

in his time, arose and gave it as follows: "Wa-mit-ig-oshe is derived from wa-wa, to wave, and metig, wood or stick, and means literally, people or 'men of the waving stick,' derived from the fact that when the French first appeared among the Algonquins who have given them this name, they came accompanied with priests who waved the Cross over their heads whenever they landed at an Indian village."

The circumstance also is worthy of mention, that a few years ago, an old Indian woman dug up an antique silver crucifix on her garden at Bad River near La Pointe, after it had been deeply ploughed. This discovery was made under my own observation, and I recollect at the time it created quite a little excitement amongst the good Catholics of La Pointe, who insisted that the Great Spirit had given this as a token for the old woman to join the church. The crucifix was found about two feet from the surface of the ground, composed of pure silver, about three inches long and size in proportion. It has since been buried at Gull Lake, in the grave of a favorite grandchild of the old Indian woman, to whom she had given it as a plaything.¹

The Ojibways affirm that long before they became aware of the white man's presence on this continent, their coming was prophesied by one of their old men, whose great sanctity and oft-repeated fasts, enabled him to commune with spirits and see far into the future. He prophesied that the white spirits would come in numbers like sand on the lake shore, and would sweep the red race from the hunting grounds which the Great Spirit had given them as an inheritance. It was prophesied that the consequence of the white man's appearance would be, to the An-ish-in-aub-ag, an "ending of the world." They acknowledge that at

¹ Another article in this volume shows that silver crosses were sold by French and English traders.—E. D. N.