

puts an end to the sufferings of the sick. They display the same benevolence towards children deprived of their parents, whom they prefer to see dead rather than to see them miserable. They believe that another source of disease is the hidden arts and the charms of sorcerers, which they seek to avert by means of absurd ceremonies. Often they expel noxious humors by sweating. They inclose a certain portion of the hut with pieces of bark and cover it with hides, in order that no air may enter. Within they pile stones heated to a high temperature. They enter naked and toss their arms while singing. But, strange to say, they will leave this heat, dripping with perspiration, and in the very coldest part of winter cast themselves into a lake or river, careless of pleurisy.

They never bear out the corpses of the dead through the door of the lodge, but through that part toward which the sick person turned when he expired. They think that the soul flies out through the smoke-hole; and, in order that it may not linger through longing for its old home, nor while departing breathe upon any of the children, who by such an act would be, as they think, doomed to death, they beat the walls of the wigwam with frequent blows of a club, in order that they may compel the soul to depart more quickly. They believe it to be immortal. That it may not thereafter perish with hunger, they bury with the body a large quantity of provisions; also, garments, pots, and various utensils of great expense, and acquired by many years' labor, in order, they say, that he may use them and pass his time more suitably in the kingdom of the dead. The tombs of the chiefs are raised a little from the ground; upon them they place poles joined in the