

them,—not without something of the inhumanity which the latter had shown their Huron victims. The Ojibways, who brought with them their paganism and polygamy, continued in the uninterrupted practice of all the orgies and superstitious rites of their forefathers, until the first quarter of the nineteenth century, when the self-sacrificing missionaries of the Methodist communion commenced their labors amongst them. Since the sale of their lands to the British crown, they have become segregated upon their several reserves,—Georgina, Rama, Christian Island, et al. They retain the use of their mother tongue; but were early taught in the mission schools to speak and write English, which most of them employ with ease. Their morals and manners suffer nothing by comparison with those of any other race which has been removed by a period of only two or three generations from a pagan state. It is noteworthy that not a few blood relations of the Ojibways with whom Schoolcraft became matrimonially allied, and from whom he derived many of the legends which Longfellow, in 1842, wove into his matchless "Song of Hiawatha," are living in old Huronia to-day; where, like their forbears, they

"wrestle with Mondamin,
Strip him of his plumes and tassels,
Of his garments green and yellow."

Parry Sound, named after Dr. Parry, the explorer, Waubashene, Victoria Harbor, Midland, Penetanguishene — "the Place - of - the - White - Rolling - Sands;"—Collingwood—whose name honors Nelson's