

non-treaty Indians. The Mississaugas and all profess Christianity, but among the others a considerable number, perhaps half, remain pagans. At the village about one-half are pagans and the rest Roman Catholics. Most, if not all of the Mississaugas are Methodists, and it is to their native missionary, the Rev. Mr. Salt, that I am indebted for these particulars.

Judging from what a short visit revealed, the Mississaugas forming this band are a long way behind their brethren in the townships of Tuscarora and Oneida.

Occasionally stone weapons and fragments of pottery are found on the island but hitherto no care has been taken to preserve them. No traces of ossuaries or of old village sites were known, but it is likely that some of these will be discovered if an examination be made.

POINT ABINO.

To many people in this country it is a source of wonder where the Indians procured their "flint," but to the dwellers along the eastern end of Lake Erie this matter is plain. Immense quantities of chert are found in the limestone forming the outcrops near the shore. Many of the nodules are sufficiently large to yield material for a score or two of arrow-tips or spear-heads, and although the quality in general is not of a character to permit of producing the finest specimens of flaking, there are occasional pieces that present excellent fractures. For miles along the sandy beach heaps of flakes may be seen. The number and extent of these warrant the belief that here the Indian fletcher carried on his trade both for "home and foreign consumption," as relics of this kind are found in all parts of the country corresponding in appearance with the Lake Erie material.

In company with Mr. Cyrenius Bearss I visited a field of several acres in extent on Point Abino in Bertie township, where thousands of chert fragments lie upon the surface, and, since it was ploughed, below the surface. In almost every instance, those fragments varying in size from mere chips to lumps three or four inches in diameter, show signs of having been handled. Some appear to have been split and rejected because of their unpromising fracture, others are gnarled nuclei from which the finer outside portions have been struck off. Finished and half-finished specimens have been found in considerable numbers on the same ground, but it was rather a source of supply than a place of manufacture.

The ancient Attiwandaron* had at least one good reason for earning the name of Neutrals, as they found it more advantageous to "make bullets for others to shoot" than to shoot them, themselves.

Not far away from the field mentioned, but still in forest, is a large dune of the fine sand that forms so much of the Erie shore in this section. At some points it is about twenty-five feet above the surrounding level, and the sides are as steep as it is in the nature of sand to be. The top is an irregular oval measuring from east to west 122 paces, and from north to south 156 paces. For the greater part of the distance round the top the margin forms a bank from five to eighteen feet above the average inner level, the highest point being near the middle of the east side, and the lowest exactly opposite. Within this area there were at one time two or more "longhouses," for here can be traced in long and irregular outline the situation of two at least. All that is left to show where these stood is the earth blackened by the hearth fires and enriched by the refuse of the camp.

*Known also as Attiwendonk, Atirhagenrenrets, Rhagenratka and Attionidarons. Parkman says "they and not the Eries, were the Kahkwas of Seneca tradition."