

were just then holding most successful missions in Asia, Africa, and South America. In response to the call, three fathers of the black gown came to Quebec this year,—Massé, who had been of the old Acadian mission, Charles Lalemant, and that giant among them, in both stature and deeds, Jean de Brébeuf. Immediately the work began to broaden, but the records of the dual mission do not give evidence of many converts,—a few Huron youth taken to France, and there instructed and baptized, being the chief gains. The wandering habits of the Indians were not favorable to persistent instruction of the young, and adults were unwilling to commit themselves to the new doctrine, even when not openly opposed to its promulgation. The summer months were usually spent by the missionaries at Tadoussac, Quebec, and Three Rivers, where trading parties from the tribes were wont to assemble; and, when the latter scattered for their winter hunts, the missionaries accompanied them, sharing the toils, dangers, and discomforts of the movable camps, and often suffering much from positive abuse at the hands of their not over-willing hosts.

The settlements of Port Royal and Quebec were at this time wretched little hamlets of a few dozen huts each, surrounded by a palisade, and these fell an easy prey to small English naval forces (1628–29). With their fall, ended the slender mission of the Récollets and Jesuits, who were in triumph carried off to England. For a few months, France did not hold one foot of ground in North America. But as peace had been declared between France and England before this conquest, the former received back all of its possessions, and the inevitable struggle for the mastery of the