

of these tribes came less frequently to attack them, the Ojibways gained courage, and leaving La Pointe, they pitched their lodges in the adjacent Bay of Shaga-waum-ik-ong, and hunted, with comparative impunity, the larger animals which abounded in the vicinity.

According to other accounts, the dispersion of the Ojibways from the island of their refuge, was sudden and entire. The Evil Spirit had found a strong foothold amongst them, during the latter years of their residence on this island. Evil practices became in vogue.—Horrid feasts on human flesh became a custom. It is said by my informants, that the medicine men of this period had come to a knowledge of the most subtle poisons, and they revenged the least affront with certain death. When the dead body of a victim had been interred, the murderer proceeded at night to the grave, disinterred it, and taking it to his lodge he made a feast of it, to the relatives, which was eaten during the darkness of midnight, and if any of the invited guests became aware of the nature of the feast, and refused to eat, he was sure to fall under the ill-will of the feaster, and become the next victim. It is said that if a young woman refused the addresses of one of these medicine men, she fell a victim to his poison, and her body being disinterred, her relatives were feasted on it by the horrid murderer.

Such a taste did they at last acquire for human flesh, that parents dared not refuse their children if demanded by the fearful medicine man for sacrifice. And numerous anecdotes are related of circumstances happening during this horrid period, which all tend to illustrate the above assertions, but which the writer has not deemed proper to introduce, on account of the bloody and unnatural scenes which they depict. The Ojibways, at this period, fell entirely under the power of their Satanic medicine men, and priesthood, who even for some time caused themselves to be believed invulnerable to death. This, however, was