

feet, in the presence and in the absence of the owner,—not for actual utility, but from pure vice. They have sometimes stolen implements of various trades, wholly useless to them, the hands of clocks, etc.; and once, when one of our Fathers was saying the Office by the light of a hole in the cabin, they took through that hole the breviary from his hands, without his being able to see or to catch the thief. I found one of them who was stealing the door of a chapel of ours. But theft is not unpunished,—the penalty being, that he who is convicted of it may be justly despoiled, he and all his house; and this is carried out in such a way that a man who may have stolen an axe, for instance, or a similar trifle, loses, if he is found guilty, all his goods,—axes, kettles, clothes, provisions, nets, canoe, etc.,—until, if the prosecutor use rigor, he, his wife, and his children are left in a total destitution of everything. To avoid contest in this matter, they have established, first, that if a thing, lost or dropped, even though it should be but three paces away, be taken, by any one whomsoever, this is not theft,—that it is so only when an object is taken from the cabins or huts; secondly, that the one from whom anything has been stolen, on recognizing it in the hands of another (wherein they are wonderful, distinguishing, I know not how, almost *ovum ab ovo*), must not suddenly seize it, but must question him,—for instance, “Who gave you that javelin?” If the other make no answer, he is deemed convicted of theft; if he say that he has received it as a gift, or bought it of some one, he must tell the name of him who gave or sold it to him. Then the other goes to find the seller, and puts the same question to him; and, if this one name