

# THE JESUIT CHAPLAINS OF Nine Historical Sketches

## de Carheil, S. J.

Etienne (Stephen) de Carheil was born November 18, 1633, in the Chateau-Guichardaya-Carentoir, Maritimes, France. He entered the Society of Jesus August 30, 1653 in Paris, arrived in Quebec August 6, 1666, and died in Quebec July 27, 1726.

The ancestry of the DeCarheil family goes back to a Costello family in Piedmont before 1590. (De Carheil is a variation of the name de Costello.) The family was of noble blood for centuries. Stephen had two older brothers, Gervais and Rene; three younger sisters, Suzanne, Francoise and Marie.

Father De Carheil was a literary genius. Members of his own religious society regretted that France had lost the work of a great author because of his ascetic austerities, which made him set aside what he considered the worldly troubles of genius to crucify himself in the Canadian missions with the hope for the glory of martyrdom.

### Converted Mohawk Chief

His standards of conduct were too difficult for ordinary people. He demanded so much of goodness from his Cayuga Indians that he baptized few of them.

The great Mohawk chief Kryn, however, who guided the Denonville expedition on the Victor Road and to the four Seneca villages was one of his converts.

Kryn used to say there were three really great men in Canada: himself, Frontenac and Father De Carheil.

A quaint note of filial caution appears in one of his letters to his father. It seems that the father was guilty of some worldliness, and like a Puritan decaying betting on a horse race, the son writing amid the smell of the elm-bark of an Indian house in a remote village, cautions his father in France of the nearness of death and the necessity of preparation for another world. Chief Kryn was an ancestor of Chief Brant and of a Miss Brant who is now living in Rochester, N. Y.

The chateau in which Father De Carheil was born suffered from the wrath of the common people against all quality and all aristocracy during the French Revolution and was totally burned, but the precious letters of great Uncle Stephen, which were a century old at that time were saved. Beside the letters, the De Carheil family have also treasured some other writing which makes the letters seem like sacred literature. The writing is an appeal for canonization with proofs of miracles written by those who knew the priest in Quebec.

"Both the French and the Indians esteem him a saint and a genius of the highest order," wrote the Reverend P. F. X. Charlevoix, the Jesuit Historian who made a tour through Canada and Louisiana in 1721 at the command of Louis XV.

### Published Huron Dictionary

Racines Hurones, an unpublished dictionary of the roots of the Huron language by Father De Carheil is a feat of scholarship for which any one of the several colleges located beside Cayuga Lake, where Father De Carheil was resident for fifteen years might with honor to itself grant a very belated posthumous degree.

For fine souls are martyrdoms which do not impair the body. Such martyrdom came to Father De Carheil. He was stationed at Mackinac for fourteen years, 1687-1700.

It was such a remote outpost that loose living soldiers and fur voyagers made it a place of debauchery. Father De Carheil had the sorrow of seeing his Indian parishioners led astray by the drunkenness of his own French countrymen. Against this evil he protested to authorities in Canada and France with masterful diction.

### Barred from Detroit

In 1701 Cadillac was made commandant of this military capital of the upper lakes and he moved it to the site of modern Detroit. Since Cadillac thought that a wide open

town would attract the fur trade away from English competitors, he let Father De Carheil's Christian Indians come to Detroit, but he excluded Father De Carheil. So this then was the martyrdom.

Father De Carheil's fight for chastity and temperance caused his separation from those spiritual children whom at Mackinac he had baptized and brought into the nurture of God. Some of his later years (1701-1726) were spent probably in parish work among residents in Montreal and Quebec.

This opposition which Father De Carheil and also many other Jesuits of this period made against their own secular government in behalf of purer morals is quite different from the false idea that the Jesuits were crafty slaves of the foreign French power, or that they were emissaries of the fur trade under the disguise of religion.

The "Imitation of Christ" to the extent of a martyr's death was Father De Carheil's ambition. If there was any vanity in this ambition, God chastened it by letting Father De Carheil live to the great age of 93 years.



## Jacques Gravier, S. J.

Born in Moulins May 17, 1651, Father Gravier began his studies in the Jesuit College in his native town. The building is now the Court House and the Jesuit Seminary is out in the suburbs.

Father Gravier entered the Jesuit Order October 29, 1670, in Paris. He arrived in Canada in 1685. Before coming to America he was an instructor at Hesdin and at Arras.

After his arrival in Canada he spent the year 1686 at Sillery as assistant priest and in learning Indian languages. Then he was sent to Mackinac in 1687 in time to be considered one of the chaplains of the Ottawa or upper lakes continent of Denonville's army.

### Made Vicar-General

In 1690 he was made vicar-general of all the upper lakes and Mississippi Valley Country, representing in those days of wilderness and untamed lakes the highest office of the Church in that region.

Parts of the vast territory in which he was vicar-general have as his successors in office Cardinal Mundelein of Chicago and our own Archbishop Mooney.

In 1700 Father Gravier and the birch canoe started from the Chicago Portage and went via the Illinois and Mississippi Rivers to the Gulf of Mexico, beyond the present New Orleans.

The trip is full of incidents and interesting contacts with Indians.

### Smoke Peace Pipes

Many calumet peace pipes were smoked with newly met tribes on the way. Some time before 1706 an Indian shot an arrow into him. Again he embarked on the long canoe journey to the French military post at the mouth of the Mississippi River. This time, however, he traveled as a wounded invalid. From there he took ship to France, where he submitted to some of the crude medical aid of that day. Still suffering, he showed undaunted spirit by being back at his work among the Illinois in 1708. He died from his incurable wound April 23, 1708.

## Jean Enjalran, S. J.

Let us visualize this story by filling in the spaces between the facts with a little imagination, which no doubt is a close approximation of the truth.

An old weatherbeaten priest comes out of the Cathedral of Rodez, France, and moves over to a seat in the warm sunshine in the park at the west end of the Cathedral. A group of children followed him. They come up to the old man and say: "You have heard us say our prayers and we have all confessed, and now we are going to be good children, so tell us a story, Pere Jean."

The veteran missionary, having ministered to the religious instruction of these relatives and neighbors' children in Rodez, his native town, begins to review in his mind his 26 years' experience as missionary in America before selecting a story to tell to the children. The time of this scene is after 1702, when Father Enjalran, the old missionary, had returned the second and final time to France to spend the years of his old age.

As the warm sunshine of Southern France puts the feeling of youth in his travel worn body, the old fire of adventure, of service, of the joy of hardship and self-sacrifice burns in his heart. Wistfully his bright eyes look far to the West.

He sees not Rodez, but the sunrise over the Great Lake at Mackinac. He thinks of his Indian canoe mates, men with whom he had laughed in the face of death in countless hazards. They were his mariners of the wilderness and companions of the thousand campfires. With them he had shared blistering heat and biting cold and storm and wind and the glory of the sky and the love of the primeval wilderness.

### Returned to Birthplace

Fortunate indeed was he to be one of the few Jesuits of New France who could return to his birthplace, Rodez, where he had been born on the 10th of October, 1639.

The children interrupt his story to ask, "What are those funny names you say, Gamiatarondaquat (Irondequoit), Ganagaro (Boughton Hill, Victor)?" Say them again, Pere Jean, those names are funny." The children hear many things of a strange far-away land, and especially about the battle near where now the Centennial Boulder Monument in Victor now stands.

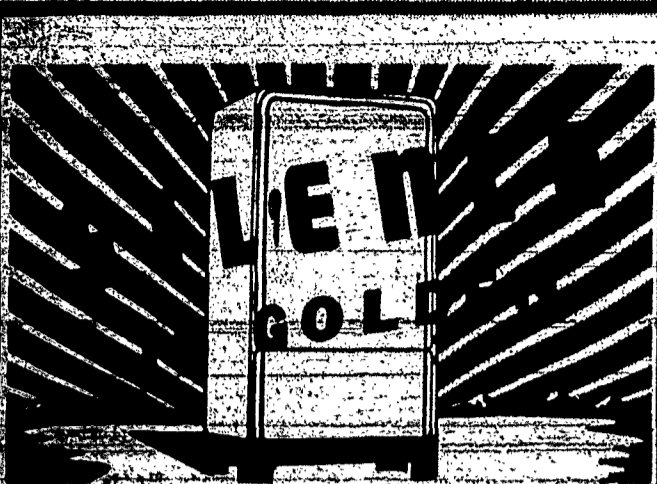
Of the chaplains of the De Denonville expedition, Father Enjalran was the only chaplain wounded at the battle in Victor. La Hontan, whose soul was embittered because of the loss of his ancestral estates in France, speaks in his Voyages to America of the wounded Fr. Enjalran in a jesting manner. Father Enjalran was sent to the Ottawa mission in 1677, ten years before the De Denonville expedition, and was superior of the mission from 1681 to 1688.

The region of the Ottawas included Northern Lake Huron and extended westward along the southern shores of Lake Superior. These people were partly nomadic in this vast region and Father Enjalran's work required thousand-mile canoe journeys.

### With Ottawa Allies

He came to the De Denonville expedition with the Ottawa allies from the Upper Lakes. He went to France in 1688, but was again in Canada in 1701, at which time he addressed letters to Cadillac, when Detroit, instead of Mackinac, was made the official headquarters of the French and Indians of the Upper Lakes.

A long letter written by him is found in Jesuit Relations LX: 104-147. In this letter, at page 135, is a Canadian version of King Philip's War in New England. It seems that the Jesuits helped to persuade the Iroquois and Algonquins not to join in King Philip's War. If this is so, the Jesuits helped prevent a combination of Indian tribes which would have destroyed New England.



In an

# ELECTROLUX

Best-frying GAS REFRIGERATOR

• The very silence of this air-cooled refrigerator pays dividends in terms of longer life.

• ELECTROLUX, the GAS Refrigerator, has every advantage any other refrigerator can give you, plus NO MOVING PARTS TO WEAR OUT. That spells ECONOMY.

• Before you buy any refrigerator, see the handsome, fast-freezing, food and money saving air-cooled ELECTROLUX, the GAS refrigerator, which gives trouble-free service year after year.

## ROCHESTER GAS & ELECTRIC CORPORATION

89 East Avenue

Main 3960

MAIN DINING ROOM

LUNCHEONS 75c and 85c

TABLE D'HOTE DINNER 1.25

COFFEE SHOPPE

LUNCHEONS

75c to 85c

DINNER

85c and 1.00

## SAGAMORE EAST AVE.

## 1938 PHILCO RADIOS

Now On Display At

## STANTMAN MUSIC SHOPS

100 South Ave. 240 Joseph Ave.  
Main 3241 Main 3141

MONDAY EVENINGS