

the prophet, and was considered as solemnly engaging to obey his injunctions, and accept his mission as from the Supreme. All the Indians who touched the beans had previously killed their dogs; they gave up their medicine bags, and showed a disposition to comply with all that should be required of them.

We had now been for some time assembled in considerable numbers. Much agitation and terror had prevailed among us, and now famine began to be felt. The faces of men wore an aspect of unusual gloominess; the active became indolent, and the spirits of the bravest seemed to be subdued. I started to hunt with my dogs, which I had constantly refused to kill or suffer to be killed. By their assistance, I found and killed a bear. On returning home, I said to some of the Indians, "Has not the Great Spirit given us our dogs to aid us in procuring what is needful for the support of our life, and can you believe he wishes now to deprive us of their services? The prophet, we are told, has forbid us to suffer our fire to be extinguished in our lodges, and when we travel or hunt, he will not allow us to use a flint and steel, and we are told he requires that no man should give fire to another. Can it please the Great Spirit that we should lie in our hunting camps without fire, or is it more agreeable to him that we should make fire by rubbing together two sticks than with a flint and a piece of steel?" But they would not listen to me; and the serious enthusiasm which prevailed among them so far affected me that I threw away my flint and steel, laid aside my medicine bag, and, in many particulars, complied with the new doctrines; but I would not kill my dogs. I soon learned to kindle a fire by rubbing some dry cedar, which I was careful to carry always about me, but the discontinuance of the use of flint and steel subjected many of the Indians to much inconvenience and suffering. The influence of the Shawnee prophet was very sensibly and painfully felt by the remotest Ojibbeways of whom I had any knowledge, but it was not the common impression among them that his doctrines had any tendency to unite them in the accomplishment of any human purpose. For two or three years drunkenness was much less frequent than formerly, war was less thought of, and the entire aspect of affairs among them was somewhat changed by the influence of one man. But gradually the impression was obliterated; medicine bags, flints, and steels were resumed; dogs were raised, women and children were beaten as before, and the Shawnee prophet was despised. At this day he is looked upon by the Indians as an impostor and a bad man. (*Tanner, 1.*)

Tanner's account is confirmed by Warren, from the statements of old men among the Ojibwa who had taken part in the revival. According to their story the ambassadors of the new revelation appeared at the different villages, acting strangely and with their faces painted black—perhaps to signify their character as messengers from the world of shades. They told the people that they must light a fire with two dry sticks in each of their principal settlements, and that this fire must always be kept sacred and burning. They predicted the speedy return of the old Indian life, and asserted that the prophet would cause the dead to rise from the grave. The new belief took sudden and complete possession of the minds of the Ojibwa and spread "like wildfire" from end to end of their widely extended territory, and even to the remote northern tribes in alliance with the Cree and Asiniboin. The strongest evidence of their implicit obedience to the new revelation was given by their attention to the command to throw away their medicine bags, the one thing which every Indian holds most sacred. It is said that the shores of Lake Superior, in the vicinity of the great village of Shagawaumikong (Bayfield, Wisconsin), were strewn with these medicine bags, which had been cast into the water. At this ancient capital of