

Little does he suspect that the tittering and chattering, going on among the youthful members of the group, are probably at his own expense, occasioned by his apparent ignorance of good breeding. 'Well,' said an Indian, who was assisting me in translating Luke 14, 'Well, I would like to read that to some of the Scotchmen. I think they might learn a little manners from it.' He referred to verses 7—11, where our Saviour gives directions for the exercise of humility and courtesy. Paul's habitation happened to be in the neighbourhood of a Scotch settlement; but men of any nation would need some knowledge of Indian etiquette, as well as the 'Scotch people' in order to avoid giving offence, or being laughed at, on visiting a wigwam. 'When they come to our camp,' said he, 'they neither know where to go, what to do, nor what to say; and they commence asking questions, what is this? what is this? what is this? We say nothing to them about it, but we speak of their ignorance and ill-manners among ourselves.' 'They think us about on a level with the beasts,' he continued, 'but in reality an Indian thinks as much of his camp, as the Governor does of his palace.'

The wigwam is a curious structure. No little skill is displayed in its erection. The frame is first raised and fastened. The rows of bark are carefully put on. In the winter it is lined in the inside with spruce boughs, and a thick coating of the same material put on the outside, to prevent the cold winds from entering. Boughs are neatly spread down inside 'the camp,' forming an admirable substitute for carpets, cushions, and beds; and the door-way, in winter, is also partly closed with them, placed so as to spring back and forth as you pass and repass. A piece of blanket hangs over the door-way. Every post of the wigwam, every bar, every fastening, every tier of bark, and every appendage, whether for ornament or use has a name; and all the different portions of the one room, their appropriate designations and uses. The fire occupies the centre. On each side is the *kamigwom*. There sit on the one side of the fire, the master and mistress; and on the other, the old people, when there are old people in the family; and

the young women, when there are young women, and no old people.—The wife has her place next the door, and by her side sits her lord. You will never see a woman sitting *above* her husband,—for towards the back part of the camp, the *kutakumuk*, is *up*. This is the place of honour. To this place visitors and strangers, when received with a cordial welcome, are invited to come. '*Kutakumagual, upchelase*,'—they say to him, 'come up toward the back part of the wigwam.'

Their religious belief and devotional exercises are largely noticed. The following statements on this subject are interesting.

'They regularly say their prayers; attend mass; go to confession, and cross themselves. Every morning and evening, and on Sundays and Holidays, they assemble in their Chapel, when residing in its neighbourhood, or in the wigwams, when far away from the Chapel, and perform their devotions. One person is appointed to lead. They are summoned at the appointed hour, by an individual shouting at the top of his voice, and calling them to come to prayers. The greater part of the service is sung, or rather, *chanted*. They have tenor, bass, and treble voices; and, save and except a most disagreeable nasal twang, their singing is not unmelodious. They sing responsively, each part chiming in at the proper time. They shift their position several times during the performance, each lasts for nearly an hour; at one time, sitting on their heels and holding up their heads; at another bending forwards; and they conclude with an act of prostration, bending forward, and touching their foreheads to the ground. Then, if in the Chapel, they 'bow to the graven images,' or pictures, and slowly retire. And they also repeat their private devotions, and cross themselves before retiring to rest at night, and immediately after rising in the morning. They always take off their hats and cross themselves when they eat. In their prayers there are many repetitions. They address the Trinity; and call on Jesus (*Sasus*) to have mercy upon them; they invoke the Virgin Mary, and the Saints; repeat the Creed and portions of the Commandments, and say the Lord's Prayer. They have also