

sank from sight, and death daily visited the wigwams of our forefathers, till it showed its back, and reflected the rays of the sun once more at Bow-e-ting (Sault Ste. Marie). Here it remained for a long time, but once more, and for the last time, it disappeared, and the An-ish-in-aub-ag was left in darkness and misery, till it floated and once more showed its bright back at Mo-ning-wun-a-kaun-ing (La Pointe Island), where it has ever since reflected back the rays of the sun, and blessed our ancestors with life, light, and wisdom. Its rays reach the remotest village of the wide spread Ojibways." As the old man delivered this talk, he continued to display the shell, which he represented as the emblem of the great megis of which he was speaking.

A few days after, anxious to learn the true meaning of this allegory, I proceeded one evening to the lodge of the old priest, and presenting him with some tobacco and cloth for a pair of leggings (which is an invariable custom when any *genuine* information is wanted of them, connected with their religious beliefs), I requested him to explain to me the meaning of his Me-da-we harangue.

After filling his pipe and smoking of the tobacco I had presented, he proceeded to give me the desired information as follows:—

"My grandson," said he, "the megis I spoke of, means the Me-da-we religion. Our forefathers, many string of lives ago, lived on the shores of the Great Salt Water in the east. Here it was, that while congregated in a great town, and while they were suffering the ravages of sickness and death, the Great Spirit, at the intercession of Man-ab-o-sho, the great common uncle of the An-ish-in-aub-ag, granted them this rite wherewith life is restored and prolonged. Our forefathers moved from the shores of the great water, and proceeded westward. The Me-da-we lodge was pulled down and it was not again erected, till