

a young man wishes to marry the daughter of a chief, he applies either to his father, or some one of his relations, who goes and entreats the father of the girl to consent. A definitive answer is never given before all her relations have been consulted. They examine how many brave men and good hunters have been in his family. If he is not in possession of these qualifications, the marriage is broken off; if he is, he gains the unanimous suffrage of the family. After this, they are entreated to supply the necessary expenses.

Previous to this time the young man has never entered the cabin of the girl; but on the next day he is carried in triumph to his wife: and her relations, after having made him eat and smoke with them, inform him that he may come and live with her when he pleases. A few days after the marriage, the girl's brothers enter at an early hour the cabin where the new married couple have slept, and drawing the husband from his bed, place him on a mat in the middle of the cabin. An old man then brings a vase filled with water, and having washed him from head to foot, paints him with vermilion, and covers him with a skin. His brothers-in-law supply him with arms, and he is not received into the family until he has a child; then, and not till then, is he permitted to build a cabin, and live where he pleases. Polygamy is tolerated among all the savages, without being attended with any inconvenience, as the women are always accustomed to consider the men as superior beings, to whose pleasures and wants they must be subservient.

The Scioux, Chaguyennes, and Tocaninambices, are extremely jealous of their wives; while the Mandanes, Ricaras, and other nations of the north, hold in no estimation conjugal fidelity. The women are generally kept in a state of slavery, and are never permitted to be present at any feast.

The first consequence that naturally flows from contemplating the savage mode of life, is, that man is born for society; but the second, truly afflicting, is, that the ties of this society can only be strengthened at the expence of individual liberty.

It is placed beyond a doubt, that before the human species was so prodigiously multiplied in some parts of the globe, men lived in a manner closely resembling that of the Indians of the new continent; without other nourishment than the flesh of animals supplied by the forests, without other drink than water.

Let us follow an Indian through the different stages of his life, and compare them with those of a man in a civilized society. When a child, he is in no dread of parents or tutors. He learns, through necessity and example, to support, without complaint, hunger, thirst, and fatigue. As soon as he attained the age of puberty, (which is generally at fourteen or fifteen) he begins to