

THE RIGHT REVEREND MONSIGNOR ANDREW ARNOLD LAMBING, PRIEST-HISTORIAN

Sister Miriam Fidelis Guinagh, S.C.



Sketch of Monsignor A. A. Lambing

Source: Private Collection of Bill Englert

Editor's Note: In 1949, Sister Miriam Fidelis Guinagh, S.C., submitted this thesis to the Graduate School of the University of Pittsburgh in partial fulfillment of the requirements for the degree of Master of Arts. The Sisters of Charity of Seton Hill Archives has granted permission to publish it posthumously in this issue of *Gathered Fragments* and in John C. Bates' book *The Catholic Historical Society of Western Pennsylvania: Its Origins, Establishment, Decline and Resurrection*.

FORWARD

To no one more than to the Right Reverend Monsignor Andrew Arnold Lambing can credit be given for the preservation of the early history of the Catholic Church in Pittsburgh. Indeed, one may say that his historical writings, together with the files of the *Pittsburgh Catholic*, are extremely valuable sources of information respecting the development of ecclesiastical establishments in western Pennsylvania.

Pittsburgh's priest-historian spent many years of his life gathering and publishing material dating as far back as the French occupation of the forks of the Ohio in 1754. He judged it his duty to keep for posterity "...not only what is transpiring in the present, but also to search out, criticize, and record what has taken place in the past, so far as our negligence has not permitted it to perish or our thoughtlessness destroyed it..." It is fitting that we be made aware of him personally so that the memory of his labors may not be forgotten.

To Doctor Alfred P. James the writer is indebted for interesting her in the work of Monsignor Lambing during a course on the history of western Pennsylvania. She is likewise grateful to the descendants of Monsignor Lambing's family for allowing her to use a rare publication of their genealogy.

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CHAPTER I ANCESTRY, YOUTH, AND TRAINING

The first member of the Lambing¹ family to come to America was one Christopher, who arrived on the ship *Edenburg* September 15, 1749. He had emigrated from a place in Alsace, called Paults or Peltz, a few miles south of the city of Strasburg. Despite his father's objections, the son left the latter's employment, and with his wife and two children joined the stream of Europeans who were seeking homes in the new world. Whether or not he ever had misgivings is uncertain. He may well have regretted leaving the beautiful Alsatian vineyards and attempted to make a living

in the rocky, damp region of Nockamixon Township in Bucks County,² known as “the swamps,”³ just seventy miles north of Philadelphia, Pennsylvania.

In the Lambing genealogy there is no record of the name of Christopher’s wife. It does state, though, that she was the mother of five children.

The entry from the marriage register of the old German church at Goshenhoppen, signed by the Reverend Father John Baptist de Ritter, S.J, shows that Christopher married a second time. It reads as follows: “1766, 9th May, in the church at Goshenhoppen mission, I joined Christopher Lambin, widower, to Miss Mary Ann Wanner.”⁴ Of this second marriage there were six children. Christopher lived to be ninety-nine years old.

The tenth child of Christopher, Matthew, married Miss Mary Magdalene Kohn, of German extraction, in York County about 1798. The fifth of their twelve children, Michael Anthony, the father of the subject of this study, was born October 10, 1806, according to the Conewago register. While his family lived at Long Run, Michael learned the shoemaking trade at Dam Number 3, no doubt alternating with employment on the Pennsylvania Canal which was then under construction. As the genealogy of the family approaches nearer to the time of Monsignor Lambing, more information is obtainable. The history of the family claims that Michael was an ingenious youth, able to turn his hand to distilling, milling, running stationary

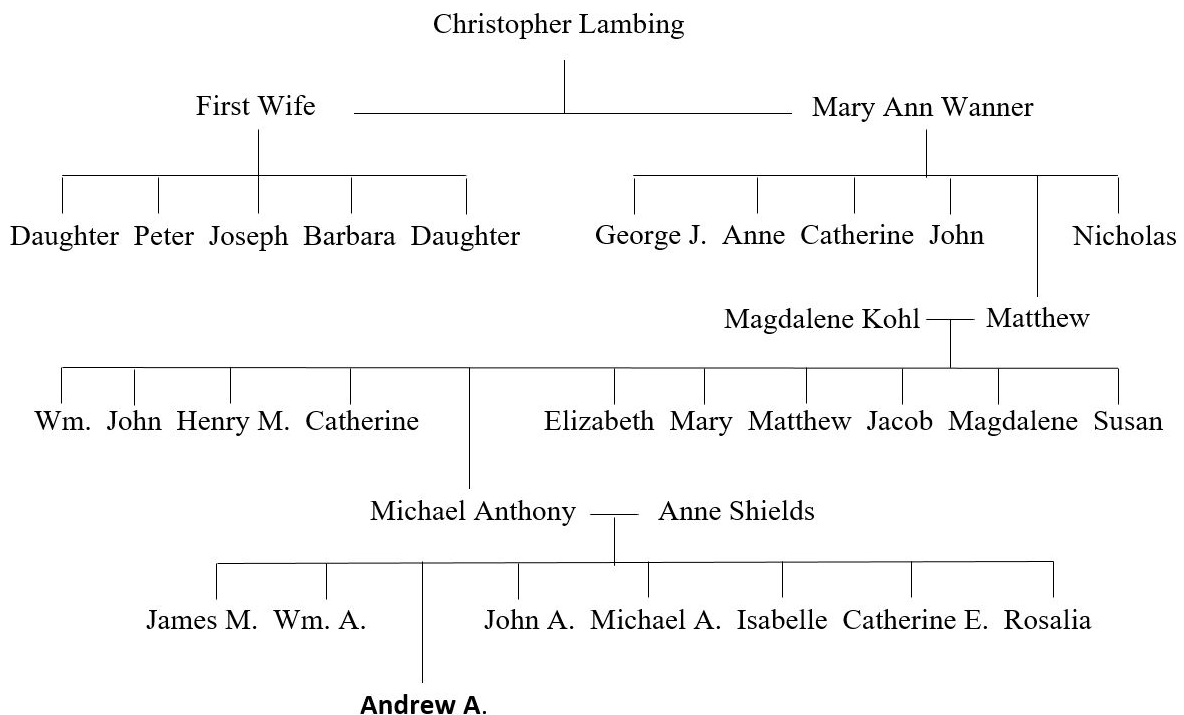
engines, and farming. In December, 1837 he married Miss Anne Shields, daughter of William Caspar and Anna Mary Ruffner Shields of Armstrong County.

The complete family ancestry on the paternal side is shown in the following chart.

The lineage of Anne Shields can be traced to the Septs of Leinster and Ulster in the Celtic patronymic *O’Siadbail* (pronounced O’Sheeail). Many members of the family became famous and were classed with the literati. The most learned of the *Siadbail* is better known to ecclesiastical scholars from the Latinized *Sedulius*, an Irish saint, who lived about the middle of the fifth century. Through a series of changes the name *Siadbail* was known as Shields when the founder of the family in America emigrated from Ireland about the year 1745.

Thomas Shields had married a Miss O’Neil. Upon arriving in this country, they, with a number of other families, settled for a time in York County while waiting for peace with the Indians. Impatient to go westward, the Shields family carrying their possessions in a one-horse cart, passed through Chambersburg, where they were offered a large tract of land for the horse and cart. Refusing the offer, they pushed on to Amberson’s Valley in Franklin County. There Thomas Shields purchased three hundred acres of land on June 23, 1767.

Little is known of the two daughters of Thomas Shields, but his son John lived on at the paternal home until 1771



when he married Miss Mary Easley. Correct information exists for only two of their large family. The oldest child, William Casper, lived for some time in Greensburg, Westmoreland County. He later found employment at a sawmill owned by Massy Harbison, who was famous for her captivity among the Indians, on the island at Freeport. After purchasing a farm of two hundred acres in Armstrong County, William Casper Shields married Miss Mary Ruffner of Westmoreland County May 24, 1805. It was their sixth child, Anne, who married Michael A. Lambing December 1, 1837. Thus were united two families that had endured the hardships of frontier life and that in time transmitted to their family what had been given to them — unquestionable honesty, a good name, perseverance, and strength to endure uncomplainingly the sufferings and trials of later life.

The circumstances surrounding the wedding of Anne Shields and Michael Lambing are so characteristic of the common sense of the family that it does not appear to be out of place to relate them here. The date set for the wedding was Thursday, November 30, 1837. The priest engaged to officiate was the Reverend Father Joseph Cody, who was pastor not only of Saint Patrick's Church, Sugar Creek, but of many outlying missions. Unfortunately, he was delayed at Freeport, so the wedding guests enjoyed the dinner. Father Cody arrived at midnight, and after a few hours of rest witnessed the marriage at five o'clock on Friday morning. A second day's celebration, known in early days as the "infare," brought the young couple to the parents of the bridegroom.⁵ This was in accordance with a custom which then, and for many years afterwards, prevailed in Pennsylvania and in the middle and western states.

Michael Lambing and his wife were living at Manorville, Pennsylvania, when Andrew Arnold, in whom we are especially interested, was born, the third of nine children. Both parents were outstanding models of tender and constant piety, and for the love and care they showed in training their children.

Andrew Arnold Lambing was born at Manorville, Armstrong County, Pennsylvania, February 1, 1842. When he was two years old the family moved to a farm about two miles northeast of Kittanning. From that time to 1856, when they returned to Manorville, the Lambings resided successively on three different farms in and around Kittanning. We may say that the Lambings were probably poor farmers, a circumstance that necessitated the changes. The move in 1852 proved to be unfortunate. For four years the family had to endure all types of suffering, as is indicated by the following:



Monsignor Lambing's sibling, Sister Ildefonse (Catherine Elizabeth) Lambing, a Sister of Charity of Seton Hill

Source: Sisters of Charity of Seton Hill Archives

The farm was very poor, the buildings were miserable and everything was in a most dilapidated condition. The ground yielded little return for the labor expended on it, the livestock died off without any apparent reason, the health of Mrs. L. began seriously to fail, and the crisis came in "the dry summer" of 1854, which burned everything on the ground. The poorest flour in that miserable market sold at Buffalo Furnace, six miles distant, at \$16 a barrel, money was not to be had, and people were forced to do whatever they could get to do, or starve.⁶

Living under such conditions must have been very hard, and it is understandable that the father was forced to leave the discouraging work of the farm and the unremunerative shoemaking trade. He and his two eldest sons found employment digging ore at Pine Creek Furnace, seven miles northeast of Kittanning, in the fall and winter of 1854 and 1855.

Andrew now became the "man of the house." He attended a school two and one-half miles distant, but in addition was

required to take care of the farm as well as journey every few days to Kittanning for provisions which his father would have delivered to that point.⁷

The same summer, Andrew, despite his thirteen years, found employment in the fire-brick yards at Manorville. He was able to do this work and attend the village school for at least the winter months until the fall of 1860, when he was entered as a student in the Kittanning Academy. There he remained for only one session. Since he was the only son who could not take his place at the cobbler's bench, he found employment elsewhere. In 1861 he helped build an oil refinery in Manorville and remained there, working fifteen hours a day. He became its foreman in 1863.

On February 2, 1863 there was presented to this young man, for the first time in his life, the opportunity for formal study. He was enrolled at Saint Michael's Preparatory and Theological Seminary in Glenwood, Pittsburgh. His six years of training in preparation for the priesthood were interrupted only by summer vacations. To defray his expenses, he worked his first summer in a barrel factory in Natrona, Pennsylvania, and also helped to repair a break in the nearby canal. Finally, he returned to Manorville where he put the idle refinery into working condition. In the fall he resumed his studies at Saint Michael's Seminary, frequently rising at three o'clock in the morning to prepare assignments. He added to his duties that of teaching the Sunday schools attached to the congregation in Glenwood.⁸ Appointed prefect of studies, he held that post for five years. The vacations from 1864 to 1867 found this energetic young man back in the brick yard. Now his ingenuity reduced the time for burning bricks from six days to fifty-four hours. During his last vacation he had been able to save one hundred and four dollars. His days at manual work as a means of livelihood were over and he spent the remaining two vacation periods at Saint Michael's Seminary.

Young Lambing's days in the seminary were not without financial worries. Refusals of acceptance as a poor student in other dioceses contributed to his discouragement, but reached a climax when change of management in his own seminary brought the same verdict. No doubt he would not have been able to reach his goal if he had not been befriended by Doctor James Keogh, a professor of the seminary. Without the knowledge of the aspirant, Doctor Keogh arranged to pay all remaining expenses. Later Father Lambing paid his benefactor in full.⁹

On May 10, 1867 Andrew Lambing received tonsure; on June 4 of the following year, minor orders; and on December 17 and 18 at Saint Vincent's Archabbey, Westmoreland County, subdeaconship and deaconship. His course of

studies was shortened somewhat by an early ordination August 4, 1869, in the Seminary Chapel. Because of his accelerated course, he always considered himself at a disadvantage and tried to make up for this deficiency by constant reading and study.¹⁰

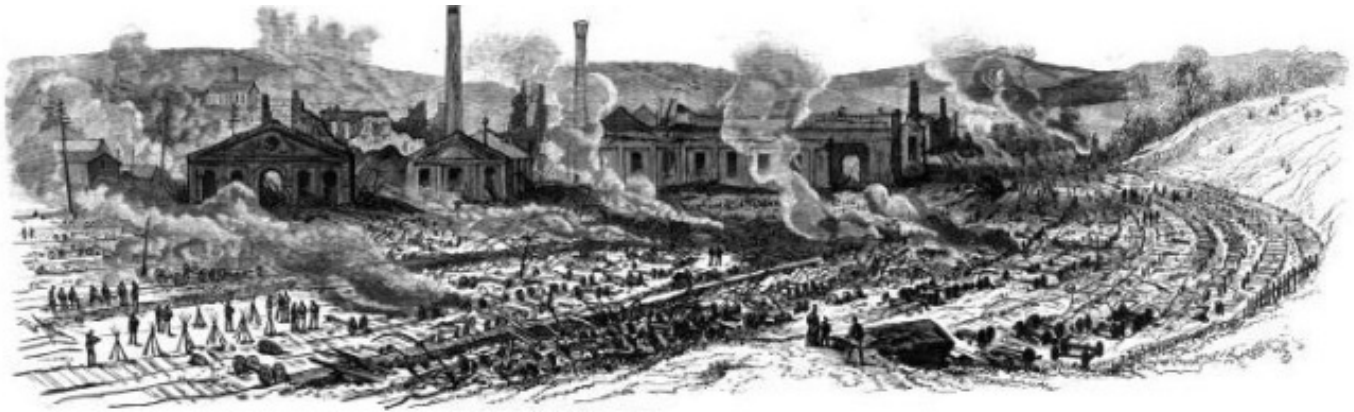
Father Lambing's first appointment was that of teacher in Saint Francis College at Loretto, Pennsylvania.¹¹ He remained there just one session. During this time he assisted the pastor on Saturdays and Sundays, and often while hearing confessions occupied the chair once used by the illustrious prince-priest, Very Reverend Demetrius A. Gallitzin, Apostle of the Alleghenies. Once Sunday every month he traveled to Williamsburg, Blair County, forty miles away to give spiritual consolation to its isolated people.

In January 1870 he was appointed pastor of Saint Patrick's Church, Cameron Bottom, Indiana County, and on April 21 of the same year he became pastor of Saint Mary's Church, Kittanning. With his customary activity Father Lambing rented a house for his residence, refitted and refurnished the church, and built a small church about eight miles to the southwest for the convenience of those parishioners on the other side of the river, only to be transferred to Freeport, Pennsylvania, with Natrona as a mission, on January 17, 1873.

At Freeport he already had plans for a school well under way when he received in July the chaplaincy of Saint Paul's Roman Catholic Asylum in Pittsburgh. The purpose of this appointment, to better the institution's financial conditions, was frustrated by a national crisis.

The following is an account of conditions in Pittsburgh during this period, from Monsignor Lambing's *Foundation Stones of a Great Diocese*.

The outlook in the fall of 1873 was in the last degree discouraging, and indeed alarming in some quarters. Banks regarded as solid were breaking by the dozen; long standing business firms were going under; men supposed to be wealthy were going into bankruptcy; the hard earned dollars of the laborers and tradesmen were lost in insolvent banks; and strong willing men stood round the factories or wharves or wandered through the streets in the vain hope of securing a little work to support their destitute families. I was in a position to know these things from painful observation, having been appointed pastor of the Point, one of the poorest districts of the city, in January 1874; and my shallow purse had often to go to bed on an empty stomach and still pity the numbers it could not relieve. It is



The 1877 Railroad riots proved to be especially destructive in Pittsburgh as depicted in this image. Father Lambing, then pastor of St. Mary of Mercy, is credited with preventing destruction of a certain amount of property in that section of the downtown.

Source: Frank Leslie's Illustrated Newspaper, August 11, 1877, 389.

little wonder then, that so many churches and other religious institutions of the diocese were driven to the wall, and found it almost impossible to carry their heavy burdens.¹²

As mentioned above, Monsignor Lambing was appointed to the historic "Point" in Pittsburgh, where he bought the Ames Methodist Episcopal church at the corner of Third Avenue and Ferry Street on May 12, 1875 at a cost of \$12,975, and furnished it for his congregation. Bishop Tuigg named it Saint Mary of Mercy. Here on September 24, 1879 he dedicated an altar in honor of "Our Lady of the Assumption at the Beautiful River," as a memorial of the one that stood in the Chapel at Fort Duquesne in the eighteenth century, during the French occupancy.¹³

While stationed in downtown Pittsburgh at Saint Mary of Mercy church, Monsignor Lambing was instrumental in saving the Pennsylvania Railroad freight depot from destruction in the labor riots of July, 1877.¹⁴

His next mission was of long duration. October 15, 1885 found him pastor of Saint James' Church, Wilkesburg, Pennsylvania, where he served until his death thirty-three years later. In the first year he opened a school, with the Sisters of Charity of Seton Hill, Greensburg, Pennsylvania in charge. The little frame church enlarged by him in the summer of 1888 was burned to the ground on the night of December 23 of the same year. With the courage of his frontier forefathers he rearranged the school in order to serve the purpose of church and school and occupied it on Christmas Eve, while the ruins of the burned building were yet smoldering. Still undaunted he made immediate preparations for a new church-school building, which was dedicated and occupied before the next year.¹⁵

CHAPTER II HIS ENTERPRISES

For some time the clergy and people of Pittsburgh had been dissatisfied with the unprogressive Catholic paper of the diocese. In the semi-annual conference to the clergy, held at Saint Paul's Cathedral in Pittsburgh in October, 1873 Bishop Domenec expressed his desire of founding a Catholic paper that should, after paying a reasonable dividend to the stockholders, donate any surplus to the orphan asylum. With that objective he appointed a committee of three priests to study the conditions and report their findings to him. Because of financial conditions of the country, it was thought inexpedient to found a weekly at this time.¹⁶

In the following year, 1874, the Reverend Father James Treacy, pastor of Saint Brigid's Church, Pittsburgh, started a weekly paper on his own responsibility, and with the consent of the bishop. He named it *The Hibernian* because the name would appeal to Irish Catholics both in this country and Ireland. Knowing that he could not manage such an undertaking by himself, he asked the assistance of eight priests who became joint owners and editors; among them was Monsignor Lambing.

One of the principal objects of this group was to keep the paper from passing into the hands of the members of the Hibernian society, who were eager to purchase it as a mouthpiece of their organization. This necessitated the changing of the name of the paper to *The Catholic Journal*. Bishop Domenec gave his approval to the Catholic weekly by recommending it to the members of his diocese.

In the course of time a number of laymen who were members of certain Irish societies in Pittsburgh became

interested in the paper. With the first conference of the newly installed Bishop John J. Tuigg on June 20, 1876, the turbulent career of the weekly began. The story is told by Monsignor Lambing in a daily diary that he kept.

The bishop, among other things, referred to the *Journal*, calling it the organ of the societies, and saying that its control had passed into the hands of laymen, some of whom were not the best. He told the priests who contributed to cease to do so, to withdraw their names, and to get their money out of it the best way they could.¹⁷

All of the priests concerned were obedient to their Bishop's wish. Monsignor Lambing and another priest whose name is not given (but it was not Father Treacy) wrote to the Bishop as to their position in regard to approval, publication, stockholders, and the policy of the paper. They respectfully asked him to reconsider his decision.

Bishop Tuigg thanked them for their request and commented on its respectful tone. He modified his decision somewhat by permitting the priests to continue their writing, but absolutely refused the insertion of anything pertaining to the societies,¹⁸ even notices as paid advertisements. *The Catholic Journal's* life was a constant struggle through Bishop Tuigg's administration, and it was forced to suspend publication December 9, 1876.

If, as he said, Monsignor Lambing's average ability and his accelerated seminary course held him back from doing the things that he desired, his ambition and power to accomplish what he set out to do completely overcame them. He realized the need of an organ to preserve the records of early Catholicity in Pittsburgh. *The Catholic Journal* was, therefore, the instrument that started him on his career of historical writing. His articles in the weekly, amounting in all to more than sixty, had consisted of accounts of the beginning of congregations of the Pittsburgh Diocese. Although the publication of the paper was suspended, Father Lambing was not deterred. He revised his history of additional congregations, religious orders, and various institutions, both charitable and educational. In the year 1880 he had collected sufficient material to publish a volume entitled *A History of the Catholic Church in the Dioceses of Pittsburg and Allegheny*. This was the first book of its kind in the Pittsburgh Diocese, and as the late Doctor Peter Guilday of the Catholic University of America commented "...the first diocesan history according to the principles of what has been known since the seventies as the genetic or scientific school."¹⁹

Monsignor Lambing realized that the early settlers of Penn-

sylvania were more concerned with the task of working out an existence than in the recording of past and present events, but "posterity can make no excuse for us if we fail to transmit a detailed history of every part of the country," he wrote.²⁰ He seemed to realize, too, that in attempting to contribute his share he would meet with disapproval. He said, in part, "some will censure, others may praise; while some will pity my folly, others may commend my industry."²¹

Determined that the rich field of history in western Pennsylvania would not be lost, Monsignor Lambing gathered together some influential Catholics who thought as he did on the subject, and formed the Ohio Valley Historical Society in February, 1884. This was the first Catholic historical society in the United States.²²

At the initial meeting of the society, its objectives were stated and a detailed list of officers was voted upon.

The officers of the Society are a president, three vice-presidents, a recording secretary, a corresponding secretary, and a treasurer, who are elected annually in December. These, with seven other members to be appointed by the president, constitute the Board of Government for conducting the business of the Society.²³

Membership was active, corresponding, or honorary. March 5 of the same year the rules of the society were adopted and Monsignor Lambing was elected President.

At both the April and May meetings he read a paper. The first was entitled "The Establishment of the Catholic Hierarchy in the United States," and the second, "The Foundation of the See of Pittsburgh." At the May meeting a paper was ready by James Cain on the "Benefits and Advantages of Historical Study and Research." This type of paper would seem to indicate that the society was aware of scientific investigation.

The Ohio Valley Catholic Historical Society antedated both the American Catholic Historical Society of Philadelphia (July, 1884) and the United States Catholic Historical Society of New York (December, 1884). But interest waned and the enterprise failed. It seems that the time was not ripe for such an undertaking.²⁴ As Doctor Guilday observes:

The City of Pittsburgh and surrounding district in those days resembled a vast workshop springing up as if by magic; there were few scholars interested in the historical past of the city; the number of wealthy Catholics who might have supported the Society was small; the clergy, most of whom were not native

born, and the diocesan authorities were too engrossed in the colossal task that faced them after the Panic of 1873 to take a very deep interest in historical work.²⁵

Undaunted by the failure of the Ohio Valley Catholic Historical Society, Monsignor Lambing returned to membership in the Historical Society of Western Pennsylvania.

It is impossible to think of the development of the Western Pennsylvania Historical Society without mentioning the name of Monsignor Lambing. Doctor Leland D. Baldwin, tracing the history of the Society in his *Pittsburgh, The Story of a City*, credits Miss Marie Eaton and the Reverend A. A. Lambing as the chief inspiration of the fourth attempt to organize the society. He further states that it was through their incessant labors in laying a firm foundation together with the later ministrations of other members, “that the society was able to lay the jinx that haunted its predecessors and to survive to the present day.”²⁶

Both Miss Eaton and Monsignor Lambing did excellent work, but perhaps did not cooperate as harmoniously as Mr. Franklin F. Holbrook of the Western Pennsylvania Historical Society intimated.²⁷

Monsignor Lambing held the office of Recording Secretary from 1888 to 1892. His signature appears for the first time March 8, 1888. His notes are thorough, but the penmanship is poor and therefore not so carefully recorded as Mr. Gormely’s, his predecessor. According to the Minutes of the Society, Monsignor Lambing was elected president April 21, 1892, serving in this capacity until 1899. His niece, Miss Jennie Lambing, was secretary during the same period.

Throughout the Minutes Monsignor Lambing’s name is recorded frequently as having offered motions for the betterment of the society. The Minutes dated February 14, 1884 contain resolutions that came as a result of a motion offered by Monsignor Lambing in regard to rules and regulations pertaining to papers that were read before the society. The most important of these, from the standpoint of Monsignor Lambing’s regard for authenticity, was the request that all writers of papers in their quotations from books or periodicals give the exact reference in every case.

HISTORICAL RESEARCHES

—IN—

WESTERN PENNSYLVANIA,

PRINCIPALLY CATHOLIC.

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

—Sic mihi fas audita loqui.—

JULY, 1884.

PITTSBURGH:
PRINTED BY HERRN, SHENKLE & CO., 108, WOOD STREET AND VIRGIN ALLEY.
1884.

In 1884, Lambing established a quarterly journal, which was initially titled *Historical Researches in Western Pennsylvania, Principally Catholic and subsequently Catholic Historical Researches.*

Source: “Front Matter.” *Historical Researches in Western Pennsylvania, Principally Catholic* 1, no. 1 (1884). Accessed October 16, 2020. <http://www.jstor.org/stable/44856763>.

From the Minutes of April 10, 1884 on motion of Monsignor Lambing the name Pittsburgh was stricken from the Society’s name, and it became known as the Historical Society of Western Pennsylvania. The motion was seconded by I. P. Fleming, Esq., who spoke approvingly of the change.

September 11, 1884 Monsignor Lambing read a paper on “The Early French of Western Pennsylvania” and the Minutes record that it was “very elaborate in all its parts.” At the same meeting a motion was offered by Monsignor Lambing, asking that a committee be appointed to have charge of all relics, books, etc., that might from time to time come into the possession of the Society. The chairman appointed the Reverend A. A. Lambing to serve on the committee. At the December 8, 1887 meeting, Monsignor Lambing moved that the secretary be instructed to put in all morning and evening papers an account of the meeting

of December 15, 1887 at seven-thirty when Monsignor A. A. Lambing would read a paper. This was adopted. The paper was entitled “History of Allegheny County.”

October 15, 1891 Monsignor Lambing secured the use of the Lecture Hall of the Carnegie Free Library, Allegheny, as a meeting place for the Society on the third Thursday of every month. May 22, 1893 the president remarked that the Society should congratulate itself on the progress it had made during the past year. No doubt his enthusiasm and encouragement were of no little importance in keeping the society alive.

As has been noted, Monsignor Lambing’s motions were quite frequent. His addresses were almost as numerous. It is said that from his first association with the historical society until his death he had read at least thirty papers. This was unusual industry but the fact that he had taught himself to type and did his own typing in preparing his manuscripts is still more unusual since typewriters were not so common in his day.

In reviewing the Minutes of the meetings of the Society, one notices here and there accounts of the death of outstanding members. These notices speak a note of real loss suffered by the Society. One naturally wonders what would be said of Monsignor Lambing at his death. This account was very well handled in Volume II of the *Western*

Pennsylvania Historical Magazine. It carried a very beautiful tribute with the publishing of a photograph of Monsignor Lambing. The most important message was in these words, “To him much of the early success of the organization is attributable. No member will be more missed than this genial kindly priest.”

At the time of his death Monsignor Lambing was second Vice-President, having held this honorary position since 1914.

So determined was Monsignor Lambing to have an instrument in which historical research could receive attention and recognition that he edited and published a quarterly called *Historical Researches in Western Pennsylvania, Principally Catholic*. The first copy appeared in July, 1884 with an interesting inscription on the title page, *Sit mihi fas, audita loqui*.²⁸ One could not question his right and certainly not criticize his desire of recording and thus preserving in a permanent form the early history of Catholicity in this part of the state.

With these objectives, Monsignor Lambing devoted himself to historical research as far as his schedule would permit. His ideas concerning research are set forth in the Salutory of the first issue of the quarterly, in which he states:

The talent for historical research is not one of the highest order, I am well aware neither is coal, or iron, the most precious of minerals; yet deprive the world of them and I need not enlarge of the consequences. Besides, I have always held it to be more useful to posterity and more becoming an intellectual being to collect and transmit knowledge that enlightens the mind, than it is to amass and leave to others “soul-seducing gold that hardens the heart.”

That Monsignor Lambing did not intend to do all the work in editing the quarterly is evident from the Salutory in which he states that the periodical “must be guided by a stronger hand and a clearer head than his.” His ambition was to see the work done, not to do it.

The first article in the *Researches* as the quarterly is familiarly referred to, was one of Father Lambing’s favorite topics, the early history of Pittsburgh. On December 12, 1883 he had read an article, “Céleron’s Expedition Down the Allegheny and Ohio Rivers in 1749,” before the Historical Society of Western Pennsylvania. The publishing of this address reveals his scholarly historical writing. Again Monsignor Lambing is rather apologetic for his numerous footnotes revealing the extent of his research.

With the beginning of the second volume one year later

(July, 1885), he added the name *Catholic* to the title of the quarterly, which then became known as the *Catholic Historical Researches*. He had intended the periodical to embrace the whole country, as is evident from his Preliminary Remarks in the second volume. He also outlines the principal features of the *Researches*.

1. It will contain essays on matters relating to the past history of the Church in this country.
2. It will chronicle the progress of Catholic historical inquiry, and will give a synopsis of the proceedings of the several historical societies here, with some of the more interesting papers read before them.
3. It will reproduce original historical documents, registers, letters, etc., of special interest to Catholics.
4. It will contain departments for brief historical notes, inquiries, and replies.
5. It will also give notices of such recent Catholic historical works as may be sent in for that purpose.

A special feature of the *Researches* is, that no quotations from books, etc., will be made at second hand, but all will be taken from the original works named; or, where this is impossible, the fact will be expressly stated. This, with references, which will be carefully given, will not only enable the reader to know upon what authority each statement is made, but will also show where the matter may be found treated more in detail.

He further states that the subscription price would be kept within the reach of all. No doubt he expected support from the clergy since he appealed to them to send in historical articles and documents of interest to the public. Following out his passion to leave historical material for posterity, he suggested that libraries bind their copies of *Researches* in order to have them for reference material.

Monsignor Lambing’s statement, “... to see the work done, not to do it” seemed to be prophetic. With the tenth issue of the quarterly October, 1886 he sold the publication to Martin I. J. Griffin of Philadelphia. Under the new management the quarterly became the *America Catholic Historical Researches*. Mr. Griffin edited the quarterly from December, 1886 until his death in October, 1911. Its publication from that time was continued by Doctor William L. J. Griffin until it was combined with the *Records of the American Catholic Historical Society of Philadelphia*. The first issue of the joint periodicals appeared in September, 1912. It continues to the present day.

An Index Volume published in 1916 covered the numbers



**Monsignor Peter K. Guilday,
priest-historian**

Source: American Catholic Historical Association

historical societies. Doctor Guilday places these numbers of the *Researches* among the “rarissima” of American Catholic bibliography.²⁹

A few extracts from several of these articles will not be amiss. In attempting to identify the first priest who came to Pittsburgh area after the French occupation, Monsignor Lambing decided that it must have been the Reverend John Whalen. Four years later after further research he found that the first priest who actually came to Pittsburgh was the restless Frenchman, the Reverend Huet de la Vilmière, who in his wide wanderings walked from Philadelphia to Pittsburgh in the early summer of 1786. It is not known how long he stayed, but he descended the Ohio to the Illinois country in a bateau. In acknowledging the mistake, Monsignor Lambing writes in an article entitled “The Early Days of Catholicity in Pittsburgh,”

And let me here state, parenthetically, that I make no hesitation in changing opinions expressed on other occasions, when I find that I was wrong. As attention is drawn to matters of this kind, new information is elicited and, in the light of this, the errors of the past often can, and when possible always should be corrected.

The following selection from “The French in Western Pennsylvania,” is indicative of Monsignor Lambing’s exactness in historical writing.

While it might suffice for the general historian to say that Fort Duquesne stood on the point of land at the confluence of the Allegheny and Monongahela Rivers, it should be the study of the local annalist

of the *Researches* from the first issue in July, 1884 until it merged into the *Records* twenty-nine years later. This volume credits Monsignor Lambing with twenty-five references. More articles from the pen of Monsignor Lambing appear in the early issues than in the later. Indeed, his work permeates the first ten issues. Prior to publication in the *Researches* many of these topics were delivered before

to fix its site with precision. And on this point, as might be expected, there is considerable difference of opinion. The poet says, “We take no note of time but from its loss.” But the fact is, we take little note of anything but from its loss; and when it is lost, or all but lost, we set ourselves to supply the deficiency as best we can. This is the experience of almost all those who attempt to settle a disputed point of history.

Under “Original Documents” Monsignor Lambing published the notes that Bishop O’Connor kept while making his official visitation of the Diocese of Pittsburgh in 1846. Monsignor Lambing is to be commended for having had these notes printed. More local history is condensed in these memoranda than in pages of other historical writing. Modes of travel, churches built of logs, churches built on private property, hopes of congregations, dire need of priests, statistics of baptisms and confirmations, customs, and hostelry are some bits of local history that are very valuable.

Monsignor Lambing had copyrighted three articles that were printed in Volume II, “Supposed Vestiges of Early Christian Teaching in the New World,” “New Hampshire Intolerance,” and “The Constitution of the United States and Religious Liberty.” The following quotation from the latter gives an insight into the reverence with which he held the founding fathers. In referring to George Washington, Monsignor Lambing writes:

He has left but few references to religious liberty in his voluminous correspondence, yet those we have are in keeping with what we are prepared to expect from one of his breadth of mind and keen sense of justice. Truly great men are incapable of appearing little; and so it was with the Father of His Country.

In Volumes I and II there are only two articles that were written by anyone other than Monsignor Lambing. Among his articles one that borders on humor is an account of “An Eccentric Scientist” who travelled to Fredericksburg collecting scientific curiosities and pinning them on his person when his bags were full.

Monsignor Lambing also used the pages of the *Researches* as a means of obtaining information concerning some obscure person, books, and directories that he desired. Both questions and replies were printed.

Doctor John Tracy Ellis of the Catholic University of America in a descriptive note on the *Researches* makes this comment, “The contents of the publication was unsystem-

atic in its earlier years, but the printing of documentary materials was valuable. Throughout, materials on the Church in Pennsylvania predominated.”³⁰

In the fourth article of the first issue of *Researches*, Monsignor Lambing acquaints his readers briefly with the part he played in establishing a Diocesan Historical Library. Since his field of work was in Pittsburgh’s historic “Point,” he wished to commemorate the one hundred and thirtieth anniversary of the first Mass and the first act of religious worship ever performed on the spot where Pittsburgh now stands. He chose April 17, 1884 as the date for the foundation of the library.

In his customary methodical manner, Doctor Lambing proceeded to outline for his readers his objectives for the library, as follows:

To collect, first, books, pamphlets, and papers bearing on the history of the Church in the United States; secondly, historical works of whatever kind relating to the State of Pennsylvania; and thirdly, interesting traditions and relics of the early days of Catholicity in this diocese, so that as little more may be lost as possible in the death of the elder members of the community.³¹

Monsignor Lambing was the first contributor to the library, giving his own private collection containing some of the rarest and most valuable Catholic historical works ever published in this country. His plan was to have the library in his possession, almost certain that his quarters would be extensive enough for the number of books that would be donated. He realized, too, that he would make more use of

the library than anyone else, though he invited the public to come to his residence for study, and likewise offered his services to help those interested in research.

The only other mention of this library in the *Researches* is in the July, 1885 issue when Father Lambing reports that ten persons had contributed \$58.75 and that 166 books and pamphlets had been added. He appealed for donations of books, papers, pamphlets, manuscripts, as well as money, and promised that he would acknowledge all donations promptly.

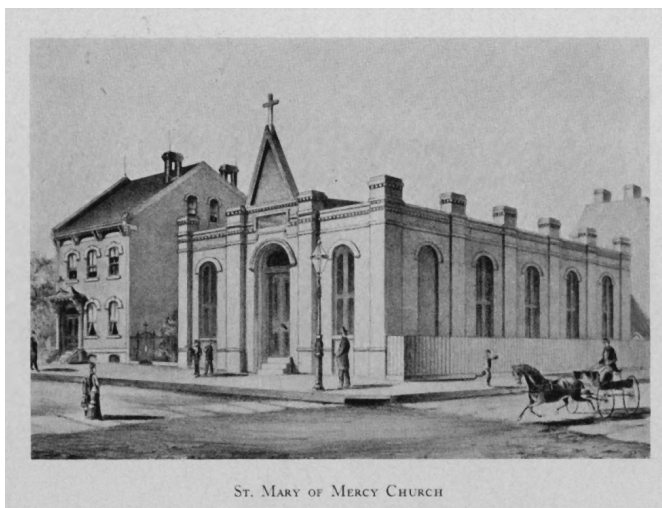
The Reverend Vincent P. Brennan writing in the *Pittsburgh Catholic* says, “To date we have been unable to discover what happened to his library....”³² We may conclude that the most valuable of these books were given to Seton Hill College, Greensburg, Pennsylvania, as is clear from Sister Electa Boyle’s work, *Mother Seton’s Sisters of Charity in Western Pennsylvania*, in which she makes this statement:

To the Right Reverend Monsignor Andrew Arnold Lambing more than to any other source except the Sisters of Charity, the library owes its origin and healthy development. Monsignor Lambing began his benefactions to Seton Hill Library as soon as Seton Hill was established and he continued until his death; then Seton Hill was secondary only to the diocese in the disposition of his remaining books.³³

CHAPTER III HISTORICAL WRITINGS

The difficulties that Monsignor Lambing met with in writing historical accounts of the Pittsburgh diocese for the *Catholic Journal*³⁴ made him aware that as time went on oral tradition would become more and more rare and the prospect of writing a diocesan history would be impossible. However, encouraged by the interest shown in his articles, he ventured forth on his first and perhaps greatest work, *A History of the Catholic Church in the Dioceses of Pittsburg and Allegheny*, in which he traced the history of Catholicity in western Pennsylvania from its introduction to the year 1880, through thirty chapters. The purpose of this work may be summed up in the Scriptural text on the title page, “Gather up the fragments that remain, lest they be lost.”³⁵

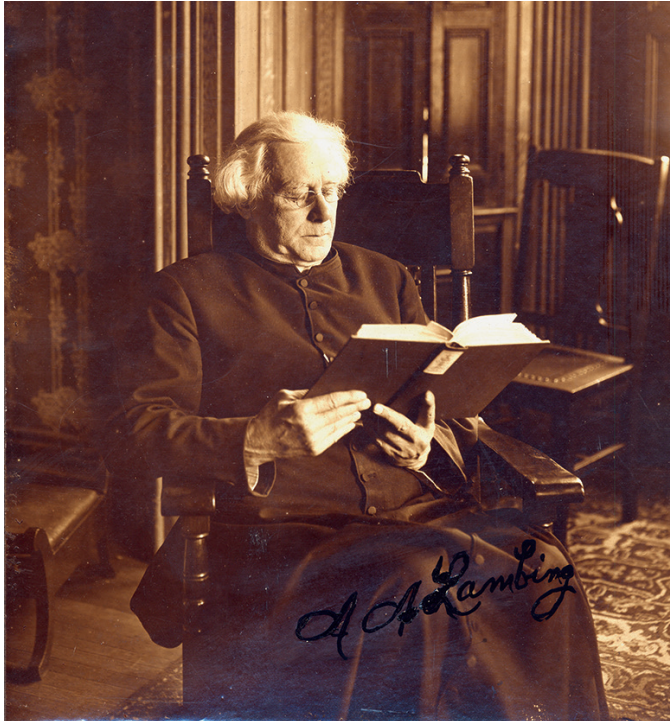
In the preface, which Doctor Guilday referred to as a critical essay, Monsignor Lambing enumerates the disadvantages he encountered in such a work. Tradition was often at variance with tradition. Important events were taking place at the time he wrote, but history was too recent to be found in any printed record save in the newspapers. To include a satisfactory account of certain people who were necessar-



ST. MARY OF MERCY CHURCH

Sketch of St. Mary of Mercy as it was when Father Lambing was pastor in the late 1870s

Source: Diocese of Pittsburgh Archives



Monsignor Lambing, a great scholar and priest-historian

Source: Seton Hill University Archives

ily a part of the diocese and still performing their duties, presented a difficulty of a delicate personal nature. Since the subjects of the work were to be churches and congregations, a varied style would have to be used. In regard to the plan of the history he states that he found difficulty in knowing where to begin his work because Catholicity was introduced from the east and yet the episcopal see that would seem to be the starting point was established in the west. However, he began his writing with a brief discussion of the civil history of Pennsylvania, followed by an account of the places in which immigrants settled. The historical sketch of Pittsburgh deals naturally with the French and with their expulsion. The history of the Cathedral is made to some extent an epitome of that of the diocese. Monsignor Lambing then gives a short account of the churches of Pittsburgh and of Allegheny County, together with those of outlying districts in the southern part of the state, from west, to east; he returns to the west by accounts of churches in the northern and central counties.³⁶ This plan appears to be rather detailed, but it is in keeping with the methods of Monsignor Lambing. In fact, Doctor Guilday calls the above plan of the history “taking his readers into his confidence regarding the difficulties that beset the plan of his HISTORY, thus enabling later students to estimate the value of his work with stricter accuracy.”³⁷

Monsignor Lambing held to his plan in writing his diocesan history and added short biographies of priests who had served the diocese.³⁸

He made every effort to disseminate truth by examining carefully all written records. He was extremely careful in cases in which a statement depended on tradition.

No statement has been made in these pages, no matter how trivial, without proof or what appeared to be the most reliable tradition. I have studiously sacrificed everything to truth, for this I regard as the one thing necessary in the historian.³⁹

The last sentence in the above quotation is indicative of the worth of Monsignor Lambing’s historical writings. It has been said that perhaps he had been influenced by a letter of Pope Leo XIII written on the occasion of the opening of the Vatican Archives to the world, in which he states the qualifications of a historian. Pope Leo says in part, appropriating Cicero’s statement, “...that the first law of history is, not to dare to utter falsehood; the second, not to fear to speak the truth; and, moreover, no room must be left for suspicion of partiality or prejudice.” This letter of Pope Leo XIII was dated August 18, 1883. The fact that Monsignor Lambing’s work had been published in 1880 shows his realization of the importance of truth in history long before the Pope’s letter on the subject.

Another point to Monsignor Lambing’s credit in his search for truth is found in letters that Doctor Guilday attested were in the correspondence of Doctor Gilmary Shea. With the latter’s help Monsignor Lambing was able to rectify four errors in regard to Catholicity in early Pennsylvania. Today, these errors do not seem to us so important, but Monsignor Lambing indicates that they were almost considered as historical facts. They were not in any way related to the diocesan history, but since the corrections came to light at the time of the publishing of the history, he took advantage of the opportunity and added a supplementary chapter to discuss the errors in detail. To quote the author, “The desire of demonstrating the truth once for all, has induced me to accumulate evidence that would otherwise be superfluous.”⁴⁰

The principal sources from which Monsignor Lambing obtained his information for this diocesan history are very interesting. A few of these are: *Registres des Baptêmes et Sepultures qui se sont faits au Fort Duquesne pendant les années 1753, 1754, 1755, et 1756* to be treated of later in this work; *Leben Und Wirken des Prinzen Demetrius Augustin Gallitzin* by the Reverend Father Henry Lemcke, who had been a constant companion of the prince during six years and who inherited all his letters and papers; Sarah M. Brownson’s work on Prince Gallitzin, which contains many original letters and documents; *St. Vincenz in Pennsylvania*, which was compiled by the Benedictine Fathers and is also a history of Catholicity in Westmoreland County. Monsignor Lambing was

also permitted to use the *Letters* of Bishop Kenrick of Philadelphia which related to Pittsburgh before the establishment of the See of Pittsburgh, as well as the *Notes* of Bishop O'Connor the first bishop of Pittsburgh. However, as Monsignor Lambing has said, "The principal sources of information were the visits I paid to nearly all the churches and institutions of the diocese, when whatever information was to be had was collected on the spot."⁴¹

The bibliography for the secular part of the history included Neville B. Craig's *The History of Pittsburgh*, and the bound volumes of his monthly publication *The Olden Time. Historical Collections of the State of Pennsylvania, The Monongahela of Old, The Annals of the West*, and *History of Allegheny County* were all valuable sources and were commented upon by Monsignor Lambing as to their worth and aid to him. The annotated bibliography is a further proof of Monsignor Lambing's knowledge of modern methods of correct history writing. Again quoting Doctor Guilday,

Although an autodidact, Lambing gives evidence of a grasp of the historical method quite uncommon in historical circles in this country in the late seventies when his volume was written — which at once places his work apart from all who preceded him in the difficult field of diocesan history. Volume I of Shea's *History* appeared six years later, and there was no model for Lambing to follow.⁴²

The volume lacks an index which would have added greatly to its usefulness.

History of Allegheny County, Pennsylvania

In 1888 Monsignor Lambing contributed a notable portion to two histories of Allegheny County. The first and smaller of the two was written to commemorate the Centennial anniversary of the organization of Allegheny County. It is called a *Souvenir*, an appellation which detracts from a work that should be given more consideration. The title is *Allegheny County: Its Early History and Subsequent Development*. Monsignor Lambing wrote the historical sketch of the county from its earliest days to 1790, and the Honorable J. F. White continued the history from 1790 to 1888. Unfortunately, the book is not attractively arranged. Much interesting history may be passed over because of the type of print; the solid pages do not lend themselves to a work that had for its purpose, no doubt, the spreading of information about Allegheny County. The *Souvenir* was likely to be discarded very shortly.

The program for the centennial anniversary celebration covered a period of three days, September 24, 25, and 26, 1888. On the afternoon of the first day's program, the Rev-

erend A. A. Lambing, the tenth on the program, delivered an address entitled, *Abstracts from History of Allegheny County*. The latter was not reprinted in the account of the day's celebration, but it was referred to in the following comment, "(See full history prepared by the reverend gentleman elsewhere in this work)."⁴³

The editor of the *Souvenir* gives an idea of the manner in which the writing of both the Centennial Historians was accepted, when he states in the preface to the work, "As written in the felicitous style of the gifted authors, it can scarcely be improved upon by the touch of the romancer."

The second history of Allegheny County was published by A. Warner and Company of Chicago the following year, 1889, under the title *History of Allegheny County, Pennsylvania*. Monsignor Lambing was responsible for the writing of the first eight chapters dealing with the early period of the history of the county.

Dignity is one quality the reader expects to find in good history. The second and larger work, *History of Allegheny County, Pennsylvania* possesses this qualification. There are several instances in the smaller work which detract, and which are not befitting Monsignor Lambing's work. In writing the account of the advance of Braddock and his magnificent display of power in the fording of his troops at Turtle Creek, Monsignor Lambing, anticipating Braddock's defeat, remarks: "But there is many a slip twixt the cup and the lip." This proverb, so out of place in the history, did not appear in Warner's edition.

It is quite evident that condensation necessarily took place in the *Souvenir*, as it seems that only one manuscript was used for both accounts. Many flowery expressions, such as references to Dame Nature, were eliminated; unusual metaphors like "a name as imperishable as a range of mountains or a flowing river" were dropped. In writing of the Allegewi, he says, "It has left its name in a modified form so indelibly engraven that it will be remembered so long as a river flows or a range of mountains rears its summit to heaven." This type of writing is foreign to Monsignor Lambing's usual terse and serious style.

The only new subject discussed in Warner's volume is the addition of several pages on the cultural side of western Pennsylvania life. Most of the material consists of selections from the work of Doctor J. J. Doddridge.

Monsignor Lambing drew largely from the *History of Pittsburgh* by Craig, and from Butterfield's *Washington-Irvine's Correspondence*, for these historical sketches, and rather infrequently from Bancroft and Parkman.

In Part II of *History of Allegheny County, Pennsylvania*, Monsignor Lambing wrote the account of the Catholic Church in Pittsburgh and Allegheny. The approach is quite different from the accounts written in 1880 in his *History of the Dioceses of Pittsburg and Allegheny* which indicates a varied style and facile hand. On the whole the *History of Allegheny County, Pennsylvania* is heavy, and probably is uninteresting except to a person doing research. Though artistically bound, it is bulky and ponderous.

In 1898 Erasmus Wilson edited *Standard History of Pittsburgh, Pennsylvania*. Monsignor Lambing contributed several chapters. The short account of his life is practically the same as is written in Warner's *History of Allegheny County, Pennsylvania*, but in this work the editor pays a beautiful tribute to Monsignor Lambing as having "done more than any other one man to place in permanent form the valuable and fast-perishing early records."⁴⁴

There is no identification in this work of Monsignor Lambing's writing or of any of the eight associate editors and authors. It is, however, almost impossible not to know his style of writing and his favorite topics. He is undoubtedly the author of chapters dealing with the French occupation in America, since references are made to the Washington-Irvine Correspondence, to Céleron, to Three Rivers, to the Manor of Kittanning, to General Braddock's crossing at Turtle Creek, and the same sentence is repeated in regard to the imperishable name, with its accompanying comparison, that the Allegewi Indians left. One can also detect Monsignor Lambing in the Preface when THE MANAGEMENT relates that more thought and space were devoted in the history to the preservation of the vast stores of rapidly perishing material than to unsound conclusions ... distorted and imperfect records. He can be detected also in the comment made by the authors and editors that if they were informed of any errors they would make the necessary corrections by issuing a special errata sheet. He made many such statements in the *Researches*, as well as in delivering an occasional speech to rectify error and implant truth.

The *Standard History of Pittsburgh* is much too large for any practical use save that of reference reading. There is no attempt made at interpretation; it is merely a chronological narration of events in the history of Pittsburgh. A glaring defect is that it has no index and no bibliography.

In contrast to Doctor Guilday's opinion of Monsignor Lambing's attempt at scientific writing is the account in Charles Scribner's *Dictionary of American Biography*.

In so far as his historical books are concerned, they must be judged as pioneer efforts, carried through

without the preparation which modern research demands, therefore faulty, but nevertheless useful as first digests of the records.⁴⁵

The article is signed by G.N.S. and from all indications in the list of contributors this is George N. Shuster. It is indeed unfortunate that Mr. Shuster did not specify more clearly the nature and the basis of his accusation rather than to generalize.

A careful study of Monsignor Lambing's works will give evidence of his knowledge of techniques quite beyond his time, as Doctor Guilday intimates. As has been stated, Monsignor Lambing is a firm believer in truth, and goes to great lengths to correct errors, especially those being regarded almost as historical facts. He is found to be very careful of sources of oral tradition. Indeed modern trends in historical method are giving more credibility to tradition and legend. The statement that "a tradition fixed in writing by a conscientious and critically minded narrator is probably reliable" would seem to indicate the importance of and the value of Monsignor Lambing's early historical writing.⁴⁶ Other modern methods were used by him, such as annotated bibliographies, correspondence, diaries, journals, documents and material from the Archives of Montreal and Paris.

It must be kept in mind that Monsignor Lambing was writing for a particular group of the Pittsburgh area. He would, therefore, not have to be too scientific, even though the preservation of early records and the correction of error were his particular aims in any historical work he attempted.

In the Preface to *Catholic Pittsburgh's One Hundred Years*, the Reverend Doctor Paul E. Campbell, president of the Catholic Historical Society of Western Pennsylvania, states that without the work of Monsignor Lambing in his *Catholic Church in the Dioceses of Pittsburg and Allegheny* and *The Foundation Stones of a Great Diocese* that work could not have been attempted.⁴⁷

Monsignor Lambing's diocesan history is usually referred to when records of Pittsburgh and vicinity are sought. It is included in the Bibliography essay under Secondary material in *The Planting of Civilization in Western Pennsylvania* by Solon J. and Elizabeth Buck. Theodore Maynard includes it in *The Story of American Catholicism*. "For the use of future scholars" is the phrase used to comment on Monsignor Lambing's work in *The Allegheny County, A Sesqui-Centennial Review*, edited by George E. Kelly. In the *Report of the Commission to Locate the Site of the Frontier Forts of Pennsylvania* there are ten references to the works of Monsignor Lambing. In the Index of the famous *Jesuit Relations and Allied Documents* there

are four references to his work. He is also mentioned in the 1940 edition of the *Guide to Catholic Literature*. The fact that his earlier works have passed the scrutiny of later historians and have lived is a test of their authenticity.

In the letter of approbation for the diocesan history dated May 20, 1880, the Bishop of Pittsburgh, the Right Reverend John Tuigg, stated that Father Lambing is “entitled to great credit for the care and labor which he has bestowed on its compilation.”

At the death of Monsignor Lambing the Right Reverend J. F. Regis Canevin, then Bishop of Pittsburgh, stated that although dead Father Lambing would live as the historian of the Diocese of Pittsburgh, for he had “written the most complete, as well as the first history of any diocese of the Roman Catholic Church in the United States.”⁴⁸

We may then conclude that a few unintentional errata detected by later critics, but which escaped his critical judgment, have in no way lessened his position as an authoritative voice among early western Pennsylvania historians.

Register of Fort Duquesne

In 1885 Monsignor Lambing translated from the French the Fort Duquesne Register containing a record of the baptisms and interments which took place there during the years 1753 to and including 1756. How he came upon a copy of the register is quite interesting.

Doctor Gilmary Shea⁴⁹ had been aware of the care that the French had for the preservation of records, and in his search for material that dealt with Catholic history had realized that the Register of the French posts in western Pennsylvania must have been in existence somewhere. Urged on by the enthusiasm shown by the first bishop of Pittsburgh, the Right Reverend Michael O’Connor, he located the Register in the archives of Montreal. From it in 1859 Doctor Shea had one hundred copies printed at his own expense, thirty of which he sent to Bishop O’Connor.

Monsignor Lambing translated the Register, correcting errors concerning its discovery and publication, as well as mistakes in a former translation, presumably made by Mr. Craig in the *Daily Gazette* in July, 1858.

There are nine entries of events which did not take place at Fort Duquesne, but are a part of the Register. They referred to burials that were made in the posts in the north-western part of Pennsylvania.

In the following selections from the Register, Monsignor Lambing states that he made no changes, not even in capitalization or punctuation. The French is as it was written

from the copy Doctor Shea received from the archives in Montreal.⁵⁰

<p><i>Sepulture de Mr de Beaujeux and du fort Duquesne.</i></p>	<p><i>L’an mille sept cinquante cinq le neuf de Julliet a esté tué au combat donné contre les Anglois et le mesme jour que dessus, Mr. LEONARD DANIEL escuyer, Sieur de BEAUJEU capitaine d’infenterie commandant du Fort Duquesne et de L’armée, lequel estoit agé d’environ de quarante cinq ans ayant esté en confesse et fait ses devotions les mesme jour, son corps a esté inbume le douze du mesme mois dans le cimetière du fort Duquesne sous le titre de l’Assomption de la Ste Vierge à la belle Riviere et cela avec les ceremonies ordinaries par nous pre Recolet soussigné aumonier du Roy au susdit fort en foy de quoy avons signé</i></p> <p><i>fr. DENYS BARON P.R.</i></p> <p><i>Aumonier</i></p>
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<p><i>Interment of Mr. De Beaujeu, Commander of the Fort Duquesne.</i></p>	<p><i>In the year one thousand seven hundred and fifty-five, on the ninth of July, was killed in the battle fought with the English, and the same day as above, Mr. Lienard Daniel, Esquire, Sieur de Baujeu, Captain in the Infantry, Commander of Fort Duquesne and of the army, who was aged about forty-five years, having been at confession and performed his devotions the same day. His remains were interred on the twelfth of the same month, in the cemetery of Fort Duquesne under the title of the Assumption of the Blessed Virgin at the beautiful River, and this with the customary ceremonies by us, Recollect priest, the undersigned chaplain of the King, at the above mentioned fort. In testimony whereof we have signed:</i></p> <p><i>FRLAR DENYS BARON, P.R.,</i></p> <p><i>Chaplain</i></p>
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The above French is quite different from that used today as it resembles more of the language of the fifteenth century. Monsignor Lambing has made a good, free translation and thus avoided the literal translation.

Again Monsignor Lambing wishes to rectify error, this time in an historical translation. The Gazette translation of the French verb “*a esté tué*” is “wounded,” but further explains that although the meaning is “killed,” it has probably been used inadvertently. It is a known fact that Beaujeu was killed. Monsignor Lambing explains that the translator did not understand that the commander had prepared for

death, before going to battle.

In translating the Register Monsignor Lambing settled a question in the minds of many as to who was in command at Fort Duquesne at the time of Braddock's Defeat. This is settled by the entry of the death of Beaujeu as "commander of Fort Duquesne and of the army."⁵¹

The following will contribute its share to the authenticity of the Register:

CERTIFICAT

Nous sous signé Protonotaire de la Cour Supérieure pour le Bas Canada, dans le district de Montréal, certifions que les cinquante sept Extraits ci dessus, et des autres parts ecrets, sont en tout conformes aux oriinaux qui se trouvent dans les Registres des Actes de Baptêmes, Mariages et Sepultures faits au Fort Duquesne pendant les années mil sept cent cinquante cinq et mil sept cent cinquante six; les dits Registres déposés dans les archives de la dite Cour, dont nous sommes dépositaires.

Montreal le dixieme jour de Mars mil huit cent cinquante huit.

MONK COFFIN & PAPINEAU,

[L.S.] P. S. C.

CERTIFICATE

We, the undersigned notaries of the Supreme Court of Lower Canada for the District of Montreal, certify that the fifty-seven extracts written above, and in other places, are in perfect conformity with the originals which are to be found in the Registers of the Acts of Baptism, Marriages and Interments made at Fort Duquesne during the years one thousand seven hundred and fifty-three, one thousand seven hundred and fifty-four, one thousand seven hundred and fifty-five and one thousand seven hundred and fifty-six. The said Registers are preserved in the archives of the said Court whereof we are the custodians.

Montreal, the 10th of March, one thousand eight hundred and fifty-eight.

MONK, COFFIN & PAPINEAU.

[L.S.] S. P. C.

The above certificate was sent to Monsignor Lambing by Doctor Gilmary Shea.

Céleron's Expedition

On December 13, 1883 Monsignor Lambing read a paper entitled "Céleron's Expedition Down the Allegheny and Ohio Rivers in 1749" before the Historical Society of Western Pennsylvania. The paper aroused much discussion.

He later published the article with notes and appropriate establishment of ownership in regard to borrowed material in the first issue of the *Researches*. From those "who culled from me and those who cudged me" Monsignor Lambing felt that he had aroused the Pittsburgh public sufficiently to acquaint them with further information. He therefore secured from the Archives of the Marine in Paris in 1885 a copy of the original Journal of Céleron, at considerable expense and a very liberal amount of red tape.⁵² The journal consisted of seventy-two pages of closely written French manuscript. The following certificates accompanied the copy of the journal:

"This copy is made in every particular in accordance with the manuscript, with all the errors of orthography and French."

Paris, 24th March, 1885 EDMOND DE HENNETOT
(copyist)

"I, the undersigned, Secretary-General of the Congregation of the Holy Ghost and of the Holy Heart of Mary, certify that the present copy of the JOURNAL of Céleron was made from the original preserved in the Archives of the Department of the Marine and of the Colonies, at Paris, and that it was executed with care, and afterward carefully collated with the original by a person worthy of all confidence."

Paris, March 24th, 1885.

L.S.
BARILLAC

The document is entitled: "Journal of the expedition which I, Céleron, Knight of the Royal and Military Order of St. Louis, Captain, commanding a detachment sent down the Beautiful River by the orders of M., the Marquis de la Galissonere, Governor-General of all New France, and of the Country of Louisiana."

Six years previous to Monsignor Lambing's address on Céleron in 1883, the Honorable O. H. Marshall of Buffalo, New York, had written an article in *The Magazine of American History* in which he related the discovery of the original journals of Céleron and Father Bonnechamps while visiting the Archives in Paris. According to Monsignor Lambing, Mr. Marshall's translation contained many errors.

While we cannot but feel deeply indebted to Mr. Marshall for his researches in this department of our history, we cannot at the same time close our eyes to certain inaccuracies with which his paper is marred; a few only of which I shall now proceed to point out.⁵³

No surprise is expressed when Monsignor Lambing classifies the errors under dates, distances, and places, and endeavors to make his own translation. It must be admitted that Monsignor Lambing showed meticulous care in attempting to correct inaccuracies.

Monsignor Lambing no doubt experienced difficulty in translating Céleron's French as he said that "Céleron, like many others in his day, was better able to fight the enemies of France than to write the language of France."⁵⁴

Monsignor Lambing obtained additional information of the life of Céleron from Fr. L. P. Sylvania of the Library of Parliament, Ottawa, Canada. The first item was the correction of the word *Bienville* which Mr. Sylvania thinks Monsignor Lambing obtained from Mr. Marshall. The word is *Blainville* according to four Canadian historians and the parochial registers of Montreal. His name should read: Pierre-Joseph Céleron, sieur de Blainville.

It may be said that there are as many pages of notes on Monsignor Lambing's translation as there are pages to the Journal. One may say almost with certainty that in any case where some point of history was to be made clear or some erroneous statement rectified Monsignor Lambing never passed by the opportunity.

In 1898 he was still interested in Céleron. On March 10 of that year he read a paper before the Historical Society of Dauphin County, Pennsylvania, on the subject of Céleron's alleged burying of a leaden plate at the Forks of the Ohio.⁵⁵ He informs his listeners and later his readers that, because of his research on the subject, "I am in a position to make statements regarding Céleron's expedition and the depositing of leaden plates that is not equaled, much less surpassed by that of any other person on this side of the Atlantic."⁵⁶ He further states that his is believed to be the second copy ever brought across the Atlantic Ocean; and so rare is it that the copy now in the Library of Parliament, Ottawa, Canada, was made from his copy. He begins his article by commending the Commonwealth of Pennsylvania for having appointed a commission to inquire into the precise locations of the forts and block-houses previous to the American Revolution. He continues his article by showing his displeasure at the "ill-digested" manner in which the volumes are written and the poor workmanship of the printing offices of the State of Pennsylvania. He expresses deeper regret when he

realizes that the work was to be considered standard on the subject. The two volumes are entitled *Report of the Commission to Locate the Site of the Frontier Forts of Pennsylvania*. So much for the format.

However, there are several errors in *Frontier Forts* that called for refutation. To have an error in regard to the site of the city of Pittsburgh appear in a standard work issued by and with the authority of the State of Pennsylvania called for definite refutation, according to Monsignor Lambing's idea of truth.

The principal error is this: Speaking of Captain Céleron's expedition down the Allegheny and Ohio Rivers ... one of the writers in *Frontier Forts* states in a note on pages 166-167, Volume II:



Sketch of the early Catholic Church at Fort Duquesne

Source: Catholic Historical Society of Western PA

As memorials of the French king's possessions, leaden plates with suitable inscriptions were deposited at different points along the rivers. One deposited at the point of land at the junction of the Ohio and Monongahela rivers, bore the date August 3, 1749, at the Three Rivers.

Continuing, he says:

Céleron encamped with his troops for some days at Logstown ... from which he expelled the English traders, by whom he sent letters to Governor Hamilton, of Pennsylvania, dated at "our camp on the Beautiful River at an old Shawnee village, 6 and 10 August, 1749."⁵⁷

Monsignor Lambing claims that the reference had been quoted from what he considered a very unsatisfactory work, *Centenary Memorial of the Planting and Growth of Presbyterianism in Western Pennsylvania and Adjacent Parts, etc., Pittsburgh, ... 1867*. It is, however, a quotation from Governor Pownall's *Topographical Description of North America*. Monsignor Lambing is surprised but makes no comment on the fact that Mr. William M. Darlington, a well-informed local historian, did not offer a further explanation of the "Three Rivers" and the Indian name Cheronderoga. He is concerned with the fact that Governor Pownall's appointments afforded him scant opportunity for precise information. A man who had held positions in Massachusetts Bay Colony, New Jersey, and South Carolina, and who returned to England in 1761

would know little of the details of the Forks of the Ohio.

The following is a summary of the points that Monsignor Lambing proposed to refute:

1. That “the Forks” of the Ohio was known as Ticonderoga, and that that name is derived from the Indian word Cheronderoga;
2. That “the Forks” of the Ohio was called the Three Rivers by the French;
3. That Céleron wrote to the Governor of Pennsylvania on the 6th and 10th of August, and dated his letters from “our camp on the Beautiful River at an old Shawnee village;”

and finally and principally,

4. That Céleron buried a leaden plate at the Forks of the Ohio.

Monsignor Lambing proceeds in a very direct and methodical manner to show in what way the above four points are “pernicious errors.” He gives the Indian names for “The Forks” before and after French occupation. He quotes several authorities, and not any of them refer to “The Forks” as the Three Rivers. He also quotes from Céleron’s Journal that he was in the village of Attique (Kittanning) on August 6, 1749. From the same Journal he proves that Céleron did write twice to the Governor of Pennsylvania complaining of the encroachment of the English on French territory, but he wrote from Chauenons and Written Rock where Queen Aliquippa made her home. In regard to the fourth point, that of the burying of a leaden plate at the Forks of the Ohio, Monsignor Lambing has Céleron’s Journal as authority, corroborated by that of Father Bonnechamps, to prove that the extract from *Frontier Forts* is not authentic, for neither of these Journals mentions the word Monongahela and they certainly would have if Céleron had buried a leaden plate there. This is one of the most interesting of Monsignor Lambing’s historical writings.

Manor of Kittanning

The second of the essays contained in *Two Historical Essays* is entitled *Manor of Kittanning*. It was first given to the public as an address before the Historical Society of Western Pennsylvania on April 12, 1897. It is written in a different style, being more informative than controversial. Although there are several points on which he and the author of the *History of Armstrong County* do not agree, Monsignor Lambing does not hesitate to say that he was in a position to discuss Kittanning history, just as he held himself an authority on Céleron’s Journal. He says:

Without appearing to be egotistical, I may say that I am in a position to discuss this question as intelligently as anyone else. I was born, if not in the

Manor of Kittanning — for the northern boundary is not fixed with certainty — at least within three hundred yards of it...⁵⁸

Manor of Kittanning provides informative reading on the Manor itself, stockades, forts, and their commanders, that should be of interest not only to the people of the area but to all students of western Pennsylvania history.

Michael Anthony and Anne Shields-Lambing

It will not be necessary to comment on the brochure *Michael Anthony and Anne Shields-Lambing*, as most of the information for the early history of Monsignor Lambing’s life, given in the first chapter of this study, has been drawn from it. It is interesting to note that Elizabeth O’Connor included Monsignor Lambing’s family in her articles on pioneer families which were printed in the *Pittsburgh Catholic* in 1941. There is no identification as to the author of the sketch of the family, but, as Mrs. O’Connor writes, “The personal pronoun does not appear in the work, but one knows by deduction that the author was Msgr. Andrew Arnold Lambing, distinguished historian of Western Pennsylvania.”⁵⁹ She further comments on the pleasure a writer feels when reliable records are available that have been compiled by persons able to tell the truth, and especially when these persons are historians. Mrs. O’Connor concludes her article with the tribute that “honorable and chaste generations reflect credit upon their rugged and vigorous pioneers....”

Another brochure that kept alive Monsignor Lambing’s interest in research is a *Brief Sketch of Saint James’ Roman Catholic Church, Wilkinsburg, Pennsylvania*, which he familiarly referred to as “an interesting bit of local history.” As in all Monsignor Lambing’s works, this one, too, is begun with an historical sketch of the secular history of Pittsburgh. There are, however, always some new points in each account that have not been brought out previously. This sketch does not have a date of publication, but if we may judge from a list of births and deaths, it must have been 1911 as there is no entry of any event after that year.

A short account of the life of each of the priests who labored in Saint James parish together with a detailed history of the progress of the congregation under their supervision, completes the brochure of sixty-one pages.

The Century Cyclopedia of History and Biography of Pennsylvania

In 1904 there was published in Chicago the *Century Cyclopedia of History and Biography of Pennsylvania*, for which Monsignor Lambing wrote the entire history of Western Pennsylvania. The Editor-in-Chief, Mr. George Irving Reed, states in the Preface that “the historian was chosen because of his reputation for painstaking effort in obtaining facts from

original sources, his carefulness in establishing their authenticity, and his pleasing facility of expression.”⁶⁰

There are thirty-nine different topics treated by Monsignor Lambing in his usual fluent narrative. It is perhaps the first historical writing on subjects other than the early period of the French and English controversy. Such topics as the part that western Pennsylvania played in the Revolutionary War, the War of 1812, the Mexican War, the formation of western counties, early means of transportation, the lumber industry, the break of Indian power, are all new to his historical subjects. He attacks these new topics with the same painstaking effort that characterized his earlier work. His writing is natural and shows no sign of affectation or strain. He shows a tendency to stray from the subject, but the digression is usually very interesting even though it does not lend itself to good composition. One example of this is the sketch of the Indian skirmishes in which General St. Clair had participated. Monsignor Lambing attempts to build up a defense for the general, and thus weakens his own writing. A close examination of this lengthy sketch of the history of western Pennsylvania reveals that Monsignor Lambing was better at delving into history, criticizing, and refuting in matters that concern the early history of western Pennsylvania than in writing later chronological history.⁶¹

The Century Cyclopedic of History and Biography of Pennsylvania is elegantly bound, but the two volumes are too bulky for any general use. The pages are arranged in double columns as in the usual encyclopedia. The *Cyclopedic* is not too informative. The biographies are accompanied by full page photographs of the individuals.

A Century and a Half of Pittsburgh and Her People

In 1908 Monsignor Lambing was first associate editor and contributor to the history entitled *A Century and a Half of Pittsburgh and Her People*, which was published to commemorate the success of the English at the Forks. The Editor-in-Chief, Mr. John Newton Boucher, says in the preface that he is indebted to the *Standard History of Pittsburgh*. The only mention of Monsignor Lambing is in the statement, “We are indebted to Reverend A. A. Lambing for his translation of the (Céleron’s) journal.”⁶² No other recognition of Monsignor Lambing’s writing is given, although the subject matter is his favorite theme. The Editor-in-Chief’s comment on the merits of the associate editor explains this when he states that the latter “had been potent either directly or indirectly in the preparation of the work.”⁶³

Another statement of Mr. Boucher that does not indicate any special merit in the book is that “it includes much of that purely antiquarian lore which is to many the most instructive and delightful feature of history.”⁶⁴

The usual account of the life of Monsignor Lambing appears in *A Century and a Half of Pittsburgh and Her People*. In fact, the only attempt made by editors of histories that contained writing of Monsignor Lambing to avoid sameness in his biography was the article on his life in *Century Cyclopedic of History and Biography of Pennsylvania*. It is well written and could best be classed as a characterization.

Foundation Stones of a Great Diocese

The last published work of Monsignor Lambing proved to be a considerable disappointment to him. He had labored long and hard, collecting material on the lives of those priests who had served in the Pittsburgh Diocese, and he had done the work at great expense to himself. Knowing that he was advancing in age — he was then seventy-two — the diocesan authorities urged him to publish his work before he should “disappear.” Monsignor Lambing acceded to their wishes, reserving for himself the right to correct the proof-sheets. His first disappointment came in the title, *Foundation Stones of a Great Diocese*, given by the binder. It should have been *Brief Biographical Sketches of the Deceased Bishops and Priests Who Labored in the Diocese of Pittsburgh from the Earliest Times to the Present with an Historical Introduction*. There is no doubt that Monsignor Lambing meant the real title to be *Biographical Sketches*, as he refers to the work as *The Sketches*. He was further distressed by the general make up. It is poorly bound, and its general appearance is that of a cheap publication. It may be said of Monsignor Lambing that hitherto the binding and general format of any book that he had published, or any work with which he was in any way connected, was of the best workmanship. He had hoped, too, that the work would add to his reputation as a local historian. The external appearance did not reflect any of his patient toil or the intrinsic value of the work itself.⁶⁵

Unfortunately, the first volume was the only one published. It includes a description of events and personages prominent in the diocese of Pittsburgh from 1749 to 1860. The Introduction is given over to a narration in sixteen different topics of events of local Pittsburgh history, leading to the beginning of Catholicity in western Pennsylvania. The investigations of both the diocesan and secular history certainly rank Monsignor Lambing as an authority in these fields.

Monsignor Lambing’s ingenuity is brought to the fore in planning the arrangement of Volume I. He had an abundance of material with which to work, and in his selections he divided the manuscript into four sections. The first section is grouped around the events of the earliest times in western Pennsylvania to the erection of the Diocese of Pittsburgh in 1843. The second and third sections center around the first bishop of Pittsburgh, the Right Reverend



In 1915, Pope Benedict XV raised Lambing to the title of Domestic Prelate with the title of Monsignor

Source: Chandler B. Beach, *The New Student's Reference Work* (Chicago: F.E. Compton and Company, 1914)

Michael O'Connor, his administration, the history of the cathedral, and those priests who labored with him in the Pittsburgh diocese. The fourth part is given over to short accounts of the history of the religious orders and congregations of men and women who served in the diocese.

It is difficult to determine by examination of the table of contents or the book itself just what plan Monsignor Lambing had in mind in working out the above mentioned sections, as towns are italicized and names of priests are interspersed. However, on page 281, toward the end of the volume, the author says that chronological order according to the date of ordination has been followed in sketching the lives of the deceased members of the clergy.

Monsignor Lambing had included in this work a short account of at least one hundred priests and the industrial history of more than fifty towns. The latter were referred to either because of the industry of the town or through the development of the parish itself.

It is astonishing to review the amount of data collected by Monsignor Lambing for Volume I. He had also amassed

sufficient material for a second volume, but this was never published.

Monsignor Lambing had prepared a story of his own life which was to have been inserted at the beginning of Volume II of the *Sketches*. His note prefacing the life is so typical of him that it is worth quoting.

The writer has thought it well for several reasons to give her a sketch of his life. In the first place, when he shall have closed his earthly career, sketches of him will, as a matter of course, be published in periodicals ... more or less incorrect; again additional information has been secured, which has not been given to the public in any earlier notices; none of the previous sketches has been brought up to date; and, finally since it has been his good or bad fortune to have figured to some extent in ecclesiastical and civil affairs, in religious and historical research and writing, he trusts that he will be pardoned for telling the story of his life in his own way.

A copy of this autobiography was found among Monsignor Lambing's personal correspondence when his effects were sent to the Pittsburgh Chancery after his death. The Reverend Father John Canova, the archivist of the Pittsburgh diocese, did not know who published it, but suggested it might be a reprint from some historical magazine and that a few copies may have been distributed among his friends.⁶⁶ However, if it had been a reprint of this kind, its source would doubtless have been noted on the pamphlet. It seems more likely that it was published privately by the Monsignor himself, not because he was vain but because he had such a passion for truth in history.

CHAPTER 4 THE MAN

Monsignor Lambing was no ordinary person, either in appearance or in achievement. His power of intellect, though not unusual, was combined with a powerful physique of which he was not a little vain. He was six feet in height and weighed two hundred pounds. At twenty years of age he was able to perform feats of strength which very few stronger men could equal.⁶⁷ Thanks to his continued good health and his marvelous powers of endurance, he could say with an honest pride that he was more than thirty years a priest before he was off duty a single day on account of ill health.⁶⁸ As he grew older, the dignity of his presence increased. A contemporary has said of him that he was very distinguished-looking and always attracted notice in a crowd. He never adopted the short haircut style of the man of today, With his long flowing white hair, high silk hat and

cane, he created an imposing picture not readily forgotten.

This powerful man was yet a simple one in manner and expression. He never hesitated to write or speak of his humble origin. As a boy he chafed under home restrictions that were without doubt very severe, but he later stated that he had learned to appreciate them when he found discipline lacking in others.⁶⁹ Self-denial, practiced of necessity as a young man, gave him a deep understanding and love for the poor and the distressed whom he found on every side in the ministry, and he never tired of giving them sympathy and encouragement. The virtues of courtesy, generosity, and kindness combined with unaffected humility are characteristic of a noble soul, and Monsignor Lambing possessed them innately and abundantly.

He had a powerful voice in keeping with a man of his proportions, and was frequently called upon to address business and professional groups. He was often asked to attend civic functions, especially in Wilkesburg, and always accepted graciously, considering it both a privilege and a duty. In spite of his limited formal education he had a fund of general knowledge which permitted him to speak on various topics. It is only natural that one so capable would be a popular speaker. His ability was recognized in places outside of Pittsburgh. It must have been with a feeling of satisfaction that Monsignor Lambing accepted an invitation from the Catholic Historical Society of Philadelphia to address that learned body at their sixth public meeting, May 26, 1886. He selected as his topic, "the Pioneer French in the Valley of the Ohio," a theme which required little immediate preparation since he began doing research on this subject shortly after his ordination in 1869. Later he delivered a second address entitled "A Sketch of Catholicity in the City of Pittsburgh, Pennsylvania." Here, too, he was writing on a subject with which he was thoroughly conversant, and on which his remarks were authoritative. Recognition was again accorded him at a public meeting held under the auspices of the same Society March 31, 1891, in the Academy of Music, Philadelphia. On this occasion His Grace, Archbishop Ryan, indicated in an address his appreciation of the work of Monsignor Lambing:

Fortunately we have among us men who, like Dr. Shea, are gifted with that rare and peculiar historic talent by which they are enabled to delve deep into old manuscripts, I might almost say to root through them; and that talent is one which ought, by all means, to be cultivated. . . . We have many such talented men in this country. . . . I may also name Father Lambing, of this State, as worthy of special mention in this connection.⁷⁰

Monsignor Lambing's industrious research and his close application to study had their beginning in his love of reading, especially on subjects historical, dating back to evenings spent before the fireplace where he would burn small pieces of wood to feed the fire at which he would read after the day's work was over. It is hard to determine why he had a definite, expressed aversion to fiction. It may be that because of the rigorous circumstances under which he was reared his imagination had little chance to develop. It may also be attributed to the fact that he believed the future held something for him that would be enhanced by study. The desire for knowledge, coupled with an earnestness beyond his years, encouraged him to avail himself of the few advantages for book learning that rural life presented. Monsignor Lambing often recalled the incident of a borrowed book being returned immediately to its owner because his father was not familiar with the title. The book was *Robinson Crusoe*.

As might be expected, the future did bring reward to the youth who stayed so closely to his books. Perhaps one of the greatest honors conferred on Monsignor Lambing was the award in June, 1893 by the University of Notre Dame of the degree of Master of Arts, in honor, given him no doubt in recognition of high scholarship and of his literary contributions to the *Ave Maria* over a period of more than twenty years. (See Appendix.) Three years later the same university conferred on him the honorary degree of Doctor of Laws.⁷¹

Not less pleasing was the special blessing Pope Leo XIII bestowed upon Monsignor Lambing, the editor of the *Researches*, for his historical labors, in July, 1885. This was followed some time later by the Apostolic Blessing of Pope Pius X. Finally, the greatest honor came when by Apostolic Brief dated January 17, 1915 Pope Benedict XV raised the Reverend Andrew Arnold Lambing to the rank of Domestic Prelate with the title of Monsignor.⁷²

Monsignor Lambing was personally appointed as one of the trustees of the Carnegie Museum by Mr. Andrew Carnegie on January 1, 1896, a capacity in which he served until 1908.⁷³ When the Carnegie Institute of Technology was opened, Mr. Carnegie appointed Monsignor Lambing a trustee of that seat of learning, and he served on the board until his death in 1918.

Carnegie Library records do not show that Monsignor Lambing was a trustee of Carnegie Library, but in the genealogy of the Lambing family it is stated that "he is one of the eighteen trustees of the Art and Museum Endowment Fund of the Carnegie Free Library, Pittsburgh."⁷⁴ Monsignor Lambing was also Honorary Curator of the Historical

Collections. Within a few years of his death he faithfully attended the meetings of the Board of Trustees, and whenever information of an historic character was called for, he was ready to put the stores of his knowledge at the service of his associates in the Museum.⁷⁵

As a priest he had an active part in the affairs of the diocese. Monsignor Lambing was appointed president of the Catholic Institute by Bishop Tuigg.⁷⁶ This was the third attempt by diocesan authorities to establish a school for higher education of young men for the purpose of disseminating both secular and religious learning. Besides heading the institution and attending to his duties as a pastor, Monsignor Lambing taught in the Institute. Very little interest was taken by the committee of laymen who had charge of the financial affairs of the institution, and Monsignor Lambing had great difficulty in keeping the Institute solvent and operating. After three years in 187, the work was taken over by the Fathers of the Holy Ghost who opened the Catholic College of the Holy Ghost, which in time developed into the present Duquesne University.⁷⁷

Monsignor Lambing held several minor positions in the diocese. He was president of the Clerical Relief Association, an organization which attempted to give financial aid to the priests of the diocese. Since the plan did not include insurance of any kind, it did not prove successful. He was also chairman of the committee that prepared the diocesan exhibit for the Columbian Exposition in Chicago in 1893. As *Censor Librorum*, Monsignor Lambing examined Catholic books that were to be published in the Diocese of Pittsburgh. Of this assignment the Reverend Doctor Coakley wrote: "It was a position that did not overtax his efforts, as the literary product of the Pittsburgh priests is not excessive, and, unfortunately, the itch for writing has not touched many of the local clergy, despite the very great ability of hundreds of them."⁷⁸ For nine years Monsignor Lambing held the office of Fiscal Procurator for the diocese; he was *Promotor Fidei* in the Ordinary Process at Pittsburgh, looking to the canonization of the Venerable Servant of God, the Reverend Francis X. Seelos, a Redemptorist; he was diocesan director of the Priests' Eucharistic League; and chairman of the board of Parish Priest Consultors. He was always eager for the advancement of education, and was one of the official examiners of school teachers of the diocese. As early as 1909 he was President of the Diocesan School Board, and it is not until the report of the superintendent for 1917-18 that Monsignor Lambing's name no longer appears.⁷⁹

A position of honor that Monsignor Lambing could have filled well might have been offered him if the selection had been left to Martin I. J. Griffin, successor to Monsignor



In 1886, Martin I. J. Griffin purchased Lambing's journal, renamed it *America Catholic Historical Researches*, and served as editor until his death in 1911

Source: American Catholic Historical Society of Philadelphia Collection, Catholic Historical Research Center of the Archdiocese of Philadelphia

Lambing as editor and publisher of the *Researches*. In 1904, the Knights of Columbus presented to the Catholic University of America \$50,000 to found a Chair of American History. Mr. Griffin pointed out that Professor Charles H. McCarthy of Philadelphia, who received the appointment, was unfitted for the position. In answer to the question then raised, "Who does possess the qualifications Mr. McCarthy does not have?" Mr. Griffin responded promptly:

Save Rev. Dr. Lambing, the Historian of Western Pennsylvania, no one else in all America has that Catholic historical spirit or has toiled in that unrequited and cheerless field. He has spent, as he says, "thirty almost thankless years" in working out not only Catholic but also secular history.⁸⁰

He continues to praise Monsignor Lambing and concludes that he was the only one to whom the Chair might fittingly have been offered, as he had proven his worth and work. It seems likely, however, that Monsignor Lambing was not even considered for the position. In the same article, referring to men of Monsignor Lambing's caliber, Mr. Griffin says that such men are usually forgotten or ignored, doing the work while others are given the token of recognition.

Of even greater moment than the honors bestowed on Monsignor Lambing during his life was that paid him fifteen years after his death by the American Catholic Historical Association. Had this tribute been given to him in life it would have afforded him no little pleasure. In December, 1933 the American Catholic Historical Association held its fourteenth annual meeting in Pittsburgh, Pennsylvania. The primary reason for selecting Pittsburgh was to honor the memory of Monsignor Lambing, "one of the best known priest-historians in our Church . . ."⁸¹ Besides the real pleasure this public honor would have brought him, the

meeting would also have been an acknowledgment of the fact that his ideas of preservation of historical records by means of societies and newspapers were not just dreams and failures.⁸² The American Catholic Historical Association credited Monsignor Lambing with having sown the seed of what has become a great tree with branches spreading to all parts of our vast land. The four major enterprises of Monsignor Lambing which Doctor Guilday lauds in his report as secretary have been treated in detail earlier in this study. They are summarized in Doctor Guilday's comments taken from his report:

It is eminently fitting that an organization in which he would have found the ideal means of arousing a nation-wide interest in Catholic history should choose the city of Pittsburgh for its annual meeting... Monsignor Lambing founded the first Catholic historical society in the United States. He began also the first Catholic historical quarterly — the *Historical Researches*. He founded the first diocesan historical library in the United States, and his is the honor of having written the first diocesan history — that of Pittsburgh and Allegheny in 1880.⁸³

Doctor Guilday's report continues by paying tribute to the city of Pittsburgh, stating that it will always have the honor of being a pioneer in the Catholic historical revival which began with the opening of the Vatican Archives by Pope Leo XIII in 1883, and with the appeal for historical study sent out to Catholic America by the Third Plenary Council of Baltimore in 1884. It must be said that any part that Pittsburgh played in this revival came through Monsignor Lambing.

If it be true that character can be judged by observing an individual's behavior in a crisis, Monsignor Lambing's actions in the disaster of December 23, 1888 definitely delineated a very strong character. On this occasion fire destroyed his newly remodeled church in Wilkinsburg. The event did not overwhelm him; it did present a challenge to the finest that was in him. As related earlier in this paper, he set to work immediately and found that a partition between two rooms of the school could be removed to provide a temporary church building. He was determined to have a structure in which to hold Christmas services. He might have asked his parishioners to attend

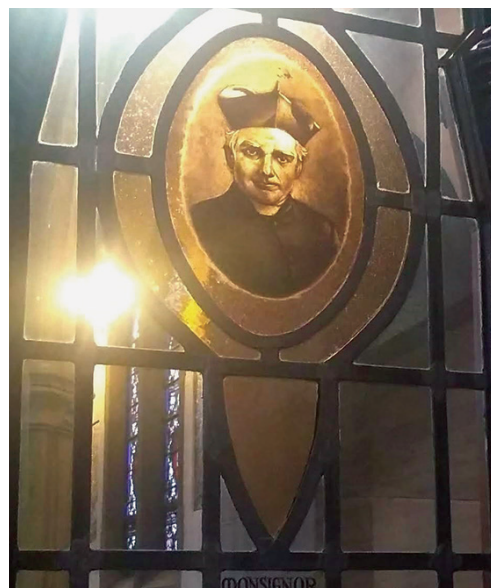
elsewhere, and spent his time in criticizing the Borough of Wilkinsburg, the fire department, or the carelessness of the janitor. He did none of these futile things. Disheartened though he was, he had things in readiness for Christmas Mass, borrowing everything from neighboring parishes except as he later remarked, "the celebrant and the chalice." He was ever grateful to the pastors of these neighboring churches for their kindness and for the unusual money contributions obtained through collections in their churches. He also stated that

the citizens of the Borough of Wilkinsburg generously lent a helping hand to every undertaking that was resorted to by the congregation for raising funds for the new building, a kindly spirit that was duly appreciated at the time and is gratefully remembered by both the pastor and the people.⁸⁴

Within the next year Monsignor Lambing, with his congregation's backing, erected a combination school-church building. The church was dedicated December 22, 1889, just one day before the anniversary of the disaster of the previous year.

Disappointments came to Monsignor Lambing as to the majority of individuals who live to an advanced age. There is one occasion in his life in which disappointment and his reaction to it are deserving of sympathy. This was the miserable manner in which a project amounting to practically the work of a lifetime was brought to an end. For some time accounts of Monsignor Lambing in newspaper articles and any reference to him mentioned the fact that he had

been working on a diocesan history.⁸⁵ With the general public and his personal friends eagerly waiting for the publication of the history, it is not to be wondered at that he was distressed at the appearance of the volume when it actually was published. For some time Monsignor Lambing's health had been failing. Bishop Canevin realized this, and realized, too, the amount of valuable historical data the former had in his notes. Bishop Canevin personally spoke to Monsignor Lambing about giving him the notes in order to have them published, but Monsignor Lambing refused to give up his project, feeling that he would regain his health. When after some time no physical improvement was evident, a second attempt to secure



Monsignor Lambing memorialized at St. James in Wilkinsburg

Source: Kathleen M. Washy



St. James Church as rebuilt by Father Lambing in 1889

Source:Diocese of Pittsburgh Archives

the notes was made by the bishop's secretary, the Reverend Doctor Thomas F. Coakley. This was successful. It must be remembered that any information Monsignor Lambing had gathered was from personal knowledge, interviews, and other records that were available. If errors appeared, it was due to the fact that for some unknown reason he did not have access to the files at the Pittsburgh Chancery office. Naturally then it was with hesitancy that Monsignor Lambing handed over to Doctor Coakley his reams of notes that he had laboriously given to a Pittsburgh printer to put into some presentable form, and it was he who gave the name *Foundation Stones of a Great Diocese* to the work.

The diocese bore all expenses for the publication. When asked the number of copies that were to be printed, the bishop very reluctantly authorized one hundred. The bishop's decision was not based on the money to be expended. His reason was that he did not wish the book to appear as a diocesan history, nor did he wish to have too many in circulation. Fifty of the completed books were taken by the bishop's secretary to Monsignor Lambing who was ill at the time. When he saw the type of cover that had been used and the general format of the book, tears came to Monsignor Lambing's eyes and he said quite disappointedly, "I'm not deserving of this." The secretary replied, "I know you are not, Monsignor, but we wanted to get it into some form."⁸⁶ Monsignor Lambing must have distributed the fifty copies among his friends, or in some manner disposed of them, as there were none in his study at the time of his death.

In reviewing the above incident an attempt is made to show how thoroughly human Monsignor Lambing was. One might mistakenly have assumed that this last disappointment hastened Monsignor Lambing's death and even

perhaps caused him to die a broken man. Not so with one having the powers of endurance and the spirit of rejuvenation that he had. With characteristic vigor he attempted to assemble material for a second volume which, however, was never printed. He had expected to have an account of his life inserted at the beginning of the volume, and when the book did not materialize, he had copies of the autobiography privately printed. In it he related the entire incident.

No one has attempted to do anything to improve on Monsignor Lambing's work and there is no indication that there will be action in that direction.

Monsignor Lambing placed great faith in the work of the laity. The following comment, referring to the *Catholic Journal*, is indicative of his sentiments: "It is certainly new doctrine that a Catholic paper could not be in the hands of laymen."⁸⁷ Perhaps he placed too much confidence in laymen in the administration of St. James parish, as it was found at the time of his death that they had financial control in their hands. His successor, who did not manage affairs in the same manner, was caused some embarrassment.⁸⁸

It is said that Monsignor Lambing was stubborn in holding to his own ideas, a very common trait in human nature. In his account in the diocesan history of the Reverend Edward F. Garland and that cleric's positive spirit, he may well be describing and defending himself:

He has very strongly wedded to his own opinion ... and it was all but a waste of time to argue with him ... a trait to be found to a greater or less degree in almost all of the priests of our early history.... Being as a rule separated a considerable distance from each other, with little or no opportunity of consulting together, with small libraries to refer to; yet being frequently required to give decisions on weighty matters on the spur of the moment, they would very naturally contract the habit of becoming dogmatic, and the more so if their minds were cast in that mold.⁸⁹

Monsignor Lambing established a school in Wilkinsburg in 1886 and was always interested in it, visiting it daily. It is to be expected that he desired the best faculty and teaching since his own elementary education had so many shortcomings. One may read his principles and what he thought an instructor should measure up to in his description of a teacher of his school days:

He knew more about weeds than he did about Webster, and more about beef than he did about Bacon, and could handle mattocks better than mathematics.

On one occasion he sent me to the foot of the class and threatened me with a whipping besides, because I would not pronounce parallelogram parallelogram, and Ticonderoga, Tickenorgi.”⁹⁰

Well might William J. Holland say that “personally Father Lambing was a delightful companion, abounding in good nature and wit. His tales ... were replete with interest and with humor.”⁹¹

Some of the finest scholars among the Sisters of Charity were on the faculty at Saint James’ School during the pastorate of Monsignor Lambing; a few of these are still living. One who is scarcely five feet in height recalls vividly the occasion of Monsignor Lambing’s coming to her classroom, mounting the platform, and proceeding to tell the children the importance of height. No doubt the children were impressed. In his latter days he developed a fondness for playing cards as recreation. A Sister who was stationed at Saint James’ at that time recalls that it was not at all unusual to have Monsignor Lambing appear at the convent after supper and ask the Sisters to join him in a game of euchre. It was understood by all the sisters that he was always to win. The game did not last long however, as Monsignor Lambing habitually retired at eight o’clock.

Another faculty member remembers Monsignor Lambing’s aversion to free days. When displeased he had a habit of extending his cane in a semi-circular fashion rather rapidly while voicing his objections. In the end he usually acceded to the request for a free day.

It is interesting to read his observations of present day methods in education.

While there is a strong love for reading, or more correctly, for devouring books and papers, there is not the love for real study and research that there should be even among those who pass for educated. We devour, but we do not digest. Ours is preeminently a superficial age as regards real study; we know something of a great number of subjects. But there are few of us who are masters of any one subject; and this is dubbed education, and is lauded to the skies.⁹²

It is only natural that men compare the past and the present, and talk of the “good old days,” but Monsignor Lambing when old felt that the city pastor was in need of “the gift of tongues and a constitution of iron” much more than the missionaries of old. He did not in any way wish to underestimate the labors and privations of early missionaries, but because of his familiarity with both, through histo-



Centennial of Allegheny County, Meeting

Source: Foster Hall Collection, CAM.FHC.2011.01, Center for American Music, University of Pittsburgh, accessed October 10, 2020, <https://digital.library.pitt.edu/islandora/object/pitt:31735061541516>

ry and experience, he was inclined to think that the pastor in a modern city had a far larger amount of continuous, grinding, monotonous work. His comparisons need not be mentioned in detail, but a few of these are enlightening. He contrasts the pastoral duties in a city parish of not less than two hundred families with the duties of the country missionary who, it is true, traveled to missions within a radius of fifty miles, but whose work nevertheless was on a smaller scale. He continues by commenting on the good country air in contrast to the close city atmosphere; on the number of callers on the country priest compared with the many business calls on the city pastor. He speaks rather strongly of financial conditions, stating that these were seldom a source of anxiety to the missionary while the city pastor has to provide his parishioners with church, parish house, school, convent, and hall, and to “cudgel his brains in devising means for raising money to meet financial obligations.”⁹³ These points are more than just a comparison of pastors past and present. They reflect, rather, conditions that may have caused excessive worry to Monsignor Lambing and that at the same time deprived him of leisure time that he would like to have had for research. It is not to be intimated that he did not have a sense of duty, but it may be inferred that he desired to do the things he liked with less intrusion.

One may then wonder why Monsignor Lambing did not request a smaller parish in which he could perform his priestly offices and have more time for research. No doubt the close proximity to the Pittsburgh Chancery where his presence was frequently required by the bishop in matters ecclesiastical, and by the secular duties in connection with the various organizations in which he held office, as well



Monsignor Lambing (left) poses with a 5th grade class outside of St. James School in Wilkensburg, c. 1913

Source: Sisters of Charity of Seton Hill Archives

as the advantages that nearness to Pittsburgh presented, outweighed the desire for leisure. Moreover, as he grew older and his scholarly interests increased, interests entirely worthy of his calling, he would naturally be unwilling to move his large library, leave his old friends in Wilkensburg and start anew at the hard task of adjusting himself to new surroundings. Monsignor Lambing expressed his views on this matter in writing an account of the life of a confrere in which he stated that those who had labored faithfully were deserving of honors, but that trees of their age were usually too old to be transplanted successfully. He was also of the opinion that people forget their prelates quite easily, and since the latter have lost the activity and magnetism of early life, they seldom, if ever, enjoy the esteem they did in their former field of labor. He concluded his remarks on old priests with this statement: "It seems and is in one sense the proper thing to promote them; but there is far more wisdom on their part in declining an honor than in accepting it."⁹⁴ It is a compliment to Monsignor Lambing that he was content to stay in one place for thirty-three years.

As to his influence in civic affairs, the *Century Cyclopedia of History and Biography of Pennsylvania* may be quoted:

His value to the community as a peace-loving and peace-preserving administrator is acknowledged and appreciated. It was his influence more than any other that prevented the destruction of railroad property during the wild riots of 1877, when the city of Pittsburgh was awed by a mob. His courageous stand for law and order, his persuasive eloquence, stayed the fury of the rioters and preserved the property as well as the reputation of the city.⁹⁵

The author of the above passage continues with the state-

ment that Monsignor Lambing was always ready to "render to Caesar the things that are Caesar's, and to God the things that are God's," and that therefore his citizenship is doubly appreciated as he is esteemed as a "dispenser of things spiritual and a conservator of things temporal that tend to promote education and morality, temperance and virtue, in the community."⁹⁶

With regard to the temperance question Monsignor Lambing is very frequently confused with his brother, the later Reverend Michael A. Lambing of Scottsdale, Pennsylvania, who was a promoter of the movement. As an example of this confusion, there is the article in *The Pittsburgh Leader* of December 25, 1918 which states that Monsignor Lambing was the founder of the Father Lambing Total Abstinence Society. This organization was formed by his brother who for years ardently championed total abstinence and prohibition. It is related by Monsignor Lambing's host at the World's Columbian Exposition in Chicago that Monsignor Lambing, although a temperate man, did not agree with his reverend brother's extreme views on the question of drink.

Although successful in great achievements, Monsignor Lambing did not hesitate to perform less conspicuous deeds, especially the "little things," either for his own gratification or for the purpose of pleasing others. The majority of men would find little interest in re-copying poems that were written to his mother and members of the family as far back as 1837;⁹⁷ or cut out a walking stick from a tree that grew in the midst of the ruins of Christopher Lambing's cabin; or to make an oval frame from the bark of a gnarled tree just to please one who had drawn up important plans under that tree; or to turn a study into a library and welcome anyone who wished to do research, including an offer of personal service with the library facilities. Obviously, the historical significance of these items is slight, but they do give an insight into the character of Monsignor Lambing, indicating that he lived for others.

Anniversaries of important events in the life of Monsignor Lambing were always occasions of celebration. August 4, 1894 marked his silver jubilee, that is, twenty-five years of service spent in the priesthood. The sermon at the Solemn High Mass was delivered by the Reverend Father J. F. Regis Canevin of Crafton, Pennsylvania, who later being made bishop of Pittsburgh diocese became Monsignor Lambing's ecclesiastical superior. Again in 1905, the members of Saint James' parish celebrated their beloved pastor's thirty-sixth anniversary. Not only did his own parish then plan to have a fitting celebration, but, as *The Pittsburgh Post* stated, "the diocese will take part in Anniversary celebrations..."⁹⁸

Pittsburgh did not have the opportunity of paying hon-

or to Monsignor Lambing on the occasion of his golden jubilee, as he died December 24, 1918, within seven months of completing fifty years of priestly service. The cause of his death was hardening of the arteries and the infirmities incident to old age. His mind was clear to the last. The assistant priest, the Reverend Francis J. Mueller, who was in attendance at the death bed, said that Monsignor Lambing died three times.⁹⁹ Twice the bystanders felt that his heart had throbbled for the last time, so long did it take this great heart to run its course.

Although his death was expected, it came as a shock to the people of Pittsburgh. The daily papers conveyed the sad news to the many friends of Monsignor Lambing. Splendid articles were written as tributes to his life and character. Several of the daily papers carried his photograph. Quotations from these tributes give evidence of the general esteem in which he was held:

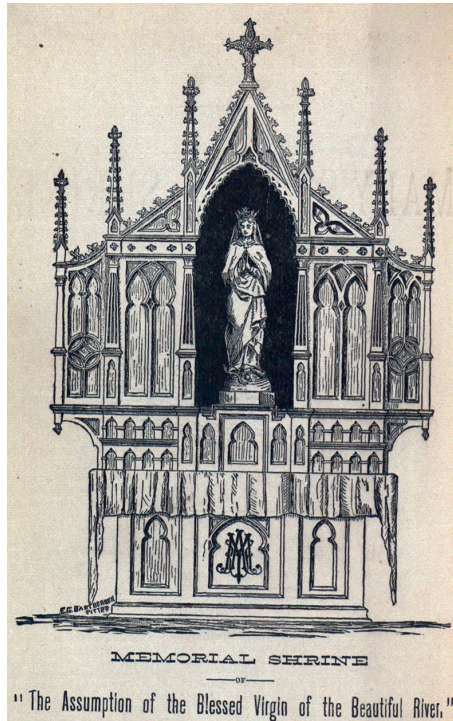
Distinguished as a scholar and historian, Rev. Lambing was one of the popular and prominent men of Pittsburgh¹⁰⁰ ... and added much to the literary and historical wealth of noted periodicals.¹⁰¹

Another picturesque and prominent figure in Pittsburgh's religious and literary activities passed away at 10 o'clock this morning. ... He numbered among his friends such distinguished men as Doctor John A. Brashear and Andrew Carnegie.¹⁰²

One editor wrote that Monsignor Lambing showed in his rise the qualities that always bring success and with it kindly regard, due to the fact that because of the hardships of his early life he knew the burdens of all who have to struggle.

By all, irrespective of creed, and in spite of his titles and degrees, he was called "Father" Lambing, known for his kindness of disposition, but who had a superb ability to scold you when you needed it.¹⁰³

An issue of *The Pittsburgh Catholic* gave a sketch of his life, concluding with the eulogy which was delivered by the Right Reverend Bishop Canevin who, speaking slowly and



Sketch of altar to Mary erected by Father Lambing at St. Mary Church

Source: Rev. A.A. Lambing, *Mary's First Shrine in the Wilderness* (Pittsburgh: Myers, Shinkle & Co. Printers, 1882), Digital Library@Villanova University

solemnly as was his custom, paid tribute to a man who had occupied one of the most peculiar and interesting positions held by any priest in the diocese. "He was a splendid writer," said the bishop in the course of his sermon, "and all he has written was to one end — the upbuilding of the faith in God and the souls of men."¹⁰⁴ The bishop spoke of the work of Monsignor Lambing in collecting data for a diocesan history and said that he had laid the foundation for one of the most complete histories that will be written of any diocese.

The bishop commented on the number of people who crowded the church over which Monsignor Lambing had presided, saying that it was an indication that Monsignor Lambing was no ordinary priest, and the world at large contended that the priest was no ordinary man.¹⁰⁵ Continuing, the bishop said, "It may be said that Father Lambing has never done an evil

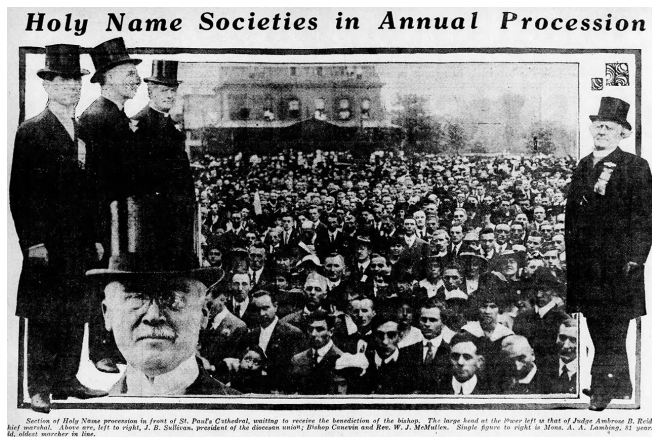
in his life. It may be said that he never neglected to do any good. He will live when many of us are forgotten."

The solemn Requiem Mass was celebrated by his brother, the Reverend Father Michael A. Lambing, who was assisted by friends of the deceased as the officers of the Mass. There were at least one hundred and thirty priests in attendance at the funeral Mass.

The *Libera me* was said by the Right Reverend Bishop and the funeral procession moved to St. Mary's cemetery, where the remains were laid to rest in the priests' lot. The church trustees acted as pallbearers.¹⁰⁶

Comparable to Bishop Canevin's eulogy is the editorial published *The Pittsburgh Catholic* on January 2, 1919, in which the paper acknowledges the privilege it was to have been identified with Monsignor Lambing through his interest in the paper. Mr. Francis P. Smith, the editor, continues by saying that:

None knew Father Lambing not only to admire his rare personality, to esteem him for his strong mentality, but to love him for his genuine and true friendship. ... He had the heart of a child in his winsome and whole-souled unselfishness.¹⁰⁷



Even at age 81, Monsignor Lambing was active in regional organizations

Source: *Pittsburgh Daily Post*, October 9, 1916

For Mr. Smith to say that Monsignor Lambing worshipped the diocese of Pittsburgh and was untiring in its praise, is an indication of the latter's motive for his hours of patient research. It may be said in passing that Monsignor Lambing's life from beginning to end was one which centered around the diocese since he was born on the eve of its establishment. That the priests and laity owe Monsignor Lambing an undying debt of gratitude is unquestionable as he has left a record of the deeds and works, the sacrifices and trials of the reverend fathers who spent their earthly careers in whole or part in the diocese.

The editorial continues in a personal vein as the writer recalls pleasant associations of over four decades, and concludes with the following remarks:

His life was passed among us and is known to all as an open book, with a clear unsullied page. Catholics and non-Catholics will miss the grasp of the warm palm of his hand, look no more into that grand face, framed in the silvery sheen of the white locks, that massive form that towered above his brothers, or hear the gentle voice. He rests from his labors and his works follow him. He has gone ... bearing the sheaves of victory of the work well done....

The most telling statements concerning Monsignor Lambing that may be quoted in summing up his life are from the pen of the Reverend Doctor Coakley.

Father Lambing's greatest contribution to the diocese historically was the patience and the thoroughness with which he gathered together the raw materials of history. He had great skill in collecting the scattered threads of history, and weaving them together into a consistent whole. Not every priest to

whom he appealed felt the importance of preserving old records; not everyone to whom he wrote ... replied. And yet, despite the barriers mountain high that beset him, it is surprisingly rare to find him in error¹⁰⁸ about dates and incidents.¹⁰⁹

Few men have been able to accomplish what Monsignor Lambing was able to do, considering his small amount of formal education and in addition the fact that he did not have great mental ability. With regard to the latter, Doctor Coakley's words "whose paucity he never minimized" are expressive of his limitations.

Another drawback to the work of Monsignor Lambing was the lack of money to carry out his projects. As has been intimated, he did not have sufficient funds to publish his last work. The Reverend Doctor Coakley remarks: "Father Lambing lived and died a poor man. No Maecenas came to be a royal patron.... Even the slender legacies in his will could not all be carried out."

A recent statement by the librarian of the Pennsylvania Room of Carnegie Library is a present day appreciation of Monsignor Lambing. Commending his work, she said: "Pittsburgh has, I think, two prominent historians — Judge White and Father Lambing. Judge White as a judge must have been a very busy man. Yet he found time to write. Father Lambing is the other, who also had plenty to do. Yet if he didn't trouble himself to get Fort Duquesne records from Canada, they would probably still be there."

The Pittsburgh Diocese has produced no successor to Monsignor Lambing. Continuing the Reverend Doctor Coakley's observations:

The scarcity of priests who have a fondness for the dim and dusty records of the past, and who have talent and a genius for collecting, indexing, collating, and passing judgment upon the chronicles of



Monsignor A. A. Lambing's grave in St. Mary's Cemetery in Pittsburgh's Lawrenceville neighborhood

Source: Kathleen M. Washy

history, make it highly improbable that we shall soon see his like again.¹¹⁰

In conclusion, it may be said, again quoting Doctor Coakley, that “the marvel is, not that Monsignor Lambing did not do more, or do it better, but that he did it at all, and did it as well as it has been done.”¹¹¹

Monsignor Lambing remains Pittsburgh’s priest-historian.

APPENDIX

As might be expected of a man of Monsignor Lambing’s calling, he did not confine himself to history, ecclesiastical and secular, but wrote widely in the field of Catholic Apologetics, a phase of his work which is not included in the scope of this study.

His sermons have not been published, but he prided himself on being able to reach the minds of children in his sermons. His first attempts at writing were innumerable pamphlets, chief of which was *Mixed Marriages: Their Origin and Their Results*. The material in this pamphlet was first given to the public through articles in the *Ave Maria*, a magazine that is published on the campus of the University of Notre Dame. After making various additions and alterations, Monsignor Lambing published the work anonymously. It was very well received and had two editions. The third edition contained the author’s name, after he had been prevailed upon to reveal his identity. In a letter to the Editor of the *Ave Maria*, the Bishop of Natchitoches makes this statement: “Whoever the reverend author is I know not: but whoever he be, allow me to send through you my sincere and deep-felt gratitude for this excellent work...”

According to the files of the Congressional Library, his second published work is *The Orphan’s Friend*, published in 1875. No doubt this work was prompted by his short appointment at the orphan asylum when he was asked to better its financial condition, but due to the Panic of 1873 the task was hopeless. The book was written especially for children and youths leaving charitable institutions, although the advice given is applicable to those who are in similar situations lacking the support and encouragement of their parents. The style of writing is indicative of the success he had with training children. In a fatherly style he asks them to lead good lives and attempts to inspire them to be firm, honest, truthful, kind, and grateful. He concludes the work by presenting a rule of life for the young which, if followed, would lead all youth to manhood safely.

Other pamphlets followed shortly, *The Sunday School Teacher’s Manual* in 1877; a second pamphlet on mixed marriages in 1882; *Masses for the Dead and Motives for Having them Celebrated*,

published in 1881. In 1882 he wrote the history of St. Mary of Mercy Church at the Point in Pittsburgh, under which title *Mary’s First Shrine in the Wilderness*. This was reprinted in 1888 with a memorial sermon by the late Reverend Morgan Sheedy of Pittsburgh, successor to Monsignor Lambing at the Point church.

In 1892, to commemorate his fiftieth birthday, he brought together essays on the sacramentals that he had contributed to the *Ave Maria* and the *American Ecclesiastical Review*. These articles when published made up a fair-sized volume entitled *The Sacramentals of the Holy Catholic Church*. He is very careful to quote the highest authorities and to cite references, so that those who wish to read more on the subject may be properly directed.

Monsignor Lambing wrote two books honoring the Holy Spirit. The first, *Come, Holy Ghost*, was published in 1901, and is an anthology containing edifying and instructive selections from the writings of eminent and saintly authors. The name of the writer and the title of the book from which each is taken appear at the beginning of the chapters. In 1907, while he was president of the Diocesan School Board, he dedicated a second volume, entitled *The Fountain of Living Water*, to the religious teaching orders of the Pittsburgh diocese. It contains an appropriate selection of a devotional and instructive character for every day of the year from the original works of over one hundred writers. The Preface was written by the late Archbishop Canevin, who at the time was Bishop of the Pittsburgh Diocese. *The Fountain of Living Water* was the last published work of Monsignor Lambing. The remaining years of his life were spent in collecting information for a diocesan history.

Endnotes:

¹ The correct form of the family name is Lambing. However, a few variations of the name have appeared: Lamping, Lampeng, Lambin, and even Langbein.

² Leo Gregory Fink, *Old Jesuit Trails in Penn’s Forest* (New York, 1936), 91.

³ Andrew Arnold Lambing, *Michael Anthony and Anne Shields-Lambing* (Pittsburgh, 1896), 4.

⁴ *Ibid.*, 7.

⁵ *Ibid.*, 21.

⁶ *Ibid.*, 21-22.

⁷ *Ibid.*, 22.

⁸ *Ibid.*, 28.

⁹ A short account of the life of Doctor James Keogh written by Monsignor Lambing may be found in *Foundation Stones of a Great Diocese*, 299.

¹⁰ *Rt. Rev. Msgr. Andrew Arnold Lambing, LL.D.* A work which was to have been inserted at the beginning of Vol. II of *Sketches*. The latter was never published.

¹¹ *Souvenir Book of the Centennial Celebration of St. Patrick’s Church, Sugar Creek, Pa.* (1906).

¹² Andrew Arnold Lambing, *Foundation Stones of a Great Diocese* (Pittsburgh, 1914), 265.

¹³ Andrew Arnold Lambing, *A History of the Catholic Church in the Dioceses of Pittsburg and Allegheny* (New York, 1880), 140.

¹⁴ Lambing, *Genealogy*, 28.

¹⁵ Lambing, A.A., *Brief Sketch of St. James’ Roman Catholic Church*,

- Wilksburg, Pennsylvania (1911), 41.
- ¹⁶ Lambing, *Foundation Stones*, 271.
- ¹⁷ *Ibid.*, 272.
- ¹⁸ The societies that the bishop objected to were the Hibernians and the Emerald Benevolent Association. Both were frowned on by the clergy. The former erroneously was connected in some minds with the Molly Maguires, and no reason is stated definitely for the hostility to the latter. Bishop Tuigg patterned his administration on that of Bishop Mullen of Erie who was known to be opposed to the Hibernians.
- ¹⁹ Peter Guilday, Ph.D., "Lambing, Historian of Pittsburgh," *America* L (1933), 251.
- ²⁰ A. A. Lambing, "Salutatory," *Historical Researches in Western Pennsylvania* I (1884), 3.
- ²¹ *Ibid.*, 6.
- ²² Guilday, op. cit., 252.
- ²³ A. A. Lambing, "The Ohio Valley Catholic Historical Society of Pittsburgh," *Historical Researches in Western Pennsylvania* II (1885), 38.
- ²⁴ The Catholic Historical Society of Western Pennsylvania organized May 27, 1840 in effect a revival of a project undertaken more than sixty years ago by Monsignor Lambing, famous priest-historian of the Diocese of Pittsburgh. See *Centenary of the Pittsburgh Diocese* (1944), 10.
- ²⁵ Guilday, op. cit., 251.
- ²⁶ Leland D. Baldwin, *Pittsburgh, The Story of A City* (Pittsburgh, 1937), 261.
- ²⁷ Franklin F. Holbrook, "Our Historical Society," *Western Pennsylvania Historical Magazine* XXI (1938), 17.
- ²⁸ *Sit mihi fas, audita loqui*. May I be doing right in speaking about the things I have heard. *Fas* is almost in a religious sense, God grant, etc.
- ²⁹ Guilday, op. cit., 252.
- ³⁰ John Tracy Ellis, *A Select Bibliography of the History of the Catholic Church in the United States* (New York, 1947), 83.
- ³¹ *Researches* I, 37.
- ³² Rev. Vincent P. Brennan, "Msgr. Andrew Arnold Lambing," *The Pittsburgh Catholic* (July 27, 1944), 8.
- ³³ Sister Mary Electa Boyle, *Mother Seton's Sisters of Charity in Western Pennsylvania* (1946), 210.
- ³⁴ *Supra*.
- ³⁵ John VI: 12.
- ³⁶ Lambing, *History*, 7.
- ³⁷ Guilday, op. cit., 251.
- ³⁸ The manuscript copy of *A History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny* is in the Archives of the University of Notre Dame, Indiana.
- ³⁹ Lambing, *History*, 9.
- ⁴⁰ *Ibid.*, 521. The errors were: The "old priest" mentioned by William Penn in 1686; the first priest to say Mass in Philadelphia; the first church in Philadelphia; Miss Elizabeth M'Gawley's Chapel near Nicetown. The first error was re-corrected by Mr. Griffin, successor to Monsignor Lambing as editor of the *Researches* XX (October, 1903), 156-162.
- ⁴¹ Lambing, *History*, 6.
- ⁴² John Gilmary Shea wrote *History of the Catholic Church in the United States*. 4 vols. (1886-1892).
- ⁴³ George N. McCain, *A Sketch of the Celebration of the Centennial of Allegheny County*, inserted in the *Souvenir*, 162.
- ⁴⁴ Erasmus Wilson (ed.), *Standard History of Pittsburgh, Pennsylvania* (Chicago, 1898), 989.
- ⁴⁵ George N. Shuster, "Andrew A. Lambing," in Dumas Malone (ed.), *Dictionary of American Biography* X (New York: Charles Scribner's Sons, 1933), 559.
- ⁴⁶ Gilbert J. Garraghan, S.J., *A Guide to Historical Method* (New York, 1946), 262.
- ⁴⁷ William J. Purcell (ed.), *Catholic Pittsburgh's One Hundred Years 1843-1943*, a Symposium prepared by the Catholic Historical Society of Western Pennsylvania in commemoration of the one hundredth anniversary of the establishment of the Diocese (Chicago, 1943), xii.
- ⁴⁸ "A Prominent Figure in the Religious and Literary Activities of the Diocese is Called by Death," *The Pittsburgh Catholic* (January 2, 1919), 2.
- ⁴⁹ *Supra*.
- ⁵⁰ *Researches* I, 117.
- ⁵¹ George Thornton Fleming, *History of Pittsburgh and Environs* I (New York, 1922), 368.
- ⁵² Translation and notes by Monsignor Lambing were published in the *Researches* beginning October, 1885.
- ⁵³ "Céleron's Expedition Down the Allegheny and Ohio Rivers in 1749" was the first article to appear in the *Researches* I (July, 1884), 7.
- ⁵⁴ "Céleron's Journal," *Researches* II (October, 1885), 61.
- ⁵⁵ This address was published under the title of *A Critical Inquiry* together with an article on the *Manor of Kittanning*, and both referred to as *Two Historical Essays* (Pittsburgh, copyright 1898).
- ⁵⁶ *Ibid.*, 25.
- ⁵⁷ Lambing, *Inquiry*, 22.
- ⁵⁸ Lambing, *Essays*, 6.
- ⁵⁹ Elizabeth O'Connor, "The History of a Historian's People," *The Pittsburgh Catholic* (February 20, 1941), 9.
- ⁶⁰ George Irving Reed, *Century Cyclopaedia of History and Biography of Pennsylvania* I (Chicago, 1904), 5.
- ⁶¹ Reference is made to Father A. A. Lambing as one of the most critical and prominent historians of the early period of conflict in George P. Donehoo (ed.), *Pennsylvania, A History* III (Chicago, 1926), 1627.
- ⁶² John Newton Boucher, *A Century and A Half of Pittsburgh and Her People* I (Chicago, 1908), 4.
- ⁶³ *Ibid.*, Preface.
- ⁶⁴ *Ibid.*
- ⁶⁵ Lambing, *Sketches*, 14-15.
- ⁶⁶ He Reverend John Canova to the writer (August 20, 1948).
- ⁶⁷ Mrs. George W. Brinley to the writer (October 5, 1948).
- ⁶⁸ Lambing, *Autobiography*, 16.
- ⁶⁹ Lambing, *Genealogy*, 40.
- ⁷⁰ "Public Meeting in the Academy of Music, Philadelphia," *Records of the American Catholic Historical Society of Philadelphia* III (1891), 63-64.
- ⁷¹ The University of Notre Dame's archivist, the Reverend Thomas T. McAvoy, could not determine from their records why the degrees were conferred. Letter to the writer (December 18, 1948).
- ⁷² *Acta Apostolicae Sedis. Annus VII* (1915), 87.
- ⁷³ *The Pittsburgh Chronicle Telegraph* (December 24, 1918).
- ⁷⁴ Lambing, *Genealogy*, 29.
- ⁷⁵ William J. Holland (ed.), "Andrew Arnold Lambing," *Annals of the Carnegie Museum* XII (1919), 350-352.
- ⁷⁶ *The Book of Prominent Pennsylvanians* (Pittsburgh, 1913), 171.
- ⁷⁷ Lambing, *History*, 478.
- ⁷⁸ The Reverend Thomas F. Coakley, D.D., "Right Reverend Andrew Arnold Lambing, M.A., LL.D." (Pittsburgh) galley proof.
- ⁷⁹ *Catholic Pittsburgh's One Hundred Years*, 135.
- ⁸⁰ Martin I. J. Griffin, "The University's Historical Chair," *The American Catholic Historical Researches* XXI (July, 1904), 127-130.
- ⁸¹ Peter Guilday, "Report of the Secretary," *The Catholic Historical Review* XX (1934), 45.
- ⁸² "The Story of a Failure: The Ohio Valley Catholic Historical Society," *The Catholic Historical Review* I (1915), 435-438.
- ⁸³ Guilday, "Report of the Secretary," loc. cit.
- ⁸⁴ Lambing, *Brief Sketch of St. James'*, 41.
- ⁸⁵ *The Pittsburgh Post* (July 30, 1905).
- ⁸⁶ Doctor Coakley in an interview with the writer (January 22, 1949).
- ⁸⁷ Lambing, *Foundation Stones*, 272.
- ⁸⁸ Letter to the writer (November 14, 1948).
- ⁸⁹ Lambing, *Foundation Stones*, 175.
- ⁹⁰ *Ibid.*, 167.
- ⁹¹ Holland, *Annals of the Carnegie Museum*, 352.
- ⁹² Lambing, *Foundation Stones*, 169.
- ⁹³ *Ibid.*, 225.
- ⁹⁴ *Ibid.*, 234.
- ⁹⁵ Reed, *Cyclopaedia* I, 123.
- ⁹⁶ *Ibid.*, 123.
- ⁹⁷ A copy of these poems was sent to the writer by Mrs. M. Salkead. They had been typed by Monsignor Lambing on stationery that he used to advertise his writings. (See photostatic copy.)
- ⁹⁸ *The Pittsburgh Post* (July 30, 1905).
- ⁹⁹ Interview with the writer, January 29, 1949.
- ¹⁰⁰ Monsignor Lambing was a member of the Writers' Club of Pittsburgh.
- ¹⁰¹ "Father Lambing of Wilksburg Called by Death," *The Pittsburgh Press* (December 24, 1918), 1.
- ¹⁰² *The Pittsburgh Chronicle Telegraph* (December 24, 1918).
- ¹⁰³ Marian Bonsall, "An Imperishable Gift to Pittsburgh," *The Pittsburgh Catholic* (February 28, 1935), 7.
- ¹⁰⁴ "A Prominent Figure in the Religious and Literary Activities of the Diocese Called by Death," *The Pittsburgh Catholic* (January 2, 1919), 2.
- ¹⁰⁵ Doctor Shuster in his sketch of Monsignor Lambing in the *Dictionary of American Biography* stated that Monsignor Lambing died "almost unknown and unnoticed in Wilksburg." This statement may be the result of misinformation.
- ¹⁰⁶ *The Pittsburgh Leader* (December 27, 1918).
- ¹⁰⁷ "In Pace," *The Pittsburgh Catholic* (January 2, 1919), 4.
- ¹⁰⁸ In a letter to the writer February 24, 1949, Capuchin Father John Lenhart stated that from his recent research he has found many errors in Monsignor Lambing's *History* which, however, are pardonable.
- ¹⁰⁹ Coakley, *Lambing*.
- ¹¹⁰ *Ibid.*
- ¹¹¹ Interview with the writer (January 22, 1949).