

those who were deficient tutors at the best ; unskilful novices in the difficult art of communicating knowledge, especially to forest or prairie children, surrounded by all those exciting associations which life in the free prairies and woods possess for the young, whether white or red, forest born or cradled in the lap of luxury.

It is the opinion of many, says Lieut. G. K. Warren, that the Dakotas or Sioux are increasing in numbers, rather than diminishing, *except* where they mingle with the settlements on the frontier. Even now the Sioux number 24,000 in 3,000 lodges, and can bring 4,800 warriors into the field. Small pox has been their enemy ; even so late as 1856-7, not let less than 3,000 Indians died in the western prairies from this scourge alone. All the Sioux are now vaccinated under instructions from the United States Government.

The Indian has been, and still is, sorely dealt with in North America ; he was first known as a hunter, he was kept by the Fur Traders as a hunter, for two hundred years he has served the whites, and all the advantages of civilization which might interfere with his occupation as a hunter have been studiously screened from his view. Some of the prairie Crees have expressed the strongest desire that their children should be educated in the white man's cunning. They do not wish for any change themselves, but they look so far into the future as to comprehend the condition to which their descendants will be reduced if the wave of civilization rolls on.

Dr. Wilson commences his work with a chapter on "THE OLD WORLD AND THE NEW." "Words," he says, "can not convey to the old dweller amid Europe's thousand-fold associations and inherited ideas, the strange sense of freedom that stirs the blood in the New World's clearings, where there is nothing to efface, to undo, to desecrate." The primeval occupation of man is supposed to have been that of learning to talk. Adam was alone in the garden of Eden and was without need of speech for the interchange of thought. The origin of language is suggested to be a natural one, not a divine gift to the first man, at least so we understand the author, although in this, as in other instances, no decided opinion is given, but the reader is left to form his own conclusion from the data laid before him. The 19th verse of the 2nd chapter of Genesis is cited as the first evidence of the existence and use of human speech ; yet many will be inclined to regard the 16th verse of more importance, and decidedly in favour of the divine origin of speech. "And the Lord commanded the man, saying, Of every tree in the garden thou mayst freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it ; for in the day that thou eatest thereof thou shalt surely die." Thousands will accept this declaration of the Almighty to Adam, implying the divine origin of speech, to one who will be persuaded by the numerous illustrations the author presents of this primeval occupation in framing a language. Passing over the chapters entitled "THE PRIMEVAL TRANSITION : INSTINCT" and "THE PROMETHIAN INSTINCT : FIRE" we proceed to one more intelligibly connected with 'Primeval man,' namely, "THE MARITIME INSTINCT : THE CANOE." Nothing can be more elegant than a well made birch-bark canoe, and of all the varieties of this necessary means of transportation in America, the delicate and symmetrical canoe of the Nasquapee of the Labrador Peninsular is by far the most beautiful. The Indians of North