

writer is disposed to consider as true and perfectly reliable, the information which he has obtained and thoroughly investigated, on this subject, and which he will proceed in this chapter to relate in the words of his old Indian informants.

A few preliminary remarks are deemed necessary, before fully entering into the narrative of the Ojibway's first knowledge and intercourse with his white brother.

Those who have carefully examined the writings of the old Jesuit missionaries and early adventurers, who claim to have been the first discoverers of new regions, and new people, in the then dark wilderness of the west, or central America, have found many gross mistakes and exaggerations, and their works as a whole, are only tolerated and their accounts made matters of history, because no other source of information has ever been opened to the public.

It is a fact found generally true, that the first adventurer who is able to give a flaming account of his travels, is handed down to posterity as the first discoverer of the country and people which he describes as having visited, when mayhap, that same region, and those same people had been, long previous, discovered by some obscure and more modest man, who, because he could not blazon forth his achievements in a book of travels, forever loses the credit of what he really has performed.

Many instances of this nature are being daily brought to light, and might be enumerated. Among others, Mr. Catlin claims in his book (and is believed by all who do not know to the contrary), to have been the first white man who visited the Dakota pipestone quarry, when in fact, that same quarry had been known to, and visited by white traders for nearly a century before Catlin saw it and wrote his book.

In the same manner also, Charles Lanman, of later notoriety, claims to have been the first white man who visited