

cognized both in Great Britain and France as of the highest value (Chief Librarian of Toronto Public Library).” The scholarly precision of the work characterizes Father Morice’s most casual conversation.

New Caledonia, the pioneer name of the country we have mentioned, may be defined as that immense tract of land lying between the Coast range and the Rocky Mountains, from about 51 to 57 degrees latitude north. To the ethnographer it is the region peopled by the Western Déné Indians. Lines of snow-capped peaks intersecting the country between the two ranges, endless forests and great long lakes, of deep waters, are the features of the topography. Schools of fish infest the waters, myriads of water fowl abound in the marshy districts, and the variety of fauna—of moose, cariboo, the grizzly and black bears, the beavers, fox, marten, fisher, etc.,—quite agrees with the picture of the far North conjured up in a tenderfoot’s imagination.

Such has been the environment of the brilliant missionary; his companions, the hunters of the finny tribe, the trappers of the venison and fur-bearing animals, as they themselves class them. Four tribes comprise the Western Dénés, the Sekanais, the Carriers, the Babines and the Chilcotins. “They have all very black and straight hair,” says Father Morice, “dark eyes, small hands and feet, and a complexion of a swarthy brown.”

What was the striking feature of the Indians from a sociological standpoint?

“My Indians,” answered the missionary, “those of the Déné family, might be called anarchists, so far as their sociological state was concerned when unaffected by contact with alien tribes, or before they came under the influence of our Fathers. To understand this properly you must know that Indian tribes in their original state followed one of two forms of government, the ‘patriarchy’ or the ‘matriarchy.’ Under the system of patriarchy the father of a family is the absolute authority within that unit of society; he knows no other authority; there are no chiefs, no councils. The communities consist simply of groups of these detached units; this is anarchy. Under the system of matriarchy, the father is in an altogether contrary position. His offspring do not recognize him; he is no relation of theirs. They belong to the mother’s clan and the mother’s brother, their uncle, is to them what our father is to us. This brings about a peculiar state in their society, for the members