

manuscript was a Frenchman, it is more probable that we have here set forth only the well-known preference of the wild tribes. The occupancy of a region by the English always meant the speedy expulsion of the natives. The French, on the contrary, lived side by side with the red men, joining in their dances and simple amusements, and entering with fullest sympathy into their wild life, so that they were regarded rather as brethren of an allied tribe than as intruders of an alien race. This feeling is well indicated in the prophet's narrative, where the Indians, while urged to discard everything that they have adopted from the whites, are yet to allow the French to remain among them, though exhorted to relentless war on the English. The difference received tragic exemplification at Michilimackinac a year later, when a handful of French traders looked on unarmed and unhurt while a crew of maddened savages were butchering, scalping, and drinking the blood of British soldiers. The introduction of the trivial incident of the hat is characteristically Indian, and the confounding of dreams and visions with actual happenings is a frequent result of mental exaltation of common occurrence in the history of religious enthusiasts. The Delaware prophet regards the whole experience as an actual fact instead of a distempered vision induced by long fasts and vigils, and the hieroglyphic prayer—undoubtedly graven by himself while under the ecstasy—is to him a real gift from heaven. The whole story is a striking parallel of the miraculous experiences recounted by the modern apostles of the Ghost dance. The prayer-stick also and the heavenly map, later described and illustrated, reappear in the account of Kānakūk, the Kickapoo prophet, seventy years afterward, showing in a striking manner the continuity of aboriginal ideas and methods.

The celebrated missionary, Heckewelder, who spent fifty years among the Delawares, was personally acquainted with this prophet and gives a detailed account of his teachings and of his symbolic parchments. He says:

In the year 1762 there was a famous preacher of the Delaware nation, who resided at Cayahaga, near Lake Erie, and travelled about the country, among the Indians, endeavouring to persuade them that he had been appointed by the Great Spirit to instruct them in those things that were agreeable to him, and point out to them the offences by which they had drawn his displeasure on themselves, and the means by which they might recover his favour for the future. He had drawn, as he pretended, by the direction of the Great Spirit, a kind of map on a piece of deerskin, somewhat dressed like parchment, which he called "the great Book or Writing." This, he said, he had been ordered to shew to the Indians, that they might see the situation in which the Mannitto had originally placed them, the misery which they had brought upon themselves by neglecting their duty, and the only way that was now left them to regain what they had lost. This map he held before him while preaching, frequently pointing to particular marks and spots upon it, and giving explanations as he went along.

The size of this map was about fifteen inches square, or, perhaps, something more. An inside square was formed by lines drawn within it, of about eight inches each way; two of these lines, however, were not closed by about half an inch at the corners.