against whose insatiable thirst of dominion we are warned. The experience of desolated Spain, for the last 15 years, is worth volumes. Did she find her repose and safety in subserviency to the will of that man? Had she boldly stood forth and repelled the first attempt to dictate to her councils, her monarch would not now be a miserable captive in Marseilles. Let us come home to our own history; it was not by submission that our fathers atchieved our independence. The patriotic wisdom that placed you, Mr. Chairman, said Mr. C. under that canopy, penetrated the designs of a corrupt ministry, and nobly fronted encroachment on its first appearance. I saw, beyond the petty taxes with which it commenced, a long train of oppressive measures terminating in the total annihilation of liberty; and contemptible as they were, it did not hesitate to resist them. Take the experience of the last four or five years, & which he was sorry to say exhibited, in appearance at least, a different kind of spirit. He did not wish to view, the past further than to guide us for the future.—We were but yesterday contending for the indirect trade—the right to export to Europe the coffee and sugar of the West Indies. To day we are asserting our claim to the direct trade—the right to export our cotton, tobacco and other domestic produce to market. Yield this point, and to morrow intercourse between New Orleans and New York—between the planters on James River & Richmond will be interdicted. For, sir, the career of encroachment is never arrested by submission. It will advance until there remains a single privilege on which it can operate. Gentlemen say that this government is unfit for any war, but a war of invasion. What, is it not equivalent to invasion if the mouths of our harbors and outlets are blocked up, and we are denied egress from our own waters? Or, when the burglar is at our door, shall we bravely sally forth and repel his felonious entrance, or meanly skulk within the cells of the Castle?

He contended that the real cause of British aggression, was not to distress an enemy, but to destroy a rival. A comparitive view of our commerce with England and the continent, would satisfy any one of the truth of this remark. Prior to the embargo, the balance of trade between this country and England was between eleven & fifteen millions of dollars in favor of England. Our consumption of her manufactures was annually increasing, and had risen to nearly fifty millions of dollars. We exported to her what she most wanted, provisions and raw materials for her manufactures, and received in return what she was most desirous to sell.—Our exports to France, Holland, Spain and Italy, taking an average of the years 1802, 3 and 4, amounted to about $12,000,000, of domestic, and about $18,000,000, of foreign produce. Our imports from the same countries amounted to about $[illegible]000,000. The foreign produce exported consisted chiefly of luxuries from the West Indies. It is apparent that this trade, the balance of which was in favor, not of France, but of the United States, was not of very vital consequence to the enemy of England. Would she, therefore, for the purpose of depriving her adversary of the commerce relinquish her valuable trade with this country, exhibiting the essential balance in her favor—nay more, hazard the peace of the country? No, sir, you must look for an explanation of her conduct in the jealousies of a rival. She sickens at your prosperity, and beholds in your growth—your sails spread on every ocean, and your numerous seamen, the foundations of a power which, at no very distant day, is to make her tremble for her naval superiority. He had omitted before to notice the loss of our seamen, if we continued in our present situation.—What would become of the 100,000 (for he understood there was about that number) in the American service?—Would they not leave us and seek employment abroad, perhaps in the very country that injures us?

It is said, that the effect of the war at home, will be a change of those who administer the government, who will be replaced by others that will make a disgraceful peace. He did not believe it. Not a man in the nation could really doubt the sincerity with which those in power have sought, by all honorable pacific means, to protract the interests of the country. When the people saw exercised towards both belligerents the utmost impartiality; witnessed the same equal terms tendered to both; & beheld the government successively embracing an accommodation with each in exactly the same spirit of amity, he was fully persuaded, now that war was the only alternative left to us by the injustice of one of the powers, that the support and confidence of the people would remain undiminished. He was one, however, who was prepared (and he would not believe that he was more so than every other member of the Committee) to march on in the road of his duty, at all hazards. What? shall it be said that our *amor patriæ* is located at these desks—that we pusillanimously cling to our seats here, rather than boldly vindicate the most inestimable rights of the country? Whilst the heroic Daveiss and his gallant associates, exposed to all the perils of treacherous savage warfare, are sacrificing themselves for the good of their country, shall we shrink from our duty?

He concluded, by hoping that his remarks had tended to prove that the quantum of the force was not too great—that in its nature it was free from the objections urged against it, and that the object of its application was one imperiously called for by the crisis.

INDIAN NEWS.

To the Editors of Liberty Hall,
Fort Waine, Nov. 30, 1811.

SIRS,

The annual meeting of the Indians at this post, for the purpose of holding their annual conference, and receiving the annuities due to them from the United States, took place on the 22d inst. The Delawares, Shawanoes, Miamies, Putawatamies and Eel river Miamies, were represented by the ancient and respectable chiefs of those tribes. The meeting was not near as numerous as in former years, owing to the late period at which their annuities reached this post, and owing to the general alarm which pervaded and still prevades the Indian country, in consequence of the battle recently fought on the Wabash.

During an acquaintance of many years with the Indians of this Agency, I have not seen more friendship and good will manifested than at the late meeting—they renewed with us all their former engagements, declaring their firm determination to maintain inviolate the several treaties now in force, they disclaim all agency in the late hostile attack and entered into an arrangement among themselves to remove the Indians from the Prophet back to the several tribes to which they belonged. I engaged in the name of the government, that if those who should return to their homes and conduct themselves peaceably in future, should be pardoned and their offences no more remembered. All the information respecting the battle which has reached this post, has been derived from the Indians—the last account was by a friendly chief, Winnemau, or the Catfish, of the Putawatamies. It appears that the Kickapoos, Winebagoes and Putawatamies, the Very Indians whom the Prophet so lately commended, had him in custody; that they charged him with the whole misfortune, and were determined to kill him. He preached up to his followers, before the battle that the Great Spirit would render the arms of the Americans unavailing! that their bullets could make no impression on the Indians; that it would be total darkness among the Americans, so that they could not see the enemy, and light as day with the Indians. With these impressions firmly rivetted in their minds they proceeded to the attack. They soon found their mistake, when they saw their people begin to fall, and then they began to upbraid their leader with having deceived them. He then began to sing and call on the Almighty, and told the Indians to fight on, that it would soon be as he had said. Finally finding that none of his promises were likely to be fulfilled, the poor deluded wretches took to flight and abandoned the ground. It does not appear that they were pursued. Such of the Indians remained wounded on the field were, agreeably to the Indian account humanely treated by Governor Harrison.

The Prophet is now about 40 years of age, Tecumseh his brother is about 50. They are brothers by the same father and mother. Neither of them were chiefs in their nation, previous to their separation from the Shawanoes, which was about six or seven years ago. Their father was chief of the Kickapoo tribe, Tecumseh has been a warrior of note, and was in almost all the actions during the former Indian war with us; the Prophet never was known as a warrior. The Indians of his tribe, lately told me, that in the action with General Wayne he ran away and never halted until he went to Detroit. We are told that he did not attempt fighting in the late attack on gov. Harrison, but kept a distance from danger. All the accounts we have had agree that the Indians are determined to kill him and his brother. On this head I have told them that (the Prophet and his brother) were in their hands, and that whatever punishment they might think proper to inflict on them would be agreeable to the President of the U. States, that we held the ancient and legitimate chiefs, who were parties to all our treaties, responsible for the peace of the country, that if the war become more general than at present our troops would enter their country at all points, & would not be able to distinguish between friends and enemies; that now was the time to act, and crush any further attempts among the disaffected.

I have very good reason to believe that no further mischief will ensue, and that the Prophet's followers will return to their respective tribes—After the army, moved away the Indians returned to the battle ground, dug up the bodies of our dead, stripped them and left them lying above ground. The Indians state that the militia burned the houses and all their corn, and add, that they understood it was contrary to the orders of gov. Harison. My impression at this time is, that the Indians will assassinate the prophet and his brother, and that peace will ensue. In my speech to them at this place, offering in the name of the President pardon and forgiveness to all those who should immediately abandon their leader, return home and conduct themselves peaceably in future, I excepted the Prophet and his brother, declaring that we could not on any terms suffer such villains to reside within the limits of our authority. It was proposed to deliver them up here or at Vincennes, this offer, I declined accepting, and told the Indians we left the punishment of those persons to themselves, and calculated confidently on their justice. In the action agreeably to their account there were 28 Indians killed and a number wounded, some of whom are since dead.

The whole of the Prophet's force, at the time of the action, did not excede 250 fighting men. These were chiefly Kickapoos and Winebagoes, with a few Shawanese and Putawatamies.—There was not a single Miamie or Delaware with him. The public may rest assured that the late attack on our troops is as much disapproved of by the bulk of the Indians, as by the whites, and that there is not any danger to be apprehended at present on any part of our frontiers—The government agents at our several stations throughout the Indian country will give early information of any approaching danger, and until such information is received our citizens may rest in safety.

JOHN JOHNSTON, *Indian Agent.*

Speech of the chiefs and head men of the Delaware, Miami, Shawanoe & Putawatamie tribe of Indians, to John Johnston, Indian Agent; delivered at Fort Wayne, on the 22d November, 1811, in General Council assembled:

Brother,

We, your brothers, have listened to your speech just delivered—You have mentioned the trouble that has lately happened to some of our people on the Kintipecanoe; we have listened to what you have said on that subject. Listen to your brothers—You, brothers, have told us all your sentiments; you have told us the truth respecting the mischief that has happened. After we had listened to you, and all our youngest brothers, and grandfathers, the Delawares we all joined together to give you an answer. It is not one tribe that now speaks but all the nations here present, the Delawares, Miamies, Shawanoes, and Putawatamies, that join in giving you an answer. We met here this day for the purpose; one man is appointed to speak for the whole, we have now met—we have met several times before to tell you our mind.—It is the same we have always told you; we wish to have peace and friendship as long as we can, taking pity on our young men, women and children; it is necessary for us to take such steps as to preserve peace for their sakes. We met the first time at Greenville to establish peace and friendship between us & our white brothers, so that we might live happy. What was there said we have not forgotten, but is still fresh in our minds. We don't want to have war with you our white brothers. This is the sincere wish of us all, as much as it was when we first made peace. We received speeches from all the Indians of the Lakes, and it is their wish as well as ours, to live at peace; we also received a speech from the Indians of St. Joseph, to the same effect. Now we have met, our wish is not to have any trouble like the Wabash people. It is a great many years since the Prophet began to work evil; he has done it at last, now he has got himself into trouble—We don't want to get into that trouble, we want to live in peace and friendship with our white brothers.

Brothers—We want our speech to be known every where; for we want to rest in peace and safety. Our great Father the President of the U. States, and Secretary of War, listen to your children's voice; when we understood that mischief had befal some of our people on the Wabash, we wished to speak with you that you might know our minds. We hope you will take pity in our women & children—all the nations here speak to you—it is the desire of us all to live in peace and friendship with our white brothers. Your children all take you by the hand and wish you well.

I certify that the foregoing speech was delivered in General Council, as before mentioned, through the Shawanoe chief BLACK HOOF.

(Signed)
JOHN SHAW, *Interpreter.*

SYMPATHETIC.

A number of young men of Philadelphia, amounting to about 500, convened at the circuit court room on the evening of the 6th January, for the purpose of agreeing upon some means of publicly expressing their feeling sense of the late distressing occurrence at Richmond, and to consider whether it would not be expedient to join in procession from the University to the Church, with the gentlemen from Virginia belonging to the medical class of the University of Pennsylvania, in attending a discourse which was to be delivered by the Rev. Dr. Alexander, on Wednesday the 8th instant. At the meeting, it was resolved, that they join in the procession, and wear crape on the left arm for one month, in testimony of their respect for the gentlemen from that State, and of their sympathetic feeling for the mourners of Richmond. It was resolved that a committee of five be appointed to prepare a letter to be addressed to the inhabitants of Richmond, expressive of their warm sense of feeling for the unfortunate sufferers of that city; that a committee be appointed to procure and transmit to Richmond, to be placed in the church about to be erected there, a tablet of marble suitably decorated, and furnished with an inscription, which shall express their sympathy with the surviving relatives and friends of the deceased, and their respect for the memory of departed beauty, honour and excellence: and that the committee shall receive subscriptions for the purpose of enabling them, more promptly, to carry their resolution into effect.

The following is a copy of the letter addressed to the Inhabitants of Richmond:—

TO THE MAYOR OF THE CITY OF RICHMOND.

SIR,

Upon an event which awakens the present sympathies of the heart, it can not offend or surprise, that the youth of Philadelphia should desire to blend with the prevailing lamentation, an expression of their sorrow and condolence. The conflagration that has recently involved the domestic scene of Richmond in terror, anguish and dispair, becomes a national calamity, not by the political operation of the government, but by the social virtues of the people—and all who have the soul to feel, possess the privilege to deplore.

The assembled youth of Philadelphia pray you then, sir, to accept for your constituents, the melancholy tribute of a sigh, profound though unavailing; of a grief affectionate, though sudden; and if amid the glimmerings of the flame, which has converted a theatre into a sepulchre, a thought of consolation may be obtruded, permit us, sir, to point emphatically at the display of generous pastions—at the spirit of mutual aid, which characterised the victims of the conflagration—the husband and the wife—the parent and the child—the lover and the mistress, in the crisis of their fate; and proved them worthy the immortality that awaits them.

Washington City, Dec 10, 1811.

SIR,

I have received your letter of Nov 23d covering an Address from the Legislature of the State of Tennessee.

The patriotic sentiments which it expresses, are an honorable sample of those which animate the great body of our fellow citizens. The wrongs which have been so long borne by our country, in the hope that a sense of justice and the true policy inseperable from it would have put an end to them, are persisted in, with aggravations which leave to a nation determined not to abandon its rights, no appeal but its own means of vindicating them. The necessity will be deplored by a people who have cherished peace in sincerity, because they are alive to the calamities which begin when peace ends. But they will meet those as not the greatest calamities, when a surrender of their sacred rights and vital interests, are the alternative, they will meet them with the intrepid firmness inspired by a consciousness that the issue has been unsought on their part, and, I trust, with unanimity also, which a cause ought to produce.

In the measures by which the navigable streams, proceeding from the neighborhood of Tennessee, were secured to the United States, the Executive paid just regard to the importance of them in both a local and national view; without loosing sight of the principles of justice and right on one hand, and of those of the constitution on the other. The sequel rests with the national councils to which the Legislature of Tennessee properly rely, for all the attention to the particular interests of that state, which may be compatible with a comprehensible regard to the whole

For the confidence which the Legislature and yourself have been pleased to express in my views and endeavors for the public good, I tender my acknowledgments, with assurances of my high respect, and a return of my [illegible] wishes.

JAMES MADISON.

Governor Blount.

FROM THE DESK OF POOR ROBERT THE SCRIBE.

Pray take my advice if a fortune you'd get,
Pay off what you owe and then out of debt keep.

This may be bad poetry but depend on it, it is excellent sense. It is another saying that "debtor is a slave to creditor." If so, half the world enter into voluntary servitude. The universal rage to buy on credit, is a serious evil in our country. Many a valuable man is ruined by it.

There was Titus Thornbury who was an industrious honest man. He had as good a farm as lay in the north parish of Applebury. But unfortunately he gave way to the prevailing passion of getting in debt, and a sad life he led of it. At the age of thirty, he owed two hundred pounds. His farm yielded about that sum. He could not live without purchasing some things, and as all the money he could raise, went to principal and interest on his debt he had every thing to buy on credit. So, at the year end, with interests—and costs—and loss of time—& extra prices charged for things, because he did not make ready pay, he was just as deeply involved as the year before. Thus harrassed—dunned & tormented was poor Thornbury for twenty years.

Not so was it with his cousin, Ned Forest. He vowed he'd OWE NO MAN. The produce of his farm was about the same as that of Thornbury's; but as he was not forced by duns or executions, to sell it out of season, he got the highest price:—As he paid for things as he bought them, he got his necessaries twelve per cent. cheaper:—As he paid neither interests or costs, & lost no time in running to borrow money or to see his creditors—he laid up ninety pounds a year, lived quite as well as his cousin and infinitely happier.

When poor Thornbury saw a man riding up the road, his anxious look told as plain as a lock could tell "plague on that fellow he is coming to dun me." When a sudden rap at the door announced a visitor, no matter how lively he had been, he turned pale, & looked sorrowfully anxious until the visitor was known.

Many a man goes into a store for a single article. Looking around twenty things strike his fancy: he has no money, but he buys on credit. Foolish man! Pay day must come, and ten chances to one, like death, it finds you unprepared to meet it. Tell me, ye who have experienced it, did the pleasure of possessing the articles, bear any proportion to the pain of being called on to pay for them, when you had it in your power?

Good people, hark ye: A few rules well kept will contribute much to your happiness and independence. Never buy what you do not really want. Never purchase on credit what you can possibly do without. Take pride in being able to say, I OWE NO MAN.—Wives are sometimes thoughtless:—Daughters now and then extravagant. Many a time when neither the wife nor daughter would willingly give a single pang to fond fathers bosom, they urge, and teize him to get articles pleasant enough, to be sure, to possess, but difficult for him to buy: He purchases on credit—is dunned and sued, & many an hour made wretched by their folly and imprudence. Old Robert presents his compliments to the ladies, and begs they would have the goodness to read the last ten lines, once a month till they get them by heart, and then act as their own excellent dispositions shall direct.

Above all things, good people never go in debt at the tavern. To grog—to toddy—to sling—to bitter's! Oh horrid! what a bill!—Never owe your shoemaker—your taylor—your printer—your blacksmith or labourer. Besides the bad policy of being in debt, it is downright injustice to those whose labor you have received the benefit of.

How happy's the farmer who owes not a pound,
But lays up his fifty each year that comes round
He fears neither constable, sheriff nor duns;
To bank or the justice has never to run
His cellar well fill'd, and his pantry well stor'd,
He lives far more blest than a prince or a lord
Then take my advice, if a fortune you'd get—
PAY OFF WHAT YOU OWE—AND THEN KEEP OUT OF DEBT.

[*The Gleaner.*

The state of the atmosphere has altered much within the last few days, prior to which the heat of the nights were such as to render the manufacture of mould candles impossible, an inconvenience which the tallow chandlers say, they never before experienced at the same period of the year. If the comet at its nearest approach to the earth, had no influence on the weather, how is this to be accounted for?—October 23. *London paper.*

A LARGE SUPPLY OF
SCHOOL BOOKS,
For sale at the Star office.