

some powder. But unfortunately for [180] him, hunting was no longer successful; for the mild weather had ceased, and it was not the season for game. Before going to sleep, he threw some tobacco upon the fire and prayed the demons to take care of his cabin. How our hearts ached, that we could not prevent these infamous Sacrifices!

On the 10th, they performed a dance for the recovery of a patient. He had dreamed about it two days before, and since then they had been making their preparations. All the dancers were disguised as hunchbacks, with wooden masks which were altogether ridiculous, and each had a stick in his hand. An excellent medicine, forsooth! At the end of the dance, at the command of the sorcerer *Tsondacouane* all these masks were hung on the end of poles, and placed over every cabin, with the straw men at the doors, to frighten the malady and to inspire with terror the demons who made them die.

On this same day, the sorcerer, who had come the day before, returned, and demanded 8 cakes of tobacco and three fish of different species,—namely, an *Atsihiendo*, a fish they decoy from the edge of the water, and an eel. Of the cakes of tobacco, he carried away 4, and the other 4 served to make a Sacrifice to the devils, as had been done two [181] days before; our host made his also. We told them our opinion of this, at the time, but without effect; their heads seemed to be disordered, and it was almost words lost to speak to them about it. Also we observed that God visibly abandoned them; for, notwithstanding the diligence we used in visiting the cabins, two or 3 died without baptism. One had been partly instructed, but he had been reported to