

two or three feet from the lodge, holding the flag up. Then he rolled up the flag, came back to the entrance, knelt and handed it in to one of the medicine men. The mother was all this time sitting by the child. Then the father and mother both came forward, the father holding the child; they knelt at the entrance, and were bidden to come inside the lodge. I peeped in and saw the old medicine man, Osahki, take the furled flag, wave it over the child's head and make passes with it down the child's body. They all kept on muttering prayers. Then one of the men produced a green weed, worked it in his hands, and passed it round from one to another—saying prayers all the time. They began in a natural voice, then broke into a monotone, and then into quite a musical chant. I did not see them apply the green weed to the child. Then they all ceased chanting and handed the child out of the lodge. The father and mother went out. The medicine men remained in the lodge and indulged in a sweat bath, I presume to purify themselves after touching the sick child. The father heated the stones in the fire and handed them in to the medicine men with a two-pronged stick, the prongs being united by a net-work of twigs. The child recovered.

PROPOSED INDIAN CONFERENCE.

AN INDIAN CHIEF'S VIEW.

IN regard to the Indian Conference which is proposed to be held in connection with the meeting of the Canadian Indian Research and Aid Society, I wish to draw the attention of my Indian brethren to the subject—the first is, Are you in favour of holding the Conference? Second—Are you ready to reply to the six questions which has been asked by the Society? Thirdly—Will your band send delegates to take part with the Conference? If your band has not yet given the matter a full consideration, I trust that you will without delay bring up the question before your people on your reservation, and give the subject a fair hearing; the questions asked are worthy of your consideration. The Canadian Indian Research and Aid Society is formed in Canada for the express purpose of hearing what the Indians have to say, and to stand by them, and to help them from injustice, and to promote the welfare in Education, Civilization and Christianity, and to guard their interest. It cannot be denied but the Society can do a power of good for the Indians of Canada if the Indians will appreciate and take the opportunity, the offer now extended. A large number of very influential men belong to the Society, and through their influence great good can be done in approaching the government, whereas at present many of the Indians wishes never reach the govern-