

not seem to cause any pain, as it is done in earliest infancy, while the bones are soft and easily depressed, by forcing the occipital up and the frontal down. By this operation the brain is singularly changed from its natural shape, but apparently not injured in its natural functions, these Indians at maturity being in no way inferior in intellectual powers to those whose heads are in their natural shape."

There is a collection of Indian cradles in the National Museum, at Washington, from all parts of the continent ; and the Smithsonian Institute is now collecting the superstitions, formularies, rites and customs, hovering around the first years of the Indian child's life in savagery, before these superstitions have passed away.

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A FEW years ago Mr. H. Gillman, in a paper read before the American Association for the advancement of Science, on "The ancient men of the Great Lakes," referred to artificially-perforated skulls, the perforation, according to his idea, being made after death, and seeming to betoken a practice connected with the burial ceremonies of the aboriginal inhabitants of this country, of which, he says, he could find nothing on record, notwithstanding the remarkable nature of the custom and the indubitable marks which remain to testify in instances where it had been adhered to. The circular aperture varies in size from one-third to one-half and three-quarters of an inch or more, and bevelled at the surface. The two largest collections in Ethnology in America, the Smithsonian Institution and the Peabody Museum, contain no evidence on the subject, and Prof. Joseph Henry states the only information he had procured in connection with perforated skulls, was from Prof. Mason, of Columbian College, Washington, who says, "It is an interesting coincidence that the head-hunting Dyaks, of Borneo, have a house in the centre of their village, in which they keep