

among which they lived, such a control over their conduct, that so effectually disarmed their animosity to the white man, and removed their prejudices to a very great degree against our race. But that it was so in a degree far superior to that of any other Christian sect, so far as the Indian race is concerned, is, I think, proved by all experience, in the various missions established among the tribes. The French have almost always succeeded in conciliating them, while the Anglo-Saxon has made but little progress in claiming their confidence or their affection. It may be that the manners of the two races may have something to do with it—the one always affable, always polite, always courteous—the other more a matter-of-fact man, and with but few of those qualifications which, on first acquaintance, give him credit, and induce the stranger to place his trust in him. It may be that the religious forms and ceremonies of the Catholic and Protestant churches, have had their influences in leading the Indian to adopt the creed of the first, instead of the latter. It may be, that that love of gain, so inherent in the one race and not in the other, has had the effect to direct the attention of one, to things temporal, to the neglect of things spiritual. For whatever may be said of the Indian race, they are as quick to discern the motives of men as their neighbors, the whites. A century and a half since there dwelt in the now State of Maine, along the Canadian borders, a large tribe of Indians called the "Abnakis." The Jesuits had established missions among them. The English and French