

1668.

and Trouvé.¹ Thus, with the exception of the Seneca canton,² efforts were made to Christianize all this nation, which, more than any other in Canada, it was important to gain to Christ and dispose favorably to the French nation, both on account of the reputation which it had acquired for arms, and of the position of their country, which, in that direction, separated New France from the English colonies.³

What prevented the conversion of that nation.

As I had the happiness of living with most of those who labored most frequently to till that portion of the Lord's vineyard, which, notwithstanding their care, has remained wild and in its native state, I often inquired of some of them what had prevented the seed of the Word from taking root among a people whose intelligence, good sense, and noble sentiments were so much vaunted; all assured me that what did the greatest evil was their vicinity to the English and Dutch, whose want of piety, Christians as

¹ Relation de la Nouvelle France, 1668, pp. 20, 30; Lettres de Mission, in Faillon, Histoire, iii., p. 192. François Salagnac de la Motte Fenelon and Claude Trouvé were Sulpitians. The former has been confounded with his illustrious brother, the Archbishop of Cambray. Claude Trouvé was of the diocese of Tours, and came out with Fenelon June 27, 1667. Trouvé was only subdeacon, but was ordained priest August 11. M. Marie de l'Incarnation, Lettres, p. 652, praises Fenelon's humility in thus becoming subject to a younger clergyman.

² Fremin set out for the Seneca country from the Mohawk, October 10, 1668: Rel. de la N. F., p. 32.

³ The Indians at Quinté Bay were a portion of the Cayuga tribe who moved across the lake to avoid the Andastes: Relation de la Nouvelle France, 1668, p. 20. The language of the Relation would imply that Jesuit missionaries had for two years

labored at Kenté; but no statement is made elsewhere as to the fact, and Mr. Faillon denies it, and explains it as an allusion to Menard's former labors at Cayuga, which is not probable. He also denies that the Sulpitians found any Christians at Quinté: Histoire de la Colonie Canadienne, iii., p. 194, n. Messrs. Fenelon and Trouvé reached the village of Kenté Oct. 28, 1668, and began their labors. The next year, being joined by Francis Saturnin Lascaris d'Urfé, son of the Marquis d'Urfé, and a descendant of the Greek Lascaris' (Faillon, Histoire de la Col. Fr., iii., pp. 189-190), they established missions also at the village of Gandasetiagon and Ganeraske. Messrs. de Cicé and Mariet, also Sulpitians, joined them subsequently, but even Mr. Faillon fails to give details as to their success. See Dollier de Casson, Histoire du Montreal, Abrégé de la Mission de Kenté, Marie de l'Incarnation, Lettre Sept. 1, 1669.