

certain more or less artificial conditions of education and deportment.¹

French Canada assumed from the outset that the gap between the Indian and the Frenchman was the chasm between a primitive and advanced culture which only the slow process of time could bridge—it seemed to recall the ages which had been necessary for the Frenchman himself to come up from a like aboriginal condition. At any rate what the Catholic pioneers of New France saw in the Indian and what their successors still see is that the Indian has a soul to save. To bring him to adjust his natural religion to the more adequate conceptions of Catholicism was the purpose of the majestic and sublime sacrifices which so brilliantly illumine the pages of the old régime. No judicial mind can contemplate the results of Catholic and Protestant missionary endeavor among the American Indians and avoid the conclusion that the Catholic Indians have on the whole preserved their physical aboriginal type in greater perfection, have kept much of their tribal culture, possess a deeper religious conviction. Among the Protestant Indians there are many instances of individual attainment of noteworthy excellence in education, public usefulness and personal uprightness, but it is perfectly evident that the term Protestant as applied in some of the Indian tribes does not mean Christianized, so much as it implies an avowal and allegiance to a given form of religious worship, and in many cases, little else. My own personal observation is restricted to neither class, and I believe there is good reason for saying that, broadly, in matters of faith the Catholic Indian is a Catholic while the Protestant Indian is an Indian. It is an important fact in its historical bearings that the tribes which have been subjected to the most direct and persistent Protestant effort have never fully surrendered their natural religion. Indeed among the Iroquois of New York and Canada there are two very distinct interests in the League represented by the "Christians" and the "pagans."² So far as my knowledge goes, this is not at all the condition among tribes acknowledging allegiance to the Catholic church.

¹ In the condition of the Six Nations Indians in Canada and New York, there is a contrast, either creditable to the one government or discreditable to the other. Canada has let its Iroquois work out their own salvation and these Indians today are well educated, energetic, aggressive and fairly prosperous. In New York the reports of 1910 show that more than one-third (35.5 per cent) are illiterate.

² The Canadian Oneidas have now gone back to paganism after years of Protestant missionary labors.