

PILGRIM

from the

MARTYRS SHRINE

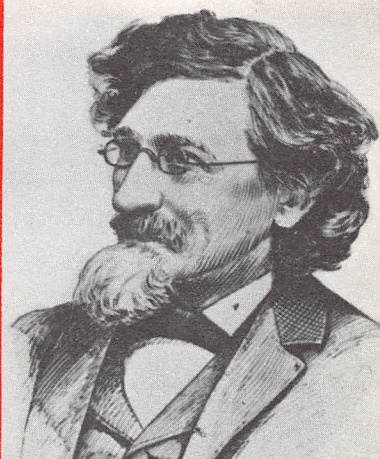
Auriesville, N.Y. 12016

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GEN. JOHN S. CLARK



DR. JOHN GILMARY SHEA

THE GENERAL AND THE PROFESSOR — IDENTIFICATION OF OSSERNENON

The last issue of the PILGRIM featured the life of Father Joseph Loyzance, the French Jesuit who founded the Shrine at Auriesville in 1884. Two of his contemporaries, General John S. Clark and Dr. John Gilmary Shea, were mentioned in the article for their work in locating the Mohawk village of Ossernenon. In order to shed greater light on the origins of our Shrine, it would be best to trace the scholarly collaboration and ripening friendship between these two personalities of the last century.

General Clark and Professor Shea were born within a year of each other, the former in

Cayuga County in Upstate New York in 1823, the latter the following year in New York City. Their early lives stand in sharp contrast and it was not for a half century that their paths would cross.

Clark was of French Huguenot and Scotch ancestry, a Presbyterian, a farmer turned surveyor, and through this pursuit eventually a civil engineer. Serving with high distinction in the Union forces during the civil war and rising to the rank of brigadier general, he would later confess that it was only after his return home in Auburn, N.Y., from military service that he found the leisure to delve into a study which had long fascinated him, the early history of his state. Through his pastor, the Rev. Dr. Charles Hawley, he learned that Jesuit missionaries in the 17th century had established missions among the Cayuga Indians in the vicinity of Auburn. Dr. Hawley, who had already translated portions of the JESUIT RELATIONS from the original French, soon had an enthusiastic Clark out in the surrounding countryside in search of sites where Cayuga villages had once stood.

By contrast the city born and bred Shea was a Catholic of Irish parentage, son of a grade-school principal, a lawyer who gained admittance to the bar at 22 only to forsake that profession a year later to enter the Jesuit novitiate.

NOVENA TO OUR LADY
AND THE MARTYRS
Aug. 6-14, 1973



View in 1898 from Martyrs' Hill where the Evergreen Cross now grows. Note the sweeping double curve of the Mohawk River formed by its juncture with Schoharie Creek coming in from the south. Note too the water in the now abandoned Erie Canal stretching across the middle of the photograph.



View to the west in 1898 from the spot where the cafeteria now stands. Note the Reformed Church (now no longer in use) in the Village of Auriesville on the extreme left and the Mohawk River to the right. The arrow marks the hill to which the Turtle Clan of the Mohawks moved their village probably in 1659 after abandoning the Ossernenon of Father Jogues' time.

Five years later he was again a layman, but hard at work on a systematic study of the early Catholic missions among the Indians on this continent. By the time he reached the half century mark he was considered the foremost authority of his day on the history of the Catholic Church in America.

The scholarly pastor, Dr. Hawley, familiar with many books and articles by the Catholic historian, appealed to Shea in 1875 for help in locating information on the Cayugas in the many volumes of the *RELATIONS*. When Dr. Hawley's book appeared on "The Jesuit Missions Among The Cayugas", Dr. Shea wrote the introduction and General Clark prepared the maps of the land of the Cayugas.

The Martyrs Shrine possesses a collection of the unpublished letters of Gen. Clark to Dr. Shea covering the period from November 1876 to April 1885. The correspondence appears to have been initiated by a request from Shea for information about the site of the first Catholic Chapel of St. Mary erected in 1652 by the Jesuit Father Lemoyne for the Onondaga Indians

DID YOU KNOW?

We have overnight accommodations on the Shrine grounds for the use of our pilgrims who wish to stay just a little longer in the shadow of Martyrs' Hill.

southeast of Syracuse. There follows an exchange of information on the location of the fort established on Lake Ontario by Samuel de Chaplain around 1615 and then a prolonged investigation which resulted in establishing Father Marquette and Joliet, and not Lasalle, as the discoverers of the Mississippi. The letters, at first formal and courtly, manifest a growth in esteem and affection, as the salutation "Dear Sir" gives way to "Dear Friend" which in turn is replaced by "Dear Friend Shea" and "My Dear Shea".

The General and the Professor first laid eyes on each other in April 1877 during a visit by Clark to New York City. Dr. Hawley wrote to Shea about the General's great pleasure at the interview. Prior to this time Clark had confined his investigations to the settlement of the four western nations of the Iroquois Confederacy, but in July 1877 he wrote to Shea that he hoped to visit the sites of the Mohawk settlements to the east before summer ended.

After his first inspection of the Mohawk Valley, Clark wrote exultantly to Shea in August 1877 that he had located Gandawague, the easternmost castle of the Mohawks, on the west bank of the Cayudutta Creek and west of Fonda, as well as Tionnontoguen, which he placed on the north bank a little to the west of Fort Plain. Wentworth Greenhalgh, the English trader from Albany, who was sent westward in 1677 to make a report on all the Iroquois villages, had listed four villages of the Mohawks all on the north bank of the river. However, since this report was made 31 years after the death of Father Jogues, General Clark was incorrect in his assumption that Gandawague was the village where the Jesuit Martyrs of the Mohawk had met their death in the 1640's. It should be added here that through the excavations of the late Father Thomas Grassman, O.F.M., Conv., Gandawague is now established beyond any doubt as the Mohawk castle of the Turtle Clan from 1667 to 1693.

Clark found a hatchet at the Gandawague site and after fashioning a wooden handle for it sent it as a present to Dr. Shea, for as he mused "it may have been the very one used on the martyrs". Shortly before his death Dr. Shea presented this hatchet to Father John J. Wynne, S.J., third director of the Martyrs Shrine.

A second visit to the land of the Mohawks two months later forced the realization on Clark that there were far more Mohawk sites from the colonial period than he had at first realized, for "I found what I had long suspected that the many different names hitherto supposed to be applied to the same site were really the names of different sites." Thus the "Ossernenon" or "Osseruenon" of 1642 (Dominie Jan Megapolensis called it "Assuere") had been renamed "Oneugioure" by 1646,

as Father Jogues reported after his second trip, but the Gandawague of 1667, where the Franciscan Fathers now maintain the Shrine at the site of Kateri Tekakwitha's baptism, was a distinctly different site. Having located Gandawague, (also referred to as Caughnawaga), Clark now inclined toward a view that Ossernenon, the site of the martyrdoms, was only a mile or so away from Gandawague, probably upstream on the west bank of the Cayudutta Creek between the present day communities of Fonda and Johnstown.

Four years were to go by before Clark would revisit the Mohawk country, but meanwhile his correspondence with Shea continued, supplemented by several personal visits. With the loyalty of tried colleagues they constantly exchanged leads from colonial documents. Shea was able to bring several seventeenth century maps to the General's attention. One such chart printed in the JESUIT RELATIONS for 1660 placed three Mohawk villages on the south bank of the river, but since the scale was so small, both men thought the map to be erroneous in this detail. However, examination of the Visschere map (1659), the DuCreux map, and the map used by the Courcellis-De Tracy expedition against the Mohawks in 1666, showed the three villages south of the Mohawk River in each case. Finally a map attributed to Joliet in 1673, although it undoubtedly relied on data

gathered several decades earlier, showed a village in the angle formed by the Schoharie Creek as it flows into the Mohawk from the south.

In November 1881, Clark again set out for the Mohawk Valley to weigh the accuracy of these early maps against the terrain. In his subsequent report to Shea he wrote as follows:

"Armed with the topographical notes and in the company of Samuel D. Frey of Palatine Bridge, who is greatly interested in anything relating to Jogues, we took the cars to Tribes Hill and thence on foot to Auriesville, a little east of which I expected to find the town. On reaching the plateau about 125 feet above the river, every detail as given by Jogues was presented in the plainest possible way. There was the ravine into which the body of Goupil was dragged, the mountain torrent in which Jogues concealed the body, the wood on the opposite side, the distant hill to which Jogues and Goupil retired to pray and on returning from which Goupil met his death, the distant river (Schoharie Creek, 600 feet in width) with which Jogues was not acquainted, no part of it in sight, the grand panorama of the Mohawk winding through the valley, many miles in sight east and west, on the opposite side the trail where he first reached the river, every detail true to the record and so plain that no one could question the conclusion

**USE THIS ENTIRE FORM FOR REQUESTS YOU HAVE OF THE SHRINE STAFF
YOUR NAME AND ADDRESS ARE ALREADY TAPED ON THE REVERSE SIDE**

CONCERNING ENROLLMENTS In the Martyrs' Memorial Association

Each year 365 masses are offered for the living and deceased members of the Martyrs' Memorial Association.

The members also share in the novena of masses offered at Christmas, Easter, Mother's Day, Father's Day, and Assumption as well as in the November masses for the Holy Souls.

The usual offering is one dollar for an individual annual enrollment, five for a family, living or deceased. A perpetual enrollment for a deceased individual is twenty-five, while for a family it is fifty.

CONCERNING ENROLLMENTS In the Martyrs' Memorial Association

**Detach and mail to:
FR. DIRECTOR,
MARTYRS' SHRINE, AURIESVILLE, N.Y. 12016**

CONCERNING MASS CARDS

Enclose your offering for each Mass. (The usual offering is \$2.00, but larger stipends for the upkeep of the Shrine are gratefully received.) Check or Money Order are preferred.

Dear Father Director:

Kindly enroll _____
in the Martyr's Memorial Association for _____ year
(or years) or perpetually.

Send enrollment to: _____

Name _____

Street _____

City _____

State _____ Zip Code _____

Date

Dear Father Director:

Enclosed find my offering for _____ Mass(es) for
M _____ (living) (deceased).

Send Card to: _____

Name _____

Address _____

City _____

State _____ Zip Code _____

Before mailing sign card _____

DIRECTOR'S LETTER

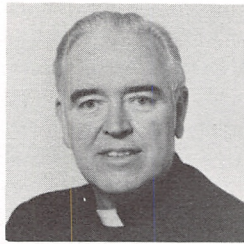
Dear Friends and Pilgrims,

It is already two months since I returned home from my European pilgrimage before the opening of the Shrine. A few weeks ago in a thank-you letter sent to many of you I wrote a brief summary of my three weeks on the move. It will be some time before I can tell the whole story, but most likely you would like to hear about the highlight of the trip, the concelebrated mass of the Easter Vigil with His Holiness Pope Paul in St. Peter's Basilica.

The Jesuit scholastics at the Collegio del Gesu where I stayed took me to the North American College on Good Friday for the liturgy in English. The priest who officiated, now the vice-rector, was Father John Bagley, who used to bring his high school group to Auriesville from Worcester, Mass. in my first years here. It was he who invited me to be one of the 50 priests he was asked to assemble to help the Holy Father distribute Holy Communion Holy Saturday evening.

Space prevents me from setting down everything I would like to tell you about this experience of a life time. Let me simply assure you that I found it easy to remember everyone I could think of among the living and the dead. To insure that no one was left out I asked the Lord to include all who had ever shared in any of my masses over the past 20 years.

On Palm Sunday I had another great privilege, that of offering one of the parish masses in the Church in Orleans, where Father Jogues had served mass as a boy. Imagine my surprise upon arriving in Rome to find his picture in TIME magazine in the article on the Jesuits. I wrote the editor that week to thank him for the publicity given to our apostle of the Mohawks. I also



expressed my regrets that the story, though otherwise commendable, seemed to place all the Mohawks in a bad light. The letter was not accepted for publication. That it may go on record I produce it for you here.

Sir:

Congratulations on your study of today's Jesuits. It was handed to me less than an hour after my arrival in Rome. Members of our international community here were favorably impressed by your objectivity.

As director of the National Shrine of the North American Martyrs in Auriesville, N.Y., I was particularly pleased that you highlighted St. Isaac Jogues, who met death where our Shrine now stands. Just the previous Sunday I had offered mass in the parish church next door to his birthplace in Orleans, France.

In fairness to the Iroquois, or more accurately to the Mohawks, the easternmost of the five nations, Father Jogues had actually won the esteem of the greater number of the Mohawks at the time of his martyrdom. One faction alone effected his assassination in late 1646, even as the chieftains met in council to guarantee his safety. Within 20 years other Jesuits had established a mission in the Mohawk Valley near Fonda. Through their efforts more than half the tribe, including Kateri Tekakwitha, Hot Ashes, and Kryn, the great Mohawk, asked for baptism. By 1710 the Jesuits had won from the Holy See the permission rarely granted in the Western Church for the Mohawks to sing the mass in their native Iroquois.

I prayed for you not only in Rome and Orleans, but also at Lourdes and in all the other places along the way. May we meet on our holy hill before the season is over.

Devotedly in Our Lord,

Thomas Egan S.J.

Rev. Thomas F. Egan, S.J.
Director, Martyrs Shrine

THE MARTYRS' SHRINE Auriesville, New York 12016

TAKE
TIME
TO LIVE
WHERE
MARTYRS
DIED

REVISED SCHEDULE OF PILGRIMAGES — PAGE 5

Remember the Martyrs Shrine in your will.

PILGRIM, LATE SPRING '73 — Vol. LXXXIV, No. 2 — Quarterly publication of the Shrine of Our Lady of Martyrs, Auriesville, N.Y. Thomas F. Egan, S.J. President and Shrine Director; Robert L. Fleig, S.J. Treasurer; and Timothy C. O'Dwyer, S.J. Assistant Director; Edward F. X. Kennedy, S.J., Board Member.

Entered as second class matter July 6, 1942 at Auriesville, N.Y. act of March 3, 1879.



reached. The relics were the usual Venetian beads, flints, bits of copper, shells, and all articles that are usually found in Indian villages of that age."

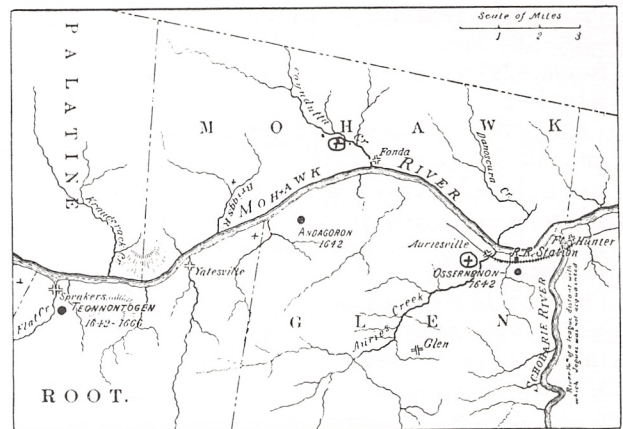
The General and his party then set out to see if the second village, Andagaron, was indeed six miles to the west and the third village, Tionnontongen, another six miles further near Sprakers Basin. His conclusion as confided to Dr. Shea was a sure one. "I have succeeded in determining beyond a reasonable doubt the sites of Ossernenon, Andagaron and Tionnontongen".

Clark ended this lengthy letter to Shea with the observation that "two Catholic priests spent several days lately in the vicinity of Fonda, endeavoring to determine the sites of Jogues martyrdom, but failed to reach any satisfactory conclusion, and finally determined to erect the monument to Jogues in the Catholic burial place" in that village. One of these priests was most certainly Father Loyzance, as can be shown from the Father's own correspondence. Clark urged Shea to persuade the priests to put the monument up at the site of Ossernenon "where Goupil met his death and probably Lalande and Jogues"... "The Mission of the Martyrs" he concluded, "has made these localities famous and sacred to all sects acknowledging Jesus Christ as a Savior"

After two and a half years of further study Clark made another visit to the Auriesville area in June 1884 and returned more positive than ever. It was on this visit that he examined the site, a mile west of Ossernenon on the west bank of Auries Creek, where the Turtle Clan had an intermediate settlement from at least 1659 to 1666 between their stay at Ossernenon and their later residence at Gandawague. He now expressed certainty that Ossernenon was not only the scene of Goupil's martyrdom in 1642, but also that of Jogues and Lalande in 1646.

In September 1884 Clark wrote about this visit to Father Ralph Dewey, S.J. of Woodstock College in Maryland, whom Father Loyzance had interested in the search for Jogues' place of martyrdom. In this letter he pointed out: "Fortunately the sites of the three towns south of the river occupied 1642-1666 can be determined as certainly as a proposition in geometry, especially the one where Goupil and Jogues were killed. Jogues' busy pen left conclusive evidence as to Ossernenon." He had previously assured Father Dewey that "anything he could do or any information he possessed would be cheerfully given, esteeming it a great honor to contribute to the history of the sacrifices and sufferings of the eminent representatives of the Christian Church."

The 1884 visit was to have been made in the company of Dr. Shea. The latter, however, could not keep



Map prepared by General Clark in 1884 to show the sites of the three Indian villages of the period 1642-1666 visited by Father Jogues. Ossernenon is located in the angle at the right formed by the juncture of the Mohawk River and Schoharie Creek. The later villages Kachnawage (1659) and Gandawague (1666) have been added and noted with †.

the appointment and eventually he made his first visit to the Ossernenon site later in the summer with Father Dewey and Father Loyzance. In an article written for the FREEMAN'S JOURNAL, the Catholic historian confessed reluctance to abandon his previous conceptions. He visited the spot "with all the objections that a study of the documents could raise against General Clark's theory and with the writings of Father Jogues in my hands". "Every objection was answered," he declared. "Here were still traces of an Indian town."

The next year Shea made a return trip to the site, but this time it was to participate in the first pilgrimage to Ossernenon on August 15, 1885, for in the previous September Father Loyzance had arranged for the purchase from Victor Putnam of the ten acres which were most likely to contain the outlines of the ancient village.

General Clark also made a trip that year to the site where the Shrine was now taking shape, though not with his friend Shea. He was accompanied by Father Clarence Walworth, pastor of St. Mary's Church in Albany, and the priest's niece, "Miss Nelly". After this last recorded trip to Ossernenon, Clark wrote again to Father Dewey

MAY WE ASK A SLIGHT FAVOR?

If the leaders of pilgrimage groups could get word to us

- on the size of their group
 - on approximate time of arrival
 - on the number planning to use the cafeteria,
- our Shrine staff will be able to make the group's stay more pleasant, prayerful and relaxing.

that "I have tendered my services to Dr. Shea and any party that he may invite to go over the ground." Unfortunately there is no record that this party was ever assembled.

Just when the Shea-Clark correspondence ended is difficult to determine. There are no more of Clark's letters to Shea in the Auriesville collection after April 9, 1885. The next seven years prior to his death were to be feverish ones for Dr. Shea as he was putting together his four volume work on the "History of the Catholic Church in the United States." The compilation of so many of his former studies must have left Shea little time for further research.

Lest there be thought that unfinished business meant a rupture in the friendship between the two scholars, a letter in October 1897 from the General to Father Wynne can be cited. Referring to his deceased colleague Clark wrote of Shea: "He had few equals and no superiors. It will be a long time before his place will be supplied in this line of research."

The General offered his services to Father Wynne and assured him that his "interest in Auriesville is still as lively as ever, but of late years additional facts relating to the experiences of Jogues, Goupil and others are rather rare". It might be added that though he lived on until 1912, Clark's ability to make personal investigations of Indian sites was now far less that it was when he rediscovered Ossernenon.

The friendship between Father Jogues and the Dutch Reformed pastor in Albany who rescued him, Dominie Jan Megopolensis, is frequently termed in our day the first ecumenical event in the New World. The friendship between the two scholars of the past century, the Presbyterian General and the Catholic professor, Shea, who rescued the heroic deeds of Father Jogues and his companions from historical oblivion, gave yet another ecumenical dimension to the Shrine at Auriesville. We pray that our pilgrims who are often representative of nearly everyone of the Christian churches may by their devotion contribute to the growing unity among all who follow Christ.

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EDITOR'S NOTE:

In the preparation of this account much use was made not only of the Auriesville collection of the letters of General Clark, but also of an article by Father Joseph F. Cantillon, S.J., "Is Auriesville Ossernenon?", which appeared in Volume LXVIII No. 3 Page 305 of the WOODSTOCK LETTERS for 1939.

COMING EVENTS OF THE NEXT FEW MONTHS.

July	29 SUN	BLOCK ROSARY – Albany Diocese
Aug.	4 SAT	Shut-ins & Handicapped of Utica
Aug.	5 SUN	POLISH DAY
Aug.	12 SUN	LITHUANIAN DAY MADONNA DELLA LIBERA
Aug.	6-14	Martyrs' Novena
Aug.	11-12	NIGHT OF PRAYER: Vigil in Coliseum 8:30 p.m. Sat. to 6:00 a.m. Sun.
Aug.	15 WED	Feast of the Assumption
Aug.	19 SUN	ITALIAN DAY
Aug.	26 SUN	BOSTON PILGRIMAGE
Sept.	1-2	KATERI WEEKEND— MOHAWK PILGRIMAGE
Sept.	9 SUN	ANCIENT ORDER OF HIBERNIANS
Sept.	16 SUN	KNIGHTS OF COLUMBUS
Sept.	21-23	Annual Boy Scout Retreat
Sept.	23 SUN	JESUIT PARISHES OF NEW YORK & BUFFALO
Oct.	7 SUN	KNIGHTS AND LADIES OF ST. JOHN
Oct.	14 SUN	PARISHES OF HARLEM



The Chapel of St. Peter and Indian Museum at the Tekakwitha Shrine near Fonda should be visited by all pilgrims to Auriesville. Here can be viewed the excavated outlines of Gandawague (now more commonly called Caughnawaga) inhabited by the Mohawks from 1667 to 1693. In the original St. Peter's Chapel, built by the Jesuit Father Boniface in 1672, Kateri Tekakwitha was baptized in 1676.