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The Sorrows of the Sect.

E. J. A. MARXHAUSEN, Vergas, Minn.

In the April number of *Columbia*, the official organ of the Knights of Columbus, a Jesuit, in an interesting article on "The Sorrows of the Sects," attempts to find the highest common factor for the diverse Protestant beliefs.

Before the writer begins his "shaving-down process," he suggests to his readers that a Protestant Church was launched at Augsburg in 1530. The writer seems to be aware of the fact that his readers know little of historical facts regarding the Reformation in general and the work done at Augsburg and are not likely to inform themselves reliably through personal effort. As far as the name Protestant is concerned, that had already been used at the preceding Diet at Nuremberg, but it was intended neither at Nuremberg nor at Augsburg to found a new Church. It is true, the 25th of June, 1530, is properly regarded as the birthday of the true Protestant Church, because beginning with this day it stands before the world as a body separate from Rome and united by a public confession, but the founding of a new Church was not intended by the confessors. Let any one open to conviction carefully read the Augsburg Confession and then upon his conscience point out where he finds the slightest indication of a new Church's having been founded. In the very first paragraph of the preface the confessors declare: "That in this matter of religion the opinions and judgments of the parties might be heard in each other's presence and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that, as we are all under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one

Early Catholic Missionary Efforts in America.

FRED KROENCKE, Cincinnati, O.

(Concluded.)

2. French Catholicism in America.

French Colonization. — Two men, intrepid explorers as well as faithful sons of the Church, laid the foundations of the French empire in America: Samuel de Champlain, the father of New France, and Robert de La Salle, his elder brother. Champlain, in 1608, established a trading-post on the mighty rock of Quebec on the St. Lawrence and extended his explorations inland to the shores of Lakes Ontario and Huron. Twenty years later Quebec numbered only 150 souls, chiefly fur-traders, merchants, and their helpers. However, in the mean time proprietors had been given feudal estates along the river, additional trading-posts had been founded along its course at Tadousac, St. Louis, Trois Rivieres, and likewise broad, rather paternal, regulations laid down by Richelieu, cardinal-minister to Louis XIV, for the government of the colony as a crown province. Accordingly, none but Frenchmen and Roman Catholics were allowed in the colony. The government was administered by the officers of the Crown, a governor, an intendant, or royal overseer, and a supreme magistrate; in them, as in a supreme council, were united the legislative, executive,

and judicial powers, without even the advice of any representative assembly. Justice was dispensed by magistrates without trial by jury. Above all, the charter specified that three priests were to attend to the spiritual needs of each settlement.

Bold explorers continued the work of Champlain. Jean Nicolet first saw Lake Michigan and the prairies of Wisconsin. Louis Joliet, of Quebec, accompanied by Father Marquette of the Sault Ste. Marie Mission, in 1673 descended the Mississippi to the mouth of the Arkansas. It was, however, only upon La Salle's explorations that the idea of a French empire first took definite shape. He not only went down the Ohio as far as Louisville, explored the Mississippi to its mouth, in 1682, and, planting there the cross and the Fleurs de Lis of France, proclaimed the whole Mississippi Valley a part of French dominion, but also named the country, in compliment to the king, Louisiana. When later De Bienville, in 1701, had settled a few French at Fort Rosalie on the lower Mississippi (later Natchez) and in particular the notorious Mississippi Company had founded New Orleans in 1717, the French forts had already for some decades held the lake region and the region of the upper Mississippi, whereas forts were likewise soon to dot the Ohio, so that such strategic points as Fort Niagara, Presque Isle, Le Boeuf Venango, and Duquesne, or Sandusky, Miami, and Vincennes, or also St. Joseph, St. Louis, Cahokia, and Kaskaskia certainly made good the French claim to all that immense region from Acadia to Lake Superior and down the Mississippi to its mouth.

More than that. French colonization in America included the extensions of the French Catholic Church. It was Rome's ambition to retrieve its losses on the continent of Europe in America, especially through the offices of the Jesuit, and hence it was the desire of this order to establish in the Middle West a new Paraguay among the Indians of North America.

It was rather a passing incident that four Franciscans came over with Champlain, read the first mass in Acadia and later at Quebec on the St. Lawrence, and that even one of their number, Joseph le Caron, was the first missionary to the Hurons about Georgian Bay; for already before Champlain's death (1635) the Jesuits supplanted the Franciscans and from this time forward erected the cross wherever the lilies of France were carried. When, therefore, the region about the Great Lakes or that of the Mississippi Valley was opened up, they at once planted a mission; thus at Sault Ste. Marie (1668) and at Mackinaw (St. Ignace,

1669) in Michigan, at Green Bay in Wisconsin (St. Xavier), at Kaskaskia (1695) and Cahokia (1700) in Illinois, and at Vincennes (1702) in Indiana.

Spanish and French Methods of Colonization and Mission. — French Catholicism was superior in more than one way to the type of Christianity introduced by Spain. The French never insisted upon an immediate submission to Church and State under pain of extermination; they attained their object by the arts of diplomacy. They knew how to ingratiate themselves with the natives; a salute of guns welcomed the chief and his warriors at a French fort; the chief had a seat at the officer's table; even Duke Frontenac, one of Canada's foremost governors, did not hesitate to join in the war-dance when it meant to arouse the Indians to stealthy attacks upon New England settlements. Many Frenchmen, especially in the West, married squaws, though not to their own moral elevation. Only once a fatal error was committed in the treatment of the Indian, when Champlain, in the early history of New France, assisted the Algonquins in their campaign against the Mohawks and his arquebus killed several of this tribe. It aroused the bitter enmity of the whole Iroquois nation and thus, rather auspiciously for the Protestant New England colonies in their infancy, set up an effective barrier to the early occupation of Northern New York and of all the territory contiguous to Lakes Ontario and Erie.

Also the Jesuits, to attain their end, employed conciliatory, though at times questionable, methods. Children were rewarded with a little gift for a good recitation of their lesson. The hot forehead of the sick child of unconverted parents was gently fanned with a moist cloth, and while it slightly touched the fevered brow, the formula of baptism was pronounced without moving of the lips. In general, the Jesuit proved himself less apostle and more explorer and politician. His "conversion" seldom amounted to more than a formal observance of Catholic ceremony and a profitable allegiance to France. In fact, it consisted in little else than in the substitution of the musket for the bow and arrow, the production of a subsequent larger packet of beaver-skin, the superstitious use of the rosary, and the more ready acquisition of necessary supplies.

Again, it was not greed for gold, the lure of Spain, that brought France to America; instead, the monopoly of the fur-trade was wanted. The French were, indeed, shown the copper of the Lake Superior region by the Indian; La Motte Cadillac,

to his sore disappointment, only found lead in place of gold in the Ozark Mountains. However, these metals could not at the time be marketed with profit. Furthermore the Mississippi Company, despite its promises of gold by Jean Laws, king among fake promoters, only wasted the millions of its stockholders in the development of Louisiana and robbed its own people in filling the coffers of Louis XIV and a few of his courtiers. Under the circumstances, with the fur-trade as the objective, a policy far different from that of Spain in the treatment of the Indian was employed, and had to be employed, for the successful operation of such an extensive enterprise; it required the cooperation of the Indian on a large scale and consequently prohibited any systematic exploitation, though eventually, even with the connivance of the government, Geneva "booze" was exchanged for furs to the detriment of both the "converted" and unconverted native.

More than all else, France, in contrast to Spain, was guided by a definite plan of action in America, which embodied objective and methods of procedure for its attainment. Especially upon the explorations of La Salle there was conceived a magnificent plan of empire and gradually realized by the occupation of the strategic points in all that immense territory reaching from Quebec to New Orleans through the very heart of the continent. Of course, for such a purpose the mere brute force of some Spanish soldier of fortune would not suffice. Above all else, the uncharted wilderness of the interior called for the man of vision, the romantic adventurer, and especially the great explorer who would visit and chart the many inland lakes and rivers. Then first the soldier and the colonist might follow for the purpose of actually holding and developing the territory for France as well as for Rome. Nor when these were to hand, were only the interests of France considered. The French fort, indeed, advanced and strengthened French hope of empire, but likewise offered no mean protection to the Indian against the powerful Five Nations of New York, these Romans of America.

Expansion of Enterprise. — The common project of empire influenced the pioneer missionary, or Jesuit, as much as it did French explorer and soldier, though naturally he gave the interests of the Church first consideration. In 1615 the first four Jesuits arrived at Quebec. In 1630 the army of Loyola numbered fifteen. Of these Brebeuf, Dovost, and Daniel traversed the wilds amid great hardships to be the advance guard among the Hurons about Georgian Bay. Here they built the first house of the society among

North American Indians. Here they preached, sang their vesper service, read the mass, and heard confession. Here they gathered the children about themselves and had them sing the Pater Noster, repeat the Ave, the creeds, and some prayers, whereupon they instructed them and dismissed them with a present consisting of a few raisins and prunes. Here also, during an epidemic of small-pox, they faithfully nursed the sick and recommended their doctrines to the natives.

In 1639 Sault Ste. Marie was made the base for work among the red men in the Middle West. For this reason the Jesuits erected here a hospital and cloister. Ten years later a Father Superior with the aid of two priests attended to the work at the station, while fifteen itinerant missionaries went out from this base to visit the Indians about the Great Lakes. During a famine (1647) the mission at St. Mary's fed some three thousand Indians. In 1649 not less than eighteen Jesuit priests and four lay brothers were connected with the work radiating from these headquarters.

In the mean time, however, the Jesuits had not permitted the work of the Church to languish along the St. Lawrence. As early as 1640 the order built a college and seminary for the training of the children of the Hurons at Quebec. In addition, the Ursuline nuns in this year opened the first public hospital for white men and red men at the same place. The Sulpicians, moreover, founded Montreal, 'the sacred city,' in 1642 and though they had planned extensive missionary operations, confined themselves, largely because of the hostilities of the Iroquois, to work among the Indians in the vicinity of Montreal and to one station among the Iroquois on Lake Ontario.

With the advent of Laval, the first bishop of Quebec and a Jesuit, this order was in complete control of the work of the Church in New France. To continue this advantage, the bishop, in 1684, established a seminary at Quebec, which was to supply priests for the Church from the native French population. When finally, in 1650, the missionary enterprise among the Hurons had to be abandoned and St. Mary's given over to the flames because the Iroquois had well-nigh exterminated this tribe, the work was taken up by the Jesuit, nothing daunted, among these fiercely hostile Indians themselves, in Northern New York and pursued with vigor, especially during a period of peace in the time of Frontenac. Twenty different Jesuit fathers labored among the Five Nations from 1657 to 1769. Several, among them Isaac

Joques, confirmed their zeal by suffering a cruel death at the hands of the Iroquois.

The Storm and Stress Period.—After all, the plan of an empire, both spiritual and secular, miscarried. A series of wars contributed to its collapse—King William's War (1689—1697), Queen Anne's War, or the War of the Spanish Succession (1702 to 1713), King George's War, or the War of the Austrian Succession (1744—1748), and the French and Indian War, or the Intercolonial War between New France and the English colonies. New France was finally exhausted as to both men and money. Already at the Treaty of Utrecht (1713), at the close of Queen Anne's War, it lost the territories of Acadia (Nova Scotia), Newfoundland, and Hudson Bay. The massacres of such settlements as Haverhill, Deerfield, and Schenectady, instigated by the Jesuits, proved only a boomerang by uniting the English Protestant colonies against New France and convincing them that nothing short of its total reduction would secure permanent peace for them. Therefore great enthusiasm prevailed when Quebec, Canada's citadel, capitulated (1759) after the defeat of Montcalm by Wolfe's forces on the Plains of Abraham. Finally, in 1763, with the treaty concluding the so-called Seven Years' War, French possessions from the Gulf of Mexico to the Arctic Ocean passed into the hands of England.

Internal causes, however, no less than the wars were responsible for the collapse of the French empire. Its system of government with its paternalism and absolutism was one drawback. Provincial assemblies did not exist, and consequently the colonists never learned to rely upon their own resources. Governor, intendant, and supreme magistrate were crown officers, but ruled as they were counseled by their king, the head of the government, far removed from them on the other side of the Atlantic. The interest of an absolute monarch and those of an intolerant Church were given first consideration, not what would spell progress for the colony.

Again, all commercial success was dependent upon trade with the Indian in place of the more stable returns from the labor of a self-supporting agricultural population. Thus enterprise necessarily scattered the forces, which might have lived more compactly in thriving agricultural communities, over a vast region in more or less temporary posts. The scattered French lines were also open to more successful attack by the Iroquois, the implacable foes of New France. No small loss was sustained on account of

this weakness. During the last war, at a most inopportune time, France mourned the massacre of the inhabitants of Montreal, then a village. Nor did the alleged conversions among the Indians decidedly offset these losses and thus materially strengthen French aspirations. The conversions were largely such only in name and form. The accessions to the citizenship of New France or to the membership of the Church from this source were practically nil.

After all, the outstanding weakness of French occupation was the lack of men. As a rule, except at the seaboard, a settlement was composed of a post with a few soldiers, a group of trappers and hunters, and a mission of nuns and celibate priests. In 1759, at the conclusion of hostilities, the population of Canada was estimated at 82,000, whereas in 1754 Protestant New England had a population of 425,000. Yet France's dream of an empire in America might have been realized but for the short-sighted policy of a bigoted Catholic government; it urged emigration to Canada upon the Catholic who did not desire to leave France and would not grant the Huguenots a place of refuge within the French domain, though they might have settled the Middle West and held it for France.

God had evidently set aside North America for the exiled Protestant; He had unquestionably intended to have the Protestant churches occupy especially the Middle West, in fact, Protestant thought with its concomitant liberties dominate the Americas. After all, St. Augustine is right when in his *City of God* he supports the thesis that God is the most vital factor in the history of mankind. As Lutherans we have indubitably every reason to thank the Lord of lords, the supreme Guide of the affairs of men, that even in the earliest days of the Mississippi Basin He so disposed of man's proposals as to provide the necessary opportunities for the future possibilities of our Church in this vast region.
