

of the former migration of his tribe, till he entered into a large river which flowed in the direction of the rising sun. Undiscovered he passed through the hostile tribes of the Naud-o-ways. At last when the river on which he floated, had become wide and like a lake, he discovered on the banks, a hut, made of logs, and he noticed the stumps of large trees which had been cut by sharper instruments than the rude stone axes used by the Indians.

The signs were apparently two winters old, but satisfied that it was the work of the spirits, for whom he was in search, Ma-se-wa-pe-ga proceeded on his journey, and he soon came to another hut and clearing, which though deserted, had been built and occupied during the previous winter. Much encouraged, he paddled on down stream till he discovered another hut from the top of which arose a smoke. It was occupied by the "white spirits," who, on his landing, cordially welcomed him with a shake of the hand.

When about to depart to return home, presents of a steel axe, knife, beads, and a small strip of scarlet cloth were given him, which, carefully depositing in his medicine bag, as sacred articles, he brought safely home to his people at La Pointe. Ma-se-wa-pe-ga again collected the principal men of his tribe in council, and displaying his curious presents, he gave a full narrative of his successful journey and the fulfilment of his dream. The following spring a large number of his people followed him on his second visit to the supposed "white spirits." They carried with them many skins of the beaver, and they returned home late in the fall with the dread fire-arm, which was to give them power over their much feared enemies. It is on this occasion also, that they first procured the fire-water which was to prove the most dreadful scourge and curse of their race.

It is related that on the arrival of this party at La Pointe,