

though their practice is invariably to find a small bone out of joint, which they incontinently proceed to reduce with an audible snap (of their own hidden thumb and finger, be it added), they do not attempt to reduce dislocations of the larger joints.

I once had a case of dislocation of the hip of fourteen weeks' standing brought to me a distance of fifteen hundred miles. It took six weeks of that time, after the *rebouteur* had done with the sufferer, for the patient to reach Montreal in a box like a closely-fitting coffin. The padding was so perfect that movement of either limb or body was thoroughly prevented during a rough journey.

Domestic surgery in civilized countries might in some things learn a little from the primitive methods of our aborigines. Take as an instance the treatment of the newborn infant. The yielding abdominal walls are never compressed by an unyielding bandage, and the young bird in its nest is not more comfortable than the Indian babe unencumbered by swaddling clothes. As the varied movements of respiration are not impeded, the infant cries but seldom. It never suffers from local troubles as the children of the whites often do. The urine is carried beyond the infant's person, if a male, by an ingenious mechanical support which directs the stream. Feculent matter is received into dry moss, which is to be found in large quantities in every wigwam where there is an infant.

If, in the depths of the forest, an Indian breaks his leg or arm, splints of softest material are at once improvised. Straight branches are cut, of uniform length and thickness. These are lined with down-like moss, or scrapings or shavings of wood; or with fine twigs interlaid with leaves, if in summer; or with the curled-up leaves of the evergreen cedar or hemlock, if in winter; and the whole is surrounded with withes of willow or osier, or young birch. Occasionally it is the soft but sufficiently

unyielding bark of the poplar or the basswood. Sometimes, when near the marshy margin of our lakes or rivers, the wounded limb is afforded support with wild hay, or reeds of uniform length and thickness.

To carry a patient to his wigwam, or to an encampment, a stretcher is quickly made of four young saplings, interwoven at their upper ends, and on this elastic springy couch the injured man is borne away by his companions. When there are but two persons, and an accident happens to one of them, two young trees of birch or beech or hickory are used. Their tops are allowed to remain to aid in diminishing the jolting caused by the inequalities of the ground. No London carriagemaker ever constructed a spring which could better accomplish the purpose. A couple of cross bars preserve the saplings in position, and the bark of the elm or birch cut into broad bands, and joined to either side, forms an even bed. In this way an injured man is brought by his companion to a settlement, and often it has been found, on arrival, that the fractured bones are firmly united, and the limb is whole again. This is effected in less time than with the whites, for the reparative powers of these children of the forest are remarkable. In their plenitude of health, osseous matter is poured out in large quantity, and firm union is soon effected.

[Dr. Hingston here showed the femur of an aborigine in which the osseous matter was so abundant as not only to unite the fracture, but to form a bed on which the tuberosity of the ischium was made to rest.]

The reparative power of the aborigines, when injured, is equalled by the wonderful stoicism with which they bear injuries, and inflict upon themselves severest torture. They are accustomed to cut into abscesses with pointed flint; they light up a fire at a distance from the affected part (our counter-irritation); they amputate limbs with their hunting knives, checking the hæmor-