

barous employment is succeeded by a feast as barbarous.

The women, forgetting the human as well as the female nature, and transformed into something worse than furies, act their parts, and even outdo the men, in this scene of horror. The principal persons of the country sit round the stake smoking and looking on without the least emotion. What is the most extraordinary, the sufferer himself, in the little intervals of his torments, smokes too, appears unconcerned, and converses with his torturers about indifferent matters. Indeed, during the whole time of his execution, there seems a contest between him and them which shall exceed, they in inflicting the most horrid pains, or he in enduring them with a firmness and constancy almost above human. Not a groan, not a sigh, not a distortion of countenance, escapes him; he possesses his mind entirely in the midst of his torments; he recounts his own exploits, he informs them what cruelties he has inflicted upon their countrymen, and threatens them with the revenge that will attend his death; and, though his reproaches exasperate them to a perfect madness of rage and fury, he continues his reproaches even of their ignorance of the art of tormenting, pointing out himself more exquisite methods, and more sensible parts of the body to be afflicted. The women have this part of courage as well as the men; and it is as rare for any Indian to behave otherwise, as it would be for an European to suffer as an Indian.

The prisoners who have the happiness to please those to whom they are offered, have a fortune altogether opposite to that of those who are condemned. They are adopted into the family, they are accepted in the place of the father, son, or husband, that is lost; and they have no other mark of their captivity, but that they are not suffered to return to their own nation. To attempt this would be certain death. The principal purpose of the war is to recruit in this manner; for which reason a general who loses many of his men, though he should conquer, is little better than disgraced at home; because the end of the war was not answered. They are, therefore, extremely careful of their men, and never choose to attack but with a very decided superiority, either in number or situation.

The scalps which they value so much are the trophies of their bravery; with these they adorn

their houses, which are esteemed in proportion as this sort of spoils is most numerous. They have solemn days appointed, upon which the young men gain a new name or title of honour from their head men; and these titles are given according to the qualities of the person, and his performances; of which these scalps are the evidence.

Liberty, in its fullest extent, is the darling passion of the Americans. To this they sacrifice every thing. This is what makes a life of uncertainty and want supportable to them; and their education is directed in such a manner as to cherish this disposition to the utmost. They are indulged in all manner of liberty; they are never upon any account chastised with blows; they are rarely even chidden. Reason, they say, will guide their children when they come to the use of it; and before that time their faults cannot be very great; but blows might abate the free and martial spirit which makes the glory of their people, and might render the sense of honour duller, by the habit of a slavish motive to action. When they are grown up, they experience nothing like command, dependence, or subordination; even strong persuasion is industriously forborn by those who have influence amongst them, as what may look too like command, and appear a sort of violence offered to their will.

On the same principle, they know no punishment but death. They lay no fines, because they have no way of exacting them from free men; and the death, which they sometimes inflict, is rather a consequence of a sort of war declared against a public enemy, than an act of judicial power executed on a citizen or subject. This free disposition is general; and, though some tribes are found in America with an head whom we call a king, his power is rather persuasive than coercive, and he is revered as a father more than feared as a monarch. The other forms, which may be considered as a sort of aristocracy, have no more power. This latter is the more common in North America. In some tribes there are a kind of nobility, who, when they come to years of discretion, are entitled to a place and vote in the councils of their nation; the rest are excluded.

Their great council is composed of these heads of tribes and families, with such whose capacity has elevated them to the same degree of consideration. They meet in a house, which