

continent was postponed for four generations longer.

With the release of Canada to France, in 1632, the Jesuits were by the home authorities placed in sole charge of the spiritual interests of both settlers and Indians, and the history of their greatest missions begins at this time. On the fifth of July, there landed at Quebec, Fathers Paul le Jeune and Anne de Nouë, and a lay brother named Gilbert. Le Jeune was the superior, and at once devoted himself to learning the language and customs of the savages, and so studying the enormous field before him as intelligently to dispose of his meagre forces.

THE INDIANS.

The existence of rival tribes among the Red Indians of North America, was, perhaps, the most formidable obstacle in the path of the missionaries. It has always been impossible to make any hard-and-fast classification; yet the Indians presented a considerable variety of types, ranging from the Southern Indians, some of whose tribes were in a relatively high stage of material advancement and mental calibre, down to the savage root-eaters of the Rocky Mountain region. The migrations of some of the Indian tribes were frequent, and they occupied overlapping territories, so that it is impossible to fix the tribal boundaries with any degree of exactness. Again, the tribes were so merged by intermarriage, by affiliation, by consolidation, by the fact that there were numerous polyglot villages of renegades, by similarities in manner, habits, and appearance, that it is difficult even to separate the savages into families. It is only on philological grounds that these divisions can be made at all. In a general way