CHAPTER III.

Huguenot traders—Charter of the Cent Associés, 1628—Plan of colonization —Allotment of lands—Quebec taken by Kirke, 1629—Frenchmen who remained in Canada—Champlain returns to Quebec, 1633—His death, 1635—Situation of the Cent Associés—Seigniorial estates granted—Foundation of Montreal, 1642—The Ursulines and Nuns of the Hospital at Quebec—Return of the Jesuits, 1633—Religious organization—New settlers—Public administration.

The objection which Cardinal Richelieu entertained towards the Huguenot associates of de Caën did not come from a desire to introduce new principles into colonial administration. With perhaps one or two striking exceptions, the new company of the Cent Associés followed along the lines pursued by their predecessors. Richelieu felt little desire to reform; he accepted the theory of colonial development which had already been followed, though with little result. But he was convinced that the whole colonial movement, so far as Canada was concerned, had been mismanaged. The three successive viceroys had complained of the laxity of the companies in discharging their charter obligations to the colony, yet they took no efficient steps to force the companies to observe their agreements. Richelieu was determined to have a company that would fulfil its obligations. The charter which he framed for the Cent Associés, in contrast to the vague terms of previous ones, contained stipulations that were definite and specific. The document was completed April 29th, 1627, and confirmed by the king, May 6th, 1628—at which date therefore the new company began its legal corporate existence. Subject to modification from time to time, this charter defined the basis of Canadian administration until the year 1663, when the company went out of existence.

From the preamble of the charter (Acte pour l'establissement de la Compagnie des Cent Associés pour le commerce du Canada) we find

reflected the opinion of the Court as to the reasons why the colony had made so little progress.

"The king," it declares, "having the same desire as the late King Henry, his father, of glorious memory, to explore and discover the countries, lands and territories of New France called Canada, and a place appropriate for the establishment of a colony, so as to endeavour, with the divine aid, to bring the nations which inhabit them to the knowledge of the true God, and to cause them to be taught and instructed in the Catholic, Apostolic and Roman faith and religion; Monseigneur le Cardinal Richelieu, chief and general superintendent of navigation and commerce for France, being obliged by the duties of his office to bring to success the pious wishes and designs of his said royal masters, hath formed the opinion that the only means of bringing those nations to the knowledge of the true God, is to people the said county with native French Catholics, who by their example may incline those nations to the Christian religion, and a civilized life, and even to the establishment there of the royal authority; also to derive from the said newly discovered lands some profitable trade for the advantage of the king's subjects; nevertheless, those to whom this task has been confided have had so little interest in performing it, that up to the present only one settlement has been made there, where are maintained ordinarily forty or fifty Frenchmen, rather for the affairs of the traders than for the welfare and advantage of the service of the king; and so poorly have these been assisted up to the present that the king has received numerous complaints in council; and the cultivation of the land has been so little advanced, that if there had been any neglect each year in sending each year flour and other necessaries for this small number of men, they would have died of starvation, not having wherewith to nourish themselves for a single month after the time that the ships are accustomed to arrive there every year."

It would be difficult to find a more concise statement of failure of the colonial system which had been pursued. But the charge against the old companies is not yet complete.

"Those also," continues the preamble of the charter, "who had up to the present obtained for themselves the exclusive trade of the country, have

had so little wish or ability to people or to cultivate it, that in the fifteen years, which was the term of their charter, they did not attempt to convey more than eighteen men thither, and although there are still seven years of their period to come, according to the terms of the articles drawn, they have not done their duty, nor begun to undertake that which they obliged themselves to do."

"For although they were obliged to spend thirty-six livres on each person who was willing to emigrate to the said country, they placed many difficulties in the way, and frightened those who were willing to become settlers there; and although it appears they were willing that they should trade with the savages on their own account, yet they did so with so many restrictions that if they had so much as a bushel of wheat from their own industry more than was necessary for their own livelihood they were not permitted to offer it to their neighbours or any who might require it, but were obliged to turn it over to the agents of the company."

"These disorders having reached this stage," concludes the preamble, "Monseigneur the Cardinal believed they required attention, and that in removing them it was right to follow the king's intention so that, by securing the conversion of those nations and the establishment of a powerful colony in this province, New France might be acquired throughout its whole extent, once for all, without danger of the enemies of the Crown snatching it from the French, as might happen if precaution were not taken."

"For this purpose, having examined numerous proposals, which, however, did not provide for the peopling of the country, and having revoked the articles heretofore granted to Guillaume de Caën—Monseigneur le Cardinal has entrusted the Sieurs de Roquemont, Houel, Lataignant, Dablon, Duchesne and Castillon to form a strong company. Which having been done, they agreed with Monseigneur le Cardinal to organize a company of one hundred associates and to do their utmost to people New France, called Canada."

The rights, duties, and privileges of the new association are set forth in a long list of stipulations, a few of which are here summarized.

Article I. The Cent Associés engaged themselves to send to Canada, during the year 1628, from two to three hundred men of different trades,

and within the first fifteen years from date to bring the population of Canada up to 4,000 settlers of both sexes. They were to provide for settlers sufficient subsistence for the first three years after their arrival—or in lieu thereof, to give for each family enough clear land for its support, with seed for planting, and the necessary means of subsistence till the first harvest.

Article II. All foreigners were to be excluded from the colony, while among French subjects only those professing the Catholic faith were to be allowed to settle.

Article III. In each settlement or habitation the associates were to provide for the maintenance of three priests, for the first fifteen years, or to give to the clergy cleared land sufficient for their subsistence.

Article IV. The King conveyed to the company the whole of New France, in full property, jurisdiction, and seigneury; subject to the condition of homage and fealty, to be witnessed by the presentation to each successor to the throne of a gold crown of the weight of eight marks. The company had complete power of military defence, but the king reserved for himself the appointment of judges.

Article V. The company was empowered "to improve and settle the said lands as they may deem fit, and to distribute the same to those who shall inhabit the same country—and to give and to grant to these such titles and honours, rights and powers, as they may deem essential and suitable according to their qualities, merits and conditions, and in general upon such charges, reservations and conditions as they may think proper."

Article VII. The company received a monopoly of the fur trade in perpetuity, and of all other colonial commerce for fifteen years, with exemption (by Art. XIV.) from French customs and duties for the same length of time.

The remaining articles are not concerned with colonial policy, but refer to incidental questions, such as the loan of two ships of war, and the passing of by-laws by the company. It will be seen from the above that, with the exception of the provision in Article II. relating to the exclusion from the colony of all but professed Catholics, the principles of colonial development stood upon the same ground as before. It remained to be seen whether the administration of Richelieu, marked by such vigorous

centralization in France itself, could put life into a movement which had hitherto languished.

The Cent Associés fixed their capital at 300,000 livres, divided into one hundred shares. They elected a board of directors of twelve members with a president. The appointment of Champlain as governor was one of the first official acts of the company. The work of colonization was begun in earnest the very year of incorporation, for, by the terms of the charter, from two to three hundred men of different trades were to be sent to Quebec without delay. A fleet of four ships, having on board settlers with their families, and a store of provisions, cattle, and ammunition, sailed from Dieppe under charge of de Roquemont to begin the new era.

But Quebec had fallen upon evil days. For in the meantime war had been in progress between France and England, and Charles I. gave to Admiral David Kirke a commission for the conquest of Canada. When navigation opened in the spring of 1628 and the settlement of Quebec was looking forward daily to the arrival of the fleet from France, news was brought Champlain that four strange vessels had reached Tadoussac. David Kirke had made his way into the St. Lawrence. Champlain did not remain long in doubt as to the intention of the visitors, for a landing party put to shore at Cap Tourmente, slaughtered the forty head of cattle pastured there, burned the little chapel, and destroyed the farm buildings. Soon a canoe appeared before Quebec, carrying a demand for the surrender of the fort. Champlain refused; for although the enemy might overpower him, there was a chance that the French fleet might come to the rescue before capitulation was necessary. The demand for surrender was not pressed. But the summer and autumn wore away and no news came of the ships so eagerly expected from France. Quebec was in the direst straits for supplies; for the seventy or more inhabitants had exhausted the stock of the previous year. At last came the news that the fleet had been captured. Kirke, instead of coming up stream to attack Quebec, sailed to the mouth of the river to engage de Roquemont as he emerged from the gulf. De Roquemont resisted capture till all his powder was exhausted. His ships fell into Kirke's hands, and the settlers and stores intended for Quebec were taken back across the Atlantic.

Quebec, thrown on its own resources, passed a dreary winter, the settlers subsisting on eels, ground peas, and the little stock of grain that could be procured from the Indians. The situation predicted in the preamble of the charter of the Cent Associés had come true. But the worst was yet to happen. As the season of 1629 opened Admiral Kirke again appeared at Tadoussac, and sent forward his two brothers with 150 men to demand the capitulation of the settlement. Champlain, without means of defence, complied. On the 22nd of July the English flag floated from Fort St. Louis. Louis Kirke, one of the admiral's brothers, installed himself as governor. By the terms of surrender Champlain, the Recollet and Jesuit Fathers, with about two-thirds of the inhabitants, returned to France. Kirke presuaded the remainder to stay behind, but five interpreters, namely: Nicolet, Hertel, Marguerie, Jean Godefroy, Thomas Godefroy, went to the Indians, whilst two others: Marsolet and Brulé, remained in the service of the English. It is well to note here that Nicolet, Hertel, Marguerie, Jean Godefroy and Marsolet married afterwards and became remarkably good settlers. Brulé was killed by the Hurons in 1632 and Thomas Godefroy burned by the Iroquois in 1652. Those who actually remained in the village of Quebec were: Guillaume Couillard, Guillemette Hébert, his wife, their children: Louise, Marguerite, Louis (and Elizabeth, born February, 1631). Next came Abraham Martin, Marguerite Langlois, his wife, their children: Anne, Eustache, Marguerite, Hélène. Then Nicolas Pivert, Marguerite Lesage, his wife, their niece and a young man. Pierre Desportes, Françoise Langlois, his wife, their daughter Hélène. Guillaume Hubou, Marie Rollet, his wife (widow Hébert), and Guillaume Hébert, not yet married. Adrien Duchesne, a surgeon, and his wife, name unknown. We may also mention Le Bailif, Gros-Jean, Corneille, Lecocq, Raye, Froidemouche and Jacques Couillard, all employed by the English until 1632, when every one of them disappears from the records. They were granted freedom of traffic with the Indians on their own account—a condition which, compared with the restrictions imposed by the old company, may have gone a long way to reconcile them to English rule. Kirke remained governor of Quebec for three years, until by the treaty of St. Germain-en-laye of 1632, Canada was returned to France. For a year, de Caën was allowed to remain in

Quebec, in order that a season's traffic might partly reimburse him for his losses, as well as allow him an opportunity to gather together his property. But the season of 1633 saw the ships of the Cent Associés at Quebec, and Champlain once more governor. The policy of Richelieu, so roughly thwarted could now be put into effect.

Champlain was already an old man, and his services to the colony under the rule of the Cent Associés lasted but a few years. He passed away on Christmas day, 1635. It is a lamentable fact that the resting place of the founder of Quebec and the first governor of Canada is not known with any degree of exactness. Assuming that he was placed in a vault within the Church which he himself built to commemorate the recovery of the city (Notre-Dame de la Recouvrance), and that the vault was not destroyed by the fire of 1640, it is conceivable that the foundation walls of the parish church which absorbed the old structure of Notre-Dame de la Recouvrance, and out of which developed successively the cathedral, and the present basilica, may yet contain the remains of the immortal founder of the city.

Nothing reveals more clearly the peculiar character of the period upon which we now enter—the period between the death of Champlain and the dissolution of the Cent Associés in 1663—than the fact that biographical interest no longer centres about the personalty of any governor.* Active forces were now at work which took the direction of the colony out of the hands of any one single man. Heroes like Dollard, martyrs yet more heroic, as Brébeuf and Lalemant, chivalric visionaries, as Maisonneuve, and numbers of pious, saintly men and women devote their lives to the upbuilding of New France. They are the real founders of the Province of Quebec. The atmosphere they created, even more than the institutions they founded, gave to life in those heroic days of the colony a colour and tone which it has never lost. For rarely is life in all its phases so completely bound up with religious institutions as among the French Canadians.

It was under the guidance of leaders such as these that settlers gradu-

*The governors under the Cent Associés came in the following order:—1628, Champlain; 1635, Marc Antoine de Bras de fer de Chateaufort; 1636, Chevalier de Montmagny; 1648, Chevalier d'Ailleboust de Coulogne; 1651, Jean de Lauzon; 1656, Charles de Lauzon Charny; 1657, Chevalier d'Ailleboust; 1658, Viscomte de Voyer d'Argenson; 1661, Baron du Bois d'Avaugour.

ally found their way into Canada. Richelieu's company did not succeed in sending out the four thousand persons of both sexes which was the complement required by their charter; for in 1663 the population numbered only 2,500. And these, for the most part, were brought over, not directly by the company, but indirectly by the religious organizations and the individual seigniors who received the earliest grants of land. The company thus relieved itself of direct responsibility by shifting the burden of colonization upon the holders of large landed estates. The individual seigniors, whether lay or clerical, selected the habitants for their seigniories with discriminating care, in that way restricting immigration to settlers with qualities most desirable for a colony developed under such auspices.

Between 1633 and 1663 the Cent Associés granted about sixty seigniorial estates. Unfortunately only half of them, or less, became effective, that is, were taken with the idea of clearing and settling. The remainder went in some cases to persons who never came to Canada, in others to seigniors unable or unwilling to develop the land. Among the earliest grants are to be found the following: The seigniory of Beauport to Robert Giffard, a grant of 600 arpents *en franche aumône* at Three Rivers to the Jesuit Fathers; the île d'Orléans to the Sieur Castillon; the seigniory of Lauzon to the Sieur Lemaître; the seigniory of Sainte-Croix to the Ursulines at Quebec; the seigniory of Noraye to the Sieur Jean Bourdon, and the côte de Beaupré to the Sieur Cheffaut de la Regnardière.

It would seem that Robert Giffard interested himself actively in procuring settlers for his seigniory of Beauport. Many of them came from Perche, and found homes not only in Beauport, but also in the côte de Beaupré, and on the île d'Orléans. The seigniories in the immediate vicinity of Quebec offered better assurances of safety than those further up the river, and for that reason attracted the earliest settlers. But Three Rivers made fairly rapid progress, due in part to its advantageous situation for traffic, but also to the efforts of the Jesuit Fathers to find occupants for their lands. By 1640, according to Rameau (La France aux Colonies), the population of the colony, divided between Quebec and Three Rivers,

comprised no more than three hundred souls. Some contemporary estimates placed it at even a lower figure.

After 1640 a strong impetus came to the colony from the founding of Montreal by the Compagnie de Ville-Marie, which in the space of ten years brought across two hundred settlers. In 1638 the seigniory of Grondines was given to the Hôtel-Dieu of Quebec. Within the next few years among the grants made were: The seigniory of Godefroi, to the Sieur Godefroi; the seigniory of île aux Réaux, and of la Prairie, and of Batiscan to the Jesuit Fathers; of Rivière du Sud to M. Montmagny; of Saint-Gabriel to the Sieur Giffard; of Port-Neuf to M. de La Poterie; of Bécancourt to M. de Bécancourt; of la Chenaye to M. de Gardeur de Repentigny, and of Autraye to the Sieur Jean Bourdon. By the year 1648 the population had increased to between eight and nine hundred souls. Within the next decade we note the following grants: Of la Chevrotière to M. Chavigny de la Chevrotière; of le cap de la Madeleine to the Jesuit Fathers; of Deschambaut to Mademoiselle de Grandmaison; of Saint-Ignace to the Hôtel-Dieu at Quebec; of Gaudarville to the Sieur de Lauzon; of Mille Vaches to the Sieur Giffard; of Neuville to the Sieur Jean Bourdon; of Saint Roch des Aulnaies to the Sieur Juchereau de Saint-Denis, and of Jacques Cartier to dame Gagnier de Wauls. Immigration in the meantime went on rapidly, but, in addition to the settlers coming over from France, population grew from the births in the colony itself. By 1660 or 1663 the steady increase of the population from this last source seemed assured, and the original agreement of the Cent Associés had in part been met. The colony, in other words, had taken root, and a generation of French Canadians was growing up side by side with the new arrivals from France.

Of all the agencies contributing to build up the colony none surpasses in interest the group of associates that founded the city of Montreal. The Jesuit Relations, by making the missionary field of Canada familiar to their readers, kindled among many devout people a desire to devote their lives to the service of the Church in the New World. In the case of a very few the pious desire passed into a distinct "call," accompanied by all the signs of a divine revelation. Such was the nature of the message which

came to one Jérôme le Royer de la Dauversière, a receiver of taxes at Flèche in Anjou. One day at prayers an inward voice bade him establish an Hôtel-Dieu and an order of Hospital Nuns on the Island of Montreal, a place of which he had never previously heard. In the same manner a miraculous message was revealed to Jean Jacques Olier, later founder of the Seminary of Saint Sulpice in Paris, bidding him establish a community of priests at Montreal. Later the two men met for the first time, and each knew by instinct the message which had been revealed to the other. Resolving to obey the summons, the two associated themselves with four others and formed the Compagnie de Ville-Marie. Their objects extended to the establishment at Montreal of a seminary for the training of priests, an order of Hospital Nuns, and a convent for the instruction of young girls. Whether they had in view a settlement to which the three institutions should minister does not appear. The Compagnie de Ville-Marie received from the Cent Associés the seigniorial rights of the greater part of the Island of Montreal, together with a charter empowering them to choose a governor, devise means of defence against the Indians, and to establish courts; but with the express stipulation that the trading rights of the Cent Associés were to be paramount.

In selecting the first governor, the choice of the Compagnie de Ville-Marie fell upon Paul de Chomedy, Sieur de Maisonneuve, a soldier not unworthy in some respects to be compared with the immortal founder of Quebec. To Maisonneuve was entrusted the pious task first conceived by Olier and Dauversière. In 1641 he sailed from France with forty soldiers to prepare for the future settlement of Montreal. Fortune brought to the expedition the consecrated services of Mademoiselle Jeanne Mance, a pious mystic, who saw in the projected settlement the opportunity to fulfil an early vow to labour for the Faith in Canada. Maisonneuve reached Quebec late in the season of 1641, and made a preliminary visit to the Island of Montreal, returning to Quebec to spend the winter. Montmagny, then governor, prompted perhaps by jealousy of a rival though subordinate governor in Canada, and perhaps by the fear that Montreal might eventually absorb the traffic with the Indians from the west, tried to induce Maisonneuve to abandon his original project in favour of a settlement

nearer Quebec. He urged the extreme danger at Montreal from the Iroquois. But Maisonneuve scouted the idea of danger; he would go to Montreal, he said, if every tree on the island were an Iroquois.

On the 18th of May of the following year the flotilla bearing Maisonneuve and his forty soldiers landed on the island at a point later known as Point Callières. Immediately after landing an altar was erected, and Father Vimont, who had come with Maisonneuve from Quebec, celebrated mass. Maisonneuve entrenched his men behind a temporary palisade and prepared to pass the winter. The next season a further contingent of settlers arrived from France led by M. Louis d'Ailleboust, a member of the Cent Associés, and the successor of Montmagny (1648) as governor of Canada. D'Ailleboust brought the welcome news of a gift of 20,000 livres for the erection of a hospital, the donor proving to be Madame de Bullion. The little settlement spent the season of 1643 in constructing the hospital, which they carefully protected by a palisade encircling the compound. Here Mademoiselle Mance established her headquarters, devoting herself to the care of the sick, French and Indian alike.

Fortunately during its first year the settlement escaped the notice of the Iroquois. But by the time the hospital was completed they were aware of its existence, and at once compassed its destruction. As long as the uncleared forest surrounded the settlement the Iroquois could approach unobserved and pick off the settlers who ventured beyond the stockade. In 1643 six of the garrison fell into the hands of these implacable foes, while the year following Maisonneuve led an unsuccessful sortie against one of their war parties lurking in the neighbourhood. It was not safe to venture beyond the confines of the fort.

The Compagnie de Ville-Marie entrusted the spiritual direction of their new settlement at first to the Jesuit Fathers. In 1656, Maisonneuve, fearing the Jesuits could not be spared for permanent residence on the island, applied to M. Olier, of the Seminary of Saint-Sulpice for priests. Four were sent out to Montreal, including the Abbé Queylus. Before sailing the Abbé Queylus received consecration as Grand-Vicaire in Canada at the hands of the Archbishop of Rouen. This dignity gave him precedence over the Superior of the Jesuits at Quebec, who till then had been the

recognized head of the clerical body in New France. The year after his arrival the Abbé Queylus founded the Montreal branch of the Seminary of Saint-Sulpice.

This far two of the original objects of the Compagnie de Ville-Marie had been accomplished: the founding of a hospital and a seminary. Provision for the instruction of girls came later. In 1653 Maisonneuve brought over from France Marguerite Bourgeois, the revered founder of the Congregation de Notre-Dame. From the very first this remarkable woman began in a quiet way the instruction of Indian girls, planning in the meantime a building for more ambitious ends. The site first chosen for this institution was that of the present Church of Notre-Dame de Bonsecours. Building was commenced in 1658, but the Abbé Queylus inhibited the work. Later, the action of M. Queylus being overruled by the authorities at home, a building was started on a different site (Notre-Dame and Saint-Jean Baptiste streets), from which has developed the present Congregation de Notre-Dame, sometimes called the Grey Nunnery. On the original site the piety of the townspeople erected the Church of Notre-Dame de Bonsecours, the first stone church to be built in Montreal. In 1663 the Compagnie de Ville-Marie dissolved itself in favour of the Seminary of Saint-Sulpice, which thereby acquired the seigniorial rights of the island. The population of the settlement then numbered a little less than six hundred, concentrated for the most part within a rectangular space bounded roughly by the present streets of Notre-Dame, Dalhousie, Craig, and McGill.

Quebec in the meantime grew from the same stimulus that assisted Montreal. Like Madame de Bullion, though in point of time preceding her, the Duchesse d'Aiguillon, niece of Cardinal Richelieu, endowed an Hôtel-Dieu with a fund of 22,000 livres. The endowment was made in 1637, within four years after the Cent Associés had taken possession of the city. The Jesuit Fathers undertook the erection of a temporary building to serve as a hospital. Two years later it was entrusted to the Hospitalières, three nuns of the order coming over in 1639. The original building has been replaced several times—in 1646, and again in 1658, with additions in 1672 and 1696. Few other institutional buildings in Canada are so replete with historical associations. Here are treasured the skull of Father Brébeuf and

relics of Father Lalemant, brought from their place of martyrdom in the Huron county. The archives in the library are invaluable. In the same ship that brought the Hospitalières in 1639 were Madame de la Peltrie, Mère Marie de l'Incarnation, and three nuns of the order of Saint Ursula. A building for the Ursulines was commenced in 1641 and completed the following year. In 1652 it was destroyed by fire, and again in 1686. The Ursuline nuns, under the direction of Mère Marie de l'Incarnation, devoted themselves to the education of French and Indian girls. Madame de la Peltrie, the secular head of the order in Quebec, associated herself with the Compagnie de Ville-Marie in 1642 on the occasion of Maisonneuve's wintering in Quebec before proceeding to Montreal. She accompanied Mademoiselle Jeanne Mance when Maisonneuve and his forty soldiers sailed from Quebec to inaugurate the new settlement. Filled with a love of adventure, she is said to have planned a visit to the Huron country, but Father Vimont discouraged such an undertaking. Eventually Madame de la Peltrie returned to Quebec and continued her support of the Ursulines.

The Recollet Fathers who were forced to leave Quebec in 1629, at the instance of Admiral Kirke, did not return when Canada again passed into French hands. The Jesuits alone came back, and until the arrival of the members of the Seminary of Saint-Sulpice in 1656 were the only clerical body in the colony. In 1670, when the rule of the Cent Associés had ceased, the Recollets again came to Quebec and recovered possession of their original property, the convent of Notre-Dame des Anges, and held it until 1692, when Monseigneur de Saint-Vallier, at that time bishop, purchased it as a site for a General Hospital. The latter institution was placed under the charge of the Hospitalières of the Hôtel-Dieu. It continues its public service to the present day. The Recollet Fathers in the meantime built a church and a convent in the upper town.

To the Jesuit Fathers since 1633, when the occupation under Kirke and Caën drew to an end, there fell not only the mission to the Indians, but also the spiritual care of the three towns of Quebec, Three Rivers, and Montreal. In addition to this they served as missionary priests for the settlers scattered around in the different seigniories that had already been cleared. Of these seigniories, which later became parishes, and their indebt-

edness to the ministrations of the missionary priests there is no better picture anywhere than that given by the Abbé Casgrain in Une Paroisse Canadienne au XVIIe Siècle. It was not till 1659 that episcopal authority began to be exercised in Quebec. In that year arrived Monseigneur de Laval, titular Bishop of Petraea, as Apostolic Vicar in Canada. Under him parochial organization, begun by the Abbé Queylus, was continued, and secular clergy relieved the missionary priests of parochial duties. In 1674 Canada became a diocese, with Quebec as the Cathedral town and Monseigneur de Laval as first bishop. The increase of population made this step necessary, for the number of settlers in the vicinity of Quebec had grown rapidly. The census of 1666, the first authoritative estimate made, gave the following figures:—

Quebec	555
Côte de Beaupré	678
Beauport	172
Ile d'Orléans	471
Côtes St. Jean, St. Francis and St. Michael	156
Sillery	217
Notre-Dame des Anges	118
Côte de Lauzon	6

Three Rivers, at the time, had a population of 461.

In the work of administration, the Cent Associés met with little success. With the death of Cardinal Richelieu in 1642, almost the last of the generation which had witnessed the founding of Quebec passed away. The next generation produced no successful colonial administrator. Not until the time of Colbert and Louis the Fourteenth, did Canada feel the influence of competent statesmanship.

The company profited by its monopoly of the fur trade as long as the Hurons continued to bring their furs to Montreal and Three Rivers. In 1645 the exports from Quebec amounted to 32,000 lbs. of skins, valued at ten francs a pound. In 1648, the season at Tadoussac yielded 224,000 skins. In 1649 the company's purchases fell to 16,000 lbs. The company never rallied from the loss sustained at the hands of Admiral Kirke in 1629, when four shiploads of supplies fell into English hands.

The growth of population, especially in the three towns of Quebec, Three Rivers, and Montreal, led to a movement which resulted in the demand for some form of recognized municipal government on the one hand, and on the other, a demand for greater freedom of trade. The former demand was met by the concession to the towns of the right to elect a syndic. A municipal court, the *Senéchaussé,* was instituted in both Quebec and Montreal. As for the grievances on the score of trade, in 1645 a deputation from the settlers went to France to protest against the restrictions imposed by the company. The company yielded to their representation to the extent of surrendering its exclusive privileges on condition that it be freed from part of its expense in keeping up the civil administration of the colony. A local Canadian company was thereupon organized, which contributed a quota to the salary of the governors at Quebec, Three Rivers, and Montreal. The local company was as little of a success, financially, as the company of the Cent Associés, but it is of interest to us as one of the first attempts to assert an independent colonial regulation of traffic.

In the time of Champlain and Montmagny the governor had exercised a single and undivided responsibility of administration. Champlain himself made ordinances for the colony. But about the same time that the concession of the right to elect syndics was granted to the towns, the governor's authority was supplemented by the creation of a council with deliberative functions. At first the council consisted of the governor, the Superior of the Jesuits, the governor of Montreal, the governor of Three Rivers, the governor of the fleet, and the three municipal syndics. The latter had, however, only a consultative voice. But in 1648 the three syndics were given the right to vote, and the membership of the council was increased by the addition of two of the inhabitants, to be chosen by the councillors, and also by adding the ex-governor, or, in his absence, a third inhabitant.

But the administrative system worked badly, and the king was constantly receiving complaints from one faction or another. Bishop Laval, labouring incessantly to prevent the sale of brandy to the Indians, was opposed by a faction of merchants and traders who resented any interference with the traffic. Against this sordid policy, which was supported by

the company, Monseigneur de Laval appealed to the king. For many years the sale of intoxicants was a controverted question which kept the relations between the ecclesiastical and civil authorities at Quebec severely strained.

But the worst complaints against the Cent Associés came not from the bishop, but from the colonists themselves, who lived in daily terror of the Iroquois. By a provision of 1648 the company was required to maintain a military force of a certain strength—twelve soldiers at Fort St. Louis, in Quebec; six at Montreal; six at Three Rivers, and a flying squadron of forty men for active field service. Against the Iroquois such a small force proved totally inadequate. The danger from this powerful confederacy had never ceased from the first days of the colony. With the establishment of the annual fair at Three Rivers they terrorized that post, despite the erection of a fort at the mouth of the Richelieu River (Rivière des Iroquois). Bands of them would lie in wait for the Hurons coming with their canoes laden with furs for the annual fair. With the founding of Montreal, their operations were extended. But in 1648 their animosity against the French and the Hurons came to a climax. In that year and the year following they fell upon and all but annihilated the Hurons in the mission stations around the Georgian Bay. It was in the course of this attack that Fathers Brébeuf and Lalemant suffered martyrdom. A few Huron survivors made their way to Quebec and lived under French protection. This tragedy came as a severe blow to the Jesuit Fathers, for by their efforts the Hurons had become, outwardly at least, a Christian nation. To the colonists it meant the cutting off of their chief source of supply for furs, while the negligence of the company in not defending its Indian allies made the insolence of the Iroquois insupportable. The habitants lived in daily fear for their lives; they were no longer safe from surprise in their fields, and, in consequence, agriculture languished. The heroism of Dollard and his sixteen companions at the Long Sault saved the colony from a well prepared attack in 1660. In that year the situation grew so desperate that a deputation went to France to plead for the intervention of the king. The result was that in 1663 Canada passed from the Cent Associés directly into the hands of the king, and became a province under royal government.