

I do not know exactly how long this mission lasted; but I find in my authorities that some years after, Dellius was driven from Albany by Bellomont.<sup>1</sup> It is certain that the Protestant religion has not met with much success among the Mohawks. It is not the first attempt of the kind, which should convince the Reformed that their sect has neither the fecundity nor the constant and laborious zeal for the salvation of the heathen, which is one of the most striking marks to know and distinguish the true church of Jesus Christ. It is vain for them to raise against it all the calumnies begot by their own imagination to tarnish the apostleship of our missionaries. Without attempting to apologize for individuals, all of whom may not have been so irreprehensible, one must be wilfully blind not to admit that the great majority lead a truly apostolic life, and have founded very numerous and fervent churches, which no sect separated from the communion of Rome can boast of doing.

1700.

Nevertheless Father Bruyas, who saw no great disposition on the part of the Iroquois to hearken to the word of God, did not deem it expedient to touch on the matter of their agreeing to accept Anglican ministers, so as not to raise an unseasonable obstacle to the conclusion of a treaty that he was sent to negotiate. He moreover properly considered the course taken by Dellius to unite the Iroquois to the English by the bond of religion much more likely to produce just the contrary effect, as it did in fact. These Indians soon perceived the difference between that minister's mode of life and action, and what they had seen in their former missionaries, whom they were not slow in recalling.

<sup>1</sup> Dellius (ante p. 83) began his labors among the Indians in 1689, and his Registers (Munsell's Annals of Albany I, 96-101; II, 163-174; III, 61-82,) show many Indians baptized and received as church members. See Miller's New York, p. 104-5. In 1700 Rev. Bernard Freeman began the mission seriously. He translated Matthew and other

portions of Scripture. His work was continued by Thoroughgood Moor, (N. Y. Col. Doc., iv. p. 1077.) Barclay, VanDriessen and others. A little Catechism was published in 1707, in Mohawk, Dutch and English, and a Prayer Book in 1715. Ib. 121, 6. Freeman states, (N. Y. Col. Doc., iv., p. 835,) that he found only 26 Christians on his arrival.