

remove, states that the prophet "had no idea of giving up his lands," and continues:

This man has acquired an influence over his people through supposed revelations from God, which he urges on them with an eloquence, mildness, and firmness of manner that carries to their credulous ears conviction of his communications with God.

To give a favorable turn to his mind, I apparently gave credence to his statements of these revelations, and attempted to put a construction on them for him. He listened to me with great attention, and, after I had finished, said I might be right; that God would talk to him again and he would let me know what he said. In the meantime he would use his influence to get his people to move, but that he could not himself come over until all had removed; that there were many bad men yet among them, whom he hoped to convert to the ways of God, and then all would come over. He would preach to his men and warn them from taking away or injuring the property of the white people, and if any white man struck them—to use his own expression—he would bow his head and not complain; he would stop any attempt to take revenge. He seems to have a wonderful influence over those Indians who accompanied him. They neither drank nor painted, were serious, though not gloomy. (*Ind. Off.*, 1.)

In the same month Kānakūk himself visited General Clark at Saint Louis, and in the course of a long talk explained the origin of his divine mission and the nature of his doctrine, illustrating the subject by means of a peculiar diagram (figure 61), and closing with an earnest appeal in behalf of his people that they should be allowed to remain undisturbed. Although it was said by the traders that he had stolen his inspiration from a Methodist preacher, it is plain from an examination of his doctrine that he was the direct spiritual successor of Tenskwatawa and the Delaware prophet, who in their generation had preached to the same tribe. Like his predecessors, also, he condemned the use of "medicine bags" and medicinesongs, which, although universal among the tribes, seem to have been regarded by the better class of Indians as witchcraft was in former days among the whites.

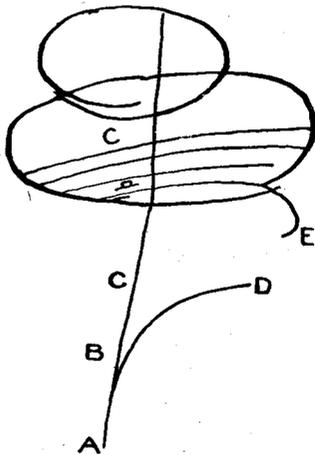


FIG. 61.—Kānakūk's heaven.

After the usual preliminary expressions of mutual friendship and good will, Kānakūk stated that all his people were united in sentiment, and then proceeded to explain his religious views as follows:

My father, the Great Spirit has placed us all on this earth; he has given to our nation a piece of land. Why do you want to take it away and give us so much trouble? We ought to live in peace and happiness among ourselves and with you. We have heard of some trouble about our land. I have come down to see you and have all explained.

* * * * *