

their customs, characteristics, superstitions, mode of living, and the game which they hunted. From this writer we learn that in the left hind hoof of the moose there "is a certain marvellous and manifold virtue; it avails especially against epilepsy, whether it be applied to the breast where the heart is, or whether it be placed in the bezel of a ring which is worn upon the finger next to the little finger on the left hand, or if it be held in the hollow of the left hand clenched in the fist. Nor does it have less power in the case of pleurisy, dizziness, and, if we may believe those familiar with it, six hundred other diseases."

The second volume contains a letter from Biard, dated 31st January, 1612, to the Provincial of the order in France, describing his work among the Red-men of Acadia, and his journey by land and sea around the Bay of Fundy, and another letter from him to the General of the order giving a full account of New France and its savages, the offspring (as he calls them) of Boreas and the ice; Father Fleche's work before the coming of the Jesuits, the beginning of their mission, and the labours and travels of himself and his fellow priest, with the conversions they had made and the prospects of their work.

Lescarbot follows with his "Last Relation of what took place in the voyage made by Sieur de Poutrincourt to New France in 1610"; and the volume closes with "A Relation of occurrences in the mission of New France during 1610 and 1614, from the published annual letters of the Society of Jesus." These last documents are in Latin. There is of necessity much of repetition, as each different writer gives his version of the same events and describes in his own words the land, its woods and its rivers, its climate, its peoples and their customs, languages and habits.

Speaking of their religion, Biard tells us that the conceptions of the Indians were limited to things sensible and material, that they could comprehend nothing abstract, internal, spiritual or general. Their whole religion consisted of certain incantations, dances and sorcery; they had no temples, sacred edifices, rites, ceremonies or religious teaching; no laws, arts, or government, save certain customs and traditions of which they were very tenacious. They had medicine-men who consulted the evil spirit concerning life and death and future events; and they