

UNIT 1

New France



Why are the fields set out in this pattern? Is there something in the history of Québec that would explain it?



Although Montréal is a multicultural city, the business signs must be in French. If another language appears on the sign, it must be smaller than the French. Why do you think that is?



Why are many of the churches in Québec Roman Catholic? Why does the church often have a very prominent position in the village?

If you are fortunate enough to travel to various parts of Canada, you will notice many differences from region to region. Some of these differences are natural, such as landscapes of lakes, trees, mountains, and prairies.

But many of the differences have come about through history as people have made decisions and taken actions that affected how various places developed. Studying the past gives us explanations for why things are the way they are today.

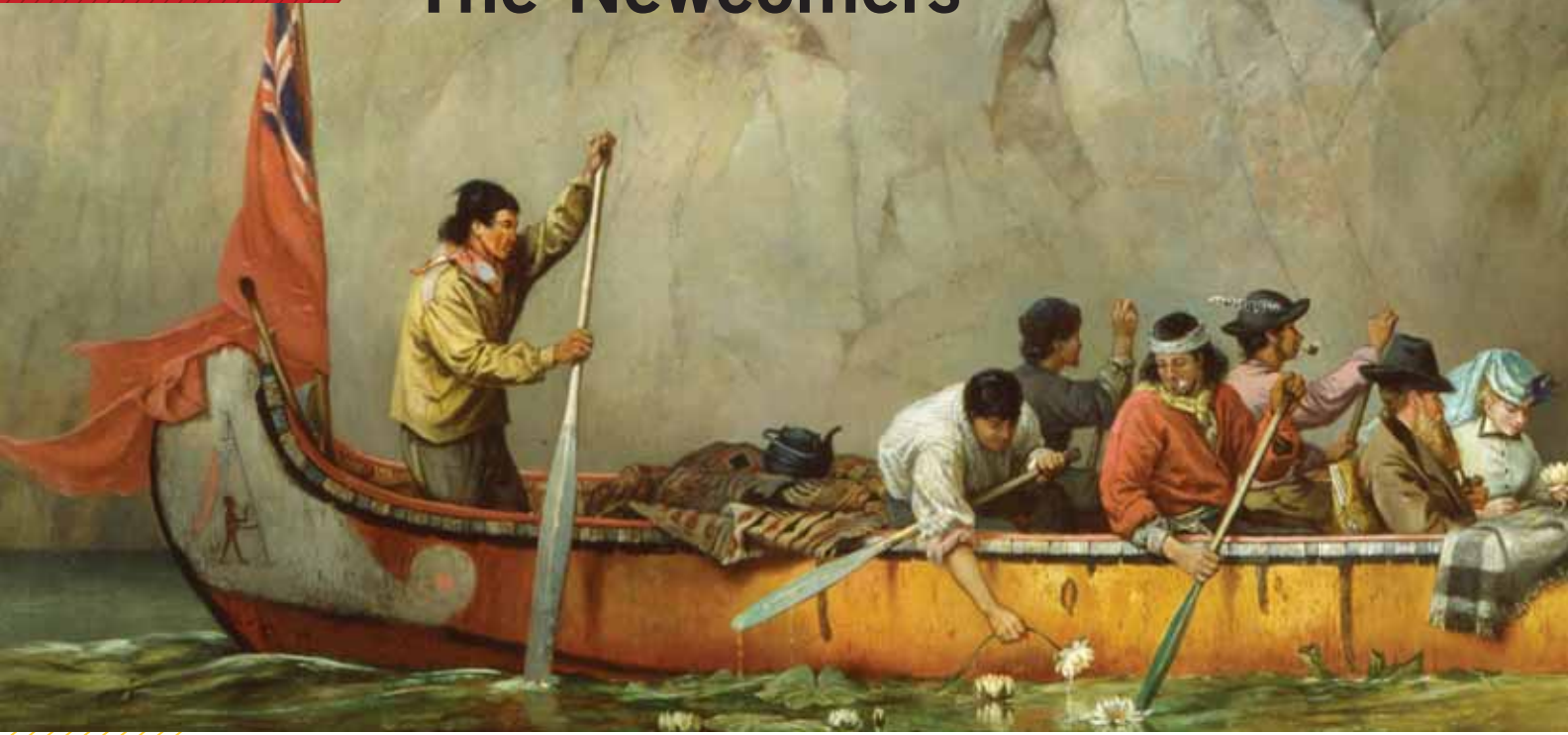
Unit Expectations

This unit will explore the question, **Why is Québec's character so French?**

What You Will Learn in This Unit

- Why did people migrate from Europe to New France?
- How did these people live and organize their society?
- How did the newcomers interact with the First Nations?
- How did the newcomers relate with the English in North America?
- What questions can I ask to investigate the conflicts that shaped the region?

The Newcomers



Before READING

Making Connections

Use rapid writing to write as much as you can about what it is like to be a newcomer.

At some time in your life, you have probably been a newcomer (a person who has recently arrived) to a place—a community, a school, a club, or something similar. It sometimes involves strange and difficult feelings.

In the 1530s, France began to send explorers to find new lands. The area around what is now called the St. Lawrence was among the new lands explored for France. Eventually, France decided to set up colonies there. People from France would live there on a permanent basis. Think how these newcomers must have felt.

- They knew nothing about the harsh winter climate.
- They did not know what crops would grow there, or if they would be able to survive by killing and eating the wildlife.
- They did not know whether the original inhabitants, the First Nations peoples, would welcome them.

You can imagine how nervous and fearful they must have been. Can you also imagine how nervous and curious the First Nations people must have been to see huge ships sailing up their waterways and to encounter people who looked different from any others they had seen and who spoke a strange language?



What You Will Learn in This Chapter

- Why were the French explorers interested in Canada?
- How did they set up colonies here?
- What tasks were given to the Roman Catholic missionaries sent to New France and Acadia?
- Why did the fur trade become so important to the colonies' survival?
- What was daily life like for the typical French colonial family?
- How did the arrival of the colonists affect the lives of the First Nations peoples?

Thinking About LITERACY

In this unit you will use skimming and scanning to find information and then make notes.

Use an organizer like the one here to record your notes and ideas. You can also jot notes on a map of Canada. As you learn facts and make your own observations, write them on the map near the location they refer to.

Questions

Jot down questions you have about the topic. I wonder...

The Explorers and Military People



Jacques Cartier.

Before the Newcomers

For thousands of years, First Nations peoples have lived on the North American continent. They were self-sufficient, with complex societies.

First Nations people have always had a close relationship with the land, which they believed was theirs to use, not own. They relied on the land for all their needs—food, clothing, shelter, transportation, medicine. They understood and respected the animals, weather, seasons, land, and water.

The First Nations had a societal structure that revered elders and relied on them for leadership and judgment. Some groups were matriarchal societies, which means they traced their ancestors through their mothers, and the oldest woman of the group was responsible for the welfare of the clan. The Iroquois Confederacy is one of the world's oldest democratic societies.

They also had their own spirituality. They had stories explaining the creation of the world; they gave thanks to the Creator, or Great Spirit, for the food plants they harvested.

But all that was about to be shaken up.

Jacques Cartier

In 1534, François I, the king of France, sent Jacques Cartier on a voyage of exploration. François ordered Cartier to find two things:

- a shipping route to the Orient to allow French traders to import silk and other fine products to Europe
- precious gems and metals such as gold to make France rich

Within three weeks, Cartier and the two ships in his fleet had arrived off Newfoundland, which was already known to explorers. Cartier went farther and explored the region of Prince Edward Island and the Baie de Chaleur. In late July, Cartier set up a large cross at Pointe-Penouille on the Gaspé Peninsula to show France's claim to this “new” world. Chief Donnacona recognized the importance of this cross and went to Cartier's ship with his brother and sons to protest. The French convinced Donnacona to let Cartier take two of his sons, Domagaya and Taignoagny, back to France to show the king. Cartier promised that the sons would be

During READING

Checkpoint

Skimming is a reading strategy you can use to look quickly for main ideas. When you skim, you read quickly across the lines. Skim this section to find out about Cartier's achievements.



An illustration showing Cartier departing from St. Malo, France, for the “New World.”

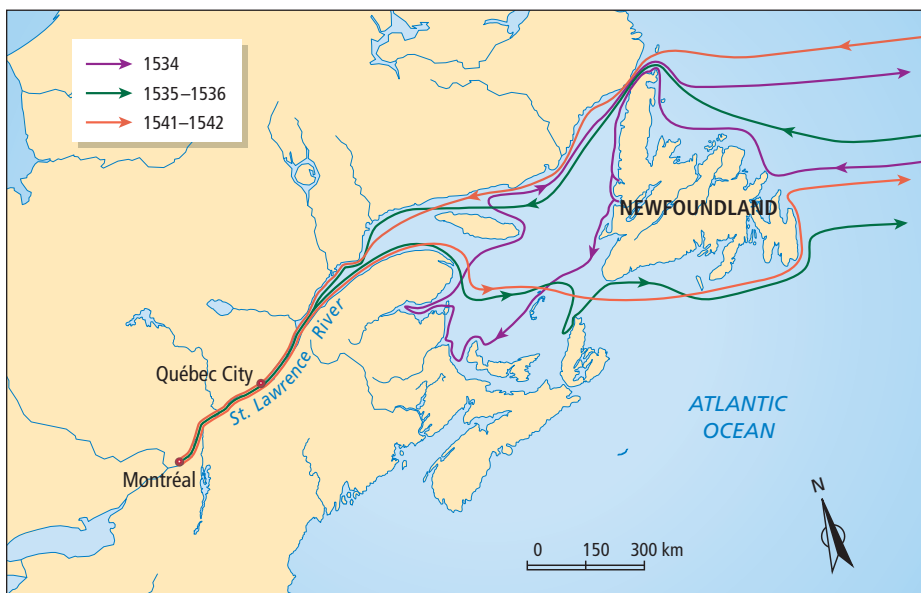
Do you know how Canada got its name?

In 1534, French explorer Jacques Cartier took two sons of Iroquoian chief Donnacona to France to show to the king. They told Cartier that their father's village of Stadacona (where Québec City is today) was called a *kanata* in an Iroquoian language. Cartier wrote this word on his maps of the area to show the lands that Donnacona controlled. The spelling soon changed to Canada, and eventually became the name of the entire country. This was the first time that the word appears in European journals.

In 1535–1536, Cartier explored the St. Lawrence River. His primary purpose was still to search for a passage to the Orient. Donnacona also told him of a faraway land, the Kingdom of Saguenay, where he would find precious metals such as gold, silver, and copper. These stories, handed down through oral tradition, refer to golden-haired people who possessed these metals. Donnacona told these and other stories in an effort to convince Cartier to stop trying to travel toward Hochelaga. There were divisions and conflicts among the Iroquois, also called Haudenosaunee. Donnacona wanted to control trade between France and New France. If Cartier made friends with the well-established St. Lawrence Iroquois community at Hochelaga, that might threaten Donnacona's influence.

Eventually, against Donnacona's wishes, Cartier passed Stadacona (Québec City) and went as far as Hochelaga (Montréal). Donnacona refused to allow his two sons, who by now spoke French, to accompany Cartier. Hampered by Cartier's inability to communicate effectively, the visit to Hochelaga was not as successful as it might have been. At Hochelaga, Cartier was also stopped by rapids in the river, which he named Lachine ("China") Rapids. He believed that China was not far away.

Cartier spent the winter near Stadacona, but almost all of the 110 crew members became sick with scurvy. (This is a disease caused by lack of vitamin C.) Fortunately, through Iroquois interpreters, Cartier learned that drinking a tea made from the leaves of the northern white cedar tree would cure scurvy. In this way all but 25 of the French company were able to survive the long winter.

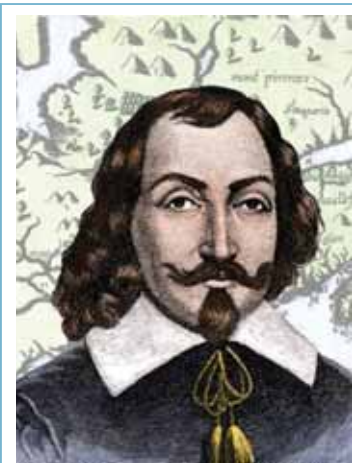


Note how Cartier went farther into the continent of North America with each voyage.

In the spring, Cartier prepared to sail back to France. He needed to show his king that it was worth the effort to explore Canada, so he captured Donnacona, his sons, and several other Iroquois and took them back with him. There, Cartier hoped, Donnacona would retell his stories of riches and gold.

Cartier's final voyage took place in 1541–1542. Donnacona and all but one of the Iroquois captives had died. Relations with the First Nations people had suffered since Cartier's previous trip, when he had ignored Donnacona's wishes and explored the St. Lawrence. This time, Cartier found what he thought were diamonds, and loaded his boats with rock. Back in France, he discovered that it was quartz—not diamonds—that caused the rocks to sparkle. Cartier had failed both to find riches for the Crown and the route to the Orient. He never again explored for France.

Samuel de Champlain



Samuel de Champlain.

Like Cartier a century before him, Samuel de Champlain originally set out to find riches for France and a route to the Orient. From 1603 to his death in 1635, Champlain crossed the Atlantic Ocean many times. Through these voyages he accomplished a great deal. His skills as a cartographer (map-maker) provided detailed maps of the Atlantic coast, the waterways of the St. Lawrence and its tributaries, and a view of the interior of the continent that had, until then, not been available to Europeans.

In his initial voyages, he explored the coastal regions of eastern North America. He founded a settlement at Québec City, the first permanent settlement for Europeans in what was to become Canada. He established a military alliance with the Huron people. In 1609 he joined them in an attack near a lake that would eventually bear his name. In this attack, Champlain used his arquebus (an early type of rifle). He loaded it with two rounds of shot and fired it into the group of Iroquois attacking his party. This one shot instantly killed two Iroquois chiefs. The attacking force, not ever having experienced anything like this before, retreated, giving the victory to the Huron alliance.

Over the next 20 years Champlain worked tirelessly to build a colony for France. By the time of his death, he had established the basis of a successful colony, and Champlain's legacy as the "Father of New France" was secured.

Soldiers

Some of the settlers in New France were soldiers who stayed when their military service was over. For example, in 1665, the Carignan-Salières regiment arrived to defend the colony from the Five Nations Iroquois, who were attacking it. The regiment consisted of some 1200 soldiers and 80 officers. The regiment built three forts along the Richelieu River. After a series of battles with the Iroquois people, New France signed a peace treaty with them in 1667.

The regiment was recalled to France in 1668, but more than 400 soldiers stayed behind. The king encouraged them to stay to settle and populate the new colony, even offering financial rewards. They added to the strength and optimism of the new colony.

Heroes and Villains | Etienne Brûlé

In 1610, Champlain sent eighteen-year-old Etienne Brûlé to travel among the Huron people. He established close relations between the French and Huron. But he was a free spirit who annoyed the Iroquois, who were traditional enemies of the Huron, by being so close to the Huron. Then he annoyed Champlain by supporting the British when they captured Québec in 1629. Québec was soon restored to France, but Brûlé was no longer welcome there. Champlain said he had betrayed France.

He returned to live with the Huron people but was later captured by the Iroquois. Stories

circulated that he had been tortured and killed by the Iroquois. Others say the Huron killed him.

Was Brûlé a hero or a villain? On the hero side, he was a *coureur des bois*, someone who travelled among and traded with the First Nations peoples. Brûlé realized that close relations with the First Nations peoples were very important to French survival in New France. Other Frenchmen followed him into the interior. But he deserted Champlain and supported the British. And he annoyed the Iroquois, the traditional enemies of the Huron.

THINKING It Over

1. What two things did François I order Jacques Cartier to find on his voyages? **K**
2. Why did France continue to send explorers after Cartier's first trip failed? **K**
3. How did the French explorers get along with the various First Nations peoples? How important was it for the French to have a good relationship with them? Why were the Huron people eager to cooperate with the French? **t C**
4. Were the Carignan-Salières defenders of New France or invaders in First Nations territory? Answer the question as a letter from a settler to the governor and as a speech by a Huron chief. **t C**

The Religious Figures

Any stage of history is affected by the history that came before it. Canada's early history was influenced by events that took place in Europe.

Christianity in the form of the Roman Catholic Church was Europe's only major religion until the early 1500s. Then, religious reformers such as Martin Luther in Germany, John Calvin in Switzerland, and John Knox in Scotland, challenged the Roman Catholic Church. They set up separate churches. The reformers and their churches were called "protestants" because they protested against some of the beliefs and practices of the Roman Catholic Church.

France remained a mainly Catholic country, although there were some Protestants, especially in the eastern part, near Switzerland. Protestants were persecuted by the Catholic majority. They were not allowed to hold positions under the **Crown** or teach in French universities. Another restriction prevented them from settling in any of France's colonies. So the Catholic Church was the only one that the French took to New France.

WORDS MATTER

Crown a symbolic term referring to the monarch of a country

The Jesuit Priests

One of the leading religious orders that sent missionaries to New France was the Society of Jesus, commonly called the Jesuits. Ignatius Loyola, later St. Ignatius Loyola, founded the society in 1534 to reform and to promote the Roman Catholic religion. In 1611, the first Jesuits arrived in New France. They had two immediate goals in mind:

- to spread the Roman Catholic religion to the First Nations peoples
- to establish schools for boys

They established schools in some of the settlements and sent missionaries out to the First Nations peoples.



Jesuit missionaries being welcomed to Québec by earlier arrivals in 1625.

Sainte-Marie Among the Hurons

In 1634, the Jesuits took their mission to the Huron people who lived to the west of the French settlements. Their plans were to build an agricultural and missionary centre near major canoe routes. But the Iroquois were enemies of the Huron, and the Jesuits were afraid that a war might break out. So they decided that the centre must be fortified for its own protection. In 1639, they began construction of Sainte-Marie Among the Hurons, near present-day Midland, Ontario. It had high walls and strong gates made of wood. By 1648, there were about 65 priests, assistants, servants, and soldiers living at Sainte-Marie.

The Iroquois attacked the Huron in 1648. Five Jesuits who worked in Huron villages were killed. The following year, the Jesuits decided to abandon Sainte-Marie. They built a new centre on Christian Island, just off the coast of Lake Huron. But the inhabitants suffered from lack of food, and the new site was no safer than the first one had been. In the winter of 1649, the Iroquois walked across the ice to Christian Island, and destroyed the centre.

Because of hostilities such as these, the Jesuits learned that establishing missions would not be a simple matter.

During

READING

Checkpoint

What else would you like to ask about missionaries in New France?

WEB LINK •

For more information on the archeological digs at Sainte-Marie, visit www.pearsoned.ca/on7history.



This painting, called "Sainte-Marie Among the Hurons," by Vernon Mould, shows what the artist thought life inside the mission might have been like.



This painting of Marie de l'Incarnation was created in 1885. What did she do that connects to schools today?

The Ursuline Nuns

In 1619, Marie Martin (née Guyart) was a twenty-year-old widow with a six-month-old son. Her husband had been a silk merchant, but his business was failing. Friends urged Marie to remarry quickly, but she decided to take some time to think. In 1632, she decided to enter the Convent of St. Ursula (popularly known as the Ursulines) and become a nun. (A convent is a community of nuns, who are women dedicated to serving God and the Church.) After a number of visions, she believed that she was destined to go to Québec to convert the First Nations peoples to Christianity. In 1639, she and two other Ursuline sisters arrived in Québec, where they established a convent. Taking the name Marie de l'Incarnation, she built the Ursuline mission, making it one of the strongest arms of the Catholic Church in Québec. She died in 1672.

Before the Ursulines, there were only schools for boys in New France. These were established to train boys who would become lawyers, doctors, or priests. The schools for boys taught subjects such as Latin, mathematics, philosophy, and religion. The Ursulines established convents and schools for girls in New France, both First Nations girls and daughters of settlers. These schools taught reading, writing, arithmetic, and homemaking. It was expected that graduates would become nuns or wives and mothers. Some of the original Ursuline buildings are still standing more than 300 years later. The order still exists and still does religious and charitable work in various parts of Canada.

THINKING It Over

1. What restrictions did Protestants live under in France? Why did the French take only the Roman Catholic religion to New France? **k**
2. What do the expectations for Marie Martin (after she became a widow) and for the girls who attended school tell us about the role of women at that time? **t c**
3. How successful was Sainte-Marie Among the Hurons, in your opinion? Do you think that the Iroquois wanted to destroy it because they disagreed with its religious message or for other reasons? Explain. **t c**
4. Today, Sainte-Marie Among the Hurons is a “living museum.” Use information in the text and the photograph to describe the advantages of the settlement and its location for the Jesuits. Why has it become a popular attraction today? **t c**

The Fur Traders

You have learned about explorers and religious figures. Another group that played an important part in Canada's early history was the fur traders.

Canada was rich in fur-bearing animals, and the First Nations peoples were keen to trade pelts for supplies. Beaver fur made especially good hats, and these were in demand in Europe.

The fur trade was highly regulated. Until 1663, the Company of the Hundred Associates, a private trading company, controlled New France in the name of the king. Only agents licensed by the company could legally trade with the First Nations peoples. The trappers and hunters brought furs to the regions of present-day Montréal, Québec City, and Trois-Rivières, where the agents exchanged the furs for hatchets, metal pots, and other supplies.

The *coureurs des bois* were traders who left the colony to trade directly with the trappers and hunters. In 1656, the first *coureurs des bois* brought a huge load of pelts back to New France. Médard Chouart des Groseilliers and Nicolas Forget arrived with 50 canoes crammed with beaver pelts. The *coureurs des bois* were operating illegally, and had to be very careful.

During READING

Checkpoint

Skim this section to find out what challenges the fur trade faced.

WORDS MATTER

coureurs des bois a French term meaning “runners of the woods,” the name given to the Europeans who travelled inland to trade for furs



Cornelius Krieghoff painted this image of *coureurs des bois* between 1852 and 1868. How does the artist let us know what this life might have been like?



Beaver pelts were used to make many styles of fashionable hats worn by men in Europe.

Then, in 1663, King Louis XIV took direct control of New France. Now it was legal for anyone in New France to trade with the First Nations peoples. After the Company of the Hundred lost its monopoly, the numbers of *coureurs des bois* increased. They went to the *pays d'en haut* (“the high country”) inland where they often lived with the First Nations peoples. They were away from the colony for months, even years.

But not everyone was pleased. The governor was trying to control the fur trade for his own benefit. The *coureurs des bois* threatened to challenge this control, because they worked for themselves. Later, this led to disputes between the *coureurs des bois* and the governor.

By the late 1670s, there were about 300 to 400 *coureurs des bois* who were away from New France on a long-term basis. This alarmed the authorities, who believed that their absence was harming the colony. They neglected their land and families, and could not help to defend New France against its enemies, particularly the English. In 1688, the total population of New France was about 11 500 people, and there were about 800 *coureurs des bois* away in the high country.

France needed only around 20 000 kilograms of pelts a year, yet the *coureurs des bois* were bringing in far more than that. So the king ordered an end to the *coureurs des bois*’ freedom. His instructions, issued in 1696, forbid

every person, regardless of rank or condition, to leave on a trading trip or to go inland for any reason, under pain of the galleys; and requires all Frenchmen settled with or visiting the Natives to take their leave and return, or they will be liable of the same punishment.

The glory days of the *coureurs des bois* were over.

THINKING It Over

- Why were there no *coureurs des bois* before 1663? Why did this change? Why did the days of the *coureurs des bois* come to an end? **t c**
- Use information from the text and painting to list characteristics of the *coureurs des bois*’ life. **t c**
 - Find out more information about the life of the *coureurs des bois*. Why did so many young French men go to live in the high country? **k**

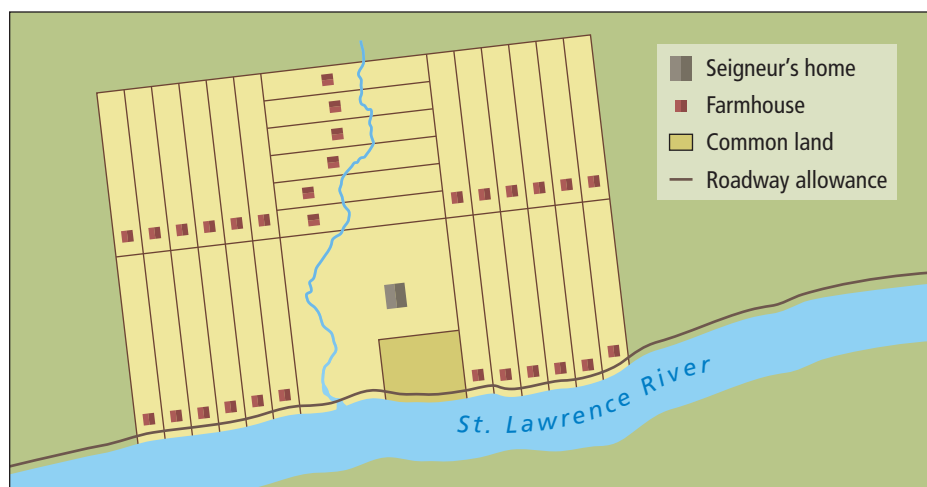
The Farmers

The final significant group of newcomers to New France was the people who settled the land. The majority of the newcomers to New France were farmers. They were divided into two main groups—seigneurs and habitants.

Seigneurs and Seigneuries

Seigneurs were men who had won the king's favour. They might have been soldiers or supporters of the king in France. The king rewarded them by granting them a **seigneurie** in New France. These were large areas of land (often 10 kilometres by 5 kilometres). The seigneur could keep a large section of the land for himself and his family, but had to get farm families (the **habitants**) to settle on the rest of it. A typical seigneurie is shown below. Note some of the key features of the way the seigneurie was laid out.

- It was set beside the river to provide water for farming and personal use, for transportation by canoe, and for fishing.
- The fields were long and narrow to let as many habitant families as possible have access to the water.
- The seigneur retained a large section to provide a site for a church, a lumber mill, a grain mill, etc.
- Common land provided a site for social and recreational events.



WORDS MATTER

seigneur (seigneurie) a man who was granted land (a seigneurie) by the king of France

habitants the farmers who worked the land owned by seigneurs

During READING

Checkpoint

Scanning is reading quickly down and zigzag across the page, looking for specific information.

Scan this following section looking only for boldfaced words. Write them down, with their meanings.



The manor house of the Beauport seigneurie was built in 1634 on the St. Lawrence River near Québec City.

A diagram of the layout of a typical New France seigneurie.



Log Hut on the St. Maurice, by Cornelius Krieghoff, 1862

The Habitants

Habitant families worked hard. They had lots of responsibilities. As well as cutting and clearing the land, they had to

- grow crops and raise animals to support themselves
- give a portion of their production to the seigneur as rent
- work without pay for about ten days a year, planting and harvesting the seigneur's personal fields
- provide free labour to build and maintain a church and roadways on the seigneurie
- pay taxes to the Church and to the government

The work went on all year round. It was an exhausting schedule. There was no season in which the habitants really rested. All members of the family, including children, were expected to help.

During READING

Checkpoint

Check your understanding. What responsibilities do you have at home? Why did the habitants have so many responsibilities?

What a Habitant Did in Each Season of the Year

Winter: <ul style="list-style-type: none"> • cared for animals • cut trees for firewood 	Spring: <ul style="list-style-type: none"> • repaired fences • took animals to pasture • ploughed and planted fields with vegetables and grains (wheat, oats, barley)
Summer: <ul style="list-style-type: none"> • planted hay for winter animal feed • harvested grain crops and took some of them to seigneur's mill to be ground into flour 	Fall: <ul style="list-style-type: none"> • stored grain and flour • brought animals back from pasture for winter • stacked firewood and butchered some animals • stored provisions for winter • prepared fields for next year's crop

The Filles du Roi

One of the difficulties that New France faced was a shortage of single women. The explorers, fur traders, and soldiers were mainly single men, but there was little to attract single women to the new colony. Yet if New France was to grow, single women were needed to settle there. The authorities decided to import young women, many of them orphans, who were known as *filles du roi*. The king gave them free transportation to New France, settlement expenses on their arrival, and a **dowry**.

With the Church's encouragement, most of the *filles du roi* soon married. They often drew up clear marriage contracts before the ceremony. In 1668, the contract between Isabelle Hubert and Louis Bolduc stated that Isabelle and Louis promised to marry in the Roman Catholic Church as soon as possible. All the possessions they brought into the marriage would become joint property according to French law. Isabelle promised to bring 400 *livres* (the money used in New France) into the marriage. If the marriage broke up in the future, she would take goods to the value of 500 *livres* with her. When one spouse died, the other would inherit all that person's goods and property.

The *filles du roi* were an important part of New France. They helped to develop the colony by providing stable families. Without their hard work and motherly skills, New France would not have expanded as fast as it did.

WORDS MATTER

filles du roi young women, often orphans in the care of the Church, sent to marry settlers in New France

dowry a sum of money or personal property that a woman takes into a marriage



In the early 1900s, artist Eleanor Fortescue-Brickdale painted this image of *filles du roi* arriving in Québec in 1667. How would you describe the attitude of the women?

THINKING It Over

1. In your own words, describe the layout of a typical seigneurie. Pay particular attention to the shape of the fields. **K**
2. Why were the *filles du roi* such an important force in helping to develop New France? Explain your answer. **K**

THIS COULD HAVE BEEN ME ► Pierre Boucher



Pierre Boucher is 11 years old when his family sets sail from France to settle in present-day Québec.



There is so much work to be done. I can hardly find the time to write anymore.



For two years, Pierre and his family clear the land for their new home.

Almost everything the family needs to survive comes from the land.



Beaver, wapiti and moose are just a few of the animals the family likes to eat.



The Jesuits pick 13-year-old Pierre to attend their college, the only one in all of New France.



The College teaches the boys catechism, arithmetic and Latin.



Trade apprenticeships are an important part of the students' education.



Pierre travels across New France and learns the languages of the Huron, Algonquin, Montagnais and Iroquois. He acts as an interpreter between the French and Native peoples.

Interaction with the First Nations Peoples

So far you have been learning about newcomers, but another important group was already here—the First Nations.

Allies or Subjects?

The newcomers could not have survived in New France without the assistance of the First Nations peoples. But what was the relationship between the two to be? Were the First Nations peoples respected allies of the French king? Or, would they become his subjects? If they were allies, they would act as independent peoples who cooperated with the French. If they were subjects, they would be under the control of the king.

There was some effort to **assimilate** First Nations peoples, converting them to Christianity and French ways, wiping out the differences that made them distinct peoples. But the efforts at assimilation were not consistent. The French devoted more attention to establishing and developing a colony than to assimilation. In the 1670s, the governor of New France held annual meetings to consult with leaders of the friendly First Nations, near present-day Kingston, Ontario. This suggested that the French were prepared to accept the differences between the original inhabitants and themselves.

WORDS MATTER

assimilate to absorb one group of people into a larger group and make them the same

During

READING

Checkpoint

What were First Nations people originally called? What does the change to *First Nations* say about Canada's recognition of their role in Canada's history?

Increased First Nations Rivalries

A number of First Nations peoples occupied the area that became New France. These included the Montagnais, the Algonquin, the Huron, and the Five Nations Iroquois. The Huron and Iroquois had been rivals for a long time. But the creation of the fur trade increased their rivalry. If a First Nation could expand its territory, it could catch more beavers and obtain more goods in return from the French.

In 1609, the Huron persuaded Champlain to help them attack the Iroquois who lived to the south. Champlain recorded in his diary what happened when the French met Iroquois warriors.

I rested my arquebus [an early shotgun] against my cheek and aimed directly at one of the three chiefs. With the same shot two of them fell to the ground, and one of their companions was wounded and afterwards died . . .



In a painting by J.L.G. Ferris of the July, 1609 battle between Champlain and the Iroquois, Samuel de Champlain fires a musket at Iroquois warriors in a skirmish on the shores of Lake Champlain while First Nations allied with Champlain unleash volleys of arrows.

The Iroquois were much astonished that two men had been so quickly killed . . . This alarmed them greatly. As I was loading again, one of my companions fired a shot from the woods, which astonished them again to such a degree that, seeing their chiefs dead, they lost courage, took to flight . . . fleeing into the depths of the woods.



This image shows Plains First Nations, who also traded with the *coureurs des bois*.

Champlain said the Iroquois “lost courage.” Their behaviour in the face of such a powerful new weapon could also be interpreted as prudent: to retreat rather than remain and have additional losses of life.

After this battle, Champlain named the nearby lake after himself. Lake Champlain is in an area now called New York State.

The French were not the only people interested in the fur trade. The Dutch were trying to set up a fur trade of their own with the Mohawk, one of the Iroquois peoples. The Mohawk were anxious to get more beavers to trade with the Dutch, and they expanded into Huron territory. You have already read on page H 11 about how they destroyed Sainte-Marie Among the Hurons in one of the wars.

Religion

French efforts to spread Christianity assumed that First Nations spiritual beliefs were wrong and that they needed changing. The missionaries did not respect the traditional spiritual advisors. They dismissed Aboriginal legends and teachings as foolish. Treating traditional spirituality in this way offended First Nations people. As a result, they sometimes targeted French religious centres when they went to war against the colonizers.

Intermarriage

You have already learned there was a shortage of single women in New France. Many of the *coureurs des bois* lived with or married First Nations women. This helped them to have a closer relationship with the people who could get furs for them. It also helped them to learn valuable survival skills in the severe climate of the area. A very small number of French women married First Nations men.

In New France, the Catholic Church tried to regulate these relationships. It did not oppose intermarriage if the First Nations partner was baptized into the Church. But it was hard for the Church to control such matters, and many relationships existed without Church approval.

These relationships produced a new people. They had a First Nations parent and a French parent, and were called **Métis**, which meant “mixed” in old French. As they intermarried with one another, their numbers grew. In the 1800s, the Métis were to become an important part of the development of the West. The Métis are a recognized Aboriginal people in Canada today.



Cecille Lépine and her family in a portrait from the 1880s. Mrs. Lépine's husband Ambroise was an important figure in the Red River Rebellion in Manitoba.

WORDS MATTER

Métis people who had one First Nations parent and one European parent



An unknown artist illustrated the disastrous effects of the smallpox epidemic on the Massachusetts First Nations.

Other Effects of European Newcomers

One of the most disastrous results of the arrival of the settlers was that they brought new diseases with them. Diseases such as smallpox were unknown in North America until then, and the First Nations peoples had no resistance to them. Smallpox was first recorded in New France in 1616. It spread quickly among First Nations peoples, causing many deaths. In later centuries, cholera, typhus, and influenza had similar effects.

Alcohol was also unknown in First Nations societies before fur traders and settlers arrived. The Roman Catholic Church in New France opposed trading alcohol for furs. But the government felt that the Dutch and the English would do it, and the French had to compete. So they sometimes supplied their trading partners with brandy for furs. This practice had a negative effect on the First Nations way of life.

The trade goods that the newcomers brought also affected the First Nations way of life. For centuries they had cooked in clay pots, made their own stone knives and hatchets, kept warm with fur robes and animal-skin clothes, and hunted with bow and arrow. As they traded for manufactured items such as iron cooking pots, knives, axes, blankets, clothes, and rifles, they became dependent on these new items.

Conclusion

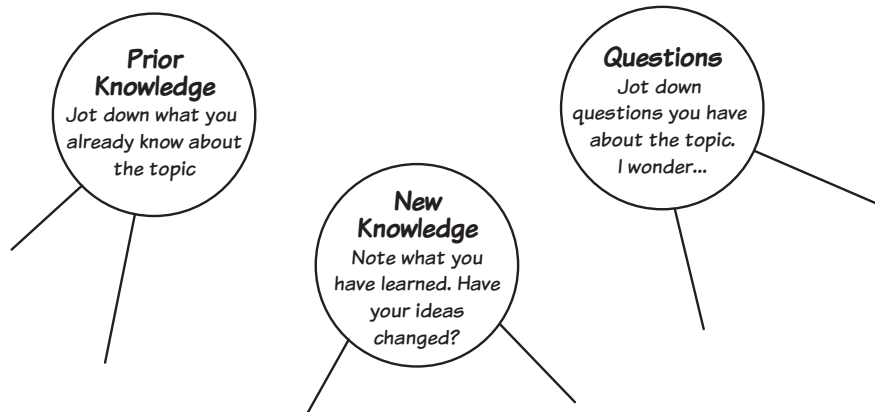
The French brought supplies to the First Nations peoples that made their lives easier (knives, hatchets, metal pots, for example). Their purpose was to trade and to spread Christianity among the First Nations peoples. There was an increase in rivalries and competition to get the most furs to trade with the French. Alcohol and disease took a great toll on First Nations societies.

THINKING It Over

1. Read the extract from Champlain's diary. Why do you think the Huron wanted Champlain to join them? Should Champlain have become involved in First Nations rivalries? Explain your views. **t c**
2. Does it appear that the French policy of assimilation of First Nations peoples was successful? What evidence do you have for your answer? **k**
3. Construct a chart organizer to compare good and harmful effects the French had on First Nations peoples. Does one side have a stronger case? Explain. **t c**

CHAPTER IN BRIEF

You learned that the French came to North America to explore the rivers and waterways, to find wealth, to convert the First Nations to Christianity, and to settle and farm the land. You examined how the French established a colony called New France and created seigneuries to produce food for the population. The French wanted New France to be as much like France as possible. They established French institutions there, including the Roman Catholic Church. You learned that life was hard for the French colonists, and that working cooperatively with the First Nations was important to their survival. The interaction between the newcomers and the First Nations had lasting effects.



After



READING

Tie It Together

Using your notes from your map of Canada and your Triple Wheels organizer, write a summary of what you have learned in this chapter. A summary is a short version of a piece of writing. It covers the main points. It may be in point-form or paragraph style.

PUTTING It All Together

1. Consider the three types of people you have learned about in this chapter: the habitants, the priests and nuns, and the *coureurs des bois*. Decide which lifestyle you would have preferred. Design and create a graphic organizer in which you
 - a) show the attractions of one lifestyle
 - b) show the drawbacks of that kind of life
 - c) explain why you would have preferred that lifestyle over the other two, giving examples from the text to support your reasons

Then write a journal entry from the point of view of a person in one of these groups.  



Before READING

Making Connections

Write a letter or an e-mail to an imaginary pen pal on another continent, describing your community. Your community could be your neighbourhood, a religious or ethnic community, or your school community. Think about aspects such as size, schools, occupations, industry, religion, government.

A community is a group of people who live in the same neighbourhood or have a common background or common interests. Throughout history people have had to agree with one another about what they would like their community to be and how to make it that way.

When you think of all the communities in Canada today, you'll note that they are very different from each other. There are huge cities, small fishing villages, and a range of other types in between. We have major industrial plants close by farmers at work in their fields. We have some places where there are many religions and others where there are just one or two.

As you will see in this chapter, the communities of New France were more similar than different. You will learn about some of the characteristics of your community, and how New France was different.



Is your community similar in size to either of these places?

What You Will Learn in This Chapter

- What were the different levels of people in the society of New France?
- How was it governed and who were some of its key officials?
- How was the Roman Catholic Church run? Who were some of its key officials?
- Who went to school and what subjects did they study?
- How was New France's economy set up? What were some of the ideas behind it?

Thinking About LITERACY

In this chapter, you will preview the text and make predictions. For each section, preview the headings, visuals, and captions.

Use an organizer like the one here to predict the main idea, write one question you predict the text will answer, and write the answer when you find it. (If the text does not answer your question, you can do research to find the answer.)

Prediction Chart		
Main idea	Questions the text will answer	Answer

The Hierarchy of New France

WORDS MATTER

hierarchical society a society in which there are distinct levels of status or authority

viceroy a person who oversees a colony on behalf of a monarch

During READING

Checkpoint

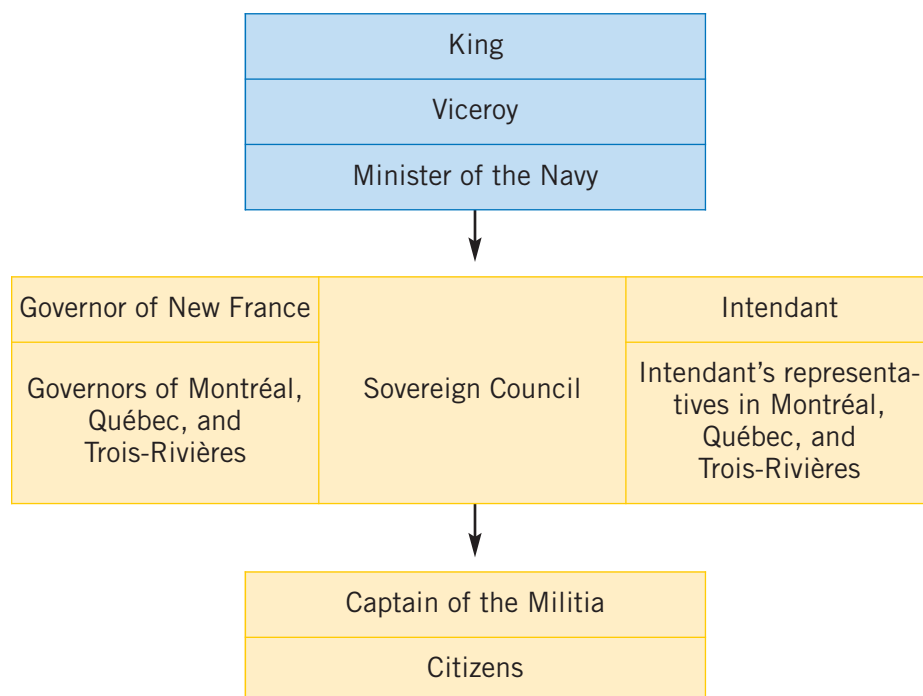
Remember skimming and scanning from Chapter 1? Scan for specific dates or boldfaced words. Then skim for main ideas.

New France was what historians call a **hierarchical society**. A hierarchy is an organization in which there are distinct levels that remain fairly separate. The education system is a good example of a hierarchy. There are the minister of education, the school board, superintendents, principals, teachers, and students.

In New France, there were two hierarchies: the civil hierarchy and the religious hierarchy. You will read about the religious hierarchy in a later section. The civil hierarchy is illustrated in the chart below. Civil hierarchy is the hierarchy of general citizens, rather than a specific group, such as a religion or the military. The people highlighted in light blue were in France, and the people highlighted in yellow were in New France.

The king, the **viceroy**, and the minister of the navy did not live in New France, but they made important decisions about it. The sovereign council made rules and laws about day-to-day affairs in the colony. The governor appointed members to the council, and the intendant saw that its rules and laws were obeyed. There were no elections. The people at the top controlled the government.

The Civil Hierarchy of New France



The Government

The Governor

You read in the previous section about the structure of the government. Now you will examine some of the key positions in it, and the responsibilities of the people who held them.

The governor was the top official in New France. He was responsible for seeing that the king's orders were carried out. He appointed members to the sovereign council, which made laws and decided what taxes the people should pay. He was also responsible for relationships between New France and any other European groups in North America.

The governor was a symbol of the king, and was expected to act a bit like a king. He held lavish dances at his residence, inviting the top people to attend. With his family, he travelled around the colony each summer.

The most famous governor of New France was Louis de Buade, Count Frontenac. He held the position from 1672 until his death in 1698. He was a French noble and had been an officer in the armies of France and Venice. But he was heavily in debt, and wanted to make his fortune in the colony.

Frontenac was sent to New France with orders from the king to keep the settled area to a few places close to trade routes with France. He was also ordered to develop the seigneuries and not to expand the fur trade. The king felt that this could stir up disputes with the Dutch and the English, who were involved in the fur trade farther south. Frontenac ignored the king's instructions. He saw the fur trade as the source of greater wealth, especially if he could get some of it for himself. He sent military parties out to explore farther inland and to find ways of keeping the Dutch and the English out. He built a series of forts to serve as a first line of defence. Perhaps the most famous of these was Fort Frontenac, in what is now Kingston, Ontario. In 1982, part of the original fort was uncovered by archeologists.



Statue of Louis de Buade, Count Frontenac, in the National Assembly building in Québec City. What memorials are part of your community? Why?



France had three kings during the 1600s: Henry IV, Louis XIII, and Louis XIV.

The French efforts in the interior encouraged the First Nations peoples to compete among themselves for furs to supply their European partners. The Iroquois supplied the Dutch and launched a series of wars against the Huron, the Illinois, and the Abenaki peoples. In 1680, the Iroquois ejected the French from Illinois territory.

The king, Louis XIV, was angry that Frontenac had ignored his orders, and recalled him to France in 1682. Frontenac persuaded the king to reappoint him to New France in 1689, by which time the Iroquois Confederacy nations (Mohawk, Oneida, Onondaga, Cayuga, and Seneca peoples) were attacking New France. This time, Frontenac's orders were to seize the New York area, where the Dutch were supplying the Iroquois with firearms. Again he ignored his orders, and launched an attack on the English settlements in New England. Frontenac continued to profit personally from the fur trade. By the late 1690s, he had exasperated the king. He would probably have been recalled a second time to France, but he died suddenly in 1698.

WORDS MATTER

intendant a high-ranking government official

commoner someone who is not born into the upper classes of society

The Intendant of New France

The **intendant** did the day-to-day work of government, being responsible for finance and justice and seeing that the rules and laws of the council were obeyed. The governor was usually of noble birth, and the intendant was usually a **commoner** (of lower status). It was the intendant who oversaw activity in the colony. He made sure that the people paid their taxes and that lawbreakers were punished.

Profile of an Intendant: Jean Talon

From 1665 to 1668, Jean Talon was intendant of France's northern territories, including New France, Acadia (what is now Nova Scotia, New Brunswick, and Prince Edward Island) and Newfoundland. He returned to France, and was later appointed for a second term, from 1670–1672. In 1666, he conducted a census of the population. Here are some of his other achievements:

- He carried out a survey to find out what resources New France could supply besides fur.
- He organized the building of sawmills, shipbuilding docks, the fishery, and a brewery.
- He increased New France's trade with the French colonies in the Caribbean.
- He increased immigration from France and was responsible for setting up the *filles du roi* program.

All these developments increased New France's wealth.

After Talon's term as Intendant ended in 1672, he returned to France, where Louis XIV named him Count d'Orsainville.




Hard times for New France were ahead. Trade with the Caribbean failed, the new industries declined, and even New France's agriculture experienced a slowdown. Talon had set up an efficient administration in New France, but Louis XIV was involved in a series of expensive wars with England and the Netherlands. He did not want to invest more money in New France, so some of Talon's efforts did not produce the results they could have.

Some of New France's potential was lost because the king did not want to spend much on its development. For this reason, it continued to be vulnerable to attack from its enemies, especially the English.



Jean Talon, first intendant of New France. Find Talon in the painting on page H 17.

THINKING It Over

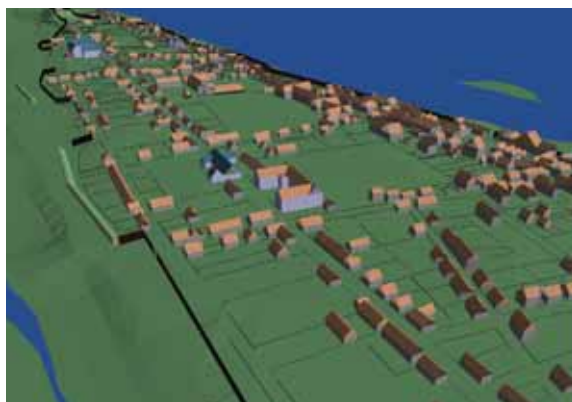
1. Based on the profiles you have read here, what were the main duties and responsibilities of the governor and the intendant? Which of the two appointments would you have preferred? Why? 
2. Which person, Count Frontenac or Jean Talon, had the greatest effect on New France during the 1600s? First, make a two-column list of each man's contributions to the colony. Then, write an extended paragraph to support your choice.  



Montréal in 1725 and Today

Montréal in 1725

The village of Ville Marie was the first French settlement in what is now Montréal. It was founded in 1642, and served as a religious mission and a fur trading centre. By 1725, Montréal had a population of about 2000 people, mainly merchants and fur traders, military personnel, and religious figures. Since 1685, it had been surrounded by a wall to make it secure; first a high wooden palisade, then, from 1701, a stone wall. Every night, the gates of the settlement were closed.



A computer-generated recreation of what Montréal looked like in 1725. What features can you identify?

Montréal Today

Montréal is the second-largest French-speaking city in the world. Only Paris is larger. Its population in 2006 was 1 583 590.

The city is an important business centre. Many aerospace companies are headquartered there: for example, Bombardier Inc., a manufacturer of transportation equipment. It is also the centre of Canada's medicinal drug industry.

Montréal is also an educational and cultural centre. It has two French-speaking universities (Université de Montréal and Université du Québec) as well as two English-speaking ones (McGill and Concordia). The Place des Arts offers a home to the Orchestre Symphonique de Montréal, the Opéra de Montréal, and Les Grands Ballets Canadiens.

In Québec, provincial law requires that all outdoor business signs must be in French. The purpose of the law is to help to preserve the French character of the province. Some interior signs may be in another language, and this is often English. The city is a multicultural mix of many groups.



Montréal today.

The Church Organization in New France

In Chapter 1, you learned about the missions of the Roman Catholic Church. In this chapter, you will learn about how the Church was organized. At first, all **clergy** came from France, since there were no teaching facilities in the colony. But once New France was fully established, the Church developed its own local organization.

The Bishop

In 1659, François de Laval arrived in New France. The pope (the head of the worldwide Roman Catholic Church) had given Laval the task of organizing all aspects of the Church's work there. In 1674, he was appointed first **Bishop** of Québec.

One of Laval's most important accomplishments was setting up the Seminary of Québec in 1663. This was a school to train men for the priesthood. Once it was functioning, there was no need to rely on France as the source of priests. It was the first of many seminaries set up during the almost 30-year period that Laval was bishop. He resigned, at the age of 65, in 1688.

Laval's major goal was to create a **diocese** of Québec. A diocese is an area under the control of a bishop. In fact, not all Church officials were under the bishop's control. Many of the missionaries, for example, took their orders from their own leadership in Europe. Laval set up a Church court to try clergy accused of crimes.

During READING

Checkpoint

The Roman Catholic Church has certain rights in Canada, such as a separate Catholic school system in some places. Read this section to find out why.

WORDS MATTER

clergy people trained to lead religious organizations

bishop a high-ranking Church official, usually in charge of a district or diocese

diocese a geographical area in which all the churches of a particular denomination are overseen by a bishop



A 1931 painting by Lawrence R. Batchelor titled "First Ursuline Nuns with Indian Pupils at Québec."



François de Laval, the first Bishop of Québec. Laval and Talon are shown greeting the *filles du roi* in the painting on p. H 17.

In many European countries, including France, the king and the pope competed for power in religious matters. Kings often claimed that they were appointed by God. Popes replied that while kings might rule on earth, popes' authority went deeper, governing not just the body, but the soul. People such as Laval were often caught up in disputes between the two authorities. But he had no difficulty choosing sides. He believed that the Roman Catholic Church should be supreme and that its rules were superior to the king's laws.

The Clergy

WORDS MATTER

parish the area served by a local church

lay organizations religious organizations run by people who are not clergy

Once Laval had been appointed Bishop of Québec, he was able to create new **parishes** in New France. A parish is a local church district. New priests coming out of his seminary were assigned to these parishes. The priests were able to expand the influence of the Church as the population increased. In this way, the Roman Catholic Church became a dominant influence throughout New France.

Lay Organizations

There were also many **lay organizations**. These extended the influence of the Church, by providing opportunities for working, learning, and participating in the life of New France. For example, the Congrégation Notre-Dame was an organization of lay women established in 1658. Its members were teachers, who set up schools for girls in a number of parishes. Laval officially approved their work in 1671, and later, the organization became a religious organization of nuns.

During

READING

Checkpoint

Revisit your organizer to check your predictions

THINKING It Over

1. In your opinion, why was Laval's work so important in spreading the influence of the Roman Catholic Church? **t**
2. What were parishes? In your opinion, why was it important to create new parishes as the population expanded? **t**
3. Examine the painting in this section closely. Who are the children? How are they dressed? What are they doing? What role is religion playing in this painting? **k t**



On a scale of 1–5, rank how much you think the following features apply to your school.

(1 = strongly disagree, 2 = disagree,
3 = neither agree nor disagree, 4 = agree,
5 = strongly agree)

- Girls and boys are equally encouraged.
- The curriculum covers a wide range of subjects.
- Teachers are generally kind and caring.
- There is a lot of support equipment (computers, library resources, video machines) to help students to learn.

Using the same scale, predict how much you think these statements would have been true of education in New France during its later history (around 1750). At that time most education was provided in seminaries and convents, not in independent schoolhouses.

1. Girls and boys are equally encouraged.

It was considered more important that boys should have an education. Although many boys did not complete elementary school, many did receive training in a trade. Education for girls was of secondary importance, being mainly religion and homemaking, with some reading and writing.

2. The curriculum covered a wide range of subjects.

This was true only for boys who went on to a secondary level. They were expected to follow a

profession (law, medicine, engineering, etc.) or become priests. They learned subjects such as arithmetic, Latin, philosophy, and science.

3. Teachers are generally kind and caring.

Young people at the time were considered to be naturally wild and undisciplined. The role of teachers was to be strict and to keep their young charges in line. Punishments for bad behaviour were harsh, and beatings were common.

4. There was a lot of support equipment to help students to learn.

Schools had little equipment. There were religious books, but often students had to share them. Teachers frequently dictated notes to students, and there was little interaction among the students in class.



A painting showing the Jesuit College in New France in 1761, attended by boys such as Pierre Boucher.

THINKING It Over

1. Why was education so basic in New France? Why do you think education is emphasized in Canada today? **t**
2. Choose one aspect about education in New France that you most dislike. Write a realistic diary entry from the period describing your experiences with it. **C**

The Citizens of New France

The government and the Church organization were official structures that directed life in New France. It was the “ordinary people,” the citizens in many occupations, who made up the majority of the population. In Chapter 1, you already learned about the seigneurs and habitants. You also learned about the First Nations living in New France. Now you will learn about the other people in New France.

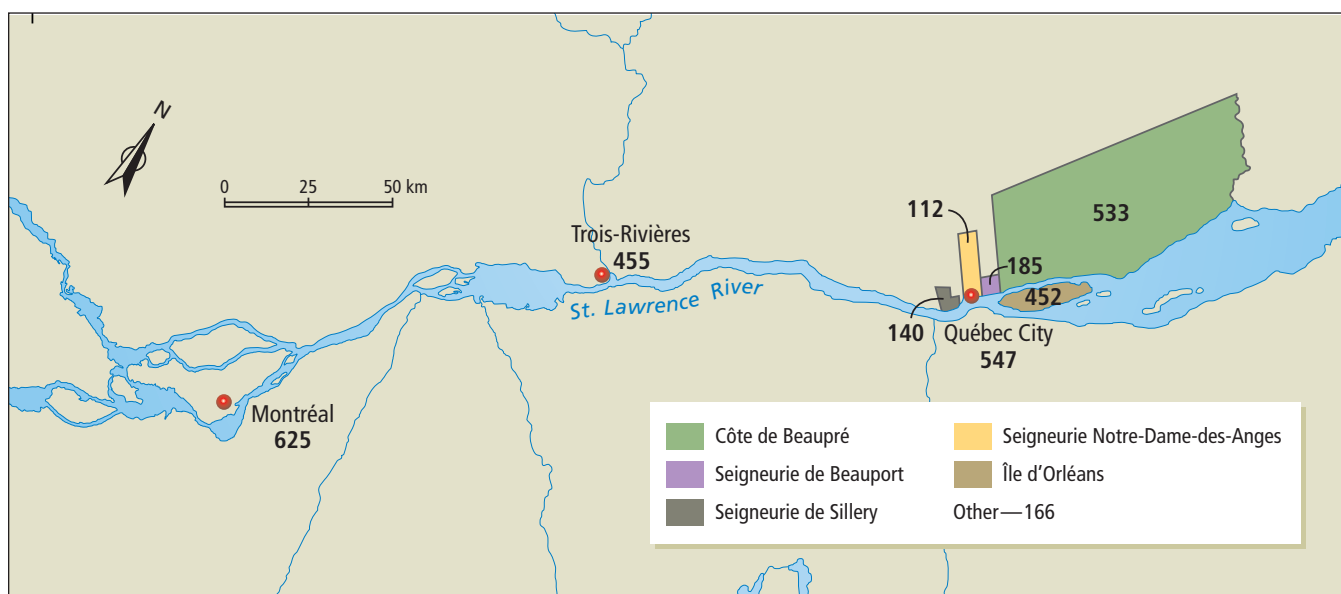
WORDS MATTER

census an official count of the population, including information such as occupation, gender, age, religion, and ethnic origin

One way to learn about the people who made up New France is by looking at a **census**. A census records every person who is alive on census day and includes details about their age, occupation, religion, and so on. Today in Canada, the federal government takes a census of the population every five years. The last census was taken in 2006.

In 1665–1666, the government of New France took a census of the settler population. Government officials visited every community in the colony and recorded information about everyone. Here is a summary of some of the information they collected.

Note that Québec, Montréal, Trois-Rivières, and Île d'Orléans had 2079 people out of a total of 3215. These four settlements represented almost 65 percent of the total population of New France.



This map shows the population of major places in New France in 1666.

Do you remember, in Chapter 1, learning about the *filles du roi*, the young single women brought to New France to deal with the shortage of women there? Now you can see why this was necessary. Without enough women, a community could not grow through the birth of children. The colonists needed population growth to establish their settlement of the area. The population breakdown is more balanced in Canada today. In 2005, females made up 50.48 percent of the total population, and males made up 49.52 percent. One reason is that women have a slightly longer life expectancy than men.

What trades did people carry out? According to the census, 17 trades were practised in New France. You can see the numbers for each one below.

The people described in the table were all men, since only men could become skilled workers. And the table ignores all the habitants as well as the women and men who worked for the Church as nuns, priests, and missionaries. But the table shows you the types of skilled jobs that existed in the 1660s. You'll note that there were not nearly as many choices as there are today.

Trade Occupations of the People in New France

Occupation	Number	Occupation	Number
Soldiers	401	Butchers	7
Carpenters	36	Surgeons	5
Masons	32	Pastry cooks	5
Tailors	30	Bailiffs***	4
Merchants	18	Locksmiths	3
Townsmen*	16	Notaries****	3
Bakers	11	Teachers	3
Millers	9	Printers	1
Coopers**	8	Total	592

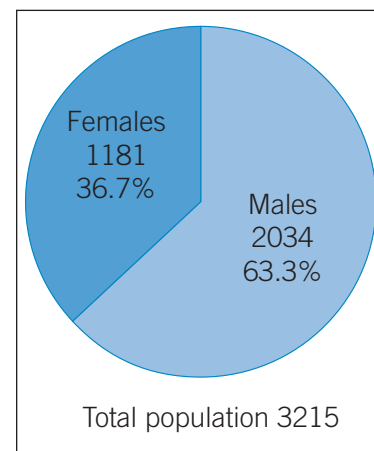
* officials

** barrel makers

*** law enforcement officers

**** members of the legal profession

Total Population, Males and Females, 1666



During READING

Checkpoint

Which jobs of that time still exist today? You may have to look up some of them to find out what they are.



The two most common occupations in New France in 1666 were soldier and carpenter. The soldier shown here (left) is a member of the Carignan-Salières regiment, which you read about in Chapter 1.

Who Was at the Bottom of the Hierarchy?

The people of New France considered some groups to be at the bottom of the hierarchy.

WORDS MATTER

indentured servants persons who were under contract to serve their employer for a set time, doing hard labour for very little pay

Indentured Servants

Because of the shortage of labour in New France, the government imported **indentured servants**. These were destitute people (usually men) in France, who agreed to be sent to the colony to labour for a family. They were paid virtually nothing, and did hard, physical work. After three years of service, they got their freedom. At that point, they could look for regular, paid employment or go into the fur trade, like other people.

Criminals

Like other European countries, France exported some of its criminals to its colonies. Prisoners offered a ready supply of potential colonists. The French prisoners were usually thieves who had a long history of crime. Sometimes criminals were given a choice of serving prison sentences or being sent to a colony. If they went to a colony, they would be released from their sentences after three years of indentured service, and then they would have a chance to make a fresh start in a new world. That possibility did convince a number to go to New France. Even so, the numbers shipped out were fairly small—rarely more than about 150 per year.

Jean-Baptiste Colbert, advisor to King Louis XIV, summed up France’s intentions for New France this way, “It is important in the establishment of a country to plant there good seed.” “Good seed” means people of good character. As a result—because

During READING

Checkpoint

Go back and add notes to your organizer.

criminals were not considered “good seed”—most of the French emigrant prisoners were sent to the Caribbean rather than to New France. Conditions there tended to be harsh. Disease, accident, malnutrition, or exhaustion killed many. Those who survived often chose to go back home as soon as possible. Eventually, in the years before the Seven Years’ War, France did send small numbers of prisoners to New France. These men were easily absorbed into the thriving colony.

Slaves

Some of the richer lawyers and merchants in New France imported slaves from the Caribbean as domestic servants. These people were the legal property of their owners, and rarely obtained their freedom. There were never more than 402 slaves in New France.

First Nations

Also living in New France were Cree, Montagnais, Iroquois, Huron, Ottawa, Mohawk, and other First Nations peoples. They had lived in the area for thousands of years. They had been vital to the survival of the earliest newcomers, and the fur trade depended on their hunting and trapping skills. Yet the French saw them as being largely outside the society of New France. They were not included for census purposes, because the authorities in New France did not regard them as important enough to count. The First Nations lived largely separate lives from those of the French settlers.

As you can see, New France was a mix of different types of people. This made it a lively place.

THINKING It Over

1. What did the census of 1666 show about the percentages of males and females in New France? How do you think this male–female breakdown of the population would have affected life in New France at that time? **k t**
2. Make a bar graph of the six largest places in New France. Use the map to describe and explain the pattern of settlement. (Use the skill “Creating Different Types of Graphs” on page S 8.) **t c**
3. In your own words explain the meaning of the term *hierarchy*. What factors do you think people might have considered when deciding who was at the top and the bottom? **k t**

The Economy of New France

During

READING

Checkpoint

Remember to check your prediction organizer when you read this section. Was your prediction about the economy of New France correct?

In Chapter 1, you learned that the fur trade was important to New France. But France also had other hopes for riches from its new colony.

Trade and Commerce

When Champlain explored the region, he sent glowing reports to France about the economic future of New France. In 1618, he reported about agriculture:

The gardens [of the settlers] contained all kinds of plants, cabbages, radishes, lettuce, . . . squashes, cucumber, melons, peas, beans, and other vegetables, which were as fine and forward as in France . . . [W]e are not to give much praise for this to the laborers or their skill, . . . but to the richness and excellence of the soil, which is naturally good and adapted for everything . . .

Others later wrote that the settlers led hard but healthy lives. They told of other resources. Pierre de Charlevoix, a Jesuit priest, wrote the following in the early 1700s.



Pierre de Charlevoix. Pierre de Charlevoix was a Jesuit priest, explorer, and historian.

I reckon in the first place the difficulty of feeding the cattle, which during the whole winter season can find nothing in the fields, and consequently the preserving them must be extremely expensive [and] must have lost almost all its relish . . . Were it not for the cod-fish and eels there would be hardly [anything to eat during Lent] . . . [There is not much to make] of garden-stuff, which is kept as well as may be in the cellars but loses all of its virtue after it has been there some months . . .

We know of no healthier climate in the world than here; there is no special sickness[,] the countryside and forest are full of marvellous remedies, and the trees [give out medicines] of great virtue.

. . . [Unfortunately, amusement and laziness], and the spirit of independence have always made a number of young men leave, and have prevented the colony from peopling itself.

The Mercantilist System

Champlain believed that the colony had an excellent chance of making France rich. At this time, all European nations regarded their colonies as children. And, at that time, a child's major role was to help the parent. So the colonies were supposed to supply the parent country with inexpensive raw materials, while buying manufactured goods in return. This system would increase the wealth of the parent country. The more colonies it had, the richer it would be. The system was known as **mercantilism**.

Under the mercantilist system, New France did not trade with any country not in the French Empire. It could send raw materials to France or other French colonies, but not to English ones. It had to buy all manufactured imports from France, even if they were more expensive than Dutch ones. New France did not have a proper manufacturing industry so that it could not compete with France.

Historians call the trade pattern that was set up **triangular trade**. It is represented in the map on the following page.

WORDS MATTER

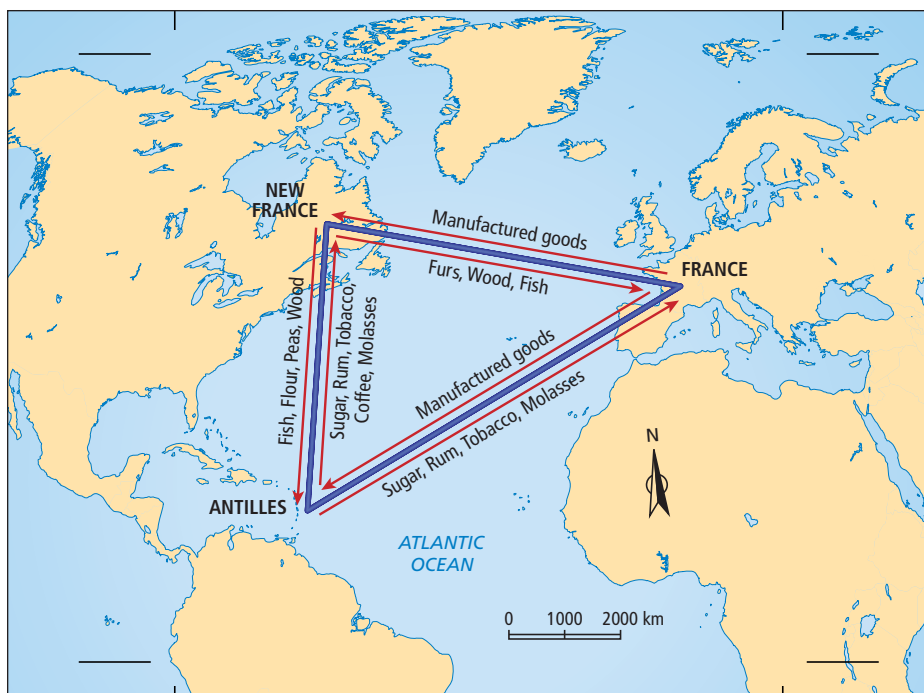
mercantilism an economic system in which a colony provides the parent country with cheap raw materials and buys manufactured goods in return

triangular trade an economic system in which a colony could trade only with its parent country or with other colonies from the same country



caption?

Look carefully at the map. Note what sorts of things France sent to its colonies. Note what sorts of things they sent to France. And note what sorts of things the colonies sent to one another.



The French triangular trade system.

7-2-27
to come

The fur trade in Canada in the 1600s, 1700s, and 1800s was largely controlled by the Hudson's Bay Company. The company was founded in 1670 and is one of the oldest corporations in the world. A busy Hudson's Bay Company trading post is shown in this engraving from 1800.

The Fishery

New France was mainly a “fish and furs” economy. You have already learned about the fur trade, but the map shows that fish also were important exports from New France. The waters off New France were rich in fish such as cod, halibut, and mackerel. Men in fishing boats caught the fish with nets and hooks. People on shore gutted and filleted the fish, dipped them in a brine solution, and dried them on wooden racks for weeks. They packed the dried fish and loaded them on ships for the voyage to France.



An engraving of a fishing station from a 1710 map of North America. The engraving illustrates the process of preparing the cod for shipping to market in Europe.

Did New France Make France Rich?

In fact, New France probably did not make its parent country as rich as Champlain thought it could. As you have seen, Louis XIV was never prepared to invest much money in this colony. And the population remained small, compared to that of the British colonies in New England. In 1720, New England had a population of about 466 200, while New France had about 24 900 people at about the same time. The climate in New France was harsher than the one in New England. The growing season was relatively short and the winters severe. For all these reasons, New France probably did not live up to the expectations that Champlain had for it in 1618.

THINKING It Over

1. In your own words, explain what Champlain reported about the conditions he saw in New France in 1618. **K**
2. (a) Create an organized web chart to show the types of goods that
i) France's colonies exported to it, (ii) France exported to its colonies, and (iii) the colonies traded with one another. **K C**
(b) Who do you think benefited most from this, and why? **T**
(c) Why did New France not really make France as rich as Champlain hoped it might? **K**
3. Look at the painting on page H 39, where people anxiously await the trading ships. Pick two people in the painting and write a realistic dialogue between them (in English or French). **C**



Equipment

- a deck of playing cards (ace = 1, face cards = 10, other cards = their numerical value)
- a calculator
- a scoring sheet

How to Play

A. You and a partner are fur traders in Montréal competing to make the most money selling furs. You each start with 1000 *livres* (the money used at that time).

B. After the cards are shuffled, Player A turns the top card face up on the desk. This represents the number of fur bales the player has for sale.

C. Player A turns the next card face up beside the first. It represents how much demand the fur wholesaler in Paris expects for furs this season.

D. Multiply the two numbers to arrive at the price per bale. (The higher the level of demand that the wholesaler expects, the higher the price.)

E. Player A can either accept the price per bale (in which case the turn is over) or reject it. A fur trader can keep furs for six months (until next spring) before they spoil and become worthless. So Player A may choose to keep the bales and hope for a better price in the spring. In that case, Player A returns the second card to the deck and draws a third card. This card represents the expected level of demand in the spring. This price is final. Player A may not return to the third card.


F. The cards are shuffled, and Player B takes a turn.


How to Win


The player with the most money after a set number of rounds wins. The illustration below shows a possible score at the end of round 2.

Player Name						
	First card (number of bales)	Second card (level of demand this season)	Third card (level of demand in spring)	Price per bale (card 1 x card 2 OR 3)	Total price (number of bales x price per bale)	Total money (start with 1000)
Round 1	6 ♠	4 ♦		24	144	1144
Round 2	Ace ♣		Queen ♥	10	10	1154

THINKING It Over

1. Was the outcome of the game predictable or unpredictable? Give a few examples to illustrate your point. 
2. How did you decide whether to sell your furs that year or hold them for sale until the spring?

Was it generally a successful or unsuccessful strategy to hold them for six months? Why? 

3. In what ways do you think this game might illustrate some of the difficulties that fur traders experienced in New France? 

CHAPTER IN BRIEF

New France was organized as a hierarchy. The Church figures and royal officials were at the top, the seigneurs in the middle, and the habitants at the bottom. You saw how the government and the Roman Catholic Church were organized and how they operated. The economy of New France was based on the triangular trade system and the fur trade. The various systems tended to increase competition among First Nations as they sought to become partners of the French. By comparing Montréal in 1725 and today, you saw how the French structure of modern Québec was established.

Prediction Chart		
Main idea	Questions the text will answer	Answer

After

READING

Tie It Together

Revisit your prediction organizer. Were your predictions correct?

Write a paragraph based on one of your predictions to show what you learned in this chapter.

PUTTING It All Together

Imagine you are a settler in New France around 1700. Write a letter or create a video letter to relatives in France, telling them what your life is like. You may use information from Chapter 1 as well. You must accomplish three things:

1. Examine this map to explain the location of settlements in New France. Describe three factors that explain this pattern. **K**

2. a) Use the Occupations table on page H 35 to make a bar graph. Graph the top seven occupations, and combine all the rest in an eighth bar called "Other." See page S 8 for help. **t k c**

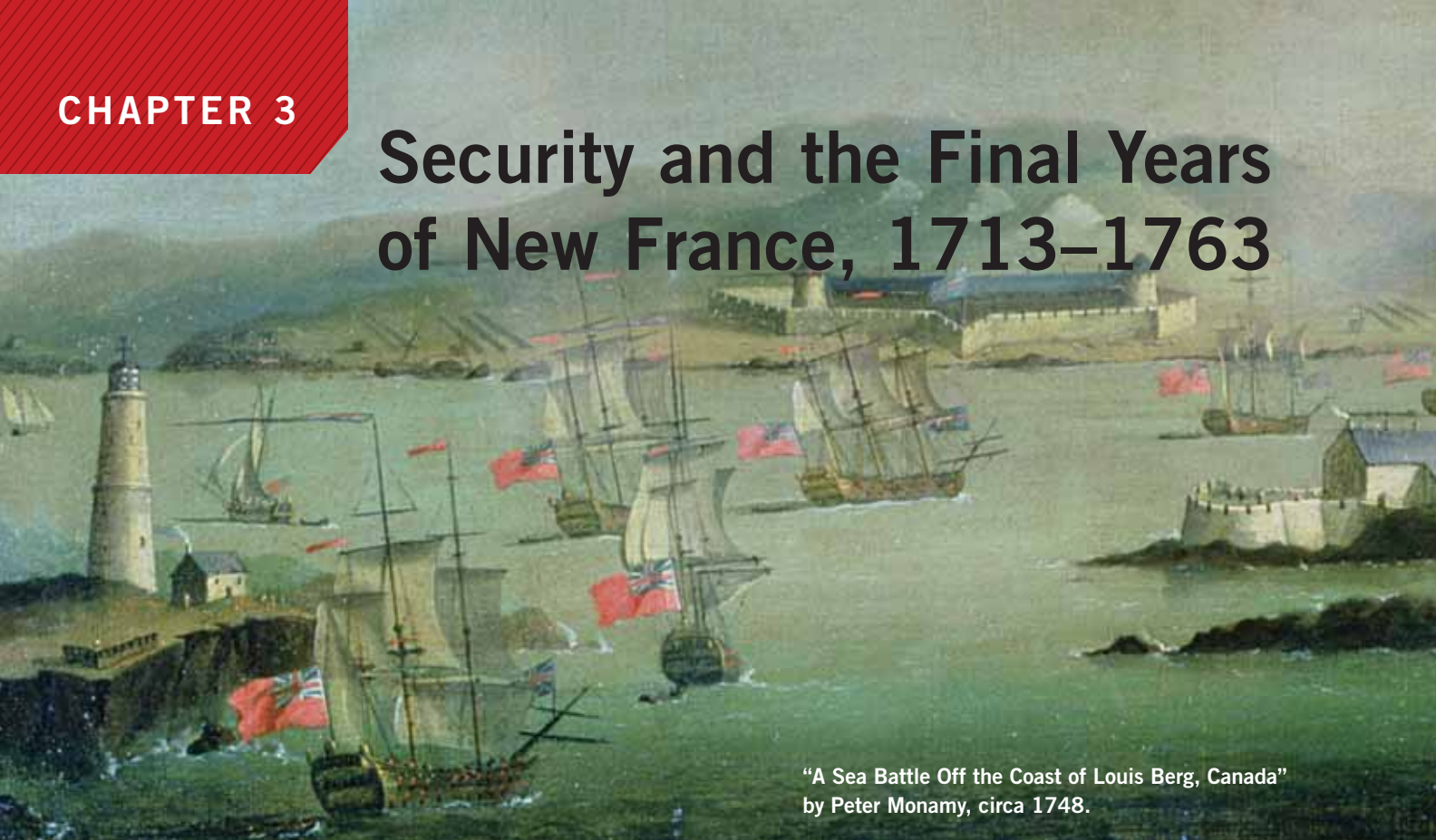
- b) In your letter, describe what the graph communicates about the population of New France. **c**

3. Read what Pierre de Charlevoix wrote on page H 38. Use his comments and other information from this chapter to explain what life was like for the people of New France. **c**



Part of Robert Morden's map of North America, 1685.

Security and the Final Years of New France, 1713–1763



"A Sea Battle Off the Coast of Louis Berg, Canada"
by Peter Monamy, circa 1748.

Before READING

Making Connections

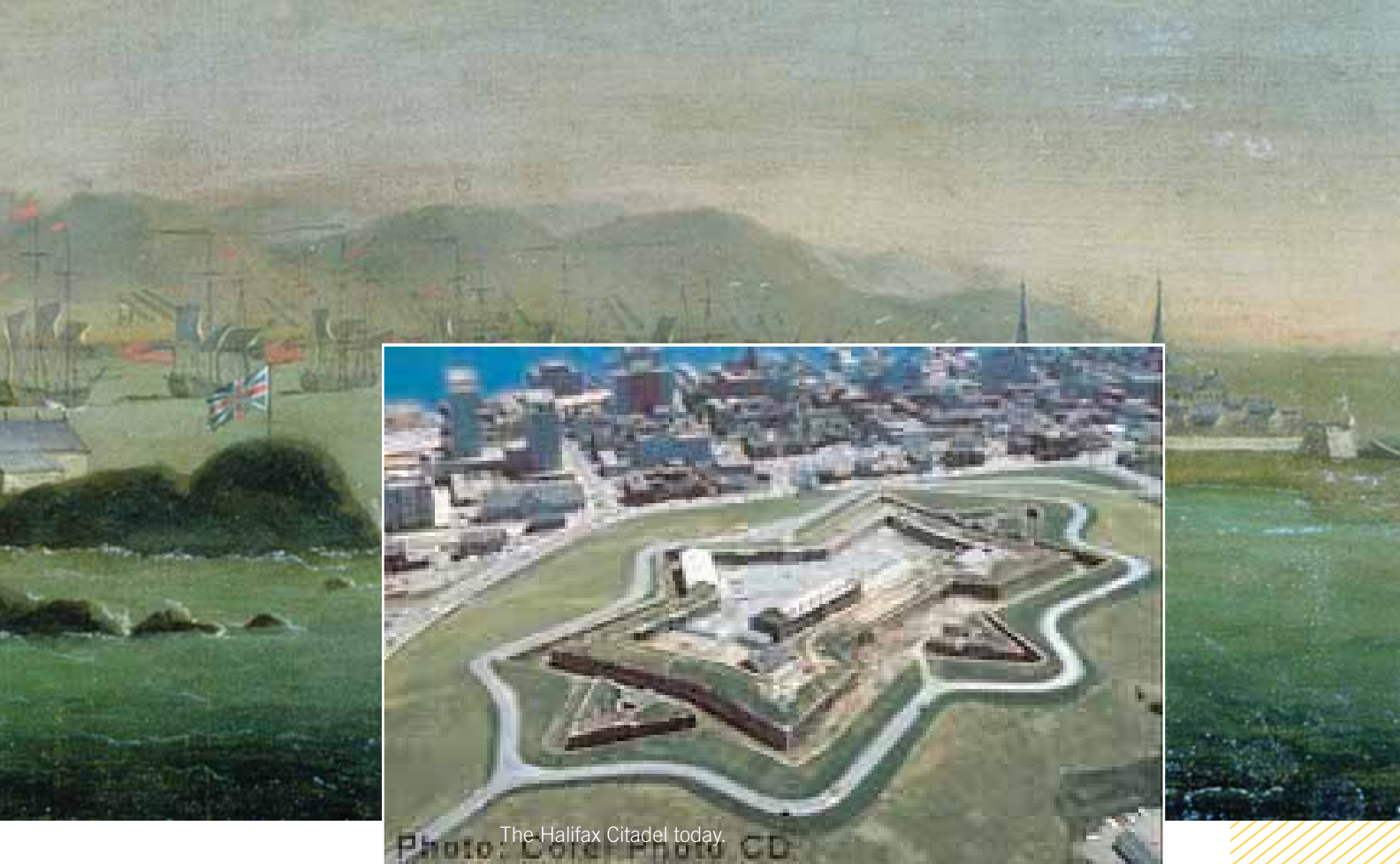
Write two things that you think should be done to make each item in the bulleted list (to the right) more secure.

Today people are very concerned about security. We want the following things to be secure:

- ourselves and our families
- our homes and possessions
- our freedoms and way of life
- our future as a society

Who can make us safe? How much can we do personally? How much must the government and other powerful organizations do?

As you'll see in this chapter, the government of New France was very concerned about security. The British surrounded the French on all sides. If New France were to survive, it would have to be able to resist the threats of its enemies. In this chapter, you will learn how successful New France was.



What You Will Learn in This Chapter

- How did New France increase its cooperation with some First Nations peoples?
- How did the fur trade increase conflict between the British and the French?
- Why did the British and the French go to war in the 1750s?
- How did the British defeat New France in 1759?
- What terms of surrender did the British grant the population of New France after defeating it?

Thinking About **LITERACY**

In the last chapter, you previewed to predict main ideas. Now you will find the main ideas and the evidence to support them.

Use a Main Ideas/Details organizer to record your ideas.

You can also continue to jot notes on your map of Canada.

Remember to scan for dates and boldfaced words, and skim for ideas.

Main Ideas	Details

The French and the First Nations Peoples

During

READING

Checkpoint

You could use the heading as a main idea. Then list other main ideas under it and put details on the side.

Eastern North America in the 1740s. In addition to the French, British, and Spanish, many First Nations peoples also lived in New France and New England.

In the 1740s, the British were in a strong position in North America, as the following map shows.



1. From 1607 onward, the British founded and maintained the Thirteen Colonies, later called New England, along the Atlantic Coast.
2. From its founding in 1670, the Hudson's Bay Company maintained a fur trade for Britain to the north and west of New France.
3. From the 1660s onward, the British defeated the Dutch and maintained a fur empire south of the St. Lawrence River, Lake Ontario, and Lake Erie.
4. In 1713, the French signed a treaty confirming the British possession of Acadia.

All this meant that the British could cut off supplies to New France whenever they wished. This made New France very insecure.

In order to compete with—and later, resist—the British, New France needed the support of the First Nations peoples. In the fur trade, the French worked very closely with their First Nations partners. With the assistance of the First Nations peoples such as the Huron, the French fur traders built an efficient system for transporting furs to central points. The French modelled the canoes they used in the *pays d'en haut* on traditional First Nations ones.

- They were small, requiring only two people to paddle.
- They were narrow, so that they could go faster.
- They were light, and therefore easy to carry in portages around waterfalls and other obstacles.

At central points, the fur traders transferred their loads to larger canoes for transportation to Montréal or Québec City. These “Montréal Boats” were up to 1.8 metres wide and 12 metres long.

The fur traders also learned First Nations techniques for moving around in winter. Snowshoes made from animal skin and wood allowed them to walk on snow without sinking in.

The French fur traders also learned First Nations skills in building dog sleds. Teams of six to twelve dogs could pull loads of furs across great distances to market. Up to 3 metres long, sleds were built of wood and strapped together using natural materials.

Eventually this cooperation between Montréal traders and the First Nations led to the founding of the North West Company, which built a chain of trading posts along the river systems. The rivalry between the French North West Company and the British Hudson’s Bay Company was fierce.



The First Nations peoples showed the French how to build and use two styles of snowshoes: pointed, which were best in icy snow, and rounded, for soft snow.



Some snowshoes worked better than others in certain conditions.



A painting from 1840 showing a large Huron canoe, or “Montréal Canoe,” the 18-wheeler of its day.



Today’s snowshoes are developed from those early designs.



Attitudes Toward Wearing Fur

In the 1600s and 1700s, rich Europeans wore furs. For men, the beaver hat was the height of fashion. Women wore furs in coats, shawls, and hand muffs. Fur was ideal for making clothes. It was warm, easy to cut and shape, and lasted well. Millions of foxes, wolves, seals, and other fur-bearing animals were hunted and trapped for their pelts.

Up until the 1980s, fur coats and fur trim were popular with women and men. There was little opposition to the fur trade. It provided income to trappers in remote locations, allowing them to provide for their families. It also helped to keep the animal population levels under control.

But attitudes have changed in recent years. Organizations such as People for the Ethical Treatment of Animals (PETA) have launched campaigns to persuade people to boycott fur products. They point out some of the facts behind the fur industry; for example, that more than 40 million animals worldwide die annually for their fur, some of them caught in primitive

leg-hold traps. The anti-fur activists have been so successful that wearing furs has largely become a thing of the past in Canada.

Today, fur-bearing animal populations are robust across the Canadian North. Legal trapping still takes place, using modern Coneybear traps that snap the spine to prevent suffering. Provincial resource officers allow trappers to take a limited quota of furs so that populations will remain healthy. Today, what remains of the commercial trapping business is very closely regulated.



Do you support or oppose the hunting of animals like this fox for their fur?

The Great Peace of Montréal, 1701

Recall from Chapter 1 that in the early days of New France, relations between the French and the First Nations peoples were sometimes poor. But relations slowly improved as New France became more developed. In 1701, 1300 representatives of more than 40 First Nations peoples met leaders of New France in Montréal. They included representatives of the Iroquois Confederacy, who had been enemies of New France since the 1630s. The First Nations peoples signed a treaty with New France, in which both sides agreed to cooperate with each other in the future.



First Nations leaders address representatives in Montréal. These talks led to a treaty that made allies of the French and First Nations peoples. Why did some First Nations decide to support the French?

The treaty, called the Great Peace of Montréal, was important because it meant that many First Nations peoples would not help the British—the enemies of the French. And it worked. When a huge war broke out between the British and the French in the 1750s, the Iroquois Confederacy stayed neutral.

Some First Nations peoples preferred the French to the British. The British seemed to want to expand into all First Nations territories and leave permanent settlers there. The French seemed to prefer having small settlements in certain areas and to trade with the First Nations peoples in the interior. But the future of the First Nations peoples was to become tied up with the conflicts between the British and the French.

THINKING It Over

1. What evidence is there that the British were in a strong position in North America in the 1740s? **K**
2. How did the French try to strengthen their position against the British in their relationship with the First Nations peoples? **K**
3. How successful were the French in strengthening their relationships with First Nations peoples? As a local official in the 1750s, write a short letter to the governor, commenting on the situation. **t C**

The Loss of Acadia and Its Aftermath, 1694–1755

During

READING

Checkpoint

Find the main idea. Support it with details and importance.

At the beginning of the 1700s, the rivalry between the French and the British increased. Louis XIV was trying to make France the most powerful nation in Europe and got into a number of wars with Prussia (Germany) and Britain. Each war seemed to be bigger than the previous one. Britain and France not only fought in Europe, but also attacked each other's colonies in Asia, Africa, the Caribbean, and North America. They were fighting for global power. It was inevitable that these wars should have important consequences for France in North America.

The Loss of Acadia

Acadia was France's second colony in eastern North America. The king never seemed to give it as much attention as New France received; the military seemed to concentrate its efforts on defending New France. So Acadia was vulnerable to attack. In 1694, attackers from New England occupied Port Royal, but returned it to France in the peace treaty of 1697. As you can see from the map, Acadia could be attacked from a number of sides. For that reason, it was difficult to defend.



Territories before the Treaty of Utrecht was signed in 1713.



The reconstruction of the fortress of Louisbourg. Louisbourg operated as a French military outpost for only 45 years before the British captured and destroyed it in 1758.

One of the most important wars between France and Britain was the War of the Spanish Succession, when European countries fought to prevent France from taking over Spain and its colonies. It was fought between 1702 and 1713 and led to France's loss of Acadia.

In the War of the Spanish Succession, France and Britain were fighting to control colonies in a number of areas. Britain gained control of Acadia and the Caribbean islands of Guadeloupe and Martinique. In 1713, the two sides negotiated a peace treaty at Utrecht in the Netherlands. Each side agreed to give back some of the colonies it had captured in the war. Britain offered to return either Acadia or Guadeloupe and Martinique. Those islands grew sugar, which was a very valuable item in Europe; so, France agreed to keep them and give up Acadia, thinking it could still get furs from New France. In 1713, Acadia became a British colony. Although most of Acadia was transferred to the British in the Treaty of Utrecht, the island that is known now as Cape Breton was retained by the French. They called it Île Royale.

Refer to the map of North America in the beginning of this chapter. Notice how, after 1713, except for Île Royale, the British completely surrounded New France. From this time onward, New France found it difficult to strengthen its position. It spent much of its energy simply resisting the British presence. For example, it built Louisbourg on what is now Cape Breton Island. Louisbourg was a fortress intended to prevent the British from sailing up the St. Lawrence River and attacking New France. The French spent a



An engraving showing slaves working at a Caribbean sugar mill in the 1600s.



“Reading the Order of Expulsion to the Acadians in the Parish Church at Grand Pre in 1755,” by C.W. Jeffreys.

great deal of money to build Louisbourg, and in its day it was the largest European-style fortress in North America. But it was never very effective. The area is often fogged in, and the French could not get their ships out in bad weather. New France was feeling less and less secure.

The Expulsion of the Acadians

For many years, Britain paid little attention to Acadia. What the British really wanted was to know that the Acadians would not revolt against them. The British tried to get the Acadians to take an **oath of allegiance** (a statement of loyalty) to the British king. But the king was an English Protestant, and the French Roman Catholic Acadians refused to take the oath. The Acadians had lived in the area for several generations and wanted to

continue living peacefully; but they resented being ruled by British soldiers, who harassed them for petty reasons, and whom the French population harassed in turn. In this case, the British were feeling insecure.

Acadia had about 12 000 inhabitants of French origin. Between 1755 and 1760, about 10 000 of them were expelled from the region. Some went to the French colony of Louisiana. Today, the city of New Orleans is known around the world for its “Cajun” (an altered form of the word *Acadian*) food and culture.

WORDS MATTER

oath of allegiance a statement of loyalty

WEB LINK •

For more information about the expulsion of the Acadians, visit www.pearsoned.ca/on7history.

The Expulsion of the Acadians

As early as 1720, the British Colonial Office wrote to the governor of Nova Scotia, saying,

As to the French inhabitants of Nova Scotia who appear to be so [disloyal] we are [concerned] they will never become good subjects to His Majesty . . . for which reason we are of opinion they ought to be removed

If the Acadians would not take the oath of allegiance, they would be expelled from their lands.

At first, British authorities did not force the issue. But in 1755, the British again asked the Acadians to take the oath. They still refused. They issued a statement saying,

We and our forefathers having taken . . . an oath of allegiance which was approved several times, in the name of the King [of France], we will never be so inconsistent as to take an oath which changes even one word of the conditions and privileges which our sovereigns and forefathers have obtained for us in the past.

This infuriated the British. Lieutenant-Colonel John Winslow ordered all Acadians to meet in

their churches on September 5, 1755. In a message read out to them, the Acadians heard,

Your lands and [buildings], cattle of all kinds and live stock of all sorts are forfeited to the Crown with all your other effects, [except for] your money and household goods, and you yourselves are to be removed from this province.

Using the evidence in the excerpts you just read, answer the following questions:

1. Imagine that you are the British governor of Nova Scotia. Write a paragraph explaining why the Acadians should be expelled from the region.
2. Imagine that you are an Acadian leader. Write a paragraph explaining why the Acadians should be allowed to remain.
3. Do you think that the British were justified in asking for an oath of allegiance from the Acadians? Do you think the Acadians were justified in refusing? Give reasons for your answers.

THINKING It Over

1. Where were the wars between Britain and France fought? Why did these battles take place in so many different parts of the world? **k**
2. Why did France give up Acadia while keeping Guadeloupe and Martinique? What does this tell you about the products from each place? **t**

The Seven Years' War, 1756–1763

During

READING

Checkpoint

You may want to draw a timeline for the Seven Years' War.

The Seven Years' War was the climax of the fighting between the British and the French. It was fought all over the world. In North America, the war got going seriously in 1758. In that year, the British captured Louisbourg and destroyed the fortress. The St. Lawrence River now lay open to British invasion.

The British Fleet

In the spring of 1759, General James Wolfe led a campaign to capture Québec. In the spring, he sailed from Britain with a massive force consisting of

- 22 gunships
- 27 frigates
- 80 transport ships
- 55 smaller ships
- 9000 soldiers
- 18 000 sailors
- 2000 cannons
- 40 000 cannonballs

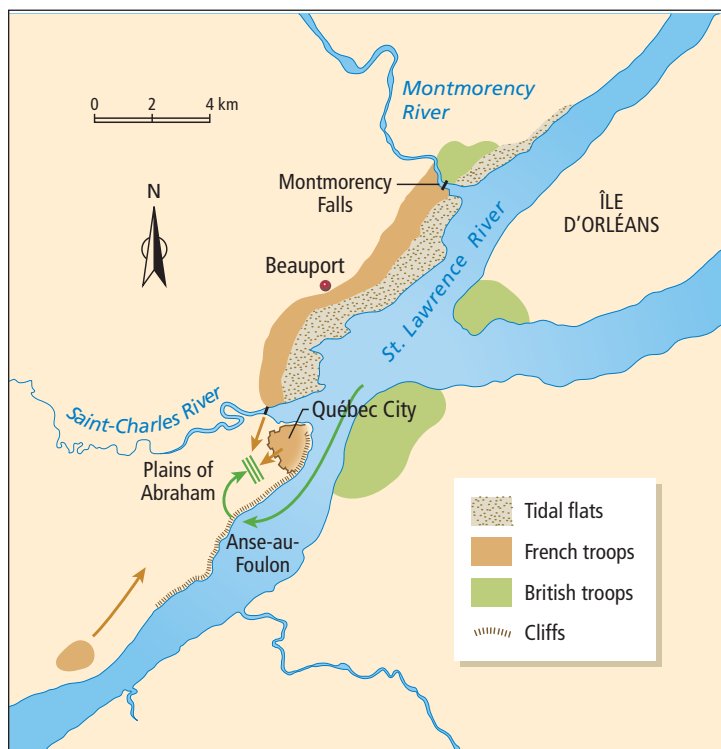


Québec City today. A view of the walled upper town of Québec (right), perched on top of steep cliffs.



The British fleet attacks the French in a battle during the Seven Years' War.

As the fleet sailed in single file up the St. Lawrence in June, it stretched a distance of more than 150 kilometres. The fleet anchored near Île d'Orléans, just downriver from Québec. Now General Wolfe had to decide where to attack. The cliffs at the edge of the river are very steep, and Québec sat at the top. It would be a very difficult place to attack. Wolfe considered the possibilities.



The Attack on the Beauport Shore

In July, Wolfe sent a force of 4000 soldiers to attack the Beauport shore, where the land is more gently sloping. The French commander, the Marquis Louis-Joseph de Montcalm, had foreseen this move, and had stationed a strong defensive force there. The French defenders riddled the attackers with shot and about 440 British soldiers were killed or wounded.

It was a stunning defeat. But Wolfe decided to make the French think that he would attack there again.

The Beauport Feint

WEB LINK •

For more information about the Seven Years' War, visit www.pearsoned.ca/on7history.

A feint is a move designed to deceive an opponent. Wolfe organized some of his ships to make the defenders think that he was going to attack the Beauport shore again. He had observation ships go as close to the shore as possible, as though they were studying the defences. General Montcalm sent more troops to the Beauport shore for the attack he was sure would come.

The Anse-au-Foulon

Wolfe *had* originally intended to attack the Beauport shore. But then he reconsidered his options. He decided to attack Québec from the west. This was much more risky, since his troops would have to climb the Anse-au-Foulon. This was a steep and narrow path that the French used to get down to the river for water. He wondered if he could send his troops up this well-defended path at night. If so, he could get up to the high ground next to Québec itself.

On September 12, when nightfall was starting to come early, he sent a small party to capture the guard post at the bottom of the path. French-speaking British soldiers pretended that they carried a message from a French general upstream. The guards let them into the post, where the invaders quickly killed them with knives. Wolfe soon arrived to lead about 5000 troops up the path to the Plains of Abraham, an open field to the west of Québec.

The Plains of Abraham



This painting shows, in sequence, the various stages in Wolfe's plan to attack and capture Québec.

On the morning of September 13, 1759, Wolfe stood at the front of his army on the Plains of Abraham. He could not attack Québec, which was defended by high stone walls. But the people of Québec would need to go out in search of food, which was scarce because the British had stopped trade on the river. Wolfe knew Montcalm would probably send troops out to fight the invaders. Unfortunately for Montcalm, his best troops were at the Beauport shore, sent there in response to Wolfe's feint.

The “Thin Red Line”

The British soldiers in their red uniforms stood shoulder to shoulder in three lines, one behind another. Every soldier had his musket loaded. Montcalm and his soldiers rushed out of Québec and advanced on the British. As they advanced, the French lines got stretched out, and gaps formed. By the time they got close enough to fire, the soldiers were tired and out of breath. Their shots were not effective.



Caption?

The “Thin Red Line”

Did you know that a new military strategy was invented in Canada during the Seven Years’ War?

The Battle of Québec was the first time that the British battle formation described in the text was used in North America. It later became the British army’s standard method of fighting all over the world. In the 1850s, it was used to score decisive victories over the Russian army in the Crimean War. Newspaper reports of the victories gave the battle formation its name: the Thin Red Line.



This famous painting by Benjamin West, painted in 1770, is called “The Death of General Wolfe.”

When the lines were about 70 metres apart, Wolfe ordered his front line to fire. The British troops were fresh and close together. Their shots were deadly. The front line knelt to reload, and Wolfe ordered the second line to fire. The second line knelt to reload, and the third line fired. Then the first line stood up and fired again. Every 20 seconds, one of the British lines fired. The French were cut to pieces.

Wolfe and Montcalm were both killed in the Battle of the Plains of Abraham. The Marquis de Vaudreuil, the French governor, surrendered to General Jeffrey Amherst, the new British commander, and Québec came under British control.

The Articles of Capitulation

As part of the terms of surrender, the French governor, the Marquis de Vaudreuil, presented General Amherst with a list of demands to protect the inhabitants of Québec. On the opposite page you can see a summary of some of the significant ones.

Numbers 25 and 28 were very important victories for the French. Most British people were Protestants. But the commander agreed that the Roman Catholic religion would be allowed to continue. The churches throughout New France would not be damaged, and the religion could continue as an important part of the life of the people. As a result of this and later decisions, the Roman Catholic religion has remained a vital part of French Canadian life.

WORDS MATTER

capitulation surrender,
give up

The Demands of the Marquis de Vaudreuil

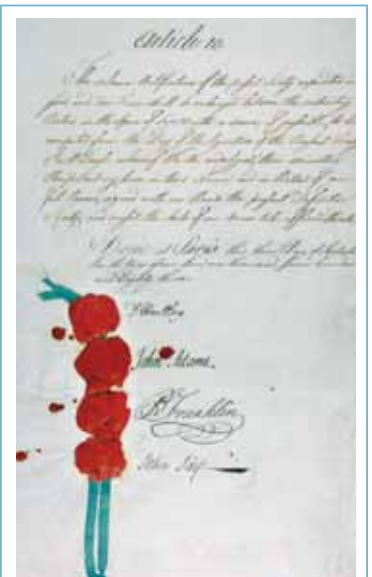
	French Demand	British Response
12.	Allow de Vaudreuil and other senior French government officials to return to France	Granted, but they must leave official government documents behind
13.	If the peace treaty to end the war returns Québec to France, de Vaudreuil must be allowed to return and the surrender is void	Whatever the British king decides will be done
25.	The Roman Catholic religion must be allowed to continue without interference	Granted
28.	Roman Catholic officials must be allowed to do their duties as before	Granted
41.	People who have been subjects of the King of France may not be required to fight against France in future	"They become subjects of the [British] king."
46.	French merchants shall be allowed to continue their trading as before	Granted

The Treaty of Paris, 1763

The Seven Years' War ended in 1763, when the French and the British signed a peace treaty in Paris, the French capital. Each side returned some of the places it had captured from the other in the war. But New France was not among them. It remained a British colony. The French Empire in this part of North America was at an end.

THINKING It Over

1. Study the painting of Wolfe's attack at Québec. Make three observations from the painting about his battle plan, explaining the evidence that you see. **t**
2. The French seemed to be in the stronger position. They were in a walled city high above the river. The British were in ships on the river, and winter was approaching. Why, in your opinion, did the British win the battle? **t**
3. Why were points 25 and 28 of the Articles of Capitulation so important? With a partner, discuss possible reasons why these two Articles were granted by the British. Speculate how history might have unfolded had the Articles been denied. **t c**



The handwritten 1763 Treaty of Paris, with the wax seals of the people who signed it.

The Significance of New France

During

READING

Checkpoint

As you read this section, watch for answers to some of the questions from the Unit 1 opener.

The colony of New France did not last. It officially ended with the Treaty of Paris, in 1763. But events in history have a significant effect, both at the time and later on. Let's consider some of the ways in which New France was significant.

The First Nations Peoples

Before the arrival of the French, First Nations peoples lived their lives according to traditional ways. For example, First Nations peoples regarded the land in a spiritual way. They did not believe that anyone could own land. The Creator, or Great Spirit, had given the land as a gift to the people to allow them to survive. No one could buy or sell land because people were its spiritual guardians, not its owners. They must respect the land and use it wisely. The creation story on the next page will help you to understand the importance of the land.

The French missionaries wanted to convert all First Nations peoples to Christianity. The French traders wanted the First Nations peoples to supply them with furs for trading purposes, not just for personal use and survival as before. In addition, with the competition between the British and the French, the First Nations peoples were encouraged to take sides and get involved in wars of foreign origin.

As a result of all these factors, New France brought considerable changes to the lives of the First Nations peoples, as they adapted to the strange ways that the outsiders brought in.

The French in North America

Although it was eventually defeated and captured by the British, New France established a French-speaking and Roman Catholic population in North America forever. Today, the majority of Québec's population is still French-speaking and Roman Catholic. The civil law (property and family law) of the province is still based on French law; the rest of Canada bases its civil law on English law.

Clearly, New France had a permanent effect on North America. Although it has been gone for almost 250 years, its effects are still with us. This is the reason historians study it with such interest.



Jean de Brébeuf was one of the early Jesuit missionaries to New France. He worked first with the Montagnais then with the Hurons.

Exploring Points of View

You read on the previous page that the French missionaries wanted to convert the First Nations peoples to Christianity. You also read that the First Nations had their own beliefs about the Creator, or Great Spirit. Here is one First Nations story about how the world and humans were created.

A Kanienkehaka (Mohawk) Creation Story

In the regions above the world, beings lived in perfection. There was no pain, sorrow, disease, or death. One of these beings was a woman by the name of Aientsik. She fell through a hole in the ground to the world below. She found a world entirely covered by water. Geese and ducks flew up to break her fall and placed her gently on the back of a turtle.

Muskrats dug up dirt from below the water and placed it on the back of the turtle. Plants soon began to grow in the dirt. Each day, Aientsik walked around the turtle's back. When she got back to her starting place, there was a fire, and a meal of corn or beans, and squash. These three foods are now called the "three sisters," and became the main providers of the Mohawk people.

Aientsik had two male grandchildren, Thawiskaron ("Flint") and Okwiraseh ("Young Tree"). They competed for power and eventually met in a contest to decide who should be dominant. Okwiraseh won the contest and became ruler of the

daytime. Thawiskaron was banished to the underworld, where he ruled the night. He could come out only when it was dark and cold.

Okwiraseh worked every day to make the world a better place for humans to live in. Thawiskaron tried to do things to make the world worse, like causing storms and floods. But Okwiraseh eventually won and gained control of the world.



Creation's Battle, by John Kahionhes Fadden.

Okwiraseh went to a far-off lake and scooped up a handful of red earth from its shore. He made human bodies from this earth. Then he gave these bodies part of his own life, mind, blood, breath, and power. The humans began to live. As a result of this, Okwiraseh is also known as the Creator. He told the humans that they must respect the waters, hills, valleys, forests, and fields of the earth. They must be thankful for the gifts of creation, never taking them for granted. If they failed to do this, Okwiraseh would take away his gifts.

But the humans did not obey the Creator's commands. They took the earth for granted and began to fight among themselves. So he ordered them to hold four festivals a year, one for each season, to help them remember his commands. But even with the thanksgiving festivals, humans continued to fight among themselves. So the Creator returned to earth again and inspired the people to create the Great Law of Peace and the Five Nations Iroquois Confederacy.

What do YOU think?

1. Most religions explain about good and bad. What is the origin of good and bad in this story?
2. Compare this story with another religious creation story. What are some of the differences and some common things that they both include? Limit yourself to pointing out the differences and similarities, rather than analyzing which one you think is better.
3. What reasons can you think of why all religions examine the creation of the universe? What does this tell us about humans' need to understand the world around them?

THINKING It Over

1. Identify three ways in which the First Nations peoples had to adapt their ways after the arrival of the French. **k**
2. From what you have learned in this and other chapters, what do you think the First Nations peoples might see as the benefits of working with the French? What might they see as some of the disadvantages? **t**
3. As a class, discuss some of the ways in which French Canada is prominent in Canadian life today. What entertainers, sports personalities, politicians, and so forth can you identify who are French Canadian? What influence has French Canada had on language and religious rights, and on Canadian law? **t**

CHAPTER IN BRIEF

You have learned how relations between the French and the First Nations improved as a result of cooperation over the fur trade. But you also saw how the trade increased competition between the French and the British for colonies. This led to the loss of Acadia to the British in 1713. The British expelled the Acadians in 1755 and tightened their grip on New France. In 1759, they defeated the French at Québec City, and they took over all of New France in 1763. You compared a Mohawk creation story with another religious explanation. Overall, you witnessed a society that changed rapidly because of outside events.

Main Ideas	Details


After

READING

Checkpoint

Use your Main Idea/Details organizer and your map notes to write a summary of what you have learned.

PUTTING It All Together

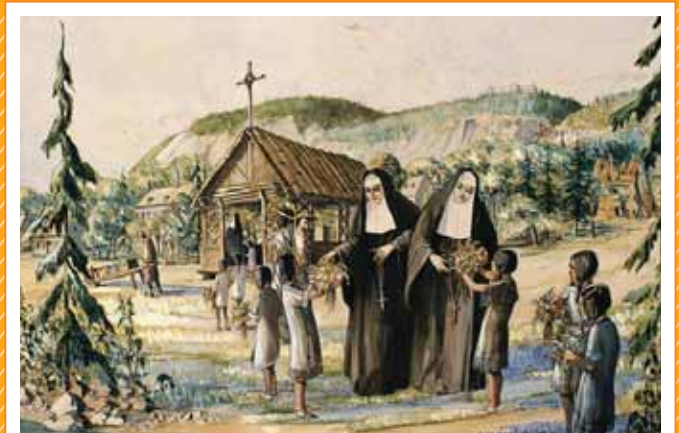
1. With three partners, do some research about how the beliefs and attitudes of the First Nations peoples and the French settlers and traders worked themselves out. See pages S 2 and S 4 for help with the inquiry/research process and with asking questions for your research. 
- a) Half the group will focus on the beliefs and attitudes of the First Nations peoples before the arrival of the French. Pay special attention to
 - their beliefs and attitudes toward spirituality and religion
 - their beliefs and attitudes toward the land, and its resources, and their guardianship over them
- b) The other group members will focus on the beliefs and attitudes of the French during the 17th century. Pay special attention to
 - their Roman Catholic spiritual beliefs
 - their attitudes toward the land (the seigneurial system) and resources (the fur trade)
- c) Work together to plan a short, imaginative presentation (such as a drama or computer slide show) that includes the beliefs and attitudes of the First Nations and French peoples in New France. You can choose to show examples of conflict and/or cooperation between them.

Back to the Big Idea

Why is Québec's character predominantly French?

You have learned about the people who came to New France—why they came, how they lived, and how their society was organized. You learned about relationships between the French and the First Nations and between the French and the English, including the conflicts and struggles that shaped this region.

Now that you have finished the unit, use your graphic organizers to review what you have learned. Write a point-form list of reasons to answer the question, **Why is Québec's character predominantly French?**



Show That You Know

Choose a person or major event in the history of New France to create a presentation. You will show your findings to the class.

Step 1 Ask questions

Create two questions for each key inquiry word (who? what? when? where? why? how?) about your topic.

Tip: Review the material about asking questions on page S 4.

Step 2 Identify primary and secondary sources

Make a shortlist of primary sources and secondary sources that could help you to find information about your topic. Primary sources could include journals, letters, statistics, period documents, and maps. Secondary sources could include modern maps, illustrations, print materials, videos, CD-ROMS, Internet sites. Then create a bibliography containing at least two primary sources and two secondary sources that you will use.

Tip: Find sources in a library catalogue or on the Internet. See page S 10.

Step 3 Summarize the information about your topic

Study your sources, making notes as you do so. Create short written summaries about different aspects of your topic.

Tip:

- Include quotations from primary materials.
- Create any of the following visual items that apply: timeline, chart, graph, map, model. See pages S 6 and S 8.

Step 4 Arrange your material in an interesting and creative manner

Create your final copy, making sure that it contains all the elements listed in the various steps.

Tip:

- Create a written introduction and conclusion.
- Include your bibliography.

Step 5 Present your findings

Present your findings to a small group of students or to the whole class. Make sure that you have all of the following

- oral material
- visual material
- written material

Tip: Practise presenting your material to make sure it fits together properly.