

The seat of the cacique is at the west side of the fireplace, and the semi-circles which front the fire are all arranged in rigid order. All turn backs to the fire until the cacique speaks, and then they rise and face it through the session. The sacred fire must be lit only by the Hoo-mah-Kom, and only in the sacred way.

The *Tha-fu-ar*, or mad dance, near the *estufa*, commemorates the victory after all these punctilious preparations. Strangers must not even *look on*. The dancers, with men and women alternating, form in two lines facing each other, the men in war-paint, with bows and arrows held in a prescribed fashion, and the women gayly dressed, but with nothing in hand. The chant to which they move is a metrical account of the fight and its issue, droned to the thump of the drum.

At a given time the "bending woman," or official keeper of the scalps, brings them from their sacred niche, and walks solemnly up and down between the lines of dancers with her buckskin bag, bowed down beneath the burden of her awful responsibility. The dance lasts four days, concluding with the *Khur-Shu-ar*, or round dance, with its chorus of yells and doleful wails. Sunrise ends the ceremony. All then return to the *estufa*, where the scalps are again deposited in their hiding place and the slab that closes the niche is sealed with mud. Then the chief gives the signal and the company disperses.

All Pueblos count themselves Christians, and it is a long time since they have taken a scalp; and it is said they never were wont to scalp any but heathen savages, and even in their case they took scalps from no women.

(To be continued.)

FETICHISM IN AFRICA.

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Fetich is from a Portuguese word *feitico*, meaning a charm or talisman. Portuguese settlers in Western Africa, observing that the natives tied to their heads and necks a variety of articles to which their imaginations ascribed magical power, regarding them with superstitious awe, named them *fetichists*, or fetich worshippers. Long before this occurred in Africa, fetichism, or a form of worship closely allied to it, prevailed in other lands. Indeed, we may call it the oldest and most widely spread religion of the world, having co-existed with every pagan belief of which we have any knowledge.

An investigation of this subject, though sad, is not devoid of interest, for it helps solve a problem deemed by some insolvable—to wit, "Has a tribe of men ever existed wholly destitute of the idea of a supreme being?" Does it not illustrate in a striking manner a "feeling after