

jecting at stated intervals the bones of the dead, and interring them in a common repository. A mound of the latter description was formerly situated on the low grounds of the Rivanna River in Virginia, opposite the site of an old Indian village. It was forty feet in diameter and twelve in height, of a spheroidal form, and surrounded by a trench, whence the earth employed in its erection had been excavated. The circumstances indicating the custom alluded to, were the great number of skeletons, their confused position, their situation in distinct strata exhibiting different stages of decomposition, and the appearance of the bones of infants. A mound of similar character, and constructed in layers, or strata, at successive periods, existed near the south branch of the Shenandoah, in the same state.

There are other tumuli ascribed to the Indians, consisting of stones thrown rudely together, but they are less frequent than those formed of earth. One of these, upon the Blue Ridge, upon being opened was found to contain human bones; and another in New York, is said to have marked the grave of a distinguished warrior. The size of all of them is not invariably diminutive, as we are informed that Fort Watson, in South Carolina, was built upon the summit of one upwards of thirty feet in height; and according to authentic report, a mound of the largest dimensions has been thrown up within a few years in Illinois, over the remains of an eminent chief.

So materially have the customs and institutions of the Indians since the discovery, that most of the tumuli are of considerable age, and it has even been doubted whether they were constructed by the immediate ancestors of the present Indians; but it appears, from a very respectable authority, that many tribes still continue to this day to raise a tumulus over the grave, the magnitude of which is proportioned to the rank and celebrity of the deceased.

We find from mounds scattered at intervals over the surface of both Americas, from the country of the Esquimaux to that of the Fuegians; and though neither by their size nor their contents, do they impress us with a high opinion of the civilization of their authors, still they shed some light upon their ancient history. If the Indians are the branches and descendants of a now civilized people, and have retrograded from a higher condition of society—an opinion supported by many curious facts—we may expect to find the greatest differences between them and their more civilized ancestors, in such circumstances as are always affected by a change in mode of life; and to discover the strongest signs of affinity, if any, in religious belief, and in such customs as are arbitrary, and not of spontaneous and natural growth of a particular state of society. Accordingly we can trace a few such resemblances in their productions of art, and in their domestic manners; but the moment we contemplate their religion, and above all, their method of the dead and their sepulchral monuments, a great and striking uniformity is exhibited. Reverence for the dead, though it be a feeling common to all mankind, and natural to the human heart, is a most marked and distinguishing trait in the character of the mem-

bers of the red race—not, however, as a sentiment, but as a religious and mystic feeling, springing less from the kindly affections of the soul, than from a superstitious impression, deeply imprinted on the very elements of their character. Even among such barbarous native tribes, as possess the lowest estimate of social virtues and duties, and as are characterized by the most savage indifference and selfishness in all the near and tender relations of life, the moment the spirit has departed the body, a new chord seems to be struck in the hearts of the survivors, and those who were neglected and perhaps hated when living, are venerated in death; and thus monuments have been reared over the bones of the departed, which, when alive and in the full tide of successful power and commanding influence, they could not have extorted as tributes of respect and obedience. Amid the barren waste of Indian apathy, here is a green spot whereon to rest the eye—a singular exception to that impenetrable, obdurate stocism, possessed by them, in common with the more cultivated nations of the same race. Herein we perceive the reason why the tumuli, are the only monuments of the Indians; for with the religious feeling, as transmitted to them from their forefathers, they have also preserved the custom of erecting sepulchral mounds. In this view, these rude monuments are of important consideration; for appearing alike among the remains of art, and in the seats of the ancient civilized nations, and in remote regions whither civilization never penetrated, they develop one of the arguments tending to establish the common origin of all the American aborigines, whether barbarous or cultivated.

(To be Continued.)

MOUND BUILDERS.

A MOVEMENT ON FOOT FOR GOVERNMENT EXPLORATION.

A movement is on foot by leading scientists to petition the government to provide means to defray the expenses of a systematic and thorough exploration of the northern mound system before the ploughs of the settlers level the tumuli. During the summer a well-known archæologist explored several districts in the south-western part of Manitoba. Some interesting and valuable data were secured and a number of mounds were found on the Pembina River, and on the chain of lakes west of it. Two mounds on the Red River were opened in October and valuable veins discovered, including ornaments cut from sea shells peculiar to southern waters.

The construction of the mounds was found to be identical near that of the famous ones of Ohio and the Lower Mississippi. It was also discovered that a continuous line of mounds extended from the Central Mississippi straight through to Lake Winnipeg. A large group has been discovered on the Rainy River, in Ontario, and the evidence secured seems to go a long way to prove that the problem, whose solution has been so long sought for by American archæologists, will be settled by further explorations and investigations in the North West.—*Telegram.*

QUEEN VS. FEARMAN.

In this case the Court of Queen's Bench, decided that Fearman ought not have been convicted, because the wood, the subject of the larceny from the Tuscarora Reserve, was not "seized and detained as subject to forfeiture," and because the affidavit required had not been made, and was a condition precedent to the seizure.

Judge Wilson said he was properly convicted. Johnson for the Crown; V. McKenzie, Q. C., for the prisoner.

THE "INDIAN" IN ALABAMA.

A friend who takes a great interest in THE INDIAN, sent a copy to Col. Robt. H. Knox, a leading and distinguished member of the Alabama Bar. This is the result:

"I am very much pleased with the translations of Dr. Watts and Shakspeare in THE INDIAN, you were kind enough to send me. I could not resist the temptation of quoting, in the Supreme Court yesterday, from the second chapter of "The Last of the Mohicans" the Shaksperian expression,

"Sola, sola, wo ha, ho, sola!" in a reply to a frightfully long Latin quotation of the Attorney-General. "I paralysed the Court."

The total number of Indians in the Dominion is, according to the Indian Department, just short of 130,000. The number in Ontario is 17,004, in Quebec 12,135, in Manitoba and North West Territories 31,954, in British Columbia 38,470. In the Northwest districts of Peace river, Athabaska and McKenzie there are 17,038. The remainder are scattered over different parts of the Dominion from Nova Scotia to the Arctic coast. The educational progress among the Indian children was not retarded last year. Seven new schools have been opened, and two industrial institutions in Alberta and Qu'appelle continue their operations. The report further says that the Indians of Manitoba and Keewatin generally had no sympathy with the insurrection, but denounced the rebellion in no measured terms. The expenditure last year on all the Indians in the Dominion was under \$1,100,000, and of this the Northwest Indians got a million. The report contains matters of great interest and shows that the welfare of the Indians is well looked after.

The Indian idea of Paradise is the idea of the orientals. It consists of sensualities, not spiritualities. He expects the scene to furnish him ease and plenty. Ease and plenty make the Indian's happiness here, and his heaven is but a bright transcript of his earth.

Death is frightful, or welcome, according to the theories men have of it. To the Indian it is a pleasing and welcome event. He believes a future state to be one of rewards, and restitutions, and not of punishments.

Internal dissension has done more to destroy the Indian power in America than the white man's sword. Could the tribes learn the wisdom of confederation they might yet be saved. This is a problem now undergoing an interesting process of solution.