

*The Canadian Indian.*

the Indian must accept in some degree the methods and conditions of civilization. But can the race bear the change, or will they disappear under a condition which has so often in the past proved fatal, when deprived of their free and roaming habits? To aid them in the most beneficent way to work out their future, and, if practicable, hybridize, if we may so use the word, their nature to an adaptation of the habits of the white man is one of the main objects for which the Indian Aid and Research Society has been called into existence.

WHEN the British Association visited Canada and held its Session in Montreal in 1884, Dr. E. B. Tyler, President of the Anthropological Section, dwelt strongly in his address on the necessity for speedy action to be taken to promote anthropology in Canada, if the legends and folk-lore of the Indians, their native traditions, fragments of real history, and their incidental touches of native religion, are not to be left to die out unrecorded. This collection, he said, of material of high value, must be done within the next generation, or there will be little left to collect. Explorations in promising districts were recommended by him, with the circulation of questions and requirements among proper people in proper places. Educated settlers in newly opened country should be asked to investigate local history, and communicate the results to the scientific world. The rudimentary stages of thought found amongst the Indians in the days when the French missionaries of the seventeenth century first came in contact with the "untutored" savage, have now mostly disappeared. The crudest animistic ideas were then in full force amongst them. The phantom of a living or dead man seen in a dream was considered by them to be that man's personality and life, or, as we should say, his soul. By a logical extension of the same train of thought, animals, plants, and objects, as seen also in visions, were held to have a soul. Father Lattemant, in the *Relations des Jesuites*, tells how when the Indians buried kettles and furs and other material things with their dead, the bodies of these things remained, but the souls of them accompanied the dead man for his use in the spirit land. Father Le Jenne describes the souls of men, animals, tomahawks, and kettles, crossing the water to the Great Village out in the sunset. This idea of object souls has been found by other explorers elsewhere in the world—in Burmah and in Fiji. Anyone who studies the history of human thought must see the value of such facts as these, and the importance of gathering them up among the rude tribes who preserve them, before they pass into a new stage of culture.

To clear the obscurity of rare problems the help of language naturally has to be sought; and the fact that tribes so similar in physical type and culture as the Algonquins, the Iroquois and Sioux should adjoin one another and yet speak languages in separate, is one of these problems, the