

SOME MISSIONARY ACTIVITIES  
OF THE  
LAKE SUPERIOR REGION  
OF THE UNITED STATES

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## P R E F A C E

The purpose of this thesis is to treat of the missionary activities of some outstanding missionaries laboring in the Lake Superior Region of the United States beginning with the arrival of the French in that vicinity and ending with the episcopate of Bishop Frederick Baraga. The narrative will show the influence these men exerted both on the Indians and on the Whites, and it is hoped that it will convey the lesson that the Church has been ready to send her teachers to the most remote parts of our country when there was hope of doing good for souls.

In conclusion, I wish to acknowledge my indebtedness to those who have aided me in the preparation of this work: The librarians of the La Crosse Public Library, and the Viterbo College Library of St. Rose Convent, La Crosse, Wisconsin, the Superior Public Library, Superior, Wisconsin, the Salzmann Library, St. Francis, Wisconsin, the Vaughn Library, Ashland, Wisconsin, Mr. Gerald C. Stowe, of the Historical Museum, Superior, Wisconsin, and the Sisters of Bayfield, Wisconsin. I especially wish to acknowledge my obligations to the Reverend Raphael N. Hamilton, Dean of Marquette Graduate School, Milwaukee, Wisconsin, for his constant interest and for reading and correcting the entire manuscript and giving it his critical, historical judgment; to the Reverend Anthony J. Zukaitis, Superior, Wisconsin, for obtaining rare manuscripts, photographs, and books of great historical value; and to the Reverend Raphael Grahl, O.F.M., Ashland, Wisconsin, for his assistance in the Latin translations.

May this paper stimulate the interest in the early missionary activities of the Lake Superior Region, and serve to fructify the labors and sufferings of the pioneer apostles for Christ's Kingdom.



## INTRODUCTION

The Catholic Church in America, the oldest organization in the new world, had its growth under trying circumstances. The first missionaries like the Apostles endured severe sufferings which were very often crowned by brutal martyrdom. The blood of these martyrs proved to be the seed of the Church. Long before any earthly power could organize a Catholic Hierarchy, humble, hard-working missionaries had been rapidly raised to the rank not of pope or bishop but to that of martyr. This spiritual hierarchy provided a firm foundation upon which was built the future Church of the United States. The early missionary enterprises of the Lake Superior region in the United States were full of daring adventure and therefore of the greatest importance to the future development of this territory.

Lake Superior located in the north central part of the United States is the largest fresh water lake in the world. As described by Crowhart, it is four hundred and twenty miles long, one hundred and seventy miles wide, and lies six hundred and thirty feet above the Atlantic Ocean. It has an area of 32,000 square miles. In many places its depth is unfathomable. Engineers have attempted to measure its depth, but in many places they could find no bottom. Its temperature does not change more than six or seven degrees from one year's end to another. It does not freeze except around the edges in winter, nor does the temperature of the main body rise above forty degrees in summer. Buckets dropped over by passing steamers bring up, in the hottest weather, water as clear as crystal and as cold as





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ice. Crownhart is of the opinion that a person once beneath its surface never rises--and that the lake never gives up its dead. However, scientists question this statement.

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Crownhart, C.H. - Wisconsin Magazine - August 1926, P. 3

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From every record obtainable it seems that Stephen Brule, headquarters of Montreal in 1610, working for Champlain at the time of the founding of Quebec, came with "Trading" Chippewa Indians back to the Sault from Montreal. He was the first white man on record, as having seen this largest of the inland lakes. The story says that Brule later came to a location near the Sault as a "Trader" and married into, traded, and lived with a tribe of Huron Indians. Later they tortured and ate him. (Though not cannibals, it was a way of showing their deepest hate). The water of the lake, Brule describes as cold, clear, and sparkling blue.

Father Marquette called Lake Superior "Lac Supérieur de Tracy." In the Jesuit Relations it is referred to as "Lac Conde." In Longfellow's "Hiawatha" the Chippewas are made to call it Superior because it is above, and higher up than the others. It is considered the largest, the coldest, the clearest, and the deepest body of fresh water on the globe.

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Flower, Frank A. - The Eye of the Northwest - First Annual Report of the Statistician of Superior, Wisconsin - 1889.

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The missionaries laboring in the territory surrounding this lake found

it a rich field to spread the gospel of Christ to thousands of pagan Indians inhabiting these parts.

The first white man to set foot on the soil of Wisconsin was Jean Nicolet, a Catholic. When he was but twenty years of age, he was sent in 1618 by Champlain, then Governor of Quebec, to an island in the Ottawa River, a few hundred miles from the city of Quebec to obtain access to that city. Champlain was wise and far seeing, and at once recognized in the young adventurer qualities that stood for leadership and success. He engaged Nicolet in spreading French influence among the Indians, and used him as an interpreter. Although Nicolet spent fifteen years among the Indians, his conduct was always that of a true Christian. He shared the hardships and dangers of the Indians, and like so many other French pioneers fared no better and no worse than the Indian. He suffered greatly for want of food, and for a period of seven weeks ate nothing but bark. One week he had no food of any kind.

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Thwaites, R.G. - The Jesuit Relations and Allied Documents - Vol. VIII, P. 295

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It was Nicolet's aim, and in the interest of the French, that peace should exist among the tribes along the water route to the West as far as the interior, so that the fur trade could be rapidly and successfully developed. Nicolet probably started out for the West early in July in 1634. He was the first White man to reach the island of Mackinac, and he was also the first one to see Lake Michigan from this point. He coasted along its northern shore and finally reached the Menominee River. Next he visited



the Menominee and Winnebago tribes. These Indians feasted him and paid him all the honors possible. He was very successful with the Winnebago tribe. He persuaded them not to make war on the Hurons and did much to inculcate a friendly spirit toward the French. Later he descended the Fox River as far as Green Bay where he visited the Potawatomi Indians, and then returned home. Nicolet arrived at the St. Lawrence from the West, July 1635, about one year after his departure for that wild country. He again took the position of commissary and interpreter at Three Rivers as he had done before his trip to what is now Wisconsin.

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Thwaites, R.G. - The Jesuit Relations and Allied Documents - Vol. VIII, P.295

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In 1642, Nicolet was requested to succeed M. Oliver le Tardiff, his brother-in-law, as general commissary of the Company of One Hundred Associates. He was just beginning to enjoy some comforts of life when he was drowned in the St. Lawrence River, October 27, 1642, while trying to rescue an Indian prisoner, whom the Algonquins were torturing.

"I am going to God. I commend to you my wife and daughter" he cried to his companion.

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Wisconsin in Three Centuries - Vol. I, P. 94

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"The Savages of Sillery at the noise of Nicolet's shipwreck, ran to the spot, and manifested unspeakable grief to see him appear no more. This was not the first time that this man had exposed himself to the







peril of death for the weal and salvation of the savages,--he did so very often and left us examples beyond one's expectations from a married man, which recall Apostolic times, and inspire even the most fervent religious with a desire to imitate him."

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Thwaites R.G. - The Jesuit Relations - Vol. XXIII, P. 281

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Nicolet's piety, bravery, and devotion had won the affection of the few hundred people who lived on the St. Lawrence River. All of them mourned the loss of the man from "Normandy who had opened the Great West."

Nothing more need be said of the man who lived, so that no one has cast any shadow on his reputation. Canada has dedicated to his memory a river, a town, a college, and a diocese, while Wisconsin, we are sorry to say, has neglected to keep alive the name of the first white man that entered her territory by calling any lake, river, town, or mountain by the glorious name "Nicolet"--the name which appears in no less than thirty-three articles in the Wisconsin Historical Collections and sixty-nine times in The Jesuit Relations.

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Thwaites, R.G. - The Jesuit Relations and Allied Documents - Vol. VIII, P.296

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Thus Wisconsin was discovered, but it was many years before this territory became the western outpost of the French colonial empire, and before it played a prominent role in the plans of the Church and State in the progress of civilization and of Christianity.

The all-powerful motive which drove men on and on, away from their homes into the wilderness was gold, power, and souls. The colonizing nations longed for gold and power, while the Church yearned for souls. The missionaries, burning with zeal for souls, were bent on leading the Indians out of the darkness of paganism into the light of the true faith. Wisconsin thus became the scene of religious adventure for three hundred years. Today, the hills and valleys, once roamed by the Indians hunting, feasting, and warring, are dotted by cities and villages; rivers and lakes once skimmed by noiseless canoes are now plied by steam and motor boats. The narrow Indian trails have disappeared under paved highways; noisy automobiles may be seen speeding through the countryside where once crept the stealthy mocassin of the red man. Instead of the savage war whoop of the Indian may be heard the devout hymn of the faithful Christians rising from hundreds of churches who pay homage to Christ the King in the sacrifice of the Mass, just as the early missionaries did in their rustic huts three hundred years ago.

## CHAPTER I

## FATHER RENE MENARD

The favorable reports of Radisson and Groiseillier, two fur traders, and the reports of the first known white men to come to the Lake Superior country, may largely have been influential in bringing missionaries to this unknown region. These reports inspired them with zeal to convert the savages of this heathen country. With six other fur traders and a band of Huron Indians, Radisson and Groiseillier skirted the south shore of Lake Superior in their canoes, and late in the autumn of 1659, entered Chequamogon Bay. Somewhere between Ashland and Washburn they built a crude waterside fort, and during the following summer in 1660, they descended to Canada.

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Thwaites, R.G. - The Jesuit Relations and Allied Documents - Vol. LII, P.262

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The earliest missionaries who labored during the seventeenth and eighteenth centuries among the Indians of the Northwest were the Jesuit Fathers.

These priests labored at Sault Ste. Marie and Arbor Croche, at L'Anse and La Pointe du Saint Esprit. The first missionaries that ever visited the Northwest were Fathers Isaac Jogues and Charles Raymbault, both of the Society of Jesus. These intrepid heroes, arrived at Sault Ste. Marie, Michigan about the middle of October, 1642. Some two thousand Indians from all parts of the Northwest were assembled there to celebrate the feast of the dead.

They welcomed the missionaries and begged them to stay with them. The Fathers told the Indians that they might establish a stationary mission on this site, provided the Indians gave proof that they were disposed properly to receive instructions in the true faith. The Indians held a council in which they were to decide what to do. The result was that they assured the Fathers that they were very happy to have them in their midst and that they would embrace them as brothers. However, the missionaries were more pressingly needed elsewhere, so they departed, assuring the Indians that they would return soon, to establish a mission there.

The same year 1646, Father Jogues was captured by a roving band of Iroquois with Rene Goupil and Francois Couture. They were tortured most cruelly and Rene Goupil was shortly afterwards tomahawked by the side of Jogues. Four years later, Father Jogues was brutally killed at the Indian village Goudague, now called Auriesville, in New York.

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Kellog, Louise P. - The French Regime in Wisconsin and the Northwest - P. 92

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### EARLY LIFE

The pioneer missionary of the Lake Superior country as well as Wisconsin's first missionary was Rene Menard, Jesuit. He was born at Paris, September 5, 1605. He there entered the Jesuit novitiate in 1624. Two years later he entered college at La Fleche, Paris, where he studied philosophy and the sciences for three years. During the following three years he taught Latin



at the College of Orleans. After devoting four years to the study of theology at Bourges, he taught belles-lettres at Moulins for a period of three years. The first year of probation he spent at Rouen. Almost as soon as he had taken his last vows he was ordered to America. He took passage at Dieppe late in March 1642, and after being hampered by storms which raged for a whole month he reached Quebec, then nothing but a frontier hamlet-- July 8, 1640. His fleet consisted of three ships and their arrival at Quebec was welcomed by a solemn Te Deum.

He immediately began to equip himself for his missionary work by the study of the Algonquin language. His active missionary career began in 1641. He was sent to the country of the Hurons between Georgian Bay and Lake Simcoe. He labored among the Hurons for eight or nine years, until he was persecuted by the Iroquois, the bitter enemies of the Hurons. It was at this time that the Iroquois killed Father Brebeuf, Father Lalemant and other French missionaries. Father Menard, although near the scene of slaughter escaped the hatred of the Indians. The fugitive reached Montreal early in the spring of 1648. Menard was given charge of the mission of Three Rivers.

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Wisconsin in Three Centuries - Vol. I, P. 119, 120

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#### MISSIONARY CAREER

In 1656, after spending a few years at Three Rivers, Father Menard with a number of French colonists was sent to the country of the Onondagas in New York. Next he was constantly in danger of being murdered. The savages often

pursued him, brandishing knives and hatchets. He often saw captives burned and devoured. These dreadful scenes seemed to increase his missionary zeal.

A letter of Father Menard, written about a year after opening the Cayuga mission, to his superior in Quebec, reveals the burning zeal of the saintly missionary and the great dangers to which he and his fellow-laborers were exposed.

"I Praise God that your reverence still takes an interest in our affairs.---There is a crowd of captives here, who are capable of being made children of God. Of these I alone have since last year baptized more than four hundred. We walk with our heads lifted up in the midst of dangers, through insults, hooting, calumnies, tomahawks, and knives. Almost daily we are on the eve of being massacred."

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Verwyst, P. Chrysostom, O.F.M.—Life and Labors of Rt. Rev. F. Baraga- P. 14

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Upon discovering the Iroquois plot to kill all French missionaries the latter resorted to strategy to save themselves. Boats, capable of navigating in floating ice were secretly made, and one night, after the Indians were feasted till they fell asleep, the priests and their protectors slipped away quietly. When the Indians discovered their flight, they were not able to follow them because their canoes were made of bark.

Father Menard by this time had seen the snows of fifty winters and in many ways was an old man. Hardships, sufferings, and privations had stooped him, whitened his hair and ruined his health.

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Wisconsin in Three Centuries - Vol. I, P. 121

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The following letter to a reverend friend, written at two o'clock in the morning of August 27, 1660, just before his departure for a strange country, from which he was never to return, shows his unfailing courage and his gentle spirit.

"My Reverend Father,  
Pax Christi

This is probably the last word that I shall write to you and I wish it to be the seal of our friendship, until eternity. May your friendship, my good Father, be useful to me in the desirable fruits of your holy sacrifices. In three or four months you may include me in the Memento for the dead in view of the kind of life lead by these peoples, of my age, and of my delicate constitution. In spite of that, I have felt such powerful promptings and have seen in this affair so little of the purely natural, that I could not doubt, if I failed to respond to this opportunity that I could experience an endless remorse. We have been somewhat taken unawares at not being able to provide ourselves with clothing and other things, but He who feeds the little birds and clothes the lilies of the field, will take care of His servants, and even if it should be our lot to die of want, it would be a great piece of good fortune for us.

I am overwhelmed with duties, and all I can do is to commend our journey to your holy sacrifices, and embrace you with the same feelings wherewith I hope to embrace you in eternity.

My Reverend Father

From Three Rivers, this 27 of August, two hours after midnight, 1660.

Your very humble and affectionate servant in  
Jesus Christ

Rene Menard

God is always God, and the more bitter the hardship one suffers for his sake, the more sweetly and lovingly does he make one feel this."

Father Menard left Three Rivers, August 28, 1660, accompanied by Charles Albanel, a Jesuit Father, who afterward went to Hudson Bay, and Jean Guerin, a lay attache or donne of the Jesuit order, who for years followed Father Menard and seven Frenchmen. They were accompanied by a large group of Ottawas. They had before them a journey of a thousand miles, hard, tiresome, and dangerous. It was a great undertaking for a man of Menard's age, especially since it was rendered more difficult by the pangs of hunger, and the cruel treatment of his Indian guides. These forced Father Menard to carry heavy packs over portages, and to paddle nearly all the time. Their superstitious fear made them throw away his breviary, lest he should work some spell upon them, but he was fortunate to find another one in his baggage. Soon the food supply gave out. Both Indians and Frenchmen appeased their hunger by chewing moose-skins and eating a black sticky broth made out of moss growing upon the rocks.

While they were rowing along the southern shore of Lake Superior, a tree fell on Menard's canoe and he with three Indians was separated from the rest of the party. For six days, Father Menard records, they lived on mere rubbish which they found and on soup made of bones, which they pulverized. Had not some passing Indians thrown them a few slices of meat, they would have perished. At last some Indians, more friendly than the others had been, carried them to Keweenaw Bay, near the present town of Baraga. This was on St. Theresa's Day - October 15, 1660, and here they spent the winter.

Upon reaching the wigwams of their hosts, the chief of this family, named 'the Pike', a proud and vicious man, who had four or five wives, treated Father Menard very cruelly, and finally forced him to leave his wigwam and build himself a hut with pine branches. His food during most of the time consisted of acorns, the remains of fish, and the bark of birch and whitewood. During the spring and summer they fared a little better, since they were able to hunt occasionally. From time to time they killed a few ducks, or turtle-doves; raspberries and other small fruits were very refreshing to them; corn or bread was unknown in this wild country at this time.

Here in 1660, Father Menard had the privilege of saying Mass. It was the first Christian service heard on the shores of the Great Lake.

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Thwaites, R.G. - Father Marquette - P. 54

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Here also he opened a temporary church for Christian Indians and occasional visitors from the neighboring French settlements on the St. Lawrence. His congregation consisted of two old men and some women. One of the women whom he baptized was a wonderful example of purity among a people given over to vice.

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Campbell, Rev. T.J., S.J. - Pioneer Priests of North America - Vol. I, P. 178

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Very probably Father Menard's mission was located about seven miles north of the present town of L'Anse, Michigan.

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Wisconsin in Three Centuries - Vol. I, P. 124

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During his nine month's stay Father Menard baptized fifty adults and many children. His hard labors among the superstitious, pagan Indians, brought little fruit. The missionary tells us that the Indians here were a vicious, obdurate race. It required great courage and zeal to endure such extreme fatigue and to get results so trifling. Except for the small number of converts among the barbarian Indians, the Father encountered nothing but opposition to the faith, a consequence of the great brutality and polygamy practiced.

In his account of four neophytes, he tells us that the Christians who composed his church were few in number, but that they were select and gave him much joy and satisfaction. He assures us that he felt more contentment on his mission in a single day, not considering the cold, hunger, and all the other inconveniences, than he had experienced all his life in any other place he had been.

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Thwaites, R.G. - The Jesuit Relations and Allied Documents - Vol. XLVIII, P. 275

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His post, although gloomy and discouraging was not abandoned by him.

"I would have to do myself violence," he wrote,

to come down from the cross which God has prepared for me. . . . I know not the nature of the nails which fasten me to this adorable wood."

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Campbell, Rev. T.J. - Pioneer Priests of North America - P. 178

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Duty soon called him farther into the wilderness. Some of the Huron Indians, who had been warring with the Iroquois, fled to the West and thence up the Wisconsin River. Some of these fugitives were baptized in their own country, and when they heard of the "black robe" at Keweenaw Bay they sent messengers to beg him to come to them. Father Menard decided to go to them, but as a precaution sent three young Frenchmen to the Hurons to learn of their condition. His scouts returned about June 1661. They dissuaded the missionary from making the journey because they found it difficult and full of danger on account of the many rapids, waterfalls, portages, and scarcity of food. On July 13, Father Menard set out on his journey accompanied by one Frenchman--an armorer and blacksmith.

This, according to Thwaites brings us to three mooted points in Wisconsin history:

1. "The location of the Huron village in 1661.
2. The route that Father Menard took to reach it.
3. The place where Father Menard became lost in the woods and died."

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Wisconsin in Three Centuries - Vol. I, P. 127

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There is sufficient evidence to prove that the Huron village was established near Chelsea, Taylor County, Wisconsin, as we find it in the "Memoirs" of Nicholas Perrot for he states that:

"The Hurons ascended the Black River to its source, where they established a village." . . . The distance from Ashland to Chelsea is only one hundred fifty miles."

"The Relation of 1660 states that the distance from Lake Superior to the Huron village was sixty leagues, which would be one hundred fifty miles . . . Radisson says the Huron village was "five great days" journeys from Chequamegon Bay. By making thirty miles a day, the distance between Ashland and Chelsea could be made in five days. Radisson's statement, therefore corresponds to the Relations' "sixty leagues" and "six days journey."

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Wisconsin in Three Centuries - Vol. I, P. 128-129

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The question of Father Menard's route is more easily solved. His course lay by trail between Keweenaw Bay and Lac Vieux Desert. This is the easiest and most direct route, for the Wisconsin River rises here, and it is nearer to Lac Vieux Desert than is any part of Lake Superior. The Relation of 1663, states that the Hurons that set out from Keweenaw Bay with Menard soon abandoned them. It is clear that the Hurons abandoned them, at or near Lac Vieux Desert, for no other route to the source of the Black River from Keweenaw Bay answers to the description. This would seem that the Wisconsin River route corresponds to the description and circumstances of Menard's journey.

After Father Menard and his French companion had waited for fifteen days near Lac Vieux Desert, for the Huron guides, their provisions failed

them, so they decided to push on, with a small birch bark they found in the brush. While going down the river, very probably the Wisconsin--the missionary went astray whilst making a portage--about two days journey from the Huron village.

The fact that the Frenchman reached the Huron village the second day after the priest disappeared, shows that the accident occurred near the spot where the Wisconsin River crosses to the head waters, of the Black River. The Relation of 1663 states that it was the "end of a portage around a rapid" that Father Menard was missed. The statement in the Relation that the rapid was "difficult" proves that only the priest took the portage trail and that the Frenchman "ran" the rapids.

Perrot, who is more explicit on this point says:

"One day he (the Frenchman) found himself in a rapid which carried him along in his canoe. To help him the Father took some of his baggage out of the canoe, and did not take the right path to get to him. He got upon a trail made by animals and in endeavoring to get back to the right path, he got entangled in a labyrinth of trees and went astray. The Frenchman, having passed the rapids with great difficulty, awaited the good father, and as the latter did not come he determined to go in search for him."

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Wisconsin in Three Centuries - Vol. I, P. 132

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#### HIS DEATH

It will never be known for certain whether Father Menard perished by starvation or by the hand of some savage.



In volume 48 of The Jesuit Relation his death is thus described:

"We are going to witness the lonely death in the depths of the woods, five hundred leagues from Quebec, of a Missionary worn out with apostolic labors, in which he had grown gray and full of years and infirmities. He was spent with an arduous and toilsome journey; and dripping with sweat and blood; exposed to rapacious animals, hunger, and every hardship. I refer to Father Rene Menard, who for more than twenty years labored in those rude Missions where at length losing his way in the woods, while going in search of the lost sheep, he had the happiness to finish the apostleship with the loss of his strength, his health, and his life. It was not Heaven's will that any one of us should receive his dying gasps, those forests being their only recipients; and some hollow rock, in which he may have taken refuge, being sole witness to the last outbursts of love which that glowing breast poured forth to Heaven together with his soul which he rendered up to His Creator when in the very act of pursuing the conquest of souls."

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Thwaites, R.G. - The Jesuit Relations - Vol. XLVIII, P. 116, 117

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He had traversed five hundred leagues of rapids and precipices in his missionary work, and like St. Francis Xavier died in solitude.

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Campbell, Rev. T.J., S.J. - Pioneer Priests of North America - P. 180

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According to Father Chrysostom Verwyst it is very probable that Father Menard was the first priest that ever said Mass in Wisconsin between the first and tenth of August, 1661.

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Wisconsin Historical Collections - Vol. XVI, P. 23

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Father Menard's breviary and vestments were found later in the possession of the Sioux Indians--which probably proves that he was killed by one of their number. His French companion brought the sad news to Quebec.

Perrot says that a kettle which Father Menard had taken out of the canoe was afterward found in the possession of the Lac Indians, and that some of his vestments were discovered in a Sioux wigwam. These facts together with a statement in the Relation of 1663, that a young Huron sent out to search for the missing priest came back to the village with a cry of "the enemy" probably meaning the Sioux, seem to indicate that the priest was murdered. But both Perrot and the Relation of 1663, when discussing the Father's death, assert that he was lost in the woods. Death from starvation and exhaustion would be the inevitable result of going astray in the wilderness, of a man as weak and as old as he was. So ended Father Menard, the pioneer missionary of Wisconsin.

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Wisconsin Historical Collections - Vol. XVI, P. 25

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Whatever may have been the nature of Father Menard's death it is certain that God used it as a means for crowning a life of fifty-seven years, mostly spent with the Huron, Algonquin, and Iroquois Indians. His zeal was full of fire, and almost always drew tears from the eyes when he preached to the French. This tireless zeal, coupled with a weak and delicate constitution, seemed to possess a body of bronze. He would often forego a large part of his night's rest, that he might devote himself solely to God. He would forget to take either rest or food and apply himself to his duties unsparingly.

His Superiors always called him Pater Frugifer--"the fruitful Father" or "the Father who made each moment bear fruit."

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Campbell, Rev. T.J., S.J. - Pioneer Priests of North America - Vol. I, P. 180

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To one of the Jesuit Fathers who acted as his companion in his missionary labors he would often address this motto:

"My dear Father, we are doing only too much;  
but we are not doing enough for the love of God."

His courage was as pronounced as his zeal. The Iroquois sometimes fell upon him, knife in hand, to cut his throat when he labored among them for their conversion. Some had their hatchets raised to scalp him, but he showed no signs of fear.

"When the children in the streets hooted at him and treated him like a madman, he bore it with cheerful countenance. Just as he entertained the hope of converting the whole village, obedience checked him in the course. Thus, when compelled to forsake that promising harvest, of which the first fruits were sent to heaven, it was like tearing his heart out of his bosom. However, he had the great consolation of dying in the quest for new Sheep, after traveling over five hundred leagues of rapids and precipices. He of all the Jesuit missionaries approached nearest to the China sea. Like the Apostle of the Indies he died in solitude and on the route to fresh conquests for souls."

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Thwaites, R.G. - The Jesuit Relations - Vol. XLVIII, P. 139

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Some fragments of his letters written on the eve of his departure give us an added knowledge of the zeal of this missionary and his companion.

Here are his words:

"Many wish to frighten me and to turn me aside from my undertaking, by representing to me the arduous labor of those Missions and the constant peril of dying either at the hands of the Iroquois, or from hunger or other hardships. In addition to the fatigues which I shall be obliged to undergo, and which are well-nigh unbearable even for the most robust, they adduce my age and the weakness of my constitution. Good Jean Guerin alone gives me encouragement, having come to me on purpose to say to me: 'O Father, how much more did the good Saint Francis Xavier undergo with avidity; and how happy you would be to die as beautiful a death as he, although you were never to see that country!' And after these words he made me a most cordial offer of his services for the journey."

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Thwaites, R.G. - The Jesuit Relations - Vol. XLVII, P. 147

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In another letter he speaks of meeting the Iroquois,

"If they defeat us or carry us away, we shall but fulfill the designs of the Providence of God, who has perhaps made the salvation of some poor Iroquois depend upon our deaths."

Finally he concludes:

"I ask a thousand pardons of your Reverence, and of all our Fathers, for the errors I have committed wherever I have been. I pray you to offer up whatever of life may be left me in this arduous occupation, as an atonement to the divine Justice, in union with Our Lord's sufferings, to the end that He may be pleased to receive me at death despite the excess of my sins, into the number of the Children of St. Ignatius. Quis ego? Alas, may God do me this honor--to send me once more upon so great a work! I see in myself, to tell the truth, nothing of any value, unless it be the conception I have ever had of the high honor that God confers upon a

man to whom he offers an opportunity of suffering for His sake. Oh, what infinite grace, to treat men as His sons and foremost servants! I implore your Reverence not to deprive me about to be placed, of your holy Sacrifices, obtaining for me from the Divine goodness, patience and perseverance to the last."

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Thwaites, R.G. - The Jesuit Relations - Vol. XLVII, P. 149

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From accounts in the "Relations" written by many Jesuit missionaries we see that the early missionaries were at the mercy of the savage and many a Father, after years of untold hardships and sufferings was put to a brutal death. Yet, the most cursory reading of the history of the early missionaries reveals that their patient efforts brought rewards in spiritual accomplishments that were surely commensurate with their divinely inspired labors.

Although Father Menard's intention was to go to Chequamegon, he really journeyed westward only as far as Keweenaw Bay, from which point he began his southward journey to the Indian tribes on the Chippewa River in Wisconsin. The honor, therefore, of establishing the first mission at Chequamegon and in Wisconsin goes to another Jesuit, Father Claude Allouez.

## CHAPTER II

FATHER CLAUDE ALLOUEZ

The coming of Radisson and Groiseilliers to Chequamegon in 1659, undoubtedly had much influence in bringing hither people who were desirous of peace and security. Obviously, where a prosperous trade was carried on, warfare would not be in progress.

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Burnham, G.M. - The Lake Superior Country in History and in Story - P. 11

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At this trade center and Indian rendezvous of Chequamegon Bay, the Jesuit Society in Quebec provided a mission in 1665, under the guidance of Father Allouez. Six French traders and about four hundred Indians of different tribes, who had visited the fur mart at Three Rivers on the St. Lawrence and who were returning to their Lake Superior country, accompanied the missionary to his new post.

Father Claude Jean Allouez has imperishably connected his name with the Indian missions of Lake Superior, because of his work among the natives of this region.

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Wisconsin in Three Centuries - Vol. I, P. 146

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# COMING TO AMERICA

Father Allouez, spoken of as the Francis Xavier of the American missions, was born at St. Didier, in France, June 6, 1622, and entered the Jesuit novitiate at Toulouse when only a lad of seventeen. At the age of thirty-six he set out for Canada, and after a long and stormy voyage, Allouez landed at Quebec July 11, 1658. He was first engaged at different posts along the St. Lawrence; in 1660 he was appointed Superior at Three Rivers, and during this time was made Vicar General of the Northwest.

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Thwaites, R.G. - Jesuit Relations and Allied Documents - Vol. XLIV, P. 322

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About this period of Father Allouez's life, his superior, whose duty it was to study him wrote:

"He is possessed of a vigorous constitution, of a fine mind and disposition, of good judgment and great prudence. He is firm in purpose, proficient in literature, and theology, and eminently fitted for missionary work."

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Wisconsin in Three Centuries - Vol. I, P. 146

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Father Allouez's expedition reached Sault Ste. Marie about September 1, 1665, and entered Lake Superior. He skirted the South Shore of the Lake and passed Father Menard's rude winter home, and finally he reached Chequamegon Bay, the site that he has made historic. It is still one of the most



attractive spots on any of the Great Lakes. As they entered Lake Tracy, named in honor of the Lieutenant General of Canada, he thus describes the Lake:\*

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\*Note - Alexander de Prouville, Marquis de Tracy, was sent over to Canada as Lieutenant General, by the king of France in 1665.

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"The form of this lake is nearly that of a bow, the southern shore being much curved, and the northern nearly straight. Fish are abundant there, and of excellent quality; while the water is so clear and pure that the objects at the bottom can be seen to the depth of six brasses.

The savages revere this lake as a Divinity, and offer it Sacrifices, whether on account of its size, for its length is 200 leagues and its greatest width eighty, or because in furnishing fish for all tribes. One often finds at the bottom of the water pieces of pure copper."

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Wisconsin Historical Collections - Vol. XVI, P. 31

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#### MISSIONARY ACTIVITIES

At the head of the Bay was a large village of Indians of seven different nations, the largest one was that of the Ottawas. A chapel of bark was built for the missionary house--the first Christian house of worship in Wisconsin, where he received the Algonquin and Huron Christians and the infidels who came out of curiosity. The Ottawas also must have

been among these tribes. Father Allouez named his mission La Pointe du Sainte Esprit. Thwaites, in the Jesuit Relations, tells us that more than fifty Indian villages could be enumerated, comprising diverse peoples either stationary or nomadic, who depended in some sort on La Pointe. To these the Gospel was proclaimed either by going into their country or by approaching them when they came to the mission to do their trading.

Of the three nations comprising the Ottawas, only one later embraced Christianity together with about five hundred Etionmontatehronnon Hurons. All of them inhabited this point; they lived on fish and corn, rarely by hunting.

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Thwaites, R.G. - The Jesuit Relations - Vol. LIV, P. 165, 167

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Father Allouez at once took advantage of the curiosity of the natives, most of whom had never seen a European, to rouse their interest in religion. He showed them pictures of religious subjects, such as judgment and hell to impress them with the fear of sin and the punishment incurred by it. He used all the means in his power to gain the good will of the Indians. He visited the sick often curing children and adults, who had vainly sought for help from the superstitious medicine men. He taught the children and the grown-ups to pray and sing hymns. The debauchery common among the Indians was greatly weakened and many of them began to lead pure lives.

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Thwaites, R.G. - The Jesuit Relations - Vol. LII, P. 14

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The Illinois tribes had five large villages extending toward the South. They, as also did the Pottawotamies and Outagamies, Chippewas and Sacs, Kickapoo and Winnebagoes, Miamis and Sioux, repaired to La Pointe from time to time in great numbers to obtain the hatchets, kettles, guns, and other articles they needed. Many of these found their way to Allouez's chapel where they heard the word of truth and light and grace.

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Thwaites, R.G. - The Jesuit Relations - Vol. LI, P. 22

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Father Allouez worked zealously to convert the Indians of this surrounding country. He cared for the sick, taught the children to sing and instructed the squaws and the braves in prayer. He baptized more than four hundred infants and adults in the Huron village. Encouraged by this success he moved his cabin and chapel into a larger village--the Ottawa village--which he calls a Babylon of liberalism and abomination. This was an unfortunate move, for the Indians incited by their medicine men, wrecked the little chapel. The women and children ridiculed him and the braves tried to rob him. His experiences were but a repetition of Menard's.

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Thwaites, R.G. - The Jesuit Relations - Vol. LI, P. 22

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Father Allouez writes of the idol-worship of these medicine men with great horror. As to their followers he says:

"For the rest, as these people are dull, they do not acknowledge any deity purely spiritual. They believe that

the sun is a man and the moon is his wife; that snow and ice are also human beings, who go away in spring and come back in winter; that the devil dwells in snakes, dragons, and other monsters; that crows, hawks and some other birds are manitos (spirits) and talk as well as we do, pretending there are some Indians who understand a little French."

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Smith, Carrie J. - The Making of Wisconsin - P. 67, 68

Note - The above quotation is verified in The Jesuit Relations - Vol. L, P.285

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He was soon forced to return to his former site where the Mission of Saint Esprit was once again the place of his abode. He describes it in the Relation of 1666-67 as follows:

"This part of the Lake where we have halted is between two large villages, and forms a sort of center for all the nations of these regions, because of its abundance of fish, which constitutes the chief part of these peoples' sustenance!"\*

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\*Note - The Jesuit map, said to have been drawn up by Marquette and Allouez, places the mission of the Holy Ghost on the main land on the Bayfield peninsula, at the head of Chequamegon Bay, and not on Madeline Island, as is sometimes stated.

Wisconsin in Three Centuries - Vol. I, P. 149

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During the winter of 1666-1667, Father Allouez was occupied from morning until night in receiving the Huron, Algonquins, and scattered members of other tribes, instructing them, baptizing and teaching their children, who soon learned, as he says, to "chant the Our Father and Hail

Mary." The adults received the Sacrament of Penance, attended the Sacrifice of the Mass, and prayed in public and in private. The savages were attracted by the decorative chapel, by the missionary's method of instructions, and particularly by his gifts of food and medicine. Speaking of this period, he writes encouragingly:

"God blesses these beginnings; for the young people's debauches are no longer so frequent; and the girls who formerly did not blush at the most shameless acts, hold themselves in restraint, and maintain the modesty so becoming to their sex."

However, it must not be thought that Father Allouez was freed from the ordinary missionary trials, for he also adds:

"God has graciously permitted me to be heard by more than ten different Nations; but I confess that it is necessary even before daybreak to entreat him to grant patience for the cheerful endurance of contempt, mockery, importunity, and insolence from these barbarians."

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Thwaites, R.G. - The Jesuit Relations - Vol. L, P. 297-300

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Following is what Father Allouez relates concerning the customs of the Indians of this region, which he studied very carefully,--not trusting the accounts given him, but being an eye-witness and observer of everything described:

"There is here," he says, "a false and abominable religion, resembling in many respects the beliefs of some of the ancient Pagans. The Savages of these regions recognize no sovereign master of Heaven and Earth, but believe there are many spirits--some of whom are beneficent, as the Sun, the Moon, the Lake, Rivers, and Woods; others malevolent, as the adder, the dragon, cold, and storm. And, in



general, whatever seems to them either helpful or hurtful they call a Manitou, and pay it the worship and veneration which we render only to the true God."

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Thwaites, R.G.— The Jesuit Relations - Vol. L, P. 285-295

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He tells how they invoke the divinities when they go out hunting, fishing, to war, or on a journey--offering them sacrifices, with appropriate ceremonies only for sacrificial priests. How one of the leading old men of the village discharges the function of Priest, beginning his service with a carefully-prepared harangue addressed to the Sun--before a feast called "eat-all" held in its honor. He mentions the Idol set up in the middle of the village, to which among other presents are offered ten dogs--to "stop" a disease that was depopulating the village. In their cabins private sacrifices are offered such as tobacco. To quiet storms they throw a dog, as a sacrifice into the Lake--"That is to appease thee," they say to the Lake "keep quiet." They also offer sacrifices to the eddies and rapids in the rivers because of the perils they encounter there. Those that are converted offer the same sacrifices to the true God.

Their beliefs concerning the souls of the departed are most peculiar. They believe that the departed souls govern the fishes' bodies. Therefore they never throw fish bones into the fire, for fear that they may offend these souls, so that they will cease to come into their nets.

Libertinism is the fountain-head of their religion. They endure a great deal for their ridiculous deities. They fast in their honor, sometimes taking no food for a week.



In their art of medicine they try to ascertain the cause of the ailment and to apply the remedies. They believe the most common cause of illness to come from failure to give a feast after some successful fishing or hunting excursion.

The most common remedy is to summon the Juggler. All these superstitious practices showed how far the Indians were still removed from God's kingdom. The accounts of the missionaries who labored in this region recognize these conditions, especially during the first two years of their sojourn there.

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Thwaites, R.G. - The Jesuit Relations and Allied Documents - Vol.L, P. 295

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#### RESULTS OF HIS WORK

When Father Allouez found the minds of the Indians filled with alarm because they feared fresh war in which they were about to engage, he made use of the opportunity to address them, because they were well disposed to listen to him attentively. He told them about the war that Monsieur de Tracy was undertaking against the Iroquois. He dwelled upon the importance of submitting to the Majesty of the Governor who wished God to be acknowledged throughout all his domains, and who desired only the allegiance of peoples who submitted to the creator of all the universe. Next he explained the chief articles of our faith, and spoke to them earnestly concerning all the mysteries of our religion.

After the first seeds of the Gospel were sown the missionary recognized

that he must gather it in the cabins, in the forests, and on the lakes; thus he was present everywhere--in their cabins, in their canoes, on their journeys--finding children to baptize, sick persons to prepare for the last sacraments, confessions to hear and infidels to instruct.

As Father Allouez one day--on the feast of St. Andrew, the apostle, was praying to the Divine Majesty for light to establish Christ's Kingdom, God made him recognize the great obstacles he would encounter, so that he might fortify himself against these difficulties, so numerous in these wild regions.

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Thwaites, R.G. - The Jesuit Relations - Vol L, P. 279-283

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During this same year Father Allouez went to the vicinity of the present city of Duluth, and he speaks of a tribe west of the Mississippi, the first mention of the Mississippi by this name made by a White man. That he actually visited the region at the head of the lakes is proved by his own account. In the company of two Indians he made a perilous voyage to the northern shore of Lake Superior. He reached the Nipissings, near Lake Nipigon, some of whom had been baptized twenty years before. After remaining two weeks with them in order to revive the Christian Faith in their midst, Father Allouez returned to La Pointe after almost fifteen hundred miles of travel. For two years he labored among these wild people alone. Then feeling the need of some assistance in his strenuous work, Father Allouez made the long journey back to Quebec to give an account of

his stewardship to his Superior and to enlist assistants for the great work.

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Smith, W.R. - The History of Wisconsin - Vol. III, P. 48

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Two days later, on August 6, 1667, he left Quebec and started once again for the West, accompanied by Father Louis Nicholas and a lay brother. Father Nicholas is referred to in the Jesuit Relations as a "strong, practical, everyday man and a tireless worker," but few details are given of the missionaries successes and reverses, however, enough is told to justify the conclusion that progress was slow, and that both missionaries practiced austere penances. The cold weather and the lack of every civilized comfort led Father Nicholas to accept the position as interpreter for a party of tribesmen who were returning to Quebec the following spring in an attempt to break the Ottawa monopoly.

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Campbell, Rev. T.J., S.J. - Pioneer Priests of North America - Vol. I, P. 156

Note - Also given in Parkman Club Publications No. 17 and verified in Jesuit Relations Vol. XL, P. 21

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Allouez continued his work at La Pointe, but despite his efforts, the results were meager among the Ottawas. Since the tribesmen were prejudiced against the baptism of dying infants, he determined to administer the rite to all he could find who were in the state of innocence. This policy of

waylaying and baptizing healthy children had a favorable reaction, for the Indians came to believe that the rite assured their children a long life. However, the Jesuit superior highly disapproved of such a wholesale conversion of children who in all probability would later exhibit all marks of paganism, and ordered the missionary to discontinue such methods.

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Kellogg, L.P. - The French Regime in Wisconsin and the Northwest - P. 154-155

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Disappointed because of his failure to convert the Ottawas, Allouez decided to remove his mission to Sault Ste. Marie among the more docile Chippewa Indians. Before doing so, however, he called a council of the Ottawas at Chequamegon and announced his intention of leaving them for a more fertile soil. He shook the dust from his shoes and walked away. They followed him immediately, begged pardon for their coldness and indifference and promised their nation's early conversion. Allouez tells us they actually made a serious effort, and showed a fervor similar to that of the early Christians.

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Thwaites, R.G. - Jesuit Relations - Vol. LII, P. 17

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The savages were alarmed because they superstitiously feared that the abandonment by the "black robe" might cause all White men to reject their tribe. They pressed him to remain and that following winter

the chief and one hundred of the Kiskakon Ottawas were baptized. This was the foundation of the permanent Ottawa mission, which, however, was later moved to Mackinac.

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Kellogg, L.P. - The French Regime in Wisconsin and the Northwest - P. 156

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In 1669, he again went to Quebec; this time for diplomatic as well as for religious reasons. Besides rendering a report of his labors to his superior at Quebec, he also endeavored to avert an intertribal war by taking thither a number of ransomed Iroquois. From here Father Allouez was sent on an apostolic journey to what is now Green Bay and apparently never returned again to La Pointe. Father Marquette succeeded him at the mission of the Holy Spirit.

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Wisconsin in Three Centuries - Vol. I, P. 151

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The many writings of Father Claude Jean Allouez concerning his missions give detailed accounts of events, graphic descriptions of the country, and interesting records of the habits of the people. He had labored eleven years in the apostolic fields of Wisconsin and Illinois, four of which were in the Lake Superior region of the United States. On the night of August 27-28, 1689, he breathed his last in the seventy-sixth year of his life near what is now Niles, Michigan.

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Campbell, Rev. T.J., S.J. - Pioneer Priests of North America - Vol. II, P.164

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Such is the final result of Father Allouez's work at La Pointe. From five hundred to one thousand Indians had been baptized and many others were promising candidates for the Sacrament of Baptism. A decided change had come and Father Allouez could leave Chequamegon Bay assured that his labors and sufferings had not been offered in vain. He returned to Sault Ste. Marie in 1669.

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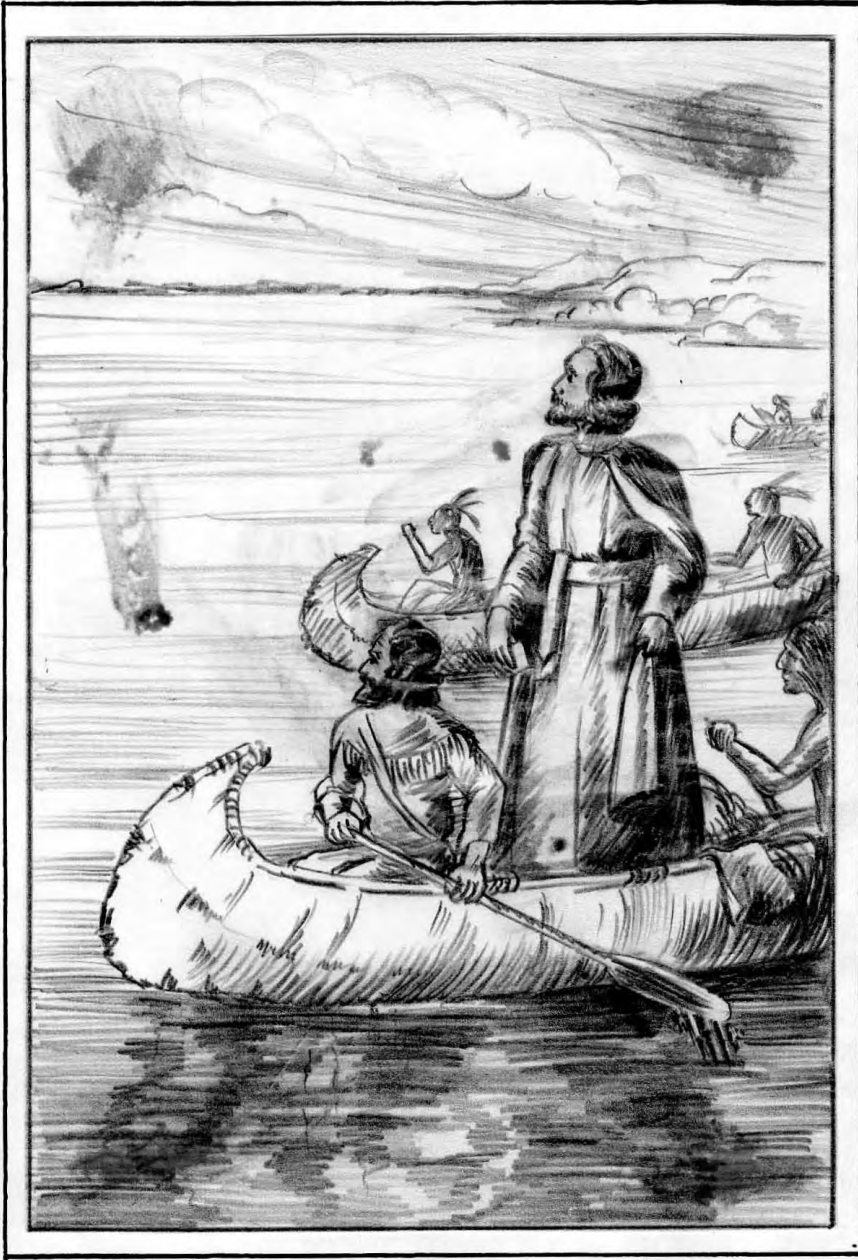
La Boule, J.S. - Parkman Club Publications - No. 17, P. 209

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FATHER MARQUETTE IN QUEST FOR SOULS

## CHAPTER III

## FATHER JAMES MARQUETTE

Jacques Marquette--who emblazoned his name on the Lake Superior region through the missions he established there by his zeal for the natives of this territory, was born June 1, 1637. He was the youngest of six children in a wealthy and influential family of Laon, France, the son of Nicholas and Rose Marquette. He was christened after St. James, and claimed direct kinship with St. John Baptist de la Salle--a relative of his mother. He found Mary's shrine the most attractive spot in the city and here he spent much time. To Mary he made a promise when he was nine years old to abstain from meat on Saturday because it was Mary's day.

## HIS YOUTH

At the age of seventeen he consecrated his entire life to Christ, entering the novitiate of the Society of Jesus in 1654. The life of St. Francis Xavier and the letters from Jesuit missionaries laboring in America inspired him to follow the footsteps of these great men of God.

After long years of study and six years of teaching, he completed his theological studies, and in 1666 at the age of twenty-nine years he was ordained a priest. A few weeks after his ordination he received the news from his Superior to go to America. The parting from his loved ones was not easy, yet he followed the Master's call. During the three months' voyage across

the Atlantic, Father Marquette comforted and blessed the passengers suffering from sea-sickness and scurvy. They landed at Quebec September 20, 1666. Three weeks later he was assigned to Three Rivers to study the language, customs, and manners of the Indians. At this mission he paddled canoes, carried luggage through the wild forests, suffered from filth and dirt, ate their insipid food, and pretended that he enjoyed it all. Father Druillettes gave him two years of training, during which time he learned six different Indian languages. He was now prepared for his missionary work in the Ottawa country.

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Thwaites, R. G. - The Jesuit Relations and Allied Documents - Vol. L, P. 322

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When Marquette was chosen for the Northwest mission, the Sault, he was but thirty-one years old and the youngest Jesuit in the colony.

This trip to the Sault took ten weeks of difficult journeying up the St. Lawrence River and over to Lake Nipissing through the French River to Lake Huron--Father Marquette all this time keeping pace with the sturdy Indian guides. At last they arrived at Sault Ste. Marie, the mission opened by Father Isaac Jogues twenty-seven years before.

Marquette found that a tiny log chapel and a hut for his residence had already been prepared for him by French voyagers.

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Kellogg, L.P. - The French Regime in Wisconsin and the Northwest - P. 156

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In the Jesuit Relations of 1667-1669, Father Marquette writes:

"that the harvest there is very abundant, and that it rests with Missionaries to baptize the entire population, to the number of two thousand. Thus far, however, our Fathers have not dared to trust those people, who are too acquiescent, and fearing lest they will, after their Baptism, cling to their customary superstitions. Especial attention is given to instructing them, and to baptizing the dying, who are a surer harvest."

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Thwaites, R.G. - The Jesuit Relations - Vol. LII, P. 213

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Thus the Fathers baptized converts and dying infants, and preached to the Chippewas so that they would understand the true meaning of God's love for them.

#### INDIAN MISSIONARY

MARQUETTE UNIVERSITY  
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In the fall of 1669 he was appointed to La Pointe, in the present state of Wisconsin. On his way to his mission he stopped to say Mass beneath the open sky taking the birds of the northern forests for his choir. The field of the Northwest seemed at first, as did the Huron mission, highly promising. Everywhere the missionaries were greeted by large audiences, and much curiosity was displayed concerning the truths of religion; but the wandering habits of the Indians rendered instructions rather difficult. The missionaries were forced to follow the Indians upon long hunting and fishing expeditions. In the squalid villages life was almost as comfortless as upon the trail. Among the *donnes* and the Jesuit coadjutor brothers were skillful workers in metal, who could repair the guns and utensils of the natives,

and taught them how best to obtain and reduce the copper from ore deposits found here.

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Thwaites, R.G. - The Jesuit Relations - Vol. LI, P. 261

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Upon his arrival at La Pointe, Marquette's first visit was to the village of the Hurons, and although he knew their language very imperfectly, he reproached them because they did not take more interest in the prayers that Allouez had tried to teach them. These Hurons appeared contrite and resolved to preserve more intact the principles of Christianity.

Within a year eighty children were baptized, several dying immediately after baptism. This large number of baptisms proved a great source of encouragement to the missionary and fortified him to undergo all the labors of that mission.

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Wisconsin in Three Centuries - Vol. I, P. 185

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He found the other tribes far less docile. Many would ridicule prayer and would obstinately refuse to listen to the priest when he tried to speak to them upon the subject of religion. It was particularly true of the superstitious and licentious Ottawas; so much so that Father Marquette was unwilling to baptize children who were well and likely to escape disease, contenting himself only with those who were in danger of death.

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Thwaites, R.G. - The Jesuit Relations and Allied Documents - Vol. LIV, P. 171

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The Kiskakouk Ottawa tribe was an exception. As has been previously related, they were converted in the autumn of the year 1668, by Father Allouez, and had been faithful in their rejection of tribal foulness, incantations and sacrifices to evil spirits.

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Thwaites, R.G. - The Jesuit Relations and Allied Documents - Vol. LIV, P. 177

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Father Marquette also found remnants of the once powerful tribes of the Ottawa and Huron who had resided in Canada and who had to some extent accepted Christianity under the guidance of French priests in Canada.

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Thwaites, R.G. - The Jesuit Relations and Allied Documents - Vol. LIV, P. 177

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Marquette's success, meagre though it was with the majority of the tribes, may to some extent be traced to his constant effort to be agreeable in his relations with the Indians. He kept their usages, taking from them only that which was bad, and in this way made the conversion to Christianity less pronounced.

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Fitzpatrick, Dr. Edward - Wisconsin - P. 50

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As was usual with the missionaries, Marquette found his greatest trouble with that plague of all savage life, the medicine men. They were an established

institution, and their "cures" offered enjoyment to the dancers and entertainment to the spectators even though they proved inefficacious; hence, it was difficult to stop these pagan practices.

His stay in La Pointe ended sooner than either he or his superiors had expected. The Hurons and Ottawas had foolishly incurred the fresh hostility of the Sioux. As a consequence they were driven eastward the following year, 1671.

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Thwaites, R.G. - The Jesuit Relations and Allied Documents - Vol. I, P. 34

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The Hurons found refuge on the Michilimackinac Island in the Straits of Mackinac. The Ottawas returned to their old planting grounds on Manitoulin Islands, in the northern waters of Lake Huron.

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Thwaites, R.G. - Father Marquette - P. 92

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Marquette fled with the friendly Hurons and established a mission for them at St. Ignace. This mission established by Father Marquette became the largest and most successful in the Northwest, there being encamped there during his time about five hundred Hurons and one thousand three hundred Ottawas.

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Thwaites, R.G. - The Jesuit Relations - Vol. I, P. 34

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In the Relation of 1672-73--Father Marquette gives a detailed account of the mission to Father Dablon, his superior in France:--

"My Reverend Father,

The Hurons called Tionnontateronnons, or tobacco nation, who compose the mission of Saint Ignace, began last summer a fort near the chapel, in which all their cabins were inclosed. They have been more assiduous at prayer, have listened more willingly to the instructions that I gave them, have acceded to my requests for preventing grave misconduct and their abominable customs. One must have patience with savage minds who have no other knowledge than of the devil, whose slaves they and all their forefathers have been.

This year they were here to the number of three hundred and eighty souls.

They desire to be Christians, they bring their children to the chapel to be baptized and they are very assiduous in attending prayers.

Last summer when I was obliged to go to Ste. Marie with Father Allouez, the Hurons came to the chapel during my absence as if I had been there, and the girls sang the hymns that they knew. They counted the days that passed my departure and continually asked when I was to return. I was absent only fourteen days; and, on my arrival, all proceeded to the chapel, to which many came expressly from their fields, although these were very far away."

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Thwaites, R.G. - The Jesuit Relations and Allied Documents - Vol. LVI, P. 115, 117

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He goes on describing their feasts, the chase, their dances and how he prohibited some of them. He prepared them for confession, instructed the children, and visited the sick. He concludes his relation:

"God has aided in a special manner the Hurons who went to hunt; for he led them to places where they killed a great number of bears, stags, beavers, and

wild-cats.--After they had recourse to prayer God gave them what they desired."

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Thwaites, R.G. - The Jesuit Relations - Vol. LVII, P. 249

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Father Marquette remained at Mackinac until May 1673, when, with Louis Joliet, he set out upon the famous voyage in which he discovered the Mississippi River and traced his course as far as the Arkansas River. The following September they returned to Green Bay by the Chicago portage. In the spring of 1674, Joliet went to Quebec to make a report of the voyage. Father Marquette did not long survive the hardships of the expedition. He left Green Bay, in October 1674, although his health was poor, to found a mission among the Kaskaskia Indians in Illinois. While engaged in this task, he became so ill, that he was forced to abandon his plan, and to return to Mackinac; death overtook him on his journey, May 18, 1675, at the mouth of Marquette River, near the present site of the city of Ludington, Michigan.

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Thwaites, R.G., - The Jesuit Relations - Vol. L,-P. 322

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In 1937, the influence of Father Marquette was brought out to some extent in an article of the Catholic Herald Citizen, which commemorated the 300th anniversary of the missionary. The article begins:

"The Spirit of Marquette, that charming ability to look on the good in his fellowmen and win their love, could not be buried. Three centuries after his

death the land of his labors remembers and reverences him above all other missionaries who worked in Wisconsin.

Today, placed almost ubiquitously throughout the Middle West, the Marquette monuments attest the extent to which the labors of the great missionary-explorer have been recognized. A simple stone surmounted by a cross, marks the site of his final resting place at Point St. Ignace. This first monument in his honor, was erected in 1882. Two years later, a statue of the Father was placed in the facade of the city hall in Detroit.

Wisconsin's chief contribution is represented by the statue which stands in the Hall of Statuary in the National Capitol. It was through the efforts of Col. John L. Mitchell of Milwaukee that a joint resolution was passed by Congress on May 18, 1892, giving Marquette a place among American statesmen in the Hall of Fame."

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The Herald Citizen - Marquette Section - October 23, 1937, P. 15A

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Next the memorials to Marquette are enumerated--a stone monument on the Wisconsin River, where Marquette first entered this stream, a statue on Mackinac Island, in the center of Marquette Park, another statue of Marquette on the campus of St. Mary's Academy at Prairie du Chien, a granite marker in Dewey State Park at the mouth of the Wisconsin River, a granite rock commemorating Marquette's death at Ludington, Michigan, a bronze plaque on Michigan Boulevard bridge, Chicago.

The article concludes as follows:

"But it is at Milwaukee, Wisconsin, that the most expansive and influential memorial to Father Marquette may be found in the large Jesuit university, established and named in honor of the explorer as a means of inculcating and furthering his ideals. How lastingly these ideals have impressed themselves upon the people of Wisconsin has been demonstrated in the tercentenary year (1937) of Pere Jacques Marquette's birth. In all places where these monuments stand, celebrations have been held this year and crowning them all comes the







## LONGFELLOW'S TRIBUTE TO MARQUETTE

Longfellow, in his poem "Hiawatha" described the meeting of the Black-Robe with the Indians. The Indian chieftain is gazing across the Mississippi, a common scene to him, but to Pere Marquette, a view dreamed about for many months.

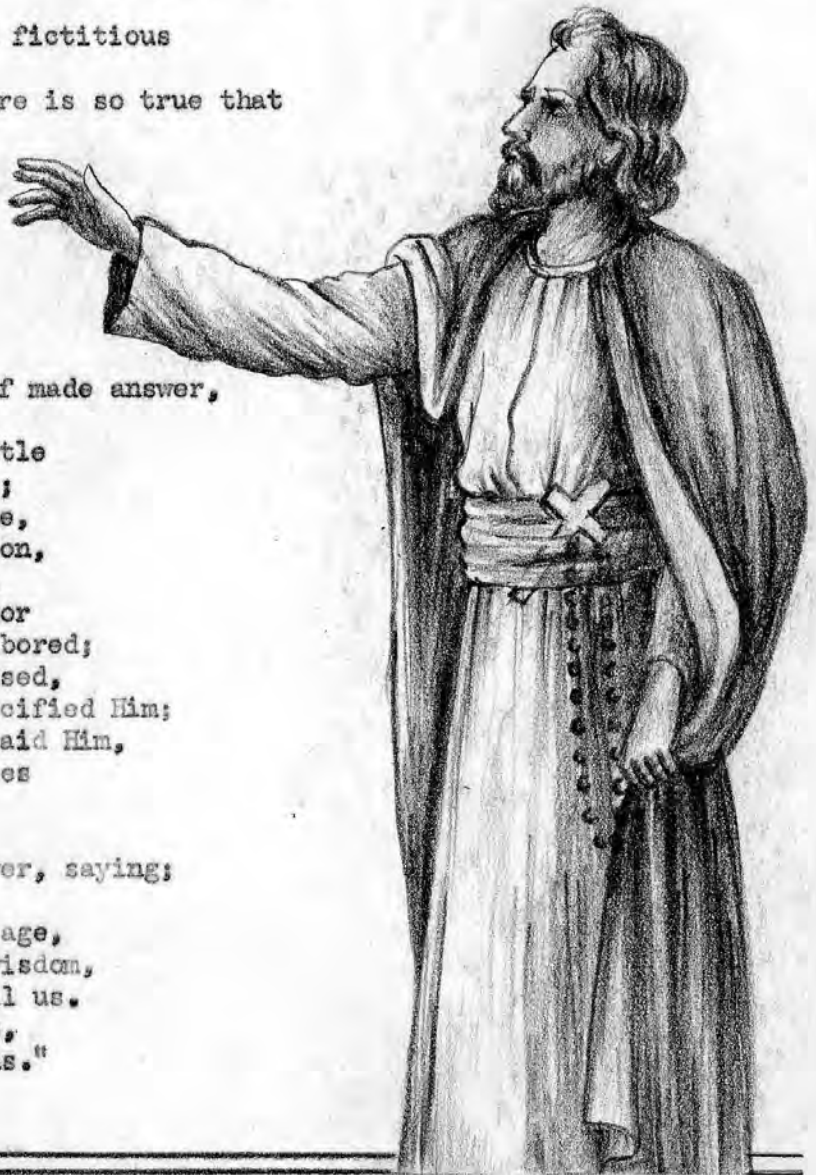
While Hiawatha is a fictitious character, Longfellow's picture is so true that it is well worth quoting.

"And the Black-Robe chief made answer,

Stammered in his speech a little  
Speaking words yet unfamiliar;  
Told his message to the people,  
Told the purport of his mission,  
Told them of the Virgin Mary,  
And her blessed Son, the Savior  
How he fasted, prayed, and labored;  
How the Jews, the tribe accursed,  
Mocked Him, scourged Him, crucified Him;  
How He rose from where they laid Him,  
Walked again with His disciples  
And ascended into heaven.

And the chiefs made answer, saying:

We have listened to your message,  
We have heard your words of wisdom,  
We will think on what you tell us.  
It is well for us, O brothers,  
That you come so far to see us."



great civic spectacle, "The Restless Flame," staged in the Milwaukee Auditorium on November 9-10-11.

Here is proof that not only was Marquette's spirit powerful for good in the past but that it still influences Wisconsin's men and women now."

The words of the historian Bancroft, written in 1840, "and the people of the West will build his monument," were fulfilled.

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#### JESUIT INFLUENCE

What the missions might have become if continued as they were begun, by high-souled men of commanding genius we cannot say; the Indian no doubt would have been elevated to the Christian standard by substituting milder qualities for their barbaric virtues. For a century after the withdrawal of the last Jesuit missionary from the Wisconsin region, Green Bay, no messenger of the Christian faith ever visited that region.

Yet, with all this seeming failure, the Jesuit missions must not be called valueless. Although the influence of the Jesuits may not have been permanent, yet the presence of these men in the western country tended toward civilization. Their presence in the French expeditionary forces as chaplains acted as a restraint upon the lawless conduct of the French traders and voyagers. They were often used as interpreters in treaties and councils, and as ambassadors of the governors to the tribesmen. Missionaries at the distant posts often detected and reported Indian conspiracies against French

authorities. In some cases their influence restrained the tribes within the French alliance. Around the frontier posts the Jesuits gave the settlers pastoral care, marrying, baptizing, and burying their people, even educating their children and acting as their guardians.

The reports of these trained and educated observers are invaluable for the present-day historians. Their writings form the basis of our knowledge of Indian ethnology and linguistics; their descriptions are our best sources for primitive Wisconsin; even their scientific observations of eclipses, parhelia, tides, flora, and fauna are valuable. In map making many of these men were highly trained; their descriptions first disclosed our region to the world of geographers and savants, their enthusiastic accounts made France aware of the value of her possession on the upper lakes. Without the Jesuits our knowledge of early Wisconsin history would be fragmentary.

To them we are also indebted for examples of pure lives nobly devoted to an unselfish purpose. They abandoned the comforts of civilization for the pathless wilderness, endured hardships and sufferings that can hardly be imagined, and many of them laid down their lives for the pagan Indian, whose conversion they sought. As long as courage, persistence, and zeal in a holy cause shall be considered noteworthy, so long will the story of the early missions of the Lake Superior region of Wisconsin hold an honored place in its first history.

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Kellogg, Louise Phelps - The French Regime in Wisconsin and the Northwest  
P. 175-180

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Yet, it appears that the historian Parkman does not consider the work of the Jesuits in the American missions very successful, which is clearly

brought out during the days of Cadillac.

According to Parkman, Cadillac, commander at Michilimackinac was sent by Frontenac in 1694. Cadillac not only adhered to the policies of Frontenac, but also shared his prejudices. He was energetic, enterprising, well instructed, and a bold and visionary schemer, with a restless spirit. He had little love for priests and an aversion for the Jesuits. Carheil and Marest, missionaries of this region, were objects of his especial antipathy. They were opposed to the traffic in brandy which was favored by Cadillac on the ground that it attracted the Indian, and prevented the English from getting control of the fur trade. Once in a dispute the Father Superior and Cadillac almost resorted to violence.

Cadillac also criticized the Jesuits for not teaching the French language to the Indians, for he felt that they wished to make themselves necessary to the King and governor. He also seems to envy the Jesuits because of owning three quarters of Canada. He notes that the priests and religious own seven superb palaces of Upper Quebec. These are but a few of the many grievances Cadillac had against the Jesuits, which were the source of many complaints and dissensions.

There is no doubt that Parkman is embittered against the Jesuits and therefore he cannot be considered too authentic when compared with Bancroft and other historians.

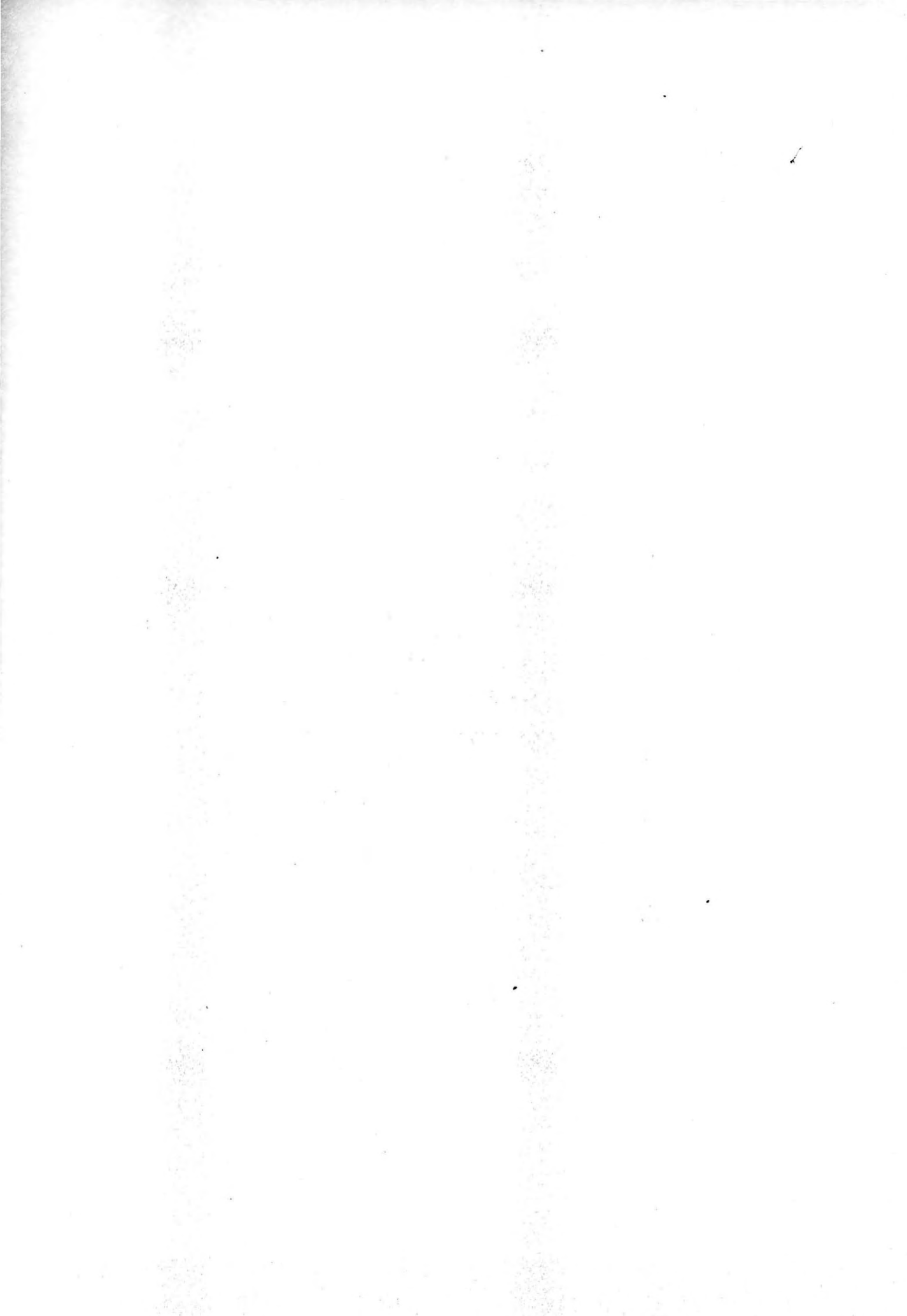
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Parkman, Francis - A Half Century of Conflict - Vol. I, P. 17-27

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RT. REV BARAGA AT THE TIME OF HIS CONCECRATION .



## CHAPTER IV

## BISHOP FREDERICK BARAGA, THE APOSTLE OF THE CHIPPEWAS

The mission of La Pointe du Saint Esprit was unattended for one hundred sixty-four years from 1671 when Father Marquette left until 1835 when Father Baraga arrived. Before entering upon the missionary labors of Father Baraga, it may be interesting to give a short description of his birthplace and early life prior to his arrival in America where he labored among the Indians.

Frederick Baraga was born June 29, 1797, in Dobernic (Slovenian-Dobernice) which is situated in the diocese of Laibach, Unterkrain (Carniola) Austria.

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Verwyst, Chrysostom, P., O.F.M. - Life of Bishop Baraga - P. 72-74

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## EARLY LIFE IN EUROPE

Baraga was baptized June 29, 1797 in the parish Church of Dobernic by the assistant priest Anton Herman and was named Irenaeus Frederic. His sponsors were Andreas Zurbi and Juliana Abulner. He never made use of his first name and is only known as Frederic Baraga.

At the age of nine Frederic was sent to Laibach where under a private tutor, he studied such branches as are common to elementary schools. Two





MALA VAS BIRTHPLACE OF BISHOP BARAGA

years later his pious mother died and four years after that, in 1812, he lost his father. Deprived of both parents, Frederic came into the home of Dr. George Dolinar, a layman, and professor in the Diocesan clerical seminary.

Under the wise guidance of Dolinar, Frederic pursued his classical studies in the royal Gymnasium. French occupation of the country under Napoleon brought the French language into the schools. Here Frederic acquired the fundamental knowledge of the French language which he spoke and wrote so beautifully and which was of so much service to him during his missionary career.

In 1816, at the age of nineteen he entered the University of Vienna and matriculated in the law department. Baraga's spiritual guide during this period of his life was Blessed Clement Maria Hofbauer, an illustrious member of the Congregation of the Most Holy Redeemer who was beatified in 1888, sixty-eight years after his death. In all probability, it was this able confessor who aroused the missionary zeal in the heart of Baraga. After graduating in 1821, Baraga entered the seminary at Laibach, and in two years was admitted to Holy Orders. The following year he remained in the seminary assisting and preaching where it was necessary.

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Rezek, Rev. Antoine Ivan--History of the Diocese of Sault St. Marie and Marquette--Vol. I, P. 18-21

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In 1824, Father Baraga renounced in favor of his two sisters the paternal estate, which was left to him by the will of his father. He began his pastoral activity in the autumn of this year in the parish of St. Martin, near Krainburg, as assistant to the Reverend pastor. Here he had abundant opportunity to show his great zeal and administrative talents.

However, this great zeal of Baraga met with disapproval from his colleagues. On this account he was disliked, belittled, and ill-spoken of by many of his lukewarm co-workers.

Father Baraga's personal wants in those days were few and easily supplied. His meals were extremely frugal; he seldom ate meat, and never drank wine. He generally slept on hard boards and had very little furniture in his room. All he had he gave to the poor and to beautify the house of God. His kindness to children was remarkable. The sweetmeats and confectionaries sent him by his sister Amalia were all divided among the children, the sick, and the poor.

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Verwyst, Chrysostom, P. - Life of Bishop Baraga - P. 87

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At Medlika, as at St. Martin's Father Baraga labored with the same self-forgetfulness and zeal. Yet while laboring for the salvation of his countrymen, the thought of so many, poor pagans living in the darkness of heathenism, in sin and ignorance, awakened in his heart an earnest desire to devote himself to their conversion. It cannot be ascertained just where and when his idea of going to the pagans first originated in his mind. From his ever increasing austerities it is conjectured that he entertained this idea for several years before he revealed it to others.

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Verwyst, Chrysostom, P. - Life of Bishop Baraga - P. 96

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Although extremely active in parish work, Father Baraga also found time for literary pursuits. At St. Martin he began writing a Slovenian prayerbook

entitled "Dusna Posa,"--the pasture of the soul--concerning which Dr. Leon Voncia, Baraga's Slovenian biographer says:

"Though many a prayerbook has been published since then, none has been able to satisfy so well the spiritual wants of the Slovenian people and to retain popular appreciation as "Dusna Posa"; it is a cherished monument, by which Baraga lives and shall live in grateful remembrance of the faithful, pious Slovenians in and outside of the borders of Krain. The jubilee of the newly elected Pope Leo XII inspired the author to write this book. It has lived to see ten editions, the last one in 1905 in 84,000 copies."

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Rezek, Rev. Antoine Ivan - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 20, 21

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In the year 1829, "Die Leopoldinen Stiftung" (Leopoldine Society) was organized in Vienna, Austria, which had for its object the support of the North American missions. It was approved by Pope Leo XII, who before his death, issued in its favor an Apostolic Brief and granted certain indulgences to its members. The Cardinal Prince Archbishop of Ollmuetz deigned to act as its supreme head, and the Archbishop of Vienna was appointed as his representative. This society has done immense good for the struggling church of America. Large contributions were sent year after year to poor bishops, missionaries and religious societies. When Father Baraga heard of this society his long, pent up ambitions broke forth from the heart, so long enclosed, with unchecked enthusiasm. He held a consultation with his sister. His Bishop favored the idea, and the Prince Archbishop of Vienna acting as Protector of the Organization promised the necessary pecuniary means. The only thing to do was to find a Bishop in America who would receive him into his diocese.



Since Bishop Fenwick of Cincinnati was the main instigator for the establishment of the Leopoldine Society his name readily suggested itself. Therefore Father Baraga addressed a letter to him November 13, of which the following is an excerpt.

"For a long time I have felt the desire of going into the missions that, with the help of God, I may at least to some souls, who still sit in darkness and in the shadow of death, bring the true light of the Catholic faith, by that Faith and Baptism show them the road to eternal salvation. This has always been my most ardent desire, but it remains pent up in my breast waiting only for an opportunity to manifest itself. This occasion--praised be God who has regarded my humility and has filled the hungry one with good things--came to me this year.

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Rezek, Rev. Antoine Ivan--History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 21-23

Note - Original of this letter is preserved in the archives of Notre Dame University, Indiana.

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On the seventh anniversary of his first Mass, September 22, 1830, he received the joyful news from the Vicar General of Cincinnati that he would be accepted and that he might come as soon as possible. Baraga burst forth like a second Magnificat:

"Now at length I hear from afar a voice which invites me to come to the holy mission"!

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Rezek, Rev. Antoine Ivan - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 23

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Father Baraga immediately communicated his good success to the Ordinary

of Laibach and received in reply a letter which betrays the esteem in which Baraga was held by the clergy and the bishop:

"We greatly praise your zeal which has so long imbued you with the desire of being sent as a missionary to those regions, and wishing to encourage priests, as much as it is in our power, whose desire it may be to set out for the sake of the Gospel. We therefore release you, the aforesaid Rev. Frederic Baraga, secular priest, with an aching yet a benevolent heart, from every tie which has heretofore held you to our Diocese, and by these presents we forever dismiss you into the Diocese of Cincinnati, and consider you dismissed forever out of our Diocese of Laibach."

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Rezek, Rev. Antoine Ivan - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 23

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And referring to his work as assistant pastor in the parish of Moettling, the Bishop continues:

"You have as assistant pastor, given yourself uninterruptedly to the cause of souls, the preaching of the divine word and the administration of the Sacrament of Penance, in the different parishes of this Diocese, and in the fulfilling of this holy office you have so much excelled by your sound judgment, good morals, piety in religious exercises, generosity toward the poor, and blamelessness of life, that you have fully merited the esteem and love of the clergy and our good will."

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Rezek, Rev. Antoine Ivan - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 23

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The above answer from his Bishop, Antonius Aloysius Wolf, filled Father Baraga with great joy. He completed preparations for his long journey, and then bade farewell to home and relations on October 29, when

he took passage in a stage-coach for Vienna where he arrived early in the morning of November 1,--the feast of All Saints, 1830. Besides a cordial reception, he received many gifts useful for his mission, as well as four hundred florins (about one hundred and sixty-five American dollars) from the Leopoldine Society. His voyage across the Atlantic took thirty days.

On the last day of the year 1830, Father Baraga arrived at the port of New York. He went to Philadelphia on January 4, where he stopped for five days before setting out for Cincinnati by stage coach.

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Geogorich, Joseph - The Apostle of the Chippewas - P. 24

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#### MISSIONARY LABORS

Bishop Fenwick of Cincinnati warmly welcomed Father Baraga when he arrived at Cincinnati, January 18, 1831. The Bishop had planned to send him to an Indian post in Michigan, but travel this time of the year to the north was impossible. In the meantime Father Baraga diligently occupied himself with pastoral work, perfecting the English language, and mastering the difficult tongue of the savages. An eighteen year old, full-blooded Ottawa Indian, a seminary student was Father Baraga's tutor. In the spring our missionary, two weeks in advance of his bishop, who was to accompany him to northern Michigan and to install him in his new post, left Cincinnati. In Dayton he found so many lukewarm Catholics that he could not decide whether to go on or to remain in this city. However, he was assured that there was

a greater prospect of fruitful work among the Indians, and that they were in greater need of his services. He was joined by his bishop who accompanied him to Mackinac where they visited Father Mazzuchelli stationed there. They arrived at Arbor Croche, May 28, 1831.

"Happy Day," Father Baraga wrote to his sister on June 10, 1831, "That placed me among my Indians with whom I will now remain uninterruptedly to the last breath of my life."

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Gregorich, Joseph - The Apostle of the Chippewas - P. 26

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Thus Father Baraga began thirty-seven years of missionary labors, and although he died a bishop, he remained to the end a missionary to the Indians. The impression he left upon the hearts and minds of the people of Lake Superior region, where his name is still venerated among whites and Indians, is indelible.

The migratory Ottawa Indian village of Waganakisi, or Arbor Croche (Crooked Tree), later named Little Traverse, occupied in Father Baraga's time the present site of Harbor Springs, Emmet County, in northern Michigan. In 1829 Bishop Fenwick had received the old Jesuit mission and sent Reverend Peter John Dejean, a French secular priest, as the stationary missionary. The priest had done excellent work, not only reviving the faith among those who had some limited knowledge of Christianity, but also instructing many in the faith and baptizing them. Several buildings were put up during his pastorate--a church fifty-four feet long and fifty feet wide, a parsonage with three rooms and a large room used for school purposes, where boys and girls received separate instructions from two lady teachers. All these

buildings were of logs and so poorly constructed that Father Baraga had to spread his cloak over his books and his umbrella over his bed to keep from getting wet in rainy weather. Father Dejean had returned to France on account of personal affairs. Baraga, upon his arrival at the mission makes the following entry in Latin in the baptismal record:

"On the 28th day of May in the year 1831, the Most Illustrious and Rev. Edward Dominic Fenwick, Bishop of Cincinnati, brought me, the undersigned, a secular priest born in Illyria, a province of the Austrian Empire, here to perform the office of a missionary among the Indians of the region. He, himself, the Most Illustrious and Rev. Bishop, remained here from the above named day until the 3rd of June, in which time he baptized two adults and twenty-six children.

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Note - By the name: Arbor Croche is meant, in this book, the village here, where the Indians built the parochial church of St. Peter and the dwelling house for the missionary. By the name of Arbor Croche are meant, however, all the dwelling places of the Indians from the place of the parochial church to the chapel of St. Paul, which dwelling places are comprehended in the Indian name: Waganakisi!

Frederic Baraga  
Priest"

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Rezek, Rev. Antoine Ivan - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 26-30

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Through an interpreter, a French speaking, full-blooded Ottawa Indian of good repute, Father Baraga preached, heard confessions, and sometimes taught school. With the assistance of this interpreter, he went from wigwam to wigwam, visiting the Christian Indians and seeking to convert pagans. On



August 22, 1831, he wrote of the "undescribable joy" that he experienced when he administered baptism to eleven pagans at one time, although later he baptized greater numbers at a time. Sometimes the newly converted pagans would bring to him their idols so that Father Baraga might burn them, thereby showing their willingness to embrace Christianity. The good priest's great zeal transformed Arbre Croche into a model Christian community. On Sundays and Holydays of Obligation there were three other services besides Mass, while on week days Mass and morning and evening services were held which were always well attended. Confessions were heard almost daily to the number of twenty or thirty. Between Christmas and New Year's Day to Father Baraga's great satisfaction the entire mission received the Sacraments.

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Rezek, Rev. Antoine Ivan - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 20, 21

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Within a year's time Father Baraga had mastered the Indian Language sufficiently to compose a prayer-book and hymnal in the Ottawa language. By denying himself of much needed rest he succeeded in preparing this work, the first notable contribution by him to Indian literature. It was only his missionary zeal that helped him make his life bearable in this region. His log hut, was hardly a fit place in which to live, while through the long, cold winter, winds blew their chilly blasts through the large crevices. In summer the rain dripped through the birch bark roof. He lived meagerly, often fasting, but he prayed much and worked untiringly. Despite all these privations of the comforts of civilization, this highly educated and refined man never uttered a word of complaint. In his letter to his sister, Amalia,



dated March 10, 1832, he wrote:

"It is unspeakable, joyful and consoling to me to be here--I cannot sufficiently thank God for my coming where so much good can be done."

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Gregorich, Joseph - The Apostle of the Chippewa - P. 30-33

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In all the vast area of Upper Michigan territory, in a radius of several hundred miles, there was but one other priest. The great number of souls not cared for lay heavily on Baraga's heart. Since nearly all the Indians at Arbor Croche had been baptized he was anxious to visit the more distant settlements, so he began those long, perilous missionary journeys, which were to test so severely his endurance, his courage, and his trust in God.

The first journey was made to Beaver Island, the largest of an island group at the northern end of Lake Michigan. The priest approached the island with fear, but the chief welcomed the "black-robe" to the poor village. In a short time Father Baraga converted fifty-five Indians but the hostile attitude of the others prevented him from establishing a permanent mission there. At Manistique, on the opposite shore of the lake, he found a settlement smaller than Beaver Island, but inclined more friendly toward the missionary. Awaiting his coming the Indians had built a log church which was completed the day he arrived. The following morning Father Baraga dedicated the humble edifice, his first church to the honor of the Blessed Mother of God--a promise he had made when still in his native land. The entire village of natives--nineteen, were converted with the exception of one stubborn old man. Although the priest visited them seldom these Indians

would gather in their little church as often as two or three times daily to recite the rosary and to sing hymns.

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Rezek, Rev. Antoine Ivan - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 45

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In the spring of 1833, Father Baraga with a frail boat crossed to Little Detroit Island. His unseaworthy boat was tossed on the rough waves, and it seemed as if it would be dashed to pieces at any moment. The warm welcome he received when he arrived safely repaid him for the hardships he had suffered. During the two years, four months labors at Arbor Croche and its surrounding country, this good shepherd had saved four hundred and eighty-one souls for the church. Although the fame of the missionary had spread far and wide, penetrated the wilderness and spanned the shores of the lake, his success but increased his humility. Father Hoetscher has written:

"He works miracles of salvation. He is very poor, lives like a Trappist, but with all that prizes himself overhappy."

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Gregorich, Joseph - The Apostle of the Chippewas - P. 36

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His natives loved him for these qualities for they appreciated his modesty as well as his greatness.

In the spring of 1833, on June 7, Father Baraga started his journey to Grand River where his way had been well prepared by an Ottawa Indian. He told the missionary that the natives would gladly welcome him to their

settlement. He converted eighty-six Indians in three weeks. The bishop was now convinced that a permanent congregation here was necessary not only for the converted Indians but also for the white Catholics living in this vicinity. Father Baraga, at his own request, was charged with this task. It was just at this opportune time that he received a box of religious articles and a sum of money from some of his benefactors in his native Slovenia. He permanently left Arbor Croche June 7, 1833 for his new mission at Grand River. Thirteen days later he informed the Indians of Grand River of his intentions to build a church and school. The Catholic Indians were well pleased, some of the others were unconcerned and a small group was opposed to this plan. The last mentioned were converts of a Protestant missionary who, although well financed, had converted ten Indians in nine years, while Father Baraga converted eighty-six in three weeks. The Protestant Indians made it difficult for the priest at first, but since the majority of the natives approved of his work the objectors yielded.

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Rezek, Rev. Antoine Ivan - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 53

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Many difficulties turned up before this church was built. Skilled mechanics had to come from Detroit, the funds were fast depleting. Father Baraga wrote a touching letter to the Leopoldine Society and his pleas brought satisfactory results. During these early days the poor missionary lived in a wretched hovel, surrounded by drunkenness, superstition and paganism.

"Were it not," he wrote, "for the ardent desire and fond hope I cherish that some unhappy soul now groping in the darkness of paganism, which leads to perdition, will be saved, nothing in this world could induce me to remain here."

Gregorich, Joseph - The Apostle of the Chippewas - P. 36-40

In the spring of 1834, April 20, the church was to be dedicated. Although the structure appeared crude, the inside was richly ornamented with pictures and articles sent to Father Baraga by his friends in Europe. He dedicated it in honor of the Blessed Virgin.

Father Baraga's greatest enemy was whiskey. This was brought in by white traders to demoralize the Indians. After intoxicating the Indians these traders would bargain for the furs from the natives. The Indian when drunk would commit murder and become a terrifying creature. The women would bite off each other's noses, ears and fingers. The priest found many women because of this, who had no noses. One night a drunken mob surrounded his cabin, which they found bolted. He feared they would set it ablaze and kneeling in the center praying calmly and fervently and vowing, if he were spared, that he would observe total abstinence the remainder of his life. For four hours they howled around his door till help came; the Indians were driven away, and God spared his life.

Rezek, Rev. Antoine Ivan - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 57

In spite of all these discouragements Father Baraga continued his work

without complaining. On Christmas day nearly all the natives came to Mass and received the Sacraments. Among the converts was a noted chief, who when drunk had terrified all around him. He now abstained from liquor and became a model Christian. The howling wolf was converted into a meek lamb. A pagan girl seventeen years old begged to be baptized, against her father's wish, who threatened to cut off her ears. Her desire was granted and she left for home ready to meet her fate.

New difficulties soon loomed upon the horizon. Rumors arose that the Indian lands of this district were to be sold to the government, therefore the Indians held a Grand Council, witnessed by Father Baraga. The Indian agent soon realized that he would fail to obtain the Indian's signature as long as they were under the moral influence of Father Baraga whose keen sense of justice would not permit anyone to take advantage of the poor Indian. Therefore, he was accused by the Indian agent of causing disturbances. When the Governor of Michigan upheld the missionary, pressure was brought to bear upon Bishop Rese, the successor of Bishop Fenwick. The Bishop removed Father Baraga and assigned him to the mission La Pointe in order to keep peace with the government. The priest sorrowfully left his beloved Ottawas, but he bore this suffering in silence, for he realized his bishop was forced to take this step.

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Verwyst, Rev. Chrysostom, O.F.M. - The Life of Bishop Baraga - P. 169

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While waiting for navigation to open, Father Baraga spent the winter of 1834-1835 at Saint Claire, near Detroit. June 8, he left Detroit for his new mission post, seven hundred and forty miles from Detroit. On his way he



visited Arbor Croche. The Indians begged their beloved Father to stay, but he left them with a heavy heart. He reached La Pointe, Madeline Island, Wisconsin, July 27.

He was the first Catholic missionary since the days of Father Marquette and Allouez. He began his work here with three dollars in his pocket. He found the Chippewa Indians willing to build a church. This was dedicated on August 9 in honor of St. Joseph. Father Baraga soon won the confidence of the natives. In a little more than two months he had baptized one hundred and ninety-six Indians. He also took care of a trading post--Fond du Lac, Minnesota, ninety miles from La Pointe. He brought the light of faith to two hundred and fifty souls during his first year. His church was now too small but he had no funds to enlarge it. He decided to appeal to his friends in Europe once more by going there personally. He left September 1836 by boat for Detroit. When he reached Paris he remained there for two months, to supervise the printing of his Ottawa and Chippewa prayerbooks.

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Rezek, Rev. Antoine Ivan - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 71

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Next he went to his native Slovenia, then to Trebnje and Dobernic where he visited his relatives. In his old parish church where he had been baptized, he renewed his baptismal vows. At Vienna he was given a fitting reception and after giving an account of his labors to the Leopoldine Society, he was received by the Royal family. He was showered with gifts from all parts of Austria, and received a sum of two thousand five hundred dollars for his missions. Greatly encouraged he returned to his mission field and arrived in New York on July 10 accompanied by his sister Antonia. The



severe climate, however, strained her health so she returned to Philadelphia where she opened a private school for girls.

Work on the church personally supervised by Father Baraga was begun in the spring. This church was built of wood, but the inside was plastered and white washed. It contained eighteen oil paintings representing the birth, death, and the glorious Ascension of Our Lord. The pictures not only served as decorations but they were also used for instructing the Indians in the mysteries of our religion. The picture over the high altar painted by Langus in Laibach represented St. Joseph in his workshop, and was especially fitting for an Indian mission, because Father Baraga found the Indians much inclined to indolence. This was a good example of industry for them. The church was completed on the first Sunday of September 1838. A week after the dedication, Bishop Rese visited La Pointe. The bishop confirmed a class of one hundred and twelve, and before leaving La Pointe he appointed Father Baraga his Vicar General for what is now Northern Wisconsin in recognition of the distinguished services he had rendered. After three years the church was too small and Father Baraga had it torn down and began to build a larger structure, which was completed in 1841. It cost more than he had estimated and this was very trying to his sensitive nature. He therefore made a very touching appeal to the Archbishop of Vienna, the Director of the Leopoldine Society, which brought him the necessary aid.

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Rezek, Rev. Antoine Ivan - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 76

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It is in this period of his life that he began the practice, which he observed till his death, of devoting the first hours of the day to prayer.



BRASS KEYES FROM THE BARAGA CHURCH ON MADELINE ISLAND. ONE IS A KEY TO THE CHURCH, THE OTHER TO THE SACRISTY. THESE WERE IN CHARGE OF MICHAEL CADOTTE WHO WAS A CARE TAKER OF THE ORIGINAL CHURCH, SINCE BURNED.

MARQUETTE UNIVERSITY  
LIBRARY

He usually arose at three o'clock and prayed for about two hours. Small wonder that he had the power of softening the hardest hearts.

Father Baraga's eight years at La Pointe were very fruitful. He came almost penniless, but succeeded in establishing a parish, building a school, a comfortable parsonage, and a beautiful church. Yet, he was not satisfied with the mere routine of a parish priest. His missionary zeal prompted him to seek for more souls in distant settlements. A persistent request by Philip Crebassa, a good Catholic, and an agent for a fur trading company came from L'Anse, a trading post at the head of Keweenaw Bay about one hundred eighty miles east of La Pointe. Father Baraga accepted the invitation and in July 1843 he decided to make the visit. The fact that a Protestant missionary had settled there hastened the missionary's journey. He was the second missionary to labor in this territory, the first one being Rene Menard, who had come here about one hundred and eighty years earlier.

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Verwyst, Chrysostom P. - Life of Bishop Baraga - P. 206

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Through the kindness of Mr. Carl Edgerton, of Jacobsville, Michigan, Father Verwyst was furnished the following interesting item in regard to the founding of the L'Anse Mission. The article is from the pen of Honorable P. Crebassa, mentioned before.

Regarding Father Baraga:

"In my last letter I gave a detailed account of Father Baraga's arrival at L'Anse in 1843. He came in June 1843, shortly after writing me his letter of acceptance, he commenced his labor. I had arranged everything and had a number of Indians camping in wigwams on my place. I gave Father Baraga half of my house to use as a chapel, and for the purpose of teaching the

Indians. At the expiration of one week he baptized thirty people, men, women and children. He remained another week and when he left he promised the Indians that he would move to L'Anse in the fall of that year and remain with them for a time. He then returned to La Pointe and for the journey I furnished him with a canoe and sent two of my men to accompany him."

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Verwyst, Chrysostom, P. - Life of Bishop Baraga - P. 206-208

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He returned to La Pointe, but his zeal bade him go back to the virgin missionary field after several months. He arrived at L'Anse, October 24, 1843, to establish a permanent mission. He set to work at once, and with the help of his able companions opened a school. The first class contained more than fifty students including twelve adults. Next he began preparations to build a small church with a room for the priest, a school house and some small log houses for the newly converted Indians. He planned to make a small Christian settlement after the example of the Jesuits in Paraguay. The Jesuits in Canada in the seventeenth century and the Franciscans in California in the eighteenth century carried out the same plan.

With financial aid from Europe he completed the church the following summer and dedicated it to the Holy Name of Jesus, on September 29, 1844. L'Anse was a sad, unpleasant place for Father Baraga where nothing but pity for neglected souls had attracted him. Only the thought of the joy that would be his in the life to come, at the sight of those he had brought into the fold consoled and strengthened him.

The Whites across the bay at L'Anse made the work of Father Baraga difficult, for some of them were the cause of drunkenness among the Indians. Therefore he organized a temperance society. The bishop, during one of his

visits solemnly initiated some of its members. Despite the threats of the liquor agents, many of the Indians kept their pledges faithfully.

At L'Anse Father Baraga wrote his most important Indian books, the Chippewa Grammar and the Chippewa Dictionary. (His Indian writings will be treated more fully in a subsequent part of this thesis.) Here also he made a number of long missionary journeys. He visited Fond du Lac and Grand Portage, Minnesota; Fort Williams, Ontario; and La Pointe. One winter he covered a distance of six hundred ninety miles. Jealous Protestant missionaries caused him much concern. The church he had built at Bad River was forcibly taken away from him and turned into a stable by his enemies, assisted by the Protestant missionary and the government officials.

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Rezek, Rev. Antoine - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 84

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Father Baraga's work at L'Anse won for him universal praise. He was respected by Christian and pagan, Catholic and non-Catholic. When the copper mines on Keweenaw Point about 1845 developed, Father Baraga went from mine to mine, preaching and administering to the spiritual wants of the people; sometimes preaching in three languages in one day.

The journeys of Father Baraga were full of hardships and intense sufferings. Some of them were hundreds of miles long. He often traveled on snowshoes as far as forty miles a day. With his vestments, provisions and blanket strapped to his back he would trudge along the lake shore over snow and ice through wild forests for several days before reaching a settlement. He often slept out in the open on the frozen ground. Many a time, he lost his way in a blinding blizzard, far away from any human habitation, exhausted



from the cold that sometimes reached as low as forty degrees below zero. On one of these long trips he walked thirty miles. He had started early in the morning, but at dusk he was still fifteen miles away from his destination. Although he was tired out he did not dare to stop for inactivity meant certain death. The last seven miles he walked at the rate of a mile an hour. When he arrived at his destination he was utterly exhausted.

His missionary travels abound in such trying incidents. Father Baraga never complained of these hardships. The only difficulty he found hard was to read his breviary by the flickering light of the camp fire. After a long day of hard labor, his body aching and exhausted, he would not think of retiring without reading his office. At four o'clock in the morning he could be found kneeling on the frozen ground, deeply bowed in prayer. It was prayer that gave him strength and kept burning within him his undying missionary zeal.

During his varied experiences in the Lake Superior region, Father Baraga miraculously escaped death a number of times. Once he was marooned on the lake on a floating cake of ice when traveling from La Pointe to Ontonagon. When his guide became alarmed and felt that they were doomed, Father Baraga assured him of God's protection, after which he sang Chippewa hymns to calm him. When they safely reached their destination after the direction of the wind had changed, Father Baraga gleefully remarked:

"You see, we have traveled far and yet worked but little."



In 1846, Father Baraga made a trip to Grand Portage, Minnesota to build a church there. He engaged Louis Goudin, a half-breed Indian to go with him. They had a small fishing boat with a mast and sail, without keel or centre-board-eighteen feet long. They were ridiculed for attempting a trip perhaps two hundred miles long, and they were warned to keep close to the shore, for a boat of this size would easily founder or be driven like a cork before the wind. At Sand Island they waited for a favorable wind to cross the lake which is forty miles wide there. The day was unusually calm. Father Baraga steered the boat and Louis rowed. Before they were midway, a strong wind came up and the lake grew very rough. In the height of the storm Louis thoroughly frightened exclaimed in Chippewa to Father, who was reciting his office very unconcerned:

"Nos se, ki-ga-nibonim, ganabatch."

"Father, perhaps we are going to perish"!

Father answered quietly:

"Kego segisiken, Wizon (Chippewa for Louis)--

"Don't be afraid, Wizon; the priest will not die in the water."

Then Father Baraga added:

"If he died here in the water the people on the other shore, whither we are going, would be unfortunate."

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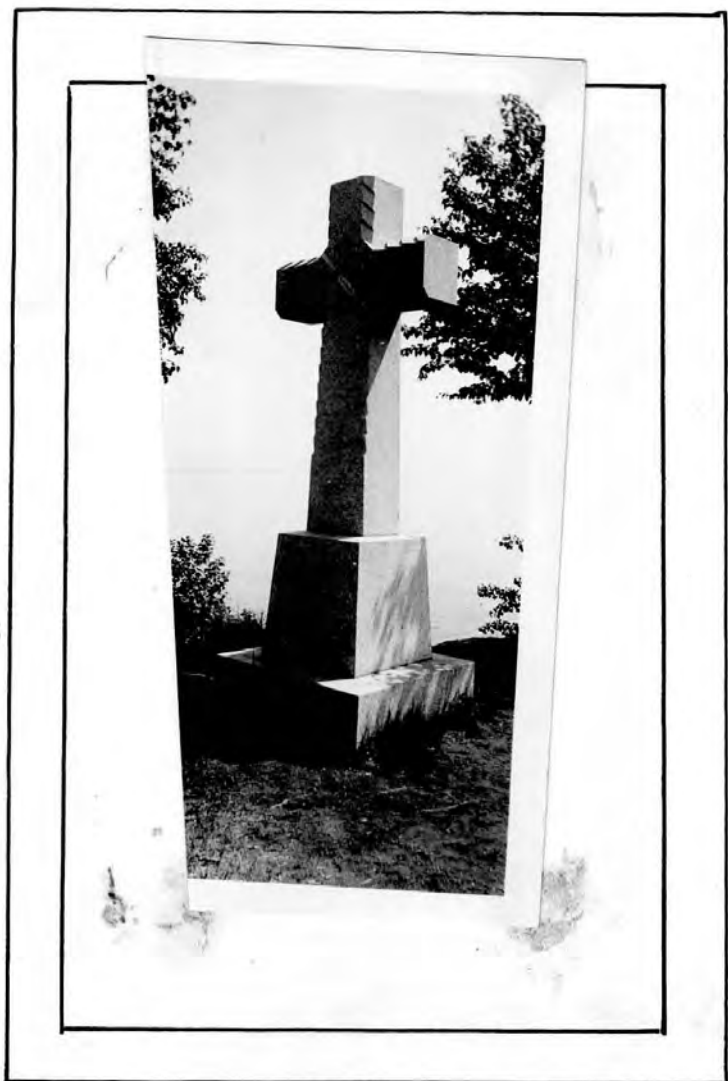
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Verwyst, Chrysostom, P. - Life of Bishop Baraga - P. 218-220

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On the north shore the danger was greater because of the huge breakers ahead. When Louis asked the Father whither to steer, he, as if by inspiration told him to go straight ahead for land. As if by special Divine



THIS CROSS COMMEMORATES THE SAFE  
LANDING OF BISHOP BARAGA ON THE NORTH  
SHORE OF LAKE SUPERIOR IN 1846.

Providence watching over them, they ran their boat unharmed into the mouth of a small river, now called the Cross River. Full of gratitude they erected a roughly hewn cross.

"Wison," said Father Baraga, "let us make a cross here that Christian Indians may know that the priest coming from La Pointe landed here." \*

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\*Note - Mrs. Louis Lamoreaux, an old grandma living in Bayfield, today, is the niece of "Wison" of Louis Goudin, Father Baraga's boatman, and delights in telling the story of the missionary's safe landing after his stormy crossing.

Verwyst, Chrysostom, P. - Life of Bishop Baraga - P. 221

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In 1932, the Historical Societies of Cook, Lake, St. Louis, and Douglas Counties combined with Bishop Welch, the clergy and several Societies of the Duluth Catholic Diocese, in erecting a permanent and substantial twelve-foot granite cross on this historical spot. The site on which this new Cross is located was donated by Mr. Stickney. The local Highway Department also made it possible to reach the location easily. On the North Shore Drive as one enters the narrow road leading to the cross may be found the marker which briefly relates the incident above.

Father Baraga's untiring zeal did not prevent him from engaging in literary work. His active life gave him little leisure time. During his few spare moments he was constantly occupied with some useful work. His biographers describe his ceaseless activity as "sanctity in action." Among his most important literary achievements are: "Anamie Misenaigan," the Life of Jesus, "Jesus Obimadisiwin," a Bible History, of the New Testament read by Indians of the Ottawa and Chippewa tribes, called "Jesus Okergikwawin"; he also wrote an Indian grammar into the French - English Lexicon, in which

appear 10,000 Indian words in Ojibway dialect with necessary explanations.

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Der Wahrhetis Freund - 1849-1850 Band 13 - Vol. XIII, P. 74

Note--A copy of Father Baraga's books--"The Life of Jesus," his dictionary and grammar may be found in the Salzmann Library, St. Francis, Wisconsin. "The Life of Jesus" contains the personal autograph of Father Baraga and reads--Presented to the Right Reverend Bishop Henni by Frederic Baraga, Missionary, La Pointe, Lake Superior, August the 18th, 1844.

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In gratitude to his Austrian sponsors he wrote in German "The History, Character, Life and Manners of the North American Indians" together with the Slovens' translation thereof. A French translation of this work was printed the same year. From his early years he proved himself a talented man of letters and had become proficient in Slovene, German, Latin, French, English, and Italian. This linguistic foundation enabled him to become an authority on the Chippewa Indian language. These books played an important part in Christianizing and civilizing the Indians. It has been roughly estimated that approximately twenty thousand natives benefited by these books of Father Baraga. They were published in several well-known languages and widely distributed, and thus became the means of attracting many missionaries to the New World. From Slovenia alone twenty came, among them Fathers Pierz, Mrak, Vertin, Skolla, Lautizar, Chebul, Bub, Trobec, Tomazin, and Zuzek. In America as well as in Europe Father Baraga's name was widely known.

#### FATHER BARAGA--BISHOP OF THE INDIANS

On July 29, 1853, the Upper Michigan Peninsula was made a Vicariate Apostolic, and as might be expected Father Baraga, laboring for more than

twenty years in that vicinity became its first bishop. He was consecrated on the feast of All Saints in the same year in St. Peter's Cathedral in Cincinnati, Ohio, as titular bishop of Amyzonias, by Archbishop Purcell, and Bishop Lefevre of Detroit, and Henmi of Milwaukee as co-consecrators. Bishop Baraga held his first Pontifical High Mass in St. Mary's church in Cincinnati, November 6, and gave Confirmation for the first time November 10 at Stonelick, Ohio.

His great need for funds and his many converts urged him to go to Europe to procure more missionaries, for he had but two priests, and to obtain financial aid from his many friends there. Before leaving he informed his spiritual children of his elevation to the episcopate and addressed them a pastoral letter--one to the Indian and one to the White population of his new vicariate. His letter to the Indians revealed a masterly use of the Chippewa language. He called them his children whom he loved and spoke to them concerning faith, prayer, respect for the Holy Name, obedience, and love of God. He concludes his letter to the Indians as follows:

"My children, whom I love, hate all that is bad as Our Lord God hates it, but accept, love everything that is good, as God likes; and you will be happy forever in the kingdom of God in Heaven. Amen

Frederic

Bishop (Great Black-gown)"

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He left New York late in November 1, 1853, and upon arriving in Liverpool went to Dublin first, then he toured the continent, stopping in the



large cities to present his pleas and to seek priests for his missions. In Vienna he gave an account to the Leopoldine Society, of the deplorable conditions in his new vicariate. This brought a generous response and he was showered with gifts. He arrived in Slovenia January 27, 1854, where he celebrated Mass as a bishop at the same altar he had read his first Mass thirty years before. In Dobernic he knelt once more in meditation at the baptismal font and gave thanks for the grace of regeneration.

Next he went to Paris where he assembled his priests and clerics whom he had adopted and then he sailed for home. Toward the end of August in 1854, he arrived at Sault Ste. Marie to begin his work as a bishop. In a few days he was ready to continue his episcopal visits. The joy of the natives was complete to see their beloved missionary raised to the episcopate. He went to La Pointe, Ontonagon, L'Anse, installing priests, establishing new congregations, building schools, churches, and parsonages. Because of his own goodness and trusting nature he was often imposed upon. Troubles with some of his priests and laity saddened him, so that he frequently entertained the thought of resigning, yet he worked on, patiently bearing his sufferings and trials.

The rapid growth of the vicariate so pleased the Holy Father that he raised it to the dignity of a diocese. On January 9, 1857, Bishop Baraga was named the first resident bishop of Sault Ste. Marie. The period of greatest growth was between 1865 and 1860. New parishes and missions were established, new churches were built, and old ones were enlarged.



The strenuous life full of hardships and cares left marks on Bishop Baraga. His health began to fail for the first time in the winter of 1859. In 1860, he was sixty-three years old, twenty-nine of these he had spent among the Indians. In the early spring of 1861 Bishop Baraga left Sault Ste. Marie for Cincinnati. After traveling on foot for about one hundred and fifty miles as far as Alpena, sickness overtook him and he was forced to remain in bed for several days. He attended the Third Provincial Council at Cincinnati, and also preached in a number of churches and gathered collections for his missions.

His diocese was growing rapidly. Cities and towns grew up replacing the Indian missions. The bishop's vexing problems were support for the schools and lack of efficient school-teachers. He actually cried for joy when the Sisters of St. Joseph offered to teach two of his schools.

It became more evident that the seat of his diocese was inconveniently located. Marquette situated on the lake had better communication, it was more centrally located and it had a new church fit to be a Cathedral. Bishop Baraga wrote to the Archbishop of Cincinnati and to Rome for the necessary permission which he received readily. In the spring of 1866, Bishop Baraga began his preparations for the departure from the Sault. In his letter, dated August 4, 1866, to the Leopoldine Society he described Marquette as a neat little city situated on Lake Superior, small, but growing rapidly.

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The second Plenary Council was convoked at Baltimore in the fall of 1866, and Bishop Baraga, in spite of his advanced age and physical condition

arrived for the opening and solemn session on Sunday, October 7. He had entrusted the government of the diocese to Father Jacker who came to Marquette in September.

The last letter dictated by Bishop Baraga and written by Father Jacker is dated July 26, 1867:

"Last year about this time I received a draft from you through Messrs. Browns and Company. This year I have not as yet received anything from Vienna. I entrust you most urgently not to abandon me in my need of help as I am just now. My sickness of ten months from which I still suffer and my old debts which I cannot pay, make me truly unhappy.

If I do not receive help this year from Vienna I do not know how it will go with me. I still have to govern the diocese; my successor will not come this year. He who was recommended primo loco has declined. Hence other names will have to be sent to Rome, in order that the Holy Father may choose from among them.

I beg of you once more very urgently not to abandon me this year."

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Shortly before his death, he was visited by Father Terhorst who was stationed at L'Anse. Bishop Baraga gave him all the money--about twenty dollars--that he still had and requested him to use it for his Indian school.

January 19, 1868, on the feast of the Holy Name of Jesus God called his faithful servant, who was then in his seventy-first year. He died as he had wished--penniless and obscure. Father Jacker and Casper, his servant were the only two present at the end. He was buried in a vault constructed for that purpose in the basement of the Cathedral.

The body of Bishop Baraga while lying in state was vested in a white cope and the precious mitre. They had but one purple vestment at the Cathedral which was needed for the approaching Lenten season because another could not be imported in time, so it was decided to bury the beloved Bishop in the white cope and precious mitre.

In April 1874, during a mission Mother Cooney, C.S.C. obtained permission from the Rt. Reverend Bishop Mrak to open the vault. The remains were found in a life-like state of preservation and were viewed by the bishop, the missionary, Fathers Eis, Langner, Brown, and the student Father Menard. Again in 1879, when fire destroyed the Cathedral, the coffin was opened once more and the body was found in a perfect state of preservation. In 1897, the remains were again exhumed, the body was still complete, although dry decay had done its work. The remains of the saintly Baraga were put into a steel casket and this was placed in the first vault of the new, majestic stone Cathedral at Marquette constructed by Bishop Vertin.

The inscription of the marble slab reads:

I. H. S.

His Jacet Corpus Illmi Ac Revmi

Frederici Baraga, D.D.

Ottawa Et Chippewa Indianorum

Apostoli Imi Episcopi

Marianopolitani Et Marquettensis

Notus Die 29 A Junii, 1797 in

Cornioli, Austria, Ordinatus

Presbyter Labaci Die 21A 7 Bris 1823

Consecratus Episcopus Die 1A

9 Bris 1853; Obiit Die 19A Januarii

1868

R.I. P.

Father Antoine Rezek translates the inscription as follows:

I. H. S.

Here Lies the Body of the Most Illustrious and  
Most Reverend Frederic Baraga, D.D.,  
the Apostle of the Ottawa and Chippewa  
Indians, Most Illustrious Bishop of  
Sault Ste. Marie and Marquette

Born June 29, 1779 in

Carnioli, Austria. Ordained Priest in

Laibach, September 21, 1823.

Consecrated Bishop, Cincinnati, Nov. 1, 1853

Died Jan. 19, 1868.

R. I. P.

Father Chrysostom Verwyst gives the translation slightly different:

I. H. S.

Here Lies the Body of the Most Illustrious and  
Reverend Frederic Baraga, D.D., Apostle of the  
Ottawa and Chippewa Indians,

First Bishop of Sault Ste. Marie and Marquette.

Born the 29th Day of June, 1797, in Carniolia, Austria.

Ordained Priest in Laibach the 21st Day of the  
Seventh Month, 1823.

Consecrated Bishop 1st Day of the 9th Month, 1853;

Died on the 19th Day of January, 1868.

R. I. P.

His name is perpetuated not only in the hearts of those who love him but also by the places named after him--namely the present village of Baraga, Michigan, Baraga County, Range 35 West, Baraga Avenue in the city of Marquette, Baraga School--a parochial school--and Baraga auditorium both in the city of Marquette.

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Rezek, Rev. Antoine Ivan - History of the Diocese of Sault Ste. Marie and Marquette - Vol. I, P. 207, 208

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Exactly one hundred years after Bishop Baraga said his first Holy Mass, August 9, 1935, Father Philip Gordon, the Chippewa priest celebrated a High Mass, commemorative of the event, in the mission church at La Pointe, which stands near the spot where Father Baraga's rude chapel stood. His altar boys were Indians, the choir was Indian, and the congregation was mostly Catholic Indians, among them were two Indian religious, Sister Florence from the nearby Franciscan Community at Red Cliff Indian Mission and Sister Cordula, who was born at La Pointe. Both are teaching at Red Cliff Mission today. This group represented but one sheaf of the rich perennial harvest that was sown and watered by Father Baraga during his long and fruitful ministry.

A fitting memorial of Bishop Baraga's career was the more pretentious religious and civic celebration that was held at La Pointe, August 29-30, 1935. Those present at this event could easily see reflected in the conduct of the Indians the excellent lessons of the Indian mission school.

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Catholic Herald Citizen - September 5, 1936 - P. 60

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As Indian missionary Father Baraga ranks high in self-sacrificing labor and success as converter of Indians. He justly deserves to be called "The Indian Apostle of the Northwest." His converts are numbered by the thousands, not to speak of innumerable sinners, whom he converted by his instructions in the pulpit and confessional, and by his books of piety.

As Bishop we find him indefatigable in promoting the cause of religion and virtue in the extensive territory committed to his care, which for many years embraced not only the Upper Peninsula of Michigan, but also a great part of Lower Michigan, northern Wisconsin, eastern Minnesota, and parts of Ontario. Almost every year he visited the missions and congregations of this extensive territory, often suffering untold hardships and miseries, traveling on snowshoes in winter, sleeping under the open air or in some wretched Indian wigwam, shivering with cold, living on a little bread, cheese and tea. He never used stimulants of any kind, although often in sad need of them when exhausted by cold and long walks. He constantly preached temperance, knowing, but too well that liquor is the Indian's greatest enemy.

Bishop Baraga was deeply humble. His life gives abundant proof of this. Mr. Charles Belle Isle, a venerable octogenarian of Bellil Falls, Wisconsin, related the following incident of which he himself was an eye witness. One day he and Mr. Charpentier, father of Alexie Charpentier, of Odanah, Wisconsin, were walking in the street of La Pointe with Father Baraga. This was in 1841. They met a pagan Indian, most probably accompanied by others of the same stamp. Without the least provocation, this man went up to Father Baraga and spat in his face. He then walked away, laughing derisively. Charpentier, fired with indignation at the insult offered to his beloved pastor, raised his hand to strike the impudent wretch and give him a well-merited beating;

but Father Baraga restrained him, quietly saying "Let him be: he doesn't know any better!"

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Verwyst, Chrysostom P. - Life of Bishop Baraga - P. 371

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Even during his life, Bishop Baraga was revered as a saint. Since his death there has been a constant desire for his beatification. The first official step was taken when prayers for the end of Bishop Baraga's beatification were ordered by Bishop Eis, October 28, 1903. The Sacred Congregation granted permission to open the preliminary process in the diocese of Laibach, Yugoslavia. In August 1933, the late Bishop Nussbaum appointed the Reverend Ethelbert Harrington, O.F.M. of the Sacred Heart Church, Calumet, Michigan, as Postulator of the Cause. The present bishop, Joseph C. Plagens, has repeatedly invited the prayers of the people that the cause of Bishop Baraga's canonization may be promoted and has directed that the crypt be opened.

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Cicognani, Most Reverend Amleto Giovanni - Sanctity in America - P. 56

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Madeline Island is still a spot of rare scenic beauty just as it was in the days of Father Marquette and Bishop Baraga. The little white church today stands on the site where Bishop Baraga's first church, built in 1841, stood. The latter it appears was burned down about 1901. The Reverend Oscar Rascher, O.F.M. located at Bayfield conducts services for the faithful on the island. During the winter months the sacrifices of the Mass is celebrated once a month, while during the summer months services are held every Sunday.

About twelve Catholic families comprise the little parish. In Bishop Baraga's day the Franciscan Sisters of Joliet, Illinois, conducted a parochial school on Madeline Island, but although the school building is still in good condition, the sisters no longer teach here, perhaps due to the fact that there is a fine Catholic Grade and Junior High School conducted at Bayfield, a few miles from the island.

About a mile from the church may still be seen the old Indian Burial ground, typical of the Red Man. Many of the Catholic Indians still bury their dead here. The cemetery for the Catholic Whites is located near the Catholic church. During the summer months thousands of tourists visit this historic place. Among the many noted visitors Father Peter Crumbly, O.F.M., noted missionary preacher regularly makes his appearance. The old settlers, some of whom were baptized by Bishop Baraga, hold his name sacred. They speak of him as a saint, zealous, humble, and always self-forgetting.

Dear old Mrs. O'Malley of Bayfield, Wisconsin, baptized by the saintly bishop, loves to tell of her experiences and never tires of speaking of "Father Baraga, the great missionary, who always loved to pray and preach."

Among the first pioneers of the Island the following story is told. When Father Marquette arrived from France, he brought with him several small white lilac bushes which he planted on Madeline Island, because he wanted white flowers to decorate the altar of Our Lady for the Feast of the Assumption. The lilacs grew rapidly and year after year supplied many beautiful bouquets for Mary's altar. Even at the present day white lilacs grow in great abundance on the Apostle Islands, due to the fact as the old settlers say, that the first bushes were planted by Father Marquette, the devout client of the Virgin Mary.

The Superior Telegram, of June 12, 1940, announced the organization of a Booster Club on Madeline Island, organized by the business men and citizens. Andrew Borg and Judge Robert E. Curran of Superior and Brit Burtness and Reverend Cleary of Bayfield gave talks and assisted in organizing the club. Temporary officers were appointed until June 19, when officers were elected. A membership committee was also appointed. Plans were made for an advertising campaign.

The club will maintain information bureaus on the Island as well as in Chicago, Milwaukee, Minneapolis, Superior, Duluth, and many other cities throughout the country. Guides will be available on the Island for the accommodation of visitors.

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The Evening Telegram, Superior, Wisconsin - June 12, 1940 - P. 16

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Few Indians inhabit the Island today, but many tourists spend the summer months here. The shore is lined with magnificent summer resorts, owned by people all over the states. The inhabitants depend chiefly on the tourists for their living, although there is a great deal of fishing carried on. The other Apostle Islands around Madeline Island are equally beautiful and also attract many tourists.

The Historical Society of Superior, Wisconsin, was fortunate in obtaining the organ believed to have been used in the early Catholic church, built by Bishop Baraga at La Pointe. It is a rare old two-stop model and is in remarkably good condition, recently restored through a W.P.A. project.

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The Evening Telegram, Superior, Wisconsin - October 26, 1938

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Other precious relics used by Bishop Baraga and still preserved are his Indian dictionary and his diary, giving details of his long journeys, his missions, and the life of his Indians he loved so well.

Perhaps the most costly relic preserved is his Episcopal ring, which was presented to him by the Emperor Francis Joseph of Austria, while Bishop Baraga was attending the royal wedding at Vienna, in 1854. The ring contains an amethyst engraved with the name of Jesus which is encircled with diamonds. The successors of Bishop Baraga wear this ring on festive occasions.

The chalice which the Holy Father presented to the saintly bishop may still be seen in the Cathedral of Marquette.



## REFERENCE TABLE

## IMPORTANT DATES IN THE

## HISTORY OF THE LAKE SUPERIOR REGION

- 1610 Brule discovered Lake Superior
- 1634 Nicolet sailed for the Northwest
- 1641 Father Rene Menard, Jesuit, began his career among Hurons near Georgian Bay
- 1642 Father Isaac Jogues and Charles Raymbault arrived at Sault Ste. Marie, Michigan
- 1659 Radisson and Groisseillier entered Lake Superior and Chequamegon Bay
- 1661 Father Menard, first priest to say Mass in Wisconsin between August 1st and 10th.
- 1662 Father Menard perished in Upper Wisconsin
- 1665 Father Claude Allouez sent to Chequamegon Country established La Pointe du Saint Esprit mission
- 1666 Father James Marquette - landed at Quebec, September 20, 1666
- 1669 Father Marquette appointed to La Pointe, Wisconsin
- 1670 Father Allouez established St. Michael mission among Menominees
- 1671 Father Marquette fled from La Pointe to safety at St. Ignace, founded by him
- 1673 Father Allouez established St. James mission among Mascoutens
- 1673 Father Marquette and Louis Joliet discovered the Mississippi River
- 1675 Father Marquette died, May 18, near Ludington, Michigan
- 1676 Father Allouez set out for missionary work among the Illinois
- 1689 Father Allouez died, August 27-28, near Niles, Michigan
- 1830 Father Frederick Baraga arrived at New York
- 1831 Father Baraga arrived at Cincinnati, January 18
- 1831 Father Baraga arrived at Arbor Croche, May 28
- 1833 Father Baraga made journey to Grand River
- 1835 Father Baraga reached La Pointe, Madeline Island, Wisconsin
- 1841 Father Baraga built first church on Madeline Island
- 1843 Father Baraga arrived at L'Anse, Michigan
- 1846 Father Baraga built church at Grand Portage, Minnesota
- 1853 Father Baraga was made first bishop of Sault Ste. Marie and Marquette, Michigan
- 1868 Bishop Baraga died at Marquette, Michigan
- 1933 Rev. Ethelbert Harrington, O.F.M., appointed as Postulator for Bishop Baraga's canonization
- 1935 100th anniversary of Bishop Baraga's first Mass on Madeline Island

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This work is a record of the experiences and the recollections of an old pioneer of Superior, and it is preserved in the museum there. Mr. Bardon is familiar with the history of the community, and wrote the events as they occurred or as he remembered them. Some of them cannot be considered really authentic.

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This book tries to bring into a simple account the story of European expansion in North America down to 1783. It is written from the standpoint of North America as a whole. It stresses the colonies as the colonies of nations not as the English colonies who rebelled. It is divided into three main parts: The Founding of the Colonies, The Expansion and Conflict, and the Revolt. The keynote is expansion. The aim of the authors has been to make the book comprehensive.

Campbell, Rev. T. J., Pioneer Priests of North America, Vol. I, The America Press, New York, 1913.

Contains sketches of the lives of some of the Pioneer priests of the North America. Only those were chosen who dealt with the Iroquois Indians. The reason for this choice was, because these were practically unknown. The motive of this work is to revive the memory of these men. The author follows the chronological order, so as to correspond with the general history of the missions. Some of the missionaries included in this volume are Isaac Jogues, Claude Dablon, Rene Menard, John De Lamberville, Julien Garnier, and others.

Cicognani, Amleto Giovanni, Sanctity in Action, St. Anthony Guild Press, Paterson, N. J., 1939.

In this work the Apostolic delegate to America gives a brief sketch of the lives of the American men and women, whose process of canonization has been started--among these are Father Leo, Mother Seton, Bishop Baraga, Bishop Loras, and others. In each sketch the author tries to bring up reasons why the above should be canonized, and recounts the miracles credited to each one.

Corrigan, S. J., Raymond, The Church and the Nineteenth Century, The Bruce Publishing Company, Milwaukee, Wis., 1938.

An historical account of the church, and its problems in the nineteenth century. A scholarly treatise and an accurate record of events of this time. He shows how these events contributed toward the rapid progress and development of the church.

Flower, Frank A., The Eye of the Northwest, First Annual Report of Statistician, Superior, Wis., 1898.

This is a detailed report of the Statistician of Superior, in which he gives a graphic account of Lake Superior and its surrounding country. He also discusses the climate, the people and industries, including mining, shipping, lumbering and agriculture.

Gary, George, Studies in the Early History of Fox River Valley, Times Publishing Company, Oshkosh, Wis.

A history of the state of Wisconsin to the time of the American occupation. It gives ideas of men who lived in the eighties. Modern Wisconsin is not taken up in this book and therefore it is quite incomplete. Contains the Early history of the Fox River Valley.

Gregorich, Joseph, The Apostle of the Chippewas, The Bishop Baraga Association, Chicago, 1932.

The life story of the Most Rev. Frederick Baraga, D. D., the first bishop of Marquette. It is really a simplified form of Rezek's history of Marquette, written in a modern style, and easy to read. The author is associated with the Baraga association and is a good authority on the subject.

Hebbard, S. S., History of Wisconsin Under the Dominion of France, Midland Publishing Company, Madison, 1890.

This is the history of Wisconsin under the Dominion of France. He shows how the struggle for French supremacy was largely decided by the events that took place in Wisconsin. The author decidedly disagrees in his viewpoint so far as LaSalle is concerned. Not all of the work can be considered authentic, although he has ample references for important statements.

Kellogg, L.P., Narratives of the Northwest, Charles Scribners Sons, New York, 1917.

This volume gives an account of the events in the history of the Northwest and its gradual development. The author has emphasized the early pioneer work, and the struggles connected with it.

Kellogg, L.P., The French Regime in Wisconsin and the Northwest, Charles Scribners, Sons, New York, 1918, (State Historical Society of Wisconsin, Madison, 1925.)

The author has written this book from the standpoint of the West, especially the Northwest, and relates the first approach to the West, then its occupation and economic development, its external relations with other portions of New France, and its share in the downfall of French power in America. Some accepted traditions of the French regime have been overthrown by the author. The difficulties encountered in the approach to this region, are shown, as well as the progressive discovery of the Great Lakes. The Indians are not described. The history of the French in the West also is narrated in a single chapter.

Legler, Henry E., Leading Events of Wisconsin History, The Sentinel Company, Milwaukee, Wisconsin, 1898.

This book gives a record of the leading events of Wisconsin up to 1898. It is rather old, yet interesting and well written. It is incomplete because it has no account of Wisconsin history after 1898.

Parkman, Francis, A Half Century of Conflict, Vol. I. Little Brown and Company, Boston, Mass., 1933.

This is part one of the series called France and England in North America. The work is founded on original documents. The complete series form seventy volumes. It shows the conflict between the French and English. Parkman shows his prejudice against priests in general, especially his hatred for the Jesuits. His chapters are well written.

Parkman, Francis, France and England in North America, Vol. II, Little Brown and Company, Boston, Mass. 1889.

Parkman, Francis, La Salle and the Discovery of the Great West, Part Three.

In this book Parkman includes a collection of documents, containing material, he had not heretofore used. This material was in the possession of Margry, director of Archives and colonies in Paris, and finally was obtained by Little Brown and Company. He dwells especially on the "Great West" and the Mississippi.

Quaife, M.M., Wisconsin - Its History and People, S.J. Clark Publishing Company, Chicago, Illinois., 1924.

A clear account of the history of Wisconsin up to 1924, chiefly emphasizing the factors that developed its growth, and describing its people.

Rezek, Rev. Antoine Ivan, History of the Diocese of Sault Ste. Marie and Marquette, Vol. II, Houghton, Mich., 1906.

A well written history of the diocese of Sault Ste. Marie and Marquette. The author gives every detail that led to the organization, growth, and development of the church of this territory--Upper Michigan. It is essentially a Church history.



Rezek, Rev. Antonine Ivan, History of the Diocese of Sault Ste. Marie and Marquette, Vol. I, Houghton, Mich., 1907.

A full and accurate account of the development of the Catholic Church in Upper Michigan. This volume emphasizes the life, labor, and sufferings of Bishop Baraga. It contains portraits of Bishops, priests, and churches old and new.

Shea, John Gilmary, L.L.D., The Hierarchy of the Catholic Church in the U.S., The Office of Catholic Publications, New York, 1886.

The author attempts to give a satisfactory sketch of the life of every archbishop and bishop connected with the church in the United States, beginning with Bishop Carroll of Baltimore in 1789 to 1892. He discusses the church in its history, teachings, trials, and triumphs. It is well illustrated.

Smith, Wm. R., The History of Wisconsin, Vol. III., Berian Brown, Madison, Wisconsin, 1854.

Written in three parts. It is historical, documentary, and descriptive. About one half of the book is compiled from the Jesuit relations.

Strong, Moses M., History of Wisconsin Territory, Democrat Printing Company, Madison, Wisconsin, 1885.

History of the Territory of Wisconsin from 1836 to 1848. It is a story of events not original. It is a compilation put into form from numerous sources.

Thwaites, R. G., Father Marquette, D. Appleton and Company, New York, 1914.

The life of Father Marquette, based mostly on the Jesuit Relations, and upon Marquette's own journal. It gives an account of the various missions of Marquette and shows his place in history.

Thwaites, R. G., Wisconsin in Three Centuries, Vol. I.

Based on valuable documents procured by the author, Secretary of The Wisconsin State Historical Society. Other sources used are likewise primary in character. It treats the French Regime with care and adequacy.

Thwaites, R. G., The Jesuit Relations, Vol. 1, 4, 6, 9, 11, 16, 17, 18, 21, 26, 28, 31, 39, 44, 46, 47, 49, 50, 51, 52, 54, 56, 57, 59, 60, 63, 72, 73, (Not published.)

The Jesuit missionaries gave reports to their superiors in France on the conditions of the American missions. They discuss the missions, the Indians, the climate, country, and everything that might have been of interest. From 1750-1773, however, the Jesuits were suppressed and after this time the reports were no longer published.

Tuttle, Chas. R., History of the State of Wisconsin, B. B. Russell, Boston, Mass., 1875.

This is an illustrated history of the state of Wisconsin, being a complete civil, political, and military history of the state, from its first exploration to 1873. It includes a cyclopedia of legislation during the administration of each governor, from the organization of the territorial government down to Governor Taylor, with historical and descriptive sketches of each county in the state, embracing interesting narratives of Pioneer life.



Verwyst, Rev. Chrysostom, O.F.M., Life and Labors of Rt. Rev. Frederic Baraga, M. H. Wiltzius & Co., Milwaukee, Wis., 1900.

The life history of Bishop Baraga written for the purpose of making the saintly bishop known and respected.

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