feebleness, that last old soldier of the Company of Jesus had retired to Prairie du Roche, where he died about 1776. His last letter to the Bishop of Quebec bears date from the same place, 23rd of May, 1776. The epistolary correspondence of M. Gibault gives us a correct idea of the vastness of his apostolic labors and of the zeal he displayed during his whole life in the

fulfilment of his duties as a missionary. The Bishop of Quebec entertained a special esteem for him, and rendered full justice to his capacity, his devotedness, and his strength of character. I regret that the narrow space of this notice does not permit me to give some extracts from the letters exchanged between these two persons. The registers of Michilimackinac, of the Sault of St. Mary, Detroit, Cahokia, St. Louis, St. Genevieve, Kaskakias, Vincennes, etc., etc., show how vast an extent of territory he traversed during his missionary career; and his letters furnish us with interesting details regarding his ministry.

His conduct at the time of the surrender of Fort Vincennes has been very differently judged in the two countries. In the United States, M. Gibault was raised to the level of the greatest patriots, and there was even talk of erecting a statue in his honor. In Canada, on the contrary, he was denounced as guilty of treason, and condemned by the civil and ecclesiastical authorities. It is not our business to decide on this great political matter. All the historians on either side of the 45th parallel of latitude, admit readily that if the Canadian authorities have been too severe in his regard, the American authorities have been still more unjust in letting an old man, spent with labor and fatigue, die in abject misery and want, and one too, who had sacrificed his tenderest affections as well as the few goods of which he was possessed, to serve the cause of their republic. What do I say? He who had procured for the American Union the boundless territories that border on the Mississippi, saw himself refused a few acres of land as the last resource for his old age!—*Memoirs of M. Gibault at Governor St. Clair's.*

In 1790, M. Gibault still resided at the parish of Cahokia, as the date in his memoirs indicates. The registers of this parish still bear his signature the following year when he disappeared without ever returning. In the archives of the Archbishop of St. Louis, we find that M. Gibault gave a mission among the Arkansas in 1792 and 1793, and that this same year he was nominated pastor of New Madrid, in the southern part of the state of Missouri. This is the last trace we have of him. My final researches have been unsuccessful. It is certain that he died at New Madrid in the end of the last century or at the beginning of the present. He left Canada in 1768 and made a short visit there in 1775. It was the last time he beheld

his native soil. Abandoned by all, he often turned his thoughts towards his native country, asking as a favor that he might be permitted to return, to spend there his last days. But the persistent opposition of the British government prevented the Bishop of Quebec from according his demand.

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## Notes.

AS AN evidence of the growth of Catholicity in Allegheny county, Pa., there are at present two new churches in course of erection and one about to be undertaken where none existed before; two large ones in course of erection to replace others smaller; and four, probably five, other large churches will be undertaken next summer to replace humbler edifices.

THERE are no Recollects in Canada now, writes a Jesuit Father from Montreal, the last, an old lay brother—Brother Louis—died forty years ago, at Quebec. He survived the last of the priests, and supported himself making beads, &c.

THE letter of Father La Motte, O. S. A., printed in the last number of the RESEARCHES, and the information regarding him, were from the very extensive and valuable collection of Mr. John Gilmary Shea, and were inadvertently published by us from a copy furnished by a friend, without giving him proper credit.

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## Replies.

RESEARCHES, (Vol. II., p. 80): The consecrator of Rt. Rev. John Carroll, first Bishop of Baltimore, and of the United States, Rt. Rev. Charles Walmesly, was consecrated in the Sodality chapel of the English College, at Rome, by Cardinal Lanti, December 21st, 1756; as stated in "a letter of F. John Thorpe, who assisted at the ceremony."—*I. C. B. U. Journal*.

RESEARCHES, (Vol. II., p. 35): The first episcopal See in the New World was erected on the island of San Domingo by Pope Julius II., August 8th, 1511; and the first Bishop was Father Garcias de Padilla, of the Minorites. As early as 1503, Queen Isabella of Spain had

requested the Pope to erect a See and name a Bishop.—*Brevis Conspcctus Præcipuarum Missionum Ordinis S. Francisci, Auctore F. Bernardo Van Loo, Ordinis Fratrum Minorum Recollectorum. Louvanii, 1863, p. 57.*

THE first Mass in the New World was celebrated by Father John Piretius, (Juan Perez de Marchena?) on the island of San Domingo, in 1493.—*Ibid.* p. 55.

WHO can furnish the *Catholic Directories*, and at what price, for the years 1835, '38, and '48?

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### Book Notices.

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THE LIFE OF FATHER ISAAC JOGUES, MISSIONARY PRIEST OF THE SOCIETY OF JESUS, SLAIN BY THE MOHAWK INDIANS IN THE PRESENT STATE OF NEW YORK, OCTOBER 18, 1646: NEW YORK, CINCINNATI AND ST. LOUIS: BENZIGER BROS.

The work before us is an important addition to American Catholic history. It is much to be regretted that more attention has not been paid to our early annals, and that those who have devoted their time and labor to their preservation have received so inadequate a recompense. Did Catholics but know the interest that attaches to this subject, and the glory it would reflect upon our holy religion, the demand for such books would long since have increased. It combines history, geography, ethnology, and other sciences, with personal holiness and zeal for the salvation of souls; and few *lives* could afford more striking instances of all these than the *Life of Father Jogues*. His eminent sanctity, his heroic courage, his thirst for souls, his intense sufferings and his cruel martyrdom will scarce find a parallel in the history of the Church. Add to this that what is here narrated transpired in our own country, almost at our own door, and the interest is increased. If anything were wanting it is found in the fact that the book has been translated from the original French and annotated by Mr. John Gilmary Shea, whose name alone is the best guaranty of the erudition and accuracy of the work. The map of the Mohawk country furnished by Gen. John S. Clarke adds very much to the value of the book. The mechanical part is in the publishers' usual substantial and elegant style.





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