

prehistoric man, notes that the Indians of Canada use the drill bow, and at the meeting of the American Association, in Toronto, in 1888, he gave an account of the facility with which they make fire.

Amongst the more northerly tribes and the Eskimo, flint and pyrites are struck together to obtain a spark, which is received on tinder specially prepared. Lafitau and the *Relations des Jesuits* mentioning an eagle's thigh dried with the down on it, as serving for tinder. Flint and pyrites are found together sometimes in Indian burial mounds. Amongst many of the Indian tribes the flint and steel superseded the old wooden fire drills as effectually as did the iron points the stone arrow heads. It is curious to note how ripe the Indians are for the introduction of our modern contrivances, and civilized fire-lighting seems to have appealed to them at once, and Nordenskiöld states in the "Voyage of the Vega" that "matches had the honor of being the first of the inventions of the civilized races that the Eskimos he was amongst recognized as superior to their own." The fire sticks, tinder bag, bow drill, and other appurtenances in connection with fire-making will soon be rarities, and to those interested in collecting Indian relics, a set of these will prove a valuable addition to their collection, as before long they will be amongst the by-gone relics of the aboriginal appliances for every day life.

THE SUN DANCE ON THE BLACKFOOT RESERVE.

LAST summer all preparations were made for the torturing at the Sun Dance. The young men were painted, stripped and ready. A long line of vehicles arrived from Gleichen—men, women and children, all anxious to see the horrible spectacle. But two buggies arrived from another direction, one containing Mr. Marquis Begg, the well-known and popular Indian Agent on the Reserve, and the other the Rev. J. W. Tims, the devoted missionary, who gives his whole time to the endeavour to Christianize these savage tribes. What was done? Mr. Tims and Mr. Begg consulted, and then approached the chiefs and informed them that this torturing was contrary to the wishes of the Government. The chiefs had a long palaver, and then informed Mr. Begg that they would not go against the wishes of the Government. The young men were released; the long line of carriages returned to Gleichen, some of the occupants remarking that "that was not what they had come to see." We trust the torturing at the Sun Dance is stamped out for ever, on the Blackfoot Reserve at all events. Why do not the Indian Agents on the other Reserves follow Mr. Begg's example?

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