

were counted among his disciples. Catlin, who painted his portrait (of which figure 60 is a reproduction), heard him preach, and expressed surprise and admiration at the ease and grace of his manner and his evident eloquent command of language. The traveler continues: a-1

I was singularly struck with the noble efforts of this champion of the mere remnant of a poisoned race so strenuously laboring to rescue the remainder of his people from the deadly bane that has been brought amongst them by enlightened Christians. How far the efforts of this zealous man have succeeded in Christianizing, I can not tell, but it is quite certain that his exemplary and constant endeavors have completely abolished the practice of drinking whisky in his tribe, which alone is a very praiseworthy achievement, and the first and indispensable step toward all other improvements. I was some time amongst those people, and was exceedingly pleased and surprised also to witness their sobriety and their peaceable conduct, not having seen an instance of drunkenness, or seen or heard of any use made of spirituous liquors whilst I was amongst the tribe. (*Catlin, 3.*)

After mentioning, although apparently not crediting the assertion of the traders, that the prophet had borrowed his doctrines from a white man, Catlin goes on to describe a peculiar prayer-stick which Kānakūk had given to his followers, and which reminds us at once of the similar device of the Delaware prophet of 1764, and is in line with the whole system of birchbark pictographs among the northern tribes. These sticks were of maple, graven with hieroglyphic prayers and other religious symbols. They were carved by the prophet himself, who distributed them to every family in the tribe, deriving quite a revenue from their sale, and in this way increasing his influence both as a priest and as a man of property. Apparently every man, woman, and child in the tribe was at this time in the habit of reciting the prayers from these sticks on rising in the morning and before retiring for the night. This was done by placing the right index finger first under the upper character while repeating a short prayer which it suggested, then under the next, and the next, and so on to the bottom, the whole prayer, which was sung as a sort of chant, occupying about ten minutes.

Without undertaking to pass judgment on the purity of the prophet's motives, Catlin strongly asserts that his influence and example were good and had effectually turned his people from vice and dissipation to temperance and industry, notwithstanding the debasing tendency of association with a frontier white population.

The veteran missionary, Allis, also notes the use of this prayer-stick as he observed it in 1834 among the Kickapoo, then living near Fort Leavenworth, in Kansas. The prophet's followers were accustomed to meet for worship on Sunday, when Kānakūk delivered an exhortation in their own language, after which they formed in line and marched around several times in single file, reciting the chant from their prayer-sticks and shaking hands with the bystanders as they passed. As they departed they continued to chant until they arrived at the "father's house" or heaven, indicated by the figure of a horn at the top of the prayer-stick. The worshipers met also on Fridays and made confession