

APPENDIX III

THE INDIAN MISSIONS OF THE LATIN PEOPLES AND THOSE OF THE ENGLISH CHRISTIANITY.

It is an illustration of what Parkman styles "the singularly contrasted characters and methods of the rival claimants to North America during this struggle for supremacy" to note their respective modes of treatment of the aborigines. Of the atrocity of the Spanish measures for Christianizing the natives of America we need only inquire of Spanish authorities. It was the baptism of blood that was forced upon these simple, guileless Indians whom Columbus himself enslaved and slaughtered till, even in his lifetime, and through his pitiless greed, the native peoples within his reach were practically exterminated.

Of the much vaunted missions of the French the impartial Parkman writes, in his latest volumes: "It was the reproach of the Jesuit missions that they left the savage a savage still, and asked little of him but the practice of certain rites, and the passive acceptance of dogmas to him incomprehensible."* "The results of the Jesuit missions in the West had been meagre and transient to a surprising degree,"† says the same acknowledged authority. It was the confession of a royal governor of New France in 1699 that "thus far all fruits of the missions consist in the baptism of infants who die before reaching the age of reason."‡ It may be true that the Jesuit Fathers of New France, such as Jogues, Brebeuf, Lalemant and Charles Garnier, were both apostles as well as martyrs; but their successors were, as Parkman proves, political agents rather than Christian priests in this race and faith struggle for supremacy. "I am well pleased," wrote the Governor Vaudreuil in 1721 to Father Sebastian Rale, "that you and Pere de la Chasse have prompted the Indians to treat the English as they have done. My orders are to let them (the savages) want for nothing, and I send them plenty of ammunition."§ So far from exhibiting "the peaceable fruits of righteous-

* Parkman's "A Half Century of Conflict," I, 22.

† *Ibid.*, I, 23.

‡ *Ibid.*, I, 23.

§ *Ibid.*, I, 181.

§ *Ibid.*, I, 227.