

tween the almighty, sublime and creative thought of the God of Moses, of our God, and the ridiculous and childish power of the false gods of Brahma's Olympus, acknowledged by his priests themselves. At the end of a year, and by the most profound meditation, spent in the attentive consideration of their navel, they succeeded in creating—what? A cow! The traditions of our Dindjié have more of intellect than the Vedas.

In the malignant witchcraft, the pretended Dènè and Dindjié magicians strip themselves of their clothing, surround their heads and all their articulations with bands and fringes of the skin of the porcupine, a very fretful animal; place horns on their foreheads; sometimes a tail at their back; and keeping themselves crouched in the posture of an animal, they sing, howl, roll their eyes, curse, command their fetich, and demean themselves in a

hideous and bestial manner. The Sioux and Algonquins do the same thing, and ornament their foreheads with the horns of the bison. We may believe that that is an old practice of the adherents of chamanism, for we see in the Book of Kings that the diviner Zedekiah, desiring to prevail against the prophet Micaiah before the impious Ahàb, made horns of iron with which he surmounted his head. The fringes (*that, eltsay*) of the jugglers, do they not offer points of connection with the amulets and the phylacteries with which the Jews surrounded their heads and fingers before praying, and for which our Lord condemned them as a guilty or childish addition to the law of Moses?

An interesting book might be written to give a full account of the Dènè-Dindjié, but we must be satisfied with slightly sketching each trait of their character.

*(To be continued.)*

