

Treachery in war was a matter of course, yet his faithfulness to friends was a quality whose strength even a Christian civilization might find reasons to emulate. His personal pride was at times so great as to become an insane egotism, yet at other moments his humility stooped to the lowest depths of self-abasement. His self-restraint rose to the heights of an almost heroic self-repression and then disappeared at sudden intervals in bursts of unbridled and utterly savage rage.

He was at once cold and hard and unrelenting in action and passionate and revengeful in disposition. He was ignorant and superstitious by nature in an extreme degree, yet keen and quick of thought beyond modern parallel. He treated his women as do all savage peoples, and considered himself far superior to the necessities of labour or servitude. For him were reserved the lordly occupations of the chase, the spectacular glories of war, the physical victories of self-torture in youthful days and of privations in the wilderness, or upon the warpath, in the days of manhood. Yet he was moral in the highest degree and was never guilty of those weaker and meaner vices which stamped and destroyed the character of the ancient Roman and have left their deep impress upon modern France and the greater cities of our own civilization.

SLEEPLESS SUSPICION OF OTHERS

Love of liberty in its wild primeval form the Indian possessed, to an extent which made him contemptuous of all arbitrary rule or personal control, and affected not a little his relation to the incoming tide of white men. Sleepless suspicion of others formed a natural part of his surroundings of war and treachery and solitude. Like the Italian he preferred to send a secret blow or despatch the shaft of an ambushed arrow, to open fighting or public revenge; while the triumph of holding an enemy's scalp at his belt was to him what the golden spurs of knighthood have been to many a Christian warrior of old, or the