



Barquilla de la Santa Maria

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A GLIMPSE OF THE OHIO VALLEY

by Rev. John Martin Henni

Translated for the Society by the late Rev. Msgr. Joseph A. Hakeł

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Letter 2 - French Missions and Settlements

Most Esteemed Patron!

Religion is and remains inseparable from civilization, the latter is merely the daughter of the former. And so a wise man has observed correctly, "All civilization arises from priests, from religious ceremonies, from miracles -- it does not matter whether they be true or false. There has never been an exception to this rule, there never will be and none can ever happen."¹

Indisputable conclusion! Proven everywhere, wherever there is a country, a kingdom that boasted or still boasts of civilization. With the downfall of religion devastation follows -- a truth that the valley of the Ohio itself proves, situated as it is on the very site of the virgin forest. To this dense region, the valley of the Mississippi, the most extensive in the world, the light of Europe, the spark of the true religion, could find access only with difficulty and with unbelievable sacrifice. As with all earlier discoveries, so here also the most natural course was followed, namely, to make one's way along the winding course of the rivers. Only two roads appeared to be open to the heart of this primeval world to get to this valley, either from the south by the Mississippi river or from the northeast by the St. Lawrence River. And so we find, even in the

middle of the sixteenth century, Fernando Soto dying miserably on the southern shore of the Mississippi, after a certain Narvaez had even before him been wrecked with his crew at the mouth of the Mississippi. However, better success crowned the heroic adventurers from the northeast. After a long struggle, the French succeeded in ascending the turbulent waters of the St. Lawrence River as far as Quebec, Canada's oldest fortification, under the leadership of Admiral Champlain in 1608.

After the establishment of this fort they won the dangerous war with the brutal aborigines of those forest lands, extended their barter trading farther and farther, established posts, cultivated the territory bit by bit as far as Lake Ontario and Lake Erie. From their many settlements, authentic accounts of that time record in piteous detail the cruelty of the Six Nations (that were known by the allied name of Iroquois). The extent of the then known area and the picturesque setting of the Ono[n]daga District is described in charming detail.²

Who alone forced a way into the rough forest land full of barbarians? Religion alone pledged peace to the Red inhabitants, and often at the price of the blood of its priests, it gave a safe living to the planter who followed.

Chapels were soon built everywhere and civilization began its holy work. Franciscans and Jesuits were zealous in this holy task, while France -- once Catholic France -- strove to lighten the hardships with rich gifts, hardships such as Father Hennepin describes at that time and place in the following words: "Immediately after my landing, I was sent to my mission over 120 leagues beyond Quebec, in the company of Father Lucas Buisset."

They went to Fort Frontenac across the St. Lawrence River to the Iroquois³, "an insolent, barbarous nation, that had already shed the blood of more than two million people in the vast region around here. They would never cease to disturb the peace of the Europeans were it not out of fear of their weapons. For they do not deal in trade with them except for weapons to use against their own neighbors, exterminating far and wide every tribe they hate. I soon learned some of the Iroquois language and translated, with Father Lucas, the 'Our Father,' the Creed, and the Litany which we had them learn by heart and then repeat to their children. They do not pronounce the labials like B, P, or M. -- We stayed here two years and a half until we finished our mission house."⁴

It is not my intention to recount anything more about the holy war of the worthy missionaries of Canada.⁵ I pass over the countless hardships and labors, the difficulties, the death, indeed the most gruesome death of many Jesuits. Father Brebeuf, Father Daniel, Fathers Jogues and Lallemand were tortured and martyred in the cruelest way. Mindful of their blood, may the Church of Canada ever flourish and daily increase splendidly!

Now we wish to follow Father Marquette who floated in a fragile canoe across Lake Huron over 150 years ago and calls to us to follow him into the far western valley.

Along that way we find on both banks of the wide and beautiful natural channel joining Lake Erie and Lake St. Clair missionaries who as early as 1648 had founded various congregations among the aboriginal inhabitants. On the Canadian side Malden and Sandwich give evidence of this. Finally across from there Detroit was founded in 1670 by people of French descent or colonists. This is the new See which has as its first bishop Most Rev. Frederick Rese. Detroit flourished early and fought long; it was burned down three times during the wars; finally, having risen the third time from the ashes, it has grown to double size, and will soon be the jewel of the American Church in the north, and may God grant it further success as He has in these recent years! Traces from that time give evidence of mission posts or stations founded even further north by Jesuits who were inspired by the holiest zeal.

Michillimackinack⁶ -- a hilly island that guards the entrance to Lake Michigan, served not only as a fort during the time of the chaotic wars, but also as a safe altar on which the holy flame of our religion could be safeguarded until better times; a spark that was nourished for nearly 100 years by the Jesuits, as indicated by a zealous missionary in later times -- "Fathers Frank and Dujaunay of the Society of Jesus alternated as missionaries here from the middle of the previous century until 1764. Luckily I discovered 12 pieces of church utensils well preserved; also four silver candlesticks and a crucifix, which were very little damaged by the passage of time. Circumstances did not permit me to stay long on this island, since I had to yield to the urgent invitation of the good Indians of Abre Crochu [Crooked Tree] of the Ottawa tribe [Short Ears], who awaited me with the greatest impatience."⁷

Sault St. Marie and Abre-Crochu have rebuilt and redecored their ruined chapels; and as they did under Fenwick, so they now continue to flourish through the fatherly care of a nearby bishop. How welcome are the reports that arrive

annually from that part of the world; but how great are the hardships with which the missionaries, as everywhere in the West, must battle especially in that region!

Old missions must be revived and new ones must be erected. We hear with sorrow that Reverend Mazochelli sighs for equipment and schools -- only the means for completion are lacking. A certain Baraga presses onward through the woods to Grand River but he lacks helpers and support; it seems to me he says like another missionary nearby on the shore of Green Bay, "We need only two Jesuits to replace both priests who were murdered here 60 years ago, or rather were martyred at the hands of cruel savages -- then we could accomplish much good." I climbed through a waterfall up a nearby hill across from where these two martyrs shed their blood for Jesus Christ. The river is still called the "Rapide des Peres."

It was presumed that it was in this region that Father Marquette, the founder of St. Ignatius Mission, received the invitation from Talon, the superintendent of Canada, to seek out the Great River for hunters told wonders of such an immense stream and with enthusiastic gestures pointed to the direction where it might have connections with the Pacific or Calm Sea [German name for the Pacific]. And so both Talon and Father Marquette went up the Fox River guided by several Indians and accompanied by a small company of men. They soon lifted their canoes out of the river and carried them through forests to the Wisconsin River since it flowed in the right direction and finally they reached the Mississippi. It was on June 15, 1673, that the first man of Europe saluted the Father of Waters for the first time. They followed this stream to where it joins the Missouri River; rode up the Illinois to the flat lauds that are watered by its floods. These plains were the home of the Illinois whom Marquette began to evangelize with such success that

LaSalle (another viceroy), animated by the same spirit of adventure as his companion, Father Hennepin, came across flourishing Missions five years later. But Father Marquette, concerned for his northern missions among the Ottawas, undertook the extremely arduous return journey. Straining and exhausted, he struggled along with only God to help him; but he never looked back at his companions from whom he had departed shortly before. They found him dead, stretched out on the river bank. Near his body a grave was dug which for many years remained a hallowed spot to both red and white travelers, as they passed the place in their canoes.

In the meantime Father Hennepin traveled in the southern part of the valley from one wild tribe to another, from nation to nation, sometimes pushing through swamps and forests, sometimes trusting his fragile canoe to the rapid waters of the Mississippi whose course was mirrored in the water as he swept by with a cross fastened to the prow of his canoe so tht it faced the inhabitants of the wilderness gaping from the shore. Perhaps he also visited them and smoked the sacred pipe of friendship.⁸

Then after he had pacified his hosts with gifts and satisfied his hunger with wild beans and corn cooked in bear grease, he continued his journey until he finally reached the place where the Mississippi divided into three parts. He followed the middle channel since this was wider and deeper than the rest. However, at sight of the vast expanse of water in the distance, his Indian guide refused to go any farther for fear of the Spaniards from New Mexico who, coming from the Rio Panuco where they had settled, were frequently accustomed to inflict terrible cruelties. In his own words Hennepin says, "As long as we stayed in this place we lay under our canoe which was raised from the ground on four forked poles and hung with bark that reached to the ground and protected us from the rain. We saw no one and cannot therefore say whether or

not his river bank was inhabited. We cut down a twelve foot sapling and made a cross out of it; then we erected it in this place and fastened a letter to it, signed by me and two other men. It contained a description of our journey, our native land, and our identity. Then kneeling before the cross, we sang some hymns and then on April 1, 1680, we began to return to the source of the River."

Having successfully escaped the swamps, snakes, and crocodiles whose horrible looks he himself describes, he soon arrived at the waters of the upper Mississippi but was stopped by a waterfall which to this very day is called St. Anthony's Falls, the name he gave it.

The Ohio River, whose name according to some means "Jubilation", and to some means "Blood", could not for long lie unknown or hidden from the efforts of such men; especially since this stream empties its calmer blue water exactly from the northeast upper ground of the Valley into the Mississippi, and from this one could conclude that here there must be a more convenient or at least a shorter route to Lake Erie and so up to Headquarters in Canada.

Thus a broader view of the extent of the Mississippi Valley was gained by these tireless men. It was named Louisiana in honor of the reigning French king Louis the Great [Louis le Grand] in whose name possession of the entire Valley was taken with the usual solemnities; that is, just as the cross was planted at the mouth of the Mississippi, so also was it planted on the Missouri, the Illinois, the Ohio and other smaller tributaries with the festive singing of the Te Deum. The royal coat of arms was also hung on trees. Lead Medallions^o were laid down on the bank and often in caves and on old graves -- the Mounds -- of deceased aborigines, so as to make known by this silent means the sovereignty of French dominion.

From now on various trading posts and colonies begin to be established in these regions which today make up the States of Illinois and Indiana. Cahokia and Kaskaskia owe their origin to LaSalle. These places lie closer to the Mississippi than Vincennes which is situated farther east upon the Wabash River.

Vincennes, now the chief city of Indiana, was made an episcopal see by Pope Gregory XVI just last year, and Simon Bruté, who had worked as a missionary and professor in Maryland for over forty years, took possession of this see in November of this past year. He returned from St. Louis, Missouri, where he had received his episcopal consecration in the new cathedral which had been dedicated just the Sunday before, October 26, 1834, with great solemnity but to the horror or even more the annoyance of Puritanism. For the honor guards, the music and the first pealing of the bells, a gift of Italy, and the firing of cannon which announced the unveiling of the high altar decorated with American flags, were thought to have broken the normal Sunday peaceful stillness and, O Sin of Sins, to have broken the Sabbath! This breaking of the Sabbath offended the zealots all the more because a similar festivity though not as ostentatious lingered fresh in their memory, namely, one that took place more to the northeast of the valley in Cincinnati hardly three weeks before.

However, I do not want to get ahead of my narrative, but wish to get back to our oldest wooden chapel - erected and made secure behind military fortifications in the primeval forests of the Ohio Valley against murderous attacks of the untamed inhabitants of the wilderness -- in order to excerpt some archeological notes that recently came to my notice in the weekly newspaper, *The Catholic Telegraph*, printed in Cincinnati, under the heading of Vincennes (more precisely Bishop Bruté), with your kind permission, O best of benefactors.

NOTES

1) Footnote in French from *Le Maistre - du Pape* 1, III, Chap. 6. The French text is the same as the quote in German.

2) Footnote in Latin. "But if art could assist as in France and the rest of Europe, it would not be rash of it [Onondaga] to vie with Baiae [a Roman seacoast resort renowned for its beauty. Art refers to the artistic structures and landscaping of Baiae and European spas.] A deciduous forest encircles a huge meadow reaching on all sides up to the shore of Lake Onondaga to which the Four Nations, with the Iroquois as head of the entire region, can very easily meet by boat in a central location and whence in turn there is a very easy approach to each of their settlements on the adjoining lakes. An abundance of grain vies with an abundance of fish and, so that nothing may be wanting, doves flock there from everywhere in early spring." P. Fr. Creuxieu- *History of Canada or New France* - ten books up to 1656.

3) Iroquois: Under this name come the six well known allied nations: Mohawks, Oneidas, Onondagas, Tuscarawas, Cayugas and Senecas. In the American Revolutionary war they sided with the British except for the Oneidas and the Tuscarawas, and in 1770 they were totally defeated by the Republican troops. Before this the Erie Nation had already been exterminated by these Iroquois.

4) Father Hennepin: Two letters about the discovery of North America. Printed in Paris toward the end of the 17th century.

5) Canada's oldest Mission Reports are found collected in a small pamphlet: "Missionaries in America," [better read Canada] by Father Bourgoing and translated by Dr. Neurohr. Vienna, 1831.

6) Michillimackinac - a hilly island. In Indian name, it means Turtle-back, because of the appearance of the hill as seen from the Lake. The island is about 9 English miles in circumference, very rugged and steep on one side, protected by a fortification famous in history.

7) "Sketch of the Diocese of Cincinnati" in North America, by Bishop Rese.

8) The peace pipe is a large tobacco pipe with polished bowl of red, black, or white marble. The tube or stem is usually two and a half feet long and is entirely decorated with braided feathers and long hair. This is the ancient symbol of peace, the passport to all tribes of the forest -- a sacred object which was supposed to make the person of the bearer inviolable or in the opposite event, to bring down vengeance from above upon the transgressor. Hennepin.

9) Medallions [plates] mostly of lead were found a few years ago at the mouths of rivers in the state of Ohio. So for instance, the Honorable Jehiel Gregory showed a medallion found on the bank of the Muskingum River with the inscription: "Petite belle Riviere." On the opposite side was the inscription: "Louis XIV". He also showed a smaller one in both English and French.

(To be continued)



Abstracts from *The Catholic Telegraph* (Continued, from Vol. XXV, No. 2)

May 31, 1849

Semi-annual collection for the diocesan seminary:

Cincinnati parishes	\$475.30
St. Mary, Lancaster	86.00
Holy Trinity, Somerset	50.00
St. Joseph, Perry County	10.00
St. Patrick, Perry County	18.00
St. Louis Bertrand, Rehoboth	12.00
-----, Chillicothe	60.00
St. Thomas Aquinas, Zanesville	60.00
St. -----, Zanesville	40.00
Diocesan Total	\$1,414.12

June 7, 1849

DEATH OF MR. WM. McCADDON.

Intelligence was received by friends, from

several members of the company of which Mr. McCaddon was the leader, on Friday last, that our esteemed fellow citizen Mr. Wm. McCaddon departed this life near Independence, Missouri, at two o'clock A.M., May 5th.

It was observed after the arrival of the company at Independence, that Mr. McCaddon was unwell. His health and strength declined. The anxiety of mind arising from his responsibility as the leader of a company of his fellows, whose welfare and lives were, in a measure committed to his keeping and supervision, seemed to overbear his nervous system. The care he manifested, and the attachment he felt to each under his command, was that of a careful father and untiring friend. This led him to assume cares and duties that he might, with more propriety have cast off. But the wise designs of an inscrutable Being have thus, so unexpectedly and speedily brought him to the end of his earthly career.

Mr. McCaddon died of Cholera. ... "he seems to have died of exhaustion." Nature had been overcome in a fearful struggle with a violent disease, and yielded calmly at the last.

Sad indeed was the news, to all who knew the deceased. As husband, citizen, friend, none more honored and loved, and none honored and loved more worthily. In his character firmness was mingled with gentleness, and decision with kindness, in a very remarkable degree.

Thus as a politician, a citizen, a christian, he had few enemies, though no one was more decided in his convictions, and few so assiduously and tenaciously adhered to those convictions.

Mr. McCaddon had been, for many years, a man who exerted an extensive influence by his character and opinions as a politician. He had been for many years a member of the Democratic Central Committee of this county [Muskingum, Ohio]; and had been repeatedly made a candidate by his friends, for the first offices within the gift of the county.

As a member of the Roman Catholic Communion he also stood prominent. His

convictions of the truth and value of his religious creed were deep and decided, and led him to honest and active effort, and to a life of uprightness and devotion. In his character many shining virtues were conspicuous, and in his death all who knew him feel a serious affliction.

Mr. M. was born at Brownsville, Pa., in the year 1798, and consequently was about 51 years of age. He emigrated to this county more than 20 years ago, and has ever been a most active, upright and valuable citizen. He is here so well known, as to render an attempt to relate his history unnecessary.

June 14, 1849

[This issue contains another letter from Rome, dated May 6, probably from seminarian Rosecrans.]

June 21, 1849

Subscription: David Morton, Mt. Vernon, O.

July 5, 1849

[This issue contains a pastoral letter concerning the cholera epidemic.]

July 4, 1849

[Supplement: Allocution of Our Holy Father, Pius IX, in a secret consistory, held at Gaeta, April 20, 1849, regarding his expulsion or flight from Rome.]

August 9, 1849

Agents for *The Catholic Telegraph and Advocate*:

Columbus, John M'Namee; Chillicothe, Dr. T. McNally; Circleville, James Feeny; Marietta, Martin Stafford; Dresden, John O'Mealy; Zanesville, Philip Haffy; Somerset, Jacob Costigan; Lancaster, Richard J. Lilly; St. Joseph's Church, Perry Co., Neil Crossen; Rehoboth, Perry Co., John McGuiley; St. Patrick's Church, Jackson Twp, Perry Co., Daniel Clark.

(To be continued)

St. John the Evangelist Church, Zanesville: Baptisms, 1828-1842

(Continued, from Vol. XXV, No. 3)

1837, continued

March 12 Elizabeth Ann, daughter of James Reese and Sarah Ann [bottom of page worn or cut away]. CPM

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March 26 William, son of Patrick Hand and Jane Porter; spon. Margaret Fullerton. C. P. Montgomery, O.S.D.

April 2 Patrick Francis, son of John McCormick and Rose Timmony; spon. Thomas and Hannah McCormick. CPM

April 3 James, son of Peter Gunther and Odilla Morgan; spon. James Hagle and Elizabeth Murphy. CPM

May 13 Charles, son of John King [or Ring?] and Sarah Hays; spon. William Mattingly and Margaret Fullerton. CPM

same day Josephine, daughter of Joseph Roll and Margaret Keltz; spon. Gaspar Keltz and Margaret Ann Kink. CPM

May 27 Dominic, son of John Garshbaugh and Ann Wongler; spon. Rudolph Ready and Elizabeth Hereholtzer. CPM

May 28 Ferdinand Jacob, son of Jacob Debolt and Maria Anna Keltz; spon. Ferdinand Grether and Elizabeth Keltz. CPM

June 16 Susan, daughter of James Row and Helen his wife; spon. Elizabeth Smoll.

same day William Bradle, son of Joseph and Catherine Bradle; spon. William Crus and Catherine. Fr. J. Wilson, O.S.D.

June 18 Mary Ann, daughter of Joseph and Catherine Bradle; spon. Martin Denebert and Mary Om...ale.

same day Augustine, son of Elizabeth Hair; spon. Sarah Silvers.. JW

June 25 Mary Catherine, daughter of Bernard Rogers and Lydia Davis; spon. John and Ann B. Cassily. JW

July 2 Robert, son of William Stergeon and Mary Hose; spon. Mary Hose. JW

July 6 Mary Jane, daughter of Archibald Carrel and Elizabeth McCroy; spon. John A. Coldrick and Josephine Baker. JW

August 2 Catherine, daughter of James and Catherine Reader; spon. Peter Besel and Sarah A. Silvers. JW

August 6 Charles, son of Sarah Noah; spon. James Victor and Ellis Ann Linsay. CPM

August 11 America Sarah, daughter of John Coulter and Ann Don...; spon. Odilia Glinther [Gunther?]. CPM

August 13 Anthony, son of Anthony Berky and Mary Huff; spon. Philip Rush and Mary Huff. CPM

same day Paul, son of Adam Power and Elizabeth Helferin; spon. Paul Hoffman and Anna Maria Huffman. CPM

August 21 James, son of John and Jane McGraw; spon. Margaret Fullerton. CPM

August 22 Charles, son of Patrick Cary and Sarah Sockman; spon. Ann Hurl. CPM

August 25 John, son of John Lindsay and Rachiel Ward; spon. James and Mary Ann Victor. Fr. J. A. Wilson, O.S.D.

August 26 [?] Joseph Francis, son of Joseph Mattingly and Mary Helen Ormond; spon. Chidly Mattingly and Elizabeth Ormond. Fr. A. J. Wilson, O.S.D.

Sept. 3 Elizabeth, daughter of John Bagly and Frances Dugan; spon. Richard Dugan and Margaret Fullerton. CPM

Sept. 4 Henry, convert, son of Robert Kaghtly and Frances Brown; spon. Virginia H. Kaghtly. CPM

Sept. 9 Margaret Ann, daughter of James Harman and Mary Logan; spon. Elizabeth Vogel. AJW

Sept. 10 John, son of Mathew Freeman and Magdalen his wife; spon. John Bolinger and Applonia Fox. AJW

same day John James, son of James Martin and Ann McEnelly; spon. Catherine McEnelly. CPM

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Sept. 10 John William, son of Daniel McEnally and Sarah Petit; spon. N. McEnally.

same day Margaret, daughter of James Ryan and Honora Ryan; spon. Owen Shannon and Ann Ryan. CPM

Sept. 17 John, son of Michael Crawly and Honora Ann Kain [?]; spon. Timothy Collins and Margaret Martin. CPM

Sept. 20 Hugh Joseph, son of Charles Murphy and wife Ann; spon. John Hanlay and Helen Moris. AJW

same day Helen, daughter of John and Margaret Carray; spon. Patrick Crawly and Mary Barrett.

same day Margaret, daughter of Thomas Collopy and Margaret Bullman; spon. Margaret Barrett. AJW

Sept. 21 Louisa, daughter of Jacob Myers and Anna Adams; spon. Ludwig Ich and Elizabeth Clifflen.

same day Daniel, son of Michael Mulligan and Elizabeth Mullen; spon. Susanna Mullen. AJW

Sept. 22 James, son of Enoch and Lucinda Mullen; spon. John and Mary Mullen. AJW

Sept. 24 John, son of Louis Kernan and Elizabeth Carr; spon. Jacob Huff and Mary Carr. AJW

Sept. 30 James, son of John Brady and Julia Quillin; spon. William Brawn and Ann Ward. AJW

October 1 Patrick, son of Michael and Bridget Killbride; spon. Timothy Oroark and Mary Riley. AJW

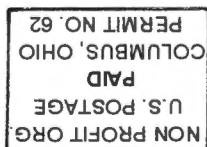
(To be continued)

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