

It was on the 18th of May, 1642, that Paul de Chomedy, Sieur de Maisonneuve (whose life, with its trials and triumphs and melancholy close, has been written by Abbé Rousseau, P.S.S.), planted, as Father Vimont said, the grain of mustard seed that was destined to take root, to grow up, and to overshadow the land. M. de Montmagny, having in vain tried to dissuade M. de Maisonneuve from his resolution, at last gracefully yielded, and accompanied the pioneers up the river, so as to instal the first governor of Montreal in his office. Leaping ashore, M. de Maisonneuve and his companions fell on their knees, and with hymns of praise returned thanks to Providence for having guided them to the land of promise. An altar was erected and adorned by the pious hands of Madame de la Peltrie and Mademoiselle Mance. Father Vimont intoned the *Veni Creator Spiritus*, and celebrated the sacrifice of the mass, and then pronounced a benediction on the great work thus inaugurated. It is noteworthy that, instead of candle or lamp, a white glass bottle filled with fire-flies was suspended before the Eucharist, and Sister Morin has recorded that the light thus afforded was equal to that of several tapers.

Around the stately figure of De Maisonneuve there gathered men and women, whose names should not be forgotten. Among them were Father Poncet, M. de Puiseaux, Mlle. Mance, Mdme. de la Peltrie, Mlle. Catherine Barré, Jean Gorry, Jean Robelin, Augustin Hébert, Antoine Damien, Jean Caillot, Pierre Laimery, Nicholas Godé and François Gadois, with his wife and their four children. All these were in Montreal in the summer of 1642. During the succeeding twelve months (1642-43) the following additions were made to the population:—

Gilbert Barbier, J. B. Legardeur de Repentigny, Guillaume Boissier, Bernard Berté, Pierre Laforest, Henri —, César Leger, Jean Caron, Léonard Lucot dit Barbeau, Jacques Haudebert, Jean Massé, Mathurin Serrurier, Jean Bte. Damien, Jacques Boni, Jean Philippes, Pierre Didier, Pierre Quesnel, Julien Pothier, — Bellanger, Louis Godé, Louis d'Ailleboust and Barbe de Boullogne, his wife, Mlle. Philippine de Boullogne, Catherine Lezeau, Jean Mattemalle, Pierre Bigot, Guillaume Lebeau, M. David de la Touze, Fathers Joseph Imbert Duperron, Ambroise Davoust and Gabriel Dreuilletes.

The dwellings of the little community were clustered together, the whole settlement being surrounded by palisades of wood and stone. The whole group of habitations was known as the Fort and Chateau of Ville Marie. The scene with which the first new comers made acquaintance in the season of luxuriant vegetation was one of exceeding beauty. Away behind rose Mount Royal, clad in budding verdure, while past the little fortress village swept the grand St. Lawrence—both in their names recalling the visit of Jacques Cartier, as St. Helen's recalls Champlain (whose wife's name it bears) and St. Paul's does honor to De Maisonneuve himself. But the beauty of their surroundings could not make the pioneers forget the lurking peril of the thick forest that almost encircled them.

It was not, however, from that source that the first ordeal through which they were called to pass had its origin. Against the raids of the Iroquois all due precautions had been taken, but there was another foe against whose encroachments no thought of defence had as yet occurred to the settlers. "In the month of December, 1642," writes Abbé Faillon in his *Histoire de la Colonie Française*, "an unforeseen event that overtook the pious colonists increased their confidence in the divine goodness. Nor, if we judge by the results which followed, can we help thinking that God