

grave, he turned back to go and fetch it. Then he met face to face the train of men, women, and children who were travelling toward the city of the dead. They were heavily laden with guns, pipes, kettles, meats, and other articles; women were carrying basket-work and painted paddles, and little boys had their ornamented clubs, and their bows and arrows, the presents of their friends. Refusing a gun which an overburdened traveller offered him, the ghost of Gitchi Gauzini travelled back in quest of his own, and at last reached the place where he had died. There he could see only a great fire before him and around him, and finding the flames barring his passage on every side, he made a desperate leap through, and awoke from his trance. Having concluded his story he gave his auditors counsel that they should no longer deposit so many burdensome things with the dead, delaying them on their journey to the place of repose, so that almost every one he met complained bitterly. It would be wiser, he said, only to put such things in the grave as the deceased was particularly attached to, or made a formal request to have deposited with him.*

Perhaps it is in some degree owing to this belief in universal spirit possession that our northern Indians so seldom ventured to fashion anything immodest, or even suggestive. That it was not for the want of mechanical ability we know—the multiplicity of designs in clay, stone and bone sufficiently attest this, but whatever the reason may have been the almost entire absence of such objects is a noteworthy fact, when taken in connection with the early records relating to all the tribes in this part of America.

Among North American Indians, perhaps the Cherokees deserved least credit for their good taste in this respect, but even they compare favorably with the peoples of South America.

While many specimens, (especially flaked ones) found in different parts of the province, may be classified as palæoliths, they have, up to the present time always been found associated in such a way with neoliths that it is impossible to designate them as palæoliths with any degree of certainty. Leaf-shaped "flints" have been picked up that are quite as rudely formed as any from the deepest stalagmite deposits of Europe, but never in situations to suggest that they are other than rough-hewn tools or weapons, which, as such, had a purpose in the economy of people who were capable of producing better things. Until we find specimens of this kind, as Dr. Abbott found them in the Trenton gravels, or in some situation isolated from all others, or distinct as to material or coating from specimens of a superior quality in the same neighborhood, we shall not be warranted in making any distinction relative to time of possible production. Those that approach most nearly to satisfying some of those conditions, and now in the museum, were found on the farm of Mr. Seabrook, near Komoka in Delaware township. Nearly seventy were found in a "nest" only a few inches below the surface. In appearance they bear every mark of being much older than other specimens found in the same district, but unfortunately, among the lot as forwarded to us was an arrow-head of decidedly more recent type, and Mr. Seabrook asserts that it was found along with the rest. A further reference to these, with two cuts, may be found in the *Archæological Report for 1886-7* p. 45.

*Primitive Culture, Tylor, vol. 1, pp. 434, 435.