

ceremonies, which were peculiar. We cannot, however, say :—

“ You have the Pyrrhic dance as yet,”

for they have adopted all the modern improvements in the Terpsichorean art. A similarity may be found at wakes and weddings, between Irish and Indian customs. At the former, they assemble in large numbers to smoke and feast at night.

Mr. J. B. Morrison, the resident teacher, told me of the following ceremony, the meaning of which he could not discover :— After prayer and singing in the church, a priest followed by a crowd, proceeded to a place in the village, where a pole was set up, bearing on its summit an ornamented bush, to represent the head of John the Baptist. At this numerous shots were fired, while singing was kept up by the priest and choir, till several well-aimed shots brought the bush down. When it fell, the procession returned to the church, where singing and prayer concluded the ceremony. It is also a custom to “ shoot the Devil” on a certain day of the year; but why they select these two personages for this ceremony, my informant could not say.

Many of those who have travelled among the whites, can gather our meaning when speaking on common topics. A few talk English. The two score children who rather irregularly attend the school, are fast learning our tongue, and will find it the great means of their fuller development and civilization. Among themselves, however, all use their native tongue, of which we will give some specimens.

They express ideas in groups, and form a complicated “ word-picture.” An example of this may be observed in the name appropriated to Captain Fraser, as detailed hereafter. The customs as to intermarriage between tribes, stated in Mr. Morgan’s book, are certainly not strictly observed in this settlement, nor do we here find all the tribes, or clans, enumerated by him, to exist. The interpreter, at least, knew nothing of the Heron and Hawk tribes mentioned by that writer.

Strong drink is the bane and curse of the Indian. This traffic was carried on by cer-

tain low whites among them to so mischievous an extent, that all whites except the priest, teacher and a few French Canadians who have married squaws, and keep shops in the village, have been expelled.

#### THE CHURCH.

The present church building, as is usual in Roman Catholic countries, was open all day, but we saw none enter it. Nor were any devout souls seen during any of our several visits, kneeling and counting beads within, before altar and crucifix, as would be the case among the *habitants*. A dispute has arisen as to the church property; but whether litigation be now pending or not, we did not learn.

Monsieur N. B. Burten, a Jesuit, is the resident priest, and officiates in Iroquois; but some of the Indians seemed either to have little love for him, or to consider that they had good cause for complaint, because of the neglect of the clergy, who occupy the position, to look after educational matters. They say, and apparently with reason, that they and their children have for years, lost the opportunity of improvement and growth in civilization, which the important grant of land above stated, should have secured for them. Tithes are collected for the support of the church, as in other parts of the country.

It was with strange interest that we stood by the font and before the crucifix in this temple, now quiet and alone, and took up well-thumbed hymn books, in which, sometimes in print, and sometimes in manuscript, the old Latin and French hymns reappeared in the musical Iroquois. And we would have much liked to have attended their Sunday services and have heard them chant their songs, even though they were but such as those of which we take two verses at random :—

Ise oni Onwari.  
Seriasa Aswani,  
Nasakwanonwehake,  
Akwa iatekent.

Meaning :—

You also, O Mary,  
Your heart we borrow,  
That we may love Him,  
For ever and ever.