

the surface of the wood, polished from long use. One side is carved with the symbolic figures already mentioned, while the other is smooth. In all its details it is a neat specimen of Indian workmanship. According to the tradition of the Armstrong family, its former owners, the small square in the lower left-hand corner represents hell or the final abode of the wicked, while the house with the four pine (?) trees, at the top, symbolizes the spiritual home of the devout followers of the prophet. As is well known, four is the sacred number of many Indian tribes. The significance of several other lines above and below is unknown. Along the shaft of the stick from bottom to top are the prayer characters, arranged in three groups of five each, one group being near the bottom, while the others are along the upper portion of the shaft and are separated one from the other by a small circle. The characters bear some resemblance to the old black-letter type of a missal, while the peculiar arrangement is strongly suggestive of the Catholic rosary with its fifteen "mysteries" in three groups of five each. It will be remembered that the earliest and most constant missionaries among the Kickapoo and other lake tribes were Catholic, and we may readily see that their teachings and ceremonies influenced this native religion, as was afterward the case with the religions of Smohalla and the Ghost dance. Neither three nor five are commonly known as sacred numbers among the Indians, while three is distinctly Christian in its symbolism. It is perhaps superfluous to state that the ideas of heaven and hell are not aboriginal, but were among the first incorporated from the teachings of the white missionaries. The characters resembling letters may be from the alphabetic system of sixteen characters which it is said the Ojibwa invented for recording their own language, and taught to the Kickapoo and Sauk, and which resembled somewhat the letters of the Roman alphabet, from which they apparently were derived. (*Hamilton, 1.*)

This prayer-stick or "bible," as it has been called, was obtained by Mr Bartlett from Mr R. V. Armstrong, of Mill Creek, Indiana, who stated that it was the only remaining one of a large number which had been in possession of the family for many years. The story of the manner in which it was originally obtained, as told by Mr Armstrong, is interesting. "His father, Reverend James Armstrong, was a Methodist minister and missionary who had been sent to northern Indiana in the early part of this century. In 1830, while living on Shawnee prairie, 3 miles from the present site of Attica, Indiana, a large band of Kickapoo Indians came to his house to visit the missionary, and apparently regarded the interview as of great importance to themselves. They declared that they were from beyond the Mississippi river, that they had heard of Mr Armstrong and his missionary labors, and that they believed him to be the one for whom their people had long been looking. Each Indian held in his hand one of these wooden crosses, and as they knelt on the grass in front of the missionary's