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and the like, to a certain demon whom they call Aheskoï. Whoever desires his fishing, hunting, or other expeditions to be successful, takes meat, and other of the better articles of food, and begs the eldest of the house or village to *bless* them for him, if I may use the term; and there are some to whose blessings they attach more value than to others. The old man, standing opposite the one that holds the meat, in a loud and distinct voice, speaks thus: "O, demon Aheskoï, behold, we offer this meat to thee, and from it we prepare thee a banquet, that thou mayest eat thereof, and show us where the deer are lurking, mayest lead them into our traps;"—(if not during the chase)—"that by thee we may again behold the spring, taste the new harvest, and again engage in the chase in the fall;"—(if in illness)—"that by these we may recover health."

The very first time I heard a formula couched in such words, I was filled with a deep detestation of this savage superstition, and firmly resolved to abstain forever from meats thus offered. They interpreted this abstinence on my part, and this contempt of their demon, as the cause of their taking so little game; "the wicked have hated me without cause."—John xv. 25. As, under the influence of this hate, they would neither listen to my instructions, nor help me to acquire their language, in which I refuted their fables, I resolved to devote my time entirely to spiritual exercises. Accordingly, I went forth every morning from the midst of this Babylon, that is, our hut where constant worship was paid to the devil and to dreams, and "saved myself in the mountain," (Genesis xix. 17,) a neighboring hill. Here I had formed a large cross on a majestic tree by