

and industriously lifting themselves from the depths, in the same communities as pagans who, naked, painted and feathered, perform the dances and observe the rites of the savages of the plains and forests who were their forefathers.

Counting the avowed pagans of Canada, together with the red men who profess no religious belief, and are undoubtedly pagans too, they are found by the last official numbering to aggre-

progress, with the help of Section 114 of the Criminal Code of Canada, which forbids and punishes certain pagan rites, are gaining. In a few years, at the present rate of progress, there will be comparatively few left to perform the pagan dances but the wrinkled, toothless and tottering old savages with one foot in the grave.

It has taken three hundred years, very nearly, to smash the pagan predominance and set up in its place, to



AFTER ANNUITY PAYMENTS, TRADER'S TENT, LAKE MANITOBA RESERVE.

gate a fraction under thirty per cent. of the entire Indian population of Canada, some thirty pagans out of every hundred Indians.³ Thirty pagans, against seventy souls professing some sort of religious belief may seem a large proportion, but the tide is turning, and the missionaries, the Mounted Police, and the advancing waves of

the extent witnessed to-day, the worship of the Lord of heaven and earth, and the belief in Jesus Christ, the Saviour of mankind.

On the third day of October, 1535, Jacques Cartier, with some Indians who had brought him up from Tadoussac, on the Lower St. Lawrence, to the Indian settlement of Hochelaga, made the ascension of the mountain that rises north of the present city of Montreal, to survey the surrounding

³ Department of Indian Affairs, Annual Report for 1899, page 499. See "Pagans," and "Unknown."