

ous, but obscure and unlettered trader, was the first pioneer. He cared only for beaver skins, and his ambition not leading him to secure the name of a first discoverer by publishing his travels, this honor naturally fell to those who were as much actuated by a thirst for fame, as by religious zeal.

The glowing accounts given by these traders on their return with their peltries to Quebec, their tales of large villages of peaceable and docile tribes, caused the eager Jesuit and Franciscan to accompany him back to the scene of his glowing accounts, and to plant the cross amongst the ignorant and simple children of the forest.

In making these remarks, we do not wish to deteriorate from the great praise which is nevertheless due to these pious and persevering fathers, who so early attempted to save the souls of the benighted Indians.

In the separation of the Ojibway tribe into two divisions, upwards of three centuries ago at the outlet of Lake Superior, which has been fully treated of in a previous chapter, a considerable band remained on their ancient village site at Bow-e-ting or Falls of St. Marie; and here, some years prior to the first visit of the white men and "Black Gowns" to the greater village in the Bay of Shag-a-waum-ik-ong, traders and priests had established themselves, and this circumstance naturally conduced to draw thither from their more western and dangerously situated villages, many families of this tribe, till they again numbered many wigwams, on this, the site of their ancient town. It was the first discovery of this tribe, at this point, which has given them the name, by the French, of *Saulteaux*, from the circumstance of their residing at the "Falls."

This band have ever since this period, remained detached by the intervening southern shores of Lake Superior, from the main body of the tribe who have radiated northward,