

the Yakima, from the fact that on meeting a stranger, instead of at once shaking hands with him in the usual manner, they first wave the hand gently in front of his face like a fan, and blow on him, in order to "blow away the badness" from him. They first appeared among the Yakima and other eastern tribes about six years ago, and are gradually gaining adherents, although as yet they have no regular time or place of assembly. They are much addicted to making the sign of the cross—the cross, it is hardly necessary to state, being as much an Indian as a Christian symbol—and are held in great repute as doctors, their treatment consisting chiefly of hypnotic performances over the patient, resulting in the spasmodic shaking already described. In doctoring a patient the "blowers" usually gather around him in a circle to the number of about twelve, dressed in a very attractive ceremonial costume, and each wearing on his head a sort of crown of woven cedar bark, in which are fixed two lighted candles, while in his right hand he carries a small cloth, and in the left another lighted candle. By fastening screens of colored cloth over the candles the light is made to appear yellow, white, or blue. The candle upon the forehead is yellow, symbolic of the celestial glory; that at the back of the head is white, typical of the terrestrial light, while the third is blue, the color of the sky.

Frequently also they carry in their hands or wear on their heads garlands of roses and other flowers of various colors, yellow, white, and blue being the favorite, which they say represent the colors of objects in the celestial world. While the leader is going through his hypnotic performance over the patient the others are waving the cloths and swinging in circles the candles held in their hands. In all this it is easy to see the influence of the Catholic ritual, with its censers, tapers, and flowers, with which these tribes have been more or less familiar for the last fifty years.

A single instance will suffice to show the methods of the blower doctors. The story is told from the Indian point of view, as related by the half-blood interpreter, who believed it all. About six years ago two of these doctors from the north, while visiting near Woodland on the Columbia, were called to the assistance of a woman who was seriously ill, and had received no benefit from the treatment of the native doctors. They came and almost immediately on seeing the patient announced to the relatives that the sickness had been put into her by the evil magic of a neighboring medicine-man, whom they then summoned into their presence. When the messenger arrived for him, the medicine-man refused to go, saying that the doctors were liars and that he had not made the woman ill. By their clairaudient power—or possibly by a shrewd anticipation of probabilities—the doctors in the other house knew of his refusal and sent another messenger to tell him that concealment or denial would not avail him, and that if he refused to come they would proceed to blow the sickness into his own body. Without further