

nees" in Germany? Is there not something of intellectual fossildom in the popular notion about Friday and thirteen at table, and in the ancient rite of exorcising oppressed persons, houses and other places supposed to be haunted by unwelcome spirits, the form of which is still retained in the Roman ritual? And is not our enlightened America "the land of spiritualists, mesmerism, soothsaying and mystical congregations"?

When the native of Saint Michael's invokes the moon, or the native of Point Barrow his crude images previously to hunting the seal, in order to bring good luck, is not the mental and emotional impulse the same as that which actuates more civilized men to look upon "outward signs of an inward and spiritual grace," or not to start upon any important undertaking without first invoking the blessing of Deity? And are not the rites observed by the natives on the Siberian coast, when the first walrus is caught, the counterpart of our Puritan Thanksgiving Day?

Perhaps the untutored Eskimo has the same fear of the dangerous and terrible, the unknown, the infinite, as ourselves, and parts with life just as reluctantly: but it cannot be said that our observation favors the fact of his longevity, although long life seems to prevail among some of the circumpolar tribes, the Laps, for instance, who, according to Scheffer, in spite of hard lives enjoy good health, are long-lived, and still alert at eighty and ninety years.—(De Medecina Laponum.)

Owing to his hard life, the conflict with his circumstances and his want of foresight, the Eskimo soon becomes a physiological bankrupt, and his stock of vitality being exhausted, his bodily remains are covered with stones, around which are placed wooden masks and articles that