

But this scenic representation must not be confounded with the ordinary Indian war songs, which are sung by the warriors, when leaving their villages upon a hostile excursion, and whenever, during the march, the excitement of music is necessary to stimulate the party to encounter the fatigues or dangers of the expedition. The chief warrior commences the song, and after its termination, he is greeted with the well known exclamation, *yeh, yeh*, from all the warriors.

A scalp is the most honorable trophy a warrior can exhibit. Authors have already remarked, that Herodotus describes this custom as existing among the Scythians, and Polybius, among the Carthaginians. It is commonly taken from the crown of the head, but Long, an English traveller in the Indian country, during our revolutionary war, tells us, that "some of the Indians in time of war, when scalps are well paid for, divide one into five or six parts, and carry them to the nearest posts, in hopes of receiving a reward proportioned to the number." p. 23. Some strong moral or religious barrier would be necessary to restrain the Indians from the perpetration of cruelties, to which they are impelled by the powerful motives, which we have described. But no such barrier exists; and the experience of two centuries has demonstrated, that in all their battles with the whites, when resistance ceases the slaughter begins. Man in his strength, woman in her weakness, and infancy in its innocence, are alike devoted to destruction, and frequently with circumstances of atrocity, to which no parallel can be found in other ages or nations.

No terms of reprehension can be too strong for the employment of such a force. The nation, which authorizes it, should be arraigned at the tribunal of Christendom. It is a force which will not be controlled. Human power cannot stay the tide of slaughter. And '*allies*,'* as the Indians may be, it is an alliance, to which posterity will look back with grief and indignation, and which will tarnish the brightest jewel in the crown of the *Defender of the Faith*. It needs no casuistry to prove, that the government, which employs a force, of whose

* The British to the American Commissioners, Ghent, September 4. 1814. 'The British Plenipotentiaries have yet to learn, that it is contrary to the acknowledged principles of public law, to include *allies* in a negotiation for peace, or that it is contrary to the practice of all civilized nations, to propose that a provision should be made for their future security.'