

peculiarities made him famous among the Indians, and those of his neighbours who delighted to encourage the witty propensities of his nature. For a time this was all that he desired, but there came moments of meditation that banished peace from his mind. Alone in his wigwam sleep fled from his eyelids as thoughts of God and eternity filled his mind. Then would he say to himself "Who made the trees and animals and stars above and what sort of a Being is He? How did man come into being? And what will be his destiny when he leaves this world?" He fasted and prayed, blackened his face and waited until in a dream he would be told what object in nature he should choose and worship as his God.

He was unhappy, yet he shed not a tear.

In 1802 Christian Denke, a Moravian missionary began a mission among the Ojibways on the Jongquahamik, but after four years labour he was compelled to abandon the work without gaining a single convert. It was several years later that the converting power of the Devine Spirit fell upon the Ojibways of Canada.

The work had been progressing for some time before Shawundais heard the gospel of the grace of God. The Rev. Wm. Case, the Apostle of Canadian Indian Missionaries, and Peter Jones a converted Mohawk went on a missionary tour to the Bay of Quinte Indians in February 1826. Public service was held in the church at Belleville which was attended by whites and Indians. John Sunday had heard of the wonderful things the missionaries had to tell, and in company with Moses, another Indian, he came to hear for himself. Not being able to get into the church in the morning the two Indians sat outside, and when the evening service was about to be held they entered with others, that they might learn the way to life. Peter Jones spoke to the Indians present on the two ways, the one leading to destruction and the other to heaven. The arrow of conviction reached the heart of Shawundias and he resolved to try and serve the true God. The thoughts presented in the discourse of the converted Ojibway never left his mind. In May of this same year a second missionary visit to the Missisigas was made. During the interval between the two visits several laymen and ministers who were deeply interested in the work helped to carry it on. On Saturday evening May 27, 1826, a prayer meeting was held attended by a large number of Indians, many of whom prayed and spoke of the great things that God had done for their souls. Several young persons with tears in their eyes said "we are going to serve the Great Spirit because we love him with all our hearts," at this meeting Shawuncais gave his heart and life to God. He could not read or write, but after he had learned to do so, he wrote a quaint account of his conversion in the following words;—

(To be Continued.)

GI-YE-WA-NO-US-QUA-GO-WA.

SACRIFICE OF THE WHITE DOG.

C. A. HIRSCHFELDER.

(Continued.)

The proceedings on the sixth day seemed to attract a larger attendance than on any of the preceding, the council-house being well filled but not uncomfortably crowded. The women as usual sat at one end the men at the other. Chief Buck commenced the ceremonies of the day with an address. He drew the attention of those present to the necessity of returning universal praise and thanks for being spared to participate in these festivities, also for past favours. In enumerating the losses sustained by death many of the deceased, he said, he had no doubt entered the happy world where they would have perpetual joys, a place where no changes occur. The Creator having made man superior to all other animals, the families always peaceful here, were able to appreciate better than other animals the good gifts received. He thanked the Great Spirit for the herbs used as medicinal plants, and in speaking how useful they were to mankind, said the very discovery of their use showed that there was a power superior to our own, even independent of that the difference between us and other creatures in our having an everlasting world to come, as told by our ancestors, which proving that all other creatures are inferior to us does not detract from our dependence upon the Creator. He also spoke of the power of the air which carries off the germs of disease, he said the very air we breathe is one of the benefits we receive from the Great Spirit; and that the opening of the New Year is an especially appropriate season to return thanks for all the mercies received. After the delivery of this speech, two men with turtle rattles sat on a bench in the centre of the council-house facing each other, and commenced to beat the bench vigorously with the rattles, continually singing in a monotonous sort of chant. Two men next came forward taking peculiar steps, but each keeping perfect time with the beats; then a number of women came forward and joined the two men. They took a different step from the men being a sort of sideward glide. After this strange time beating and slow moving step had been kept up for some fifteen minutes, a number of men entered all bedecked and painted. They commenced dancing, yelling and shouting fairly making the council-house shake with their rapid motion while their howls and shouts were simply deafening. Every little while they stopped apparently from exhaustion. They kept going around the bench, upon which the two time beaters were, keeping all the time in a perfect circle. After the dancing had been going on for nearly half an hour, a man entered all dressed in costume, which was principally of a black color. He represented the dead, as soon as he entered the dancing commenced with renewed vigor and more joined in. I was rather surprised to see our squaw* among the dancers carrying a papoose, but was more surprised to

*The term squaw is looked upon by the Indians as a word we make use of in a degrading sense, towards them. I was severely reprimanded once by an Indian woman for using this expression.

see so many young ones in the council-house, and yet there was not one of them crying, although the noise and dancing put one in mind of a lot of maniacs, or people from the lower regions, yelling together. The time beaters and dancers worked themselves into a heat something terrible to behold, the perspiration poured off them. One could hardly imagine they could hardly keep up such violent exercise for such a length of time without their strength completely giving out. After this dance a short address was delivered by a keeper of the faith who had only been installed one year in office. He said his experience in one year as keeper of the faith was that the people had improved in their manner of living. He found fault with those who follow their own desires, and spoke of the behavior of the younger people as not up to the standard it should be, but that it was owing no doubt to their young age, being susceptible and easily misled. Chief Buck now arose and gave another address. He spoke of the Heavenly bodies made by the Great Spirit. The sun by which we are capable of doing our daily work, as the day passes and the moon introduces the evening which, although not as bright as the sun, helps to give light in the night time, also the stars give their assistance, all of which we must acknowledge was received from the Great Spirit. An exhortation followed to the people to offer more praise than they had the year past, the young were particularly exhorted to obey not only their parents but those who were older than themselves, that they would do better if they followed the advice of those who had more experience than themselves; altogether we should acknowledge the benefit of everything created, we should also keep our minds in a proper channel. The orator then turning to the visitor said "my brother, you are a friend of the Red men, we hail your presence with pleasure and consider it a great compliment that you should come all the way from Toronto to witness this ceremony. We hope that although this is the first festival at which you have been present amongst us, it will not be the last. My brother you have probably never witnessed a real war dance, and at the end of to-days ceremonies one will be given in honor of your presence amongst us." At the close of this speech an ejaculation of approval was given by all present. Another dance was now indulged in, which showed the original way their forefathers prepared for a conflict. This dance began similar to the preceding one, the only marked difference being that their movements seemed to be, if anything, more vigorous, they made more action with their arms. After they had stopped presumably for breath an Indian arose and said that they should all be grateful for being able to adhere to their ancient mode of thanksgiving, he hoped that all present would not only look forward to the pleasures of this life, but also the life to come. He ended by saying that there was amongst them a Pale face who had always taken a great interest in the welfare of the Red men, that they should all receive it as a great compliment to think he had come all the way from Toronto to witness this ceremony, he hoped they would all join in the war dance which was to be given in his honour. The writer now arose and in a few words thank-

Staff Capt. Summer, Salvation Army headquarters, Toronto has been at the Brant Reserve to make arrangements for the departure of some of the Six Nations soldiers, who are to take part in the great international congress which opens in London, England, on May 28.—*Brantford Telegram.*