

PILGRIM

MARTYRS SHRINE

from the

Auriesville, N.Y. 12016

WINTER
1977

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No. 1

EASTER NOVENA OF MASSES
AT MARTYRS SHRINE
INTENTION SLIP WITHIN
IS FOR YOUR USE

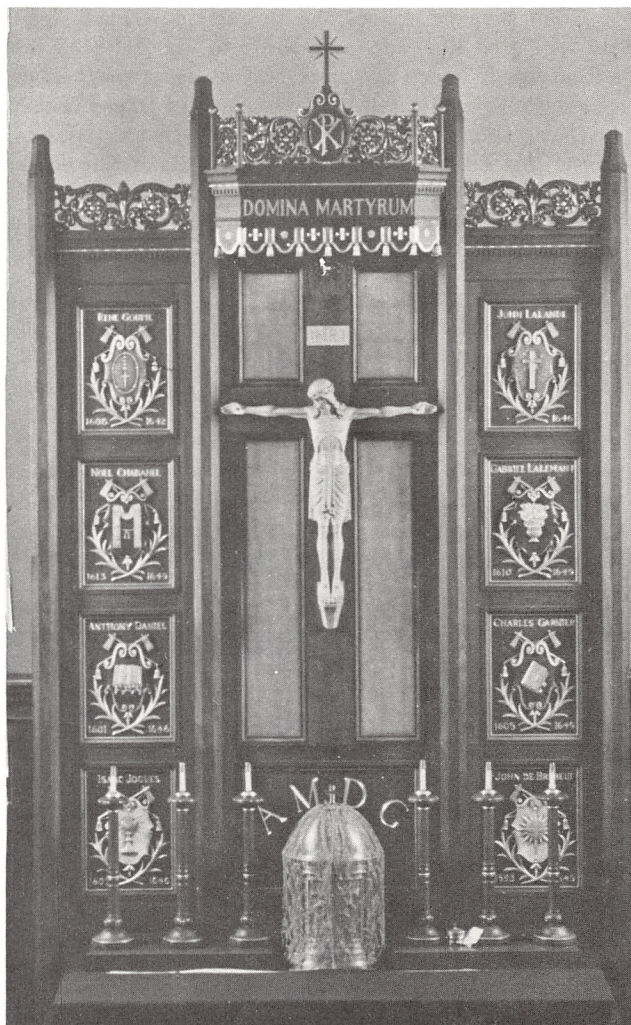
LONG FORGOTTEN RADISSON FASCINATES MODERN WORLD

by Father Thomas F. Egan, S.J.

A few weeks ago I was in Burlington, Vermont, giving a retreat to the Sisters of Mercy. With a few hours to spare one sunny afternoon, I hiked eight blocks to the downtown area and took in the dazzling waterfront view of a frozen Lake Champlain and the snow-covered Adirondacks. Then I spied the ultra-modern Radisson Hotel, opened only last fall.

With a curiosity which has in the past led me into strange predicaments, I entered the building and headed for the information desk. Introducing myself as a stranger in town, I inquired how the name of the hotel had been chosen. The desk clerk told me it was the name of a chain originating in Minneapolis. "But why would a hotel in that city be called the 'Radisson'?" I pressed. "It was named after an early French explorer", he informed me. "Pierre Esprit Radisson?" I ventured. "Yes, I think you're right," he responded, "but what do you know about him? Hardly anyone back this way has ever heard of him."

With this chance to oblige, I related how a sixteen-year old Radisson had been carried off as a captive by a Mohawk war party in 1652 during a raid on the St. Lawrence settlements, how he had been brought down the length of Lake Champlain and on to one of their villages along much of the same route Father Isaac Jogues and his fellow prisoners had come ten years before. The young man, as well as two young ladies on the staff who had joined the conversation, were grateful to learn of a link between Radisson and the local area, while as director of the Martyrs Shrine I was glad to find that Burlington had thus honored a colorful youth whose life had been intertwined with those of some of great Jesuit missionaries of Seventeenth-century North America. As we begin the year of the New York State Bicentennial, our pilgrims should have a brief account of the Radisson story.



Pictured above is the impressive altar to "Our Lady of Martyrs" located in the Retreat House Chapel, where many of our pilgrims' intentions are remembered during the winter months, including the Easter Novena of Masses. The coat of arms of the eight North American Martyrs are carved on the sides: Goupil, Chabanel, Daniel and Jogues on the left, and Lalande, Lalemant, Garnier and Brebeuf on the right.

PIERRE ESPRIT RADISSON

Walked with Missionaries Knew & Esteemed Indians



Youngsters of school age throughout Canada read about Pierre Radisson and thrill to the tales of his adventures in much the same way as our own younger generation is captivated by the exploits of Daniel Boone or Davey Crockett. Yet despite the fact that he was one of the first Europeans to explore vast areas of New York State, Michigan, Wisconsin and Minnesota, very few have ever so much as heard of him south of the Canadian border.

Pierre Esprit Radisson was born in late 1635 in St. Malo, the picturesque fortress town on the coast of Brittany, the same community which gave the world Jacques Cartier a century before. At high tide the town is actually cut off from the French mainland, a fact which doubtless explains why its inhabitants have long been adventurous seafarers. Still a mere youth when he arrived in New France in 1651, with his parents and three sisters, he located with the family in Three Rivers where his father became a fur trader.

The following spring, young Pierre ventured beyond the settlement one day with two older youths to hunt geese. He became separated from his companions for a short time, only to come upon their corpses later in the day, where hostile Indians had left them. Hardly had he made his discovery when he himself was surrounded and overpowered by several braves from a Mohawk war party. Bound by his captors hands and feet, he was dragged to a waiting canoe on the bank of the St. Lawrence River. Soon he was being borne away into captivity.

Almost from the first, he seemed to recognize some of the words the Mohawks used. In the year since he had come to Three Rivers he had occasionally met Huron visitors in the settlement and had learned a smattering of their language. The Hurons too were of Iroquoian stock and the Mohawk dialect of Iroquois was the one closest to Huron, a fact that had made it possible for Father Isaac Jogues to communicate with his Mohawk captors, even before he had a chance to learn their language. This prior knowledge of Huron would also stand Pierre in good stead.

Pierre Radisson and his brother-in-law Medard Chouart de Groseilliers, remained forgotten heroes for over a century and a half, even to the Canadians whose country they did so much to explore. The fact of their journeys was known, but nothing more beyond the bare details. Then in the last century an amazing document turned up in a London attic., a tattered manuscript written in ungrammatical English with an interlacing of curious French expressions. The author was proved to be none other was proved to be none other than Radisson. He began to write the document sometime around 1670 and he added to it almost up to the time of his death in 1710. The manuscript established both the author and his brother-in-law as ranking among the great explorers of North America. In the first part of his narrative Radisson's own life as a French youth adopted into a Mohawk family is described in greath length. The material is espically valuable because it serves to corroborate much of what St. Issac Jogues and Father Francesco Bressani had reported about the Mohawks after their captivity among them. The document was published in limited edition in Boston in 1885 and reprinted more recently.

The warriors brought their prisoner along the route Father Jogues knew so well, leaving the St. Lawrence to head southward and upstream along the Richelieu River. By the time they were moving down Lake Champlain, the French youth had been stripped of the clothes of a white man and his entire body smeared with berry juice and oil. He was assigned regular turns at the paddle and the Mohawks began to admire him for taking his share of the burden.

The party took their time on the way home. Nearly a month elapsed before they reached the Mohawk Valley. Several Huron prisoners were taken along the way. Upon arrival at the Mohawk village the paleface prisoner had to watch for the first time the grim spectacle of the other captives being tortured and eventually burned to death. By contrast, he himself was treated with great leniency. There were certain prescribed rituals to be enacted when a new prisoner was brought in, but aside from receiving a few blows, Pierre was in no way disfigured.

In the account which the lad would write years later it is not certain which of the three Mohawk villages turned out to be his new home. Father Francis X. Weiser, S.J., is the author of the well-known life of Kateri Tekakwitha and a long-time student of the seventeenth-century Iroquois; after researching the matter, he has concluded that it was quite likely Ossernenon, eastern most of the three, where the

martyrs had died, or at least an unpalisaded cluster of longhouses outside the Ossernenon enclosure.

Eventually Pierre was adopted by a Mohawk chief known as Schagskohare (“Swimming Wood” in Iroquois), who brought him to live in the same longhouse with the chief’s wife, son and two daughters. The palefaced Mohawk was given a new name, Orimha, the Iroquois word for stone or lead, an indication of what they already thought of his ruggedness and endurance.

According to Arthur T. Adams, the young Frenchman-turned-Mohawk “acquired the ingenuity and ability to live in peace, security and apparent contentment” with the people who had captured him. The same author writes in another place that Pierre’s “intuitive diplomacy, willingness and even determination to do his share of the labor, his matchless courage and submission to torture without complaint doubtless contributed to his survival under circumstances that would have cost the life of many other captive less versatile and resolute.”

There were times when the young man felt torn by a desire to be reunited with his real family, and genuine affection for the family who had adopted him. The former got the better of him in late 1652, prompting him to accept the invitation of an Algonquin enslaved by the Oneidas to join him in an effort to escape. Eventually they were overtaken, the Algonquin was

killed, and Pierre brought back to the Mohawk Valley in disgrace. As he apparently had acquiesced when the Algonquin had murdered three Mohawk hunters in their sleep, the youth was put through excruciating torments and saved from death only because his adoptive father stood loyally by him.

In early 1653 Radisson was allowed to accompany a war party heading westward. After a visit to all the principal villages of the Oneidas, Onondagas, Cayugas and Senecas, the warriors attacked several settlements of the nation known as the Eries, living a distance south of the vast lake which now bears their name. They then headed northward to the Niagara River and after detouring around the great cataract, paddled their way east through Lake Ontario to the site of present-day Oswego in the Onondaga country. It was summer before they made it home.

Young Pierre got his first look at Fort Orange (modern Albany) in the fall of that year, when the Mohawks took him along when they went to trade their beaver skins with the Dutch. Recognized despite his war paint and scanty Iroquois clothing by a French soldier in the service of the Dutch, he was introduced to Governor Arendt Van Coerlaer, the same heroic figure who tried in vain to ransom Father Jogues and Brother Rene Goupil in September 1642, scarcely a week before the latter’s martyrdom. Hearing the French soldier speaking in the mother tongue and noting the warmth and comfort of

**SEND IN YOUR INTENTIONS TO BE REMEMBERED
IN THE OCTAVE OF MASSES DURING EASTER WEEK AT AURIESVILLE**

Dear Father,

Please place this list of my intentions beside the tabernacle in the Retreat House Chapel in order that they may be included in the Shrine’s Easter Masses:

Your name and address can already be found on the underside of this intention slip. Please correct any misspelling or inaccurate address. Then cut out and mail to:

REV. FR. DIRECTOR, MARTYRS SHRINE, AURIESVILLE, N.Y. 12016



**THE JOYS OF EASTER
TO ALL OUR PILGRIMS**

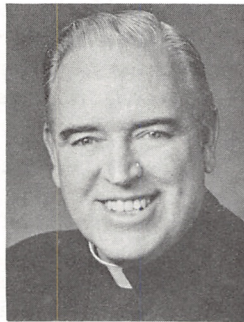
DIRECTOR'S LETTER

Dear Friends and Pilgrims:

Even though the nation's main bicentennial year ended on the last day of 1976, New York State has proclaimed 1977 as a Bicentennial Year of its own. Rightly so, it would seem, for 1777 was the crucial year for the patriots of this State. It was through the victories of Oriskany and Saratoga in the year 1777 that the British were effectively thwarted in their efforts to split New England off from the other colonies.

The Martyrs' Shrine plans to participate in the New York State observance, for these historic events which took place within sixty miles of Auriesville were all stirring episodes in the forging of the Empire State.

We invite our friends and pilgrims to come to Auriesville not just for a day this year, but for a longer stay. We will be glad to assist you in planning visits to the historical sites nearby. We even suggest that you make the Shrine your base of operations during your trip back into history. Overnight accommodations are available to you here on the



grounds and there are attractive motels just a few miles away.

Be assured of our prayers during the Easter Season and of a warm welcome on your first 1977 visit to the Hill of Martyrs.

Devotedly in the Risen Lord,

Father Egan

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

EARLY EVENTS OF THE 1977 SEASON

April 30	May 1	Opening Weekend at Auriesville
May 1	SUN	Hibernian Sunday
May 8	SUN	Mother's Day
May 19	THURS	Feast of the Ascension of Our Lord
May 22	SUN	INTERFAITH MEMORIAL SERVICE
		Armed Forces Past and Present
June 5	SUN	LEGION OF MARY PILGRIMAGE
June 11	SAT.	Girl Scout Day of Retreat
June 12	SUN	THIRD ORDER OF ST. FRANCIS
June 17	FRI	Feast of the Sacred Heart
		Procession 7:30 p.m., Mass 8 p.m.
June 26	SUN	SLOVAK DAY
July 10	SUN	LEBANESE DAY — Maronite Liturgy

THE MARTYRS' SHRINE
Auriesville, New York 12016

Martyrs Shrine Begins 93 rd Season
Week End of Apr. 30 - May 1

**A
HAIL MARY
EACH DAY
THAT KATERI
WILL SOON BE
BEATIFIED**

Remember the Martyrs Shrine in your will.

PILGRIM, WINTER, 1977 - Vol. LXXXVIII, No. 1 - 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., Secretary and Treasurer; Francis C. Pfeiffer, S.J., Timothy C. O'Dwyer, S.J., Paul J. Gampp, S.J., John M. Doolan, S.J. and Vincent P. McCorry, S.J. Board Members.

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



Pierre Radisson has won attention in another part of the modern world through the writings of Father Francis X. Weiser, S.J. Now a professor emeritus at Boston College, Father has maintained a lifelong interest in the American Indians and has written extensively about them. Among his works is a three-volume series on the adventures of Radisson among the Indians, based on the explorer's long-forgotten autobiography. The books are entitled: *Orimha the Iroquois*, *Orimha the Woodrunner*, and *Orimha among the Sioux*. Unfortunately for American readers, the three books have thus far appeared only in German, published in Vienna in 1969 by Verlag Kremayr & Scherlau. Because of their faithful portrayal of Indian life the books have been selected as recommended reading in the Austrian public school system.

the Dutch homes, he was seized with a longing for his loved ones in Three Rivers and a nostalgic yearning for all that he had left behind him. Out of loyalty to his adopted people he refused to let the governor negotiate his release. However once back in the Mohawk country, he felt the pull of his homeland all the more keenly. It began to dawn on him that before the year was out he would be expected to assume the role of a Mohawk warrior. Could he afford to turn his back forever on the white man's world, his family ties, all the refinements of the French, every bit as attractive as those in evidence among the Dutch?

Finally his decision was made. He would return to Fort Orange and ask the Dutch to help him. He knew from experience, however, that this time he would have to lay his plans methodically. At first he established a pattern of going into the forest each day to cut the bark needed for a new canoe, a task each young warrior was expected to perform. In a week's time his work became so routine that the Mohawks did not view his day-long absences as unusual.

Finally he was ready for his flight. Heading out one morning and making sure no one was observing him, he took off on a steady trot to the east. Avoiding the well-used trail, he took a series of detours through the thickest woods, always however staying close to the south bank of the Mohawk River. The fact that the young man took this route is in the opinion of Father Weiser confirmation that the three main Mohawk villages were still on the south bank of the river in the early 1650's. Had they been on the north bank, Pierre would have had to cross the river before reaching Fort Orange, the site of which is south of the spot where the Mohawk empties into the Hudson. He could not cross at the ford near Ossernenon for fear of being detected by the

Indians, while swimming across at any point east of the Schoharie Creek would have been too dangerous.

The next day after only a few short naps he approached a Dutch farmhouse near the Fort, having travelled at least thirty-five miles. Speaking to the farmer and his wife in Mohawk, supplemented by gestures, he persuaded them to give him shelter and to get a message to the governor. Van Coelaer knew at once who the palefaced Indian was. Within an hour Pierre was heartily welcomed back to Fort Orange, for the Dutch Colonists had become fascinated with the reports of his adventures as an adopted Mohawk.

Radisson's most interesting encounter while at Fort Orange was with a Jesuit missionary, Father Joseph Antoine Poncet, who had recently been captured with a Frenchman, Mathurin Franchetot, by a band of Mohawks, almost within sight of Quebec. They were both subjected to the torture on their arrival in the Mohawk Valley in early September, and poor Franchetot, who had just been given absolution by the missionary, was burned at the stake. Poncet, however, was suddenly brought to Fort Orange in the middle of the month and left there with the Dutch.

Pierre's sojourn among the Dutch was the start of a new life for him, a reentry into the world of his own people. It is little wonder then that the young man thought of a religious renewal as well. The encounter with the missionary, whose face and hands bore witness to the ordeals he had endured, was a stroke of Divine Providence. In the lad's own words, he earnestly begged Father Poncet to assist him in making a good and honest confession and then to absolve him of his sins so that he might again resume the practice of his religion.

By early November the French youth was brought by ship to Nieuw Amsterdam, the settlement on Manhattan Island which eleven years later the English would rename New York. Shortly thereafter he set sail for the other Amsterdam, reaching Holland in January 1654. After a visit to his relatives in St. Malo he managed to set sail from La Rochelle for Canada. By May he was reunited with his family, a full two years after his capture.

In the interval Pierre's older sister had been left a widow and then had subsequently married a widower, Medard Chouart, a successful fur trader who had acquired a land grant along the St. Lawrence. He had accordingly assumed the title *Sieur de Grosseilliers* (literally, Lord of the Gooseberry Bushes). This brother-in-law was to become linked with Pierre in some of the most extensive journeys as yet undertaken on the North American continent, journeys in which the Jesuit missionaries would often play a part. But this is a story which must be saved for a future issue.

THE LORD'S PRAYER IN VERSE

The following version of the Lord's prayer was written in inspirational verse by Father Robert. We share it with our readers so that they, too, may find enriched devotion in these words of Our Savior.

*Father of us all, in heaven you dwell,
May you be honored as holy, and your name as well;*

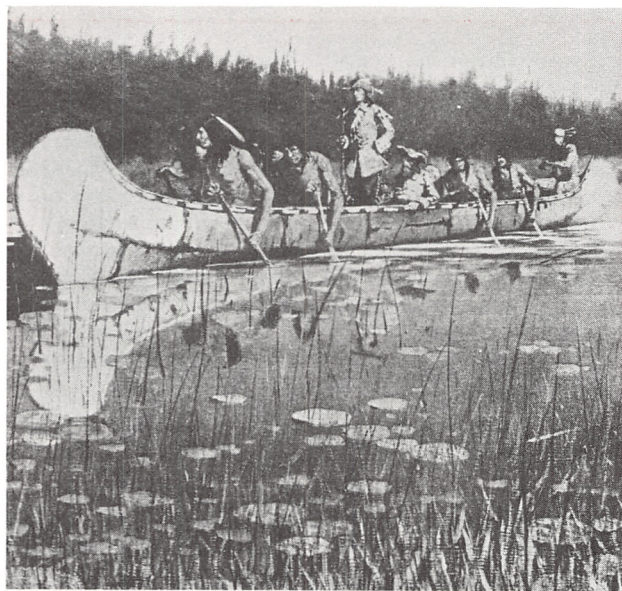
*May your kingdom come, and your law of love,
On the earth below, as in heaven above.*

*Supply our bread of life, we plead,
Sufficient for each daily need.*

*In the same measure, forgive, if you will,
As we forgive those who have done us some ill.*

*Into temptation, lead us not, we pray,
But from every evil please show us the way.*

*(For the kingdom is yours, and the power sublime,
And glory forever, to the end of all time.)*



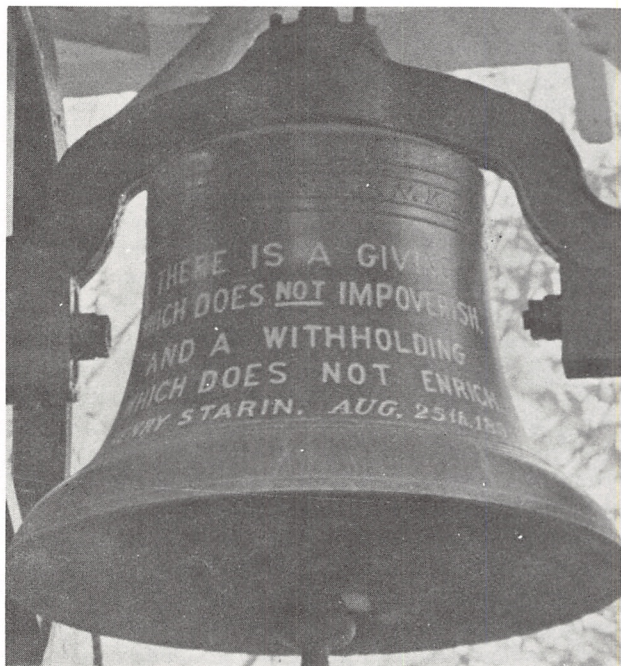
Pictured here is Pierre Esprit Radisson on an exploring trip with some Midwest Indians.

BISHOP HUBBARD

The Diocese of Albany has a Bishop once again. On February 1, announcement was made by Archbishop Jean Jadot, apostolic delegate to the United States, that His Holiness Pope Paul VI had chosen Father Howard Hubbard to succeed Bishop Edwin B. Broderick as the ninth Bishop of Albany. For the past few years President of the Diocesan Personnel Board, Bishop-elect Hubbard was named Vicar General last June. Then in November he became administrator of the Diocese when Bishop Broderick left Albany to assume his new duties as head of Catholic Relief Services in New York City.

For the first time since its establishment in 1847, the Diocese of Albany will be entrusted to the care of a native son. The new Bishop is a native of Troy where he attended St. Patrick's Grammar School and LaSalle High School. The Jesuits of Albany have special reason to be proud of Bishop Hubbard. Just as Bishop Broderick was a graduate of the Jesuit Institutions, Regis High School and Fordham University in New York, Bishop Hubbard, as a resident of the North American College in Rome, made his theological studies at the Jesuits' Gregorian University before his ordination in the Eternal City in 1963.

We join our prayers to those of all the priests, religious and laity of the Diocese that the Holy Spirit will enlighten and strengthen our Bishop as he resumes the great responsibilities that will be his.



The Shrine's bell will soon be ringing out in joyful sound once more, inviting worshippers to share in devotional services. The inscription on the bell reads: "There is a giving which does not impoverish, and a withholding which does not enrich."