

induced them to abandon it. They explained these results to Mr. Talon, when that magistrate communicated to them the orders of the council on the subject; but their representations were ill received, and ascribed to a desire of being sole masters of the Indians, and thereby rendering themselves always necessary.¹

1667.

To show them that they were not, the Intendant resolved to do without them in the matter, and applied to the Bishop of Petræa and the ecclesiastics of Montreal, who promised to do what the court desired; but the fruitlessness of their efforts soon justified the missionaries, and the Marquis de Tracy, in the sequel, contributed not a little to dispel the prejudices against them, with which that minister had been imbued. He had heard the project in question spoken of when he was on the spot: he had comprehended as well as the Jesuits did, how impracticable and dangerous it was; and although Mr. de Courcelles and Mr. Talon persisted in their preconceived ideas, Colbert, who at last saw the injustice of it, sincerely extended his friendship to those missionaries, for whom he had always entertained a cordial esteem; he declared himself their protector on all occasions, and to the close of his life manifested a perfect confidence in all that concerned the exercise of their functions.²

Why the
project
did not
succeed.

Meanwhile, Mr. Talon was daily devising new means for making New France flourish by commerce. This required the finding of returns proportioned to the advances made

¹ Colbert's correspondence, N. Y. Col. Doc., pp. 55, 59, 62; but see Denonville, *ib.*, p. 277; Dussieux, *Le Canada*, p. 39.

² The efforts for the education of Indian youth have almost always failed. Amherst College is an example. The Petit Séminaire, which has since grown into the University Laval, rose from this attempt. It commenced Oct. 9, 1668, with six Huron and eight French pupils: Noms de

ceux qui sont entrés au Petit Séminaire, MS., L'Abeille, vol. ii., No. 13, i., No. 26. The Jesuits received some Algonquins, the Sulpitians did the same, while the Ursulines and Congregation Sisters undertook the same for the girls: *Relation de la Nouvelle France*, 1668, pp. 3, 31; M. Marie de l'Incarnation, *Lettre Sept. 27, 1670*; Faillon, *Histoire de la Col. Française*, iii., pp. 270-287; N. Y. Col. Doc., ix., p. 69.