

with this vision, is fated to live to a good old age and in enjoyment of ease and plenty.

All other minor or guardian spirits whom they court in their first dream of fasting appear to them in the shape of quadrupeds, birds, or some inanimate object in nature, as the moon, the stars, or the imaginary thunderers; and even this dream-spirit is never mentioned without sacrifice. The dream itself which has appeared to the faster, guides in a great measure his future course in life, and he never relates it without offering a sacrificial feast to the spirit of the dream. The bones of the animal which he offers are carefully gathered, unbroken, tied together, and either hung on a tree, thrown into deep water, or carefully burnt. Their beliefs and rites, connected with their fasts and dreams, are of great importance to themselves, more so than has been generally understood by writers who have treated of the Algics.

These facts are mentioned here to show an analogy with the ancient and primitive customs of the Hebrews—their faith in dreams, their knowledge and veneration of the unseen God, and the customs of fasting and sacrifice. Minor customs, equally similar with the usages of the Hebrews as we read in the Bible, might be enumerated; for instance, the never-failing separation of the female during the first period of menstruation, their war customs, etc. But it is not the intention of the writer to enter with prolixity on this field of inquiry which has been so often trod by able writers.

The grand rite of Me-da-we-win (or, as we have learned to term it, "Grand Medicine) and the beliefs incorporated therein, are not yet fully understood by the whites. This important custom is still shrouded in mystery, even to my own eyes, though I have taken much pains to inquire, and made use of every advantage, possessed by speaking their language perfectly, being related to them, possessing their