

his name in any list of the departed saints. The facts and circumstances about the owl show the Indian's imagination at work, and his overpowering belief in the innumerable spooks around him. Indeed, the majority of image pipes of the Indians had more or less to do with the uncanny spirit world.

IMAGINARY ANIMAL FORMS ON PIPES.

A proportion of the animal forms and images on pipes are so unlike anything in the heavens, earth or the deeps, that they must be representations of mythical creatures,—vague nondescript beings and ogres, in whose existence the Indians had a firm belief. George E. Laidlaw has stated (in his essay on stone pipes) that a proportion of the stone pipes show nondescript animals, etc. The same remark is true of the clay pipes. Some of the creatures represented defy classification, according to our received principles in natural history. These creatures were perhaps mythical. The Thunder Bird pipe, found in the territory of the Neutrals and identified by W. J. Wintenberg, goes to prove that Indians did portray legendary beings, and it shows the possibility of finding other mythical forms as well as the Thunder Bird. If the aborigines of Ontario had confined their attention to images of real beings, as white men now know the real beings, they had been alone in the world in doing so. The Egyptians, Assyrians, and Babylonians had their griffins and sphinxes and winged lions and bulls, and other composite, mythic animals, now strange to us. Even the cultivated Greeks and Romans had their mythical beings, and the mythology of those nations is a very elaborate compilation. In recent ages, and not very far from our own people, attempts at delineating Santa Claus and even the Devil himself have been frequent, the latter personality having a composite structure, with his horns, cloven hoofs, and forked tail on a human body. For the worship of the Devil, in gay Paris at the present day, there is a so-called "church," so strongly are the worshippers held by fancy. Poor "Lo," in the simplicity of his untutored mind, actually saw the repulsive spirit, or perhaps sometimes talked with him as a friend, and that was why he could make a picture of the being. Amongst figures and images fashioned by barbarous peoples, there are always grotesque forms, taste with them being unsettled and capricious. As the fantastic monster or nondescript animal was the outcome of an individual's imagination, and had a personality as many-sided as their imaginations were numerous, no duplicate of any object in this class could likely be found anywhere.

PLANT FORMS ON PIPES.

While pipes are often found showing objects in the animal world, there is a corresponding class of pipes representing forms in the plant world. As examples of this class, I may cite the tobacco blossom (trumpet-mouthed shape), corn-cob, acorn cup, thimbleberry, not to speak of other common forms.

Plants and herbs have magical repute, barbarous peoples being unable to distinguish medicinal properties from magic. The relations which the plant pipes bore to the Hurons were evidently of a nature different from the so-called "animal worship" connected with the animal pipes. In many cases the plant pipes would be clan emblems; for example, there was doubtless a tobacco gens in the Tobacco Nation.