

Choices to Make! New France—1672

by Nancy Sellars Marcotte

How odd it was to feel so safe when she was so far away from anything she had ever known! Geneviève had lived through so many uncertainties in her life. She had always been the one who didn't quite belong.

Geneviève was an orphan. She had been raised in the home of her aunt and uncle. They had treated her kindly, but they had six children of their own, all younger than Geneviève. It was difficult for a shoemaker to support six children, even in Paris, where the cobblestones wore shoes out so quickly.

Geneviève had always known that she would have to make her own way in life. Her uncle would not be able to provide any dowry at all. With no money or household goods to bring into a marriage, she was unlikely to find a husband. She was very glad, when she was 12, to find a position in the kitchen of a nobleman's house on the outskirts of Paris. The cleaning and scrubbing that she had to do was very difficult, but she always had enough food.

But the nobleman and his wife were elderly, and the other servants sometimes whispered that perhaps soon they would not need so many servants. The women were particularly worried about where to go if they no longer had jobs in the nobleman's household.

It was another household servant, Françoise, who told Geneviève that the king wanted young women to go to New France. At first Geneviève

had laughed. She knew, of course, that young men sometimes went to New France. Some of them went to trade for furs from the Native people. Others, she understood, were farmers. And some were soldiers. But Geneviève did not have a clear idea of where New France was, or how anyone went there.

Françoise's stories began to seem more and more unbelievable. Because the two girls were well-mannered, they could become King's Daughters. Geneviève had not believed this at all until Françoise had explained that they would not be invited to go and live at the palace. It was just that the king wanted many French families living in New France. What he had now were many single men. In fact, Françoise said, there were 15 French men for every French woman in New France. The king would provide dowries for young women who were willing to go and live in New France and marry these young men.

Geneviève had never travelled farther than the outskirts of Paris, but somehow, just a few months after her 14th birthday, she found herself beside Françoise in a wagon jolting toward the seacoast. Then she was aboard a wooden sailing ship and France was just a distant memory behind her.

After six long weeks they were at Quebec. From the ship Geneviève stared at the walled city on the low land near the river. High above on the cliffs was a magnificent stone château.

The month was June, and Geneviève did not think she had ever felt such heat. As the girls clambered from the ship into the rowboat that was to take them to shore, her attention was divided amongst Quebec, the strange little insects that were nipping at her wrists and neck, and the jostling group of men who stood at the shore watching the girls.

Geneviève was a little frightened. Since she had travelled so far, she wanted to be sure that she did not end up in a life that would cause her unhappiness. She soon learned that the nuns who looked after the King's Daughters were as much concerned with the girls' happiness as with providing brides for the young men of New France.

Françoise, always so sure of her decisions, was married within the month. Her husband was a widower, 11 years older than Françoise, whose wife had died of fever the winter before. He was a shipbuilder with a fine house in Quebec. Françoise came back often to see Geneviève, to tell her about the two stepchildren that she was helping her husband to raise. Already Françoise was enthusiastic about the seminary that Bishop Laval had started in Quebec. "If one of my sons chooses to become a priest, he can train right here at Quebec," she told Geneviève. "He can study Greek and Latin and French and mathematics. And do you remember when we thought that all the men of New France were fur traders or farmers or soldiers? Well, my sons can be



Intendant Talon Visiting the Habitants. Jean Talon sometimes visited the habitants in their homes in order to see for himself what life was like for people living on the seigneuries.

apprentices and learn how to be shipbuilders or shoemakers or brewers as well!"

Geneviève was also eager to hear the stories told by King's Daughters who had passed through the convent a few years earlier. One of them, a lovely red-haired young woman named Anne, was just two years older than Geneviève, but already she and her husband had three young children. They lived on a seigneurie a short distance west of Quebec.

"Our life is very good," she told Geneviève. "Our farm is long and narrow, but my husband has built our house near the river. Every winter, when the farming is not busy, he builds a little more furniture. We have a fine bed with curtains around it. Our baby sleeps in a cradle beside the bed, and the two older children sleep in the loft above."

Anne told Geneviève about life on a habitant farm. "We spin our own wool from our sheep. Then we weave or knit clothes for our families.

For families with over 10 children, there is a special allowance, but we must pay a fine if we have daughters over 16 who are not married. And any men over 18 who are not married must pay a special tax, and they may lose their hunting and fishing licences."

Anne was proudest of the day that Intendant Jean Talon had made a visit to her home. "He has already made a census of the population to see how many there are of us in New France. Occasionally he comes around to visit our homes. When he stopped at our house, he said that the bread I bake in the seigneur's oven is as fine as any he has tasted, either in France or New France."

As the summer passed, Geneviève met several young men. She knew that each of them was looking for a wife. Geneviève knew that the nuns hoped that she would choose one of the young men to marry, as nearly every other King's Daughter had done, but she did not feel ready to

make that decision. The nuns allowed her to help with the teaching of the young French and Huron girls who came to them to learn a little reading and writing and arithmetic, as well as skills that they would need when they had families to raise. As she helped the younger girls, Geneviève was an eager pupil herself. She knew that it was up to the women of New France to learn how to read and write, as so many of the men did not.

She also spent time helping the nuns look after the sick and injured who came to their hospital. The first time that Geneviève had to cut one of her patients to let some of his blood out, she felt very sick. However, the nuns thought that this cured many infections and fevers, so she carefully learned the skill.

Summer turned to an autumn of vibrantly coloured trees. Then came winter, with a cold that Geneviève could not have imagined. It was too cold for the pupils to come to school in the winter, but Geneviève was kept busier than ever helping the nuns tend to the sick. When spring came round again, Geneviève realized she was no longer a newcomer to New France. Soon she would be helping the next year's King's Daughters with advice about the ways of New France.

"I must decide soon whether I will marry one of these habitants and raise a family of my own, or whether I will remain with the nuns and help the people of New France," she thought. "But that is why I came to New France—so I could make choices, and not just live the life that circumstances would thrust upon me."

Apprentice — a person who works with a skilled craftsman in order to learn that craft

The Church in New France



Harvest Festival. The success of crops was vital to the habitants of New France.

The Roman Catholic Church played a very important part in the Royal Colony of New France. Nearly all of the people in New France were Roman Catholic because Cardinal Richelieu and the King of France had passed a law that only Roman Catholics could go to New France.

The role of the Church changed when New France became a Royal Colony. Under the trading companies, the Church had been chiefly concerned with missionary work among the Native peoples. After the campaign against the Iroquois, the number of settlers increased and more priests were needed for the people on the seigneuries and in the towns. Education, hospitals, and charity also became Church business. In today's world, few institutions would attempt to deal with so many different responsibilities. Bishop Laval met these needs by bringing in more French priests and starting a seminary at Quebec in 1663.

The seminary trained boys born in New France for the priesthood.

The Church held a very influential position in the government of the Royal Colony. The bishop was one of the three most important members of the Sovereign Council. This meant that Church opinions were taken into consideration whenever decisions about the colony were being made.

The Church's power in New France was limited by the growing independence of the population. When the Church tried to tithe, or tax, farm goods as heavily as it did in France, the seigneurs and habitants refused to pay more than one twenty-sixth of their yearly produce. This sharply limited the Church's income in New France.

In the Towns

The three main towns of New France—Quebec, Montreal, and Trois Rivières—were along the St. Lawrence River. They relied on the river for transportation.

Quebec, the oldest of the three towns, was the military centre of New France. The governor of New France lived in the Château St. Louis on the cliffs of the Upper Town, and crafts people and merchants lived in the Lower Town.

Montreal was started in 1642 as a mission to the Huron and Algonquin. By the 1660s it was the centre of the fur trade. Trois Rivières was known for birchbark canoes.

The three main towns each had a church. The church in Quebec was a stone cathedral with an organ and bells. The bishop or another high-ranking priest conducted the mass.

On the Seigneuries

One of the seigneur's duties was to provide his habitants with a church. These churches were usually small wooden or stone buildings. Each area, or parish, was also supposed to have its own priest. Often there were not enough priests, so one priest would have to travel from parish to parish.

The priests performed many services for the people:

- spiritual service—celebrated mass, heard confessions, baptized babies, performed marriages and funerals
- legal service—drew up wills, recorded business transactions, drew up marriage contracts
- government service—registered births and deaths, acted as government officials, relayed government announcements
- personal service—provided the latest news and gossip from other parishes

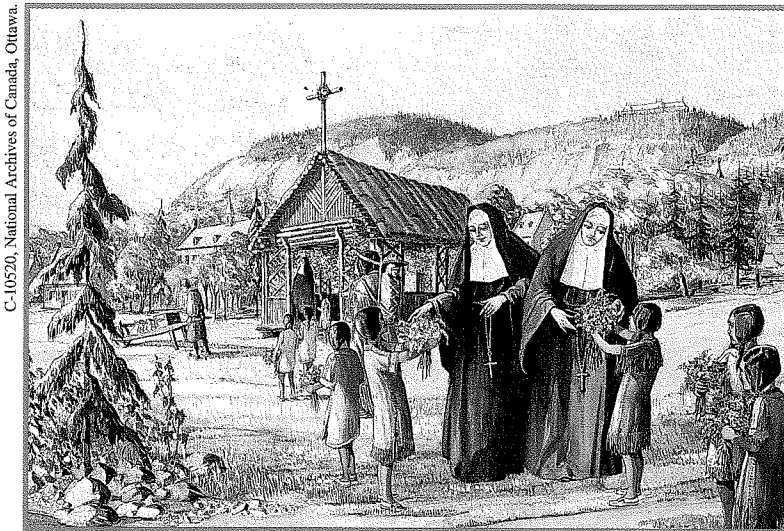
For the habitants, the church was the centre of religious life and much of their social life. The priests provided community leadership and tried to see that the teachings and wishes of the Roman Catholic Church were followed.

Role in Education

The Church was the only source of education in the Royal Colony. It taught children the Roman Catholic religion, to read and write Latin and French, and to do arithmetic. Many children, especially boys, did not get any schooling at all. In Quebec, Bishop Laval's seminary trained those boys who were planning to enter the priesthood. Boys who were not intending to become priests often remained illiterate because they were needed to work on the farms. The shortage of priests also made it difficult to provide boys with schooling. Girls often received a better education than their brothers.

The Ursuline nuns established schools for young Native and French girls at Quebec and Trois Rivières. In Montreal, a nun named Marguerite Bourgeoys started the same type of school for girls. Some nuns travelled to the seigneuries to teach the children. In 1676, a boarding school was set up for the daughters of rich merchants and colonists.

In most European countries at this time, women were poorly educated, if they were educated at all. European visitors to New France were often very surprised to find that the women of New France were more educated than their husbands.



First Ursuline Nuns With Children. In 1640, most children in New France were taught by their parents. These Native children, who were taught by the Ursuline nuns, probably had lessons in the Roman Catholic religion, French, and basic mathematics.

Role in Health Care

The Church was the only institution in New France that cared for the sick, the elderly, orphans, and people with disabilities. This type of care usually became the work of the nuns. These women worked very hard in very difficult conditions to ease suffering and help the habitants. The Ursuline nuns established the colony's first hospital in Quebec in 1639. In 1659, they established a hospital in Montreal.

Exploring Further

1. Make a list of all the services provided by the Church in New France. Beside each service, list the government agency that is responsible for that service today.
2. It is 1675. A European pamphlet has just stated that the institutions in New France (the seigneurial system and the Church) are medieval and out-of-date. As an official member of the Sovereign Council, you have been selected to reply to this in a letter.

Review

Summarizing the Chapter

- New France became a Royal Colony, under the direct control of Louis XIV of France, in 1663.
- King Louis XIV was an absolute monarch both in France and in New France. He held all of the political power.
- Colbert, although he had never visited New France, ran the colony as the King's Chief Official. The colony provided a source of inexpensive raw materials and a market for goods manufactured in France.
- There were three major French institutions in New France: the Royal Government, the seigneurial system, and the Church. These institutions, although they came from the mother country, France, were adapted to suit the unique way of life in New France.
- The three most important French officials in New France were the governor general, the bishop, and the intendant.
- The coming of the Europeans to North America affected Native cultures, but not all Native cultures were affected in the same way. European cultures were also affected by the Native cultures.

Checking Predictions

1. At the beginning of this chapter you made some predictions based on the Overview and what you already knew. Now use what you learned from reading the chapter to fill in the third column of the Prediction Chart that you began earlier.
2. Refer to the "Questions to Talk About" on page 41. Discuss the questions based on what you have learned about colonial government in New France. Record the important ideas in your notebook.

Working with Information

1. Here are some main ideas from this chapter:
 - Royal Colony
 - absolute monarchy
 - characteristics of an absolute monarchy
 - colonial government
 - seigneurial system
 - the Church

Use a web to make a permanent record to show the relationships among the main ideas. You may want to add supporting ideas to your web. Explain your web to a classmate.

2. Review all the different examples of power and decision-making found in the chapter. Work with a partner to draw a mind map that organizes all of these examples on one sheet of paper. Show how the desire for power and the methods of decision-making affected the Royal Colony of New France. Use simple line drawings and at least three colours. A sample mind map is shown on page 16. Share your mind map with others in the class.
3. Which person from this chapter would you have liked to meet? Explain why.
4. Prepare a visual definition of absolute monarchy.

Building Thinking Strategies

Comparing

1. Comparing involves seeing the similarities (what is the same) between two or more items or events. Refer to questions 1 to 7 on page 41. Compare the decision-making model you created on page 41 in "For Your Notebook" with the model on page 47 of government in New France. Working in groups of two, divide a piece of chart paper into two headings:

Coach's model	New France Model
1.	
2.	
3.	
4.	
5.	
6.	

Using the seven questions on page 41, write down the answers for each model. Use a coloured pen to mark which answers are the same on both sides.

2. Working with a partner, write out the steps one uses in comparing. Share your ideas with another group. As a class, write up the procedures involved in comparing.
3. In paragraph form, compare the duties of a seigneur and a habitant. Use what you learned about how to compare when writing your paragraph.

Communicating Ideas

Reading

1. You may wish to read "Sophie Quesnel" by Suzanne Martel in *Ordinary People in Canada's Past* by Nancy Sellars Marcotte.
2. Read to find out some more about Madeleine d'Allonne, who owned her own seigneurie.
3. Read to find out about the French Carignan-Salières regiment.
4. Read about one of the following people in the book *Great Canadian Lives: Portraits in Heroism to 1867* by Ford, MacLean, and Wansbrough: Madeleine d'Allonne, Robert de La Salle, Madeleine de Verchères, or Kateri Tekakwitha. Would you have liked to have been this person? Why or why not? Share your findings with a friend.

Writing

1. Write a story from the point of view of a "king's daughter" as she sails for New France. Tell about your hopes for your new life.
2. Write a dialogue between an habitant in New France and a peasant in France, showing the difference in their lives on seigneuries.

Listening

1. Prepare the story on pages 52 and 53 for oral reading to your class.

Speaking

1. You are King Louis XIV. Prepare a speech to give to your classmates defending your right to rule.
2. You and three other classmates have become a poor French family that is considering moving to New France. The mother wishes to go, but not everyone else is convinced. Role play the parts of the different family members. Arrive at a conclusion. Will everyone be content? Practise your dialogue and present it to another group or the class.

Viewing

1. Find pictures, drawings, and diagrams of seigneuries. Prepare a collage for your classroom.

Creating

1. With several other people create a collage that visually illustrates the decision-making process outlined in this chapter. Use bright illustrations (from the coach story and from New France) to make your work appealing and understandable. Put your collage up for display.

2. Design a brochure showing all the services provided by the Church in New France.
3. Dress up as the three most important officials in New France and role-play a discussion where you explain who you are and what you do. Prepare this for presentation to your classmates.

Canada Revisited



Marquerite d'Youville (1701–1771)

Born at Varennes, Quebec, d'Youville is the first person born in Canada to be named a saint by the Roman Catholic Church. For over 100 years attempts to have d'Youville canonized have drawn attention to her miraculous healing powers and prophetic gifts. In December 1990, Pope John Paul II proclaimed Marguerite d'Youville a saint.

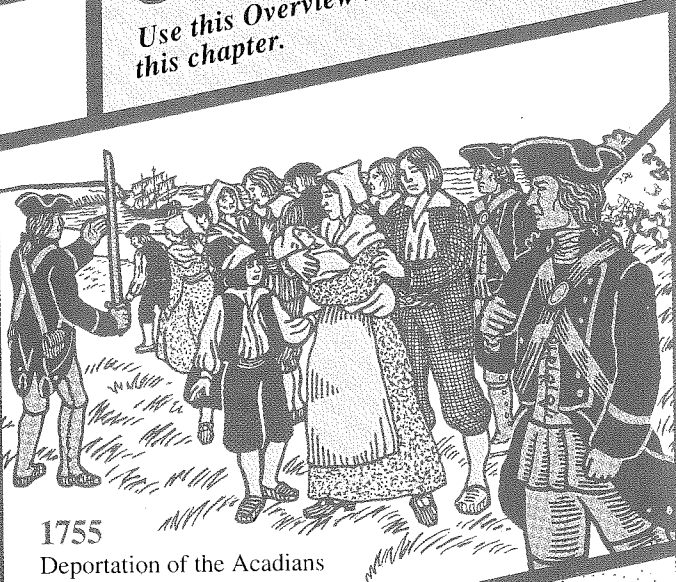
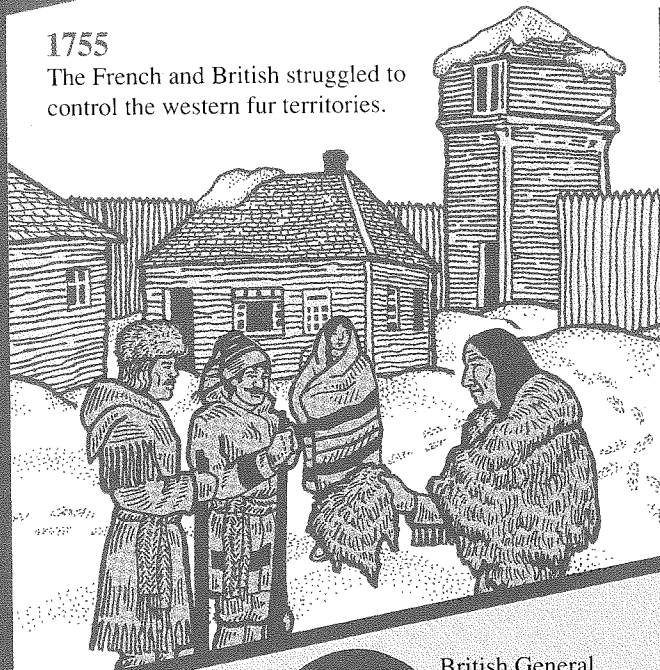
In 1737 d'Youville and four other women dedicated themselves to charity and the service of the poor. This group, known as the Sisters of Charity or the Grey Nuns, was put in charge of the bankrupt Hospital General of Quebec. They successfully reorganized the hospital into a home for the elderly, orphans, and homeless women. Today over 13 000 women have become Grey Nuns, the order of which d'Youville is the recognized founder.

Chapter 4

Struggle for Control (1670-1774)

Overview
Use this Overview to predict the events of this chapter.

1755
The French and British struggled to control the western fur territories.



1755
Deportation of the Acadians by the British soldiers.

The French and British fought to control the Atlantic and the colony of Quebec.

French General Montcalm

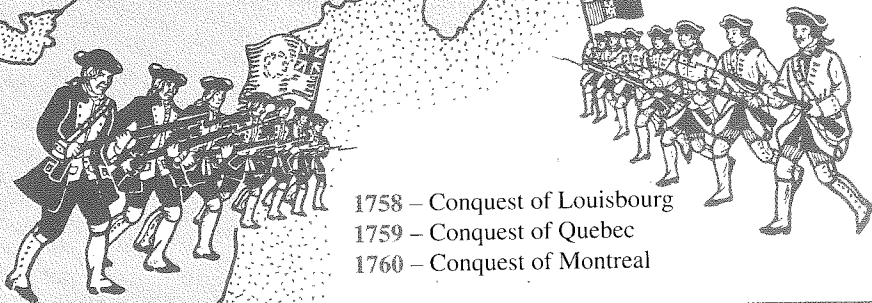
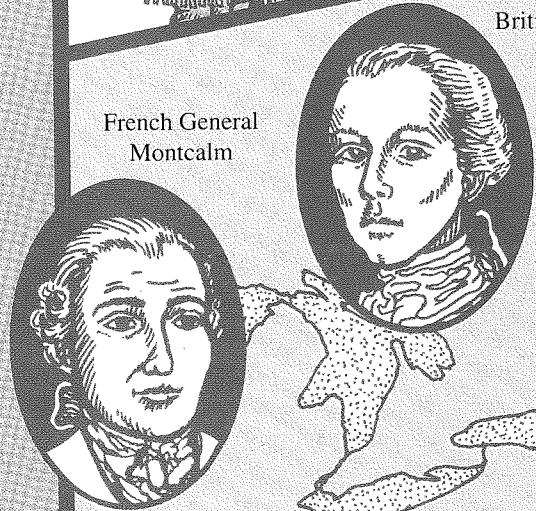
British General Wolfe



Quebec

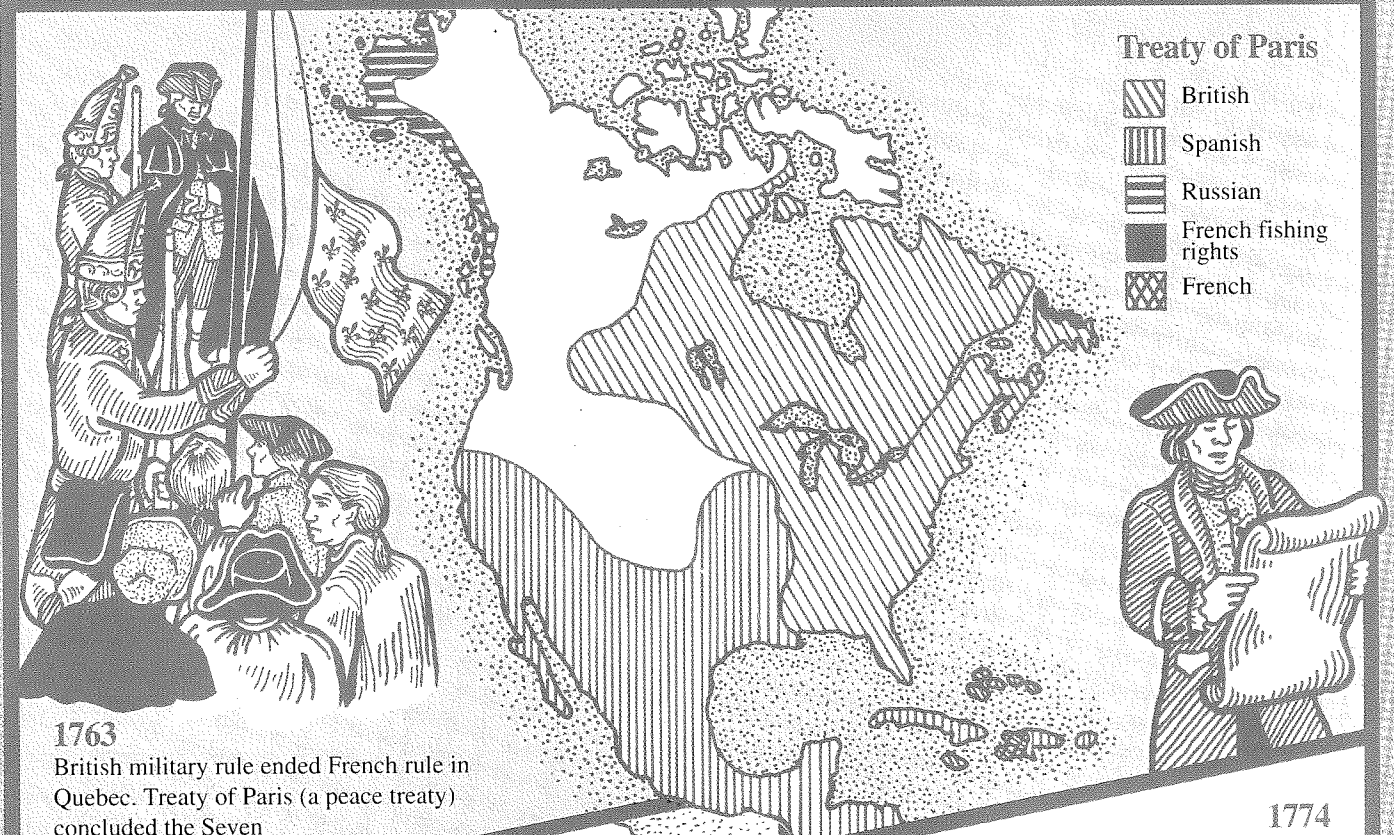
Montreal

Louisbourg



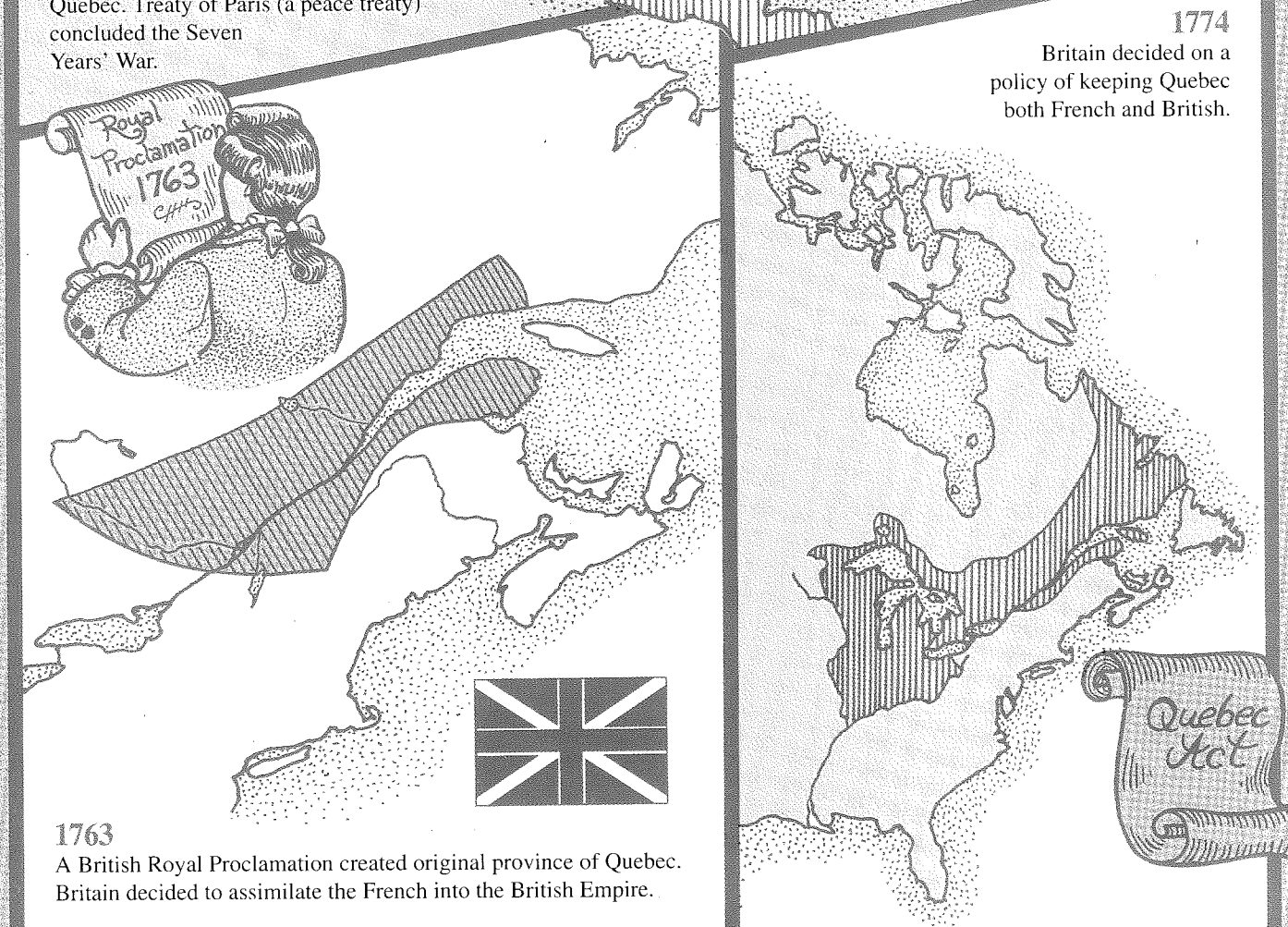
1756
Seven Years' War formally declared.

1758 - Conquest of Louisbourg
1759 - Conquest of Quebec
1760 - Conquest of Montreal



1763
British military rule ended French rule in Quebec. Treaty of Paris (a peace treaty) concluded the Seven Years' War.

1774
Britain decided on a policy of keeping Quebec both French and British.

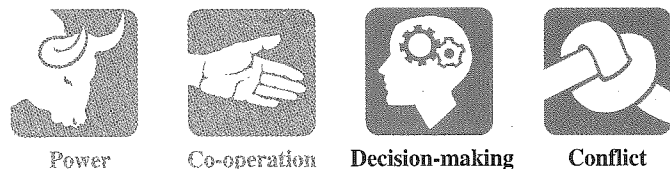


1763
A British Royal Proclamation created original province of Quebec. Britain decided to assimilate the French into the British Empire.

Chapter 4 Focus

Chapter 3 dealt with New France's early history and the role of France as a colonial power. Chapter 4 is about the conflict that occurred between France and Britain as they tried to gain control of the area now known as Canada.

The events of this struggle are described up until 1774. **Biculturalism**, which developed in Canada as a result of French-English co-operation, will also be introduced. Decision-making and conflict are the focus of Chapter 4.

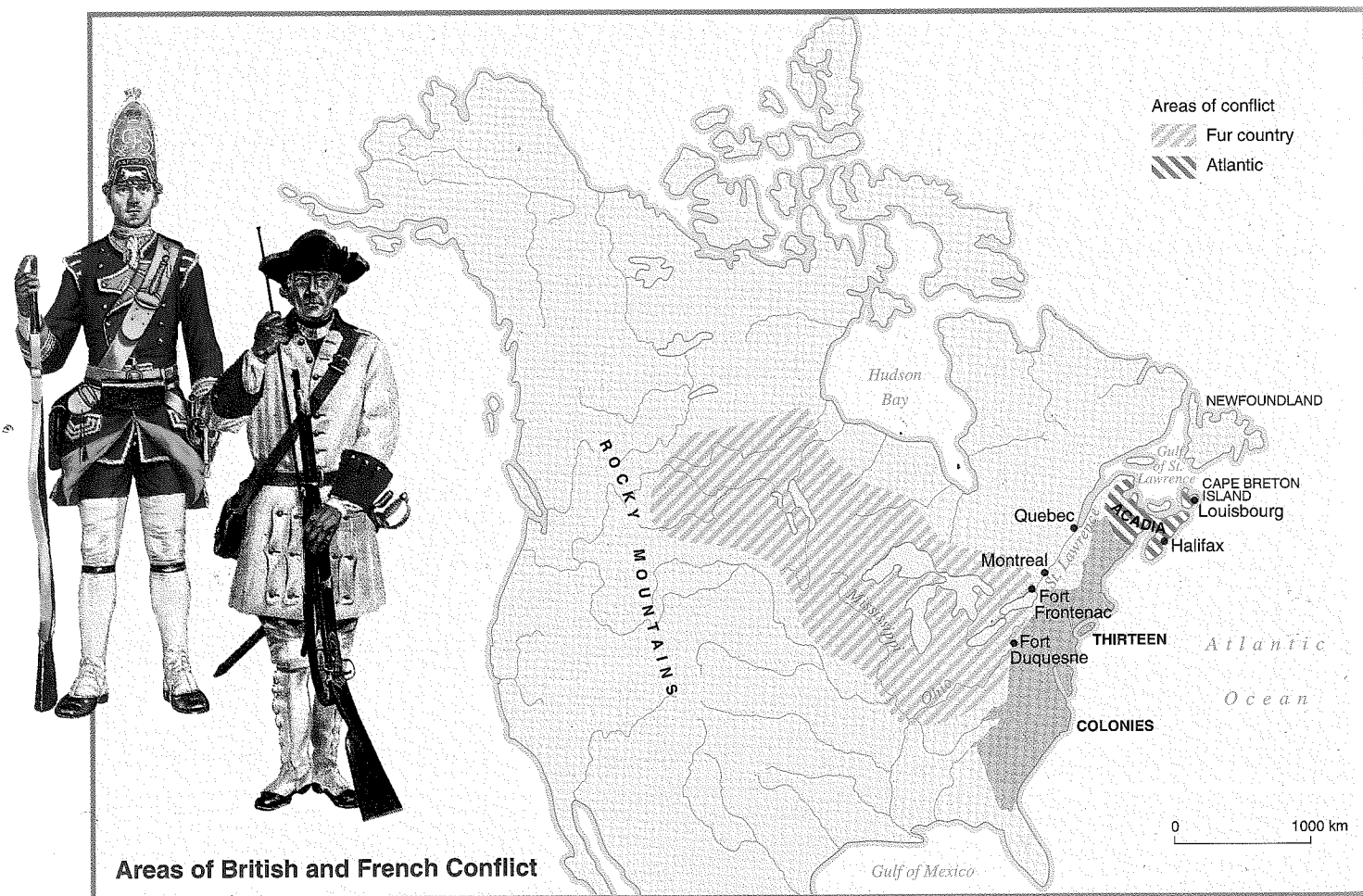


Overview/Prediction Chart

Examine the Overview found on the previous pages. In pairs or small groups use the Overview and what you already know about the conflict between the French and British to predict answers to the questions in the Prediction Chart. Once you have finished the chapter, complete the "What I Found Out" column to help you review and summarize. Your teacher will provide you with a full-sized working copy of the Prediction Chart.

Prediction Chart—What Do You Think?		
Questions	My Predictions (fill out now)	What I Found Out (fill out at end of chapter)
1. What might be the major events?	SAMPLE	
2. Who might be some of the important people or groups?		
3. Who might hold power?		
4.		

Below: The British and French struggled to control two major areas: the fur country and the Atlantic Coast.



Continuing Conflict between Britain and France

Britain and France had long been at war with one another in Europe. These wars, over land, power, and wealth, eventually spread to North America. When treaties to end the European wars were struck, the effects were felt in North America. Land held by either the

French or British changed hands as a result of the treaties. The first chart shows the results of the major wars between Britain and France and the resulting land possessions. The second chart outlines the organization of material in this chapter. Refer to it throughout the chapter to aid your learning.

The Wars between Britain and France

In Europe	In North America	Peace Treaty	Results in North America
War of the League of Augsburg (1688–97)	King William's War (1689–97)	Peace of Ryswick (1697)	• brief end to British-French hostilities
War of the Spanish Succession (1702–13)	Queen Anne's War (1701–13)	Treaty of Utrecht (1713)	• French surrendered forts in territories of Hudson's Bay Co.
War of the Austrian Succession (1740–48)	King George's War (1744–48)	Treaty of Aix-la-Chapelle (1748)	• French gave up claims to Newfoundland and Acadia
Seven Years' War (1756–63)	French and Indian Wars (1754–63)	Treaty of Paris (1763)	• Iroquois declared British subjects
			• islands of the Gulf of St. Lawrence remained French
			• returned Louisbourg to French
			• all French land possessions in North America except the tiny islands of St. Pierre and Miquelon off coast of Newfoundland became British

British-French Conflict in North America

There were two main struggles in the attempts of Britain and France to control North America:

Area	Reason for Conflict
• the struggle to control the fur country (west to the Rocky Mountains and in the Ohio Valley). See map page 60.	• British desire to control the fur trade and to gain farmland
• the struggle to control the Atlantic (Louisbourg, Halifax, and Acadia). See map page 60.	• French desire to control the fur trade and to prevent British expansion into the western part of North America
	• rich fishing areas and strategic location

Bicultural—having two cultures existing side by side in the same country or province

The Struggle to Control the Fur Country

Differences between French and British Fur Trade

With the establishment of the Hudson's Bay Company in 1670, the British developed a fur trading system that competed with the French for the wealth of the fur trade. Although both the British and French depended on the Native peoples to supply the furs, the British fur trade was different from the French in two major ways. While the French, under the direction of their Native guides, were exploring farther and farther inland searching for new fur territory, the British waited for the Native people to bring furs to their forts around Hudson Bay.

The second major difference between the British and French fur trade was that the Hudson's Bay Company was formed by a group of merchants who put their money together to share the risks and the profits. They were only interested in profits from the fur trade and had little interest in colonization. The French fur trade was controlled by the government, and colonization was important to New France. This was why they developed the seigneuries and sent colonists to New France, and protected the fur trade whenever possible.

Cultural Exchange

Only a small percentage of Canada's Native peoples ever had any direct contact with the Europeans. In spite of this, European products, such as metal weapons, pots, and pans, were available in areas where no Europeans had ever been. In just a few generations the lifestyle of the Native peoples began to change. The Native peoples lost the skills that were required to make their own weapons and utensils. They began to rely almost entirely on the trade goods of the Europeans. Many hunting bands gave up their migratory lifestyles of hunting large game and formed new, small family groups where they hunted and tanned small animal skins for their pelts. These pelts were then traded to other Native peoples acting as go-betweens, or to Europeans for European goods, such as guns, ammunition, food, clothing, and metal pots and pans. The lifestyles of the farming peoples, like the Iroquois, were also affected.

The key to French and British success lay in the help they received from Native men and women.*

Migratory—moving from place to place, usually according to the season. Many hunting bands travelled within their own territory in a circular fashion with seasonal homes within this area.

*For more information on Native and European interaction, see page 24.



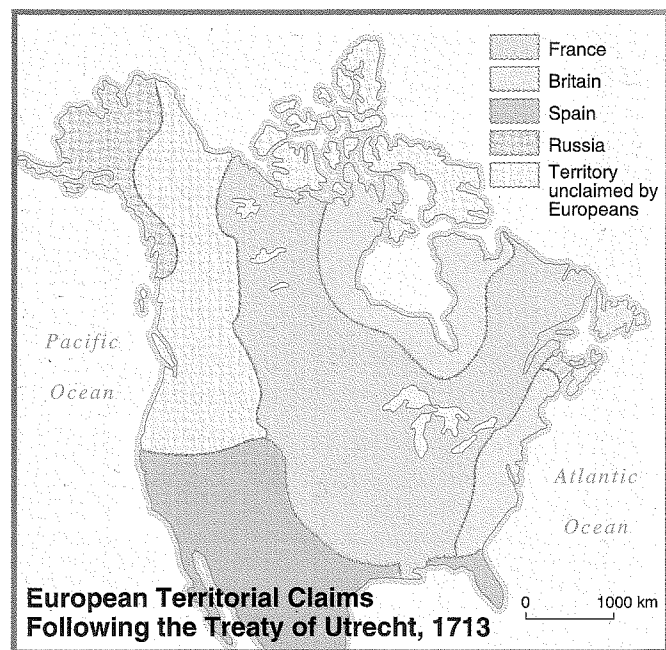
Animal pelts obtained by the Native peoples were traded for European trade goods, such as guns, metal goods, and clothing.

France Protects the Fur Trade

The French did two things to try to protect the fur trade that was so important to their control in North America. They took military action against the British and expanded inland.

Military Action Against the British

Armed clashes occurred between the two sides from 1679 to 1713, but neither the British nor the French were able to take complete control of the Hudson Bay area. In 1713, the Treaty of Utrecht ended the European war between the French and British and made all of the Hudson Bay posts British property. The French were no longer allowed to enter the fur territory through Hudson Bay. They had to travel overland from Montreal via the St. Lawrence River and the Great Lakes.



European Territorial Claims Following the Treaty of Utrecht, 1713

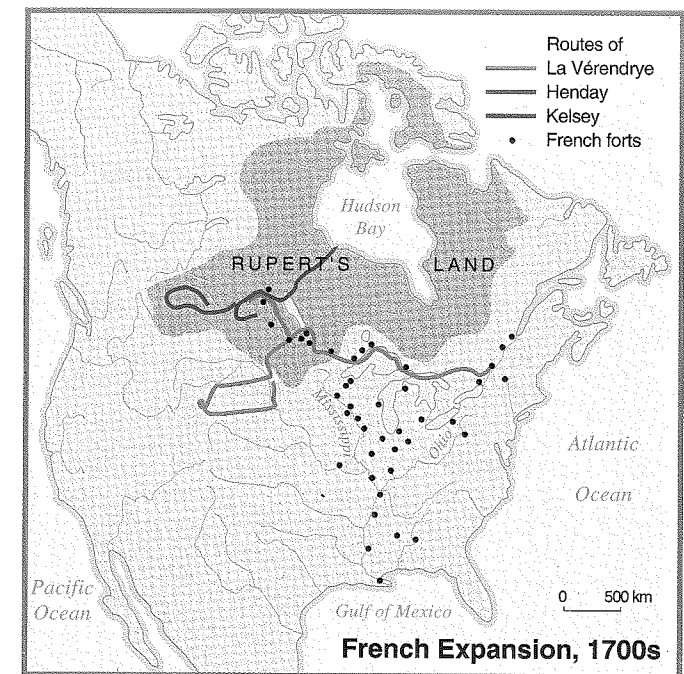
Expansion Inland

In the late 1600s, under the direction of Governor Frontenac, New France had expanded south into the Ohio and Mississippi valleys so that it stretched over a vast area from the Gulf of St. Lawrence down to the Gulf of Mexico.

Hoping to stop the Native people from taking their furs to the British trading forts near Hudson Bay, the French sent Pierre La Vérendrye to establish French trading forts inland, closer to the Native people. During the 1730s and early 1740s, La Vérendrye established many French fur trading posts and expanded French control north and west. The Native people began taking their fur pelts to the inland French forts rather than travelling the long distance to Hudson Bay. The British fur trade began to suffer.

Years earlier, the Hudson's Bay Company had sent an explorer, Henry Kelsey, to the interior. Kelsey's journey, which lasted from 1690 to 1692, took him to present-day Saskatchewan and possibly to Alberta. However, Kelsey had not been successful in persuading the Native people to bring their furs to the posts on Hudson Bay.

In 1754 the Hudson's Bay Company sent another trader, Anthony Henday, to the interior. Henday spent the winter of 1754–55 with the Blackfoot in present-day Alberta. However, he also failed to persuade the Plains people to



French Expansion, 1700s

travel to the Hudson's Bay Company forts on Hudson Bay. Henday recommended that the Hudson's Bay Company build trading forts inland, but this did not occur until 1774.



Kelsey hunting buffalo with the Assiniboine. Kelsey was the first European to see large herds of buffalo grazing on the Prairies.