

and here they are taught what are the interests of their country, and how to pursue them.

There is no people amongst whom the laws of hospitality are more sacred, or executed with more generosity and good-will. Their houses, their provision, even their young women, are not enough to oblige a guest. To those of their own nation they are likewise very humane and beneficent. But to the enemies of his country, or to those who have privately offended, the American is implacable. He conceals his sentiments, he appears reconciled, until by some treachery or surprise he has an opportunity of executing an horrible revenge. No length of time is sufficient to allay his resentment: no distance of place great enough to protect the object: he crosses the steepest mountains, he pierces the most impracticable forests, and traverses the most hideous bogs and deserts for several hundreds of miles, bearing the inclemency of the seasons, the fatigue of the expedition, the extremes of hunger and thirst, with patience and cheerfulness, in hopes of surprising his enemy, on whom he exercises the most shocking barbarities, even to the eating of his flesh. To such extremes do the Indians push their friendship or their enmity; and such indeed in general is the character of all strong and uncultivated minds.

Notwithstanding this ferocity, no people have their anger, or at least the shew of their anger, more under their command. From their infancy they are formed with care to endure scoffs, taunts, blows, and every sort of insult patiently, or at least with a composed countenance. This is one of the principal objects of their education. They esteem nothing so unworthy a man of sense and constancy, as a peevish temper, and a proneness to sudden and rash anger. And this so far has an effect, that quarrels happen as rarely amongst them when they are not intoxicated with liquor, as does the chief cause of all quarrels, hot and abusive language. But human nature is such, that, as virtues may with proper management be engrafted upon almost all sorts of vicious passions, so vices naturally grow out of the best dispositions, and are the consequence of those regulations that produce and strengthen them. This is the reason that, when the passions of the Americans are roused, being shut up, as it were, and converging into a narrow point, they become more furious; they are dark, sullen, treacherous, and unappeasable.

A people who live by hunting, who inhabit mean cottages, and are given to change the place of their habitation, are seldom very religious. Some appear to have very little idea of God. Others entertain better notions; they hold the existence of the Supreme Being, eternal and incorruptible, who has power over all. Satisfied with owning this, which is customary amongst them, they give him no sort of worship. There are indeed nations in America, who seem to pay some religious homage to the sun and moon; and, as most of them have a notion of some invisible beings, who continually intermeddle in their affairs, they discourse much of demons, nymphs, fairies, or beings equivalent. Though without religion, they abound in superstitions; as it is common for those to do, whose subsistence depends, like theirs, upon fortune. Great observers of omens and dreams, and pry-ers into futurity with great eagerness, they abound in diviners, augurs, and magicians, whom they rely much upon in all affairs that concern them, whether of health, war, or hunting. Their physic, which may be rather called magic, is entirely in the hands of the priests.

The loss of any one of their people, whether by a natural death, or by war, is lamented by the whole town he belongs to. In such circumstances no business is taken in hand, however important, nor any rejoicing permitted, however interesting the occasion, until all the pious ceremonies due to the dead are performed. These are always discharged with the greatest solemnity. The dead body is washed, anointed, and painted, so as in some measure to abate the horrors of death. Then the women lament the loss with the most bitter cries, and the most hideous howlings, intermixed with songs, which celebrate the great actions of the deceased, and those of his ancestors. The men mourn in a less extravagant manner. The whole village attends the body to the grave, where it is interred, habited in their most sumptuous ornaments. With the body of the deceased are placed his bow and arrows, with what he valued most in his life, and provisions for the long journey he is to take: for they hold the immortality of the soul universally, but their idea is gross. Feasting attends this, as it does every solemnity. After the funeral, they who are nearly allied to the deceased conceal themselves in their huts for a considerable time, to indulge their grief. The compliments of condolence