

From the age of 8 to 17 the Indians have to undergo many fastings, continuing each time as long as the person can endure it. Some have been known to fast ten days. Sunset is the time when they begin again to taste food, and that very sparingly at first. At such seasons they go into the woods alone, being warned not to touch any food, nor taste water, for the Great Spirit would see them, and be angry with them; nor must they *feel* hungry or thirsty, for that would displease him too. They are also charged to pay particular attention to what appears to them in dreams:—"Perhaps a man will come to you in very fair words, O he will be so pleasing to you, but he not taken up with him, be sure to look down and see if he has snake feet, if so it is the bad Spirit who seeks only to deceive you; but do not listen to him, whenever you awake go tell it to some one, and fast no more at this time, it will not be accepted; but should any bird or beast come to you and say, that he will befriend you, this is one of the little spirits, you must keep it a secret and tell no one, or the good will be lost to you, but when you come into trouble, tell it then, and that little spirit will protect you." The animal which thus appears is afterward counted sacred by the person. They do not fast after they have reached their 17th year—until that age they deem several kinds of food unclean, but which they may afterwards eat. The origin of these fasts is as follows. Many hundred years ago there was a people who were much given to fasting. This so pleased the Great Spirit that he made them a great people, great hunters, great warriors and also good. The Indians here have a tradition that they were once themselves a great people, had horses and every thing like the white man, nor are there wanting relics which sustain the belief.

But lest I should forget the rest of the voyage, by indulging in Indian reminiscences, let me proceed. I may observe that there are several houses at the Falls, and at a little distance a place of worship belonging to the Church of England. I was happy to learn that a very excellent Minister has been stationed here. There is a number of very respectable settlers around, and the attendance is good at worship on Lord's day. What will not British enterprise accomplish! It turns the forest into a fruitful field, raises a comfortable dwelling where the Indian pitched formerly his miserable wigwam, converts the haunts of beasts of prey into pastures for the domestic tribes. And in the lonely woods through which none passed but the stealthy step of the Indian in the chase, are now seen the walks of civilization—and where the hum of idolatry was heard,

are now heard hymns of praise unto God, and in the place where lessons of superstition were taught, salvation through a crucified Redeemer is proclaimed. "This is the Lord's doing, and it is marvellous in our eyes." "Thy Kingdom come."

We left the Falls early next morning, and crossed Cameron's Lake, a distance three miles, and entered a river which leads to Balsam Lake. We seemed indeed to have passed the dwellings of civilized life, and the silence of midnight in open day told us the hum of activity was far behind. At length the noise of many waters relieved the monotony, and warned us to stand nerved with all our energy and skill. We reached a rather dangerous rapid, the channel very narrow, and the Interpreter had not been there for five years before, but we threaded our way along and reached the entrance of Balsam Lake. This is the finest lake scenery I have yet seen. It awakens at once the emotions of the beautiful and the sublime. On the left stretches almost as far as the eye carries a margin of some elevation, thickly studded with sturdy forests. Before you distant two miles, is an island of 1100 acres, bringing the eye a little to the right, respectable buildings meet it, erected by Admiral Vansittart as I am informed. The eye returning in the same direction falls on the Indian village towards which we had now turned the prow of our boat. Still nearing the point of observation is the entrance of a river leading to Gull Lake, and immediately on the right is an extended plain, on which was fought a decisive battle between the Chippewahs and Mohawks, the former proving victors. Tradition says the latter consented to remove beyond the great Lake, viz, Ontario; and then their contentions ceased; and why did they ever exist?

We reached the Indian village about 7½ P. M., and called at the house of Jacob Craue, the chief, and met with a cordial welcome. There are about ninety souls in this village who were at this time but ill supplied with the necessaries of life. The news of our arrival having spread, the men hastened to greet us. About 10 o'clock we commenced worship, the house quite full, they heard the gospel with marked attention, and declared how happy they were to hear the glad tidings of salvation.

About noon we went out to examine the village and fields—were much pleased with indications of skill and industry. A house which they had just finished was very superior to those which had been built by contract. I encouraged them to these exertions by giving them agricultural implements at the expense of the New England Company; and promised them farther countenance in