

were deep-rooted, and they had not yet reached a stage of culture where the spiritual doctrines of Christianity appealed strongly, save to a few emotional natures. The converts were subjected to so many annoyances and dangers, that isolation was thought essential, and there was established for them opposite Montreal the palisaded mission of St. Francis Xavier; this settlement, fostered by the French as a buffer against Iroquois attack on the colonists, was subsequently removed to Sault St. Louis, and is known in our day as Caughnawaga. This mission, and that of the Sulpitians on Montreal Mountain—later removed to the neighboring Lake of the Two Mountains,—and at Quinté Bay, were frequently recruited by Iroquois Christians, who were carefully instructed by the missionaries in the arts of agriculture and the rites of the church.

This depletion of the Iroquois population alarmed the sachems of the confederacy. To please them, Governor Dongan of New York, himself a Catholic, introduced to the Five Nations three English Jesuits, who sought in vain to counteract the movement. The French did not abandon the Iroquois mission-field until 1687, when the rising power of the English obliged them to withdraw from the country. We have, however, glimpses of occasional attempts thereafter to revive the work, Bruyas being on the ground in 1701, joined the following year by James de Lamberville, Garnier, and Le Valliant, and later by James d'Hue and Peter de Marieul. The entire party were again driven from the cantonments in 1708, De Marieul being the last of his order to remain on duty.

Thereafter, the Jesuits were chiefly devoted to their mission at Caughnawaga, whither many Iro-