

send them back to their own country. The spirits told him the strangers were great warriors, and if sent away would not heed the warnings of the spirits, and would surely return. The Medicine Man was again very dependent, but the Great Spirit told him the spirits could get rid of his enemies, but he must promise for his tribes implicit obedience to their divine will for all time to come. He was told that mountain lions, cougars, panthers, wolves and all kindred animals were spirits, that for the people of his tribe to kill or partake of the flesh of any of them, would be considered rebellion against the Great Spirit, and that if this injunction were ever violated the animals would appear in great numbers, and eat up every Bannack and Shoshone Indian in the land. He was then told to go to his home and return as soon as possible with all his people, when another great council would be held. He again entered the dark and dismal forest, and following the bright star as before, reached the Indian council mount before the dawning of another day.

The Medicine Man related the strange story of his journey, told them of the promises exacted of him, and ordered all the warriors, old men, women and children gathered together on the mount as soon as possible. Some of the warriors denounced him, saying that no Indian could see the Great Spirit and talk with him, when he touched a stone, and it took fire, melted and ran like water. The Indians then believed in him, and started on their mission to gather the people together. Several "suns" later they were all collected on the mount to go to the land of spirits. This journey was also made in the night, and when the opening was reached nothing could be seen save animals sitting around on their haunches, and the Indians again doubted him and commenced making preparations to put him to death, when he called piteously to the Great Spirit, who appeared before them and addressed to them words of caution and wisdom. He exacted a promise from all the Indians in council not to go to war any more without first securing the advice and instruction of the spirits, which would be imparted to the Medicine Man and his successor for all time to come, and in return promised that their prayers to be restored to their country would be fulfilled. Then the Medicine Man was lifted high into the air, and his companions soon lost sight of him in the darkness. He was carried above the tree-tops to a high, rocky mountain in the valley. He was ordered to touch the pinnacle with his finger, and when he did so it instantly ignited and burned fiercely. He was carried back and told to depart with his people immediately to the mount on which they had held their previous councils. On their journey a bright light gleamed through occasional openings in the forest, and the return was easy and rapid. On reaching the mount all beheld the mountain of fire, with melted rock running down its sides like red water. The fire increased; adjacent hills and cliffs smelted and rolled into the valley; the forests were rapidly consumed, and in a short time the valley was a lake of fire as far as the eye could

see. The invading warriors were totally destroyed. After many "moons" the lava cooled, but it was several "snows" before the forests began to appear again on the foothills, and game and fish became plentiful. The valley was left barren by the Great Spirit, and when others of the destroyed race came and saw what a terrible calamity had befallen those who had preceded them, they hastened back to the land whence they came.

The Shoshones and Bannacks are to this day firm believers in the truthfulness of this tradition, and point proudly to the great lava beds as indisputable evidence of the fact. The injunction never to kill or eat of the flesh of mountain lions, panthers, wolves or kindred animals is strictly obeyed by the members of these tribes. It may be that when the eruptions took place some extraordinary Indian among them deceived the ignorant races, and impressed them with the idea that he had conversed with the Great Spirit on some important event in their history, from which this strange tradition originated.

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THE native Newfoundland deer is the caribou, or reindeer, a specimen superior to those of Lapland or Norway, and sometimes weighing as much as six hundred pounds. These deer inhabit the interior of the island, not in hundreds, but in thousands; some who have seen their armies in the marching season think in hundreds of thousands. The interior being a wilderness, they find no interruption, save now and again when an explorer pushes his way across the region, which, through the summer, they make their home. The marching time of the herds is as regular as the seasons. When snow covers the ground in the northwestern portion of the island they turn their faces toward the south, and by steady marches along the leads, reach the southwestern, or less severe part of the island, where, through the winter months, they can get browse and lichens. Parties who have camped near the main lead in marching time, have left on record that the deer do not move in very large bodies, as that would prevent them grazing freely, but that they march in herds of from twenty to two hundred; that one such body is connected with another by means of a sort of picket, and that each detachment is led by a tall stag. It is a glorious sight for the huntsman, from his eminence, to see body after body of these bright-eyed, nimble-footed animals bending their course in true parallel lines, either toward the north or the south, with the regularity and order of masses of soldiers.

CREMATION POPULAR IN ALASKA.—Most of the Indians of Alaska believe in cremation. No dead Indian is taken out through the door, but through the roof or side of the house. The body is then placed on a pile of logs, while the people stand round and sing beating time with carved poles while the body burns. When all is consumed, the ashes are put in a box and placed in one of the dead houses built near the town for the purpose of holding the ashes of each particular family.