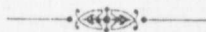


There had been a respite in the war since 1654. However, it was only in 1662 that the Onondagas, the Cayugas and the Senecas, and in 1668, that the Mohawks and the Oneidas made a lasting peace with their enemies, the Hurons, the Algonquins and the French. The Oneidas then welcomed Father Bruyas as their missionary.

The mission work among the Iroquois Nations, successful at first, soon met with great difficulties, which, sad to relate, were not only caused by the pagan Indians, but especially by the abuse of fire-water which was indiscriminately given to them by unscrupulous traders, and by the efforts made by the protestant Dutch in the neighbourhood of the Indians to inspire them with distrust in the missionaries and hatred against the French.

In the mean time, the Christian Indians were given the opportunity of repairing either to Laprairie and afterwards Caughnawaga, or to the Mission of the Mountain in Montreal, in order to escape the ill treatment to which they were subjected by their pagan country men and the bad examples caused by drunkenness. In fact, the new converts were persecuted for their religion, and some of them died for it.

However, the Jesuit missionaries did not abandon the mission field until they were compelled to leave the Iroquois country, in 1712, when the Treaty of Utrecht ceded to the English the rights which Louis XIV claimed over the territory of the Five Nations.



For further details on the labors of the Jesuit Missionaries among the Iroquois tribes, we earnestly recommend the following works, to be had at D. & J. Sadlier's book store, 1669 Notre Dame Street, Montreal:

"The Life and Times of Kateri Tekakwitha.—The Lily of the Mohawks—1656-1680 —By Ellen H. Walworth.—Buffalo. Peter Paul & Brother. 1893."

"The Iroquois and the Jesuits.—The Story of the Labors of Catholic Missionaries among these Indians.—By Rev. Thomas Donohue, D. D.—Buffalo N. Y. Buffalo Catholic Publication Co. 1895."

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