

conduct of the Indians. Like ungodly men in other parts of the world, who seldom look to heaven, except when the enemy thunders at the gate, or mildew consumes the corn, these Indians seldom appeal to the gods, or offer them any sort of worship, except when overtaken with temporal calamity, and in need of a little assistance. Their devotion is made up chiefly of superstitious practices, formed on no solid basis, subject to no permanent rule, and leading to no uniform or common end, except that of creating blind presumption, which, in the day of battle, is to preserve them harmless and destroy their enemies. They believe in the existence of a number of good and bad genii or spirits, who interfere in the affairs of mortals, and produce all their happiness or misery. These spirits, say they, wander through the desert or float upon the waters. It is from the evil genii that misfortunes proceed, especially diseases; and it is to the good genii they are indebted for deliverance and cure. The Ministers of the genii are composed of a set of artful jugglers, male and female, who practise also as physicians, and are tolerable adepts in the healing art. Of this subtle race, a curious specimen is afforded in the ensuing narrative, in the person of Cooh-coo-cheeh, an old Indian squaw, who seems, in the art of deception, to have been a first-rate professor. These jugglers are supposed to be inspired by the good genii, most commonly in their dreams, with the knowledge of future events. When called in