

the young animals are much valued by showmen and others, a good price is paid. The Indian takes a pony and cart as far as he can go into the woods, having a cow, that gives milk, tied behind the cart. When the way is no longer passable for a cart it is left, and the moose hunter mounts his horse and rides until he sees traces of an old female moose and her fawns. When the proper place has been reached the utmost quietness is kept; the cow and horse are permitted to feed, but there must be no speaking or shouting, no sound of an axe and no shots fired. As is customary with other deer, the old moose hides her young during the day, and in the evening the mother, which may have been wandering at a distance, will be heard calling her young, and it is then that the position is more closely marked, and the thicket in which the fawn lies concealed will be discovered. In the early dawn, before the old deer leaves, an attempt will be made to capture one or both of the young, and one at least is generally secured. The little beast is easily tamed, and is soon taught to suck the cow that has been provided. When the fawn has recovered from the excitement connected with its capture, the little prisoner, which much resembles a calf, is taken to the cart and rests on a bed of soft hay, secured only by a strap around the neck. The young moose soon becomes tame enough to be permitted to go at large with the cattle.—“*The Western World.*”

SCALPING.

THIS is a custom practised by nearly all the North American Indians, and is done when an enemy is killed in battle, by grasping the left hand into the hair on the crown of the head and passing the knife around it through the skin, tearing off a piece of the skin with the hair as large as the palm of the hand, or larger, which is dried, and often curiously ornamented and preserved, and highly valued as a trophy. The scalping is an operation not calculated of itself to take life, as it only removes the skin without injuring the bone of the head; and necessarily, to be a genuine scalp, must contain and show the crown or centre of the head, that part of the skin which lies directly over what the phrenologists call “self-esteem,” where the hair divides and radiates from the centre, of which they all profess to be strict judges, and able to decide whether an effort has been made to produce two or more scalps from one head. Besides taking the scalp, the victor generally, if he has time to do it without endangering his own scalp, cuts off and brings home the rest of the hair, which his wife will divide into a great many small locks, and with them fringe off the seams of his shirt and his leggings; they are also worn as trophies and ornaments to the dress, and then are familiarly called “scalp-locks.”—*Catlin.*