

5. Then the colonies grew strong and multiplied. There were thirteen little sea-shore republics. The people began to consult about their privileges and to talk of the rights of freemen. Oppression on the part of the mother-country was met with resistance, and tyranny with defiance. There was a revolt against the king; and the patriots of the different colonies fought side by side, and won their freedom. Then they built them a Union, strong and great. This is the Period of Revolution and Confederation.

6. Then the United States of America entered upon their career as a nation. Three times tried by war and many times vexed with civil dissensions, the Union of our fathers still remains for us and for posterity. Such is the Period of Nationality.

7. Collecting these results, we find five distinctly marked periods in the history of our country:

First. THE ABORIGINAL PERIOD; from remote antiquity to the coming of the White men.

Second. THE PERIOD OF VOYAGE AND DISCOVERY; A. D. 986-1607.

Third. THE COLONIAL PERIOD; A. D. 1607-1775.

Fourth. THE PERIOD OF REVOLUTION AND CONFEDERATION; A. D. 1775-1789.

Fifth. THE NATIONAL PERIOD; A. D. 1789-1892.

In this order the History of the United States will be presented in the following pages.

## HISTORY OF THE UNITED STATES.

### PART I.

#### ABORIGINAL AMERICA.)

##### CHAPTER I.

###### THE RED MEN—ORIGIN, DISTRIBUTION, CHARACTER.

THE primitive inhabitants of the New World were the Red men called INDIANS. The name *Indian* was conferred upon them from their real or fancied resemblance to the people of India. But without any such similarity the name would have been the same; for Columbus and his followers, believing that they had only rediscovered the Indies, would of course call the inhabitants Indians. The supposed similarity between the two races, if limited to mere personal appearance, had some foundation in fact; but in manners, customs, institutions, and character, no two peoples could be more dissimilar than the American aborigines and the sleepy inhabitants of China and Japan.

The origin of the North American Indians is involved in complete obscurity. That they are one of the older races of mankind cannot be doubted. But at what date or by what route they came to the Western continent is an unsolved problem. Many theories have been proposed to account for the Red man's presence in the New World, but most of them have been vague and unsatisfactory. The notion that the Indians are the descendants of the Israelites is absurd. That half civilized tribes, wandering from beyond the Euphrates, should reach North America, surpasses human credulity. That Europeans or Africans, at some remote period, crossed the Atlantic by voyaging from island to island, seems altogether improbable. That the Kamtchatkans, coming by way of Behring's Strait, reached the frozen North-west and

became the progenitors of the Red men, has no evidence other than conjecture to support it. Until further research shall throw additional light on the history and migrations of the primitive races of mankind, the origin of the Indians will remain shrouded in mystery. It is not unlikely that a more thorough knowledge of the North American languages may furnish a clue to the early history of the tribes that spoke them.

The Indians belong to the *Ganowanian*, or Bow-and-Arrow family of men. Some races cultivate the soil; others have herds and flocks; others build cities and ships. To the Red man of the Western continent the chase was every thing. Without the chase he pined and languished and died. To smite with swift arrow the deer and the bear was the chief delight and profit of the primitive Americans. Such a race could live only in a country of woods and wild animals. The illimitable hunting-grounds—forest, and hill, and river—were the Indian's earthly paradise, and the type of his home hereafter.

The American aborigines belonged to several distinct families or nations. Above the sixtieth parallel of latitude the whole continent from Labrador to Alaska was inhabited by THE ESQUIMAUX. The name means *the eaters of raw meat*. They lived in snow huts, or in hovels, partly or wholly underground. Sometimes their houses were more artistically constructed out of the bones of whales and walruses. Their manner of life was that of fishermen and hunters. They clad themselves in winter with the skins of seals, and in summer with those of reindeers. Inured to cold and exposure, they made long journeys in sledges drawn by dogs, or risked their lives in open boats fighting with whales and polar bears among the terrors of the icebergs. By eating abundantly of oils and fat meats they kept the fires of life a-burning, even amid the rigors and desolations of the Arctic winter.

Lying south of the Esquimaux, embracing the greater part of Canada and nearly all that portion of the United States east of the Mississippi and north of the thirty-seventh parallel of latitude, spread the great family of THE ALGONQUINS. It appears that their original seat was on the Ottawa River. At the beginning of the seventeenth century the Algonquins numbered fully a quarter of a million. The tribes of this great family were nomadic in their habits, roaming from one hunting-ground and river to another, according to the exigencies of fishing and the chase. Agriculture was but little esteemed. They were divided into many subordinate tribes, each having its local name, dialect, and traditions. When the first European settlements were planted the Algonquin race was already declining in numbers

and influence. Wasting diseases destroyed whole tribes. Of all the Indian nations the Algonquins suffered most from contact with the White man. Before his aggressive spirit, his fiery rum, and his destructive weapons, the warriors were unable to stand. The race has withered to a shadow; only a few thousands remain to rehearse the story of their ancestors.

Within the wide territory occupied by the Algonquins lived the powerful nation of THE HURON-IROQUOIS. Their domain extended over the country reaching from Georgian Bay and Lake Huron to Lakes Erie and Ontario, south of those lakes to the valley of the Upper Ohio, and eastward to the River Sorel. Within this extensive district was a confederacy of vigorous tribes, having a common ancestry, and generally—though not always—acting together in war. At the time of their greatest power and influence the Huron-Iroquois embraced no less than nine allied nations. These were the Hurons proper, living north of Lake Erie; the Eries and Andastes, south of the same water; the Tuscaroras, of Carolina, who ultimately joined their kinsmen in the North; the Senecas, Cayugas, Onondagas, Oneidas, and Mohawks, constituting the famous Five Nations of New York. The warriors of this great confederation presented the Indian character in its most favorable aspect. They were brave, patriotic, and eloquent; not wholly averse to useful industry; living in respectable villages; tilling the soil with considerable success; faithful as friends but terrible as enemies.

South of the country of the Algonquins were THE CHEROKEES and THE MOBILIAN NATIONS; the former occupying Tennessee, and the latter covering the domain between the Lower Mississippi and the Atlantic. The Cherokees were highly civilized for a primitive people, and contact with the whites seemed to improve rather than degrade them. The principal tribes of the Mobilians were the Yamassees and Creeks of Georgia, the Seminoles of Florida, and the Choctaws and Chickasaws of Mississippi. These displayed the usual characteristics of the Red men, with this additional circumstance, that below the thirty-second parallel of latitude evidences of temple-building, not practiced among the Northern tribes, began to appear.

West of the Father of Waters was the great and widely-spread race of THE DAKOTAS, whose territory extended from the Arkansas River to the country of the Esquimaux and westward to the Rocky Mountains. Their languages and institutions, differing much among the various tribes, are not so well understood as those of some other nations. South of the land of the Dakotas, in a district nearly cor-

responding with the present State of Texas, lived the wild COMANCHES, whose very name is a synonym for savage ferocity. Beyond the Rocky Mountains were the Indian nations of the Plains; the great family of THE SHOSHONEES, THE SELISH, THE KLAMATHS, and THE CALIFORNIANS. On the Pacific slope farther southward dwelt in former times the famous races of AZTECS and TOLTECS. These were the most civilized of the primitive Indian nations, but at the same time among the most feeble; the best builders in wood and stone, but the least warlike of any of the aborigines. Such is a brief sketch of the distribution of the copper-colored race in the New World. The territorial position of the various nations and tribes will be easily understood from an examination of the accompanying map.

The Indians were strongly marked with national peculiarities. The most striking characteristic of the race was a *certain sense of personal independence—willfulness of action—freedom from restraint*. To the Red man's imagination the idea of a civil authority which should subordinate his passions, curb his will, and thwart his purposes, was intolerable. Among this people no common enterprise was possible unless made so by the concurrence of free wills. If the chieftain entered the war-path, his kinsmen and the braves of other tribes followed him only because they chose his leadership. His authority and right of command extended no further than to be foremost in danger, most cunning in savage strategy, bravest in battle. So of all the relations of Indian life. The Medicine Man was a self-constituted physician and prophet. No man gave him his authority; no man took it away. His right was his own; and his influence depended upon himself and the voluntary respect of the nation. In the solemn debates of the Council House, where the red orators pronounced their wild harangues to groups of motionless listeners, only questions of expediency were decided. The painted sachems never thought of imposing on the unwilling minority the decision which had been reached in council.

Next among the propensities of the Red men was *the passion for war*. Their wars, however, were always undertaken for the redress of grievances, real or imaginary, and not for conquest. But with the Indian, a redress of grievances meant a personal, vindictive, and bloody vengeance on the offender. The Indian's principles of war were easily understood, but irreconcilable with justice and humanity. The forgiveness of an injury was reckoned a weakness and a shame. Revenge was considered among the nobler virtues. The open, honorable battle of the field was an event unknown in Indian

warfare. Fighting was limited to the surprise, the ambush, the massacre; and military strategy consisted of cunning and treachery. Quarter was rarely asked, and never granted; those who were spared from the fight were only reserved for a barbarous captivity, ransom, or the stake. In the torture of his victims all the diabolical ferocity of the savage warrior's nature burst forth without restraint.

In times of peace the Indian character shone to a better advantage. But the Red man was, at his best estate, an unsocial, solitary, and gloomy spirit.

He was a man of the woods. He communed only with himself and the genius of solitude. He sat apart. The forest was better than his wigwam, and his wigwam better than the village. The Indian woman was a degraded creature, a drudge, a beast of burden; and the social principle was correspondingly low. The organization of the Indian family was so peculiar

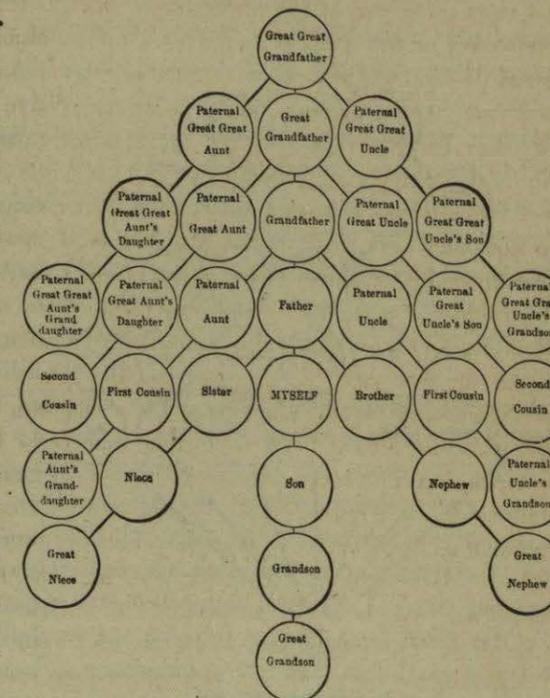


DIAGRAM OF EUROPEAN KINSHIP.

as to require a special consideration. Among civilized nations the family is so constructed that the lines of kinship diverge constantly from the line of descent, so that collateral kinsmen with each generation stand at a still greater remove from each other. The above diagram will serve to show how in a European family the lines of consanguinity diverge until the kinship becomes so feeble as to be no longer recognized. It will be observed that this fact of constant divergence is traceable to the establishment of a *male line of descent*.

In the Indian family all this is reversed. The descent is established in the *female line*; and as a consequence the ties of kinship

converge upon each other until they all meet in the granddaughter. That is, in the aboriginal nations of North America, every grandson and granddaughter was the grandson and granddaughter of the whole tribe. This arose from the fact that all the uncles of a given person were reckoned as his fathers also; all the mother's sisters were mothers; all the cousins were sisters and brothers; all the nieces were daughters; all the nephews, sons, etc. This peculiarity of the Indian family organization is illustrated in the annexed diagram.

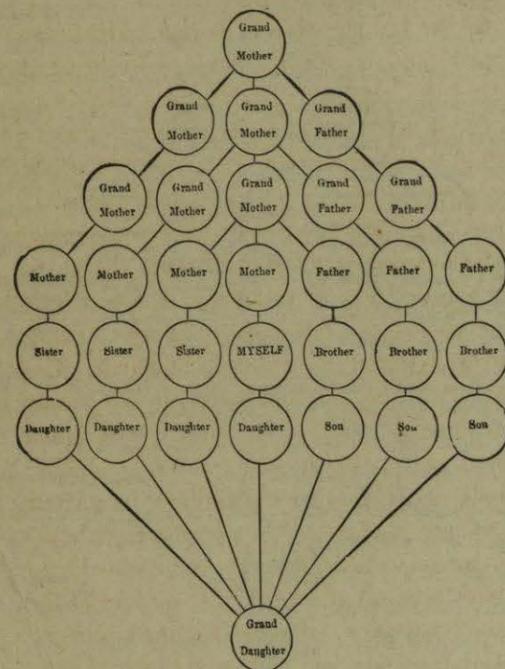


DIAGRAM OF INDIAN KINSHIP.

composed them. Sometimes a sachem would arise with such marked abilities, warlike prowess, and strength of will, as to gain an influence, if not a positive leadership over many nations. But with the death of the chieftain, or sooner, each tribe, resuming its independence, would return to its own ways. No general Indian Congress was known; but national and tribal councils were frequently called to debate questions of policy and right.

In matters of religion the Indians were a superstitious race, but seldom idolaters. They believed in a great spirit, everywhere present, ruling the elements, showing favor to the obedient, and punishing the sinful. Him they worshiped; to him they sacrificed. But not in tem-

Civil government among the Indian nations was in its primitive stages of development. Each tribe had its own sachem, or chieftain, to whom in matters of peace and war a tolerable degree of obedience was rendered. At times confederations were formed, based either on ties of kinship or the exigencies of war. But these confederations were seldom enduring, and were likely at any time to be broken up by the barbarous passion and insubordination of the tribes who

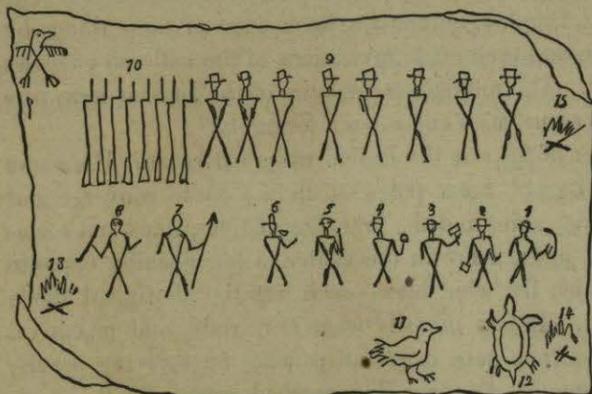
ples, for the Indians built none. They also believed in many subordinate spirits—some good, some bad. Both classes frequented the earth. The bad spirits brought evil dreams to the Indian; diseases also, bad passions, cruel winters, and starvation. The good spirits brought sunshine, peace, plentiful harvests, all the creatures of the chase. The Medicine Man, or Prophet, obtained a knowledge of these things by fasting and prayer, and then made revelations of the will and purposes of the spirit world. The religious ceremonies of the Indians were performed with great earnestness and solemn formality.

In the matter of the arts the Indian was a barbarian. His house was a wigwam or hovel. Some poles set up in a circle, converging at the top, covered with skins and the branches of trees, lined and sometimes floored with mats, a fire in the center, a low opening opposite the point from which the wind blew—such was the aboriginal abode of North America. Indian utensils were few, rude, and primitive. Poorly-fashioned earthen pots, bags and pouches for carrying provisions, and stone hammers for pounding parched corn, were the stock and store. A copper kettle was a priceless treasure. The warrior's chief implement was his hatchet of stone or copper. This he always carried with him, and it was rarely free from the stain of blood. His weapon of offence and defence was the bow and arrow, by no means an insignificant or feeble instrument. The arrow pointed with stone or iron was frequently driven *entirely through* the ponderous buffalo. The range of the winged missile was two hundred yards or more, and the aim was one of fatal accuracy when the White man was the target. The Indian's clothing was a blanket, thrown over his shoulders, bound around him perhaps with a thong of leather. The material for his moccasins\* and leggins was stripped from the red buck, elk, or buffalo. He was fond of hanging about his person an infinity of nonsensical trappings; fangs of rattlesnakes, claws of hawks, feathers of eagles, bones of animals, scalps of enemies. He painted his face and body, specially when the passion of war was on him, with all manner of glaring and fantastic colors. So the Prophet of his nation taught him; so he would be terrible to his enemies; so he would exemplify the peculiarities of his nation and be unlike the Pale face. All the higher arts were wanting. Indian writing consisted only of quaint and half-intelligible hieroglyphics rudely scratched on the face of rocks or cut in the bark of trees. The artistic sense of the savage could rise no higher than a coarse necessity compelled the flight.

The language spoken by a people is always a matter of special

\* The Algonquin word is *makisin*.

interest and importance. The dialects of the North American races bear many and evident marks of resemblance *among themselves*; but little or no analogy to the languages of *other nations*. If there is any similarity at all, it is found between the Indian tongues and those



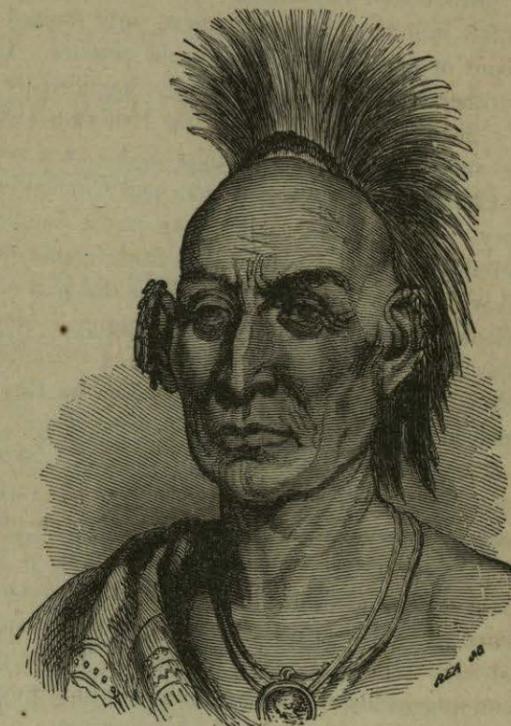
SPECIMEN OF INDIAN WRITING.

*Translation:* Eight soldiers (9), with muskets (10), commanded by a captain (1), and accompanied by a secretary (2), a geologist (3), three attendants (4, 5, 6), and two Indian guides, encamped here. They had three camp fires (13, 14, 15), and ate a turtle and a prairie hen (11, 12), for supper.

spoken by the nomadic races of Asia. The vocabulary of the Red men was a very limited one. The principal objects of nature had special names, and actions were likewise specifically expressed. Abstract ideas but rarely found expression in any of the Indian languages; such ideas could only be expressed by a long and labored circumlocution. Words had a narrow but very intense meaning. There was, for instance, no general word signifying *to hunt* or *to fish*; but one word signified "to-kill-a-deer-with-an-arrow;" another, "to-take-fish-by-striking-the-ice." In most of the dialects there was no word for *brother*; but "elder-brother" and "younger-brother" could be expressed. Among many of the tribes the meanings of words and phrases were so restricted that the warrior would use one set of terms and the squaw another to express the same ideas. The languages were monosyllabic; but many of the monosyllables might be combined to form compounds resembling the polysyllables of European tongues. These compounds, expressing abstract and difficult ideas, were sometimes inordinately long,\* the whole forming an *explanation* or *description* of the thing rather than a single word. Scholars have applied the term *agglutinative* to those languages in which such labored and tedious forms of expression occur. Of this sort are the tongues spoken by the nomadic races of Asia.

\* For instance, in the Massachusetts dialect, the form of speech meaning "our question" was this: Kum-mog-ko-don-at-toot-tum-moo-et-it-e-a-ong-an-nun-non-ash.

In personal appearance the Indians were strongly marked. In stature they were nearly all below the average of Europeans. The Esquimaux are rarely five feet high, but are generally thick-set and heavy. The Algonquins are taller and lighter in build; a straight and agile race, lean and swift of foot. Eyes jet-black and sunken; hair black and straight; beard black and scant; skin copper-colored, a reddish-black, cinnamon-hued, brown; high cheek bones; forehead and skull variable in shape and proportion; hands and feet small; body lithe but not strong; expression sinister, or rarely dignified and noble:—these are the well-known features and person of the Indian.



A NORTH AMERICAN INDIAN.

Though generally sedate in manners and serious in behavior, the Red men at times gave themselves up to merry-making and hilarity. The dance was universal—not the social dance of civilized nations, but the dance of ceremony, of religion, and of war. Sometimes the warriors danced alone, but frequently the women joined in the wild exercise, circling around and around, chanting the weird, monotonous songs of the tribes. Many other amusements were common, such as running, leaping, wrestling, shooting at a mark, racing in canoes along swift rivers or placid lakes, playing at ball, or engaging in intricate and exciting games, performed with small stones resembling checkers or dice. To this latter sport was not unfrequently added the intoxication of gambling, in which the warriors, under the influence of their fierce passion, would often hazard and

\* An authentic portrait of the celebrated Black Hawk, chief of the Sacs and Foxes.

lose their entire possessions. In soberer moments, the Red men, never inclined to conversation, would sit in silence, communing each with his own thoughts or lost in a dream under the fascination of his pipe. The use of tobacco was universal and excessive; and after the introduction of intoxicating liquors by the Europeans the Indians fell into terrible drunkenness, only limited in its extent by the amount of spirits which they could procure. It is doubtful whether any other race has been so awfully degraded by drink.

Such is a brief sketch of the Red man—who *was* rather than *is*. The only hope of the perpetuity of his race seems now to center in the Choctaws, Cherokees, Creeks and Chickasaws of the Indian Territory. These nations, numbering in the aggregate about forty-eight thousand souls, have attained a considerable degree of civilization; and with just and liberal dealing on the part of the Government the outlook for the future is not discouraging. Most of the other Indian tribes seem to be rapidly approaching extinction. Right or wrong, such is the logic of events. Whether the Red man has been justly deprived of the ownership of the New World will remain a subject of debate; that he *has* been deprived, can be none. The Saxon has come. His conquering foot has trodden the vast domain from shore to shore. The weaker race has withered from his presence and sword. By the majestic rivers and in the depths of the solitary woods the feeble sons of the Bow and Arrow will be seen no more. Only their names remain on hill and stream and mountain. The Red man sinks and fails. His eyes are to the West. To the prairies and forests, the hunting-grounds of his ancestors, he says farewell. He is gone! The cypress and the hemlock sing his requiem.

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## PART II.

## VOYAGE AND DISCOVERY.

A. D. 986-1607.

## CHAPTER II.

## THE ICELANDERS AND NORWEGIANS IN AMERICA.

THE western continent was first seen by white men in A. D. 986. A Norse navigator by the name of HERJULFSON, sailing from Iceland to Greenland, was caught in a storm and driven westward to Newfoundland or Labrador. Two or three times the shores were seen, but no landing was made or attempted. The coast was low, abounding in forests, and so different from the well-known cliffs of Greenland as to make it certain that another shore hitherto unknown was in sight. On reaching Greenland, Herjulfson and his companions told wonderful stories of the new lands seen in the west.

Fourteen years later, the actual discovery of America was made by LIEF ERICKSON. This noted Icelandic captain, resolving to know the truth about the country which Herjulfson had seen, sailed westward from Greenland, and in the spring of the year 1001 reached Labrador. Impelled by a spirit of adventure, he landed with his companions, and made explorations for a considerable distance along the coast. The country was milder and more attractive than his own, and he was in no haste to return. Southward he went as far as Massachusetts, where the daring company of Norsemen remained for more than a year. Rhode Island was also visited; and it is alleged that the hardy adventurers found their way into New York harbor.

What has once been done, whether by accident or design, may easily be done again. In the years that followed Lief Erickson's discovery, other companies of Norsemen came to the shores of America. THORWALD, Lief's brother, made a voyage to Maine and Massachusetts in 1002, and is said to have died at Fall River in the latter state.

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