

vidual, a great many also as a member of his tribe or society.

The most important question of all in Indian life was communication with divinity, intercourse with the spirits of divine personages. No man could communicate with these unless the man to whom they chose to manifest themselves. There were certain things which a man had to do to obtain communication with divinity and receive a promise of assistance; but it was only the elect, the right person, the fit one, who obtained the desired favor. For instance, twenty men might go to the mountain place, and observe every rule carefully, but only one man be favored with a vision, only one become a seer. Twenty others might go to the mountain place, and not one be accounted worthy to behold a spirit; a third twenty might go, and two or three of them be chosen. No man could tell beforehand what success or failure might await him. The general method at present is the following, the same as in the old time:—

Soon after puberty, and in every case before marriage or acquaintance with woman, the youth or young man who hopes to become a doctor goes to a sacred mountain pond or spring, where he drinks water and bathes. After he has bathed and dressed, he speaks to the spirits, he prays them to come to him, to give him knowledge, to grant their assistance. The young man takes no food, no nourishment of any sort, fasts, as he is able, seven days and nights, sometimes longer. All this time he is