

he reminds one of George Macdonald, as in his Lowland dialect post-scriptum :

" O lassie ayont the sea,
Wi' the freshness an' joy o' the sea i' thy life,
Come owre to me
Like a breeze o' the sea,
'Like a breeze o' the sea
Untrammeled and free,
Come owre like a breeze o' the sea ! "

Untrammeled is rather a long word for a Lowland Scot and hardly agrees with "lassie." Lovers of Canadian poetry, more numerous than they used to be, should order the book, of which Messrs. Hart & Company of Toronto are the publishers. They will find evidence of growing poetical power, accompanying fervour of earthly affection and devout appreciation of the love of God, in sufficient variety of subject and measure to make Voices and Undertones worth reading.

The Rev. John McLean, M.A., Ph.D., Methodist minister at Moosejaw, N. W. T., author of *The Indians, Who Are They?* has reprinted from the Proceedings of the Canadian Institute his paper on The Blackfoot Sun Dance, which he as an eye-witness describes. As the Blackfoots are Algonquins and not originally sun worshippers, they must have borrowed this rite from the Dacotahs who have ever been such. Indeed, as a rule, the worship of the sun, which characterizes the people of Northern Asia from the Urals to Japan, when found on this continent, as among the Hurons, Dacotahs, Mexicans, Peruvians, &c., indicates an Asiatic and continental extraction, while that of Gitché Manitou, as among all the Algonquins, points to a Malay-Polynesian, and thus an insular derivation. As a good old Highlander gone to his blessed reward used to say, "Mind, I'm telling you this, not him." The sun dance, horrible relic of centuries of cruelty arising out of a total misconception of the nature of Deity, has been often described by Catlin and other travellers, but it is at once interesting and painful to find an account of it in the literature of the day. It is to be hoped that Mr. McLean and his brother missionaries will so proclaim the love of God and the truth that His creatures' sufferings are His sufferings as to bring the Blackfeet into the number of the pure-hearted, clean-handed, and white-robed.

The Society of Biblical Archaeology has issued the eighth part of its eleventh volume of Proceedings. The Rev. G. W. Collins rightly concludes that the *asherah* or pillars of the Bible have no connection with Ashtoroth, the goddess. Had he studied the Canaanites a little more, he would have known that *asherah* is a Semitic loan word from them, being the Japanese Yamato, or Hamathite *hashira*, a wooden column, the Basque *hezaul* meaning the same, and the Aztec *quetzalli* of identical signification.