

article) errs in insisting that the relation which we should desire to see, or, at any rate, which is destined to be established between the various parts of the Empire and the Mother Country, is that of one foreign nation to another. We see no reason why the colonies should not become entirely independent and autonomous, and yet occupy, as regards each other and the United Kingdom, a far closer relationship. Why should not community of citizenship be recognized throughout the English-speaking communities which now form the Empire? That is, why should not it be agreed that no Englishman, Canadian, Australian, or South African should be regarded as an alien in any English-speaking community? Surely this is a bond of unity well worth having, and yet one which brings no difficulties.

Such a bond of union would be, we suppose, too loose and flexible to meet the aspirations of those in the colonies who are now cherishing visions of absolute Imperial Unity, and who will be satisfied with nothing short of a voice in the great national council which sits at Westminster and presides over the destinies of so large a part of the civilized and uncivilized world. But for many others, who, while equally proud of their Anglo-Saxon lineage, and equally desirous of preserving their connection with the history, traditions and institutions of the British race, are unable to see that the young Canadian nation has any mission to entangle itself in the meshes of Old-World diplomacy; who believe, moreover, that only absolute self-dependence can worthily develop the energies and possibilities of this young nation, some such scheme as that suggested by the *Spectator* will have special attractions. These may not all be able to agree with the further proposal of this influential journal, that "the component parts of the present Empire, and, if possible, the United States, should be bound to each other by perpetual treaties of offensive and defensive alliance," since such an alliance would involve the establishment of the standing armies and navies which have hitherto been found unnecessary on this continent, and will, we may hope, long continue alien to the genius and ambition of its peoples. Indeed, the agreements, of which the *Spectator* goes on to speak, "to submit all intestine quarrels to arbitration," would do away with any necessity for large armaments on this side of the ocean. But, apart from this feature, such an ideal as that outlined by the *Spectator* may, indeed, be recognized as well worth striving for, since, if carried out, it would in fifty years' time mean "half the civilized world lapped in the security of a mighty *Pax Anglicana*."

WHILE the people of Canada are rejoicing in the promise of an abundant harvest, the reports from both India and Russia, in the Old World, are such as to beget the gloomiest forebodings. The statement that the Russian authorities have forbidden the export of wheat from the Empire, if true, may be regarded as a confirmation of the rumours of impending famine in that country. A correspondent of the *London Times* says that while in some of the Provinces of Russia there may be a small average harvest, in others the crop will not suffice to provide seed for next season's sowing. The action of the Government not only in forbidding exportation, but in various other ways, such as the granting to peasants of free pasturage on Crown lands, the reduction of the tariff on grain sent from the ports to the interior, etc., indicates that the outlook is believed to be very serious. Late English papers describe the condition of affairs in India as almost equally alarming. As the result of terrible heat and drought, the cattle in some sections are said to be perishing by hundreds from sun-stroke, hunger and thirst, while the crops are dried up from the roots in large portions of both Northern and Southern India. The dreaded locusts, too, are said to be marching in armies across Northern India. Though later reports modify in some respects the dark picture given by previous correspondents, the *Times* concludes that great scarcity and suffering are inevitable, and that there is still great danger of such a failure of crops in both Northern and Southern India as has occurred only once within the memory of living men. The predicted failure, if realized, forebodes multitudes to such straits as will, to say the least, tax the resources of the Government to the uttermost to prevent the death of thousands from famine. The Government of Russia will, it is feared, find it equally difficult, if not quite impossible, to save vast numbers of its people from actual starvation. It is possible that later news may prove that the causes for alarm have been exaggerated, but there seems to be too much reason to fear the worst in the case of both countries. In view of the possibility of such causes, it seems almost heartless even to remember that scarcity in

the Old World means enhanced prices for the food products of the New. It is, nevertheless, matter for thankfulness that the prospects of an abundant supply of grain for export from our own country are so good.

ACADIENSES: THE INDIANS OF ACADIA

AN exhaustive treatise on the aborigines of North America has not as yet been presented to the public. This may be in part the result of the non-existence of material such as is commonly obtainable by persons engaged in historical or quasi-historical investigation. Victor Hugo, in a most interesting chapter of *Notre Dame de Paris*, referring to the decadence of architecture after the invention of printing, indicates the invaluable aid of the former in transmitting historical data and prevailing ideas from generation to generation. But the North American aborigines were not builders, and, except, perhaps, in a few isolated instances, they did not turn their attention to sculpture intended to be permanent. Nearly thirty years ago, indeed, a very interesting discovery was made in the Province of New Brunswick. This consists of a stone, rounded elliptical in form, on the flat surface of which is carved a human face and head in profile. The stone is granulate and measures twenty-one and a-half inches longitudinally and eighteen and a-quarter inches across the shorter diameter, and is of the uniform thickness of about two inches. The writer prepared a paper upon this unique curiosity, which was published, with other miscellaneous papers on anthropology, by the Smithsonian Institute in 1883. In this it is contended that the stone is of considerable antiquity, and that this was an isolated instance in Acadia of an attempt by an Indian to perpetuate the effigy of himself or some other brave. Those interested in the subject will find a reference to this use of sculpture in Parkman's "*Pioneers of France in the New World*," page 349.

Not only are architectural and sculptured records wanting, but there is an utter absence of a written literature. Of course there are some few specimens on birch bark of information furnished by characters, partially pictorially representative of simple objects, and partially symbolical. But the Indians had no alphabet and apparently they have never attempted to perpetuate for the eye any but the most simple ideas.

At the same time it is not wise to underrate the value of oral tradition, nor to despair of making valuable philological discoveries by a careful study of the language of the aborigines.

I remember reading of an Indian tribe, I think in one of the Western States, which is said to have preserved its legends, for centuries at least, in a comparatively unaltered condition, by meeting at regular stated periods and reciting them. Our Indians have never, to my knowledge, adopted any such practice as this, but, without having done so, they are apparently enabled to relate pretty nearly the same tales as their remote ancestors.

Among nearly all peoples in every portion of the globe, it is usually possible to learn of some great hero or demigod of the distant past, whose coming has been foretold and whose actual appearance has been productive of notable and general benefits. Such a one was Glooscap, the saviour of the Micettes, and who, I think, was also venerated as such by the Micmacs. It should here be explained that these two tribes occupied the territory comprising the Acadia of the French and the Maritime Provinces of today. The Micettes or Etchmins, who were the braver and more warlike of the two, lived inland, roaming through the forests and using their canoes almost solely in the lakes and rivers. The Micmacs inhabited the coast, and possessing canoes of stronger build and with greater breadth of beam than those used by the former, fearlessly launched them among the white caps of the gulf, bay, or even ocean, in pursuit of porpoises and seals. I write in the past tense, but at the present day the habits and the location of the tribes are in the above particulars much the same as they were centuries ago and as described. The Passamaquoddy Indians, or Passamaquods, are sometimes, though almost certainly erroneously, spoken of as a distinct tribe, and the tribes mentioned form a portion of the Algonquins.

There is a very close relationship between many of the tribes, and my uncle, Edward Jack, who has passed much of his life in the forest in the companionship of the "Abinakis" (men of the East)—another name for the Micettes— informs me that he has heard several words of their language used by the Chippewas on the shores of Lake Superior, in Wisconsin. He also discovered that the two peoples retained similar traditions relating to the squirrel, beaver, muskrat, etc.

The principal legend relating to Glooscap has been well told in verse by Mr. Lugin, formerly of Fredericton, in *THE WEEK* for 23rd of January last. It is so interesting, however, that it will bear repeating in a condensed form. The tale commences by describing the happy condition of the Indians on either shore of the upper St. John in a remote age. The clustering wigwams are well filled with splendid braves and their beautiful wives and healthy children. Game is abundant; the fields are ample in dimensions and yield bountifully; the climate is mild, disease is little known and old age comes on tardily. But, alas! all is changed by the Great Beaver who builds his enormous dam at the mouth of the river, causing the water to back up and overflow the lowly lands; famine is the result,

and is followed by death and general misery. There is a prolonged continuance of these wretched conditions, but at length the hearts of the sufferers are cheered by the appearance of a godlike Indian being, who passes over the water in a canoe impelled by unseen force, and foretells the coming of the deliverer. But the faith of the unfortunates has to be fully tried, and hence generations pass away before the hero appears. At length, however, the day of deliverance arrives, and Glooscap, glorious in his beauty and power, passes through the villages on either bank in a magnificent canoe, moving without the aid of pole or paddle down the stream to encounter the terrible beaver. The sounds of the battle between these two are heard for enormous distances as they hurl great stones, the one at the other, which, even at the present day, are pointed out by the Abinakis in the bed of the stream or on the intervals for scores of miles up the river. Of course, in the end, Glooscap triumphs, the beaver's dam is battered down, the water subsides and peace and prosperity again reign on the upper St. John or Onigoudy.

Glooscap does not at once disappear from earth after this great exploit, and there are many references to him in the mythological tales of the Indians. These abound in absurd anomalies, but are not infrequently based on recognized natural phenomena, and generally possess sufficient weirdness to save them from being ridiculous. There are two characteristics of this class of tales, one observable for its grotesqueness, the other for its inconsistency with scientific data. Birds, reptiles and animals of all kinds intermarry with each other in the most indiscriminate manner; and all the dumb animals of to-day are very much reduced in size from their remote ancestors of the same species.

As an instance of the first of these, I may refer to Glooscap's uncle, the great turtle, who, borrowing his illustrious nephew's "pix noggin," or purse, was mistaken for the latter, and hence accepted as a suitable bridegroom for the daughter of Kulloo, the great eagle, and his wife the caribou.

The great beaver must, of course, have been enormous to construct such a dam as that previously described, and possibly his exact dimensions may be determined when it is known that the mythological squirrel was the size of a modern elephant.

The stories of the great turtle are very funny. The offspring of his singular marriage, unlike the papoose, was very fretful and noisy, continually crying out Wah! Wah! Wah! nor did he cease his wailing till his father, by Glooscap's advice, had stuffed him with gulls' eggs, "Wah-nal." Again when this strange creature, the great turtle, having planned a great war under his leadership, was taken prisoner by hostile Indians and condemned by them to death, he was very merry at their expense.

At first it was decreed that he should be burned, whereupon he rushed straight into the flames. Dragged by force from what seemed to be his special liking, it was then determined to cut his throat, whereupon the prisoner seized a knife and commenced to hack at his neck with so much determination that it was only by use of force that they made him desist. It was then agreed that he should be drowned, and this fate seemed to affect him with such dread that he offered every possible resistance, clutching at roots and branches of trees and projecting stones as he was being pulled and pushed to the lake. But when the cunning scamp was thrown in he dove out of sight, and seeking an outlet, eventually escaped to the sea.

There is also a traditionary creature called Lox, who so closely resembles the Scandinavian Lox as to suggest that at some period antedating recorded history, some of the old Vikings must have been for a time associated with the wild dwellers in North America.

The totem of the Micettes is the musquash or muskrat, and that of the Micmacs, or at least a portion of them, the salmon. The former also give prominence and attach some significance to other animals, and in the exercise of an art which it is to be regretted is now somewhat out of use among them, made very clever carvings of them. I had in my possession some years ago a soap stone pipe bowl, on which a Saint John River Indian had cleverly cut in full relief an otter, a beaver and a muskrat. It will be observed that these creatures are not unlike the Indians in their habits of using both land and water in moving from place to place.

It is worthy of remark that Father Christian Le Clerc, a Recollet, who was in Acadia in 1677, states that the totem of the Miramichi Micmacs was the cross which they used before Europeans visited the country. It is certainly singular that so many instances are recorded in all parts of the globe of the assumption of this figure without any ascertainable reason.

It is scarcely necessary to insist upon the value of philological research in ascertaining historical data, although, without doubt, striking analogies may sometimes induce us to arrive at untenable conclusions. Perhaps the following instances are, in this view, to be regarded with suspicion, but they are so curious that they certainly invite consideration. There is a little sheet of fresh water near Saint George, Charlotte County, New Brunswick, called "Sisquagamuck," which may be translated into "the little mud lake." Take away from the Indian name the prefix "Sis," or little, and we have the Indian quag and muck, suggesting (1) the Latin *quatio* and *mucus*, and (2) the Anglo-Saxon *quag* and *muck*. Again, the word "moloxeben" has been given to me as the Indian equivalent for butter, and what