

councils, and all the force of their government consists in persuasion. He would also often enquire of me concerning our wars, history, customs, arts, etc., and sometimes about our religious opinions. I then regretted that I had so unhappily refused the advantage once in my power of acquiring a store of divine knowledge under the pious instructions of Dr. Doddridge, which my friends of all things wished, intending me for the ministry, but my mind was extremely averse to it, and I had abruptly left him against their advice, which obstinacy of mine was the beginning of my misfortunes. But enough of that." The writer then goes on to relate sundry conversations he had at different times with the Indians on religious subjects occasioned by his acquainting them with parts of our scripture history. These we pass over, as containing little entertainment or information except the following, by which we may learn how imperfect the Indian ideas are of God, what partial notions they have of the creation, and how widely different from ours their opinions are of those regulations of commerce by which one nation proposes to make advantage to itself in distressing the trade of others. The Europeans think such regulations wise and good; the Indian it seems, the highest folly and wickedness.

"While I was musing in what manner best to explain this matter to his understanding, Konnedohaga, the young warrior, took up the discourse, and said: 'You tell us that the great Manitta made all these things in the first six days. I find we know some things that you do not know. Your book does not tell you everything. At least if your Manitta made all the things of your country in the first six days it was not so in this Indian country, for some things were not made till many generations after, and they were made by our Manitta's daughter. I will tell you, says he, how it happened, as I learned it when I last hunted among the Oneidas. Nine Oneida warriors passing near a certain hill not far from the head of the