

hell. After most of those who had been invited to this pleasant Festival had sung, the Chief of the Feast, who had given the dance, sang a second time; and he said at the end of his song (which he improvised) that he was going to Montreal with the Frenchmen, and was on that account offering these Prayers to their God, entreating him to be propitious to him on the Voyage, and to render him acceptable to the French Nation. The young men who had taken off the kettles filled all the dishes with food, while the three Chanters repeated their first songs, not finishing their concert until everything had been eaten—a feat which did not take long to accomplish. An Old Man arose and congratulated, in the most affable manner, the Chief of the Feast on the project which he had formed, and encouraged the young men to follow him. All those who wished to go on the Voyage laid down a stick; there were enough people to man thirty Canoes. At the Sault, they joined seventy other Canoes, of various Nations, all of whom formed a single fleet.—La Potherie's *Amér. Septentrionale*, ii, pp. 85-118.

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1665-67: RELIGIOUS BELIEFS AND SUPERSTITIONS OF THE  
UPPER ALGONKIN TRIBES.

[From the Jesuit *Relation* of 1666-67.]

Following is what Father Allouez relates concerning the customs of the Outaouacs and other peoples, which he has studied very carefully—not trusting the accounts given him by others, but having been himself an eye-witness and observer of everything described in this manuscript.

“There is here,” he says, “a false and abominable religion, resembling in many respects the faiths of some of the ancient Pagans. The Savages of these regions recognize no sovereign master of Heaven and Earth, but believe there are many genii—some of which are beneficent, as the Sun, the Moon, the Lake, Rivers, and Woods; others malevolent, as the adder, the dragon, cold, and storms. And, in general, whatever seems to them