

and taking into consideration the lapse of ages, and their being greatly addicted to figurative modes of expression, this tradition bears some resemblance to the plague of the children of Israel in the wilderness, which was stopped by means of the brazen serpent of Moses.

The Ojibway pin-jig-o-saun, or as we term it, "medicine bag," contains all which he holds most sacred; it is preserved with great care, and seldom ever allowed a place in the common wigwam, but is generally left hanging in the open air on a tree, where even an ignorant child dare not touch it. The contents are never displayed without much ceremony. This too, however distant, still bears some analogy to the receptacle of the Holy of Holies of the Hebrews.

I have learned from people who have been resident amongst them, that the tribe known as the Blackfeet, living above the sources of the Missouri, practise a custom which bears a still stronger likeness to the sacred ark and priesthood, as used of old in Israel. The Blackfeet, by comparing portions of their language which has been published by the persevering Father de Smet, and portions that I have learned verbally from others, with the language of the Ojibways, has convinced me that they belong to the same family of tribes, and may be denominated Algics. Any portion, therefore, of their customs which may have fallen under our observation, may be appropriately mentioned here, to strengthen the grounds we have taken respecting their common origin.

A man is appointed by the elders and chiefs of the Blackfeet every four years to take charge of the sacred pipe, pipestem, mat, and other emblems of their religious beliefs. A lodge is allotted for his especial use, to contain these emblems and articles pertaining to his office. Four horses are given him to pack these things from place to place, following the erratic movements of the camp. This