

system was conceived and how it was developed is very different in character from a statement of what the Indian system is externally and on the basis of its own story.

In presenting the system from the purely formal side we are dealing with simple facts, which we collect and range in order. Once we possess these ordered facts, we have the externals of everything Indian,—not only religion, but medicine, politics, social life. We might stop there and say, 'This is the system. But from our point of view we are forced to go further, we must seek explanations. We form no part of the Indian assembly of believers, we have no faith in their system except to show us what the Indian mind is; hence we are forced to ask how the Indian founded his religion and evolved it, we are forced to look for its origin and meaning. We give no credence to his tale of revelation; we are certain that he himself—that is, his race—began the system, that it was developed from insignificant beginnings, and increased through lengthy periods till it reached its present form and fulness. We have not the details of how he acted, but we know where the myth-maker had to begin, and we see what he has effected.

The physical universe was for myth-makers of the old time in America the same in principle that it is for us to-day, the visible result and expression of unseen power and qualities. The difference between us and them is determined by the things that we see and the way in which we apprehend them.