

# JUBILEE

A MAGAZINE OF THE CHURCH AND HER PEOPLE

THE CHURCH IN AMERICA—  
**THE FRENCH  
CONTRIBUTION**

1955 CHRISTMAS CARDS

NOVEMBER, 1955

35c



A refugee family  
gets a new home  
in Michigan



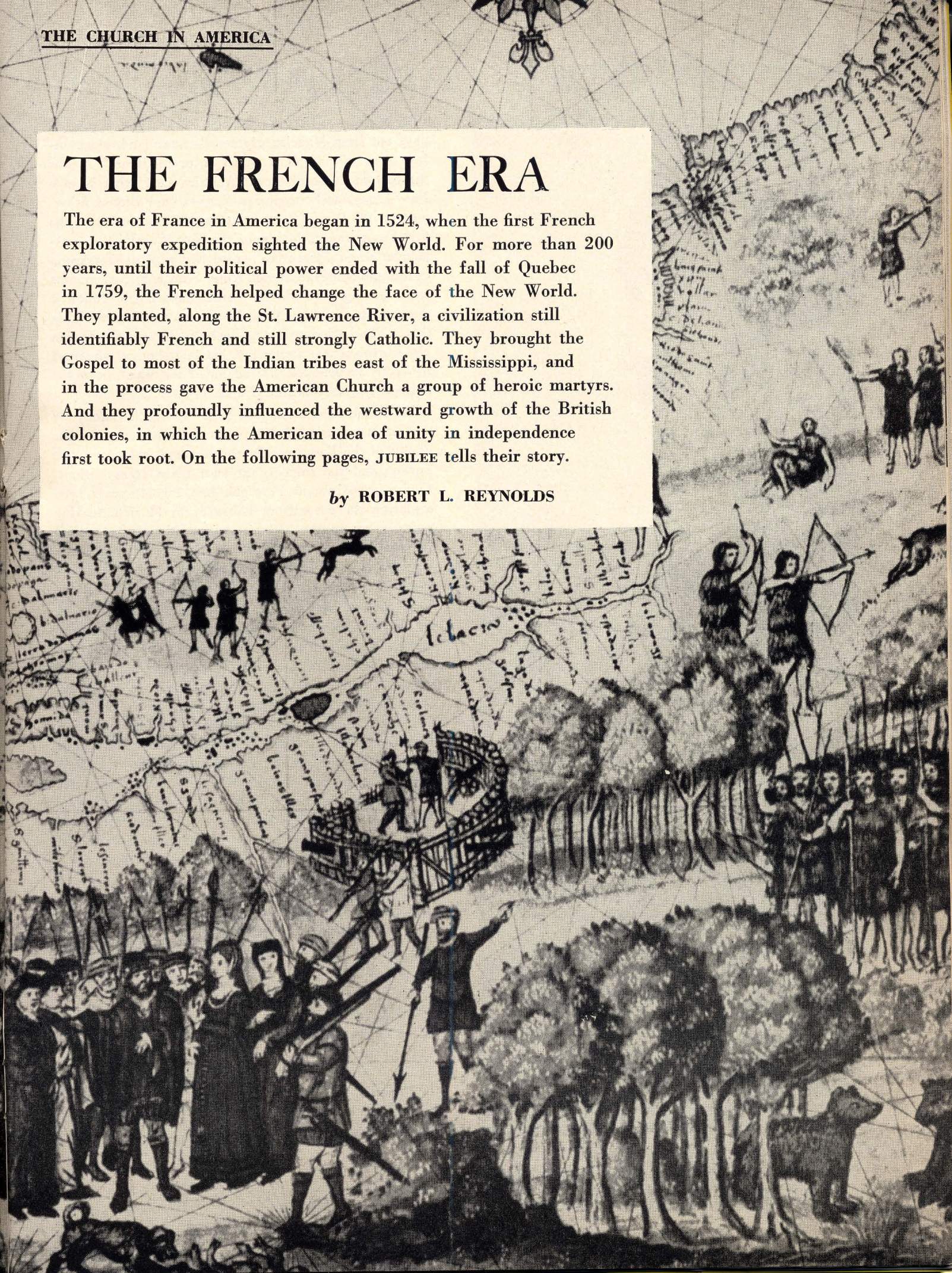




# THE FRENCH ERA

The era of France in America began in 1524, when the first French exploratory expedition sighted the New World. For more than 200 years, until their political power ended with the fall of Quebec in 1759, the French helped change the face of the New World. They planted, along the St. Lawrence River, a civilization still identifiably French and still strongly Catholic. They brought the Gospel to most of the Indian tribes east of the Mississippi, and in the process gave the American Church a group of heroic martyrs. And they profoundly influenced the westward growth of the British colonies, in which the American idea of unity in independence first took root. On the following pages, JUBILEE tells their story.

by ROBERT L. REYNOLDS





# France probes westward, seeking the riches of the Orient



*Francis I, who ruled France from 1515 to 1547, consolidated the royal power, brought the Renaissance to France, and sent both Verrazano and Cartier to explore the New World.*

In March of 1524 the French caravel *Dauphine*, 49 days out from Madeira, sighted "a new land, never before seen of any man, auncient or moderne." It was the eastern coast of North America near what is now New Jersey, and except for Norman and Breton fishermen on the Grand Banks, the *Dauphine's* crew were the first Frenchmen to look upon the New World. Their commander was a Florentine named Giovanni da Verrazano in the employ of the French King, Francis I; four months later, having entered New York harbor and followed the coast to Newfoundland, Verrazano wrote to the king that he had tried to bring back an 18-year-old Indian girl for the court's inspection, but that she had screamed so loudly he had left her behind. "She was," he noted regretfully, "very beautiful and very tall."

Verrazano's intention had been "to reach Cathay on the extreme coast of Asia," for fabulous tales of the wealth of the East were floating through every court in Europe and the ships of at least three other nations, England, Spain and Portugal, had for 30 years been exploring the coast from Labrador to Florida, seeking a waterway to the Orient. An additional factor had spurred Francis I to send Verrazano questing westward: his spies reported that galleons were returning from New Spain laden with ingots of gold.

To France, such wealth never came. Francis I, with an envious glance toward Madrid, remarked sarcastically that he would like to see the clause in Adam's will excluding him from his share in the world's material wealth. But it was France's own political, religious and economic problems, not fate, which prevented her from taking advantage of the early explorations of Verrazano, Jacques Cartier and Samuel de Champlain. Meanwhile Spain, newly unified and bursting with designs of empire, seized eagerly and immediately upon the discoveries of Columbus, Coronado and DeSoto. For almost 50 years (1515 to 1559) France was engaged in continental wars; in one of them Francis himself was captured and carried off to Madrid. For the next half century Frenchmen were divided one from another by wars of religion in which the Huguenots, a political as well as a religious power, struggled for freedom until it was granted them by the Edict of Nantes in 1598; later there were to be new outbreaks of violence.

The garment of Spanish orthodoxy remained unripened by the Reformation and her kings considered themselves personally responsible for the broadcast of the Gospel. In the charters they granted to the individuals and the trading companies which established New France, Francis I and his successors spoke of their desire to convert the Indians, and in this they were sincere; not until Louis XIV's time, however, did France's support of the missionaries match the pious declarations of her kings.



## Cartier turns France's attention to the St. Lawrence

On the Channel coast of northwest France, about 25 miles west of where Mont Saint Michel thrusts its bulk upward from the sea, is the ancient Breton port of Saint-Malo. In its old city hall hangs the bold-featured portrait of one of its most famous sons, Jacques Cartier. It was this man who, on the 20th of April, 1534, while France was temporarily at peace, sailed west from Saint-Malo with two ships and 61 men, bearing a commission from Francis I "to discover certain islands and countries where it is said that he should find great quantity of gold and other valuable things" and to search out a water route to Asia. They touched at Newfoundland, coasted Labrador ("I am rather inclined to believe" Cartier wrote, "that this is the land God gave to Cain") and the Gaspé Peninsula and entered the Gulf of the St. Lawrence. Like Verrazano to the south ten years before, Cartier found the Indians he met friendly but impoverished.

"This people may well be called savage," Cartier observed, "for they are the sorriest folk there can be in the world, and the whole lot of them had not anything above the value of five sous, their canoes and fishing nets excepted."

The St. Lawrence region they inhabited, however, he found beautiful, and, ordering a cross to be fashioned out of timbers, he affixed to it a shield inscribed with the *fleurs-de-lis* and the words "*Vive le Roy de France*" and claimed the land for his king. Then, since the season was far advanced, he returned to France.

The following spring Cartier was back. With him were two Indian guides who had accompanied him to France; they led him up the St. Lawrence as far as the native village called Stadacona (modern Quebec). He had heard from his guides of the existence of another village named Hochelaga (now Montreal) farther up river. Arriving there, Cartier and his sailors were warmly received. The Indians treated them as supermen and brought to them "the blind, the one-eyed, the lame, the impotent, the aged" to be cured. Having left his chaplain at Stadacona and not knowing what else to do, Cartier read to a reverent but totally uncomprehending audience the opening chapters of the Gospel of Saint John ("In the beginning was the Word . . .") and laid his hands upon the sick, "praying God to give them knowledge of our holy faith . . . and grace to obtain baptism and redemption."

That winter he spent at Stadacona, where an epidemic of scurvy almost wiped out his men. By spring, when he was ready to leave for France, he had lost so many sailors that one of his ships had to be abandoned.

Cartier did not try again until 1541, when he returned as second in command of a squadron of ten ships bearing 700 soldiers and sailors, a few colonists and a considerable quantity of livestock. The colony failed, owing to poor organization, the inferior quality of the colonists—

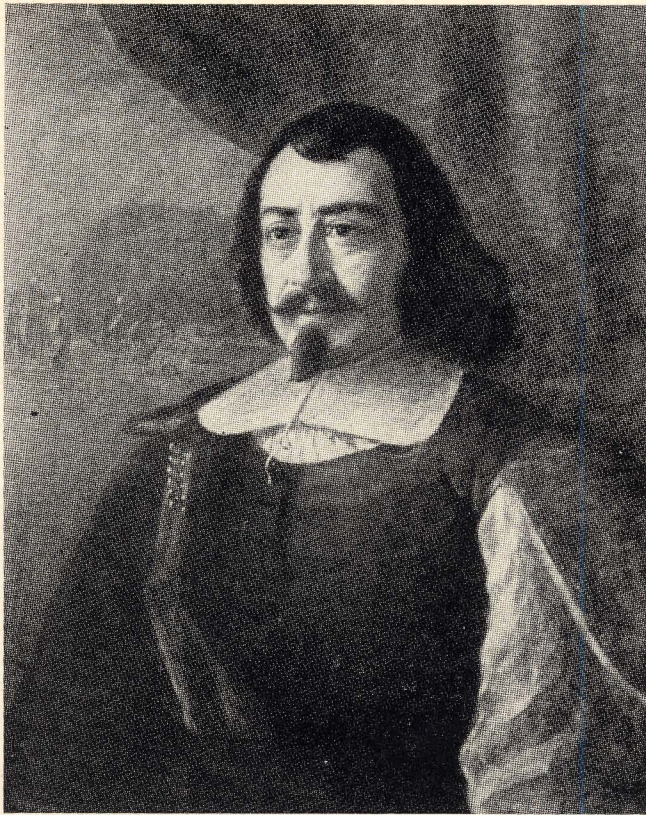
many of whom had been recruited in French jails—and the despotic rule of the commander, Sieur de Roberval. Cartier had already returned to France, taking with him considerable quantities of iron pyrites, quartz, and corundum crystals, which he mistakenly thought were gold, silver and precious stones. His journal mentioned "stones like Diamants, the most faire, polished and excellently cut that it is possible for a man to see." *Voilà un Diamant de Canada!* soon passed into the French language as a synonym for the fake or the illusory.

But Cartier's voyages had furnished France with more than a term of derision. He had braved a great deal for a very small return; a resourceful commander and an able navigator, he had strengthened France's claim to North America. Moreover he had found, probed and mapped a great river flanked by rich and fertile lands. The men and women who were to settle, raise families, and build the civilization of New France followed his track and put down their roots in the places he had found.



*Jacques Cartier made three trips to America. He sailed up the St. Lawrence as far as the modern city of Montreal.*





*Champlain, navigator and explorer, founded Quebec and established a firm French foothold on the St. Lawrence.*

## “The gallant Chevalier”

*Navigation, wrote Samuel de Champlain in 1613, “is the art which from my early age has won my love.” Though circumstance made him a fur-trader and an advocate of colonization, Champlain never lost his thirst for finding unknown lands. Even in middle age, a report of an uncharted river or lake could send him paddling westward through hundreds of miles of Indian country. One of the things that made such treks possible was the mutual respect and affection between Champlain and the Indians. Once having committed his loyalty to the Hurons and Algonquians, Champlain upheld his allies, even against his own countrymen. In 1610 the chiefs of the Montagnais asked him about the sincerity of a group of Norman and Basque traders who had agreed to fight in their wars. “I answered,” Champlain wrote, “. . . that I knew that [the French] said this only to get possession of their commodities.” A man whose own Catholic faith deepened as the turbulent years passed, Champlain was grieved to see the Indians “living without faith or law, without God, without religion, like brute beasts”; in 1615, at his urging and with money he had helped raise, four Recollects went to Canada, the first French missionaries (except for those at Port Royal a few years before) to reach the New World. After the English restored Quebec to the French in 1633, Champlain returned as governor and built a chapel to Our Lady of Recovery. He had the Angelus rung three times a day and conducted his house “like an academy,” as an admiring Jesuit wrote, with the lives of the saints being read at the dinner table. He died in 1635 at the age of 68, after a lifetime of service to New France.*

## Champlain wins the Indians

In 1601 there first came to the notice of the French court a 34-year-old navigator to whom, if to any one man, New France was to trace its paternity. This was Samuel de Champlain, who was to found the city of Quebec, bring over its first missionaries (the Recollects, in 1615), forge lasting French alliances with the Indians, and keep the struggling colony alive during its difficult early years.

For the first time in nearly a century, France was at peace. The religious wars had subsided with the Edict of Nantes in 1598. Abroad King Henry IV trod softly while at home he was gathering up the skeins of power and, with the help of the able, intelligent Duc de Sully, launching the nation upon a period of industrial, agricultural and commercial prosperity.

New France had been almost entirely neglected by the crown and by organized French business interests since 1541, when Jacques Cartier had returned with his *diamants de Canada*. Individual entrepreneurs, however, had maintained contact. In Newfoundland French fishermen, who, along with those of other nations, had preceded even the first explorers, continued to meet the demands of Catholic Europe for Lenten food. And throughout the latter half of the 16th century they were joined by other merchants who sought not fish but furs, which were in increasing demand as apparel for European nobility and as material for the growing hat industry. The fur-trader's supplier was the Canadian Indian, in whose life the metal hatchets, knives and kettles he got from the French meant a complete revolution.

New France was, then, built upon the fur trade. When Champlain first came to Canada it was to establish a base for the fur-trading monopoly granted to his patron. He himself, like Cartier before him, was primarily an explorer, without a trader's acquisitive instincts, but the Duc de Sully, who was a careful husband of the king's purse, demanded that exploration pay for itself. Henry's policy, therefore, which followed that of earlier French kings and was in turn adopted by his successors until the time of Louis XIV, was to grant a monopoly of trade and a string of meaningless titles to a wealthy individual or to the members of a corporation, and let them do the trading and colonizing.

Even Champlain's choice of the St. Lawrence area, as well as the subsequent location of the colony's population centers, was based upon commercial considerations. The St. Lawrence, “beautiful as the Seine, rapid as the Rhone, and deep as the sea,” excited Champlain the explorer as a possible waterway to the East, but it was also the only easily-travelled route to the natural trading centers—places which now bear names like Tadoussac, Three Rivers and Montreal—to which Indian trappers brought their furs from the interior every spring. Along the river he could control unlicensed traders far more effectively than on the open coasts of the Atlantic.

Champlain dropped anchor at Quebec, whose heights



## to the support of New France

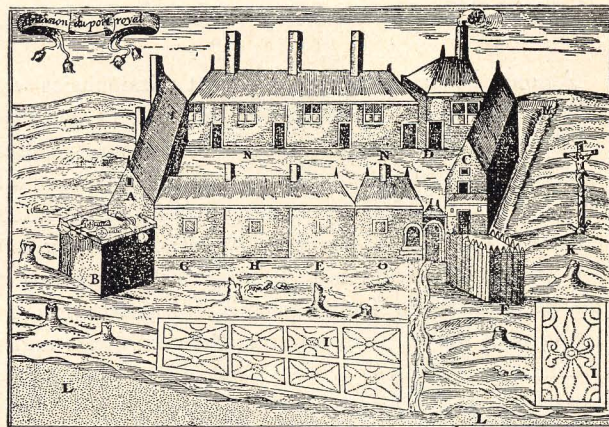
commanded the river, on July 3rd, 1608. "I searched for a place suitable for our settlement," he recorded, "but I could find none more convenient than the point of Quebec, so-called by the Indians, which was covered with nut-trees." Only eight of the 28 people he had brought with him survived the first winter, but New France, hitherto only "a painted show," was a reality at last.

Almost at once Champlain found himself forced to take sides in an Indian war. The Huron and Algonquian tribes of the St. Lawrence and Great Lakes areas appealed to him for help against the five nations (Senecas, Mohawks, Cayugas, Oneidas and Onondagas) of the Iroquois, who ranged most of what is now New York State west of the Hudson River. Champlain agreed, since the Hurons and Algonquians controlled the fur trade and occupied the lands he wished to settle and since the alliance "would be a preparatory step to their conversion to Christianity."

Reasonable as it seemed, Champlain's decision was, because it incurred the enmity of the Iroquois, to bring bloodshed and horror to New France for 50 years and for a long time to confine its boundaries to the area between the Gulf of St. Lawrence and the rapids above Montreal. The picture has another side: the alliance with the Hurons and Algonquians was to last as long as New France itself; it assured access to the wealth of the country, opened up the interior to exploration (once the Iroquois had been defeated), and bolstered the French in their wars against the English.

The longer Champlain remained in Canada, the more clearly he came to see that colonists were needed if New France were ever to be more than a string of trading-posts. Twenty years after Quebec was founded (and almost a century after Cartier had claimed North America for France), there were only 100 Frenchmen in all of Canada. By contrast, 1,500 Spanish colonists had accompanied Columbus westward on his second voyage in 1493, and the population of the young English settlements which hugged the Atlantic seaboard grew steadily. Eventually they became strong enough to push France out of America.

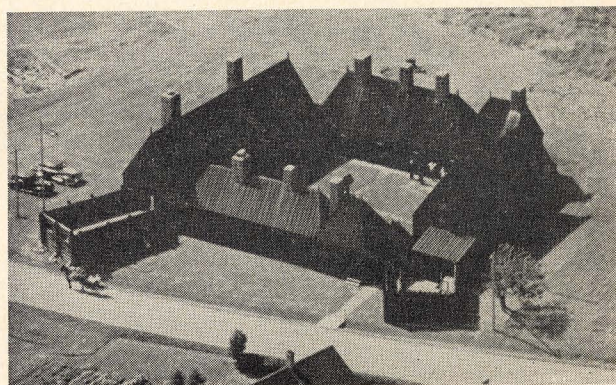
So weak was Quebec that in the summer of 1629 only three English ships and 150 men were able to force Champlain to strike his flag. Though the city was restored to France shortly afterward, its easy capture should have been an important lesson. Champlain several times mentioned the need for colonists in his letters to the court, but the response was disappointing. He himself was too busy exploring the country, keeping peace among the Indians, checking the depredations of ruthless Frenchmen and protecting his commercial interests at court to recruit settlers. These were not to appear in any significant numbers for many years; when they came, New France began to build a culture and a civilization which even today, after 200 years of British rule, retain the core of their identity and exert a compelling charm.



*Champlain made this drawing of the French HABITATION built in 1605 by the colonists of Port Royal. It consists of fortified buildings surrounded by gardens (marked I). At right is an outdoor crucifix.*

## The first French colony

France's first settlement in North America was made in 1605 at what is now Annapolis Royal, a little Nova Scotian town on Annapolis Basin off the Bay of Fundy. The French called it Port Royal, and the expedition which established it was under the command of the Sieur de Monts, with Champlain serving as navigator. De Monts, being a Huguenot, brought along a minister as well as a priest; aboard ship the two quarreled incessantly. "I have seen our curé and the minister," Champlain wrote, "fall to with their fists on questions of faith. I cannot say which had the more pluck, or which hit the harder, but I know that the minister sometimes complained to the Sieur de Monts that he had been beaten." The priest seems to have set out at once to convert the Indians, but his catechetical work was necessarily sketchy because of the language barrier; when America's first French Jesuits, Ennémond Massé and Pierre Biard, arrived in 1611, they had to re-instruct the converts. Once established at Port Royal, Champlain surveyed the entire coast from Cape Breton Island to southern Massachusetts, entering Plymouth Harbor 15 years before the Pilgrims landed in 1620. In 1607, the British landed at Jamestown, and in 1613 Virginia's governor sent a privateer named Samuel Argall north to expel the French. With superior forces he won an easy victory and France's first beach-head in the New World was temporarily erased.



*The restoration of the habitation at Annapolis Royal closely follows Champlain's original drawing.*



# French priests work among Indians from Gaspé to the Great

Among the first group of Recollect missionaries whom Champlain brought to Quebec in 1615 was Father Joseph Le Caron. In spite of all Champlain's warnings, LeCaron insisted on paddling off at once into the Huron country. "Seeing him impelled by so holy a zeal and so ardent a charity," Champlain remarked, "I was unwilling to try any more to restrain him." Father LeCaron's zeal and his technique—he facilitated his spiritual mission by living with the Indians, learning their language and following their customs—were typical of the missionary approach of the Recollects and of the Jesuits, who arrived ten years later.

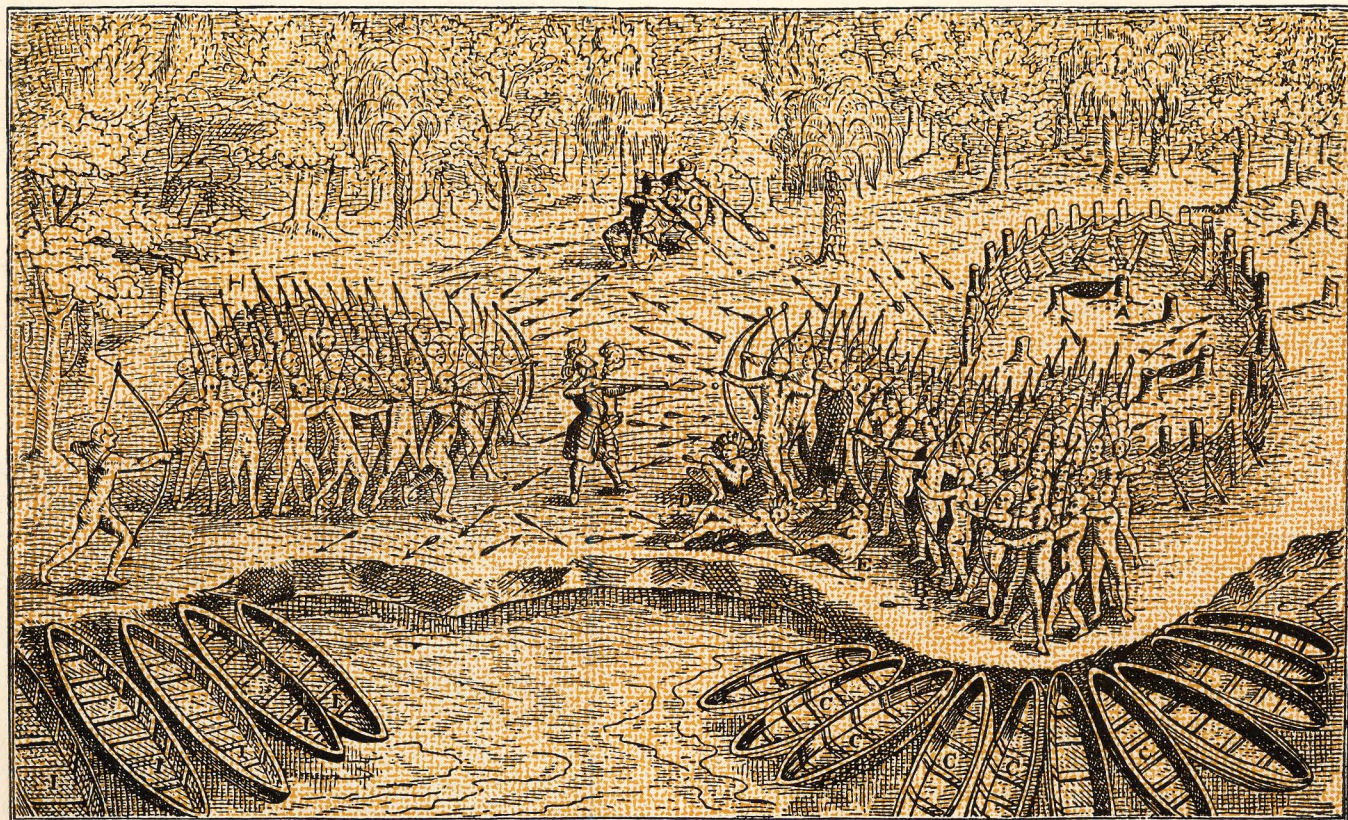
No responsible Frenchman, clerical or lay, seems to have doubted that the Indian had a soul dear to the Lord and capable of being saved. Possibly this question had been settled by Spanish theologians a century before. But there were other difficulties. Mère Marie de l'Incarnation, who founded an Ursuline school at Quebec for French and Indian girls, said that the Indian dialects were so difficult that the words rattled around in her head like stones. For many theological terms there were no Indian equivalents. To learn Algonquin, Father Paul LeJeune, Jesuit superior at Quebec, had to depend upon an Indian apostate who had spent some time in France. The priest's first sermon was a fiasco: as equivalents for spiritual terms his mentor had taught him obscene Indian words.

One of the greatest obstacles was the semi-nomadic

life of most of the tribes; this made sustained instruction, either of adults or of children, almost impossible. The missionaries tried repeatedly to persuade the Indians to adopt a sedentary agricultural existence, but in this they had little success. The fact that Spain converted many times the number of Indians that France did is attributable to several factors. For one thing, Spain sent a far greater number of priests to the New World, and they labored there for a longer period of time. Just as valid an explanation for the disparity in results, however, is the failure of French missionaries to develop an institution as effective as the Spanish mission, which both Christianized and civilized the savages.

The priests' efforts to settle the Indians in one place brought them into conflict with French commercial interests, for if the Indians abandoned their hunting, the supply of furs would peter out. The missionaries wanted their catechumens to have as little contact with the French as possible for still another reason: many fur-traders would ply the Indians with brandy, then cheat them in their transactions. Hence many priests refused even to attempt to teach French to the Indians, and at Quebec Bishop Laval fought to outlaw selling liquor to them.

Despite these difficulties, the Jesuits, with some help from Recollects and Quebec diocesan priests, in time undertook to convert almost every tribe with whom exploration, trade and colonization brought the French into contact. Missions among the Abenakis in Maine and



*Champlain (in armor) and two other Frenchmen (top center) lead their Huron-Algonquian allies (left) in defeating the Iroquois at Ticonderoga on July 30, 1609. For 50 years after this, the Iroquois remained bitter enemies of the French.*



## Lakes, but success is slow

among the Micmacs in Gaspé and Nova Scotia were largely successful; at one time almost all the Micmacs became Catholics. To a lesser extent, the faith also flourished among the Montagnais around Quebec. It was among the intelligent, agricultural Hurons ("the nobles of the forest," one missionary called them) in the area bounded by Lakes Huron, Erie and Ontario that the Jesuits hoped for their best results. About 1,000 of the 20,000 tribesmen had been converted when in 1648 and 1649 a series of hit-and-run Iroquois raids obliterated the missions and very nearly exterminated the Hurons as a people.

The Iroquois, who, according to one Jesuit, would "approach like foxes, fight like lions, and fly away like birds," constantly harassed the tiny French settlements and drove France's Indian allies farther and farther westward. Jesuit missions began among the Iroquois in 1667 and continued intermittently until 1708, but Catholicism never achieved impressive results among these fierce, proud and sanguine tribes, who tortured and killed several Jesuits and regarded their converts as traitors. Finally, to protect these converts, among whom was the saintly Mohawk girl, Kateri Tekakwitha (*right*), and those of other tribes, the Jesuits in 1668 built the mission of St. Francis Xavier at Caughnawaga, on the St. Lawrence near Montreal. There the successors of Jogues and de Brébeuf minister to the descendants of the Indians who martyred them. Life in Caughnawaga today is pictured on this and the next two pages.



*At her own request, this portrait of Kateri was drawn by Fr. Chauchetière, S.J., a missionary at Caughnawaga to whom she appeared after her death.*



*At their annual pilgrimage to the mission cemetery, present-day Caughnawaga Indians pray for their dead. Of the reservation's 3,000 people, 90% are Catholic.*



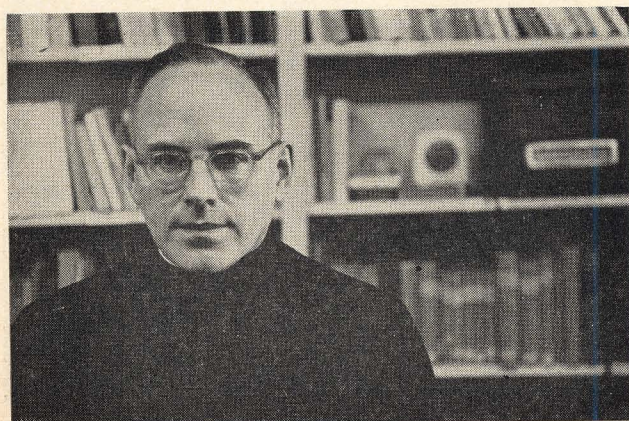
# The Caughnawaga Indians



*Kateri's relics (in the box) and statues of her are preserved in a Caughnawaga shrine.*

## Kateri Tekakwitha

*Kateri Tekakwitha, "The Lily of the Mohawks," was born in 1656 in an Iroquois village, forty miles west of what is now Albany, New York. She was baptized at 20, but the pagan community made life so miserable for her that she went to Caughnawaga a year later. The Jesuit who had converted her sent along a note addressed to the priests there: "You will soon know the treasure we are giving you," he wrote. "So guard it well." They soon realized what he meant. Kateri would perform severe penances, and only a year after her baptism she was allowed to make her First Communion—a rare privilege among the often unpersevering Iroquois converts. In 1679 she asked and was granted permission to take a vow of virginity, and in 1680, exhausted, possibly, by her austerities, she died with the words "Jesus! Mary!" on her lips. Immediately the priests of the mission noticed a general and genuine upsurge of fervor among the Indians. Almost at once her grave became a place of pilgrimage, and many miraculous cures took place; a nearby priest said that a little water mixed with earth from Kateri's grave had cured every sick person in his parish. Kateri's cause for beatification is now under consideration at Rome.*



*Fr. Henri Béchard, S.J., is Kateri's Vice-Postulator.*

Caughnawaga (an adaptation of a Mohawk word meaning "at the rapids") is a government-owned Indian reservation just above Lachine Rapids, on the south shore of the St. Lawrence nine miles above Montreal. The main highway from Malone, N. Y., just across the U.S.-Canadian border, passes through the village of Caughnawaga; strung out along it are a few grocery stores and filling stations, plus about 50 frame houses.

Several lanes lined with older homes branch off the main road, and on one of these, down near the river, stands Caughnawaga's biggest building, a silver-and-gray stone Catholic church. Around its tall steeple, which houses a bell brought back from New England by a French-and-Indian raiding party in colonial times, are a modern grade and junior high school, a small hospital, and a parish hall named after Kateri Tekakwitha, whose relics are preserved in a shrine adjoining the church. This is the mission of St. Francis Xavier, originally founded in 1668 and located at its present site since 1719.

In New France 300 years ago neither clerics nor colonists frowned upon intermarriage with the Indians; consequently, few of today's Caughnawagas look unmistakably Indian. French surnames are common; others reflect the subsequent mingling of English, Scotch and Irish strains. Among the Iroquois converts whom Jesuit missionaries first brought northward in 1668 Mohawks predominated, and the language spoken on the reservation today (in addition to English) is Mohawk.

The Jesuits were never able to make farmers out of the Indian men. Even today, few men work the land they own, preferring to rent it out to French-Canadian farmers. At first, hunting and fishing were the chief occupations, later fur-trading, and still later, timber-rafting on the St. Lawrence. In 1886 a bridge was being built across the St. Lawrence near Caughnawaga, and several Indians got jobs with the construction crews. It soon became apparent to foremen that the Caughnawagas had no fear of heights, and that they took readily to the deafening, dangerous, highly skilled work of riveting gangs. A few of them learned the trade, then taught others. After that they worked on structural steel jobs all over Canada, and during the 20s started coming down to New York and other U.S. cities then enjoying building booms. In New York, for example, they worked on the George Washington Bridge, the Empire State Building and Rockefeller Center, among other structures. For awhile they commuted on weekends to Caughnawaga, but soon began bringing their families to the States, and there is now a considerable colony of Indians in Brooklyn.

They still maintain ties with the reservation. When a baby is born an aunt or a grandmother will come down from Canada to help out, and frequently the men take their families to Caughnawaga for the summer. When they become too old to walk a naked beam five hundred feet up, they withdraw their savings from the bank and spend their declining years on the reservation.





*Father Martial Caron directs the Caughnawaga choir during High Mass on Sunday. By special permission the Mass itself is sung in Mohawk, except for a few Latin responses.*

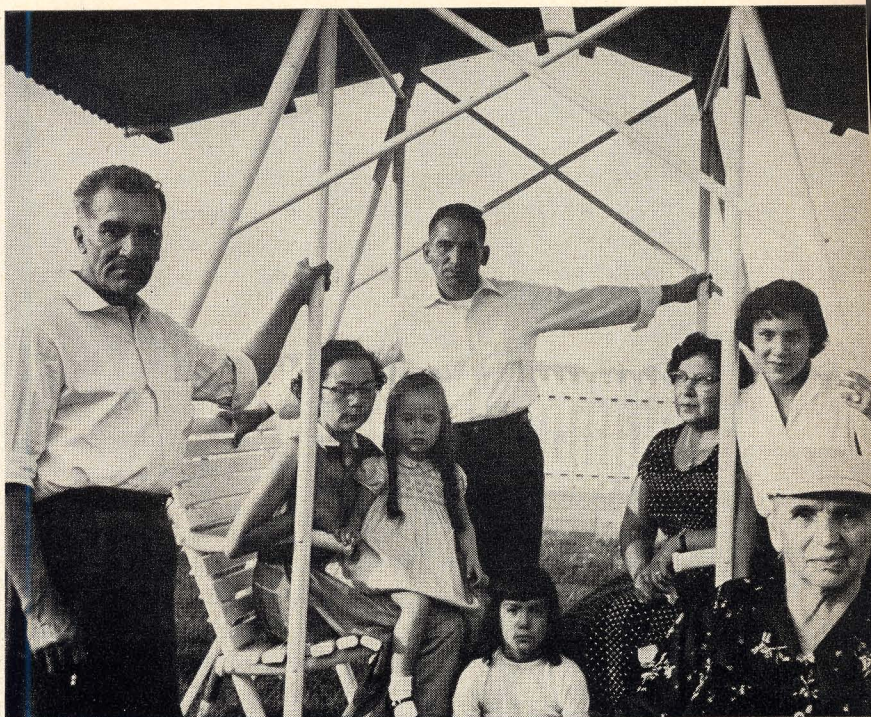


*Fearlessness and agility fit Mohawk men for dangerous construction work. This man was once Caughnawaga's mayor.*

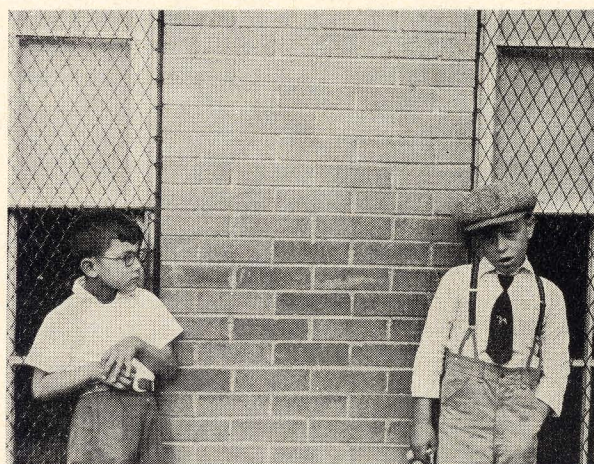


*Lacrosse, an old Indian sport, is a popular pastime on the reservation.*

*Fr. Martial Caron, Jesuit superior at Caughnawaga, with four of his assistants, Frs. Drolet, Béchard, Burns and Labranche.*



*The Montours are a leading Caughnawaga family. (Four generations are still alive—great grandmother Mrs. Agnes Montour is at lower right.)*



*The reservation's Indians have adopted western clothes. These boys will probably grow up to be steel-workers.*





# Suffering and martyrdom

"Having found Jesus Christ in His cross," wrote Father Jean de Brébeuf in 1637, "you have found roses in the thorns, sweetness in bitterness, all in nothing." As missionaries to the Indians of New France between 1625 and 1650, he and several of his fellow Jesuits, whose grisly deaths are shown in the composite engraving at right, found the cross, the thorns and the bitterness. And they found more. Six of them—de Brébeuf (6), Gabriel Lalemant (7), Isaac Jogues (2), Antoine Daniel (5), Charles Garnier (8) and Noël Chabanel (9)—along with Jogues' lay assistants, René Goupil and Jean de Lalande (3 & 4)—were canonized in 1930 and are now known as the North American Martyrs.

The Jesuits began arriving in New France in 1625, on the crest of a spiritual renewal which swept France in the 17th century. It was the age when Saint Francis de Sales was revivifying lay sanctity with his *Introduction to the Devout Life*; when Saint Vincent de Paul was working among the poor of Paris and sending priests to the galley slaves; when M. Olier was founding the Sulpicians, who were to train a zealous diocesan clergy. Jesuit missionaries were going everywhere: to Smyrna, to Syria, to Cairo, even to China. When the Recollects brought over by Champlain discovered that they couldn't handle all the missions themselves, they asked that the Jesuits assist them. After 1634 the Society of Jesus assumed the major burden of evangelizing the Indians.

De Brébeuf, after several years in the field, summed up the almost incredible difficulties they encountered: "Leaving a highly civilized community," he wrote, "you fall into the hands of barbarous people who care but little for your Philosophy or your Theology. All the fine qualities which might make you loved and respected in France are like pearls trampled under the feet of swine, or rather mules, which utterly despise you when they see that you are not as good pack animals as they are."

Not all these priests were naturally courageous. Jogues was captured by the Iroquois in June of 1642; they tortured him ("My God, what nights!" he later wrote) and held him for a year, during which he "was every day like a bird on a branch; his life held only by a thread." Finally he escaped and returned to France, where Queen Anne's eyes filled with tears at the sight of his mangled hands, from which his torturers had bitten or burned several of the fingers; only a special dispensation from Pope Urban VIII permitted him to say Mass again. When in 1646 Jogues was ordered to return to the Iroquois missions he wrote back to his superior: "My poor nature, which remembered the past, trembled, but our Lord through his goodness has calmed it and will calm it still more. . . . [I] undertake this journey against all the inclinations of nature." He had left his Mass kit in a Mohawk village; on his return the people, who blamed a crop failure on its presence, killed him.

But the Jesuits persevered. "To lose all in order to find God," one of them wrote, "is a sweet loss and a holy usury." This was their sustaining conviction.



Of all the Jesuit Martyrs, de Brébeuf (6) suffered most. Indians





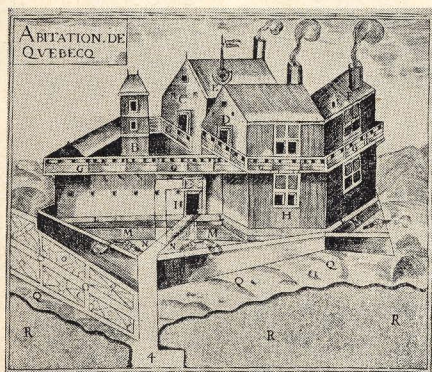
strung red-hot axheads about his neck, "baptized" him with boiling water, carved out pieces of his flesh and ate them before his eyes.





*Assuming power after Cardinal Mazarin died in 1661, Louis XIV, here shown riding with his generals, brought France to the apogee of its power; he and Colbert, his principal advisor, gave New France their attention and support.*

## New France at last wins the attention of the crown



*Quebec's first building, a combined fort and barracks, was erected by Champlain's men soon after the city was founded on July 3, 1608. Champlain himself made this drawing, which is two-dimensional because he knew nothing of perspective.*

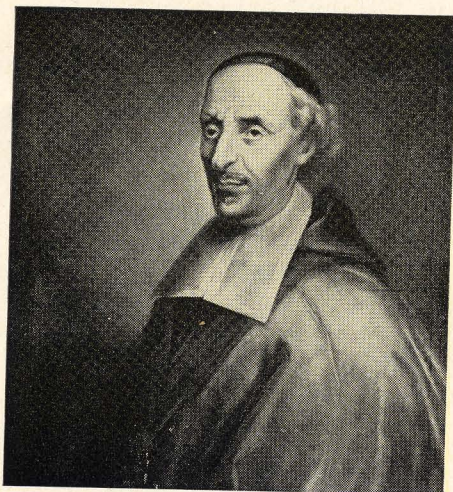
"When the king goes out the rain stops," wrote an Italian observer at the court of Louis XIV. He exaggerated, but not much. When this all-powerful monarch assumed active direction of the affairs of New France, the colony began to prosper for the first time in its history. In the royal decree of 1663 dissolving the Company of the Hundred Associates, last in a long line of individual merchants and corporations which had exercised control over Canada, Louis expressed his lack of faith in commercial monopolists as colonizing agents: "Instead of finding that this country is settled as it ought to be, after so long an occupation thereof by our subjects, we have learned with regret that not only is the number of its inhabitants very limited but that even these are every day exposed to the danger of expulsion by the Iroquois." Almost at once the King and his chief minister, Jean-Baptiste Colbert, took steps to strengthen France's grip on North America. They recruited healthy Norman and Breton peasants as colonists, paid their passage and shipped over boatloads of prospective brides—"the king's girls"; within five years the population, less than 2,500 in 1663, more than doubled. Louis also gave New France a stable system of government and supplied it with honest, capable officials to develop the country's economy. And to give effect to these measures he dispatched one of his crack infantry regiments to Canada to remove the threat of obliteration by hostile Indians.





*Typical of the manor houses of the golden age of New France is that of St. Henri de Mascouche near Montreal. Built about 1750 on a seigniory originally granted to a naval officer in 1645, it is now a juvenate for the Brothers of St. Gabriel.*





*Bp. Laval, Father of the Canadian Church, often quarreled with civil authorities.*

## Life in New France

At Quebec on June 30, 1665, a tall, heavily-built man of 62 debarked from a man-of-war and made his way up the steep hill to the cathedral, where he heard Mass reverently, kneeling on the bare stone floor. This was the Marquis de Tracy, Lieutenant-General of all French possessions in the West. A year later Tracy, with 1,300 French regulars and Canadian militia, invaded the Iroquois country, sacked five Mohawk villages, and burned the crops ripening in the fields. The following summer Iroquois emissaries sued for peace; it was to last for 20 years. With a force that today would not make two full-strength battalions, Tracy had lifted a weight of terror from the hearts of Canada's people, laid open the middle of the continent to French exploration, and made possible the colony's peaceful economic development.

Sixty years before, at Port Royal, a young lawyer named Marc Lescarbot had put his finger on the only possible basis for lasting colonial success. "Farming must be our goal," he had written. "That is the first mine for which we must search . . . for whoso has corn, wine, cattle, linen, cloth, leather, iron, and lastly codfish, need have nought to do with treasure." It was another man, Jean Talon, who in 1665 became New France's first Intendant, who first accepted this truth and acted upon it. As business manager and the real residuary of power in a government that also included a Governor, a Bishop and a five-man Superior Council, Talon launched a many-faceted effort to make the colony self-sufficient. He once remarked proudly in a letter to the King that he himself dressed from head to foot in Canadian homespun. He built a tannery, a brewery and a shipyard; he imported horses and instructed farmers in stockbreeding.

So insistent was Talon in his requests for more settlers that Louis XIV had to remind him that he didn't propose to depopulate France in order to people Canada. Nevertheless, the King sent young farmers in increasing numbers. He sent wives for them as well—sturdy peasant girls with a spirit of adventure. They were carefully screened (though Mère Marie remarked that "some of them are

very rude and hard to manage"), and lodged in large houses at Quebec and Montreal. Here the young men came to choose their brides; within two weeks after the girls arrived, every available bachelor was expected to make his selection. Couples were married, an observer noted, "by thirties at a time."

Bounties in cash or goods were awarded for early marriages and large families—two social phenomena which remain characteristic of French Canadians to this day. "I pray you," wrote Colbert to the Governor, "to commend it to the consideration of the whole people, that their prosperity, their subsistence, and all that is dear to them depend on a general resolution, never to be departed from, to marry youths at eighteen or nineteen years and girls at fourteen or fifteen; since abundance can never come to them except through the abundance of men." Most of the marriages were blessed with many children. "It is astonishing," wrote Mère Marie, "to see so many good-looking, well-built children. They run around bareheaded, barefooted, with only a little shirt on their backs, they live on bread and sagamite and eels, and they are hardy, big and bold." Thus the tough French peasantry anchored itself in the soil of Canada and raised up generations for the future.

THE METHOD by which new families were settled on the land was a feudal system called seigniorialism, which then existed throughout France itself. After the regiment which had followed Tracy in the Iroquois campaign was mustered out, Talon conceived the idea of granting tracts of land, called seignories, to the officers, who, in consideration of certain rents and fees, would grant portions of their property to their non-commissioned officers and enlisted men. Thus New France would have both a yeomanry and, in case of attack, a trained core of defenders. About half the regiment's 800-man complement responded, and these formed the nucleus of the system.

Talon felt that each seignory should be a self-sufficient



*Jean Talon, New France's first Intendant, worked to build a sound economic system.*



little village, with the houses of the *habitants* clustered around a manor house, a grist mill and a chapel. Ever the thorough bureaucrat, he actually set up three such model villages near Quebec and furnished each with a carpenter, mason, blacksmith and shoemaker. The seigniorial grants lay along the St. Lawrence, which served to connect them with each other; the *habitants* insisted upon building their houses at the water's edge—convenient to their fields but vulnerable to attack. These long, narrow strips of land, *côtes*, as they were called, became even narrower as they were subdivided among the descendants of the original landholders, and in time the *habitants'* little white houses—of frame construction with short logs and clay filling in between posts and studs—dotted both banks of the river from Quebec to Montreal. Many years later a British visitor observed that the colony “had the appearance of a never-ending, straggling village.”

ONE OF THE STRONGEST bulwarks of the seigniorial system was the Church. The crown, lacking cash but wishing to support the cause of religion in New France, granted large areas of land to the Jesuits, the Sulpicians and the secular clergy. In time the Church held 15% of all the lands granted in Canada; in 1667 one-fourth the colony's people lived on ecclesiastical seigniories, which were zealously cultivated and efficiently managed.

By contrast, some of the lay seigniories remained undeveloped. A major reason was the lure of the fur trade, which constantly attracted settlers inland by its promises of an adventurous life and quick profits. “Men who remained on the land and tilled the soil,” an historian notes, “were well within reach of both Church and state, while the lawless huckster of the wilderness was within arm's length of neither.” Even for the lay seigniories, therefore, the Church supported the seigniorial system. In later years, after parishes began to be established, the curés even lived at the manor house, since their parishes were usually coterminous with the seigniories. And just as



*As Governor, Count Frontenac saved New France against the Iroquois and English.*



*Mère Marie of the Ursulines was a shrewd observer of colonial life.*

the seignior, who was usually so poor that he had to work his land along with his *habitants*, developed a real camaraderie with them, so did the curé. Unlike the situation which developed in France, the Church in Canada never became allied with propertied interests.

The builder of that Canadian Church was Francois de Montmorency-Laval, who in 1658 became Vicar Apostolic and, later, the first Bishop of Quebec. At 36 he was young for a bishop, and soon after his arrival a dispute arose over his ecclesiastical jurisdiction. Though personally he was an austere and selfless man, these two circumstances inflated his zeal for the dignity of his office and the authority of the Church wherever he saw them jeopardized.

The quarrel in France between the Gallicans, who exalted the royal power and that of the French Church, and the Ultramontanists, who asserted the supremacy of the Pope, had its echoes in New France. The Governor and the other royal officials were usually Gallicans; Laval and his episcopal successors were Ultramontanists. Their frequent disputes were sometimes petty and mutually demeaning. During most of his episcopate, which lasted until 1688, Laval fought two great battles: to prevent the fur-traders from demoralizing the Indians and, as he saw it, endangering their salvation by selling them liquor, and to persuade the *habitants* to reject the lure of the forest and remain on the land. The former struggle he lost, not because his powers of persuasion were weak, but because both the colonial and home governments supported the liquor trade as the backbone of the lucrative fur business. But in his second battle—to keep the *habitants* on the land—Laval was more successful. By backing the seigniorial system and by founding a clergy which identified itself with the people and won their love, Laval helped build a stable colonial society and set the Church in Canada upon firm foundations. “To the *habitant*,” an authority on the period says, “the Church was everything; his school, his counsellor, his alms-giver, his newspaper, his philosophy of things present and of things to come. It furnished the one strong, well-disciplined organization in New France.”



## Marquette charts the Mississippi but LaSalle's colony on

The Marquis de Tracy's cheaply-bought conquest of the Iroquois in 1666 enabled the Intendant Jean Talon to people the St. Lawrence Valley with seigniors and *habitants* who could work the land in peace. It also enabled him to do something else which was to have vastly greater importance to the country that became the United States: with the rivers, lakes and portages to the west free of marauding Iroquois, explorers could be sent out to chart the great river — the Mississippi — which cleaves the heart of America.

The Jesuits, carrying the cross westward to what are now Wisconsin, Michigan and Illinois after the Huron missions were wiped out in 1649, were among the first Frenchmen to reach the vicinity of the river. And it is a Jesuit, Father Jacques Marquette, whose name is linked with the first extensive journey down its ever-widening trace. Talon, anxious to strengthen France's grip on North America and having, for the time being, the backing of the crown, dreamed of controlling the land route to the Pacific and of probing southward to wrest from Spain a share in the riches of Mexico. The question was: did the Mississippi empty into the Gulf of Mexico, or did it veer westward toward California and the Pacific? In the late autumn of 1672 Governor Frontenac, at Talon's suggestion, sent out a young woodsman and trader named Louis Joliet to find the answer. The Jesuits had Father Marquette sent along as a missionary.

The Green Bay Indians warned Marquette and Joliet not to proceed. "They represented to me," Marquette wrote, "that I would meet nations who never show mercy to strangers, but break their heads without any cause." They

warned also of "horrible monsters, which devoured men and canoes together" and of excessive heat. . . . Nevertheless, on the 17th of June, 1673, having paddled down the Fox and the Wisconsin, they passed the site of Prairie du Chien and entered upon the great stream itself.

Pushing southward, they reached the point where the Missouri pours in from the west and stopped long enough to learn from friendly Indians that it offered what seemed a possible way to California; but Marquette and Joliet decided to hold their course. They passed the mouth of the Ohio and paused for another conference with the natives just north of the mouth of the Arkansas, not far above the present Arkansas-Louisiana line. The Indians told them they were only ten days' journey from the sea. "Beyond a doubt," Marquette wrote, "the Mississippi River discharges into the Florida or Mexican Gulf, and not to the east in Virginia . . . or to the west in California." Fearful of capture by the Spaniards, they decided to go no farther south. Marquette and Joliet had for the first time linked the Mississippi with the St. Lawrence; it remained for another Frenchman to follow the river to the Gulf and attempt a colony there.

ROBERT CAVELIER, Sieur de LaSalle, came to New France in 1666. He soon became interested in exploring the Mississippi, but circumstances prevented his carrying out his plan until 1682. In January of that year, having built a fort near the present St. Joseph, Michigan, to protect the approaches to the Mississippi, he gathered a party of 23 Frenchmen and 31 Indians and started down the river.

On April 9th, having passed the southernmost point



*Father Marquette explores the Mississippi. Together with Louis Joliet, the Jesuit missionary charted the river's course from Wisconsin to Arkansas, laid open the heartland of America to future colonization and development.*



## the Gulf proves a failure

touched by Marquette and Joliet, he reached the Gulf of Mexico. Father Zenobe Membré, the Recollect friar who accompanied LaSalle and recorded the journey, noted: "After we had chanted the hymn of the Church, *Vexilla Regis*, and the *Te Deum*, the Sieur de LaSalle, in the name of His Majesty, took possession of that river, of all rivers that enter it and of all the country watered by them." The region, which LaSalle named Louisiana after the King, was a tremendous accession, for it extended from the Alleghenies to the Gulf and thence to the Rockies.

Having built at least one post on the upper approaches to the great river, LaSalle now proceeded northward to build another — Fort St. Louis — at Starved Rock on the Illinois. But his position had become difficult. For one thing, in 1672 Louis XIV had embarked on another costly European war which had turned his eyes away from North America. LaSalle had been operating with money invested with him by private individuals who had received little return and were now growing impatient. Furthermore, the new governor at Quebec distrusted LaSalle and relayed that distrust to the court. By 1684 LaSalle was on his way back to France to recoup his fading prestige.

While in France he somehow managed to rally support for a scheme he had had ever since he had reached the Gulf, *viz.*, to establish a colony there between Florida and Mexico. His forts in the north controlled one hinge of the Mississippi; a Gulf colony would control the other.

On July 24th, 1684, with colonists, soldiers, live-stock and supplies, LaSalle set sail from La Rochelle. The following January, after a long delay enroute while LaSalle recovered from a near-fatal illness, they landed on the Texas coast at Matagorda Bay, about halfway between the sites of Galveston and Corpus Christi. The colony was established, and entered at once upon a brief, sad history. Some of the settlers, discouraged by the look of the land and the bickering between LaSalle and the naval commander, accompanied the latter back to France. Of the two ships remaining, one ran aground and sank before unloading her cargo, and the other was lost soon afterward in a storm. Sickness quickly decimated the group, and finally LaSalle was forced to set off on foot with a party of 16 men toward Fort St. Louis on the Illinois to bring relief.

LaSalle had always been a taciturn man who drove his followers as hard as himself and found it difficult to win their love. On March 19th, 1687 he went off to bring back a small hunting party which had failed to return promptly. Its members ambushed and killed him.

The survivors of LaSalle's relief expedition finally reached the Illinois and a rescue mission started toward Texas. But it failed. In the spring of 1689 a Spanish party arrived at Matagorda Bay and found that the remaining colonists had been slaughtered by Indians.

All his life LaSalle's ideas had over-reached his ability to realize them. He seems to have been the first Frenchman to grasp the idea that France might build an empire in



*The death of the imperious LaSalle comes in an ambush by his own men, firing at him from the bushes at right.*

the Mississippi Valley, but the crown was not willing at the time to finance such dreams. Nevertheless, he found and named Louisiana, and some years after his death other Frenchmen, missionaries and colonists, were able to follow his track and build upon his discoveries.

The European wars which had made the French court so niggardly in support of LaSalle continued after his death, and not until 1699 was another attempt made to establish a colony on the Gulf. In that year Pierre LeMoyne d'Iberville and his younger brother, Bienville, landed a group of settlers on the Bay of Biloxi, and in 1719 the seat of government was transferred to New Orleans, which then became headquarters for all of Louisiana — extending the length of the Mississippi Valley and reaching as far eastward as modern Terre Haute, Indiana, and as far westward as French missionaries and traders had influence. Eventually priests of three separate orders — the Capuchins, the Jesuits and the Carmelites — were working in Louisiana, each in charge of a vicar-general residing in New Orleans but subject to the Bishop of Quebec. As they had been in Canada, the Jesuits became in Louisiana the missionaries of the frontier. And in 1727 Ursulines arrived to educate the young women of the colony.

France held Louisiana only for a little more than 50 years; it passed by treaty into Spanish hands in 1762, and though France regained it in 1800, it was sold to the United States in 1803. Yet in this relatively brief period of time French priests and nuns did their work so well that from New Orleans, heart of French Louisiana, a living Catholicism still radiates throughout the Lower South.



# France's rule and political influence in the New World ends

Shortly before he died in 1715, Louis XIV asked that the five-year-old boy who was to succeed him as Louis XV be brought to his sickroom and placed on the bed beside him. "I have loved war too much," the dying king said to the child, "do not imitate me in this nor in my too great expenditures." As far as New France was concerned, the king in his candor had put his finger on the source of the trouble. For the attention and support he gave to the colony immediately after 1663 lasted only about ten years; from then until he died his attention and his revenues were so completely absorbed in Europe that little of either was left for North America.

But that brief decade of lavish subsidy had taught Church, State and people in New France how dangerous dependency on the crown could be. If money was needed to fortify a town, build a hospital, or supplement the income of a starving curé, the King was asked to supply it, and he did. Legal disputes so petty that they should have been settled on the spot were referred to the court. And the King had constantly to arbitrate disputes among the Governor, the Intendant and the Bishop — not all of whom, in the colony's later years, had the probity or talent of Frontenac, Talon or Laval. Moreover, the seigniorial

system, for all its virtues, had one great flaw: since the *habitant* was essentially dependent on the seignior, New France never developed a base of self-reliant people like those who built the English colonies and bound them together into a new nation.

The little boy who had listened to Louis XIV's deathbed advice grew up to be one of the worst rulers France had ever known, with most of his predecessor's vices and little of his genius. Reaction against the monarchy, growing during the reign of Louis XIV, sharpened; a few decades later it culminated in revolution. Opposition to the Church was flourishing too, as the spiritual renaissance of the seventeenth century tapered off. Except in isolated instances, no longer were men of the calibre of Jogues, de Brébeuf and le Caron coming out to the missions.

Once the financial support of the crown ceased, the number of new settlers also began to decline, falling well below the rate at which they had come in the 1660's. By 1698 there were only 14,000 Frenchmen in all of North America. By contrast, Massachusetts alone had 80,000 people; together the English colonies had 250,000.

This was the time — the beginning of the 18th century — when the always-latent struggle between France and

*Daring tactics won Quebec for the English. A volunteer force climbed up to the Plains of Abraham, a mile from the city, and held*





## but the religion her pioneers brought continues to flourish

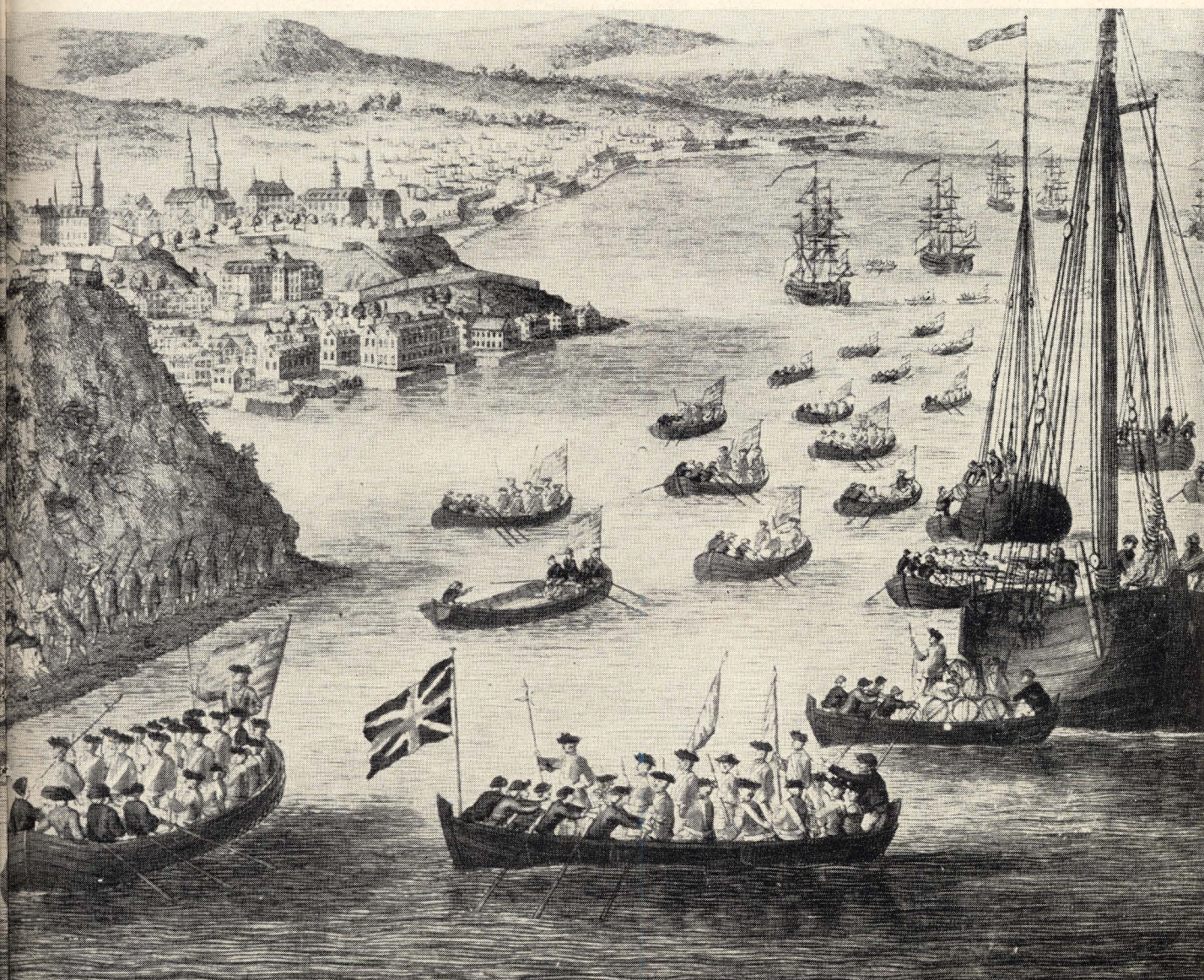
England for control of the continent began in earnest. Three wars were fought between 1700 and the outbreak of the climactic Seven Years War (known also as the French and Indian War) in 1754. The French in America held their own during the first three, but in the last, especially after the energetic, dynamic William Pitt became Britain's Secretary of State for War in 1757, New France lost heavily. The end came with the fall of Quebec (below) in 1759. By the Treaty of Paris in 1763 France yielded all her possessions westward to the Mississippi, keeping only two small islands plus Louisiana, which by secret treaty she had already ceded to Spain the year before.

IT IS NOT easy to assess the legacy of France in North America. She was not here nearly as long as were the Spanish; her people never came in numbers even approaching those of the English. This is not the place to analyze the political effects of French occupation, especially her influence in stimulating the westward growth of the United States through her pioneering efforts in the Mississippi Valley. Two other achievements, however, stand out strongly: France's treatment of the Indians and the religious heritage she left behind in Canada.

France's relations with the American Indian bore through a century and a half the mark of honor. From the very first, beginning with Champlain, she kept her word in treaties with them, did not either exploit or slaughter them, and sought to bring them out of superstition and into the light of Christianity. It is true that occasionally there were breaches of faith, but these were far from the general rule. It is also true that many civil officials sanctioned the brandy trade, which demoralized the Indians. But always the bishops and the missionaries fought this traffic, the bishops putting pressure on the government at Quebec, the missionaries trying to keep their Indian converts away from those who would debauch them in order to fatten the profit from the fur trade. By contrast, the British and American record is one of broken treaties and wanton slaughter.

The Church is now almost 350 years old in French Canada. It speaks well of the French pioneers — Bishop Laval, the diocesan clergy he established so well and trained so carefully, Mère Marie's Ursulines and the members of other Orders — Jesuits, Sulpicians, Recollects — that the descendants of the *habitants* of New France today stand among the most fervent members of the Church.

*open a path for the main army; in the savage battle that followed, the English prevailed and ended French power in North America.*





# RELIGIOUS CHRISTMAS CARDS *from* *America's Leading Art Museums*

## THE OLSEN LINE

**1. The Nativity.** Woodcut by Albrecht Dürer. German, 1471-1528. *City Art Museum of St. Louis.* Black line on white folder. Size 4 x 5. (Christmas Greetings.)

Five cents each.

**2. Detail from the Birth of the Virgin.** Woodcut by Dürer. Germany, 16th century. *Museum of Fine Arts, Boston.* Deep red line on white folder. Size 4 7/8 x 4. (Christmas Greetings.)

Five cents each.

**3. Medieval City.** Woodcut from the Nuremberg Chronicle, first Latin edition, 1493. *The Detroit Institute of Arts.* Wine red on white folder. Size 4 3/8 x 3 3/4. (Christmas Greetings.)

Five cents each.

**4. Annunciation to the Shepherds.** Woodcut from Petrus de Alliaco. "Tractatus exponibulum." Paris, 1494. *Walters Art Gallery, Baltimore.* Black line on white folder. Size 4 x 4 7/8. (Christmas Greetings.)

Five cents each.

**5. The Visitation.** From an Illuminated Manuscript, Hours of the Virgin (M.834). French, Atelier of Jean Fouquet, c. 1470. *The Pierpont Morgan Library.* Full color and gold tipped on double fold white antique folder. Size 4 3/8 x 6 1/8. (Christmas Greetings.)

Twenty-five cents each.



**6. Angel with a Harp.** Woodcut from the Wittenberg Book of Reliquaries, printed in 1509. Lucas Cranach the Elder. German, 1472-1553. *The Art Institute of Chicago.* The Clarence Buckingham Collection. Black line on white folder. Size 3 7/8 x 5 1/2. (Christmas Greetings.)

Five cents each.

**7. Nativity.** Lower Saxon School (c. 1500-1510). (Anonymous). *Wadsworth Atheneum, Hartford.* Full color on white folder. Size 4 3/4 x 6 1/4. (Christmas Greetings.)

Fifteen cents each.

**8. Virgin and Child with Angels.** Carved Ivory. French, 14th century. Black and ivory on white folder. Size 3 3/8 x 6 1/4. *Walter's Art Gallery, Baltimore.* (Christmas Greetings.)

Ten cents each.

**9. The Holy Family in the Carpenter's Shop.** Drawing. Netherlands School (?), XVI century (?). *The Metropolitan Museum of Art.* Sepia gravure and gold on ivory folder. Size 4 5/8 x 6 3/8. (Christmas Greetings.)

Fifteen cents each.

**10. The Miracle of the Palm Tree.** An incident on the flight into Egypt. Painted walnut relief. Spanish (Castile), about 1490-1510. *The Metropolitan Museum of Art.* Sepia gravure on white folder. Size 5 1/2 x 6 1/2. (Christmas Greetings.)

Fifteen cents each.

## ORDER FORM Olsen Press, 22 Nuttman Street, Newark 3, N. J.

Kindly send me the following Christmas Cards:

No. 1.....@ 5 cents ea. No. 6.....@ 5 cents ea.  
No. 2.....@ 5 cents ea. No. 7.....@ 15 cents ea.  
No. 3.....@ 5 cents ea. No. 8.....@ 10 cents ea.  
No. 4.....@ 5 cents ea. No. 9.....@ 15 cents ea.  
No. 5.....@ 25 cents ea. No. 10.....@ 15 cents ea.

Assortment, 10 cards as illustrated .....lots at \$1.00 each lot. Amount enclosed \$....., add 10 cents for mailing.

NAME.....

ADDRESS.....

CITY.....ZONE.....STATE.....

If you wish the cards plain (without greeting) check here ☐

Check or money order, please. No Stamps.