

solution of which may perhaps be traced to the influences of a long period required for such a circumstance. The real divergencies of structure in American language families was very ably dealt with by M. Lucien Adam at the *Congres International des Americanistes*. M. Adam made special examination of sixteen American languages, and arrives at the conclusion that these belong to a number of independent or irreducible families, as they would have been, he says, "had there been primitively several human couples." Again, these language families have grammatical tendencies in common, which suggest original relationship, and even correspond with those of other regions in a way to indicate connection rather than chance.

The social framework of tribe and family is another important comparison in this philological research. The Esquimaux reckon descent in the male line, but the Indian tribes further south reckon it on the mother's side. This was deemed at one time to be an isolated peculiarity of these tribes; but Herodotus tells of the Lycians taking their names from their mothers; and the survival of this is even to-day traceable amongst the Arabs, who deem their maternal uncle and not the paternal the nearest relative. Tacitus speaks of the same conception among the ancient Germans. Any accounts of existing tribes preserving such phenomena would prove of valuable interest in following up research. Recent observations on this point show that this matriarchal idea does not crop up here and there, but characterizes a whole vast region of the world, taking the Malay district as its centre, extending westward into Asia, and eastward from the Indian Archipelago to Polynesia, to Australia where it widely prevails, and stretching thence north and south to the Americas. All this district represents lower culture, and even in 1724 it was described by Father Lafitan as existing amongst the Iroquois and Hurons. Social institutions form a deeper lying element than even language; and to gain light on these phases of Indian life, while yet there is time, may yet do much to help to solve the problem of the origin of the Indian.

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THE following extract from an article in the *Toronto Globe* of August 9th last, is so applicable to the object of the CANADIAN INDIAN that we quote its most salient points: "Too long have the good people of this Province been neglectful of all pertaining to the life history of its aborigines. Our ideas of Indians are, in the main, drawn either from novels of the Cooperian stamp, or from the wretched specimens of the race that are occasionally seen on the borders of civilized territory. Nothing is more certain than that the untutored savage was very different from both these types. That he was proud and revengeful there is no doubt; but the former quality entitled him a 'man of his word,' and in the latter respect, it is extremely doubtful whether so-called civilized