I

DISCOVERY AND EXPLORATION OF THE BAY OF QUINTE.*

By James H. Coyne, B.A.

The first reference to the Trent River system is by Champlain in 1603. On his return from Montreal he met some Algonkins off the island of Orleans, and questioned them about the source of "the great river." After describing the course of the St. Lawrence as far as Lake Ontario, they added: "Some four or five leagues at the entrance of this lake there is one river, which goes to the Algonkins toward the north, and another which goes to the Iroquois; whereby the said Algonkins and Iroquois make war on each other." This is clearly a reference to the Bay of Quinté on the north, and the Black River on the south side of the Lake. His large map of 1612 shows an attempt to delineate the former with its large peninsula. It is, no doubt, based entirely on reports of natives. A village *Ganon tha hongnon* is depicted right across the neck of land above the present Murray Canal. This is the first appearance of the Quinté region on any map.

Champlain was the first European on record who navigated the Trent River and the Bay of Quinté. In September, 1615, he led an expedition of Hurons and Algonkins from Lake Couchiching to northern New York for the purpose of attacking the Iroquois in their stronghold. After portaging from Lake Simcoe a distance of about ten leagues to Balsam Lake, they began the descent to Lake Ontario. The explorer noted the interesting features of the route, the agreeable scenery, the fine land, the fishing and hunting, the beautiful lakes and streams. The trees along the bank seemed for the most part to have been planted for oranment.† The region had been inhabited by

* From the address delivered by the President at the Annual Meeting of the Ontario Historical Society, in Belleville, on June 5th, 1901.

† This park-like appearance of the banks is still noticeable. Between Stony and Balsam Lakes it is quite striking as seen from the steamer.

Indians, but fear of their enemies had forced them to abandon it. He mentions the abundance of vines and walnut trees. The wild taste of the grapes is noted, producing astringency of the throat when eaten. Bears and stags were plentiful, and he describes the Indian method of hunting them by forming a cordon and driving them with great clamor to a projecting point, where the warriors on the land shot them easily, or from their canoes stabbed them when they took to the water. The French used their arquebuses with extraordinary effect. It is no wonder that the savages and their European allies were equally diverted from the main object. Interested in the chase, they made slow headway to the Lake of the Entouhonorons (Ontario), which they crossed by a traverse of about fourteen leagues (thirty-five miles) "where there are fine large islands in this passage."

This is not the place, nor is there time, to discuss whether the crossing was made from Kingston, as claimed by General John S. Clark and Dr. John G. Shea, or from Point Pleasant, as contended by Marshall and others, and doubted by Laverdière. It is an interesting question which the Belleville and Bay of Quinté Historical Society might well consider in the light of the arguments of these eminent authorities. Nor need we follow the ill-starred expedition to its destination. Disappointed in the expectation of reinforcements from the Carantouanais of the Susquehanna, and foiled in their attempt to storm the Iroquois fortress, notwithstanding their arquebuses and Champlain's engineering skill, the invaders were obliged to retreat, carrying their wounded, including Champlain himself.

Arriving at the place where they had hidden their canoes and finding them safe, the savages disbanded. Some returned home; others went fishing. A portion betook themselves to the woods in pursuit of deer, bear or beaver. One of the principal Huron chiefs, Durantal, had made up his mind to join the deer hunters. Champlain, who had been promised an escort to Quebec, soon ascertained that the promise would not be kept. The excuse given was that no one could spare a canoe from the fishing or hunting.* He was glad to accept Durantal's hospitality for the winter. His account is so full of topographical detail relating to the country along the north side of the Bay of Quinté, that it is well to use, as far as practicable, his own language, whilst necessarily abbreviating the narrative:

* It was nearly forty years afterwards that the first European descended the St. Lawrence from Lake Ontario.

"After crossing the end of the lake from the said island* we entered a river some twelve leagues in length. Then they carried their canoes overland about half a league, at the end of which we entered a lake of about ten or twelve leagues in circumference, where there was a great quantity of game, such as swans, white cranes, bustards, ducks, teal, thrushes, larks, snipe, geese, and several other kinds of fowl beyond all computation, a good number of which I killed, which served us well while waiting to kill a stag, at which place we proceeded to a certain spot some ten leagues distant, where our Indians judged there were stags in abundance."

Here two or three log huts were erected and covered with bark, the interstices being filled with moss. There was a small pinery near by, where, in less than ten days, they constructed a palisade eight or nine feet high, forming two sides of a triangle, each nearly fifteen hundred paces in length. At the angle, an open passage five feet wide led into a strongly fenced enclosure. Into this the deer were driven, with clattering of sticks, and imitation of the barking of wolves. Meanwhile others of the party who were fishing caught trout and pike of monstrous size. The deer pound worked to perfection. In thirty-eight days they took one hundred and twenty stags, on which they feasted well, "preserving the fat for the winter, using it as we do butter, as well as a little meat that they carry home for their feasts." "I assure you," says Champlain, "that there is a singular pleasure in this hunting, which was carried on every other day." The country was marshy, and they were waiting for the frost to harden the trail before returning. It was here in the Quinté country that the explorer met with an adventure which Parkham has described with his usual felicity and charm. Let us take Champlain's own words:

"As soon as they had left for the hunting, I got far into the woods, following a certain bird that seemed strange to me. It had a beak resembling a parrot's, was of the size of a hen, all yellow, except the head, which was red, and the wings blue, and it went in short flights like a partridge. My wish to kill it caused me to pursue it from tree to tree for a long time, until it flew away in earnest. Losing all hope, I wished to retrace my steps . . . going straight, as I supposed, towards the enclosure above-mentioned. I found that I was lost in the woods, going now to one side, now to another, unable to

* There is a hiatus in the text. Champlain had not mentioned an island. The edition of 1632 makes him enter the river some twelve leagues.

know where I was. The night coming on forced me to pass it at the foot of a large tree. Next day I began to walk on until towards three o'clock in the afternoon, when I came to a small stagnant pond (or lake), where I perceived some game, which I followed up. I killed three or four birds, which were of great service, as I had eaten nothing. Unfortunately for me, there had been no sun for three days—nothing but rain and cloudy weather, which added to my discomfort. Tired and worn out, I began to rest, and to cook the birds to relieve the hunger, which was beginning to affect me cruelly, had not God sent the remedy.* Resigning myself to His mercy, I took heart again, going here and there all day, without finding track or path, except of wild beasts, of which I saw generally a great many. I was obliged to pass that night [in the woods] and unfortunately for me I had forgotten to bring with me a small compass, that would have soon set me on the right track. Day having dawned, after eating a little breakfast, I began to journey on, until I should find some rivulet and follow it, judging that it must empty into the river, or pass the bank where our hunters were camped. Having decided on this course, I carried it out so successfully that towards noon I found myself on the bank of a little lake of about (*comme de*) a league and a half, where I killed some game, which came in very opportunely in my need, and had eight or ten charges of powder left, which was a great comfort to me. I followed the shore of this lake to see where it emptied, and found a rivulet of considerable size, when I heard a great noise, and, listening attentively, was unable to understand just what it was, until I heard it more clearly, and judged it to be a rapid† of the river I was looking for. I proceeded at a faster pace, and observed a clearing, on reaching which I found myself in a large and spacious meadow, where there were a large number of wild beasts, and looking to the right, I perceived the river wide and turbulent. I began to look whether I could recognize the spot, and walking in the meadow, perceived a narrow path used by the Indians in portaging their canoes; and at last, after observing carefully, I recognized that it was the same river, and that I had passed that way. I passed the next night more contentedly than before, and did not fail to sup on my scanty supply. When morning came, I reconsidered the place where I was, and recognized by certain hills (montagnes) on the river

* The edition of 1632 adds the detail that the weather had been for three days nothing but rain, mingled with snow.

† Or falls.

bank that I had not been mistaken, and our hunters must be four or five leagues down stream,* which I made at my ease, keeping along the river bank, until I perceived our hunters' smoke. Here I arrived with much joy on both sides, as they were still searching for me, and had about given up all hope of seeing me again. They begged me not to wander away from them any more, or else always to take my compass with me, and not forget it. And they said to me, 'If you had not come, and we had been unable to find you, we should not have gone to the French any more, for fear they should accuse us of having caused your death.' After that he (Durantal) was very careful of me when I went hunting, always giving me an Indian for company, who knew so well how to find the place he started from, that it is a strange thing to see."

"On the 4th December we left this place, walking on the frozen river, and on the icy lakes and ponds, and sometimes journeying through the woods, for nineteen days."

On the 23rd December, 1615, they were back at Cahiagué in the Huron country, the village of Durantal.

These topographical details should be of special interest to the inhabitants of the Quinté district. Their local knowledge may enable them to follow, step by step, almost in the tracks of the first white man who ever penetrated its forests and swamps, its lakes and rivers.

It is unnecessary to remind you that Champlain was one of the greatest of the early explorers, the first Governor of New France, and the founder of Quebec.

For more than half a century after Champlain's expedition there is no record of any white man having entered the Bay. Father Simon Le Moyne was the first to ascend the St. Lawrence in 1654. But he and his brother missionaries who followed him had their eyes fixed on the Five Nations to the south. They admired the Lake of the Thousand Islands, while they shuddered at the loneliness and dangers of its labyrinthine passages. They fished for eels, and observed the amazing number of deer and other large game swimming from point to point. But there was nothing to tempt them to the now long uninhabited wilderness that lay on the north shore.

But the Iroquois discovered its advantages for settlement, anticipating the Loyalists of more than a century later, and partly influenced by like motives. Themselves the terror of the remotest northern,

* "Above me," in the edition of 1632, instead of "down stream."

eastern and western tribes, they lived in constant fear of their immediate neighbors, the Andastes of the Upper Susquehanna, who slew, scalped and plundered without mercy. Moreover, the north shore possessed a rich soil and famous hunting and fishing grounds, to which the Five Nations regularly resorted. What more natural, then, than that a current of migration should set in, transporting portions of the confederated tribes to permanent abodes beyond their enemies' reach, where life should be free from anxiety, and their kettles always filled with toothsome venison, trout and sagamite. Nor would the emigrants be permitted to forget the old home ties; for the north shore was visited regularly in the hunting and fishing seasons by portions of all the tribes, and there would be plenty of opportunities for interchanging their rude hospitalities north and south of the dividing lake.

And so we find in the year 1668 a village of Cayugas at a place called Kenté, and within a year or two a line of villages of Senecas and other Iroquois nations at Ganeyout, Tanawate, Kentsio, Ganeraske, Gandaseteiagon, Teyagon, and Tanawawa or Tina-wa-toua, along the north shore from end to end of Lake Ontario. Kenté, Tanawate and Ganeyout were in what is now known as the "Quinté" region.

It is the first mention of the name on the pages of history. And this perhaps is a favorable opportunity for dealing with two questions which naturally arise.

What does the name Kenté mean, and where was the village situated?

First, as to the origin of the name, the authorities leave us in uncertainty. It may be assumed that all names of persons, as well as of places, had at first definite significations, but in the gradual transformation of language, words frequently lose their identity to such a degree that their best friends fail to recognize them. This is the case in all languages alike, Iroquois as well as English. Whilst one person scrutinizing closely sees, or thinks he sees, a resemblance to one primitive form, his neighbor, equally skilled, repudiates it altogether, and discovers another which to his mind is more reasonable.

And so it is with Kenté under its various forms of Kenté, Kanté, Keenthee, Kenthe, Quenté, Quintay, Quintie, Quintee and Quinté. Fanciful etymologies have been suggested, of which I may be pardoned for naming two or three, as being at least ingenious.

One derivation is from *quintus,* the Latin word for *fifth.* There were five townships numbered from Kingston. The last was on the

Bay, which was therefore called Quinta. Or there were five points or smaller bays—hence again Quinta.

Another is from a supposed French officer named Quinté, in 1759, who retreated along the north shore toward Montreal, after the capture of Niagara by the British. He died and was buried on a hill overlooking the Bay, which accordingly was named after him. It would probably be a difficult matter to trace in the French army lists this mythical hero eponymous!

A more plausible, but equally imaginary, etymology is from a French name for the Bay which appears in some maps, Baie des Coins, or Bay of Corners—an appropriate name in its way. This would almost appear to be a simple misspelling of an Indian name, given on various maps, Baie des Couis. There are also Isles des Couis, shown in old charts, off the east end of Prince Edward County.

The name is, of course, of Indian origin. *Kenta* or *Kahenta* is Iroquois for a meadow or prairie. Hence *Kentucky,* as also the name given by the Indians of Caughanawaga to the adjoining parish of Laprairie, *Kentake.* The authority on the Iroquois language, the late Abbé Cuoq, thinks Kenté *perhaps* owes its origin to *Kenta.* But he presents other theories that have been put forward. One is from *Kento* (here), another from *Khente* (to precede or go ahead), another from *ota.* But he frankly admits, "For my own part I would rather confess my ignorance." Where the learned Abbé feared to tread, we, unlearned in Iroquois lore, may perhaps be excused if we refrain from further intruding. The word would seem to have some connection with the name given in Champlain's map of 1612, *Ganon tha hongnon.*

The spelling varied, as already stated. In 1671 Dollier de Casson, Superior of the Seminary at Montreal, mentions the mission as Quenté, whilst Trouvé, in his account of its establishment, prefers the older form, Kenté. In 1672 Frontenac spells it Quintay. In 1697 we meet with the modern spelling, Quinté. It also occurs in an undated map by Raffeix in the National Library, Paris (Portfolio 40, 37). In 1721 the former priest of Fort Frontenac, John Durant, uses the same form, referring to the post built by the Sieur d'Agneau at the bottom of the bay called the Bay of Quinté to trade with the Ottawas. In 1758 Pouchot uses the same form. On the other hand, D'Anville's maps of 1746 and 1755 have Kenté.

So much for the name for the present. Where was the place known as Kenté or Quinté? The investigation is a somewhat bewildering

one, for the name is used for a variety of locations, extending all the way from Whitby or Port Hope to the eastern extremity of Prince Edward County, including a point, a portage, various islands, a lake, a river, villages, the peninsula, the bay and the region; and sometimes in such a way that it is difficult to say which is intended. The village was undoubtedly in the Prince Edward peninsula, and its location can be arrived at approximately. Perhaps the earliest map of the region, after Champlain's, is Galinée's, of 1670, made from information given by the missionaries and Péré. A dotted circle is intended to show Weller's Bay. The Morin copy, in the Library of Laval University, has the name Kenté on the south side of the circle, with a pair of wigwams indicating a village. The indentations of the Bay of Quinté show Hay Bay, the Napanee River, the Moira and the Trent. The Moira is called Riv. du Barbu, or Catfish River, but this is the only name given east of the present canal. The attention of the mapmaker had been called, on the southern side of the peninsula, more particularly to Weller's Bay, indicating that the portage was known, but not the rest of the south shore. A map from the Dépôt de la Marine, given in Faillon, is perhaps the first to give names with any attempt at fulness. A village of Kentaio appears on the north side of Rice Lake, Ganeraske near Port Hope, Ganeyout at Hay Bay. The peninsula is largely taken up with a lake named *Lac de Kenté* (Weller's Bay). The village of Kenté appears centrally situated in the peninsula. A close examination, however, shows that it is near the narrowest part of the portage and midway between two indentations of the lake of Kenté. Apparently it was intended to be placed just opposite Bald Head on the east side of Weller's Bay. The rivers are in confusion. Two streams discharge just west of the isthmus, joining near their mouths. The west one, unnamed, is the Trent. The other is named *River and lake of Tanawate,* widening considerably near the mouth. The Bay of Quinté is named at its western extremity *Tontiarenhe lake,* and runs northwest at right angles from its previous course. Two rivers flow into it at the west end, the easterly of which is called *Ohate.* Two islands are shown off the Sandy Bays. The easterly is apparently Nicholson's, the westerly called Gagonion (now "The Bluff") is off Presqu'isle Harbor.

This map (now in the Dépôt de la Marine) was made after Galinée's, but not long. In 1674 Joliet's larger map shows Kenté on the shore of Lake Ontario, just east of the isthmus and of a small narrow island

running parallel with the shore. In 1684 Franquelin's map, intended to show La Salle's journeys, represents Prince Edward as an island, Kenté being at the south-west end, with three small islands opposite.

In 1688 Raffeix's map calls it Quinse (a blunder of the engraver, no doubt), and places it at the bottom of a bay just east of an island off the south side of the portage. In his undated map above referred to, the village is shown at the point at the south side of the entrance to Weller's Bay. The early maps agree in placing Kenté on Weller's Bay, and not on the Bay of Quinté.

In the Journal of Count de Frontenac's voyage to Lake Ontario in 1673, Cataraqui is called twenty leagues below Kenté; Father Durant, in 1721, says "about thirty leagues"—a fairly accurate estimate. But in the itinerary of Denonville's expedition against the Senecas in 1687, we have a definite statement of distances along the north shore of Lake Ontario from end to end. He makes it sixty-eight or sixty-nine leagues from the traverse near Burlington, where it was four leagues across, to Fort Cataraqui. Two leagues below Ganeraske (or Port Hope) was a place where salmon were abundant. Twelve good leagues farther, they encamped, two leagues below Kenté. Then they advanced fifteen good leagues, and the next day brought them to Fort Cataraqui, nine leagues. This would make the distance from the latter place to Kenté twenty-four leagues, or from sixty miles upward, according to the meaning of the term "good" leagues. As compared with the whole north shore from west to east, Kenté was situated, according to the record, at two-thirds of the distance. Upon the whole, therefore, it is a reasonable conclusion, agreeing substantially with all the data mentioned, that the original Kenté was situated on or near Weller's Bay, between the Murray Canal and the latter, the location being changed from time to time in accordance with the Indian custom. And this conclusion is confirmed by D'Anville's maps of 1746 and 1755, and Bellin's of 1755.

Archæological researches ought to settle the exact location, and there is here a promising field for local talent to investigate. The opinions expressed by Kingsford and Verreau seem to have been formed from inadequate premises. Dr. Canniff mentions the finding of Indian relics, including silver crosses, in a burying place at Bald Bluff. This would seem to establish one site of Kenté. In the course of time the name was extended to numerous places. For example, in Labroquerie's map, made at Frontenac on the 4th October, 1757, we

find going east from Ganaraski, *Isle le Quintee,* then near the isthmus two more *Illes le Quintee,* with reefs or shoals running east and west from the larger, then *portage le Quintee,* and *presqu'isle de Quintee,* while the Bay itself is called *Bay des Coins* (Bay of Corners). In Bew's early map of 1780 this becomes *Baye des Couis.* Pouchot's map of 1758, however, uses *Baie de Quinté,* whilst he calls Presqu'isle Harbor *Presqu'isle de Quinté,* and has *Grande Presqu'isle de Quinté,* as well as *Isle de Quinté.*

The locations of the other Iroquois villages are equally worthy of study. There is not time here to consider at length the question of identification. Suffice it to say that as to *Ganeyous,* while the Denonville journal places it ten leagues, and Hennepin nine leagues, from Cataraqui, our other sources of information are limited to the maps, and the earliest maps agree in placing it on Hay Bay. The map from D'Anville's collection, attributed to La Salle, shows a portage crossing from the lake shore to the southern extremity of Hay Bay, with the words *Portage de Ganeious* 3-4 *de lieue* (Ganeious portage, 3-4 league). This would make it a trifle less than two miles across. It defines the portage beyond all doubt, but not the precise location of the village. Franquelin's map of 1684 places it clearly on Hay Bay, but the copy in Burrows' "Jesuit Relations" does not indicate the exact location. In 1688, however, Raffeix places it on the north side between the inner bay and the mouth, and he is followed by eighteenth-century maps, such as D'Anville's in 1746, Bellin's in 1755, and a map in the *London Magazine* in 1758. Of course, the village may have been moved, as was common with Indian villages, every few years. Here again archæology will probably settle the question.

Abbé Verreau follows Broadhead in placing the village at or near Napanee, but apparently on insufficient authority. In several early maps Rice Lake is called *Quentio* or *Kentsio,* and the head of the Bay of Quinté *Lac S. Lyon.* The Trent River is sometimes called *Tanawate,* but the name appears at times as that of a village at the mouth, sometimes as that of the first narrows east therefrom, and at other times perhaps as that of the Moira. *Tontiarenhe Lake* and *Ohati River* represent the Napanee. Amherst Island was called by the Indians *Katanesgo.* La Salle changed it to *Tonti,* after his famous lieutenant, the man of the iron hand.

And now we approach the brief history of the Quinté mission. The Cayugas of Kenté applied to the Seminary of Montreal for "black

robes" to dwell among them. The new Superior, the Abbé de Queylus, acceded to their wishes, the more readily as the king desired the seminarists to undertake their share of the missions, instead of leaving them entirely to the Jesuits. The Abbés Trouvé and Fénelon were young priests just arrived from France, and eager to devote themselves to the work of their calling. They gladly obeyed the order to begin a new mission in a new and unknown region. On October 2nd, 1668, they embarked in a canoe with the Kenté chief and another Indian. Full of youthful vigor, they eagerly shared in the adventures and hardships of the voyage. The ascent of the St. Lawrence was in those days a formidable task. In some places they plunged in the waters up to the middle to drag their laden canoes through the rapid current. Priests and Indians alike carried their canoes and heavy packs over the portage trail. Replacing them in the river, they paddled slowly up stream to the next carrying place. They stopped from time to time to hunt, in order to provide themselves with food. Death and danger lurked not only in the rocky and rapid river, but in every thicket on shore. It was necessary to be ever on the alert for "the shaven head and the painted face, and the shot from behind the tree." Twenty-six days were occupied in the voyage. At last they reached the village, where a hospitable and joyous reception awaited them. It was, perhaps, the first donation party and tea-meeting in Ontario. Nothing was too good for the honored guests. One savage brought half a moose's carcase. A second regaled them with squashes fried in grease. Hunger is the best of sauces, and the appetizing viands were pronounced excellent. A third had been fishing a long time with little success. He presented his entire catch, a small pickerel. Salt was a rare luxury in the early days. One good old woman, in a fervor of lavish and reckless hospitality, sprinkled a little of the precious article in the priest's sagamite, or corn-mush. It was her mite. Then the missionaries settled down to the work of teaching and baptizing the children. The following year Fénelon descended to Montreal and Quebec to procure the wherewithal to recompense the natives for the support of himself and his colleague. On his return the Senecas of Gandatsetiagon (near Darlington or Whitby) desired a "black robe." He at once responded to the call, and spent the winter in their village. Other villages of the northern Iroquois required missionaries. Ganeraske, Ganeyous, Tinawatoua were supplied by Trouvé or D'Urfé, who joined them in 1669.

Trouvé assured Galinée that he had heard the distant roar of

Niagara from the opposite shore. Galinée may have misunderstood. Possibly Trouvé only saw the spray from Toronto or Whitby. But sounds carried farther before the country was settled. Galinée in 1669 was the first European to place on record a personal knowledge of the great cataract.

These missionaries were of distinguished families. Fénelon was the brother, elder by ten years, of the famous Bishop of Cambrai, the author of "Télémaque." They belonged to the noblesse of France. Francis, the elder brother, had renounced all the advantages and prospects of his splendid station to devote himself to rough mission work among the savages. But he quarrelled with Frontenac, was sent home to France in 1674, and the king refused to permit him to return.

For ten years the gentlemen of the Seminary struggled in vain to secure some tangible result. At last they closed their Quinté mission in despair, resigning it to the Recollets, and turned their attention to the new mission of the Mountain on the Island of Montreal. Fénelon established a school for Indian boys and girls on the small islands then called Courcelles, now Dorval, near the City. The first Recollets in charge of the Indian mission, near Fort Frontenac, were the famous Father Hennepin and Father Buisset. Hennepin visited the Iroquois south of the lake, and made a copy of Bruyas' dictionary. Returning to Fort Frontenac, he joined La Salle after a brief period, and accompanied him on his voyage of discovery. Other missionaries followed of more or less note. But the mission appears to have been abandoned in 1687 It is not clear that the Recollets' mission ever was at Kenté. We know only that it was near Fort Frontenac.

But while the Sulpitians remained at Kenté, the Seminary sent them from Montreal a provision of cattle, swine, and fowls, which were transported from Montreal with much difficulty. Whether the quadrupeds were sent by canoe or along the river trail we are not informed, but in either case it was a difficult undertaking. Earlier in the century (in 1646 and 1648) some cattle had been brought in to Matchedash Bay, doubtless by the Nipissing route. As far as is known, these were the first domesticated animals imported into Ontario.

The Seminary of Paris sent laborers also to clear land, and others "to build a farm," with a large house, and supplied it with instruments of agriculture, furniture, and other necessaries.

The little that is known of the old Kenté mission is mostly from a letter written by Trouvé to his Superior, Dollier de Casson, in 1672.

The writer tells why so little is known. It was a foundation principle of the Sulpitians not to blow their own trumpet. The great Bishop Laval asked Fénelon for information about the Kenté mission, in order that it might be put into the "Jesuits' Relation" for the year. "Monseigneur," the missionary replied, "the greatest favor you can bestow upon us is to say nothing about us." Moreover, the Seminary regarded missionary operations as foreign to their special objects, which were teaching the young savages, and ordinary parochial supervision.

The rest of the history of the Bay in the seventeenth century is merely part of that of Fort Frontenac. The Bay was part of the regular canoe route from Cataraqui to the North-west. The Trent River route is not often referred to, but there were portage trails to Rice Lake from Ganeraske, near Port Hope, to Lake Scugog from Ganatskiagon, near Darlington, and to the two southern arms of Lake Simcoe from Teiagon (or Toronto) and Ganatskiagon respectively. Fur traders, explorers, missionaries and military parties alike were in the habit of following the north shore of Lake Ontario, passing on either side of the Quinté peninsula, as might be deemed prudent.

Fort Frontenac became the headquarters of exploration. Here the interests of La Salle, its lord and governor, were centred, and from here the Recollets set out to their remote missions beyond the great lakes and southward to the Gulf of Mexico. They were the precursors of Losee and Dunham, of Stuart and Langhorn, of McDowall and Macdonell.

La Salle and his great lieutenant, Tonti, their assistants La Forêt and Cauchois, Péré, Joliet and Perrot, Graysolon DuLut and Durantaye, with their followers, passed up and down the lake. Hennepin, Buisset, Membré, Ribourbe, Ménard, and other famous ecclesiastics, met in the mission house to concert plans for carrying the gospel to the remotest west and south. Denonville's army, fresh from destroying the Seneca villages, cornfields, and forts, came sailing along the shores covered with virgin forest, pausing at creeks or islands for shelter and food. At their bivouacs officers in plumed hats and shining coats of mail contrasted strangely with the sober garb of the Jesuit or the Recollet. The airs of Brittany floated on the evening air across the summer waters to the setting of some quaint Canadian rhyme.

From Fort Frontenac were made La Salle's successive attempts, culminating in the exploration of the Mississippi to its mouth. Long processions of birch canoes indicated the arrival of the Ottawas with

furs from the Sault or Mackinac. *Coureurs de bois* plied their lawless trade with the French of Fort Frontenac or the English of Oswego, as their interests lay for the moment.

But more than a century was to elapse after the building of Fort Frontenac before the shores of Lake Ontario were to show signs of permanent settlement. The old *régime* was not of the soil. The schemes of Louis XIV. and his great minister, Colbert, of Talon, and Frontenac and La Salle, for the control of the St. Lawrence and Mississippi valleys, discovered and explored by French enterprise, were brilliant in conception, but lacked the essential element of success, national genius for colonization.

The expansion of England has been from the first a popular movement. Governments have vainly striven to restrict, and to control it. No barriers have availed. The instinct of the race has become part of its religion. The average Briton believes that it was part of the divine plan that he should discover, colonize, civilize, and control. If it was not, then he has some ground for imagining that he has circumvented Providence, for those are the very things he has accomplished.

The very opposite was the case with the French. The fur-trade was always the predominating influence. Its interests were opposed to settlement. The missionaries, eager for the conversion of the savages, dreaded, and with some reason, the effect of French contact upon their proselytes, and they, too, discouraged immigration. When the king assumed control of the government, and Champlain's abortive immigration policy was renewed, the opposing forces were too strong. Immigration was checked, and the French-Canadians are descended virtually from the scanty immigration of a period of less than ten years. Thus it was that, when the Loyalists came, nearly a century and three quarters after Champlain first passed through the Bay of Quinté, its shores were still covered with the primeval forest, without a single settler.