

how to cure his diseases, guided him to the lurking-place of his enemy, or to the haunts of the deer and the fish. The dream was a mysterious power whose least behest must be obeyed to the letter. There were professed dreamers and professed interpreters of dreams, whose services were much in call by the Indian, who believes that the turning of a leaf, the cry of a bird, and the creaking of a bow, might be to him a mystic signal of weal or woe; tales not told in sermon—Nature alive and an open book.

The barbaric mind, with its belief in spirits dwelling in lifeless things, seems to reach a higher plane when it conceives of a life shared in common by man, animal and plant and thereupon frames its myths of human descent from animals and trees; rather than from stones. The passage of this to the worship of animals and plants is then a short one. Be this as it may, the belief in such descent is found among all primeval folk everywhere. This has led to some curious customs, such as not eating the animal or plant which is the "totem" or "clanmark" of the tribe. The word is derived from the Algonquin "dodain" or "dod-haaim" (clan-mark); the different tribes are divided up into clans, each clan has its name, as the clan of the wolf, the the moose, or the snake; and each has for its "totem" the figure of the beast, bird or reptile from which its name is derived. The members of the same clan are prohibited from intermarriage. To different "totems" are attached different degrees of rank or dignity. The totem is often tattooed on the clans-man's breast or rudely painted on his wigwam. In the Micmac tribe, the child belongs to the clan, not of the father but of the mother; in other words, descent, not of the totem alone, but of rank and possessions, is through the female. The child may not be the son of his reputed father, but must be his mother's son—a consideration of more than ordinary force in an Indian encampment.

TO BE CONTINUED