

Activity I Handout

1. Why did Brother Gabriel Sagard-Theodat go to New France?
2. How did William Bradford's reasons for going to America differ from Sagard's? In what ways were they similar?
3. At the time he wrote the document, do you think Sagard felt his trip had been a success? Why or why not? Explain what you think Sagard's feelings might have been.
4. Can you think of any situations similar to Sagard's in the world today? How about Bradford's experience?
5. We talk about "freedom of religion" and "separation of church and state." What do we mean by those two terms? How do you think Sagard or Bradford would have defined them? Do you think Sagard or Bradford would have used these terms? As we define them today, do you think they would have believed that "freedom of religion" or "separation of church and state" would be good things?

Activity 2 Handout

Reading Selections:

From Gabriel Sagard, *Long Voyage to the Country of the Hurons*.

www.americanjourneys.org/aj-129

- Chapter 3: "Quebec, the residence of the French and of the Recollect Fathers," pp. 50-54.
- Chapter 4: "From Cape Victory to the Hurons, and how the savages manage when they travel through the country," pp. 55-67.

www.champlainsociety.ca/cs_bibliography.htm

- Chapter 8: "How they clear, sow, and cultivate the land, and then how they bestow the corn and meal, and their mode of preparing food," pp. 103-109. (Champlain Society website)
- Chapter 9: "Their feasts and guests," pp. 110-114. (Champlain Society website)

From William Bradford, *Bradford's History "Of Plimoth Plantation."*

www.americanjourneys.org/aj-025

- Chapter 9: "Of their vioage, & how they passed ye sea, and of their save arrival at Cape Codd," pp. 90-97.
- Chapter 10: "Showing how they sought out a place of habitation, and what befell them therabout," pp. 97-107.

Document I

From Brother Gabriel Sagard, *Long Voyage to the Country of the Hurons*.
(www.americanjourneys.org/AJ-129/)

TO THE KIND OF KINGS
AND ALMIGHTY
MONARCH OF HEAVEN AND EARTH
JESUS CHRIST, *Saviour of the world*¹

It is to Thee, infinite power and goodness, that I address myself, before Thee I prostrate myself with my face to the ground and my cheeks bathed in a torrent of tears ... by reason of the grief and bitterness of my heart, which is truly broken and with reason distressed at the sight of so many poor souls without the faith and in savagery, ever sunk in the thick darkness of their unbelief. Thou knowest, my Lord and my God, that we have devoted ourselves for so many years to New France, and have done our utmost to rescue souls from the spirit of darkness, but the needful support of Old France has failed us. ... Have pity and compassion then on these poor souls, bought at the price of Thy most precious blood, O my Lord and my God, so that they may be drawn out of the darkness of unbelief and turned to Thee, ...

TO THE MOST ILLUSTRIOUS
Noble and puissant prince
HENRY OF LORRAINE
COMTE D'ARCOURT

My lord,

A mighty inspiration, and ravishing to think of, is the enjoyment of the countenance and presence of a prince whose only affection is for virtue. If I am so bold as to address myself to your Highness to make the offer (which, in all humility, I do) of my little "Journey to the country of the Hurons", the fault, if I commit one, being as I am under the sway and delightful charm of your virtue, must be attributed to the bright fame of that same virtue of yours. At what shrine could I pay my vows with greater merit than at yours? Where could I find greater

¹Sagard addresses God first of all, before the dedication to his secular leader and financial sponsor for his publication. The dedication to future readers of his text comes after his address to God and his worldly prince. In this first dedication, Sagard explains how hard he and other Recollect missionaries have worked in their attempts to bring Christianity to the Hurons and other native peoples in New France. If you read carefully, you may find a brief indication of Sagard's frustration with lack of support for their efforts from France.

support against those who are envious and ill-disposed towards my "History" than with a noble and victorious prince like yourself, whose virtues win such admiration among the great ones of the land that they seem to fix the standard for the most accomplished princes. Under the wing of your protection, my Lord, if you design to confer the honour of it, my little treatise may without fear of detraction make its way under favourable auspices throughout the whole world. ...²

Accept then, my Lord, as a token of goodwill towards your Highness, the presentation of this little book ...³

Your most humble servant in Jesus Christ,
Brother Gabriel Sagard
Unworthy Recollect

Paris, 31st of July, 1632.

TO THE READER⁴

As a wise man of the Garamantes said to the great king Alexander, it is a truth known to all, even to unbelievers, that man's perfection consists not in seeing much nor in knowing much, but in accomplishing God's will and good pleasure. My mind has long been kept in uncertainty as to whether I ought to maintain silence, or satisfy so many souls, followers of the religious life as well as those in the world, who kept begging me to make known and put before the public the narrative of the journey I took into the Huron country; and of myself I could come to no decision. But at last, after having more closely considered the advantage that might accrue therefrom to the glory of God and the salvation of my neighbour, I obtained leave from my Superiors, and have taken pen in hand to describe in this *History* and this *Journey among the Hurons* all that can be said about the country and its inhabitants. The perusal of it will be the pleasanter to all sorts of persons because the book is filled with many diverse matters, some admirable and remarkable as occurring among barbarians and savages, others beastly and inhuman in beings who ought to be under the control of reason and to recognize that a God has placed them in this world with the prospect of enjoying Paradise hereafter. Some one may tell me that I ought to have adopted the style of the age, or used my pen freely to polish and enrich my recollections and facilitate their course amid all the obstacles which envious minds, too common in these days, might heap up against me; and in fact I did think of it, not to assume for myself the merits and scientific acquirements of others, but to satisfy those who are most inquisitive and critical in discussions of the present day. But, on the other hand, I have been advised to follow the artless simplicity of my usual manner (and this will be the more pleasing to persons of virtue and worth) rather than to amuse myself with elaborating a

²The tone of the second dedication is quite different from the one before. In the first one, there is a hint of frustration with the secular authorities, which is replaced by lots of flattery, of expressions of Sagard's faith in Prince Henry's great virtue. The purpose of this second dedication is to convince the Prince to assist with publication and distribution of his book.

³"This little book," when published was more than 400 pages long!

⁴Sagard seems to write to readers who share his religious commitment and beliefs, and to explain to, or perhaps even apologize for writing a book that includes a great deal of secular material; at the same time, he explains to those readers who are "less inclined to religion" what they may find of interest in the text.

refined and affected style which would have hidden my countenance and clouded the candid sincerity of my *History*, wherein there should be nothing useless or superfluous.

Here I stop abruptly, here I remain silent, and listen patiently to the salutary admonishments of a few enthusiasts, who will tell me that I have employed both my pen and my time on a subject which does not transport our soul, like another St. Paul, to the third Heaven. True, I admit my failure and my lack of merit; but nevertheless I will say, and with truth, that worthy souls will find something in it of edification and for which to praise God, who has given us our birth in a Christian land where His sacred name is known and worshipped, in contrast to so many unbelievers who live and die without the knowledge of Him and the prospect of His Paradise. The more inquiring readers also, and those less inclined to religious, who have no other idea than to amuse themselves and learn from the *History* the disposition, behaviour, and various activities and ceremonies of a barbarous people, will also find in it wherewith to be contented and satisfied, and perchance their own salvation as a result of the reflexions they will make upon themselves.

Likewise those who, following a holy inspiration, may desire to go to that land to take part in the conversion of the savages, or to make a home and live there like Christians, will learn also the nature of the country in which they will have to dwell, and the people with whom they will have to deal, and what they will need in that land, so as to provide themselves before setting out on their journey. Then, our Dictionary will teach them, first, all the chief and essential things they will have to say among the Hurons, and in the other provinces and tribes by whom this language is used, such as the Tobacco tribe, the Neutral nation, the province of Fire, that of the Stinkards,⁵ that of the High-Hairs, and several others; also among the Sorcerers, the Island people, the Little tribe, and the Algonquins, who know the language in some measure on account of the necessity of using it when they travel, or when they have to trade with any persons belonging to the provinces of the Hurons and the other sedentary tribes.

I must reply to your thought, that Christianity has made little advance in that country in spite of the labours, care, and diligence which the Recollects have brought to it, with results far below that of the ten millions of souls whom our friars have baptized in the course of years in the East and West Indies, ever since the blessed Brother Martin of Valence and his Recollect companions set foot there. ... It is a source of regret and unhappiness to us that we have not been seconded, and that matters have not been so happily advanced as our expectations promised. These expectations were insecurely based on the existence of colonies of good and virtuous Frenchmen, which ought to have been established and without which the glory of God can almost never be promoted or Christianity be strongly rooted. This is not only my opinion and the opinion of all worthy people, but that of all who are guided in any respect by the light of reason.

Accept my excuses, if the short time I have had to arrange and draw up my recollections and my Dictionary, since my decision to publish them, has caused some slight errors or repetitions to creep in. For while working at them, with a mind preoccupied by several other duties and appointments, I often did not remember at one time what I had composed and written at another. These are faults that imply the pardon they expect from your charity, from which also I implore your prayers that God may deliver me from sin here and grant me His Paradise in another world.

⁵ *Puants*, the Winnebago. For identification of the other tribes see *Handbook of the Indians of Canada* (Appendix to the Tenth Report of the Geographic Board of Canada, Ottawa, 1912). An account of the languages and of other factors in native life is given in D. Jenness, *Indians of Canada* (Ottawa, 1932). [Footnote is included in document on the website.]

Document 2

From first chapter, *Bradford's History "Of Plimoth Plantation."*
(www.americanjourneys.org/aj-025/)

Of Plimoth Plantation.

And first of y^e occasion and indusments ther unto; the which that I may truly unfould, I must begine at y^e very roote & rise of y^e same. The which I shall endeavor to manefest in a plaine stile, with singuler regard unto y^e simple trueth in all things, at least as near as my slender judgmente can attaine the same.

1. Chapter

It is well knowne unto y^e¹ godly and judicious, how ever since y^e first breaking out of y^e lighte of y^e gospel in our Honourable Nation of England, ... what warrs & opposissions ever since, Satan hath raised, maintained, and continued against the Saincts, from time to time, in one sorte or other. Some times by bloody death and cruell torments; other whiles imprisonments, banishments, & other hard usages ; as being loath his kingdom should goe downe, the trueth prevaile, and y^e churches of God revert to their anciente puritie, and recover their primative order, libertie, & bewtie. ...

* * * * *

Of Plymouth Plantation

First that I may truly describe the occasion and inducements [for settling Plymouth Plantation], I must begin at the very root and rise. I shall endeavor to describe in a plain style with singular regard for the simple truth in all things, at least as nearly as I can attain it with my slender judgment.

Chapter I

It is well known to the godly and judicious, how, ever since the first breaking out of the light of the gospel in our honorable nation of England ... what wars and oppositions ever since, Satan raised, maintained and continued against the saints², from time to time, of one kind or another. Sometimes by bloody death and cruel torments, others with imprisonment, banishment, and other hard usage; as being reluctant that his kingdom should go down and the truth prevail so that churches of God revert to their ancient purity and recover their primitive order, liberty and beauty.

¹ "y^e" was used for the word "the."

² There were 35 Puritan Separatists, referred to as "saints" on board the Mayflower in 1620. The other 67 persons on the ship were not members of the congregation and were referred to as "strangers."

The one side laboured to have y^e right worship of God & discipline of Christ established in y^e church, according y^e simplicitie of y^e gospel, without the mixture of mens inventions, and to have & to be ruled by y^e laws of Gods word, dispensed in those offices, & by those officers of Pastors, Teachers, & Elders, &c. according to y^e Scriptures. The other partie, though under many colours & pretences, endeavored to have y^e episcopall dignitie (after y^e popish maner) with their large power & jurisdiction still retained ; with all those courts, cannons, & ceremonies, together with all such livings, revenues, & subordinate officers, with other such means as formerly upheld their antichristian greatnes, and enabled them with lordly & tyrannous power to persecute y^e poore servants of God. This contention was so great, as neither y^e honour of God, the commone persecution, nor y^e mediation of Mr. Calvin & other worthies of y^e Lord in those places, could prevaile with those thus episcopally minded, but they proceeded by all means to disturbe y^e peace of this poor persecuted church, even so farr as to charge (very unjustly, & ungodlily, yet prelatelike) some of their cheefe opposers, with rebellion & hightreason against y^e Emperour, & other such crimes.

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... And the more y^e light of y^e gospel grew, y^e more y^e urged their subscriptions to these corruptions. ... And to cast contempte the more upon y^e sincere servants of God, they opprobriously & most injuriously gave unto, & imposed upon them, that name of Puritans, ... And lamentable it is to see y^e effects which have followed.

One side labored to have the correct worship of God and the discipline of Christ established in the church, according to the simplicity of the Gospel, without the addition of men's inventions, and to have and be ruled by the laws of God's word, as communicated and led by pastors, teachers, and elders, etc., according to the Scriptures. The other party, although under many disguises and pretences, tried to have the Episcopal dignity (after the Catholic manner) with their large power and jurisdiction still retained; with all those courts, cannons, and ceremonies, together will all such job situations, income, and subordinate church officials, with other such means as formerly kept their greatness, and allowed them with lordly and tyrannous power to persecute the poor servants of God. This problem was so great that neither God's honor nor the mediation of Mr. Calvin and other religious leaders could prevail with those in the Episcopal Church. The Episcopal leaders proceeded by all means to disturb the peace of the poor persecuted church, even so far as to charge (very unjustly and ungodly but like a Pope or Bishop might do) some of their chief opponents with rebellion and high treason against the Emperor, and other such crimes.

The more the light of the gospel grew, the more corrupt they became. ... To cast more contempt upon the sincere servants of God, they most injuriously gave and imposed to them the name of "Puritans"... It is lamentable to see the effects which have resulted.

Religion hath been disgraced, the godly grieved, afflicted, persecuted, and many exiled, sundrie have lost their lives in prisones & otherways. On the other hand, sin hath been countenanced, ignorance, profannes, & athiesme increased, & the papists encouraged to hope again for a day.

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... But that I may come more near my intendmente ; when as by the travel & diligence of some godly & zealous preachers, & Gods blessing on their labours, as in other places of y^e land, so in y^e North parts, many became inlightened by y^e word of God, and had their ignorance & sins discovered unto them, and begane by his grace to reforme their lives, and make conscience of their wayes, the works of God was no sooner manifest in them, but presently they were both scoffed and scorned by y^e prophane multitude, and y^e ministers urged with y^e yoak of subscription, or els must be silenced; and y^e poore people were so vexed with apparators, & pursuants, & y^e comissarie courts, as truly their affliction was not smale; which, notwithstanding, they bore sundrie years with much patience, till they were occasioned (by y^e continuance & encrease of these troubles, and other means which y^e Lord raised up in those days) to see further into things by the light of y^e word of God. How not only these base and beggarly ceremonies were unlawfull, but also that y^e lordly & tiranous power of y^e prelates ought not to be submitted unto; which thus, contrary to the freedome of the gospel, would load & burden mens consciences, and by their compulsive power make a prophane mixture of persons & things

Religion has been disgraced, the godly have been grieved, afflicted and persecuted, and many have been exiled. Many have lost their lives in prison and other ways. On the other hand, sin has been approved, ignorance, profanity and atheism have increased, and the Catholics have been encouraged to hope again for a day.

But I should return to my intention: when, with the travel and diligence of some godly and zealous preachers and God's blessing on their efforts, in the northern parts of England as elsewhere in the country, many learned of the word of God and recognized their own ignorance and sins. They began, by His grace, to reform their lives and let conscience rule them. The work of God was no sooner evident in them that they were scoffed at and scorned by the profane multitude, and the ministers urged with the yoke of taxation or else they must be silenced, and the poor people were so beset with persecutors and tax courts, as truly their afflictions were not small. They bore these troubles for several years with much patience, until (because these troubles continued and increased) the light of the word of God allowed them to see further. They saw how the Episcopal ceremonies were illegal but also that they ought not to submit to the lordly and tyrannical power of the church officials; contrary to the freedom of the Gospel, that would load and burden men's consciences, and by their enforcement power make a profane group of people and things in the worship of God.

in y^e worship of God. And that their offices & calings, courts & cannons, &c. were unlawfull and antichristian; being such as have no warrante in y^e word of God; but the same y^e were used in poperie, & still retained.

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So many therefore of these proffessors as saw y^e evil of these things, in the parts, and whose hearts y^e Lord had touched wth heavenly zeale for his truth, they shooke of this yoake of antichristian bondage, and as y^e Lords free people, joined them selves (by a covenant of the Lord) into a church estate, in y^e fellowship of y^e gospel, to walke in all his wayes, made known, or to be made known unto them, according to their best endeavours, whatsoever it should cost them, the Lord assisting them. And that it cost them something this ensewing historie will declare.

These people became 2. distincte bodys or churches, & in regarde of distance of place did congregate severally; for they were of sundrie townes & villages, ...

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But after these things they could not long continue in any peaceable condition, but were hunted & persecuted on every side, so as their former afflictions were but as flea-bitings in comparison of these which now came upon them. For some were taken and clapt up in prison, others had their houses besett & watcht night and day, & hardly escaped their hands; and y^e most were faine to flie & leave their howses & habitations, and the means of their livelihood. Yet these & many other sharper things which

People also saw that the church officials, courts, and preaching were illegal and anti-Christian; as such, they had no place in the word of God, but they were still used and retained in "popery."

So many of these true believers saw the evil of these things in England and had their hearts touched by the Lord with heavenly zeal for his truth. They shook off this yoke of anti-Christian bondage, and the Lord's free people joined together and formed a church, in the fellowship of the Gospel to walk in God's ways as were made known to them, trying as best they could regardless of what it would cost them, with the Lord assisting them. This following history will show that it did cost them.

These people formed two distinct groups or churches. Because they lived in various towns and villages at some distance from one another, they congregated in several locations.

They could not continue for long in peace, until they were hunted and persecuted on every side, enough to make their former afflictions seem like flea bites in comparison to what now happened. Some were taken and thrown in prison, others had their houses set upon and watched day and night, and barely escaped persecution, and most fled their homes and work. Yet these and many other worse things which

affterward befell them, were no other than they looked for, and therefore were y^e better prepared to bear them by y^e assistance of Gods grace and spirite. Yet seeing them selves thus molested, and that ther was no hope of their continuances ther, by a joynte consente they resolved to goe into y^e Low-Countries, wher they heard was freedome of Religion for all men; as also how sundrie from London, & other parts of y^e land, had been exiled and persecuted for y^e same cause, and were gone thither, and lived at Amsterdam, & in other places of y^e land. So after they had continued together aboute a year, and kept their meetings every Saboth in one place or other, exercising the worship of God amongst them selves, notwithstanding all y^e diligence & malice of their adversaries, they seeing they could no longer continue in y^t condition, they resolved to get over into Hollad as they could ; which was in y^e year 1607. & 1608. ; of which more at large in y^e next chap.

happened were just what they expected, and therefore, they were better prepared to suffer and endure them, helped by God's grace and spirit. Seeing themselves so molested, and realizing they had no hope of staying there, by joint consent, they resolved to go to the Low Countries, where they heard there was freedom of religion for all, and that others from London and elsewhere in England had gone there for the same reasons. After continuing together and meeting every Sabbath for about a year, worshipping God among themselves in spite of the perseverance and malice of their opponents, they saw that they could no longer continue in that condition. In 1607 and 1608, they resolved to go to Holland, which is discussed more in the next chapter.