

of the same school of ceramic art. The ash-bed was large and deep and Dr. Ami is of the opinion that it had been used as a fire-place for a considerable length of time. There is no doubt that Dr. Ami's discovery is of the highest importance in establishing proofs of Huron occupation of the Ottawa valley.

There are, also, in the Museum, two perfect specimens of Indian pottery from lot 20, range 11, Eardley township, Wright Co., Que. They were procured from James Lusk, who discovered them on his farm, where they had been washed out of the banks of a small creek during a freshet. They are superb examples of aboriginal art, and it is difficult to understand how they could have been brought to such symmetrical proportions without the use of a lathe. Compared with similar vessels figured in the Ontario Archaeological Reports, it seems impossible to doubt that they are of Huron origin. These vessels are similar in pattern and have been fabricated from the same clayey composition, with the same band, decorated with characteristic incised lines, about the top, and a wave-like edge on the summit of the rim, as are found in some of the Huron forms. As to whether the spot where this pottery was found is an ancient village site, will be an interesting subject for future investigation.

Let us now consider another phase of the question of Huron occupation, that seems to be more conclusive even than the discovery of ash-beds or pottery, the evidences of ossuaries and burial. The graves of a nation are indexes of its intellectual development, from the rude cairn of the wandering savage to the Taj Mahal of the imperial ruler. Could we have mingled in the activities of palaeocosmic man, and witnessed the rite of sepulture by which the Old Man of Cro-Magnon was laid to rest in his cave-sepulchre on the Vézère, in the Dordogne Valley, then, the last rites about the grave of that post-glacial patriarch might have yielded us a store of knowledge that would have been invaluable to us in studying the savage culture of ancient Europe, such as the rude efforts of primitive man to interpret natural phenomena or to recognize in the variant manifestations of natural forces the evidences of divine anger or approbation. So, also, if we could have witnessed the burial rites of the Huron nation, in what was called the Feast of the Dead, they would have proved most instructive. They might have cleared up much that is obscure in regard to the ultimate destiny and relationship of the two souls, the one that took flight to the land of spirits, at the hour of death, and the other that awaited the final interment, before taking its departure. They might have given us an insight into the philosophy of Indian burials, which would have explained the presence or absence of warlike or domestic implements in Huron ossuaries. But, fortunately for