

the new line recently inaugurated with such success. The Maritime Provinces will show to the best advantage—efforts being made to have a comprehensive display of the products of the mine, the soil, the forest and the fisheries. Each of these departments will form an exhibition in itself and the utmost pains will be taken to illustrate worthily the great and varied wealth of Maritime Canada. Mr. Cornwall's little handbook, published some years ago, was a revelation of the value of the New Brunswick forests from an industrial standpoint, which astonished those who had not given the subject attention. In connection with the fisheries department, specimens of the apparatus and appliances in use will illustrate *modus operandi* by which so many thousands of our fellow-citizens gain their subsistence. In fine, the enterprise is in good hands, and we do not fear to assure our readers that it will be worthy of both the Maritime Provinces and St. John. The secretary (Mr. Cornwall) will be happy to satisfy all inquirers.

OUR INDIANS.

The last Report of the Department of Indian Affairs contains a good deal of interesting information as to the population, condition and prospects of the aboriginal tribes in the Dominion. By the latest census or estimate they number 121,520 souls—there being 17,752 in Ontario, 13,500 in Quebec, 2,599 in Nova Scotia, 1,574 in New Brunswick, 314 in Prince Edward Island, 24,522 in Manitoba and the North-West Territories, 35,765 in British Columbia, and the remainder being scattered through Rupert's Land, Labrador, the Peace River, Athabasca and McKenzie districts and the Arctic coast. The races represented in this population are diverse. In the older provinces the tribes and bands belong almost wholly to the Algonquin and Huron-Iroquois families. The Treaty Indians of the North-West are also largely Algonquin. The Sioux pertain to a stock of which the great bulk resides south of the frontier. The more remote northern and western tribes are mainly divisions of the great Athabaskan, Tinné or Dené-Dindjie family, and stretching along the Arctic coast are the Esquimaux, generally regarded as distinct from the Indians. The majority of the Indians of the old provinces are Christian, and fairly civilized and industrious. In Ontario, however, there are still 885 pagan Indians. In Quebec the religion of a considerable number is unknown, but most of these are probably pagan. In the Maritime Provinces they seem to be all Christians. Of the Indians of Manitoba and the North-West Territories, 12,504 are pagans. The dwellers in Eastern Rupert's Land, Labrador, the Peace River, Athabasca and McKenzie districts and the Arctic coast are probably mostly pagans, though missions have been established at several points in the northern region. The Indians of the West Coast, Fraser River, Kamloops, Cowichan, Okanagan, Kootenay and North-West Coast Agencies have been evangelized to a considerable extent. In the Cowichan Agency there seem to be no pagans. Of the 1,900 Indians of the Kwawkewlth Agency, on the other hand, only 274 are set down as Christians. For four bands, numbering in all 12,296, no agencies have as yet been established. A good deal has been done both by the Government and the various religious bodies to supply

the Indians with opportunities of educating their children. The numbers of pupils attending school last year was 6,459. Of these 2,036 are ascribed to Ontario; 528 to Quebec; 123 to Nova Scotia; 94 to New Brunswick; 19 to Prince Edward Island; 453 to British Columbia; 1,170 to Manitoba, and 2,036 to the North-West Territories. In industrial education, which is what the Indians most need, considerable progress has been made. The most successful system of training for young Indians is that of the boarding-house, by which they are dissociated from the injurious influences of their own homes, brought in contact with persons of exemplary habits and taught the usages of civilized life. The application of this plan is sure to be attended with good results. Industrial institutions of this kind have been established in the parish St. Paul's, near Winnipeg; at Regina, at Kamloops, at Kuper Island (Strait of Georgia), and near Fort Steele, in the Kootenay district; and like training schools are about to be put in operation in the districts of Keewatin and Alberta. In Ontario their usefulness has been fairly tested. Of the whole number of pupils 5,759 are enrolled on the lists of the 215 day schools; 593 on those of the 10 industrial schools, and 107 on those of 6 boarding schools. The reports from many of these institutions are hopeful; some of them extremely gratifying. At Muncey both farming and mechanical trades are taught by foremen skilled, not only in their handicrafts, but in imparting instruction. The apprentices take pleasure in learning, and look upon their daily tasks in the workshop as recreation rather than as labour. The farm has succeeded, not only as a training-ground, but as a financial enterprise. This establishment is about to be enlarged. One of the newer industrial schools is that of Metlakahla, of unhappy memories. The principal, Mr. Scott, seems to have won the confidence of the boys' parents, though at first they were not in love with his methods. They wanted something that would yield them prompt and visible advantage. The trades taught are coopering, carpentering, gardening and boat-building, but as yet only a bare beginning has been made. The young people are tractable and seem contented. Father Eugonard's school at Qu'Appelle is a good instance of what may be done with the children of the North-West Indians, when they are removed from the unsettling native influences. It was uphill work at first. Not only were the parents reluctant to leave their children in the institution, but some of the boys were enticed away. Nearly all the truants came back, however, and now fifty-six of them are learning carpentry, blacksmithing, baking, farming, etc., as well as the usual branches of education. There is also a girl's school, with 72 pupils, who learn not only to read, write and cipher, but to sew, to knit and do all kinds of housework. At Brantford there is a normal school where Indian girls are trained as teachers. The Rev. Mr. Wilson's institutions at Sault Ste. Marie are, it is almost needless to say, fulfilling their mission of usefulness. The Superintendent (the Hon. Mr. Dewdney) insists on the importance of the boarding system, and from its extension the best results may be expected.

As to changing the habits of the adult Indian it is virtually impossible. The most that can be done is to offer him inducements to improve his condition, and to keep him out of the way of temptation. This is not easy. In spite of all pre-

cautions traders occasionally sell them the liquor that maddens them, and the consequences are sometimes deplorable, even fatal. For two centuries and a half this has been a crucial question in Indian administration, and it is still the great problem. One measure has worked well in helping to prevent breaches of the law—the employment of Indians as police. For years this has been found a most effective policy in the United States agencies, and its worth is being beneficently tested in the North-West. The Indians, made constables, feel their importance and the responsibility that rests on them. On the whole, an improvement has been observed in the *morale* of the North-West Indians. They are becoming resigned to a settled industrious life, work on the farm is growing in favour and volume, and their own manufactures—“scarfs, mitts, socks and stockings—show marked improvement in shape, finish and the selection of colours.” They are, in several localities, becoming more tasteful in their dress, and more regardful of personal cleanliness. This desirable change is, of course, only seen in those communities that are in contact with civilization, and yet enjoy safeguards against its corruptions. The Superintendent seems to think that, in spite of pessimist prophecies, our Canadian Indians are not decreasing. The enumeration in the Report, compared with that of the last census, shows an increase of some 20,000. As to the far northern tribes, only an estimate is possible. It might, however, be reasonably expected that, with the advantages of industrial training and religious instruction so freely offered, and the consequent elevation in the moral tone of the Indians, and improvement in their habits, there would also be a more general immunity from disease, more inclination to marry, and larger and healthier and more tractable families. At any rate the Superintendent's Report gives no ground for the belief that, as this generation has seen the “last bison,” it may also pay its tribute of unavailing regret to the last representative of the aboriginal races in the Dominion.

THE ETRUSCAN CIST.

The word *cist* was a common term employed by the Greeks and Romans to designate every species of basket or box; originally a Greek word, it passed without transformation into the Latin. At first the *cist* would seem to have been a basket or box made of willow and intended for country use for holding vegetables or fruits; like our own affairs of this sort, it was sometimes round and sometimes square. From this limited use the word came to apply to boxes and caskets of all sorts. We find them represented very commonly on medals and coins and in pictures; they hold the money of a private person or of a society; they were used for carrying manuscripts or papyri; votes were deposited in them; they were the precursors in the sacred mysteries of the *pyx* or box which guards the wafer on the altar of the Roman Church, but their most usual employment was a domestic one; they held the toys of children and small articles of the toilet.

There have been found in them all those objects which made up what the ancients call the woman's world—*Mundus Muliebris*; mirrors, hairpins, combs, perfume bottles, sponges, pomade boxes, and the rest. It is by no means uncommon to find ivory dice in these boxes, and indeed the miscellaneous contents of the modern feminine work-box, which is the analogue of the boy's pocket, are often prophesied, as it were, in these ancient receptacles.

The *cists* that have come to us are found in tombs, and by far the greater number of them have come from the necropolis of Præneste (Palestrina) or its neighbourhood, where they are found enclosed in the sarcophagi, or in the small boxes made of tufa which served to hold the bones and ashes gathered from the funeral pyre. Sometimes the *cists* themselves contain bones; this was not their purpose; it was merely an occasional employment dictated by convenience. We owe the preservation of many of these objects to the fact that they were of bronze, but it is possible that many more may be lost to us from having been made of the osier twigs that were the material of the original baskets.—*The Studio*.