



"THE FOUR MUSHROOMS."

lived thirty miles from the nearest settler. Near their present dwelling this group of rocks is to be found—in some points rivaling those further up the river. The first of this group to attract attention, lie on the slope of the valley, and have been called "The Four Mushrooms." Their appearance is unique.

The upper layer of these odd forms is the harder layer of sandstone; while below as seen in the neck of "The Stone Indian's Head," the softer stone is wearing away.

Near by these objects, but not shown in the cut, are numerous dunes, resembling "sugar-loaf hill," outliers left by the flood of waters, that in past-glacial times wore away great portions of the valley. The "stone mushrooms" are but survivals of the destruction of the glacial age itself.

Near by the "stone mushrooms," a steep climb, up a bank covered with a few trees, and with a dense tanglewood beneath, brought the traveller to the base of what are called the "Picture Rocks." These are rugged masses of the sandstone of the valley. Caves are here and there found in them, and their shelter was found acceptable as a heavy thunderstorm threatened to mar the pleasure of the visit. In the immediate neighbourhood of these rocks the same fantastic forms as in those already described are found. The heights themselves were formerly a favorite resort for the Indians, and the strange freaks of nature had appealed to their imagination.

One object of the vicinity especially catches the eye of the visitor, viz., "Wakaw Tonka's Armchair." One side the chair was observed to have the pierced stone so characteristic of the Souris formation. In more eastern Indian legends the resting place of the Great Spirit occu-

pied an important place. Too often the art of the conjuror seized these remarkable spots, and they were used to impress the timid and extort largesse from the ignorant. Here in Wakaw Tonka's seat the Devil-worship had its hold, and this was a favourite resort for the blinded suppliants at the stony shrine.

Both at "Les Roches Percees" and the Picture Rocks numerous carvings on the rock are to be seen. The vandalism of the Anglo-Saxon tourist is exhibited here as elsewhere. For centuries Indian art had at this spot found encouragement. The prowess of the hunter, the victory of the warrior, the success of the trader, and even the joyful domestic experiences of the tepee had been commemorated in rude figures. Here were materials for history.

But ever since Captain Palliser's visit, white travellers have crossed the prairies, and with true Philistinish instincts have cut their names and dates upon the rock. The writer had well-nigh spelt out from Indian hieroglyphics a story of success in hunting the buffalo, and the incidents of the chase, when the presence of a common English name, cut in large letters directly athwart the inscription, destroyed the whole connection and lost the tale. Imagine the feelings of a patient inquirer after Indian folklore meeting a pair of cross hammers of a modern type, or an anchor engraved but yesterday, and vainly striving to make out an Indian tale among the wilderness of English names! Oh for the rarity of the poetic instinct!

Still remaining, though soon to be entirely obliterated, are the figures of the buffalo, horse, wild goose, crane, a series of round holes arranged like strings of beads, of Indians decked with buffalo heads, engaging in the famous "buffalo



"WAKAW TONKA'S ARMCHAIR."