

tiers they are seldom treated with confidence, and are frequently subject to injury and encroachment. The solitary savage feels silently but acutely; his sensibilities are not diffused over so wide a surface as those of the white man, but they run in steadier and deeper channels. His pride, his affections, his superstitions, are all directed towards fewer objects, but the wounds inflicted on them are proportionably severe, and furnish motives of hostility which we cannot sufficiently appreciate. Where a community is also limited in number, and forms, as in an Indian tribe, one great patriarchal family, the injury of the individual is the injury of the whole; and as their body politic is small, the sentiment of vengeance is almost instantaneously diffused. One council fire is sufficient to decide the measure. Eloquence and superstition combine to inflame their minds. The orator awakens all their martial ardour, and they are wrought up to a kind of religious desperation, by the visions of the prophet and the dreamer.

“An instance of one of these sudden exasperations, arising from a motive peculiar to the Indian character, is extant in an old record of the early settlement of Massachusetts. The planters of Plymouth had defaced the monuments of the dead at Passonagessit, and had plundered the grave of the sachem's mother of some skins with which it had been piously decorated. Every one knows the hallowed reverence which the Indians entertain for the sepulchres of their kindred. Even now, tribes that have passed generations, exiled from the abodes of their ancestors, when by chance they have been travelling, on some mission, to our seat of government, have been known to turn aside from the highway for many miles distance, and

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