

caprice, not divine law, governs the universe, and that material benefits rather than spiritual gifts are to be desired. The gradual recognition of its limitations and proper objects marks religious advancement. The Lord's Prayer contains seven petitions, only one of which is for a temporal advantage, and it the least that can be asked for. What immeasurable interval between it and the prayer of the Nootka Indian on preparing for war!—

“Great Quahootze, let me live, not be sick, find the enemy, not fear him, find him asleep, and kill a great many of him.”¹

Or again, between it and the petition of a Huron to a local god, heard by Father Brebeuf:—

“Oki, thou who livest in this spot, I offer thee tobacco. Help us, save us from shipwreck, defend us from our enemies, give us a good trade, and bring us back safe and sound to our villages.”²

This is a fair specimen of the supplications of the lowest religion. Another equally authentic is given by Father Anouez.³ In 1670 he penetrated to an outlying Algonkin village, never before visited by a white man. The inhabitants, startled by his pale face and long black gown, took him for a divinity. They invited him to the council lodge, a circle of old men gathered around him, and one of them, approaching him with a double handful of tobacco, thus addressed him, the others grunting approval:—

¹ *Narrative of J. R. Jewett among the Savages of Nootka Sound*, p. 121.

² *Rel. de la Nouv. France*, An 1636, p. 109.

³ *Ibid.*, An 1670, p. 99.