

No paganism remains, and there is probably as large a proportion of Christian people as among the white populations around them.

It is little to our credit that the tribe which most bitterly opposed us and fled from us, has fared better in a foreign land than those who have remained among us, faithful to their treaties of peace. And if we desire a significant contrast between the influences of the Christian boarding-school and that of Government day-schools, we can hardly do better than to place the Mohawks beside the Onondagas, whose low moral condition has been so graphically described by Judge Draper and Bishop Huntington.

A third instance is found among the St. Regis Indians. They are probably the only tribe of any size now in the State of whom none are pagans. And they are chiefly Roman Catholics.* It would be a very hasty conclusion, however, to infer that the Catholic cultus has proved superior to Protestant influence in an even contest. To make the case clear, it is necessary to go back to a very early period of their history. During the first half of the eighteenth century strenuous efforts were made by the French Jesuits of Canada to draw the Six Nations into a religious and political alliance with France. When at length they failed they withdrew their converts, chiefly Mohawks, to the banks of the St. Lawrence. The St. Regis Indians, therefore, were not an original tribe, but a Roman Catholic colony. By subsequent migrations they had increased to over a thousand souls, when the boundary established on the 54th parallel left something less than 300 in New York.

In all candor be it said that the religious care of the St. Regis Indians has been most faithful. Their French priest, father Manville, has now over 2,000 Indians under his care, including the Canadian branch, and his large flock are very regular in their church attendance, many of them crossing the river, and some of them traveling many miles. The schools on the Reservation are supported by the Government, but are under the priest's instruction, and are, in a sense, religious schools. They are by no means models, however, and only an average of one-fifth of the children of school age are in attendance.

We come next to the Tuscaroras and the Senecas. The Tuscaroras, who, after their adoption, occupied a part of the lands of the Oneidas until the sale of their reservation, shared the religious privileges of that tribe, and the recent report of the Legislative Commission speaks of them as "more enlightened and better educated than any other tribe now in the State." There is scarcely a trace of paganism among them, and more than one-half are communicants of the church. Of what other community could this be said?

As to the Senecas on the Cattaraugus and Allegheny Reservations,

* There are some earnest Methodists and Episcopalians.