

ing endeavours, to reach the blissful island, from which they are excluded forever."

Our author, in another place, thus refers to the dances of the Slaves and Dogribs: "During our short stay with these people they amused us with dancing, which they accompanied with their voices, but neither their song or their dance possessed much variety. The men and women formed a promiscuous ring. The former have a bone dagger or piece of stick between the fingers of the right hand, which they keep extended above the head in continual motion; the left they seldom raise so high, but work it backwards and forwards in an horizontal direction; while they leap about and throw themselves into various antic postures, to the measure of their music, always bringing their heels close to each other at every pause. The men occasionally howl in imitation of some animal and he who continues this violent exercise for the longest period appears to be considered as the best performer. The women suffer their arms to hang as without the power of motion." Finally, Mackenzie treats of the game of the Platter as played by the Beaver and Rocky Mountain Indians: "The instruments of it consist of a platter, or dish, made of wood or bark, and six round, or square, but flat pieces of metal, wood, or stone, whose sides or surfaces are of different colours. These are put into the dish, and, after being for some time shaken together, are thrown into the air and received again into the dish with considerable dexterity, when, by the number that are turned up of the same mark or colour, the game is regulated. If there should be equal numbers, the throw is not reckoned; if two or four the platter changes hands. * * * They carry their love of gaming to excess; they will pursue it for a succession of days and nights, and no apprehension of ruin nor influence of domestic affection will restrain them from the indulgence of it."

After the mention of certain feasts and dances, Father Morice adds: "Another observance, formerly in vogue among the Carriers, was the *the'tsoelrwoes* (precipitate exit). This was analogous in character to, if not identical with, a practice of which we read as having existed among certain European and Asiatic nations, the *Lycanthropia* of the ancients, the *Loup-garou*, of France, the Persian *Ghoule*, the Teutonic *Wehr-wolf*: all, probably, the result of a simulated ecstasy of superstitious origin. In the case in question and on the occasion of a large gathering of aborigines, a band of men would suddenly run out of a lodge, and, simulating madness, would, amidst wild yells and incoherent songs, make frantic efforts to bite the passers-by, or, failing in this they would seize upon a dog and devour him on the spot. * * * Apart from the superstitious dances of which mention has been made in the preceding