

illusions and hallucinations all their life long.

Whatever truth there may formerly have been in its beginning, magic, it must be acknowledged, has lost much of its prestige, and all that can be said of the power of the pretended sorcerers is, from their own avowal, that they are cheats and liars, whom a simple country sleight-of-hand man would throw into stupification.

No matter, *chamanism*, as it is found among the Dènè-Dindjié, exists identically among a number of American and Asiatic nations, among the Esquimaux, in the whole of the great Ural-Finnish family, in Hindostan, in Syria, in Africa, &c. With few exceptions, fetichism has been the error of all nations, because it began in the terrestrial Paradise, on the very day on which the Spirit of darkness transformed himself into a serpent, the vilest and most contemptible of the brute creation; and on which man, out of weakness towards his wife, believed in this false god, this animal god, this brute creature, instead of believing in and obeying the only true God, God the pure Spirit, light and truth.

That the demon continues to manifest himself really and visibly to the Chamans; that he besets the mind and imagination even of certain Christians, in order to re-conquer his empire, we not only believe, but have evident proofs of it. However, it is in dreams, in the exaltation of a passing madness, sought for and accepted, and therefore culpable, that these manifestations take place. The guilt lies there. The spirit which joins himself to man under the form of fetich, is the same as was called in the Middle Ages Incubus, or Succubus. It has an illusory existence, in so far as it imposes on thought only. It is a shadow, a silhouette, an image, an imp; for *inkkransé*, means all these as the word *eidolon*, whence comes idol, idolater, idolatry, also means these. But this fantastic nature of the fetich,

this character of shadow and image, acknowledged to be so by the jugglers of all nations, the Indians have not the folly to deny like the materialists. They own that their *todem*, their *powakan*, their *mamitou*, their *elloné*, procure them only illusory enjoyments, at most unacknowledgable satisfactions. So far, they speak truly. The evil is, that not only do they lend themselves to these revelations of the brute creature in dreams, but that they attribute to it even a power in physical things, a sort of divinity (*yédariyé*) and prophecy, which the fetich does not communicate to them, any more than the old Serpent rendered Adam clairvoyant and like God. It is in this respect they own themselves liars, and that their god is so also. It is in this that consists the difference between magic and true religion. All is illusory and deceitful in the one; all is real in the other. "For the idols have spoken vanity, and the diviners have seen a lie," said Zechariah to the fetichists of his age and country.

This is how the magic power of the demon is exercised upon our Indians. He gains his end well enough by taking man in dreams, as the spider takes flies, with a slender thread, without requiring to resort to illusions. It may be that he reserves these greater methods for men of superior intelligence; but I have never seen them employed among the Indians. He gains his ends by more childish and simple means. Among the Dènè-Dindjié, as among the Phœnicians, he is always and above all, Beelzebub, that is the Prince of Flies. And, therefore, man is the more inexcusable for allowing himself to be enticed by such a god and to yield to him. Deprive the evil spirit of this character and he ceases to be the lying spirit; and God might be reproached for not giving intellect or strength to distinguish and reject instigations which overreach human nature. If he can produce some physical effects, can he ape the works of the Creator? See the difference be-