

1670. the most flourishing Christian communities which North America has beheld, as we shall soon show.

State of religion in the other cantons.

Father Bruyas did not reap near as much fruit in the canton of Oneida. A quantity of liquor had been brought in there from New York, and drunkenness caused fearful disorders. Moreover, no man of mark and no matron of influence had declared in favor of the missionary. The people did not even go to his instructions, and his sole consolation was the great number of children, whom he baptized at death, and with whom he peopled heaven. A visit which Garakonthié paid this canton, gave rise to a gleam of hope that things would change in appearance, and it was not the fault of that zealous neophyte if the Oneidas did not correspond to the impressions of grace, which called to them; but he derived scarcely any fruit from his zeal. All went better in the other three cantons. The strong liquors of the English and Dutch did not reach them as easily as it did Oneida. Garakonthié had more influence, the Huron Christians were in greater numbers there, and the war with the Andastes, in which the upper Iroquois had recently sustained pretty severe losses, having humbled their pride, also rendered them more docile.¹

Among the Algonquin nations.

Next to the Iroquois missions, those established among the upper Algonquins,² more particularly attracted the attention of those who governed New France. They opened a vast field to the publication of the gospel, and gave a great liberty to trade. Sault St. Mary was the centre, and to fix the Indians there, the missionaries cleared extensive grounds and sowed a quantity of grain, the cultivation of which did not require much preparation. This succeeded, and in the first two years, they baptized at least three hundred persons, most of them apparently dying children.

¹ Relation, 1670, pp. 45-78.

² *Ib.*, p. 81.