



***CHARLES  
A. EASTMAN***

***THE SOUL  
OF THE INDIAN:  
AN INTERPRETATION***

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# **The Soul of the Indian: An Interpretation**

EAN 8596547025870

DigiCat, 2022

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By Charles Alexander Eastman (Ohiyesa).

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# **By Charles Alexander Eastman (Ohiyesa)**

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TO MY WIFE  
ELAINE GOODALE EASTMAN  
IN GRATEFUL RECOGNITION OF HER  
EVER-INSPIRING COMPANIONSHIP  
IN THOUGHT AND WORK  
AND IN LOVE OF HER MOST  
INDIAN-LIKE VIRTUES  
I DEDICATE THIS BOOK

I speak for each no-tongued tree  
That, spring by spring, doth nobler be,  
And dumbly and most wistfully  
His mighty prayerful arms outspreads,  
And his big blessing downward sheds.  
—SIDNEY LANIER.

But there's a dome of nobler span,  
A temple given  
Thy faith, that bigots dare not ban—  
Its space is heaven!  
It's roof star-pictured Nature's ceiling,  
Where, trancing the rapt spirit's feeling,  
And God Himself to man revealing,  
Th' harmonious spheres  
Make music, though unheard their pealing  
By mortal ears!  
—THOMAS CAMPBELL.

God! sing ye meadow streams with gladsome voice!  
Ye pine-groves, with your soft and soul-like sounds!  
Ye eagles, playmates of the mountain storm!  
Ye lightnings, the dread arrows of the clouds!  
Ye signs and wonders of the elements,  
Utter forth God, and fill the hills with praise!...  
Earth, with her thousand voices, praises GOD!  
—COLERIDGE.

## **FOREWORD**

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“We also have a religion which was given to our forefathers, and has been handed down to us their children. It teaches us to be thankful, to be united, and to love one another! We never quarrel about religion.”

Thus spoke the great Seneca orator, Red Jacket, in his superb reply to Missionary Cram more than a century ago, and I have often heard the same thought expressed by my countrymen.

I have attempted to paint the religious life of the typical American Indian as it was before he knew the white man. I have long wished to do this, because I cannot find that it has ever been seriously, adequately, and sincerely done. The religion of the Indian is the last thing about him that the man of another race will ever understand.

First, the Indian does not speak of these deep matters so long as he believes in them, and when he has ceased to