

clothing with the exception of his breech-clout, and after lighting the sacred pipe at a fire in the teepee and presenting it to the four points of the compass, and offering a prayer which lasted ten minutes, he went outside and called loudly on the Great Spirit to come down to converse with him. Then, at a given sign, Kapechegahbowh was taken and bound hand and foot by several young men in attendance ; first his hands and fingers were secured with sinews, then his feet ; then his arms were bound behind his back with half-inch ropes well knotted ; his knees and ankles were bound in the same manner ; then, with other ropes, he was drawn and held together in a squatting position, his knees drawn up to his breast. In this utterly helpless condition he was then placed inside the narrow chimney-like enclosure in the centre of the teepee, the lower skin covering being telescoped upward to allow for his entrance ; there was only just room for him to squat inside. The skin covering was then drawn down, the fire in the teepee was put out, all smoking was forbidden, silence was enjoined, the tom-tom-ing on the drums was kept up at intervals. In the centre of the narrow enclosure where Kapechegahbowh was confined the sacred medicine stone—a smooth, oval-shaped stone about eight inches long—had been already deposited, and the bound man had a bone whistle placed in his mouth. He kept alternately blowing on this whistle and calling on the Great Spirit to come down to him, and in a very few minutes after he had been shut up there commenced a rapid scrabbling up and down upon the inside of the skin walls of the little prison, accompanied by a sharp barking sort of noise, and, in another moment one of the ropes was thrown over the top of the enclosure, then another rope, then another, and the old man was heard calling loudly first for the Great Spirit, then for the spirit of the sick man to come to him. His prayers, it appeared, were answered, for shortly after he was heard talking and expostulating with the Great Spirit, and then the spirit of the sick man started up a lively conversation with the Great Spirit, and the end of it was that the Great Spirit consented to remove the sickness from the sick man, and that he should get well. It was nearly two o'clock in the morning before the performance was over, and there being no fire allowed, the white persons who had been privileged to be present were getting very stiff and cold and were glad to get back to the comfort of their own homes.

Mr. Campbell, on enquiry, found that this custom had been in vogue among these Indians for many generations back. A pioneer Jesuit priest mentions having seen the same performances a great many years ago.—

E. F. W.

VERY few private collections of Indian relics in Canada can surpass the very fine collection that has been gathered together by Dr. J. B. Tweedale, St. Thomas, Ont.