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ALGONKIN AND HURON OCCUPATION OF THE OTTAWA VALLEY.

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To the student of Indian archaeology, the great highway of the Ottawa will always be a subject of absorbing interest. As yet, it is almost a virgin field of inquiry, as far as any systematic effort has been made to exploit it. As yet, there are vast stores of information, along this old waterway, which await the magic touch of scientific investigation, to be turned into romance chapters of Canadian history. Sooner, or later, we must appreciate these potential opportunities for the collection of data that may solve many important ethnic problems, which have been transmitted to us from the dim twilight of prehistoric times and are, as yet, only presented to us in the will-o'-the-wispish light of tradition. The Ottawa River may yet furnish us with clues to the elucidation of much that is problematical in regard to areas of occupation, migrations and dispersions of some of our great native races, who were leading actors in many of the tragic wilderness dramas, that were played out in Canada before and after European contact.

The early Jesuit missionaries have left us, in their Relations a priceless record of Algonkin and Huron sociology, as well as an invaluable basis for the study of such of the Indian tribes of Canada as came within the sphere of their activities. As those gentle and lovable pioneers of the Cross were among the first Europeans to come in contact with these red children of the forest, they enjoyed exceptional opportunities for observing their habits of thought and action, ere their primitive folk-lore and traditions had been modified by the cradle stories of the pale-faces.

We are told by Parkman, one of the most trustworthy historians of modern times, that "By far the most close and accurate observers of Indian superstition were the French and Italian Jesuits of the first half of the seventeenth century. Their