

ter they see only the advantage of the servile assistance in the household. As a consequence, the girls are brought up to labor, while the boys, furnished with bows and arrows, are allowed unrestrained liberty, and are very seldom, if ever, corrected. They may tyrannize over the girls, and, as the future lords of the tribe, are seldom chided in any respect. If any one of them, however, becomes unbearably insolent, on some occasion when the principal men are together, and he is present, he becomes the subject of cutting sarcasm, to which he cannot utter a word, and from which he may not withdraw; he must endure until he most heartily abhors himself. Eventually he learns to conduct himself with more becoming dignity and decorum.

A young man withholds his opinion in the presence of his seniors. At length, after having sat in the councils of the chiefs, and been urged to give his opinion, he answers, "I am a young man; I have not wisdom to speak before wise men; yet I think," so and so.

In their arrangements and general economy they have no system or method, but are governed according to the dictates of the moment, or as the occasion may demand.

Their ideas of religion are vague and unsatisfactory. They believe in a multitude of good and evil spirits, each class having a great chief, by whom they are controlled. These spirits rule the affairs and destinies of men. The Great Good Spirit brings about all that is good or beneficial to men, as health, peace, plenty, and happiness, through the medium of inferior good spirits.

All good and useful animals were made by him for their use, while such animals as the panther, venomous serpents, and reptiles were made for the injury of men, by the bad spirits. The flesh of such animals is not fit

for food, hence is proscribed by their "medicine." All the evils to which they are subject, as sickness, war, hunger, and distress, are brought upon them through the influence of evil spirits. Hence their system of religion involves no particular duties further than that the aid of the Good Spirit is to be invoked, and the wrath and enmity of the evil must be appeased. They believe in a future existence, but I could never ascertain that they have any idea of accountability. Their religious observances and superstitions are denominated "medicine," and are "made" by all, in some form or other; but the medicine-man or sorcerer is expected to conduct all important "medicine making" for the tribe. The medicine-man is not only the physician, but the priest of the tribe, and takes much pains to lock the whole system in mystery. They powwow over the sick, make medicine for rain, for success in the chase, raiding, and for the protection of their warriors. This is done by some mysterious process, by which the enmity of the evil spirit is appeased, and the protection of the good secured. A charm is worn, by which the individual may be recognized by his protecting spirit; nearly every person, old or young, wears something of this kind, and attaches them to his war-horse.

Their system of medicine involves a belief in witchcraft, sorcery, and supernatural agency. Almost every object in nature is the dwelling-place of a spirit. Animals know this, and make medicine for their protection before engaging in any conflict with each other. The buffalo chief, while leading his herd, meets another. Each bellows forth his defiance, stops, tears up the earth with his horns, gets down upon his knees, rubs his shoulders in the dirt thus loosened, with his fore feet paws it