

road is represented as passing mostly through a prairie country.

Is it not probable from these beliefs that ages ago the Ojibways resided westward, and occupied a country "flowing in milk and honey"—a country abounding in all that tends to their enjoyment and happiness, and to which they look back as the tired traveller on a burning desert looks back to a beautiful oasis which he has once passed, or as the lonely wanderer looks back to the once happy home of his childhood? May they not forcibly have been driven from this former country by more powerful nations—have been pressed east and still further eastward from Asia in to America, and over its whole extent, arrested by the waves of the Atlantic Ocean? And, like a receding wave, they have turned their faces westward towards their former country, within the past four centuries forced back by European discovery and immigration.

With their mode of transmitting traditions from father to son orally, it is natural to suppose that their present belief in the westward destination of the soul has originated from the above-surmised era in their ancient history. And the tradition of a once happy home and country, being imperfectly transmitted to our times through long lines of generations, has at last merged into the simple and natural belief of a future state, which thoroughly pervades the Indian mind, and guides, in a measure, his actions in life, and enables him to smile at the approach of death.

They have traditions connected with this belief which forcibly illustrate the surmises we have advanced.

In conclusion, I will again remark that though I am fully aware that the subject, and much-disputed point, of the origin of the American Indian is far beyond my depth of understanding and limited knowledge, yet I have deemed it a duty to thus make known the facts embodied in this chapter, and ideas, however crude and conflicting with the