

1642. baptized the same day¹ by the name of Eustace. He soon after raised a large war-party, in which he would receive none but Christians. His band being ready to start, he led it to the missionary of his town, in whose presence he thus addressed them :

“ Brethren, we all serve one same Master ; let us then be but one heart and one mind. We must carefully avoid all intercourse with the pagans ; and all our brethren, who are in need and affliction, must find consolation and solace in us. Let us carefully hide the faults of Christians from the eyes of the heathen, and, on all occasions, let them see that religion unites us more closely than the ties of blood and interest ever did. As to our kindred, who do not profess the same religion as ourselves, it is good that they know that death will separate them from us forever, and our ashes cannot even be mingled with theirs. Let us publish everywhere, but by example rather than by word, the holiness and excellence of faith in Jesus, and endeavor, if possible, to make all the world embrace it.”

Reflections
on Indian
speeches.

If the Canada Indians spoke thus only on the relations of the missionaries, I admit that I would have held such harangues as very suspicious, whatever veneration I might have for those who gave them, and notwithstanding the air of sincerity which greatly prepossesses us in their favor. Still, not only should the experience of all ages convince us that good sense, native eloquence, and exalted sentiments are found wherever man exists, and do not always depend on education ; but I do not hesitate to say that those who have seen these savages will not accuse me of attributing to them an elevation, a pathos, an energy foreign to them.² Did not the Greeks themselves admit that there was more nobility in the simplicity of the speeches of Barbarians than in the studied harangues of

¹ Holy Saturday : Letter of F. Charles Garnier, May 22, 1642.

² Compare Colden, History Five Nations. New York, 1727.