

were, as they character, and hatred. All have sufficed reveals itself other perished those name still lieved to have the Iroquois, and the remnant name. Such Illinois. All exterminated. for the most vast tracts of go a wandering these are all of ered all settled the Northwest, til they disap- another tribe. destroyed with early interesting ica, and Peru. the aborigines mate massacre. ce brought into e recover the tives of those ating warfare; tionary history action. When ents at Quelac mplain, little ment. At the try to the south ation Indians. n was deserted d every where withdrawn to

nearly exterminated. When Locke visited Paris, in 1679, the narratives of the Jesuit Fathers had rendered familiar the unflinching endurance of this race under the frightful tortures to which they were subjected by their Iroquois captors; and which they, in turn, not only inflicted on their captive foes, but on one after another of the missionaries whose devoted zeal exposed them to their fury. We now read with interest this reflection noted in his journal, in which he recognizes in these savages the common motives of humanity; the same desire to win credit and reputation, and to avoid shame and disgrace, which animates all men: "This makes the Hurons and other people of Canada with such constancy endure inexpressible torments; this makes merchants in one country and soldiers in another; this puts men upon school divinity in one country and physics and mathematics in another; this cuts out the dresses for the women, and makes the fashions for the men, and makes them endure the inconveniences of all." The great English philosopher manifestly entertained no doubt that the latent elements on which all civilization depends were equally shared by Indian and European. But the Hurons perished—all but a little remnant of Christianized half-breeds now settled on the St. Charles River, below Quebec;—in their very hour of contact with European civilization.

Father Sagard estimated the Huron tribes at the close of their national history, when they had been greatly reduced in numbers, as still between thirty and forty thousand. But besides these there lay between them and the shores of Lake Erie and the Niagara River the Tiontonones and the Attiwandaronks; and to the south of the Great Lake, the Eries; all of the same stock; and all sharers in the same fate. Tradition points to the kindling of the council-fire of peace among the Attiwandaronks before the organization of the Iroquois confederacy. Father Joseph de la Roche d'Allyon, who passed through their country when seeking to discover the course of the Niagara river, speaks of twenty-eight towns and villages under the rule of its chief Sachem; and of their extensive cultivation of maize, beans, and tobacco. They won, moreover, the strange character of being lovers of peace; and were styled by the French the Neuters, from the desire they manifested to maintain a friendly neutrality alike with the Hurons and the Iroquois. Of the Eries we know less. In the French maps of the seventeenth century the very existence of the great lake which perpetuates their name was unknown; but the French fur-traders were aware of a tribe existing to the west of the Iroquois, whose country abounded with the lynx, or wild cat, the fur of which was specially prized; and they designated it "La Nation du Chat." To their artistic skill are ascribed several remains of aboriginal art, among which a pictorial inscription on Cunningham's Island is described as by far the most elaborate work of its class hitherto found on the continent.* From the partial glimpses thus recovered of both nations, we are tempted to ascribe to them greater aptitude for civilization than the boasted federal league of the Iroquois gave evidence of. But they perished by the violence of kindred nations before either the French or English could establish intercourse with them; and their fate doubtless reveals to us glimpses of history such as must have found frequent repetition in older centuries, throughout the whole North American continent.

The legend of the peace pipe, Longfellow's poetic version of the Red Indian Edda,

* Schoolcraft. History of the Indians Tribes, vol. ii, p. 78.