

a time, his gun. Today, they no longer supply him with his gun, as the experience has been, that it is not reserved for his future use, as the modern skeptic amongst the Eskimos, probably reasoning that if game is as plentiful as represented, there would be no use for the article, takes it to himself. They bury nothing with their womenkind, arguing that some happy hunter will look after their welfare in the happy hunting ground. They have the very highest respect for the white-man's medicines, but depend entirely on incantations for their own treatment in emergencies. When one of my party was laid up with scurvy, being anxious to see their treatment, we called in one of the leaders in the art; who, after assuring us that the subject was under the influence of the wicked spells of an opposition doctor, said that, with proper precautions he would be brought around; this was very interesting information to me, as I was the patient. I will not give you a further description of the *modus operandi*, of this enchantress, (the learned professions, or profession, being filled by those of the less stern sex), than by saying that they consisted of a series of grotesque movements and incantations, in which a somewhat numerous chorus took part to the solo of the doctress. At different stages in the proceedings, one was asked if we felt better? In answer to which, the only assurance that could with truth be given, was; that we felt no worse. Then the suggestion was made that we should double the chorus and the doctors, a proceeding that we did not agree to, as, having seen all of the operations which were necessary for our information, we did not see the object of it. The enmity of this opposition doctress was earned in the most simple way: her name had been, Ick-tu-ad-de-lo, "The prophetess", and we thought we were shewing our appreciation of the changes to which the language might be put, by altering it to, Ictu-we-awee-ah, "The wooden man"; an attempt at a pun, which seemed to be fully appreciated by her fellows, and lost on herself. They protect themselves from infectious disease, and other ills, by sewing one or more strips of sealskin about their outer garment, somewhat in the form of a maze; so that the spirit of the ill, approaching by way of this outer garment, and