

In the broader light of a universal interpretation we see in these legends the essentials of all Religious truth; the idea of God, of immortality and an eternal world; the recognition of good and evil; and in some form, however imperfect, the same injunctions and requirements that are the burden of the Christian Bible; and though their standard is not our standard, they show that even the Savage may perceive somewhat of the inevitable deformity of Vice and the infinite beauty of Virtue.

Though in many forms and with a great diversity of detail, one central legend underlies the whole system of Indian Mythology. Under various names, as that of Mica-bou, Chi-a-bo, Manabo-zho, Ta-ren-ya-wa-go and Ha-yo-went-ha, are rehearsed the marvelous achievements of one and the same remarkable personage; the central idea in each being that of a Divine Man; one of miraculous birth and superhuman attributes sent among the Indians from the Great Spirit. He subdues the monsters of the forest and the rivers; he teaches the Red Men to use the bow and arrow in war and in the chase, to build their wigwams, to grow corn and beans, and to be noble and brave.

Whether or not, at some remote period, there existed among them one of wonderful powers, answering in any degree to the idea in the Indian mind, it is not important to inquire. That such was the fact seems not improbable, as will readily be conceded by those who hold the belief in any divine interposition in the affairs of men. Those who accept the teaching that Christ had a divinely appointed mission to the world, will not find it hard to believe that the Infinite would send a messenger of life and light to the benighted Children of the Wilderness as well as to the more enlightened Race.