

From the Analecto Magazine.  
TRAITS OF INDIAN CHARACTER.

In the general mode of estimating the savage-character, we may perceive a vast degree of vulgar prejudice, and passionate exaggeration, without any of the temperate discussion of true philosophy. No allowance is made for the difference of circumstances, and the operations of principles under which they have been educated. Virtue and vice, though radically the same, yet differ widely in their influence on human conduct, according to the habits and maxims of the society in which the individual is reared. No being acts more rigidly from rule than the Indian. His whole conduct is regulated according to some general maxims, early implanted in his mind. The moral laws that govern him, to be sure, are but few, but then he conforms to them all. The white man abounds in laws of religion, morals, and manners, but how many does he violate?

A common cause of accusation against the Indians is, the faithfulness of their friendships, and their sudden provocation to hostility. But we do not make allowance for their peculiar modes of thinking and feeling, and the principles by which they are governed. Besides, the friendship of the whites towards the poor Indians, was ever cold, distrustful, oppressive and insulting. In the intercourse with our frontiers 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 steeper 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, the great patriarchal family, injury of the individual is 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 those 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 government, have been known to turn aside from the highway, for many miles distant, & guided by wonderfully accurate tradition, have sought some tumulus buried perhaps in woods, where the bones of their tribe were anciently deposited; and there have passed sometime in silent lamentation over the ashes of their forefathers. Influenced by this sublime and holy feeling, the sachem, whose mother's tomb had been violated, in the moment of indignation, gathered his men together, and addressed them in the following beautifully simple and pathetic harangue—an harangue which has remained unquoted for nearly two hundred years—A pure specimen of Indian eloquence and an affecting monument of filial piety in a savage.

"When last the glorious light of all the sky was underneath this globe, and birds grew silent, I began to settle as my custom is, to take repose. Before mine eyes were fast closed, methought I saw a vision, at which my spirit was much troubled, and, trembling at the doleful sight, a spirit cried aloud—behold, my son, whom I have cherished; see the breasts that gave thee suck, the hands that lapped thee warm and fed thee oft I canst thou forget to take revenge of those wild people, who have defaced my monument in a despicable manner, disdain our antiquities and honourable customs? See now, the sachem's grave lies like the common people, defaced by an ignoble race. The mother doth

complain, and implores thy aid against this thievish people who have newly intruded in our land. If this be suffered, I shall not rest quiet in my everlasting habitation. This said, the spirit vanished, and I, all in a sweat, not able scarce to speak, began to get some strength, and recollect my spirits that were fled, and determined to demand your council and solicit your assistance."

Another cause of violent outcry against the Indians, is their inhumanity to the vanquished. This originally arose partly from political and partly from superstitious motives. Where hostile tribes are scanty in their number, the death of several warriors completely paralyzes their power and many an instance occurs in Indian history, where a hostile tribe, that had long been formidable to its neighbour, has been broken up and driven away, by the capture and massacre of its principal fighting men. This is a strong temptation to the victor to be merciless, not so much to gratify any cruelty or revenge, as to provide for future security. But they had other motives, originating in a superstitious idea, common to barbarous nations, and even prevalent amongst the Greeks and Romans—that the manes of their deceased friends, slain in battle, were soothed by the blood of the captives. But those that are not thus sacrificed are taken into their families, and treated with the confidence and affection of relatives and friends; nay, so hospitable and tender is their entertainment, that they will often prefer to remain with their adopted brethren, rather than return to the home and friends of their youth.

The inhumanity of the Indians towards their prisoners has been heightened since the intrusion of the whites. We have exasperated what was formerly a compliance with policy and superstition into a gratification of vengeance. They cannot but be sensible that we are the usurpers of their ancient dominion, the cause of their degradation, and the gradual destroyers of their race. They go forth to battle, smarting with injuries and indignities which they have individually suffered from the injustice and arrogance of white men, and they are driven to madness and despair, by the wide spreading desolation and the overwhelming ruin of our warfare. We set them an example of violence by burning their villages and laying waste their slender means of subsistence; and then wonder that savages will not show moderation and magnanimity towards men, who have left them nothing but mere existence and wretchedness.

It is a common thing to exclaim against new forms of cruelty, while, reconciled by custom, we wink at long established atrocities. What right does the generosity of our conduct give us to rail exclusively at Indian warfare. With all the doctrines of Christianity, and the advantages of cultivated morals, to govern and direct us, what horrid crimes disgrace the victories of Christian armies. Towns laid in ashes; cities given up to the sword; enormities perpetrated, at which manhood blushes, and history drops the pen. Well may we exclaim at the outrages of the scalping-knife; but where, in the records of Indian barbarity, can we point to a violated female?

We stigmatize the Indians as cowardly and treacherous, because they use stratagem in warfare, in preference to open force; but in this they are fully authorised by their rude code of honour. They are early taught that stratagem is praise worthy; the bravest warrior thinks it no disgrace to lurk in silence and take every advantage of his foe. He triumphs in the superior craft and sagacity by which he has been enabled to surprize and massacre an enemy. Indeed, man is naturally more prone to subtlety than open valor, owing to his physical weakness in comparison with other animals. They are endowed with natural weapons of defence; with horns with tusks, with hoof and talons; but man has to depend on his superior sagacity. In all his encounters, therefore with these, his proper enemies, he has to resort to stratagem; and when he perversely turns his hostility against his fellow man, he continues the same subtle mode of warfare.

The natural principle of war is to do the most harm to our enemy with the least harm to ourselves; and this of course is to be effected by cunning. The chivalric kind of courage which teaches us to despise the suggestion of prudence,

and to rush in the face of certain danger, is the offspring of society, and produced by education. It is honorable because in fact it is the triumph of lofty sentiment over an instinctive repugnance to pain, and over those selfish yearnings after personal ease and security which society has condemned as ignoble. It is an emotion kept up by pride, and the fear of shame; and thus the dread of real evil is overcome by the superior dread of an evil that exists but in the mind. This may be instanced in the case of a young British officer of great pride but delicate nerves, who was going for the first time into battle.—Being agitated by the novelty and awful peril of the scene, he was accosted by another officer of a rough and boisterous character—"What, sir," cried he, "do you tremble?" "Yes, sir," replied the other, "and if you were half as much afraid as I am you would run away."—This young officer signalized himself on many occasions by his gallantry, though, had he been brought up in a savage life, or even in a humbler and less responsible situation, it is more than probable he could never have ventured in open action.

Besides we must consider how much the quality of open and desperate courage is cherished and stimulated by society. It has been the theme of many a spirit stirring song and chivalric story. The minstrel has sung of it to the loftiest strain of his lyre—the poet has delighted to shed around it all the splendors of fiction—and even the historian has forgotten the sober gravity of narration, and burst forth into enthusiasm and rhapsody in its praise. Triumphs and gorgeous pageants have been its reward—monuments, where art exhausted its skill, and opulence its treasures, have been erected to perpetuate a nation's gratitude and admiration.—Thus artificially excited, courage has arisen to an extraordinary and factitious degree of heroism; and arrayed in all the glorious "pomp and circumstance" of war this turbulent quality has even been able to eclipse many of those quiet, but invaluable virtues, which silently ennoble the human character, and swell the tide of human happiness.

But if courage intrinsically consist in the defiance of danger and pain, the life of the Indian is a continual exhibition of it. He lives in a perpetual state of hostility and risk. Peril and adventure are congenial to his nature, or rather, seem necessary to arouse his faculties and give an interest to existence.—Surrounded by hostile tribes, he is always equipped for fight, with his weapons in his hands. He traverses vast wildernesses, exposed to the hazards of lonely sickness, of lurking enemies, or pining famine. Stormy lakes present no obstacle to his wanderings; in his light canoe of bark, he sports like a feather on their waves, and darts with the swiftness of an arrow down the roaring rapids of the rivers. Trackless wastes of snow, rugged mountains, the glooms of swamps, morasses where poisonous reptiles curl among the rank vegetation, are fearlessly encountered by this wanderer of the wilderness. He gains his food by the hardships and dangers of the chase; he wraps in the spoils of the bear, the panther, and the buffalo, and sleeps among the thunders of the cataract.

No hero of ancient or modern days can surpass the Indian in his lofty contempt of death, and the fortitude with which he sustains the varied torments with which it is frequently inflicted. Indeed we here behold him rising superior to the white man, merely in consequence of his peculiar education. The latter rushes to glorious death at the cannon's mouth; the former coolly contemplates its approach, and triumphantly endures it, amid the torments of the knife, and the protracted agonies of fire. He even takes a savage delight in taunting his persecutors, and provoking their ingenuity of torture; and as the devouring flames prey on his very vitals, and the flesh shrinks from the sinews, he raises his last song of triumph, breathing the defiance of an unconquered heart, and invoking the spirits of his fathers to witness that he dies without a groan.

Notwithstanding all the obloquy with which the early historians of the colonies have overshadowed the characters of the unfortunate natives, some bright gleams will occasionally break through, that throw a degree of melancholy lustre on their memories.—Facts are occasionally to be met with in their rude annals, which, though recorded with all the

colouring of prejudice and bigotry, yet speak for themselves; and will be dwelt on with applause and sympathy, when prejudice shall have passed away.

In one of the homely narratives of the Indian wars in New-England there is a touching account of the desolation carried into the tribe of the Pequod Indians. Humanity shudders at the cold blooded accounts given of indiscriminate butchery on the part of the settlers. In one place we hear of the surprisal of an Indian fort in the night, when the wigwams were wrapped in flames and the miserable inhabitants shot down and slain in attempting to escape, "all being dispatched and ended in the course of an hour."—After a series of similar transactions, "our soldiers," as the historian piously observes, "being resolved by God's assistance to make a final destruction of them," the unhappy savages being hunted from their homes and fortresses, and pursued with fire and sword, a scanty but gallant band, the sad remnant of the Pequod warriors, with their wives and children took refuge in a swamp. Burning with indignation, and rendered sullen by grief—with hearts bursting with grief at the destruction of their tribe, and spirits galled and sore at the fancied ignominy of their defeat, they refused to ask their lives at the hands of an insulting foe, and preferred death to submission.

As the night drew on they were surrounded in their dismal retreat, in such a manner as to render escape impracticable. Thus situated, their enemy "plied them with shot all the time, by which means many were killed and buried in the mire." In the darkness and fog that precedes the dawn of day, some broke through the besiegers and escaped into the woods; "the rest were left to the conquerors, of which many were killed in the swamp, like sullen dogs who would rather, in their self-willedness and madness, sit still and be shot through or cut to pieces," than implore for mercy. When the day broke upon this handful of forlorn, but dauntless spirits, the soldiers, we are told, entering the swamp, "saw several heaps of them sitting close together, upon whom they discharged their pieces, laden with ten or twelve pistol bullets at a time, putting the muzzles of their pieces under the boughs, within a few yards of them; so as, besides those that were found dead many more were killed and sunk into the mire, and never were minded more by friend or foe."

Can any one read this plain unvarnished tale, without admiring the stern resolution, the unbending pride and loftiness of spirit, that seemed to nerve the hearts of these self-taught heroes, and to raise them above the instinctive feelings of human nature? When the Gauls laid waste the city of Rome, they found the nobles clothed in their robes, and seated with stern tranquility in their curule chairs; in this manner they suffered death without an attempt at supplication or resistance. Such conduct in them was applauded as noble and magnanimous; in the hapless Indians it was reviled as obstinate and sullen. How much are we the dupes of show and circumstance!—How different is virtue, arrayed in purple and enthroned in state, from virtue, destitute and naked, reduced to the last stage of wretchedness, & perishing obscurely in a wilderness!"

NOTICE.

The subscriber having obtained from the orphans court of Anne Arundel county, letters of administration D. B. N. on the personal estate of Samuel Green, late of Anne Arundel county, deceased, all persons having claims against said deceased are hereby requested to bring them in, legally proved, and those who are indebted to the same to make immediate payment, more especially those who are indebted for postage on letters, &c.  
Richard H. Harwood,  
Adm. D. B. N.

Feb. 21.

B. CURRAN,

Begs leave to inform the citizens and the public generally, that he has received a variety of articles in the  
Dry Good Way,  
suitable for the present & approaching season, all of which he will sell low for cash, and as usual to punctual customers.  
Annapolis, April 28, 1814. t.f.

Blank Bonds, Declarations on Bond, Appeal Bonds, & Common Warrants—For sale at this Office.  
April 7.

Anne-Arundel County

Court, April Term, 1814.  
On application to the judges of Anne-Arundel county court, by petition, in writing, of John Simmons, of said county, praying the benefit of the act for the relief of sundry insolvent debtors, passed at November session, eighteen hundred and five, and of the several supplements thereto, on the terms mentioned in the said act, a schedule of his property, and a list of his creditors, on oath, as far as he can ascertain them, as directed by the said act, being annexed to his petition, and the said county court being satisfied by competent testimony, that the said John Simmons has resided the two preceding years prior to his said application within the state of Maryland, and the said John Simmons, having stated in his petition, that he is in the custody of the sheriff of Anne-Arundel county, and prayed to be discharged therefrom; it is therefore ordered and adjudged by the said court, that the said John Simmons be discharged, and by causing a copy of this order to be inserted in the Maryland Gazette or Maryland Republican once a week, for three successive months, before the third Monday of September next, give notice to his creditors to appear before the said county court, to be held at the city of Annapolis, on the third Monday of September next, for the purpose of recommending a trustee for their benefit, on the said John Simmons then and there taking the oath by the said act prescribed for delivering up his property.

By order,  
Wm. S. Green, Clk.  
May 26. 3m.

Anne-Arundel County, sc.

April Term, 1814.  
On application to Richard H. Harwood, Esquire, one of the judges of Anne-Arundel county court, in the recess of the said court, by petition in writing, of Samuel Plummer, of said county, praying for the benefit of the act for the relief of sundry insolvent debtors, and the several supplements thereto, on the terms mentioned in said acts, a schedule of his property and a list of his creditors, on oath, as far as he can ascertain them, being annexed to his petition, and the said Samuel Plummer, having stated in his petition that he is in actual confinement for debt, and prayed to be discharged therefrom, it is therefore ordered and adjudged, that the said Samuel Plummer, be discharged from custody, and that by causing a copy of this order to be inserted in the Maryland Gazette weekly, for three months successively, before the third Monday of September next, give notice to his creditors, to appear before Anne-Arundel county court on the said third Monday of September next, for the purpose of recommending a trustee for their benefit, and to show cause, if any they have, why the said Samuel Plummer should not have the benefit of the said acts and the supplements thereto as prayed.  
Test. Wm. S. Green.  
April 12, 1814. 3m.

Anne-Arundel County

Court, April Term, 1814.  
On application to Jeremiah Townley Chase, Esquire, chief judge of the third judicial district of the state of Maryland, in the recess of Anne-Arundel county court, by petition, in writing, of Vachel Johnson, of said county, praying for the benefit of the act of assembly for the relief of sundry insolvent debtors, and the supplements thereto, on the terms mentioned in said acts, a schedule of his property, and a list of his creditors, on oath, as far as he can ascertain them, being annexed to his petition; and the said Vachel Johnson having stated in his petition that he is in actual confinement for debt, and praying to be discharged therefrom, it was therefore ordered and adjudged, that the said Vachel Johnson be discharged from custody, and that by causing a copy of this order to be inserted in the Maryland Gazette or the Maryland Republican weekly, for three months successively, before the third Monday of September next, give notice to his creditors to appear before Anne-Arundel county court on the third Monday of September next, for the purpose of recommending a trustee for their benefit, and to show cause, if any they have, why the said Vachel Johnson should not have the benefit of the said acts as prayed.  
Test. Wm. S. Green, Clk.  
May 26. 3m.

G. Shaw,

HAS FOR SALE,  
Linen Cambric of various qualities and prices,  
Cambric Pocket Handkerchiefs,  
Ladies Silk Stockings,  
do. Gauze do.  
Gentlemen's do. do.  
White Dimity,  
Diaper, Black Crape, Drab Clothes.  
June 2. 3w.

A LIST OF THE  
American NAVY,  
WITH  
STEEL'S LIST OF THE  
British NAVY.  
For Sale at GEORGE SHAW'S Store,  
and at this Office.  
—Price 12 1/2 Cents.—

SOLEMN FESTIVAL  
In commemoration of the  
God, in the delivering  
World from military

BOSTON  
Yesterday the service  
bitions in honor of the  
tions in Europe, so  
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