

acres were eventually put under cultivation at Lake St. John, otherwise agriculture was unknown, and there was the fixed policy to keep out the stranger. What knowledge the generation of the conquest possessed soon died out—indeed this was the case with much of French Canada. At that day, most of the French of high birth, the officers of the army, and the officials, left the country. Among this number, some few must have known the Saguenay well. The Jesuit fathers had then discontinued their missions, or visited the country only at rare intervals. But the knowledge of the territory was by no means narrow. As early as 1672, Père Albanel had reached Hudson's Bay, following the streams and crossing the water-shed; and a map of remarkable correctness was given by Charlevoix. But from the conquest to 1825, the district continued without notice and with scarcely any thought concerning it.

It was not, however, always so unconsidered, and we are tempted to ask ourselves of this territory, known certainly for nearly three centuries, and making no progress in the period, why so little was done to populate it. Men of ability and practical writers can give glowing descriptions of what they have to represent. After all, it is the every-day life of men who here live on the soil and by the soil, which has to determine its true character. The first explorers of the country abandoned it to the fur trader. The Jesuit fathers knew it well; nevertheless, civilization obtained no footing here—was there any feeling that it was not favourable to settlement? The information they obtained in a 'few generations was lost.' The population of French Canada at that date was limited, it is true; but the fact is undoubted, no portion of it was directed to this district of Canada—the earliest known.

Tadoussac,* at the foot of the Sague-

nay, now coming into some prominence as a watering place in the hot summer months, was early known. Champlain, the founder of Canada, arrived there in 1608, and left Pontgrave to trade with the Indians, while he himself explored the St. Lawrence. Tadoussac was then, it may be said, the portal of Canada. Roberval and Cartier had both visited it. The latter, however, must have felt little inducement to remain there, for he pushed on to Quebec, only to abandon Canada in 1540, never to return. Sixty years later, Chauvin and Pontgrave, the latter better known by his relationship to Champlain, established a colony at Tadoussac, but it did not prosper, and Chauvin's death led to a temporary depression in the efforts of colonization from the mother country. The settlers, we are told, both from insufficient clothing and want of provisions, suffered greatly. When Champlain arrived in 1603, it seems certain from his narrative, that all trace of this effort at colonization had vanished. He speaks of the savages in their canoes. No mention is made of the white colonist. Establishing a trading post, Champlain left Tadoussac behind him and founded Quebec, and we must say that these facts strike us as somewhat suggestive as to the value he attached to Tadoussac. It was not until 1632 that the Jesuits commenced the series of missions which lasted for half a century. These missions appear to have been thoroughly established four years later, under Père de Quen. From that date to 1782, the history of Tadoussac, the most ancient locality of Canada known in Europe, was simply the history of missions, and such it remained up to the last forty years. The word it seems, in Indian, means the rounded bosom—*mamelon*, having reference to the contour of the hills which rise up around it.

In 1642, Père de Quen took more

*Tadoussac is spelt with two *ss*. It is the form given by Mr. Buies. I learn from Mr. Sulte, that some question arose on this point,

and it has been determined in this form. It is not invariably observed, but it is adopted by those who are authorities on such subjects.