

themselves not only of harmless amusements, respecting which we raised scruples in their minds, but also of the greatest pleasures of life, which we found it difficult to allow them to enjoy, because there seemed to them something irreligious in these, which made us fear sin therein."

The mission to the Algonkin tribes dwelling about Lake Huron is described at some length. Ragueneau enumerates these tribes, and incidentally gives an account of the other great lakes,—making what is, apparently, the first written mention of Lake Superior by that name,—and of the tribes that dwell upon their shores. These Algonkins are all nomadic, and a mission to them involves almost inconceivable hardships and fatigues, since the Fathers must follow their congregations through forests and over lakes,—often with insufficient food, and exposed to every inclemency of weather and seasons,—to say nothing of the continual peril of their lives at the hands of some malcontent savage, or of the ever-dreaded Iroquois foe.

Ragueneau recounts many instances of the piety, faith, and devotion of the native Christians. He proceeds, by way of contrast, to describe many of the superstitions entertained by their infidel tribesmen, especially in regard to dreams; also some of the practices of the medicine-men. Then follows a discussion of their theories regarding physical ailments, and of the methods by which these are cured. The charms which these savages use to bring good luck in their affairs are described; also the so-called magical spells by which the medicine-men claim to cause death. Ragueneau finds it impossible to decide whether these men can accomplish such results by