

1676-8.

Royal edict  
on the  
subject.

There was accordingly, in 1678, a decree of the council, dated May 12th, directing that an assembly should be held of twenty of the principal inhabitants of New France, to have their opinion on the trade in question. This done, and the reasons adduced on both sides, the king requested the Archbishop of Paris and Father de la Chaise, confessor to his majesty, to give a definitive judgment. After conferring with the Bishop of Quebec, who had gone to France, both were of opinion that the liquor trade should be forbidden in the Indian villages under the severest penalties. A royal ordinance supporting this decision was transmitted to Frontenac, who was expressly enjoined to enforce it; the bishop having on his side pledged his word to reduce the reserved case to the terms in which the ordinance was expressed.<sup>1</sup>

<sup>1</sup> Arrets et Ordonnances, i., p. 235. The Relations, 1672-3, 1673-9, give some facts worth noticing here. The peace made between the Mohawks and Mohegans in 1672-3 enabled the former to lay in supplies of liquor, and, in consequence, a pestilence broke out. This, and the persecution of the heathen party, induced the large emigration from Caughnawaga and Gannagaro, the two towns nearest Albany: Relation, 1672-3. Among those gained to Christianity in this tribe were Kryn, the great Mohawk, and Assendasé, a man of 65, sachem of the tribe, who died in August, 1675 (Relation, 1673-9, p. 147).

The death of Daniel Garakonthié, the great Onondaga chief, who died in 1675, was, however, a severe blow. During the mission of St. Mary's of Ganentaa he is not mentioned; but he was evidently then friendly, and constantly afterwards showed himself the friend of the French, of civilization and progress. Though of advanced age, he began

to learn to read and write, and not without success. His manly avowal of the tenets of the faith which he had embraced won the esteem and encouragement of the Dutch. He labored for peace, and, as we have seen on several occasions, saved French prisoners from the stake, and endeavored to turn the warlike spirit of his nation to distant fields. See as to him, Relation, 1672-3, p. 71; 1673-9, pp. 185-192; Relations Inédites. Charlevoix, as we shall see hereafter, in ignorance of his death, confounds him with his brother, who assumed his name.

In the West the Sioux had driven the Ottawas, Chippewas, and their allies into Lake Huron, and Drullottes, Nouvel, and others labored among the fugitives: Rel., 1672-3. At last, however, peace was proposed and the Sioux deputies came to Sault St. Mary. There a Cree stabbed one, and a fight ensued in which all the Sioux were killed and many Algonquins, the mission-house