

Ojibways. In solemn councils they performed certain ceremonies, and told that the Great Spirit had at last condescended to hold communion with the red race, through the medium of a Shawano prophet, and that they had been sent to impart the glad tidings. The Shawano sent them word that the Great Spirit was about to take pity on his red children, whom he had long forsaken for their wickedness. He bade them to return to the primitive usages and customs of their ancestors, to leave off the use of everything which the evil white race had introduced among them. Even the fire-steel must be discarded, and fire made as in ages past, by the friction of two sticks. And this fire, once lighted in their principal villages, must always be kept sacred and burning. He bade them to discard the use of fire-water—to give up lying and stealing and warring with one another. He even struck at some of the roots of the Me-da-we religion, which he asserted had become permeated with many evil medicines, and had lost almost altogether its original uses and purity. He bade the medicine men to throw away their evil and poisonous medicines, and to forget the songs and ceremonies attached thereto, and he introduced new medicines and songs in their place. He prophesied that the day was nigh, when, if the red race listened to and obeyed his words, the Great Spirit would deliver them from their dependence on the whites, and prevent their being finally down-trodden and exterminated by them. The prophet invited the Ojibways to come and meet him at Detroit, where in person, he would explain to them the revelations of the "Great Master of Life." He even claimed the power of causing the dead to arise, and come again to life.

It is astonishing how quickly this new belief obtained possession in the minds of the Ojibways. It spread like wild-fire throughout their entire country, and even reached the remotest northern hunters who had allied themselves