

as a *discoverer* alone and not as a missionary, might have been in his possession."

This is a heavy charge brought against a missionary revered in life and after death by his cotemporaries—styled even in the account of his burial at Mackinaw, "the Angel of the Ottawa missions."

Judge Law by his lectures years ago will be ever esteemed by Catholics as one of the first to draw attention to the early missionaries of the West, and we have no desire to detract from his merit. In ascribing to Marquette concealment of the truth and usurping another's glory, he was misled by a statement now current for some years, and which has even been incorporated by Bishop Spaulding in his life of the sainted Flaget. We quote the lecture again, for it embodies the whole statement: "As early as the year 1653, twenty years before Marquette and Joliet started on their voyage of discovery to the 'great river Mechasippi,' Father John Dequerre, Jesuit, went from the mission on the Superior to the Illinois, and established a flourishing mission, probably the mission of 'St. Louis,' where Peoria is now situated. He visited various Indian nations on the borders of the Mississippi, and was slain in the midst of his Apostolical labors, in 1661.

"In 1657, Father John Charles Drocoux, Jesuit, went to Illinois, and returned to Quebec in the same year.

"In 1670, Father Hugues Pinet, Jesuit, went to the Illinois, and established a mission among the Tamarois or Cahokias, at or near the present site of the village of Cahokia, on the borders of the Mississippi. He remained there until 1686, and was at that mission when Marquette and Joliet went down the Mississippi. In the same year, M. Bergier, priest of the Seminary of Quebec, succeeded him in the mission of the Tamarois or Cahokias."

Now, it may be asked, on what authority do all these assertions rest? The statement was first published by the Rev. Mr. Saulnier, Chancellor of the Diocese of St. Louis, and in