

It is then handed by the master of ceremonies to the chiefs and public functionaries present, who are each expected to draw a few whiffs ceremonially. Sir Alexander Mackenzie has well described this ceremony at page 97 of his "Voyages."

In this primitive practice of having no temples for their worship, obtaining their sacred fire for ceremonial occasions by percussion, and keeping their worship up to its simple standard of a sort of transcendentalism, as taught by the Oriental nations to whom we have referred, the Indian tribes of the United States indicate their claims to a greater antiquity than those of the southern part of the continent. They appear to have been pushed from their first positions by tribes of grosser rites and manners.

"The disciples of Zoroaster," says Herodotus, "reject the use of temples, of altars, and of statues, and smile at the folly of those nations who imagine that the gods are sprung from, or bear any affinity with, the human nature. The tops of the highest mountains are the places chosen for their sacrifices. Hymns and prayers are the principal worship. The Supreme God, who fills the wide arch of heaven, is the object to which they are addressed."

Let us take another of their dogmas, and try whether it has the character of an original or derivative belief. We allude to the two principles of good and evil, for which the Iroquois have the names of Inigorio, the good mind, and Inigolahetgea, or the evil mind. (See Cusie's "Ancient History of the Six Nations;" also the Wyandot tradition of Oriwahento.) This is one of the earliest Oriental beliefs. It was one of the leading dogmas of Zoroaster. Goodness, according to this philosopher, is absorbed in light; evil is buried in darkness. Ormuzd is the principle of benevolence, true wisdom, and happiness to men. Ahriman is the author of malevolence and discord. By his malice he has long pierced the *egg of Ormuzd*,—in other words, has violated the harmony of the works of creation.

The North American tribes of our latitudes appear to have felt that the existence of evil in the world was incompatible with that universal benevolence and goodness which they ascribe to the Merciful Great Spirit. Iroquois theology meets this question: it accounts for it by supposing at the creation the birth of two antagonistic powers of miraculous energy, but subordinate to the Great Spirit, one of whom is perpetually employed to restore the discords and maladaptations in the visible creation of the other.

The idea of the allegory of the *egg of Ormuzd* has been suggested, in the progress of Western settlements, by the discovery of an earth-work situated on the summit of a hill in Adams County, Ohio. This hill is one hundred and fifty feet above the surface of Brush Creek. It represents the coil of a serpent seven hundred feet long, but it is thought would reach, if deprived of its curves, one thousand feet. The jaws of the serpent are represented as widely distended, as if in the act of swallowing. In the interstee is an oval or egg-shaped mound.

Thus far, the beliefs of the more northerly of our tribes appear to be of a Chaldee-Persic character. It is no proof that nations have been necessarily connected in their history because they coincide in the rites of sun-worship. Other