

and were arranged circularly and pyramidally—seven forming the base, the upper tiers being composed respectively of five, three and two skulls, one of the uppermost being that of a child. The other bones were found both above and below the skulls.

Besides the specimens which were procured here others were presented by Dr. Jones and Mr. James E. Wood. From the latter gentleman we received a beautiful "ceremonial" weapon of Huronian slate, and an arrangement of conical bones on a string (Fig. 134), for playing a gambling or betting game, the name of which I could not learn. The Indians on this part of the Reserve are Mississaugas* and have long ago ceased to take any interest in such pastimes. Indeed, the whole band numbering 258, (213 in Tuscarora and 45 in Oneida), under the superintendence of Dr. Jones presents a model for imitation by those of Indian origin in other parts of America. Their farms are in a good state of cultivation, and well fenced. The live stock will compare favorably with that of the neighboring whites; the houses, as a rule, are commodious, clean, and comfortable, and no stranger driving through the settlement could observe anything to indicate that the land was farmed by others than white men. There is no doubt a considerable admixture of European blood among the members of this band, but this we know does not always tend to improvement. Here, however, the Mississaugas of every shade seem determined to vie with the white settlers in the arts of civilization.

The Reserve council-house is a handsome brick building, eligibly situated within an enclosure large enough to afford recreation ground for the young people. Flower-beds have been laid out opposite the front of the building, and the interior of the hall is well furnished. Portraits of the Queen, Sir John A. Macdonald, and of several distinguished Indians adorn the walls.

It was my good fortune to be able to accept an invitation to attend a meeting of the band held here, where the discussions were carried on quite as intelligently and in as business-like a manner as one might expect to find anywhere. Members of the band who read this may not consider it a very high compliment, but it will prove news to people who make no distinction between Mississaugas on the one hand and Crees, or Blackfeet, or Sioux on the other.

A short distance from the council house is the church (Methodist) built of brick also, and tastefully finished both without and within. The reserve school is maintained under the auspices of the New England Society and is well attended by the young Mississaugas.

BALSAM LAKE.

The name of this lake must always remain associated with the Huron expedition led by Champlain, in September, 1615, to make that attack upon the Iroquois, the bitter results of which the French in Canada were compelled to experience for nearly a hundred and fifty years, and which also in no small degree tended to the almost utter extermination of the Hurons and Eries by the terrible Iroquois within half a century from the date of Champlain's ill-starred alliance with the Hurons.

*"Undoubtedly the Mississaugas, Ottawas, Pahtewahtemahs, etc., are branches of the great Ochipwas. The Indian tribes derive their names from rivers, lakes, swamps, mountains, etc., and they frequently change their denomination from a removal to another locality. The term Mississaugah (to whom the Credit Indians belong) is probably derived from their residence near the mouth of some river, as the name signifies."—Indian Researches, SLIGHT, p. 22.

—The Rev. Peter Salt, native missionary, Parry Island, informed me that the correct pronunciation would be more clearly brought by the spelling Meezezauggee, which he interpreted to mean "the place of many mouths of rivers."

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