

pact and beautifully enamelled. The upper lip projects beyond the lower and is slightly drawn up; especially among the inhabitants of the mountains, whose expression recalls that of birds of prey. The chin is pointed, peaked in some, retreating in others.

To these characters, which belong almost all to the Aramean type, if we added hair of an ebony black, hard; shining; as short among the women as among the men, and which falls in long locks over the eyes and upon the shoulders, there will be a complete portrait of the Redskins.

I have not mentioned their color, which varies greatly even in the same tribe. However, those of them who have the whitest skin never attain the dead white and red of the European; it has always a bistre tint. The skin appears to be very thick, although it may be fine, smooth and destitute of hair. Their flesh is not soft like that of Europeans, but firm, hard and stiff.

The Dènè-Dindjié are generally tall and well-proportioned; they have convex chests and are not inclined to obesity. There are among them neither humpbacks, lame, nor frail and rickety beings, so common in our communities of refined civilization. Yet their development is slow, and seldom begins before the age of from fifteen to sixteen. Before the arrival of Europeans they knew no diseases but rheumatism, ophthalmia and deafness; but strabismus is frequently met with in the Dindjié nation, which accounts for the Canadians giving them the, not very French name of Loucheux (squinters). The Dog-ribs and certain small tribes of the Montagnards present the singular phenomenon of a general and hereditary stuttering.

IV.

Of a bilio-lymphatic temperament, our Indians are the Redskins who possess the greatest number of good quali-

ties united to the defects of the savage nature. This had rendered them liars, disdainful, ignorant, dirty, improvident, without the least real affection, without gratitude, not much given to hospitality, greedy, hard towards the women, the old and the weak, blind and over-indulgent towards their children, cowards, idle, dastards, unreflecting, selfish and cheats. This was their lot in common with all savages; this was the result of their isolated life, of their total want of education. But of how many of the other vices of savage life were they ignorant!

They are humane towards their equals, and mild in character; they neither insult nor ill-treat one another; contradict no one to his face; follow the laws of nature; are faithful in the observance of such customs of their ancestors as are good; they are prudent and reserved towards strangers, sober, and enemies of strong drink, indefatigable and patient in suffering; are ignorant of theft, rage or murder. It is precisely this great depth of simplicity which renders them beggars, pusillanimous and servile. With those who have acquired their confidence they are candid and open. They like to be instructed, and, like children, ask questions about everything. Further, they are naturally religious, have few superstitions, and are not stubbornly attached to them. Finally, they may be considered relatively moral, as compared with surrounding nations.

We must not seek elsewhere than in these qualities, which are rarely met with among other Indians, a reason for the facility, I might even say the joy, with which the Dènè-Dindjié have accepted and still bear the yoke of the Gospel. Richardson, in spite of his sectarian prejudices, confessed that the Catholic missionaries, and the French, or French-Canadians of the North-West possessed the entire confidence of these Indians, and that it would not be easy for Protestant preachers to obtain a