

This son, Claude Martin, became a Benedictine priest, making his profession Feb. 3, 1642. He was a man of great talent and piety, and occupied many important and responsible positions in his order, being finally appointed (1668) an assistant to the Father General. He died at Marmoutiers, Aug. 9, 1696, leaving numerous religious works (mostly in MS.), notable among which is a biography of his mother (Paris, 1677). Other lives of this noted woman are those of Charlevoix (Paris, 1724), Casgrain (Quebec, 1864), Richaudeau (Paris, 1873; Tournai, 1874), Chapot (Paris, 1892), and Baunard (Paris, 1893). Marie was characterized by Bossuet as the "Theresa of her century and of the New World." She received beatification, by papal decree, in 1877.

5 (p. 17).—Roy says (*Canada-Français*, vol. ii., p. 448): "The country of Canada, considered as a prolongation of France on the other side of the Atlantic, was in some sort annexed to the province of Normandy. It was to the parliament of Rouen that belonged jurisdiction in the earlier legal matters concerning the colony; and it was from the archbishop of Rouen that the missionaries requested their credentials before embarkation. That prelate, regarding this land as a natural extension of his ecclesiastical domain, named its grand vicars."—Cf. Biard's argument as to ownership by France of lands across the sea (vol. iv. of this series, p. 109); also, concerning the appointment of grand vicars, *Journ. des Jésuites*, pp. 185-187.

There were many other ties between New France and Normandy. From the latter province had come the majority of Canada's early settlers; and it was the merchants of Rouen and Dieppe who had the most important commercial interests in New France. The offices of the Hundred Associates were established at Rouen; and the parliament of that city was, for a time, charged by the king with jurisdiction over the colonies. As for religious affairs, they were at first ordered directly from Rome; later, the archbishop of Rouen practically became the spiritual head of the Canadian colony,—the missionaries (many of whom came from his diocese), and probably the secular priests as well, applying to him for grant or confirmation of their spiritual authority therein. Rochemonteix says (*Jésuites*, vol. ii., p. 203): "Thus the archbishop of Rouen, Primate of Normandy, became accustomed, little by little, to regard Canada as an integral part of his domain. It was Mgr. de Harlay, who exercised the first act of authority over New France; and his successor went so far as to maintain that the mere fact that he had sent to Canada priests of his diocese, placed that country under his authority." This claim was the beginning (1647) of a conflict for ecclesiastical supremacy in Canada, which was finally ended only by the peremptory recall to France (1659), by a royal *lettre du cachet*,