

was not to the same extent, at least he gave his impress to the field where he remained, and whatever the word used may be, change undoubtedly followed in the life and government of the ancient religion. Half a century later, Loyola started on his extraordinary career, and the influences which he created were in full force when the events chronicled in this volume were taking place. The Jesuit has played a large part in the early history of Canada, and for much of the time his action was uncontrolled, more especially in the years which Mr. Sulte chronicles. His power was supreme, as governor after governor experienced.

Mr. Sulte commences his history at the period when Three Rivers was the limit of European civilization. Montreal was then Hochelaga, a *bourg* of the savage, and the western waters had been scarcely frightened from their security by the strange apparition of a white face. The fort at Three Rivers was constructed in 1634. Some few colonists had established themselves within its shadow, and in a short time appeared the inevitable Jesuit Father, concealing, under his unobtrusive humble look, the keenest ambition and a remorseless jealousy of the Recollet who had preceded him, intent on a policy which was to end in the ruin of the unhappy Red Man who became his convert, and to sap, over the larger domain of the continent, the power of the race and the creed he was working so hard to establish on the traditional rock of faith. There were about seventy souls in the place at this date. The number increased scarcely to one hundred in the next four years. But at this period the whole French population in Canada was scarcely two hundred. This handful of men was literally the advanced guard of civilization, and a stern fight they and their descendants had before them, in which for half a century their existence never ceased to be imperilled. These men came from Normandy as a rule—the ancestors of the race of the *coureurs des*

*bois*, and the descendants of those warriors who conquered England, whose deeds will live for ever in the Tapestry of Bayeux. They came generally from Rouen, Caën, Fécamp, and Fleury.

Champlain's map of 1632, which sets forth the explorations to within five years of its date, gives no indication of *habitation Française* above Quebec. But the records seem to establish that, as early as 1617, settlement commenced. The situation at that date was favourable to trade. Itself at the foot of the River St. Maurice, which was ascended to its source to cross to the tributaries of the Gatineau, for that river to be descended, so that the Ottawa could be gained. On the opposite shore, the mouth of the Richelieu was forty-five miles to the west; while on the south shore the Rivers St. Francis and Nicolet are more immediately in the neighbourhood. We can trace in these days much the same consequences as have hitherto taken place as settlement advances west. First came a few traders and Indians. As the numbers increase, the missionary appears upon the scene until a religious organization is established. The church was then built; and the fort followed, as the necessary protection against outward attack. Mr. Sulte tells us that Three Rivers held possession of the traffic for twenty years, and it was not until 1656 that Montreal, to any extent, partook of it. It was then that the great commerce of the West may be said to have taken its rise, and to control which the wars of the next century succeeded. However the quarrel may be described by other names, the real struggle was, if the 'peltry' and Indian wares should pass by the Mohawk to the Hudson and to New York, or whether it was to keep to the St. Lawrence, and take French ships to France, and if the supplies the Indians needed were to come by Quebec or by New York. That struggle is still being continued. If not in the same form, at least as zealously. The Dominion expenditure on