

ed to sea, but were never heard of. The vessel probably foundered. It was not until 1600 that Chauvin's expedition started for Canada, and made a settlement at Tadousac. We do not hear that Quebec was reached. Certainly it was not until 1603 that Champlain ascended the St. Lawrence to visit Hochelaga, when his progress was stopped by the Lachine Rapids, to which he gave the name of the St. Louis Rapids. Thus sixty years had passed since the thirty Frenchmen had been left by Roberval at Quebec. It is strange that not a vestige of tradition clings to their memory, except the slight traces spoken of by Champlain. One would think that some trace of their presence would have been retained, some slight vestige of their past, in the language in use when Champlain arrived. Some sound would have conveyed to his mind the fate of his abandoned, forlorn countrymen. Some weapon or utensil would have been found as a memento of their fate. We can picture to ourselves these men pining away one by one, hope having departed, and the feeling sinking into their souls that they had no home but with the red men, no lot but the Indian squaw and the filthy wigwam. Or did they make some effort to leave their prison, and regain their country in a vessel built by themselves? An impenetrable mystery covers them; no record of language, no utensil, no weapon, no tradition, was ever discovered to testify that they had lived and suffered. One theory is plain, they could not have remained in the country, for they would have left children behind them in middle life when Champlain came. Were they attacked and killed and eaten in some terrible time of famine, or did they trust their fortunes to the seas? *Memoria est quam mens repetit illa que fuerunt*, saith Cicero. But where can memory aid in the history of these first colonies, abandoned by their countrymen in France to their fate?

It was in 1608 that Champlain laid

the foundation of Quebec, and became the founder of Canada. Champlain's words may again be quoted:—'Il n'en peut trouver de plus commode ny mieux situé que la pointe de Québec ainsi appelé des sauvages, laquelle estoit remplie de noyers.'

The early theories of Cartier's expectations seem to have been but slenderly entertained by Champlain. His good sense and his past experience did not lead him to look for the silver and gold of Peru. His duty was to found a colony, and there is little to show that he had any taste for, or foresaw at that date any prospect of gain by, commerce with the Indian. The fur trade was then unknown. A plentiful supply of furs could be obtained. But there were other requirements. If the trader grew out of the situation, the trader had to seek for furs, and he had to pay for them. Above all he had to be fed, and it was plain that the food could not come from France. Champlain, therefore, turned his first attention to the means of existing in the new land, and one of his efforts was to plant wheat and rye. The crop from this virgin soil must have been excellent. One of the early mistakes of Champlain was to listen to the representations of the Indians, and to interfere in their quarrels. The consequences were not foreseen. His temporary triumph brought terrible retribution. In after years the revenge it called forth threatened the destruction of the colony, and the feelings it created powerfully operated to narrow French domination within the limit which it could never permanently pass. The Algonquins persuaded Champlain to assist them against the Iroquois, the Five Nations, and this step was the commencement of a quarrel never to be terminated, while it potently contributed to the eventual uprooting of French power in British North America. It proved the cause of the utter destruction of the Hurons and the other Indians whose fortunes were linked with the French