

hand on the head of his master, and sobs out his desires in substance as follows:—

"'Pity thou me, poor and helpless—a woman—and confer on me the ability to perform manly deeds.' The prophet then with the majestic mien of a god, places in his hands the desired weapons, as he says, 'go thou and test the swing of this tomakawk, and the thrust of this spear; but when in triumph thou shalt return—a man—forget not thy vow to the gods.'

"In this manner every man, it is said, is enlisted into the service of the war prophet, and enlisted for life. The weapons thus received are preserved by the Dakota warrior, as sacredly as was the Ark of the Covenant by the pious Hebrew of ancient times The influence of the medicine-man in this capacity (of war prophet) permeates the whole community, and it is hardly possible to overestimate it."

One of the powers claimed by these prophets, is that of intercourse with the spirit world through dreams and visions. Amongst some bands they claim to act as spiritualistic mediums, and to be able, like the witch of Endor, to conjure up the spirits of dead friends. In other cases, after long fastings and watchings, the prophet has a vision, during which spirits in the shape of animals or reptiles bring to him revelations of coming events. With various embellishments these are retailed to the wondering people, with such a degree of assurance or ambiguity as may seem most desirable to ensure the seer's reputation.

Some of these visions told to me by these have been wonderful mixtures of fantasy, folly and truth. One, I remember, had a vision of a great sheet let down from heaven, much like the one St. Peter saw; and connected with this in some way, was the vision of a grey headed old white man, who it was revealed should teach the Indians all that is good and true.

The Indian's knowledge of medicine is by some traced to a vision of this kind. As related to me it was this. A lonely Indian on the prairie, a good man, one day saw approaching him a man just like himself. Dressed in curious garb and carrying a bag upon his back, he looked like a pilgrim from another world. This he proved to be. There was sickness and trouble in the camp; and the traveller, after complimenting him on his goodness, assured the man he had come to bring relief. Producing various roots from his bag, he instructed the future Aesculapius of the west in their virtues and uses, planted them in the ground, and then disappeared once again in the west. From this individual, it is said, has been derived that knowledge of the healing art which is specially affected by the medicine-men, and from which they derive their popular name.

CHINA will yet be one of the great factors in the future development of the world.

OUR PARISHES AND CHURCHES.

No. 68.—CATHEDRAL OF THE HOLY TRINITY,
QUEBEC.



OUR earliest thoughts of Quebec are those of a rocky citadel, occupied by Montcalm and his French soldiers and Indian allies, together with a few Recollet and Jesuit fathers and some holy women, banded together as nuns of the Roman Communion; the French flag proudly floating over all. Here, with much pomp and pageantry, in the midst of a cold and dreary country, had resided for over a century French governors with their retainers and friends, and suddenly, in 1759, it all came to an end, when Wolfe, with his soldiers packed in boats, floated past the rocky citadel, silently as the tide, climbed up its jagged points, attacked the astonished Frenchmen in the rear, put them to flight, and tearing down the *fleur de lis* planted the great red cross of St. George in its place.

It was a deed famous in the annals of the world's history. Wolfe and Montcalm, both as brave and gallant officers as ever lived, lost their lives in the great event, but it secured for England not only the almost impregnable fortress, but also the whole of Canada.

The conquered inhabitants found everything changed for them. The Anglican, with his language and religion, had taken the place of the French, and a new state of things commenced for Quebec. The Recollet and Jesuit fathers found the event disastrous to them. They gradually left the inhospitable region for the shores of France, until their convent was found too large for them, and a portion of it was used for a jail for political offenders.*

These Recollet fathers, however, seem to have been very liberal in their views, and kindly disposed to their conquerors, for it is recorded in the *Quebec Gazette* of Thursday, May 21st, 1767, that: "On Sunday next, Divine service, according to the use of the Church of England, will be held at the Recollet's church and continue for the summer season, beginning soon after eleven. The drum will beat each Sunday soon after half an hour past ten, and the Recollet's bell will ring, to give notice of the English service, the instant their own is ended."

In 1789 the Rt. Rev. Dr. Charles Inglis, first Bishop of Nova Scotia—the only bishop then in Canada—visited Quebec, and a farewell address was presented to him, signed by the Revs. David Francis DeMontmollin, Philip Toosey, D. Ch. Delisle, John Doty, John Stuart, James Tunstall, John Langhorn, L. J. B. N. Veysièrre; probably all the clergy then in Canada.

*See "The English Cathedral of Quebec" by Fred. C. Wurtel, p. 68, a valuable pamphlet, from which most of our information for the present article has been obtained.