

quainted with their anomalous and difficult to be understood characters—the more insight I have gained into their religious and secret rites and faith, the more strongly has it been impressed on my mind that they bear a close affinity or analogy to the chosen people of God, and they are either descendants of the lost tribes of Israel, or they have had, in some former era, a close contact and intercourse with the Hebrews, imbibing from them their beliefs and customs and the traditions of their patriarchs.

To enter into a detailed account of all the numerous and trivial causes which have induced me to entertain this idea, would take up much space, and as the subject has been so much dwelt upon, by those who, from having made the subject the study of their lives, and who by their researches have gathered much of the requisite information to arrive at more just conclusions than the humble writer, I will confine myself to stating a few general facts, some of which may have missed the attention of my predecessors on this road of inquiry, and which none but those intimately acquainted with the Indians, and possessing their fullest confidence, are able to obtain.

It is a general fact that most people who have been discovered living in a savage and unenlightened state, and even whole nations living in partial civilization, have been found to be idolaters—having no just conception of a great first Cause or Creator, invisible to human eyes, and pervading all space. With the Ojibways it is not so; the fact of their firm belief and great veneration, in an overruling Creator and Master of Life, has been noticed by all who have had close intercourse with them since their earliest discovery. It is true that they believe in a multiplicity of spirits which pervade all nature, yet all these are subordinate to the one Great Spirit of good.

This belief is as natural (if not more so), as the belief of the Catholics in their interceding saints, which in some