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THE CANADIAN ELEMENT IN THE UNITED STATES.

Les Canadiens del Ouest. Par Joseph Tassé. Deuxième édition. Montreal, Imprimerie Canadienne, 1878. 2 vols. 8vo. pp. xxxix., 364, 423.

Nôtre Dame des Canadiens, et les Canadiens aux Etats Unis. Par l'Abbé T. A. Chandonnet. Montreal, Desbarats, 1872. 8vo. 171 pp.

Historical Sketches of the Catholic Church in Oregon, during the past Forty Years. Most Rev. F. N. Blanchet, D.D. Portland, Oregon, 1878. 12mo. 186 pp.

AMONG the various elements that have combined to explore, occupy, and develop the vast stretch of the continent over which our flag floats is one singularly overlooked in general estimates, or simply confounded with the direct emigration from the mother country in Europe. This is the Canadian French, which really blends with our history for at least two centuries, and possesses a record to which any race might point with honest pride.

It has at last found an historian who combines extensive and accurate research with constructive ability and eloquence of description.

In the path of exploration led by Champlain and the Religious who followed the rule of the Saint of Assisi or of the grotto of Manresa, the successive generations of native-born Canadians threaded the continent in every direction, bravely bearing their part in all the enterprises called forth by discovery, trade, or war, to develop, strengthen, and defend their native colony. Under their impulse Canada or New France extended not only on French

maps, but, by military posts, missions, and agricultural settlements, as well as by the influence acquired over the Indian tribes, over most of Maine and Western New York, Western Pennsylvania, and all beyond it towards the setting sun, embracing the whole Valley of the Mississippi.

Canadians traversed this inner America "in every direction while it was yet but an immense solitude, still in its wild and primitive beauty." They were the first to cross the Rocky Mountains, and borne on by their adventurous spirit the first to thread their way from the banks of the St. Lawrence to the city of the Montezumas.

Outnumbered and lost as this pioneer element is apparently in the other elements, not even the coarse Anglo-Saxon names have been able to banish from our maps the appellations bestowed by the first Canadian explorers on river and lake, on mountain and bluff, on the desert expanse and the plunging rapid. Vermont cannot disown the sponsors who gave her the name she bears and who christened the streams that flow into the lake, or the island she claims there. New York drew her names of Chateauguay, Ausable, St. Regis, Raquette, Rouse's Point, and Chazy, from no settlers of English stock. Presque Isle, Detroit, Lake Superior, the Upper Lake from Sault Sainte Marie to Fond du Lac, Terre Haute, Des Moines, and Terre Coupée, Mauvaises Terres, with names of saints from the calendar, recall these Canadians, and even generic terms like prairie and portage and voyageur, that we have adopted into our language, do the same, as well as Indian names that in their spelling still show the source from which we derived them, like Erie, Ohio, Illinois, Iroquois, Michigan, Arkansas, Manitou, and Huron.¹

The patron saint of the Canadian, we know not how or why, is Saint John the Baptist, and in view of the part he has played in traversing the untrod pathways of the land, the choice is not an unhappy one, for the Church in her Itinerary adopts the Precursor as the especial patron of the traveller, introducing the canticle of Zachary, taking from its last echo the antiphon and praying that "by following the exhortations of the Blessed Forerunner John we may come safe to Him whom he preached, Jesus Christ." Not without an appropriate fitness does the land of the voyageurs honor the birthday of this great saint as its patronal feast, and

¹ These names sometimes undergo strange changes. Colonel Meline tells how on his march to New Mexico he reached a stream which his guide called Picket Wire. He knew what pickets were, military and otherwise, and had some idea of the nature of wire, but he could see nothing in the country around to suggest either picket or wire. On inquiry he found that the Canadians styled this stream *Purgatoire*, out of which the American trapper had made *Picket Wire*.

Jean Baptiste designates the Canadian as Patrick does the child of Erin. "To what point of the wilderness," exclaims Father De Smet, "have not the Canadians penetrated?" and Mr. Tassé has wisely taken the words for the motto of his book.

Joliet, Canadian born, threaded the course of the Mississippi to the mouth of the Arkansas, accompanied by Father Marquette; Le Moyne d'Iberville reached the mouth of the river by sea to occupy it and plant the colony of Louisiana, which acquired strength under the guidance of his brother Bienville. Canadians accompanied La Salle to Texas; Juchereau de St. Denys founded Natchitoches, and struck through the wilderness to Spanish posts and reached the city of Mexico, The Canadian Jesuit Baudoin won over the Creeks, among whom he long preached the Gospel. Bissot de Vincennes, born on the St. Lawrence, founded the post that still bears his name, and Varenne de la Verendrye explored the Upper Missouri and the region of the Rocky Mountains to the Valley of the Saskatchewan. Forts were founded at Mackinac and Niagara by the Canadian Marquis de Vaudreuil.

Around Oswego, Niagara, Fort Duquesne, clustered more than a century ago a Canadian population. Detroit was an important settlement of Canadians before English colonization crossed the Alleghanies. Niagara, Fort St. Joseph, Kaskaskia, Mackinac, Fort Chartres, Cahokia, Carondelet, St. Genevieve, St. Philippe, Prairie du Rocher, Vincennes, Sault St. Marie, St. Louis, were all purely Canadian towns, with a regular organization, recognized in official acts, with churches, civil officers, notaries, their hardy population cultivating the soil, carrying on trade, and bravely bearing their part in the various military operations of that long and well-contested war which proved disastrous to France only because France and her profligate king were false to Canada. The most brilliant victory which in that war redeemed the glory of the French name was that won by the Canadian Chevalier de Beaujeu on the Monongahela, the dying moments of that truly Christian hero consoled by the assurance that he had nobly served his native land and that of his ancestors, by the total overthrow of the most finely appointed English army that had yet sought to wrest from France the realm acquired by her Canadian sons.

The Canadian element in Louisiana was large. The first white child born in Louisiana was that of Claude Jausset, a Canadian. Numbers reached it by the way of the Mississippi, and a considerable body of those Acadians whom England tore from their happy homes on the Bay of Fundy as "popish recusants convict" reached Louisiana by way of St. Domingo, and their descendants still form a recognized community on the Teche.

Down to 1763 the part embraced by these French settlements was recognized as Canada and Louisiana, the Illinois country and all south of it being officially part of the latter colony, though really all on the Upper Mississippi was purely Canadian. It was not merely French claim, but English admission. Documents of the last century, in Pennsylvania archives, speak of Fort Duquesne, now Pittsburg, as being in Canada.

The Canadian population thus primitively settled in the West has not vanished or become extinct. As French posts fell during the war many of the people settled near them withdrew, generally to Illinois and Detroit, and when the final overthrow came and the white flag of France was lowered at Fort Chartres by the Canadian St. Ange de Bellerive, more than half the population of Illinois, supposing that the territory west of the Mississippi was still to remain a French colony, crossed the river and founded the first settlements in Missouri, while others descended to Louisiana, but they remained within our present territory. Some discovering their error drifted back, and Illinois remained for years essentially Canadian. So little indeed did the British officers or the settlers on the coast know of the country beyond the Alleghany Mountains, where every stream and trail was familiar to Canadians, that the English force intended to occupy Fort Chartres was in the utmost perplexity how to reach its destination. To march across the unknown country between the coast and the Mississippi was utterly out of the question. Then Major Loftus with four hundred regulars attempted to reach it by way of New Orleans, but was driven back by Indians ambushed on the banks of the Mississippi. Captain Pitman tried to penetrate to it in disguise, but he lost heart and retired. Nor was Lieutenant Fraser more successful, and had to swallow as best he could the malicious condolence of French and Spanish officers at New Orleans, who heartily enjoyed the discomfiture of these English *militaires* seeking to lower the last French flag. It was not indeed till October, 1765, that Captain Stirling, with a hundred of the Forty-second Highlanders, after a laborious and cautious march from Fort Pitt at the head of the Ohio reached Fort Chartres, which was surrendered to him by St. Ange de Bellerive.

Guaranteed in their religious rights by the English Government, the Canadians of the Northwest resumed their peaceful avocations and became the great reliance of the English officers and trading companies in exploring further, negotiating with and managing the Indian tribes, and in developing the resources of the country. This tended to scatter them over the whole Western territory.

During our Revolutionary War this Canadian element was arrayed on different sides. The mission of the Carrolls, Franklin, and Chase to Canada attracted many to the American cause who

had never given their hearty submission to England. Volunteers enough joined the American army to form regiments, and these, after rendering good service during the contest, received, at its close, grants of land in Northern New York, where their descendants are still to be found, the nucleus of the present population of Canadian origin. The Rev. Mr. La Valiniere was so outspoken in his preferences for the Americans that he was expelled from Canada and came to New York.

Detroit was held firmly by the English, who had learned a lesson in Pontiac's War. As far as the power of British arms extended Canadian settlers and Indian tribes were employed on the side of the mother country. In Illinois and Indiana, however, the Canadians welcomed Clark, and under the lead of Rev. Mr. Gibault and Colonel Vigo threw their fortunes into the scale on the side of the Colonies and secured the Northwest to the United States. The debt the country owes these Canadians is by no means a slight one and has never been properly appreciated. In the subsequent operations a Canadian force, taking the field against the common enemy, was almost entirely annihilated.

After Spain declared war against England the Canadian colonists in Missouri had in turn to meet the hostility of the English, and the repulse of the savage foe who attempted to massacre the inhabitants of the little town of Corpus Christi is one of the most striking events in the history of the Revolutionary War.

Ducharme, the leader in this movement against an almost purely Canadian town, was himself a Canadian, and Mr. Tassé sketches his career in one of his volumes.

In this way this Canadian element in the West, which had lost its nationality as French, was scattered among the three contesting nations,—Americans, English, and Spanish,—and as it comprised a host of bold, active men, thoroughly accustomed to Indian and frontier life, this group of French Canadians contributed many who distinguished themselves in the operations of each nation, and not unfrequently Canadian was matched against Canadian.

During our second war with Great Britain there was, to some extent, a repetition of this anomalous state. Canadians on either side of the line took part in the military operations under the flag of England or of the United States, and not a few in the latter country, adhering to old associations and early allegiance, were active in British interests.

The ordinary histories of the United States ignore more or less these Canadian services to our cause, but they are none the less real and important—relatively great at the time and great in their consequences.

When peace was restored an emigration began from Canada,

which has continued, and at times attains great development. In the West the British held for years some of the posts, including Detroit, and in that way exerted an influence which led many Canadians to those parts; and the fur trade, which developed greatly after the purchase of Louisiana, excited competition between a great English trading company and a house in St. Louis, but both parties depended mainly on Canadians as voyageurs, trappers, and employés generally. These men became ultimately settlers from Green Bay to the Columbia. As the United States increased in strength and acquired the trans-Mississippi territory, offering homes and a field for labor to all, Canada, with a rapidly increasing population and fewer advantages, continued to contribute largely to the immigration. At the present time, says Mr. Tassé, "the States which contain the largest bodies of Canadians are Illinois, Missouri, Michigan, Wisconsin, and Minnesota." Missouri, founded by Canadians, has retained largely the descendants of the original stock. In Illinois the Canadian race is found chiefly at Chicago, Bourbonnais, Manteno, Petites Isles, St. Anne, Erable, Moméni, and Kankakee. There are about twenty thousand Canadians in Minnesota, and as many in Michigan. In the former State they are found chiefly at St. Paul, the Falls of St. Anthony, Little Canada, Lake Qui Parle, and Crow Wing. Monroe County, Michigan, has eight thousand Canadians, and they are numerous in St. Clair and Macomb counties. In Wisconsin this population is fully as numerous, but is much more scattered. There are also thousands of Canadians in Ohio, Iowa, Dakota, Montana, Colorado, Kansas, Arizona, New Mexico, California, Oregon, and Washington Territory.

In the East, New York and New England have received a large Canadian immigration, and in many of the manufacturing and fishing towns the French Canadians predominate, having their own churches, schools, literary and beneficial societies, as well as their papers, and show an enterprise that is highly creditable.

Little has hitherto been done for the history of this Canadian element. We trace it in the history of the fur trade, in Mackenzie's, Henry's, and Harmon's travels, in Irving's *Astoria*, in the narrative of the Canadian Gabriel Franchère, in the travels of Lewis and Clarke, Pike and Long, in Schoolcraft and Frémont; but it is only in fragments, as the voyageur appears and disappears in the course of the description.

To the Wisconsin Historical Society and the persistent energy of Hon. Lyman C. Draper in collecting the reminiscences of the early Canadian pioneers of that State, is due the credit of drawing attention in this country to the importance of this element, and a proper appreciation of it for anything like a complete history of

our country. The one-sided manner of writing our annals, which belonged to the Cotton-Mather school, and has continued to some extent to our day, of painting the early border wars as mere necessary results of an innate bloodthirstiness of the Canadians, is now relegated to the domain of fables and fairy tales.

Patent on authentic documents stands out the fact that Canada, from the first, repeatedly and persistently sought to cultivate friendly commercial relations with the English colonies, to avoid taking part in any war that might arise in Europe, and to refrain from using Indian auxiliaries in any hostilities that might be forced upon the border colonies in a way that they could not avoid.

The early New England writers, misleading and misjudging, depicted their Mason, Underhill, Church, and other Indian fighters as Christian heroes of the purest type, but portray in colors to make the blood run cold the Canadian partisans—the Hertels, Joncaires, Le Bers, St. Castins, Le Moynes—who reluctantly carried on a system of warfare forced upon them. Writers never sought to learn who and what these men were. The recent studies and publications of Canadian scholars enable us to see many of these men as they really were, and to draw real narratives of events by comparing the sometimes almost irreconcilable accounts, tinged deeply with national and religious preconceptions.

The Canadians distinguished themselves at home and abroad. We are treating of them simply in their relation to the history of the United States and its progress, but we might detail the brilliant career of the Count de Vaudreuil, who by his ability saved the French fleet from destruction off Cape Finisterre, in 1748; Baron Vaudreuil, killed at the siege of Prague; another Vaudreuil contributing to the defeat of Graves, off the Chesapeake; Beaujeus, in the fleet of D'Estaing and in Napoleon's Russian campaign; the Baron Juchereau de St. Denis, winning fame as a military engineer and writer; the Viscount de Lery, whose name is on the Arc de Triomphe at Paris.

What Ferland, Garneau, Daniel, Casgrain, Gaspé, Laverdiere did for the earlier period, the Wisconsin Society began to do for the voyageurs and pioneers of the West. A State historical society, limited in its scope, treated only of the field embraced by its territorial limits, but Mr. Joseph Tassé in his recent work, *Les Canadiens de l'Ouest*, has taken up the whole subject in a series of biographies which embrace the most distinguished of these Western pioneers. Mr. Tassé writes well, and has treated his interesting theme with skill and literary tact. We are not surprised that his work has already reached a second edition. It has all the charm of a romance, and yet he does not exaggerate. He paints his

characters to the life, avowing their faults as frankly as he describes the actions of merit. *The Canadians of the West* must, ere long, be reproduced in English, and will then find a permanent place in our historic literature, far more attractive reading to the general public than most of our local histories.

“Little has hitherto been written,” says Mr. Tassé, “on the Canadians of the West. Very interesting works are not wanting on the first explorations in that vast country, or the great discoveries of the Marquettes, Jolietts, and La Salles. The manners and customs of our famous voyageurs have also excited the imagination of many novelists,—among others of Cooper, Washington Irving, Jules Verne, Gustave Aimard,—but these writers, whom we may often reproach with inaccuracy, and even with injustice, have scarcely gone beyond the early period. As it always happens the most widespread renown has absorbed the public attention, throwing in the shade other personages, who are none the less important though they are less vaunted.

“Moreover the silence which envelops so many facts worthy of record, so many exciting, even heroic actions, is easily explained. To speak only of our justly renowned hunters and *coureurs de bois*, their exploits have generally been witnessed only by the wild nature around them. Ignorant of the art of writing down their recollections, when they were able to reach their firesides, after escaping a thousand dangers, their ambition aspired no further than to recount around the hearth some scene of their distant wanderings—often more wonderful than a fairy tale.

“These stories have, indeed, been handed down in a few families, where they have entered the legendary form. But how many have become so distorted that it is no longer possible to connect them with tradition. This is a matter of great regret, for what an abundant harvest might have been gathered for Canadian history, which would have been enriched with new dramas of absorbing interest. . . . Historical societies, among whom we must place in the first rank the Historical Society of Wisconsin, have within a few years past made laudable efforts to save from oblivion many of the early Canadian pioneers of the West. The want of authentic information has hitherto prevented the historian from crowning these intrepid men, who have done such honor to the Canadian name on a foreign soil.”

His two volumes are an effort to supply the want. Though he has given ten years of research, aided by the labors of friends, especially of Major Mallet, who availed himself of the immense material gathered in the Library of Congress at Washington, Mr. Tassé modestly disclaims having made a complete work. He thinks, indeed, that he has succeeded in shedding some light on

men and events who have been most unjustly forgotten. But our author is far from doing credit to his own labor and literary skill, and we must do him the justice he endeavors to do to others.

The sketches are in chronological order, or nearly so, grouping together those who as contemporaries took part in the same events. The famous Canadians of Wisconsin, Michigan, Minnesota, Dakota, Illinois, Missouri, Texas, New Mexico, California, and Oregon are successively treated, the author concluding with the Northwest Territory and Manitoba.

The volume opens with the romantic career of Augustin Mouet de Moras, Sieur de Langlade, who married at Mackinac the sister of an Ottawa chief, and acquired great influence over the Indians of the Northwest. His son Charles led Indian bands in the wars of his time, and took a prominent part in the defeat of Braddock. He led his braves subsequently at Ticonderoga, and fought in the final battle at Quebec, where he in vain implored leave to attack Wolfe before he could form after scaling the heights. Returning to Mackinac, he saw Pontiac seize that post after in vain warning Etherington, the commandant, whom, however, he succeeded in rescuing unhurt from the hands of the savages. When the American Revolution broke out, Langlade, true to his new allegiance, took command of the Western men summoned to fight under the command of General Burgoyne. After the disaster of Bennington the Indians disbanded and Langlade returned to the West, where the fall of Vincennes made further effort useless. Father and son removed to Green Bay, where Charles de Langlade died in 1800. He had served under three flags, French, English, and American, and had taken part in ninety-nine battles and skirmishes.

“But,” as Mr. Tassé justly remarks, “his reputation in the eyes of posterity will rest not on his having been an able and intrepid officer. He can claim also the less sounding but no less meritorious glory of having been one of the most intrepid pioneers of the West, one of the first to brave the dangers arising from the fierce natives of that country, by laying amid the wilderness the humble foundations of settlements now thriving and full of promise. This the American population has already recognized by bestowing upon him the glorious surname of Father of Wisconsin.”

He never lost the early impression of his religious training, and to the close of his life heartily supported the clergymen, whose number was dwindling away, and endeavored, when possible, to secure their services for the little community that had grown up around him.

John Baptist Cadot was, though a less conspicuous man, the last French and first English commandant at Sault St. Marie, and for years continued to guide the community gathered there.

Very different from these was Charles Réaume, careless and reckless, failing in early life as a merchant in Canada, abandoning wife and home, captured by the Americans on the St. Lawrence, and again at Vincennes, finally settling at Green Bay, where he was appointed judge under the British régime, and continued to wear the ermine under the republican rule, administering justice for nearly thirty years. His knowledge of law, French, English, or American, was not extensive, but in such a border community much was not requisite, and the impartiality of the man and his clear insight into a case suited all who had business before the court much better. The following story is told of him by Mrs. Kinzie: "Two men one day appeared before the judge. Réaume heard patiently the very earnest complaint of the plaintiff, and the no less forcible defence of his opponent. After questioning the witnesses, Réaume rose with dignity, and pronounced the following sentence: 'You are both wrong. You, plaintiff Boisvert, must bring me a load of hay, and you, defendant Crele, bring me a load of wood. The case is settled.'"

Several other Canadian French were invested with the judicial dignity in Wisconsin in those early days, among whom Mr. Tassé mentions Joseph Rolette, James Porlier, Francis Bouthillier, Michael Brisebois, and Nicholas Boivin.

Porlier had studied for the priesthood, but left the seminary to embark for the West. He became about 1820 beyond doubt the most important man at Green Bay. His affable manners endeared him to all, and he had, before ascending the bench, rendered essential service as the first to establish a regular school. He left an unsullied name and a respected memory. He filled the positions of trust to which he was called with understanding and integrity, and the general satisfaction of the public. The better to discharge his duty as a judge he patiently translated into French the laws of Wisconsin.

The sketch of Joseph Rolette shows us another young Canadian who, laying aside his classical works and the severer studies which his father encouraged, left his home on the St. Lawrence for the great West. Although trade carried him to the soil of the United States, he was thoroughly British in his political attachments, and when the War of 1812 broke out, he entered with energy into the military operations of the West. By his advice the forts at Mackinac and Prairie du Chien were wrested from the Americans. After peace was established Rolette settled at Prairie du Chien, where a considerable Canadian population had gathered. Here he embarked in trade, and met with remarkable success, acquiring great influence over the Indians. So jealous did some become that they induced the officer commanding the fort at Prairie du Chien to banish

him to a distant island. John Jacob Astor saw Rolette's ability, and made him his agent in 1820. From that time he was one of the most prominent men of that part. His trading-boats traversed all the rivers and lakes, while he developed the resources of the town, building a saw-mill, encouraging schools, and cultivating vast tracts of land. He was liberal, generous, hospitable, always ready to relieve the poor and aid them to become self-supporting. He was made judge of the county, and took part in the Black Hawk War. Rolette was not only the most active and important trader in that part of the Northwest, but also the most enlightened and best educated man. "His society was eagerly sought by all distinguished travellers who visited Prairie du Chien, for his manners were very courteous, and his conversation very interesting, full of anecdote and wit. His prestige over the Indians only increased as years went by. He was known in every tribe from St. Louis to Lord Selkirk's colony, and from the Wisconsin to Mackinac." The Sioux called him "The King."

The Canadian colony at Prairie du Chien suffered from an unjust decision of the American authorities, by which many were deprived of lands that they had occupied and improved for years. If Rolette was one of the few whose rights were respected, he died poor in 1842, after having done more than any other man to give importance to the place.

Milwaukee, the most thriving city of Wisconsin, with its vast trade in grain, recognizes as its founder the Canadian Lawrence Solomon Juneau. He was not indeed the first settler, having been preceded as early as 1777 by Lawrence Ducharme, and at a later date by Laframboise, Chaput, Grignon, and Beaubien. But the increase of the settlement, the development of its resources, is due to Juneau, who reared his log cabin here in 1818, when the woods were beginning to assume their autumn tints. His energy, activity, and skill won him the confidence and esteem of the Indians, and his post flourished so that other settlers came. When the land was put up for sale in 1830 Juneau purchased one hundred and thirty acres on the riverside north of Milwaukee Street. A town soon started up, Juneau being the first postmaster, and ere long the first mayor. The crash of 1837 checked it, as it did many another rising town, but Milwaukee soon recovered, and kept on in healthy progress. Juneau's house was the first chapel for the Catholic inhabitants, who there gathered around the Rev. Mr. Bonduel. When in a few years he saw the city which he had founded raised by the Holy Father to an Episcopal See he gave Bishop Henni a magnificent site for his cathedral. In the same generous spirit he built a court-house on ground which he gave the city, and laid out a fine park. His liberalities and simple faith, which made him no

match for the unprincipled schemers, at last brought him to the verge of bankruptcy, and Juneau was a ruined man. He sold his property, paid his debts, and retired to Theresa, in Dodge County, where he resumed his old trading life. Still highly respected throughout the State, he was one of the delegates to the Democratic nominating convention in 1856, but he did not long survive. All who knew him loved him. The leading public men of his State expressed their admiration for his character and their regret at his loss. And the Indians, with whom he had been brought into such frequent contact, were more deeply moved than men had ever seen them. They held a council, and ordered all their braves to attend the funeral, a step till then unprecedented. He was buried on a bluff near the Indian agency, but the city which he had founded claimed his remains, and they were transferred to it, and, after a solemn requiem in the Cathedral, honorably interred.

There is no purer or more blameless character in our local history than Solomon Juneau.

In Julian Dubuque we have another of those prominent Canadian colonizers of the West; he not only founded a settlement and began to develop its mineral resources, but has been so well recognized that his name is permanently connected with it. Leaving his home at Three Rivers young Dubuque made his way to the untried West, and soon acquired importance among the Indians. Possessing great powers of sleight of hand and dexterity, he produced effects that amazed the Indians, and threw their medicine-men entirely into the shade. But when they saw him harmlessly handle the rattlesnake and other venomous reptiles, they regarded Little Night as nothing less than a supernatural being of extraordinary power. He became the judge and arbiter of all disputes.

In 1780 Peosta, wife of a Fox chief, discovered a lead mine on the west bank of the Mississippi. Dubuque at once saw the value of the discovery, and proposed to purchase it. At a great Indian Council held at Prairie du Chien, in 1788, he succeeded in obtaining from them a grant of a tract extending seven leagues along the river, and running back three leagues. They sold and abandoned it to Dubuque with full right to work the mines. Well aware that an Indian title would be very precarious, Dubuque resolved to confirm it by every legal form. The west bank of the Mississippi lay in the Province of Louisiana, then subject to the Spanish crown. In 1796 Dubuque presented to Carondelet, the Spanish governor at New Orleans, a petition soliciting a grant of the land in which the mines discovered by him were included. The governor examined the matter, and on the 20th of November, 1796, issued a grant in due form. To develop the Spanish Mine, as it was styled, Dubuque sold part of his tract to the Chouteaus of St. Louis; and when

Louisiana was transferred to the United States, he took care in Harrison's first treaty with the Sacs and Foxes to have his rights recognized by a special clause. He continued to work the mines till his death in 1811, and is spoken of as being the only man who ever induced Indians to work. They buried him with all their savage pomp on a high bluff, and for years lighted at nightfall day by day the funeral lamp at his grave, which became a kind of pilgrimage.

The Canada pioneer and miner was gone; and his rights, which he deemed so carefully guarded, were at once denied, and the United States Government, in defiance of Indian gift, Spanish grant, and American recognition, took possession of the Spanish Mine, leaving only the name of Dubuque to recall the story.

Davenport, in the same State of Iowa, recognizes as its founder the Canadian, Anthony Leclerc, who appears first at Peoria, about 1809, not long before the destruction of that place by the brutal Craig. He then retired to Rocky Island, where he settled, and where Colonel Davenport soon erected a dwelling that outshone the log cabin of the Canadian pioneer. Learned in all backwood lore, familiar with Indian thought and many of their dialects, Leclerc became important as an interpreter and agent. The Sacs and Foxes bestowed on his wife a fine tract of land, and he was more fortunate than Dubuque,—government recognized it, and Leclerc lived to see the city of Davenport grow up there, and to sell the fine house which he had erected for his residence to a railroad company, who transformed it into a station. Leclerc took an active part in all the operations with the Sacs and Foxes, and interpreted from the lips of Black Hawk the autobiography of that chief, which has been published here and in England.

He was for years postmaster and a justice of the peace, with jurisdiction in all mixed cases, where the parties contestant were white and Indian. When a Pioneer Settlers' Association was organized in 1840 he was elected its first president.

Leclerc adhered to his religion, and gave sites for Catholic churches and institutions as soon as a priest began his labors at the spot. He subscribed \$2500, and actually paid a thousand more towards building St. Peter's, now St. Anthony's Church. In 1836 St. Margaret's Church was erected by him and given, with the square on which it stands, to the bishop, a donation worthy of the ages of faith.

The old Canadian town of Detroit has its worthies. In the earlier times Gouin, Navarre, Dejean, and James Duperon Baby. The last of these was a brilliant officer, fighting with his brothers at the head of detachments against the English around Fort Duquesne in 1755, and carrying the terror of the French arms into Pennsylvania and Virginia. Settling after the war at Detroit he embarked in the

fur trade, and became Indian superintendent under the British rule, to which at our Revolution he continued faithful, losing his property. His sons were not unworthy of him, and attained positions of distinction in English civil and military life.

Joseph Rainville is a kind of anomaly. Born of a Canadian father and a Sioux mother, he was educated in Canada under the care of a worthy priest, and always was and professed to be a Catholic. Those who happen to meet *Extracts from Genesis and Psalms, The Gospel according to Mark, Extracts from Matthew, Luke, and John*, in the Dakota or Sioux language, published by Protestant missionary bodies at Cincinnati, would hardly suppose that they were all translated from the French by this Catholic half-breed Rainville; yet such is the fact. His education gave him a knowledge of his own language, and long habit had so imbued him with Sioux that no interpreter in the whole West could approach him. His superiority was so indisputable that the work could not be done without his aid.

His life, however, was one of action, first as a fur trader through Minnesota, Missouri, and the Rocky Mountain district; then Captain in the English service, leading the Sioux at Fort Meigs and other fields, checking their ferocity and cruelty on many occasions, as is well substantiated. Then a half-pay officer, acting in the interests of the Hudson Bay Company; finally, in 1822, renouncing his allegiance, to settle in the United States, where, with Faribault, he founded the Columbia Fur Company, interpreter for Major Long as he had been for Pike, ever active and independent. He finally retired to Lac qui Parle to close his career. There he planted the first wheat-fields and had the earliest herds of cattle and sheep on the Upper Mississippi. His hospitality was that of a patriarch, frank, hearty, and unbounded. Rainville died in March, 1846, and was so esteemed that a county has been named after him.

Louis Provençal, another Canadian, was one of the pioneers of Minnesota, but the most prominent man in that State of the race was John Baptist Faribault, whose brother Bartholomew remaining in Canada rendered such essential service by awakening an interest in the early history of his native colony and collecting many of the rarest and most valuable works relating to it. His catalogue ranks him among our bibliographers. John Baptist, born at Berthier in 1774, attracted the attention of the Duke of Kent by his artistic skill, and received the proffer of a commission, but the service of the Northwest Company seemed to offer greater attractions. His first station was Kankakee. Here and at Baton Rouge, on the Des Moines, he made his first essays as a trader, and with singular success. Still he longed to return to Canada, but was induced to take charge at the Little Rapids. After three years at this post he married a

half-breed girl, and made the West definitively his home. When he had given ten years to the service of the Company he resolved to embark in business as an independent trader, and taking up his residence at Prairie du Chien, established a lucrative intercourse with the neighboring Winnebagoes, Sioux, and Foxes. The lead mined by his countryman Dubuque, and the furs gathered from the Indians were his chief objects of purchase, and these he transmitted by trips lasting a fortnight to St. Louis. When the war broke out between England and the United States in 1812, Faribault refused to take part against the latter. He was accordingly seized by Colonel McCall and carried on a British gunboat. Here he was ordered to take an oar, but spiritedly refused. When the British besieged Prairie du Chien his wife and children fled to Winona, unconscious that he was a prisoner in the hands of the assailants; his house was destroyed by the Winnebagoes, and his cattle and goods carried off. Everything was swept away from him, and after the labor of years he found himself utterly ruined. His courage, however, was unbroken, and he set to work to restore his fortune; but when the English withdrew they set fire to the buildings at Prairie du Chien, and left it desolate.

The Northwest Company, excluded from our territory, was forced to sell its property, and Faribault profited by the occasion. After resuming business for some years at Prairie du Chien he removed to Pike Island, near the site of the future Fort Snelling. Here he began to cultivate largely, and was the first to break ground for agricultural purposes west of the Mississippi and north of the Des Moines. The island, comprising half a square mile, was ceded to him by the Indians, and the title confirmed in a treaty in 1820. Two years later a flood swept the island, destroying all his improvements, and in 1826, owing to an accumulation of ice, the house which he had courageously rebuilt was destroyed and his cattle drowned. Leaving this exposed point he removed to Mendota, where he drove an active trade, acquiring great influence among the Indians, who called him *Chapolisnitoy*, or *Beaver Tail*, though on one occasion he was stabbed and severely injured by a lawless brave. In 1817 he met the first priest visiting those parts, and with his family profited by his ministry. In 1840 he found the Rev. M. Galtier in a dying condition at Fort Snelling, and took him to his house, where he lavished every care on him. His house became the home of the zealous priest, for whom he erected a little chapel, the first on the soil of Minnesota, where a congregation of Canadians and Indians soon gathered. This church was dedicated to the Apostle of the Gentiles, and from this fact St. Paul became the name of the new city. The venerable Vicar-General Ravoux succeeded the Abbé Galtier, and always entertained the

highest esteem for the Canadian pioneer, who died in 1860, regretted by all, after giving his children an education such as few sons of the backwoods obtain. His son Alexander became a man of influence, holding positions under the United States in Indian negotiations, and that of legislator in the State which his father aided so well to found. Minnesota has a county and a town of Faribault, and to the Catholic Church there Alexander contributed generously. He laid out Faribaultville, aided by the late General Shields.

Superior City, on Lake Superior, is another place that claims Canadian founders in the persons of John Baptist Lefebvre, Saint Denis, Roy, and Saint Jean.

St. Paul, which owes its name to a Catholic priest, Rev. M. Galtier, honors among its pioneers, the Canadian Vital Guérin, whose generosity to the city and to the Catholic Church was noble. The progress of St. Paul raised him to a position of wealth and importance, but, honest and frank himself, he was no match for the keen unprincipled knaves who swarm in a rising place. His property was swept away, and he died poor after making princely gifts and responding with prompt charity to every charitable appeal. St. Paul reared a monument to this worthy man, and the historian of the city pays the highest tribute to his worth.

Pembina claims among its pioneers Joseph Rolette, Jr., son of one whom we have already mentioned. He represented that place in the Minnesota legislature, and was a man of great enterprise. In all projects for developing the resources of the country he was one of the leaders, and his name is preserved in Rolette County, Dakota.

To an earlier period belongs John Baptist Mallet, who founded in 1777 a settlement on the site of the present Illinois town of Peoria, which was long known as Ville à Mallet. This settlement and Cahokia gave the volunteers for Brady's expedition against Fort St. Joseph, which they wrested from the English, but on the homeward march they fell into an Indian ambush and were nearly all killed or taken. Undeterred by this, Mallet, in 1778, marched against the same fort, captured it and carried off stores to the value of fifty thousand dollars, effectually crippling British operations in that quarter. Ville à Mallet drew to it the inhabitants of old Peoria, and prospered till 1812, when Captain Craig of the Illinois militia, whose camp had been attacked by Indians, wreaked his vengeance on the inoffensive settlers, plundering their houses, driving off their horses, and destroying their cattle and crops. They themselves were carried off as prisoners, and though set at liberty by Governor Edwards it was only to find their homes

reduced to ashes by the Indians. In vain did they appeal to Congress for indemnity; no redress was ever given.

Pierre Menard, of Kaskaskia, that old town of Canadian origin, was in the last century one of the prominent men of the West. From the year 1786 he was engaged in trade, first at Vincennes as agent for Colonel Vigo, then at Kaskaskia, and as a partner of Manuel Liza, carrying his operations to the Rocky Mountains. As agent for the United States he concluded several treaties with Indian tribes. He was elected to the legislature of the Territory of Indiana from Randolph County, and when Illinois became a Territory took his seat in the legislative council, when it met for the first time, in 1810, in the ancient town of Kaskaskia. Menard discharged the duties of president of the legislative council with calmness, moderation, and dignity. When it was admitted into the Union in 1818 Menard was elected lieutenant-governor and held the office till 1822. He died at Kaskaskia more than a score of years afterwards, universally respected and esteemed. His brother Francis, one of the earliest to run regular lines of transport down the Mississippi, was also a resident of Kaskaskia.

Colonel John Baptist Beaubien, of the Canadian stock of Detroit, was one of the first to form the settlement out of which grew the present city of Chicago, and took an active part in its early progress.

Bourbonnais, in Illinois, one of the great centres of the modern Canadian immigration into this country, regards as its founder Noel L'asseur, a native of Yamaska, Canada, who aided to transport some of the Indian tribes to the West, and was an active Indian agent in the service of the United States.

"Bourbonnais," says Mr. Tassé, "is a real Canadian village, and the traveller who alights unprepared in this spot might well imagine himself in one of the good old Canadian parishes on the St. Lawrence. The church, the college, and the convent grouped together, the houses amid their green farm lands, the frank hospitality of the people, their French gayety and accent, the old national airs that fall gratefully on his ear, the popular customs, so well, in fact, so scrupulously preserved, all remind him of Canada."

Bourbonnais is not the only recently settled spot which is in its origin as Canadian as Kaskaskia, Prairie du Rocher, Peoria, or Fort Chartres, the towns of other days, now gone or declining. Of the new series we find St. George, founded by Granger; Manteno, by Menard Martin; L'Erable, by Mrs. Kirk; St. Anne and Kankakee.

It was at Bourbonnais that the unfortunate priest Chiniquy, who had already given scandal in Canada, openly apostatized and endeavored to draw the good Canadians into his error. The man was soon rated by Protestant bodies at his real value, though they

paid dearly for the experience; and a well-known publication, not friendly to Catholics, depicted, under the title of "Aid for the Chin-capins," the absurdities of this new apostate. Yet he had before his fall directed a considerable Canadian emigration from the Lower St. Lawrence to Bourbonnais, and conceived a project, which he carried out to a certain extent, of uniting all scattered Canadians in this country at that point. The body there in his time reached a population of six or seven thousand.

Joseph Robidou, son of one of the first settlers of St. Louis, planted a cabin, in 1803, at the foot of the Black Snake Hills and began to trade with the Iowas, Foxes, Pawnees, and Kansas, over whom he soon acquired great influence. Robidou's trading-house soon became well known, and having acquired by an Indian treaty with the United States a large tract to repay debts due by the tribes, he invited settlers to the spot and founded the city of St. Joseph, to which he gave the name of his patron saint, and over which he presided as its earliest magistrate.

Another of this Canadian stock, John Baptist Louis Roy, is famous in Western annals for the heroic defence made by him and his wife at Cote Sans Dessein, in 1814, against a large body of Iowas, Sacs, and Foxes. Several Canadians had been lured out by a pretended flight and then cut off. Roy, carrying his aged mother, escaped, with his wife and one companion, to their house, amid a shower of balls. Then the siege began. Mrs. Roy ran balls for the men, and when not thus employed used her own rifle with deadly aim. So rapid was their fire that they had to wet the barrels of their weapons. On the second day Roy's comrade, incautiously looking through a loophole, received a ball which stretched him on the cabin floor, mortally wounded. The Indians soon saw their advantage, and succeeded in setting fire to the roof. Roy climbed up and extinguished the flames, while his brave wife, using every loaded rifle in quick succession, kept the Indians from covering her husband with their fire-arms. The third day dragged on and they were utterly exhausted. Endurance could go no further, but they resolved to die bravely, and opened the fourth day with such a volley from different parts of the house that the Indians, with loud yells, drew off, leaving fourteen of their dead comrades around the desperately defended house.

Louis Vital Bogy, who may be considered a scion of old Kaskaskia, who became Commissioner of Indian Affairs under President Johnson, and who died United States Senator from Missouri, is one of the most distinguished men of this French Canadian element. His education was traversed by an accident which compelled him to limp for many a long day on crutches. Yet with all this drawback he began to study law in 1812, declaring even

then, in a letter to his mother, that the aim of his life was to represent Missouri in the United States Senate, and that he was determined to do so if he had to labor for it till he reached the age of sixty. After studying law and completing his classical studies at Kaskaskia he returned to St. Genevieve, where he purchased a fine property and entered into public life. In 1852 he ran for member of Congress against Thomas H. Benton, and the old statesman secured his return with difficulty, Bogy having carried all the counties except that in which St. Louis was situated. Thus brought prominently to the front, Bogy was soon elected to the Missouri legislature.

He purchased, with others, the Pilot Knob, an iron mountain, and established the Iron Mountain Railway, in order to bring the ore to market. His profession was never laid aside. While engaged in politics and public works of the kind he retained a large practice till the commencement of the civil war, when he was excluded by the oath which fanatics imposed on that State. He ran for Congress in 1863 against Blair, but the terrorism employed defeated him. Three years subsequently he was, as already mentioned, appointed Commissioner of Indian Affairs, and in 1873 was elected to the Senate of the United States, thus attaining the goal which his boyish ambition had fixed.

As Indian Commissioner he redressed some of the chronic injustice of that bureau to the Catholic missions, and in the Senate he was never afraid to avow his Catholicity, his defence of Catholic loyalty against the shameless assault of Senator Edmunds having been clear and noble.

The names we have hitherto cited refer chiefly to the Northwest, but Michael Branamour Ménard, nephew of the lieutenant-governor of Illinois of that name, is one of the heroes of Texan history. He went to Texas in 1829, and as a trader became so influential with whites and Indians that at the period of the revolt from Mexico the new government relied upon Ménard to secure the friendship, or at least neutrality, of the Indian tribes. He was a member of the Constitutional Convention and on the organization of the republic was elected to Congress.

F. X. Aubrey, an adventurous traveller, brilliant in his descriptions, organized an extensive overland trade with New Mexico. His life teems with stirring adventures and perils amid the wild Indians of the plains, but he escaped them all, to be finally assassinated by Major Weightman.

On the same ground the Canadian Leroux acquired no little reputation. California has an energetic Canadian, Prudent Beaudry, who has labored to develop its resources, especially in and around Los Angeles.

When we reach Oregon, first colonized at Wallamette and Cowlitz by Canadians of the Hudson Bay Company, we find among the earliest pioneers Gabriel Franchère, who went out in Mr. Astor's interest in 1810, and reached the Columbia in the following year. Franchère has given, in a volume issued both in French and English, the history of Astoria, and was for many years honored among the merchants of New York, where he lived to the advanced age of seventy-nine. Peter Pambrun and Joseph Larocque also figure among the eminent Canadian pioneers of Oregon.

The Most Reverend Francis Norbert Blanchet, Archbishop of Oregon, and his brother, Bishop of Nesqually, Vicar-General Brouillet, and other clergymen who labored with them in Oregon, are also Canadian pioneers, who are not to be overlooked in the immense good which they accomplished.

In the *Historical Sketches of the Catholic Church in Oregon*, which we believe we may, without error, ascribe to the venerable Archbishop of Oregon, we trace the Canadian settlers in that State and the adjacent territory, their industry and courage, as well as the fidelity to religion which induced the pioneers to send to St. Boniface to implore a priest from Bishop Provencher, when that apostolic man could only refer them to Quebec. The Rev. Mr. Blanchet responded to that call. As pioneer priest he gathered those distant Canadian settlers around the altar, saying Mass for the first time in Oregon on October 14th, 1838. Peter Chrysologue Pambrun, a pioneer at Fort Wallawalla, Joseph Gervais, Etienne Lucier, Pierre Belegue, at Fort Vancouver, and Simon Plamondon, at Cowlitz, welcomed the priest, and their houses were the first chapels; and many who had been settled in the country from ten to twenty years at last had the consolation of hearing Mass and approaching the Sacraments.

These sketches show us much of the life of the Canadian pioneers of Oregon, and of the progress of religion among them from that time, and their part in building up the national prosperity on the Pacific coast.

E. N. Quimette is now Mayor of Olympia, Capital of Washington Territory. Joseph Perreault is Territorial Superintendent of Public Instruction of Idaho, and there are numerous aldermen, sheriffs, etc., etc. Nearly all the Canadians in the United States are American citizens, except the mill operatives in the New England towns.

The biographical sketches of Mr. Tassé thus cover only the West, but the Canadian element, as we have seen, is not confined to the new States and Territories. There has been a considerable increase within the last ten years, but we find in the census of 1870, 493,464 given as the number of natives of British America in

the United States. The returns do not distinguish the French Canadians from the others, but the mass of these immigrants belong to the latter class, and many of them are undoubtedly recorded as French, and in this way not included at all. The French Canadians must constitute one-tenth of the whole foreign population of the United States. The greatest number, 89,590, appears in Michigan, forming 8 per cent. of the population; New York has 79,000; Massachusetts, 70,000, 5 per cent. of the population of that old colony of Puritans and Separatists. Illinois stands next, with 32,000. Vermont, with 28,000, a larger relative proportion than any other State; Wisconsin has 25,000, while Rhode Island, Pennsylvania, California, Connecticut, New Hampshire, Ohio, Minnesota, and Iowa range from 10,000 to 17,000.

The number of Canadians who emigrated between 1840 and 1850 was 30,000; this emigration followed immediately after the Patriot War of 1837.

Mr. Gagnon, editor of *Le Travailleur*, and other gentlemen, who organized the great festival of Montreal of 1874, the object of which was to organize a movement of repatriation, assert that there are 550,000 Canadians (and children of Canadians who have retained their language, traditions, etc.) in the United States.

Forty thousand Canadians served in the Union army during the War of the Rebellion; about ten entered the Southern army as officers.

This population was almost exclusively Catholic, and, exposed to the sneers and attacks prompted by ignorant bigotry, many became ashamed or indifferent to their religion, especially where they found churches already overcrowded, and the instructions given in a language unfamiliar to them. They missed, too, some of the ceremonies to which they had been accustomed, and did not feel at home. They needed churches of their own, and these they have now erected in various parts where the numbers justified the step, and Canadian priests, trained as many of our own priests have been for years in the Grand Séminaire founded at Quebec by Laval, or at Montreal by the sons of Olier, are laboring among their countrymen in various parts of the United States. They have schools and academies directed by communities, filiations of Canadian bodies, or connected with them. The Clercs de St. Viateur have a college at Bourbonnais; the Jesuits in the State of New York; the Priests of the Holy Cross in Indiana; the Oblate Fathers are connected with Canada, and number many Religious born or educated in that ancient Catholic province. The Sisters of Charity, founded by Madame d'Youville at Montreal, and commonly called Gray Nuns, have among other places houses in Salem and Lawrence, Mass., Ogdensburg and Plattsburg, N. Y., St. Johnsbury, Vt., and an In-

dian mission at Devil's Lake, Dakota. The Sisters of the Congregation of Our Lady, founded at Montreal by the Ven. Margaret Bourgeoys, the process of whose canonization is now actively pursued, have houses at Bourbonnais and Kankakee, Illinois. The Sisters of Providence, of Montreal, have hospitals at Fort Vancouver, Portland, and Seattle, and Indian schools at Fort Vancouver, Fort Colville, Tulalip, and elsewhere. The Sisters of the Holy Names of Jesus and Mary are found in Vermont and in Florida. The Ursuline Convent of Quebec, founded by the Ven. Mother Mary of the Incarnation, whom we may hope to see soon beatified, has sent members of its ancient community to Louisiana and Texas.

All these bodies give material to complete the picture of what Canadians have done and are doing for the religious and moral as well as the material progress of the country.

The Abbé Chandonnet gives the history of one of these churches in his work, *Nôtre Dame des Canadiens, et les Canadiens aux Etats Unis*. It is a larger work than has yet been devoted to the history of any single Catholic Church in this country, and not only gives the story of the Church of Our Lady of the Canadians at Worcester, Massachusetts, from the earliest effort, by Rev. Mr. Levesque, in 1846, till the successful ministry of Rev. Mr. Primeau, and all he effected, but enters at some length into the various questions concerning this Canadian emigration to the United States and its influence on both countries. We trace the church, beginning in a hired hall, the zealous priest collecting, purchasing a Protestant church, organizing schools, societies, etc., holding fairs, nobly sending a part of the receipts to the beloved Pius IX. and prostrate France. The life of the church, with its struggles of erection and maintenance, is a picture not unfamiliar to us, but as here depicted we enter into the life of the French Canadian colony in New England. Religion is saving these immigrants for Canada and for the United States. In our rougher masses they are exposed to dangers menacing their faith and morals, but the best periodicals of New England recognize the morality of the Canadian factory girl as superior to that of the American, obedience and family ties exercising greater sway.

Not only by their own clergy and religious communities have the Canadians endeavored to preserve their identity, but also by the great modern power, the Press. Among the newspapers of Old Massachusetts are *Le Protecteur Canadien*, *Le Jean Baptiste*, *Le Travailleur*. New York has *La Patrie Nouvelle*; Rhode Island, *Le Courrier Canadien*; Minnesota, *Le Canadien* and *Le Franco-Canadien*; Illinois, *Le Courrier de l'Illinois*; proving that the Canadian element consists of a reading people, and showing energy and activity on their part in meeting the wants of their new position.

To the many ignorant folk of our land who imagine that the Canadians speak a patois unrecognizable by the ear or eye of a Frenchman, it will perhaps be news that the articles in these papers are written with great purity of style and remarkable eloquence and power.

Mr. Tassé, limiting himself to the West, leaves Louisiana untouched; and in that State the Canadian element and the French are so intimately blended that it would be no easy task to trace each separately. Its early founders and governors, d'Iberville, de Bienville, La Motte Cadillac, were Canadians, or long identified with Canada.

Many American officers married into Canadian families in the West and South, and their descendants with English names still pride themselves on the Canadian French stock from which they spring. General Macomb, of the United States Army, was descended through his mother from the Navarres of Detroit. Commodore Barrett, of the navy, claims descent from the family of Jumonville, the Canadian officer killed by Washington on the Ohio.

Canadian blood thus runs through the whole community; and as the immigration from the neighboring Dominion is likely to continue, this element must rise in importance. The last century has wrought many changes, but perhaps in them all none is stranger than the influence of Canada on the United States. Providence seems almost in mockery to have made human schemes and designs result in the very reverse of what men aimed at and strove to accomplish. From the closing decade of the seventeenth century the American Colonies and especially New England strove with all the fury of fanatic zeal to crush Canada. Expeditions went forth headed by ministers, who bore an axe with which to demolish every representation of "Jesus Christ and Him crucified" that they could find in the Catholic churches of the French province. The outrages they did commit in cold blood in edifices set apart for divine worship, and which in all international law are respected, are matter of record, and excited then, as they excite now, the reprobation of all sound thinkers. Canada fell at last, weak as she was, not that she did not struggle bravely, but that her vile king abandoned her. Then Providence arrested what seemed inevitable. Catholicity was not overthrown. Canada remained true to the faith, and has remained so to this day. The Colonies in their wrath made this one of the great wrongs for which they raised the standard of revolt. They began the Revolution as ultra Protestants, but requiring aid, put their ultra Protestantism aside to talk the language of liberality and toleration in the presence of the envoys, the army, and navy of Catholic France. The new governments and the new central government have been steadily tending to the point where

the State does violence to the convictions of no man, woman, or child, and enforces no State religious doctrines or systems or standpoints on the citizen.

Meanwhile Catholic Canada is sending her Catholic sons, her priests, her devoted Sisterhoods into this country. New England, which sought with such rabid hate to crush Canada and Canadian Catholicity, now sees her towns swarm with Canadian Catholics, with churches and convents. Did the early Cottons, and Mathers, and Endicotts, and Winthrops ever dream of such a result? Did they foresee that when their stern unchristian Calvinism had given place to Unitarianism there would be seventy thousand Canadian Catholics in Massachusetts, thirteen thousand in New Hampshire, more than twice as many in the New Hampshire Grants, ten thousand in Rhode Island, and as many in Connecticut, and twenty-six thousand in the district of Maine, living their Canadian life, with church, and priest, and nun, reproducing that hated province on that New England soil which they sought to separate by a wall of fire from all dissent? Catholics of other lands there would be in their eyes bad enough; the despised Irish Catholics bad, very bad; Catholics of New England lineage, and many there be, horrible enough; but nothing, we think, would have curdled the blood of those New England worthies of the early part of last century more than the mere suggestion of the possibility that the day would come when one hundred and fifty thousand Canadian Catholics would quietly seat themselves on the sacred soil of New England!
