

the French government a plan for the reduction of New York and Boston, which is given in *N. Y. Colon. Docs.*, vol. ix., pp. 729-735.— See frequent references in that volume to his achievements; also Winsor's *Miss. Basin*, pp. 2-63.

The Carleston Island of the text refers to Charlton, an island in James Bay. The capture of an English vessel here related is also mentioned by Denonville in one of his reports (*N. Y. Colon. Docs.*, vol. ix., p. 344).

28 (p. 289).—The island of St. Pierre, 17 miles south of Newfoundland, was early settled by fishermen who plied their trade on the Great Banks. Talon took possession of it in 1670, but it was seized by the English in 1690; and, although afterward restored to France, it was several times attacked by English ships, and the settlements plundered and burned, in subsequent wars between the two nations. It is now, with the neighboring Miquelon Islands, a French colony. St. Pierre is strongly fortified, and is the seat of a considerable amount of trade.

Louis François Michel le Tellier, marquis de Louvois, was the French minister of war from January, 1662 to July, 1691.

29 (p. 289).—Regarding the use of masks among various aboriginal tribes, see Dall's paper on "Masks and Labrets," in *U. S. Bur. Ethnol. Rep.*, 1881-82, pp. 67-203. He cites (pp. 144, 145) an explanation by L. H. Morgan of the meaning of the masks used by the Iroquois, which is peculiar to them among North American tribes. According to him, the Iroquois have, even at the present time, a superstitious belief in a race of demons whom they call "False-faces," and regard with fear and horror. Upon this belief was founded a secret society called the "False-face band," the members of which wear hideous masks (one of which is pictured *ut supra*, p. 189). This organization was formed to propitiate the above-named demons, and thus to arrest pestilence and disease, which the demons caused; and in course of time its members acquired a reputation for ability to cure or avert disease. Morgan describes the ceremonies which they practiced for that purpose. Brébeuf apparently refers to this society, in vol. x., p. 207. Cf. De Cost Smith's "Witchcraft and Demonism of the Modern Iroquois," *Journ. Amer. Folk-Lore*, vol. i., pp. 187-193.

30 (p. 289).—La Salle's death (in March, 1687) was not known by any person save the few survivors of his party who escaped to France, where they did not arrive until October, 1688.—See Parkman's *La Salle*, pp. 410-437.

31 (p. 291).—Among much material on the subject of stone implements, and especially those used in the Mississippi Valley, may