

to appease the jealous Mohawks, Le Moyne at the same time reopened a brief but unprosperous mission among that tribe.

At first, Dablon and Chaumonot had high hopes of their Onondaga enterprise; but mistrust soon arose in the minds of the natives, and Dablon found it necessary to proceed to Quebec and obtain fresh evidences of the friendship of the French. He returned in the early summer of 1656, accompanied by Fathers Francis Le Mercier, superior of the Canadian mission, and René Ménard, two lay brothers, and a party of French colonists under a militia captain, who designed founding a settlement in the land of the Iroquois. By the close of the year, the work was in a promising stage; a number of Christianized Hurons, who had been adopted into the confederacy, formed a nucleus for proselyting, several Iroquois converts had been made, and all five of the tribes had been visited by the missionaries.

Fathers Paul Ragueneau and Joseph Imbert Dupéron, who had been sent out from Quebec in July, 1657, to assist the Onondaga mission, reached it only after many perils en route; for meanwhile, there had been a fresh Iroquois uprising against the Hurons and Ottawas, in which Father Leonard Garreau lost his life near Montreal, and the entire confederacy was soon in an uproar against the white allies of its ancient enemies. The intrepid Le Moyne joined the party in November, and in the following March (1658), on learning that all of the French had been condemned to death, the entire colony stole away in the night, and reached Montreal only after a long and hazardous voyage. The great Iroquois mission, which had promised so happily and cost so