

every article they use, and they make the copies. They never try to make new things, unless instructed to do so in a dream. Nevertheless, they make no difficulty about using things made by white people.

RELIGION.

These people, notwithstanding that missionaries of the Roman Catholic Church, the Church of England, and the Methodist Com-munions have been working among them for several years past, are still, nearly all of them, with scarcely an exception, heathen. They seem to be more than any other north-western tribe opposed to adopting either the customs or religion of the white man. Their own system of religion has been already well explained by Mr. Hale, but I may perhaps add a few additional items of interest which I have gathered. The following is from the lips of 'Big Plume':—

'Young men go up on to a hill, and cry and pray for some animal or bird to come to them. Before starting out they wash themselves all over and put off all their clothing and ornaments except a blanket. For five or six days they neither eat nor drink, and they become thin. They take a pipe with them and tinder and flint, and a native weed or bark for smoking (not matches or tobacco). When the pipe is filled they point the stem to the sun and say, "Pity me, that some animal or bird may come to me!" Then they address the trees, the grass, the water, and the stones in the same manner. If anyone crosses their path while so engaged, they call aloud to them to warn them off, saying, "I am living alone. Do not come near!" While in this state they dream, and whatever animal or bird they see in their dream becomes their medicine or guardian through life. They are told also in a dream what description of herbs or roots to gather as their medicine, and this they collect and put carefully into a small bag to keep as a charm. They also kill the animal that they dreamed of, and keep its skin as a charm. No one knows what is the medicine they have gathered; it is kept a profound secret. The little bag is kept in the tent, and no one may touch it but the owner. Other Indians would be afraid to meddle with it.' There is no particular age for young men to engage in the above rites. They start away in the evening—only in summer. Some go of their own accord, others are bid to do so by their fathers or elder brothers. If they do not go, any sickness that comes upon them will certainly be fatal, or if shot by an enemy they will certainly die.'

I asked 'Big Plume' what did he think became of the soul after death? He replied that the souls of all Blackfeet Indians go to the sandhills north of the cypress hills (this would be to the east of the Blackfeet country). What proof had he of that? I asked. 'At a distance,' said the chief, 'we can see them hunting buffalo, and we can hear them talking and praying and inviting one another to their feasts. In the summer we often go there, and we see the trails of the spirits and the places where they have been camping. I have been there myself, and have seen them and heard them beating their drums. We can see them in the distance, but when we get near to them they vanish. I cannot say whether or not they see the Great Spirit. I believe they will live for ever. All the Blackfeet believe this; also the Sarcees, Stonies, Atsinās, and Crees. The Crees after death will go to the sandhills farther north. There will still be fighting between the Crees and the Blackfeet in the spiritual world. Dogs