

but all of them may be intelligibly addressed in a sort of jargon—a barbarous admixture of various tongues—called *Chinook*, of easy acquisition. The Indians of the coast are generally of an inferior caste, but tribes of a higher type are said to be found on the mainland, towards the northward and in the interior.

A BRIEF SURVEY OF INDIAN MISSIONS.

(CONTINUED)

The Jesuit preceded the Puritan in the work of evangelization among the aborigines of North America, but the precedence was a mere matter of time, not of zeal or of success. The difficulties which the Roman Catholic missionaries encountered were doubtless as great as those which lay in the path of the Pilgrim Fathers. The annals of New England have no stories like those of the martyrdom of Brebœuf and Lallemand, who perished at the stake, or of Jogues, who returned with mutilated body, after being honoured with the papal benediction, to receive the death blow from the Mohawks he had long sought to convert. But they also contain no records of conversions such as disgrace the Relations des Jesuites, conversions that consisted in a furtive sprinkling with holy water of some unconscious child or dying savage. An absence of sentimentality, a bold, fearless manliness, and a practical, active earnestness characterized the labors of men that had left all for the sake of their religion, and who, without any morbid longing for the martyr's crown, were willing to spend and to be spent in God's service among the Indians.

All the patents and charters issued for British North America included, as an important object, the christianizing of the aborigines. It was, however, no royal mandate that sent forth the gentle and loving John Eliot, of Massachusetts, in 1640, to labour among the degraded tribes who dwelt in the neighbourhood of the Plymouth Colony. The whole of New England at this time contained some thirty thousand Indians of the great Algonquin family, that forms so important an element in our Canadian Indian population. These Algonquin tribes were called Pokanokets, Naragansets, Mohegans, Abenaki, Nipmucks, &c., names that are destined only to survive in the pages of the historian and the novelist. The Pokanokets, under their celebrated sachem Massasoit, rejected Christianity, and the latter endeavoured to obtain from the Puritans a treaty stipulating that no attempt should be made by them to christianize the people of his tribe. The Naragansets also held to their old pagan belief. The Abenaki were under the teaching of the Jesuit missionaries in Maine. It was among the Mohegans, therefore, including the Pequods, and the Nipmucks or Naticks, that missionary zeal first began to find an object. About 1640 John Eliot engaged an old Indian to teach him the Nipmuck language. This he learned in a few months, and then trusting himself to the Indians, began his good work. For fifty years he laboured among the red men, founding seventeen villages, which were also mission stations. In 1674 about 1150 praying Indians were the result of his labours, and of those of Gookin, Mayhew, and others of his devoted fellow-workers. Civilization was by the instrumentality of these missionaries introduced among the Indians, their villages were in some cases models of neatness, their morality was far in advance of that of their white neighbours, and many, who a short time before had been wandering savages, inflamed with every evil passion, were now discharging, as "grave and sober men," the duties of minister, deacon, magistrate and teacher. Eliot trans-