

From the narrative of John McCullough, who had been taken by the Indians when a child of 8 years, and lived for some years as an adopted son in a Delaware family in northeastern Ohio, we gather some additional particulars concerning this prophet, whose name seems to be lost to history. McCullough himself, who was then but a boy, never met the prophet, but obtained his information from others who had, especially from his Indian brother, who went to Tuscarawas (or Tuscalaways) to see and hear the new apostle on his first appearance.

It was said by those who went to see him that he had certain hieroglyphics marked on a piece of parchment, denoting the probation that human beings were subjected to whilst they were living on earth, and also denoting something of a future state. They informed me that he was *almost constantly crying whilst he was exhorting them*. I saw a copy of his hieroglyphics, as numbers of them had got them copied and undertook to preach or instruct others. The first or principal doctrine they taught them was to purify themselves from sin, which they taught they could do by the use of emetics and abstinence from carnal knowledge of the different sexes; to quit the use of firearms, and to live entirely in the original state that they were in before the white people found out their country. Nay, they taught that that fire was not pure that was made by steel and flint, but that they should make it by rubbing two sticks together. . . . It was said that their prophet taught them, or made them believe, that he had his instructions immediately from *Keesh-she-lam-lan-g-up*, or a being that *thought* us into being, and that by following his instructions they would, in a few years, be able to drive the white people out of their country.

I knew a company of them who had secluded themselves for the purpose of purifying from sin, as they thought they could do. I believe they made no use of firearms. They had been out more than two years before I left them. . . . It was said that they made use of no other weapons than their bows and arrows. They also taught, in shaking hands, to give the left hand in token of friendship, as it denoted that they gave the heart along with the hand. (*Pritts, 1.*)

The religious ferment produced by the exhortations of the Delaware prophet spread rapidly from tribe to tribe, until, under the guidance of the master mind of the celebrated chief, Pontiac, it took shape in a grand confederacy of all the northwestern tribes to oppose the further progress of the English. The coast lands were lost to the Indians. The Ohio and the lakes were still theirs, and the Alleghanies marked a natural boundary between the two sections. Behind this mountain barrier Pontiac determined to make his stand. Though the prospect of a restoration of the French power might enable him to rally a following, he himself knew he could expect no aid from the French, for their armies had been defeated and their garrisons were already withdrawn; but, relying on the patriotism of his own red warriors, when told that the English were on their way to take possession of the abandoned posts, he sent back the haughty challenge, "I stand in the path."

To Pontiac must be ascribed the highest position among the leaders of the Algonquian race. Born the son of a chief, he became in turn the chief of his own people, the Ottawa, whom it is said he commanded on the occasion of Braddock's defeat. For this or other services in behalf of the French he had received marks of distinguished consideration from