

to the charge of their own accord. Their reason is,—to use their own language,—that the mind is shamefully lost when once it has been killed by fire-water. To this blessed sobriety they add admirable docility, whatever trouble it may cost them. Some years ago, the missionary sent to their chief, an exceedingly old man who was not yet baptized, a little devotional present, to invite him to come to be instructed. Notwithstanding his great age, the length of the journey, and the fatigue caused by the canoe and by the portages, he consented; he came and presented himself at the Church. "Here, my father," he said, "is the old man thou didst wish to see." He caused himself to be instructed every day, in order to prepare himself for baptism; he wished also to confess,—in order, as he said, to cast off all his sins more openly. And, at the end of his life, he received with edification the grace that he had come to seek from a distance of over 250 leagues—or, to speak more truly, which had itself gone so far to seek him.

The mistassins live on fish, with which their lakes are well stocked. There are but few beaver among them, but herds of caribou compensate for that. Nearly all their superstitions are reduced to not allowing their dogs to eat certain bones which they respect,—for fear of profanation, and lest they might be unable to kill any other animal afterward. They are careful to throw these bones into the fire or into the river. This religious act is assuredly due to no other reason than the fear that they formerly had, like our french hunters, that their dogs might break their teeth. Sensible people among them admit it. Among themselves, they seldom drink or eat until they have offered to their dead a small quantity of