

shrewdness, untiring industry, and more or less of *actual demoniacal possession*, they convince great numbers of their fellows, and in the process are convinced *themselves*, of their sacred character and office." Tahkoo Wak-ân, pp. 88—9

83 Gâh-ma-na-tek-wâhk—the river of many falls—is the Ojibway name of the river commonly called Kaministiquia, near the mouth of which is situate Fort William, on the site of DuLuth's old fort. The view on Thunder-Bay is one of the grandest in America. Thunder-Cap, with its sleeping stone-giant, looms up into the heavens. Here *Ka-be-bon-ikka*—the Ojibway's god of storms, flaps his huge wings and makes the Thunder. From this mountain he sends forth the rain, the snow, the hail, the lightning and the tempest. A vast giant, turned to stone by his magic, lies asleep at his feet. The island called by the Ojibways the *Mak-i-nak* (the turtle) from its tortoise-like shape, lifts his huge form in the distance. Some "down-east" Yankee, called it "Pie-Island," from its (to his hungry imagination) fancied resemblance to a pumpkin pie, and the name, like all bad names, sticks. McKay's Mountain on the main-land, a perpendicular rock more than a thousand feet high, up-heaved by the throes of some vast volcano, and numerous other bold and precipitous head-lands, and rock-built islands, around which roll the sapphire-blue waters of the fathomless bay, present some of the most magnificent views to be found on either continent.

84 The Mission of the Holy Ghost—at La Pointe, on the isle Waug-a-bâ-me—(winding view) in the beautiful bay of Cha-quam-egon—was founded by the Jesuits about the year 1660, and Father René Menard was the first priest at this point. After he was lost in the wilderness, Father Glaude Allouëz permanently established the mission in 1665. The famous Father Marquette, who took Allouëz's place, Sept. 13, 1669, writing to his Superior, thus describes the Dakotas: "The Nadouessi are the Iroquois of this country, beyond La Pointe, but less faithless, and never attack till attacked. Their language is entirely different from the Huron and Algonquin. They have many villages, but are widely scattered. They have very extraordinary customs. They principally use the calumet. They do not speak at great feasts, and when a stranger arrives give him to eat of a wooden fork, as we would a child. All the lake tribes make war on them, but with small success. They have false oats, (wild rice) use little canoes, and keep their word strictly." Neill's Hist. Minn., p. 111.