

short broadcloth petticoat, bordered with its own vari-coloured self-edge, over this a bright calico "short-dress" and plain round waist, her neatly braided black hair tied under a red bandanna handkerchief, her feet encased in coarse leather shoes, her only ornaments a necklace of green or yellow glass beads and a pair of gilt earrings.

Beside her is her daughter, who has long since discarded the broadcloth petticoat, the ill-shapen short dress, the picturesque head gear. Miss Iroquois has most likely arrayed herself in a very becoming stuff gown, made in modern style. She wears gloves and a straw hat, decorated with bright ribbon and a few pretty flowers. She is altogether like the daughter of one of Canada's prosperous farmers, save for her dark colourless skin, her extremely retiring manner and her pretty, tripping accent when she condescends to address you in English. Then, too, she has not been idly reared, for although the elder woman may have made the patchwork, and the butter rolls, the girl is probably "out at service," or teaches one of the district schools. Then, too, if she is a member of one of the fifty-two noble families, who compose the Iroquois Government, she has this divine right in addition to woman's great right of motherhood—the divine right of transmitting the title, if she is in the direct line of lineage, for the Chief's title is inherited through the mother, not the father, which fact is a powerful contradiction to the widespread error, that Indian men look down upon and belittle their women. Add to this the privilege, which titled Iroquois women possess, of speaking in the great council of their nation, and note the deference with which the old chiefs listen to these speeches, when some one woman, more daring than her sisters, sees the necessity of stepping into public affairs—then I think the reader will admit that not all civilized races honour their women as highly as do the stern old chiefs, warriors and braves of the Six Nations' Indians.

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