

purity of the Midé rites. Instead of these the prophet gave them new songs and new medicines. Their women must cease from any connection with white men. They were to love one another and make an end of their constant wars, to be kind to their children, to keep but one dog in a family, and to abstain from lying and stealing. If they would listen to his voice and follow his instructions, the incarnate Manabozho promised that at the end of four years (i. e., in 1811) he would bring on two days of darkness, during which he would travel invisibly throughout the land, and cause the animals which he had created to come forth again out of the earth. (*Kendall, 2.*) They were also promised that their dead friends would be restored to them.

The ideas as to the catastrophe that was to usher in the new era seem to have varied according to the interpreter of the belief. Among the Ottawa, and perhaps among the lake tribes generally, there was to be a period of darkness, as already stated. Among the Cherokee, and probably also among the Creek, it was believed that there would be a terrible hailstorm, which would overwhelm with destruction both the whites and the unbelievers of the red race, while the elect would be warned in time to save themselves by fleeing to the high mountain tops. The idea of any hostile combination against the white race seems to have been no part of the doctrine. In the north, however, there is always a plain discrimination against the Americans. The Great Father, through his prophet, is represented as declaring himself to be the common parent alike of Indians, English, French, and Spaniards; while the Americans, on the contrary, "are not my children, but the children of the evil spirit. They grew from the scum of the great water, when it was troubled by an evil spirit and the froth was driven into the woods by a strong east wind. They are numerous, but I hate them. They are unjust; they have taken away your lands, which were not made for them." (*Kendall, 3.*)

From the venerable James Wafford, of the Cherokee nation, the author in 1891 obtained some interesting details in regard to the excitement among the Cherokee. According to his statement, the doctrine first came to them through the Creek about 1812 or 1813. It was probably given to the Creek by Tecumtha and his party on their visit to that tribe in the fall of 1811, as will be related hereafter. The Creek were taught by their prophets that the old Indian life was soon to return, when "instead of beef and bacon they would have venison, and instead of chickens they would have turkeys." Great sacred dances were inaugurated, and the people were exhorted to be ready for what was to come. From the south the movement spread to the Cherokee, and one of their priests, living in what is now upper Georgia, began to preach that on a day near at hand there would be a terrible storm, with a mighty wind and hailstones as large as hominy mortars, which would destroy from the face of the earth all but the true believers who had previously taken refuge on the highest summits of the Great Smoky