

until the French were compelled to retire from the continent. This almost chronic state of hostilities, however, did not prevent French missionaries from devoting themselves to the conversion of these most untamable of savages, a small portion of whom became Roman Catholics, and have left descendants living now at St Regis and Caughnawaga on the St Lawrence. Protestant missionaries also, both Dutch and English, met with some success, but still a very large minority remained true to paganism, so that of those who, on account of their loyalty to us, left the newly formed United States to take up their abode in Canada, nearly one-fourth clung to the belief of their forefathers. To-day the proportion of avowed pagans to professing Christians is about the same, and we have therefore, on the Grand River Reserve in Ontario, a pagan population of fully one thousand persons. There is another settlement on the Bay of Quinte at Deseronto, all the members of which are Mohawks, and profess Christianity.

It will be seen very readily that a condition of society in which paganism openly professed and practised has existed side by side with Christianity for nearly three hundred years cannot fail to possess many features of peculiar interest to the ethnological student, and to afford much material for profound study.

One of the first things that obtrudes itself on the attention of a visitor, even during a brief stay among the Iroquois, is the utter indifference of Christian or of pagan to the religious convictions of each other. In their Council or governing body of fifty-two members both beliefs are represented, yet no recriminations or causes of difference occur on this account. Many of the so-called Christians are influenced largely by old-time predilections, and either attend no place of worship at all or would just as soon put in an appearance at a pagan festival in the long-house. Still it must be acknowledged that there are whole families on the Reserve which are as truly Christian as birth bringing-up, and Indian nature render possible, but one's opinion of the possibilities need not be unreasonably high.

The pagan does not regard himself, nor is he regarded by others, as being in any degree, or in any sense, inferior. He is not ostentatiously a pagan otherwise than in connection with the regulation feasts, such as those of the New Year (when the white dog is burned), the strawberry-dance, the corn-dance, and many others. Indeed, it is not characteristic of the Indian to be ostentatious in any capacity, except that of a brave, and, for the Iroquois, the days of bravery in his sense have long since departed. In his religious or ceremonial dances he may deck himself gorgeously with bead-work, cheap jewellery, feathers, and highly coloured garments, but there is an evident lack of individuality about him notwithstanding. He seems to regard himself merely as an anybody, as a quite indifferent unit of his clan, as one who happens to have the necessary toggery for such a display, and whose impersonal or clan duty it is to appear in any sort of grotesque costume he pleases. Other men please themselves also by attending