

ness" the historian, in describing the period characterized by Cotton Mather as "the woful decade"—*decennium lachrymosum*—asserts that "the instruments of this ignoble warfare and the revolting atrocities that accompanied it were all, or nearly all, converted Indians of the Jesuit mission." * Is it a wonder that Parkman should characterize this so-called "conversion" to a Christianity "thus divorced from civilization and showing nothing of the teachings of Christ," as "a failure and a fraud?"** Contrast the results of these missionary labors of the Latin Church with those of the Church of England at the South and North, and those of the Apostle Eliot in New England. A Christian people to-day attest the methods of the English missionaries among the Mohawks of New York. The Prayer Book translated, in part, early in the eighteenth century, and completed a hundred years and more ago, with the Gospel of St. John, is used to-day both in Canada and in the United States. Eliot gave to the Indians of his time the Bible complete in their own tongue; but no one can read to-day his painstaking work, and all traces of his labors have long since disappeared. But the Indian names on the catalogues of "Harvard" and "William and Mary" and the sweet memories of Minutemen, Pocahontas, and scores and hundreds of our aborigines whose lives have been answerable to their Christian profession, stand out in strong and telling contrast with the savagery of the Jesuit mission converts, whose priests alone gave absolution to the Indians "on condition of always being enemies of the English."**

It was then as it is to-day. There was no improvement of the Indian's condition, no uplifting of his spiritual or intellectual nature, no development of a higher life, contemplated or secured by the Jesuit missionaries of New France in their abundant labors. Consequently, in all that vast and undefined reach of territory which La Salle had called Louisiana, stretching from the Great Lakes to the mouth of the Mississippi, no trace exists to-day of all these efforts. The imperfect Latin Christianity, if Christianity it can be called—"the religion of hatred and cruelty, of rapine and blood," faded out

* Parkman's "A Half Century of Conflict," i, 15.

** Ibid, i, 21.

** Ibid, i, 195.