In this account of the material pantheism, so to speak of the Indian tribes, it is easy to recognize the belief in the "Elip tilicum" of the Pacific coast, although it appears to me that his exposition is more fanciful. [illegible] the grossness of the Indian mind would admit. In the same way the idea of expiation or atonement which, on the authority of the missionaries, he ascribes to them, I suspect is an erroneous inference. There is too often among those writers a disposition to hunt out myths and hidden meanings in what probably was of itself very simple.

The invocation of a tutelary genius as practised among the Chippeways is plainly identical with seeking the tamah nous among the Pacific tribes.

Bancroft deduces these Indians via Behring Straits or the Aleutian Islands from the Mongols of Asia. Among the various proofs, he assigns physical resemblance. Now so far as form and feature is concerned, this is untrue, for the various American tribes differ greatly among themselves. The natives of the Northwest coast, even among those tribes who practice no distortion, do not resemble the Indians of the interior, or of the Atlantic States. Nor do the Klamath River Indians resemble those of the plains.

Without going into the general argument, further, I will here observe, that in the lapse of ages which must have intervened in the settlement of the two continents of America, it is most improbable that the Mongols should have retained always their present location; and that if the Navajoes have retained sufficient affinity of language with the Chepewyans, to identify them as of one race, some one tribe, the last to migrate from Asia, should have preserved a slight resemblance to those it left behind.

The question however would still remain to be solved. Identity with the Mongols would not prove that Asia was the original home of the race, nor would Asiatic origin & identity combined prove the unity of the human family.