

respects it resembles, for in the same light as intercessors between him and the Great Spirit, does the more simple Red Man regard the spirits which in his imagination pervade all creation. The never-failing rigid fasts of first manhood, when they seek in dreams for a guardian spirit, illustrates this belief most forcibly.

Ke-che-mun-e-do (Great Spirit) is the name used by the Ojibways for the being equivalent to our God. They have another term which can hardly be surpassed by any one word in the English language, for force, condensity, and expression, namely: Ke-zha-mune-do, which means pitying, charitable, overruling, guardian and merciful Spirit; in fact, it expresses all the great attributes of the God of Israel. It is derived from Ke-zha-wand-e-se-roin, meaning charity, kindness—Ke-zha-wus-so expressing the guardian feeling, and solicitude of a parent toward its offspring, watching it with jealous vigilance from harm; and Shah-wau-je-gay, to take pity, merciful, with Mun-e-do (spirit). There is nothing to equal the veneration with which the Indian regards this unseen being. They seldom even mention his name unless in their Me-da-we and other religious rites, and in their sacrificial feasts; and then an address to him, however trivial, is always accompanied with a sacrifice of tobacco or some other article deemed precious by the Indian. They never use his name in vain, and there is no word in their language expressive of a profane oath, or equivalent to the many words used in profane swearing by their more enlightened white brethren.

Instances are told of persons while enduring almost superhuman fasts, obtaining a vision of him in their dreams; in such instances the Great Spirit invariably appears to the dreamer in the shape of a beautifully and strongly-formed man. And it is a confirmed belief amongst them, that he or she who has once been blessed