

28 (p. 221).—The Jesuit missions in Paraguay were an offshoot (1588) from those of Brazil—the latter founded in 1549, by Emmanuel Nobrega and other priests, at San Salvador. Early in the 17th century, the Indian neophytes of the Paraguay missions were gathered by their Jesuit directors into villages (or “reductions”), forming what has frequently been styled, by historians of that order, “the Republic of Paraguay.” There the converts were instructed, not only in religion, but in agriculture and various trades—spinning and weaving, building, carving, and the manufacture of firearms. Each village was governed by two of the priests; and the people owned, as common property, the products of their industry. These “reductions” attained great prosperity, until 1631–32, when they were so ravaged by heathen tribes of Brazil that they were abandoned by the Christian natives, who descended the Parana and founded new colonies at the Grand Rapids of that river. Daurignac states that “in 1656 there were in Paraguay more than twenty towns wholly civilized, each reduction having a population of 5,000 to 6,000; and numerous other towns were partly civilized.” Their great increase in numbers was partly due to the fact that Fathers Valdivia and Anchieta had obtained from the king of Spain decrees that the baptized Indians should be exempt from slavery. In 1759, the Jesuits were expelled from Brazil and other Portuguese colonies; and the communities they had founded soon lapsed into decay. Full accounts of these missions have been written by Charlevoix and Muratori.

29 (p. 227).—The Long Sault of the Ottawa River, about 45 miles above Montreal, is over six miles in length. Navigation past these rapids is now secured by the Grenville Canal, excavated, in most of its length, from the solid rock. At the Pass of the Long Sault, on the western shore, occurred (1660) the heroic defense of an intrenchment by Daulac des Ormeaux (more commonly known as “Dollard”) and eighteen comrades, against 500 Iroquois,—the Frenchmen, by the sacrifice of their lives, saving Montreal from destruction by these savages. See Parkman’s vivid description of this episode, in *Old Régime in Canada* (Boston, 1875), pp. 72–82.

30 (p. 241).—The Society of Jesus won renown as a missionary order, from its very foundation (1534). Only seven years later, Francis Xavier was sent to India, devoting the rest of his life to missionary labors there and in Japan, and before his death (1552) converting thousands to the Christian faith. The Japan missions were prosperously continued by Xavier’s successors, despite frequent and cruel persecutions; they baptized thousands of natives, including many princes and nobles, and erected numerous churches. In 1587, an imperial edict was issued, banishing the Jesuits (who then