the liquor and they had already begun to drink. Still neither A. nor his four counsellors drank any, doubtless in consequence of what I had said.

Now all was confusion and uproar in the village where one hour before there was the utmost peace and quietness. Having been frustrated in my design of conversing with individuals I again retired to the woods about a quarter of a mile distant in order that I might enjoy the day alone, but the air was rent with their savage yells and whooping which could have been heard at a much greater distance.

At eve I was obliged to return, it was then more quiet as the liquor was drank up, but I ascertained that there had been fighting &c. as is usual on such occasions and two or three who lost friends in the war of 1832 threatened to take the life of the clerk and interpreter by way of revenge. One of them was accordingly bound until he should become sober. To all this the clerk replied "Hoh. it is nothing to what I witnessed the winter before amongst Black Hawks' band on the Mississippi!"

At supper we again invited A. After the blessing was asked, he remarked that "formerly his people had a custom of the same kind of giving thanks to the Great Spirit whenever they ate, but now it was laid aside excepting at feasts." On a former occasion we invited him to sup with us, and after the blessing was asked he inquired of the interpreter what it meant. He told him that I was thanking the Great Spirit for food &c. "Why," says he, "that is just like the Indians, I thought the white people never did it, but were just like the hogs because they thought themselves God."

A Night Scene.

At evening as I sat in A's lodge noting down the occurrences of the day and waiting for his return, having appointed that time for me to lay the object of my visit before him; the sound of revelry was struck up in an adjoin. ing one used for a council-house. Although there had been much noise during the day in consequence of feasting and dancing still it did not disturb the peace of the vil-