

with the Crees and Assiniboines. The strongest possible proof which can be adduced of their entire belief, is in their obeying the mandate to throw away their medicine bags, which the Indian holds most sacred and inviolate. It is said that the shores of Sha-ga-waum-ik-ong were strewed with the remains of medicine bags, which had been committed to the deep. At this place, the Ojibways collected in great numbers. Night and day, the ceremonies of the new religion were performed, till it was at last determined to go in a body to Detroit, to visit the prophet. One hundred and fifty canoes are said to have actually started from Pt. Shag-a-waum-ik-ong for this purpose, and so strong was their belief, that a dead child was brought from Lac Couterville to be taken to the prophet for resuscitation. This large party arrived on their foolish journey, as far as the Pictured Rocks, on Lake Superior, when, meeting with Michel Cadotte, who had been to Sault Ste. Marie for his annual outfit of goods, his influence, together with information of the real motives of the prophet in sending for them, succeeded in turning them back. The few Ojibways who had gone to visit the prophet from the more eastern villages of the tribe, had returned home disappointed, and brought back exaggerated accounts of the suffering through hunger, which the proselytes of the prophet who had gathered at his call, were enduring, and also giving the lie to many of the attributes which he had assumed. It is said that at Detroit he would sometimes leave the camp of the Indians, and be gone, no one knew whither, for three and four days at a time. On his return he would assert that he had been to the spirit land and communed with the master of life. It was, however, soon discovered that he only went and hid himself in a hollow oak which stood behind the hill on which the most beautiful portion of Detroit City is now built. These stories became current among the Ojibways, and each succeeding year developing