STORIES OF AMERICAN EXPLORERS

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A HISTORICAL READER

BY

WILBUR F. GORDY

SUPERINTENDENT OF SCHOOLS, SPRINGFIELD, MASS.; AUTHOR OF "A HISTORY OF THE UNITED STATES FOR SCHOOLS," AND OF "AMERICAN LEADERS AND HEROES"

WITH MANY ILLUSTRATIONS

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PREFACE

One of the noteworthy changes made in the curriculum of both the elementary and the high school during the last fifteen years is the large and increasing importance given to history. This change is significant. It emphasizes the school as a social institution, the special function of which is to prepare the learner to become a useful and happy member of the social body. For in doing its proper work the school should give the individual the power to adjust himself to the social conditions surrounding him. Such adjustment experience alone will teach him how to make. But the individual experience which results from contact with others in every-day life is at best limited and narrow. The school greatly enlarges this experience and enables the pupil to share and profit by the experience of all humanity in its struggle to achieve its ideals and to live its best life. In the teaching of history the racial life and experience are to be made part of the pupil's life and experi-

ence, to the end that he may grow stronger in mental, emotional, and volitional power, and may also gain such social insight and social disposition as will enable him to render his highest service to the community. The study of history is not only to develop his individual powers, but it is to enlarge his experience.

In the lower grades of the elementary school most of the work in history should be in the form of oral language lessons, and the subject-matter should be presented in story form. The concrete, the personal, and the dramatic, appealing in a special way to children, should be made prominent, for in this way, and in this way alone, can the teacher reach the imaginative and the emotional life of the child.

But as early as the third or fourth grade, historical readers, adapted to the pupil's intelligence and reading ability, should be introduced, and from that time forward reading and language, both oral and written, should supplement each other. With such a purpose in view, the author, who has given long and patient thought to this subject, has prepared this little volume, which is the first of a series covering the entire range of the history of our

country. The title of this historical reader indicates its scope and purpose. In its preparation there has been no intention of presenting a complete biographical sketch of each of the explorers selected. On the contrary, the aim has been to narrate, in simple story form, mainly those portions of the explorers' lives that were more or less closely identified with American exploration.

It need hardly be suggested that in using a book like this the problem is to help the pupil to get at the soul of history, or, to put it in another way, to enable him to understand how the man whose life-story is under consideration thought and felt when he was performing the deeds told of him in the text. And in thus helping the pupil we are furnishing him what he desires. For it is more life that he craves, and the teacher is to him an interpreter of that larger life which is to become a part of his own.

The young mind should become stored with pictures, the external features, of events; and special emphasis should be laid upon training the sensuous imagination, so that the pictures may be living ones. In the story of Columbus, for example, the imagination calls to life the great discoverer. By the

mysterious process of sympathy the pupil identifies himself with Columbus, and for the time being *is* Columbus. The same is true of Sir Walter Raleigh, or of any other heroic character. The child sees, admires, imitates, just as Ernest did in looking at the Great Stone Face. What the pupil imitates, moulds and fashions his ideals—becomes a part of the very soul of his being.

But unless the imagination gets vivid pictures there will be no sympathetic response in the pupil and no organic union between his life and the life symbolized in the recorded deeds. All possible effort should therefore be made to stimulate the imagination to the formation of vivid pictures. To do this both the artist and the publishers have effectively coöperated with the author. It is believed that the fine illustrations and the excellent typographical features of the book will combine in helping the teacher to make real the trials, dangers, and hardships recounted in the various biographical sketches.

Partly as an aid to the teacher in stimulating the pupil's image-forming power, various suggestions and questions are put at the end of every chapter under the heading " To the Pupil." These include

only a very small number of the questions and suggestions that may be used. For in the study of almost every page of the book the pupil may well be asked, "What picture do you get from that paragraph?" In this way not only is the image-forming power developed, but the pupil is helped to revive and make real the experience that is embodied in the narrative. As the "Outline for Oral and Written Language" is intended to be merely suggestive, only a small part of the most important of the incidents and facts of the narrative are suggested. It is left for the teacher to enlarge or modify these topics in any way that may be thought best to suit the needs and the capacity of the class.

In conclusion, I wish to acknowledge my obligations to Prof. William E. Mead, of Wesleyan University, who has read the manuscript and made many invaluable suggestions.

WILBUR F. GORDY.

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CHRISTOPHER COLUMBUS

EARLY LIFE

Many years ago there lived in Genoa, Italy, a poor man named Columbus. He earned his living by making wool ready for the spinners. Of his four sons, the eldest was Christopher, who was born in 1436.

We do not know much about Christopher's boyhood, but it seems likely that he was fond of playing about the wharves near his home. Here he could see vessels coming and going, and probably spent many hours watching their white sails fluttering in the breeze, for in those days many vessels brought the wealth of other lands to his native city.

In this way, perhaps, there grew in him a fondness for the sea. But he did not play all the time; he had his tasks as well. He learned his father's trade, and, like other boys, went to school. He studied reading, writing, arithmetic, geography, and map drawing. He may have liked geography best of all. At all events we know that he learned

He was fond of playing about the wharves

to draw maps so well that when he became a man he could earn his living by drawing maps and charts.

THE SEARCH FOR A WATER ROUTE TO INDIA

When he was about thirty-five years old he made his home in Lisbon.* Here his brother Bar-

* Lisbon is the capital city of Portugal.

tholomew lived, and here lived many sailors also. For at this time the men of Portugal were trying to reach India by a water route. They wished to get the silks, spices, and precious stones that were brought from the Far East.

The journey through the Mediterranean Sea and overland was very costly. It was dangerous, too, for there were pirates on the sea and robbers on the land. Therefore the Portuguese, as well as other people of that time, were eager to find another route, over which travelling was less costly and less dangerous. They thought they could find the way by sailing down the west coast of Africa.

But Columbus felt sure that there was a shorter way to India than the route around Africa. He believed that the earth was round, and that by sailing directly across the Atlantic Ocean he could reach India. If he could succeed in doing this, he would become a great man, not only by bringing the wealth of the Indies to Europe, but by proving that the earth was round.

The more he pondered over this scheme, the more he longed to carry it out. When, therefore, he was about thirty-eight years old, he laid his plan before King John of Portugal. The King lis-

tened to all that Columbus had to say, but would not agree to help him. Instead, he did a very unfair thing—he played a trick upon him, as you might say. For, after finding out what Columbus was planning, he sent out a company of men, in secret, to see if they could find the short way to India.

COLUMBUS AND LITTLE DIEGO GO TO SPAIN

When Columbus learned about this meanness on the part of the King he was angry, and, taking his little son, Diego, by the hand, he started off for Spain. The boy was only four or five years old, and found the long journey very tiresome. We may picture father and son walking together along the rough mountain-roads, the little fellow trudging bravely by his father's side. But Columbus could not stop to consider whether his little boy was tired. He pressed on, as he greatly wished to find some one to help him work out his plan. At last he came to Palos, and near this town he left little Diego with his aunt.

Columbus then continued his journey in search of the King and Queen of Spain, Ferdinand and Isabella. They were engaged in war with the

Moors, whom they were driving out of Spain, and Columbus, therefore, had a hard time trying to get a hearing. At last he was called into their presence. Gathered about the King and Queen were also a number of wise men to listen to what he had to say.

When Columbus told them that the world was round like a globe some of the wise men laughed. They said: "Is any one so foolish as to believe that there are people who can walk with their heels upward and their heads hanging down? Can trees grow with their roots above their branches? Can rain, hail, and snow rise instead of fall?"

Yet there were others of the wise men who did not laugh. They believed, as Columbus did, that the world was round like a globe.

TRIALS AND DIFFICULTIES

The King and Queen, however, were not convinced, and at last Columbus, sick at heart, decided to leave Spain for France. Thus far he had failed. Men called him a crazy dreamer. When he walked through the villages even the boys laughed at him, and tapped their foreheads as they pointed their fingers toward him.

But Columbus had faith in his plans, and believed that God was willing to help him. Therefore, although sad at heart, he started with good

The boys laughed at him and tapped their foreheads

courage for the court of France. Diego, now a lad of eleven or twelve, went with him, and again we may picture them as they walked, side by side, along the country highway.

History tells us that Columbus was a fine-looking man—tall, strong, and well formed. He had a noble face, with keen blue-gray eyes. His hair, already white, fell in long locks about his shoulders; and, although plainly dressed, his courteous manner made him pleasing to all whom he met.

After father and son had gone about a mile and a half, they stopped to get some bread and

Convent of St. Mary

water at the Convent of St. Mary. Just then the good prior of the convent passed by, and the two men fell into conversation. Columbus talked so well that the prior listened closely to all he had to say, and, deeply impressed by his earnestness, wrote at once to Queen Isabella, telling her what Columbus wished to do. The Queen, who knew

the prior well, then sent some money to Columbus, and summoned him back to court.

Having bought himself new and suitable clothing, with lightened heart he again sought the Queen's presence. This time she told him that she liked his plan. But he demanded so much for his services as leader of the expedition that no agreement was reached. Columbus was much displeased. He left the Queen's presence and, mounting his mule, started off alone to seek aid in France.

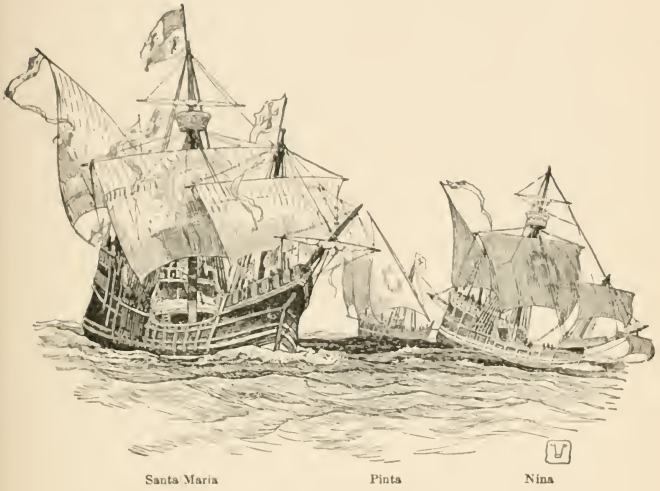
Shortly after he had left the court, however, an officer begged the Queen to recall him. She did so by sending a messenger on a swift horse to overtake him. On his return the Queen told him she would furnish him with men and vessels for the expedition.

THE LITTLE FLEET SETS SAIL

But his trials had only begun, for the ocean was unknown, and sailors were afraid. They called the Atlantic Ocean the Sea of Darkness, and believed that in it were frightful monsters ready to destroy the vessels that might sail near them.

In course of time, however, three small vessels with one hundred and twenty men were ready to

start. The vessels were not larger than many of the fishing-boats of to-day. The largest was called the *Santa Maria*, and the other two were the *Pinta* and the *Nina*.



The fleet of Christopher Columbus

A half-hour before sunrise on Friday morning, August 3, 1492, the little fleet sailed out of the port of Palos. It was a sorrowful time for the poor sailors and their friends. All believed that the vessels would certainly be lost, and that the sailors would never again see home and friends.

Columbus steered for the Canary Islands, where

he stopped three weeks to repair the rudder of the *Pinta.* On September 6th they again set sail. Soon they were out of sight of land. Then the sailors cried and sobbed like children.

NEW TRIALS AND DANGERS

Fresh calamities awaited them. At the end of a week the compass-needle no longer pointed to the North Star. A few days later the fleet entered a vast stretch of seaweed. At first the vessels sailed easily over this mass of weeds and grass, but later, when the wind slackened, they moved more slowly. The sailors were greatly troubled. On every side of them, almost as far as the eye could reach, they saw the sea covered with a green carpet of weeds and grass. They feared the vessels would stick fast in this grass or run upon rocks lying just below the surface of the water, and that they themselves would be shipwrecked. But when the wind blew up a little stronger, the vessels passed on in safety.

This danger passed and others loomed up. At length, after many days, their hearts were cheered by flocks of birds. They felt that land must be near. In fact, they often shouted "Land!" when

they thought they saw it in the distance. But they were as often mistaken. No land appeared, and their fears deepened day by day.

Then they entered the belt of trade-winds that blew them steadily westward. They said: "We are lost! We can never see our friends again. We can never sail home against this wind that is bearing us farther and farther from all we love." They begged Columbus to turn about and steer for home. He refused. They became angry. They called him crazy. They threatened his life. They said: "Let us push him overboard some night when he is looking at the stars."

Columbus knew his life was in danger, but he did not despair. He still had faith and hope. The greater the danger the more firmly he set himself to meet it with a strong will and high purpose.

LAND

On October 11th all were encouraged by signs of land. The sailors saw a thorn branch, a reed, and a carved stick floating by. Now the King and Queen had promised a reward of nearly six hundred dollars to the sailor who should first see land. Columbus also had promised a velvet cloak. We

may well believe, therefore, that each wished to be the first to catch a glimpse of land.

That night no one slept. Every one was looking for the first sign of the distant shore. About

The landing of Columbus

ten o'clock in the evening Columbus himself saw a light in the distance. It looked like a torch in the hand of a man running along the shore. About two o'clock next morning, Friday, October 12th,* a sailor on board the *Pinta* saw, about five miles

* October 21st, according to our present method of reckoning time.

off, a low strip of land. This was an island of the Bahama group.

All were eager for the dawn. Early in the morning boats were lowered, and everybody went ashore. Columbus, dressed in a rich robe of bright scarlet, bore aloft the royal standard. As soon as he reached the land he threw himself, kneeling, upon the ground. With tears in his eyes he kissed the earth and, thanking God for the safe voyage, took possession of the land in the name of King Ferdinand and Queen Isabella. The sailors fell upon their knees before Columbus and begged him to forgive them for all their evil thoughts toward him.

THE INDIANS

At first the natives, whom Columbus called Indians because he thought he was in the East Indies, ran to the woods. They feared the Spaniards, but later they returned and worshipped these white men because they thought they were beings from the sky. They believed the vessels to be great birds, and the sails to be large white wings.

The Spaniards at once began to trade with the Indians. They exchanged tiny bells, red caps, and

glass beads for tame parrots, cotton yarn, and a few gold ornaments.

These Indians were poor, dark-skinned, and naked. Their bodies were painted in various colors. The men carried sticks, pointed with fish-bones, for javelins. They used canoes, which they moved with paddles looking like wooden shovels. These canoes, which were made of single trunks of trees, were sometimes large enough to carry forty men.

COLUMBUS IN THE NEW WORLD

Columbus called the island on which he had landed San Salvador, which means Holy Saviour. Continuing his voyage, he sailed along the coast of Cuba and Hayti. He thought he was in India, and was therefore on the lookout for the cities of Asia, where he expected to find the gold, spices, and precious stones he so eagerly sought.

On Christmas morning he had a bad mishap. While it was still dark, near the shore of Hayti one of his little vessels ran aground on a sand-bar, and was soon knocked to pieces by the waves. The *Pinta* had already deserted the fleet, so that now there remained but one vessel, the *Nina*.

As this frail craft was too small for all the men

to live in, forty of the sailors decided to stay behind when Columbus should sail. They built a fort out of the timbers of the wrecked vessel, and placed its guns inside the fort. There Columbus left the men with provisions for a year. This was the first Spanish colony in the New World.

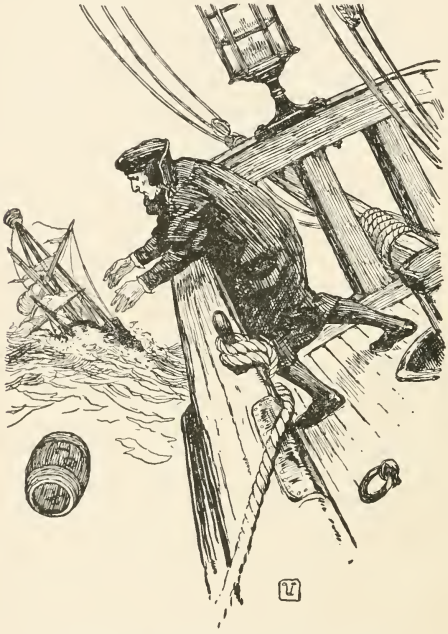
A STORMY RETURN VOYAGE

On January 4, 1493, the *Nina* sailed for Spain. Soon afterward the *Pinta*, whose captain had been trading with the natives, joined her. Everything went well until February 12th, when a fearful storm arose, which threatened to destroy the vessels.

Columbus was almost overcome in his struggle to meet this grim danger. It would, indeed, be hard to lose all that he had spent so many years in trying to realize. Should he now perish without letting the world know what he had done?

In his distress he wrote on parchment two accounts of his discovery, and sealed and addressed them to the King and Queen of Spain. Wrapping each of these accounts in cloth and enclosing them in large cakes of wax, he placed them in barrels, one of which he threw into the sea and the other he kept on board of his vessel. But, as good

fortune would have it, the little *Nina* weathered the storm, and on March 15th entered the harbor of Palos in safety.



Columbus throwing the barrel overboard

Great was the joy of the people that day. They stopped all business to give a welcome to the man who had won success for himself and for Spain. His praise was now on every man's lips.

COLUMBUS HONORED IN SPAIN

Soon Columbus found his way to Barcelona, where he was honored by a street parade. Leading

The triumphal entry of Columbus into Barcelona

the parade were six Indians who had returned with him. They were smeared with paint and decked with feathers of birds. Next to them came men carrying stuffed and live birds of beautiful plum-

age, also from the New World. Columbus, attended by many of Spain's great men, rode on horseback.

When the parade reached the house where King Ferdinand and Queen Isabella were, Columbus sought their presence. They honored him by rising when he entered, and when he knelt to kiss their hands they commanded him to rise and sit with them as an equal.

The " idle dreamer " was now one of the great men of Spain. Everybody was eager to share his honor and his fame. There was no longer any difficulty in getting some of the most powerful men in the country to join him on a second voyage. They imagined they would return with great wealth if they should go with Columbus on his second voyage to the far-famed East.

THE SECOND VOYAGE TO THE NEW WORLD

In September, 1493, Columbus sailed again. This time there was no trouble in making up a company. He had with him a fleet of seventeen vessels and fifteen hundred men. Many of the men belonged to the best families in Spain. As Columbus planned to found a colony, he took with

him on this expedition, not only horses, mules, and cattle, but vines, vegetables, and many kinds of seeds.

He expected to find the men whom he had left on his first voyage the winter before, but on reaching the place in Hayti where the colony had been there was no one to welcome him. He fired guns, but there was no answering salute. No one was in the fort. It had been torn down, the remnant of food had been destroyed, and not one of the forty men remained. Eleven dead bodies were found buried near by.

After building a little town that he called Isabella, in honor of the Queen, Columbus started out to explore the new country. But trouble met him on every hand. The Indians were not always friendly, and his own men were often unwilling to obey him. At length, at the end of three years, he sailed back to Spain, leaving the settlement in a wretched condition. After a long, trying voyage, during which all the food on board was used up, he and his men, almost starved, at last reached home. He was kindly received, and was told that he should have more ships for another voyage.

LATER VOYAGES AND LAST DAYS OF COLUMBUS

A few years later he set sail on a third voyage. But when he returned to the little town he had built he found things were going badly. Trouble had arisen with the Indians, and more serious difficulties among the settlers themselves.

Columbus in chains

For two long years Columbus tried to make things right, but he was not successful. Many people were beginning to lose faith in him because they did not get the wealth that they had supposed they should find by joining in his voyages. Others were jealous of him, and made plans for his ruin.

At length an officer was sent from Spain, to examine into the affairs of the colony. When he reached the settlement, he took Columbus's property, put Columbus himself in chains, and sent him back to Spain in dishonor. In this sad condition Columbus came into the presence of the Queen, who had summoned him to court. When she saw him she wept, and he also broke down and fell at her feet, weeping.

A few years later he went on a fourth voyage. But he was shipwrecked, and spent a long year of hardship and misery. At last he returned to Spain, where he arrived but a short time before Queen Isabella, his only protector, died. For eighteen months Columbus lived, broken in health and cast down in spirit. On May 20, 1506, he died of a broken heart, not knowing the grandeur of his discovery—the discovery of a new world.

OUTLINE FOR ORAL AND WRITTEN LANGUAGE

Boyhood of Columbus.
Search for a water route to India.
King John's mean trick.
Long journey of Columbus and Diego.
Columbus in the presence of the Spanish King and Queen.
The wise men and Columbus.

His meeting with the prior.
Columbus invited to the court.
The Queen agrees to furnish men and money.
The little fleet sails.
New trials and dangers.
Columbus's life in danger.
The promised reward: "Land!"
The Indians.
Columbus thinks he is in India.
A bad mishap on Christmas morning.
The fort and the colony.
A fearful storm at sea.
Safe return to Palos.
The street parade.
Columbus honored by the King and the Queen.
The second voyage.
New troubles.
Columbus in chains.
He dies of a broken heart.

TO THE PUPIL

1. Tell about Columbus's life when a boy.
2. Can you picture him and Diego on their long journey? Tell about it.
3. Why did people call Columbus a crazy dreamer? How did he look?
4. Describe the trials he had on his first voyage. Why did the sailors wish to kill him?
5. Tell what happened on the night when the sailors saw the light on the shore.
6. Picture the storm at sea on the return voyage. What did Columbus do?
7. Describe the street parade.
8. Why was Columbus no longer thought to be an idle dreamer?
9. What new troubles did he have on his return to the New World?
10. Why was he taken to Spain in chains?
11. What great work did he do? When?

THE INDIANS

TRIBES AND CLANS

As we have learned, Columbus called the people of the New World Indians. They were divided into tribes, and each tribe had at least one chief. There were Indian clans, also, the members of which were thought to be related to each other in the same way as you are related to your uncles, aunts, cousins, and so on. A clan was generally named after some animal or bird, whose figure or picture it used as its emblem. For instance, an Indian of the wolf clan tattooed on his breast the picture of a wolf; an Indian of the hawk clan tattooed on his breast the picture of a hawk.

The Indians did not all look alike nor dress alike. They did not live in the same kind of houses. In fact, with respect to size, dress, houses, and manner of life, the Indian tribes living in various parts of the country differed from each other quite as much as the English differed from the Spanish, the French, or the Dutch.

HOW THE INDIANS LOOKED

Although the Indians of the many tribes did not look alike, we may say, in general, that they had straight black hair, small black eyes, high cheek-bones, and were of a reddish-brown or copper color. The women wore their hair long. The men, in most of the tribes, shaved their heads except at the top, where they left a scalp-lock. Of this we shall hear a little more as our story proceeds.

HOW THEY DRESSED

Before the white men came, the dress of the Indians was made largely of the skins of wild animals. The men wore a strip of skin a foot or more wide and a number of feet long. This was held in place by a belt around the waist, the ends, decorated with beads, hanging down in front and behind. The men also wore leggings of buckskin.

A Blackfoot calumet, or tobacco-pipe

For festive occasions they had

robes of skin. Sometimes these were embroidered with porcupine quills, bird feathers, beads, and other finery. The Indians were fond of ornaments, and liked to wear necklaces made of elks' teeth, bears' claws, and beads.

Instead of wearing shoes of leather, as we do, they wore moccasins. The various tribes had different ways of shaping them. The simplest kind of moccasin had one seam behind the heel and one over the foot. More elaborate patterns had a piece over the instep, much embroidered. Some also had flaps, which hung down from the ankle. But whatever the variety of detail, they were all alike in one respect, and that was in having no soles. Thus they were soft and noiseless, and made the best kind of covering for a hunter's foot. The pieces of the moccasin were sewed together, although the Indians had no needles and thread such as we use. Their needle was a small bone of a fish, and their thread the sinews of a deer or some other animal.

The Indian woman, called a squaw, wore a loose upper garment with short sleeves, and apron, leggings, and moccasins. The leggings and moccasins were sometimes made of one piece.

THE VILLAGE AND THE WIGWAM

Many of the Indians lived in villages. These were nearly always small, seldom having more than a few hundred people in them, and as a rule even less. In many tribes these villages consisted of wigwams, which were occupied by single families. To construct a wigwam a few poles were planted in a circle, and the ends gathered together and fastened at the top, where a hole was left for the smoke to escape.

The wigwam, both within and without, was covered by skins, mats, or bark. Sometimes a bear-skin served for a door. There was no floor except the bare earth, and no carpet. There were no chairs and there were no tables, but around the sides of the wigwam the Indian sometimes put brush or skins of animals, to sit or lie upon. There was also a platform or shelf for provisions and for the household utensils.

The Indians were hospitable to strangers, and whenever one found his way to a wigwam they were ready to give him both food and shelter. Suppose we pay an imaginary visit to one of the wigwams. Let us push aside the bear-skin that serves as a

door and enter. Although it may be a cold day, there is no stove nor fireplace, for this frail structure has no chimney. But in the centre of the

An Indian chief, squaw, pappoose, and village

room we find a fire in a hole or pit, where the squaw is cooking something to eat. The wigwam is somewhat smoky, but much of the smoke is going

out through the opening at the top. After a short time we may get used to the thick atmosphere and not mind it any more than the Indians do.

FOOD AND COOKING

The Indians usually had but one meal in the day together. At other times, when hungry, they ate alone. Indian corn furnished the principal article of food, but besides corn the Indians raised beans, pumpkins, and melons. They used little salt, because they could not get it. At times they had very little food for long periods, during which they had to live on such light diet as berries, roots, seeds, and herbs.

But if on our imaginary visit we arrive in the wigwam, during a time when food is plentiful and while a meal is being prepared, perhaps we shall see a piece of meat on a sharpened stick cooking over the fire, or roasting on the coals. We may see a cake made of Indian corn pounded fine, baking before the fire. Possibly we shall find in a wooden bowl some succotash, made by boiling corn and beans together. Or, again, it may be that meat, fish, corn, beans, and perhaps other things, are all boiling together.

We are amused to see how the Indians boil their food and heat water. Their kettles are made of unglazed pottery and wood, which cannot be put over the fire. The squaw, therefore, has to heat water by throwing hot stones into it. If our host invites us to sit down and eat with him, as he most certainly will, we may look for plates, but we shall find none. We may look for cups and saucers and knives and forks, too, but we shall find none. If, however, we are to be welcome guests, we must do as the Indians do. We must each dip our hands into the kettle, draw out what we wish, and eat it by using our fingers for knives and forks. Perhaps we shall find a kind of flesh that we never ate before,—dog flesh,—but we must eat without questioning.

The Indian wigwam we have visited may serve as a general type of most Indian wigwams throughout the land, though some tribes had their own peculiar ways of living. The Iroquois, for example, lived in houses which were very different from those occupied by the tribes living in New England. Of course the food of the Indians along the Atlantic coast was not precisely the same as that of the Indians on the great Western prairies. On

the prairies abounded animals such as the buffalo, which were never seen in the East.

When the Indians on the plains killed a buffalo, it was their habit to skin it. Then they made a

Hunting the bison

hole in the ground, something like a bowl in shape, where they put the buffalo skin, hairy side down, and filled it with water. This served as a sort of kettle. In a fire near by they heated stones, and dropped them into the water to make it hot enough

to boil the buffalo meat. After they had cooked and eaten their meal they cut the rest of the meat into strips and hung it up in the sun to dry. This kind of drying was called jerking, and when meat was dried in this way it would keep a long time, and could be cooked as it was needed. Sometimes the dried strips were smoked over the fire. At other times the squaws pounded the fresh meat and mixed it with fat. This mixture they called pemmican, and the Northern Indians used it a good deal for food.

THE MAN'S WORK

It is sometimes said that the squaw had to do all the work. People who say this believe that the Indian brave was lazy, and wished to make a slave of his wife. But this is not true, for the man had his work to do as the woman had hers.

In some of the tribes the men gathered the materials for the wigwam, and the women set up the poles and put the parts together. When the family moved, as it often did, it carried along those portions of the wigwam that were worth saving.

The man did not, as a rule, carry any of the burdens, because he had to be ready to protect himself

and his family from the attacks of enemies. He also had to be free to hunt for the food that he and his family needed.

Sometimes dogs were used to help them, for before the white men came the Indians had no horses. But if there were no dogs the woman, or squaw, acted as a beast of burden, carrying the skins and the various articles used in the household.

It is surprising how large a load the dog could carry. A pole was fastened on each side, and on these poles packs, often weighing from seventy-five to one hundred pounds, were placed for the dog to pull behind him. After the white man came and brought the horse, the Indian in some of the tribes used this animal to help him in his moving.

Many of the Indian tribes lived mainly by hunting and fishing. These occupations were not a pastime or a kind of sport, as with most of us, but were work. If the Indian had not got food by hunting and fishing, he would have starved. Much of his time was taken up also by making war upon other tribes.

THE SQUAW'S PART OF THE WORK

The woman's work kept her busy about the home. She prepared the meals, made the clothing, such as it was, and the various articles used in the household. She tended the patches of corn, melons, beans, squashes, and pumpkins. Her farming implements were very simple, for generally she had only a pointed stick with which to scratch the ground. She was indeed fortunate when she had a hoe made of the shoulder-blade of the buffalo or elk. She also gathered wood, made fires, set up the wigwams, and, as we have seen, did the principal part of the moving. Among her other occupations were making pottery, weaving baskets, and dressing skins.

In dressing buffalo skins, the Indians who lived on the Western plains first stripped the skin from the body of the buffalo. Next they fastened it to the ground by pegs, and thus stretched it as tightly as they could. They carefully spread it, with the flesh side up, in such a way that the sun could blaze upon it until the skin was dry and hard. After it was dry they rubbed it with fat till it was soft and pliable. It was then ready for use.

Such kinds of work as we have just considered kept the squaw busy much of the time. But her most important duty was the care of the children. She had a queer looking cradle for her little pappoose, as she called the Indian child. Perhaps we might better call the Indian cradle a cradle-board. It was from two to three feet long and nearly a foot wide, and covered with skins and grass and moss. The child was wrapped in clothing or blankets and fastened to this cradle-board. Thus secured, the pappoose was sometimes carried on the mother's back while she was travelling or working. Sometimes she tied up the cradle-board to the branch of a tree. It did no good for the pappoose to cry, for the squaw paid no attention to the crying. Hence, the little fellow soon learned to suffer hunger or thirst or pain without a whimper or a tear.

The cradle-board was kept in use until the pappoose was nearly two years old. At an early age, or as soon as he could hold a bow and arrow, he was taught to shoot at a mark. That was a part of his training. He never went to a school like yours, but it was necessary for him to learn how to shoot the bow and arrow and to throw the tomahawk.

He had to learn to swim like a fish and dive like a beaver, to climb trees like a squirrel and to run like a deer. He had to learn how to set traps for wild animals, and how to hunt and kill them. He was taught to howl like a wolf, to bleat like a fawn, to quack like a duck, and to gobble like a turkey. By imitating these wild creatures he could better get near them in order to kill them.

THE INDIAN HUNTER AND WARRIOR

He also had to learn how to track his enemies, and how to conceal his own tracks when trying to get away from his enemies. He had to become a brave, strong warrior, and be able to kill his foe, and to prevent his foe from killing him. In hunting, the Indian sometimes wore the head and skin of the animal that he wished to kill. In such a disguise, he would steal upon the animal and strike it down. Stealing upon an animal in this way is called stalking.

Sometimes the Indian would go out with a torch at night, and thus approach the animal and kill it while it was staring at him. Sometimes with a torch he would go out in a boat at night and spear fish.

But one of the most important parts of the man's work was to make war upon his enemies. Sometimes before going to war the Indians would hold a council, where the leading warriors spoke. When the council was over, the Indian chief would paint his body black from head to foot and go out into the forest to consult the spirits.

Indian war-dance

On his return to the village the Indians made ready for the war-dance. They drove a painted post into the ground, and then formed a great circle around it. When all was ready the warriors whirled about this pole, hooting and yelling, while the boys and squaws beat time with drums. Soon a chief leaped inside of the circle and struck the post with his tomahawk. When he did this the

dancers stopped their hideous noises and stood still. Then the chief chanted the story of his brave deeds and those of his ancestors. He told how many prisoners he had captured and how many scalps he had taken from the heads of his enemies. When he finished, some other warrior stepped inside the circle and did the same thing.

After the war-dance the Indians started off stealthily through the forest, in single file. Their favorite method of fighting was to surprise their enemies by making a sudden dash upon them. They would thus be likely to kill or capture more warriors than they themselves lost.

An Indian always tried to get the scalp of his enemy. This he did by cutting from the top of the head a small piece of skin to which was attached the scalp-lock. Every Indian warrior, as we have seen, shaved his head, leaving only the scalp-lock. It was a point of honor with the Indian to get as many scalp-locks as he could. Sometimes he displayed them in his wigwam, to show how great a warrior he was.

TREATMENT OF CAPTIVES

On returning, the war party would often bring captives—some of whom they might adopt into the tribe. For the Indians at times were glad to do this because their numbers were often much thinned by war.

Sometimes, however, the captives were tortured and put to death. One of the favorite means of trying their courage was to have them run the gauntlet. The warriors, squaws, old men, and boys would form two long lines, each facing the other. Thus standing, each Indian was armed with a stick, a club, a tomahawk, or a stone, with which to strike the prisoner as he ran. The poor wretch would dart rapidly between the lines, and each Indian would try to strike him a blow as he passed. He was fortunate if in a little while he was not so weakened by the blows that he could not run at all. But the Indians did not care to kill him at this time, as they preferred to keep him and burn him to death. While burning him they tortured him in various ways. You see they were a very cruel people. They had not learned to be kind.

THE INDIAN METHOD OF SENDING QUICK MESSAGES

When a war party had won a victory, they would often wish that their friends at home should get the good news as soon as possible. The Indians had, of course, no newspapers, telegraph lines, and telephones, as we have, but they had various ways of sending messages to people at a distance. For instance, the war party might kindle a fire on a hillside. The smoke going up from one large fire might mean that the party was successful, and the smoke from ten small fires might signify that the party had brought back ten scalps. In such ways rising lines of smoke would tell various things to the friends of the war party many miles away, just as the telegraph or telephone now conveys messages to our distant friends.

THE CANOE AND THE DUGOUT

The Indian had no modern means of travel like our wagons, trolley cars, or railway trains, but he moved about a good deal. He often found it necessary to move for the sake of finding new hunting-grounds or places for fishing. As I have already told you, he would most likely have starved

but for the food which he got by hunting and fishing.

Sometimes in journeying through the forest he took a path made by wild animals. But it was much easier for him to travel by water, and in doing this he found the canoe very useful. In passing through the forest, from one body of water to another, he carried the canoe on his shoulders. Sometimes, then, the canoe had to carry its owner and sometimes the owner had to carry the canoe. It therefore had to be of light weight.

The bark canoe was made of a framework of strips of wood, fastened closely together by tough roots or by sinews. This framework was covered with pieces of bark that were sewed together, sometimes by long roots. The whole was made watertight by covering the seams with pitch and grease. Sometimes such a bark canoe would hold fifty people.

The Indians made also a kind of boat by hollowing the trunk of a huge tree. Having cut the tree down, partly by burning and partly by chopping with a stone axe, they would burn out a part of the trunk, and by the use of stones or shells scoop it into shape. Such a boat, made from a

single giant log, would sometimes accommodate fifty or sixty warriors.

The Indian knew all the rivers and lakes and streams within a long distance of his home. He could shoot the rapids, and could easily carry his canoe over the carrying-places along which he had to pass in making his journeys. A tract of land lying between two bodies of water was called a carrying-place, or portage.

He could travel hundreds of miles without the use of a compass. This was easy for him, because he could find his way through the woods by watching the position of the sun above the horizon.

It must have been a lonely life that the Indian led when, as often happened, he was by himself in the woods. There were times when an Indian hunter would be gone from the village for months, all alone in his canoe.

THE INDIAN IN WINTER

In the winter, when the lakes and rivers were frozen, the canoe was no longer useful. Then, when the Indian brave wished to go abroad, he took his snow-shoes with him. These were two or three feet in length and a foot or more in width, with

curved sides tapering at the front and back. They were light and strong, and were often made of a maple-wood frame, filled in with a network of deer's hide or sinews. They were fastened at the back of the foot by a cord or thongs extending over the instep, and had a small loop in front for the toes. With his snow-shoes the Indian could travel forty miles a day, and could even overtake a deer or moose.

Snow-shoes

During the winter the Indian warrior spent most of his time in eating and sleeping, and in making the weapons that he used in warring, hunting, and fishing. But mingled with his work was much that he enjoyed. For instance, he was fond of telling about his deeds. At night the Indians would sit around the fire and hear the stories told by warriors. To these recitals the children and the squaws listened eagerly, and in this way the children learned a great deal of the history of their people.

THE MEDICINE-BAG AND THE MEDICINE-MAN

Before going to hunt, the Indian consulted his medicine-bag, which was made of the skins of ani-

mals and birds and reptiles. It looked something like a pouch, but just what it contained no one but its owner knew. The Indian commonly fastened it to his clothing or carried it in his hand. It was always stuffed with grass, moss, or something of that sort, and often kept hidden under the clothing. It was carefully closed, and seldom opened. We know, at all events, that it contained the things that seemed to him to have magic qualities. The most sacred thing in it was, very likely, some scrap or relic, like a tooth, a bone, or the claw of an animal or bird. This was dear to the Indian because, as he thought, it protected him from danger or evil of every kind.

He believed that not only every man and every animal has a spirit,—or manitou, as he called it,—but that trees, rocks, streams, flowers, stones, and, in fact, all things, have spirits. There were good spirits, which were ready to help men, and there were bad ones, which were ready to hurt them. If an Indian had a disease, it was because some bad spirit had entered his body.

Hence, it was important for an Indian to have power over both good and bad spirits, and he could exercise this power by using certain magic words

or by having about him something magical that would protect him.

A medicine-man and a canoe

The Indian believed that all his evils—like pain, disease, and death—came from bad spirits. But there was a cure, for the medicine-man was supposed to know how to control the spirits. When an Indian was sick the medicine-man danced about

his patient, shaking his frightful rattles in order to drive out the bad spirit.

Another method of curing a disease was to have the patient take a vapor bath. He was put into a low hut or lodge of bark or skin, which was air-tight and had but one opening. Water was poured upon heated stones within this cabin, and the steam soon filled the place and made the sick man sweat. Then the patient rushed out, even when the weather was bitterly cold, or was carried out into an icy stream or lake, or was rolled in a snow-bank. This treatment was likely either to cure him or kill him.

HOW THEY TREATED THEIR DEAD

The Indians had various methods of burial. Sometimes they used graves, stone pits, or huts; sometimes they placed the corpse in a tree or on a scaffold, and sometimes they put it where they knew birds or beasts would eat it.

The tribes that buried their dead buried also weapons, tools, food, and drink with the bodies of their dead. They believed that the dead man's spirit would need in the other world the things he used in this world. They knew that the things

they buried with the dead body did not themselves go with the spirit of the dead, but they thought that the spirits of these things did.

After the Indians got horses they sometimes killed the favorite horse of the dead man. When burying a young child, some tribes killed a dog, so that its spirit might go with the spirit of the young child and help him find his way to the spirit world.

WRONG IDEAS ABOUT THE INDIANS

It has often been said that the Indians could hear and see better than the white man. But this is not true, if we compare the Indian hunter with the white backwoodsman. The Indian was brought up in the woods, and he had to learn to hunt and trap animals there and protect himself from his enemies. If he did not hear and see well, he did not succeed in hunting, in finding his enemies, or in escaping them when they were trying to find him. Keen sight and alert hearing were as necessary to him as were the bow and arrow and the tomahawk and club. But this was equally true of the white warrior when he lived in the woods, for he, too, had to use his eyes and ears just as the

Indian did, and he could hear and see as well as the Indian.

There is another mistake made about the Indian. Some people think that he was by nature gloomy and serious, but such was not the case. He was almost always cheerful, and liked to be with other people. The reason why the white men thought he was not cheerful was because in their presence he was solemn and dignified on public occasions.

We often hear it said also that the Indian could endure much pain without showing any signs of suffering. He could and did when he was in public. He could endure great torture without making a moan, because he thought it was cowardly for a warrior to cry out in the presence of enemies, no matter how much pain he suffered. But in his private home-life he was often very childish, sometimes making a great ado over a little suffering.

HOW THE WHITE MAN CHANGED THE INDIAN'S LIFE

Before the white man came, the Indian lived a very simple life as a hunter, fisherman, and warrior. He had no goats or sheep or horses or cows as we have now in the country. As already noted, he had

dogs, but he had to get his horses and other domestic animals from the traders. He was at first very much afraid of horses, but afterward he used them

Moccasins, tomahawk, bow and arrows, and shield of the Blackfoot Indians

to great advantage in making war upon other Indian tribes and upon the white men.

The Indian soon learned also how to use the gun. This made a great difference in the life of the Indian. Before the white man came, the prin-

cipal weapons he had were the bow and arrow, the club, and the tomahawk. These he used with much skill, but they did not help him to get his food and kill his enemies as easily as did the gun.

In these ways the whites greatly changed the Indian's life by making it easier for him to get his food and do his work.

As you grow older you will learn that ever since the white man came to this country, several hundred years ago, he has been teaching the Indian the methods and customs of civilized life.

HOW CONTACT WITH INDIAN LIFE CHANGED THE LIFE OF THE WHITE MAN

But the Indian also changed the life of the white man. For when the early settler went out into the woods he had to live very much as the Indian did, and fight him in true Indian fashion. He had to learn how to track his foe. He had to learn how to conceal his trail when he was going through the forest. He not only dressed as the Indians did, but he also lived in simple houses very much like their wigwams. He ate such food as they were likely to find in the forest, and, like them, he often suffered for lack of food. More than once hungry

settlers received food from Indians. As you read about the early English settlements in various parts of New England and in Virginia, you will see how many times the Indians, in their kindness, kept the poor white settlers from starving.

OUTLINE FOR ORAL AND WRITTEN LANGUAGE

How the Indians looked.
Their dress.
An imaginary visit to a wigwam.
Food and clothing.
A meal with the Indians.
How the Indians made use of the buffalo.
Work of the Indian brave.
The squaw's work.
Dressing buffalo skins.
The pappoose and the cradle board.
What the Indian boy learned to do.
Methods of hunting.
The war dance.
The scalp-lock.
Running the gauntlet.
Indian method of sending quick messages.
The bark canoe and the dugout.
The carrying-place.
The snow-shoe.
The Indian in winter.
The Indian's belief in good and bad spirits.
The medicine-man; the vapor bath.
How the Indians treated their dead.

THREE WRONG IDEAS ABOUT THE INDIANS.

HOW THE WHITE MAN CHANGED THE INDIAN'S LIFE.

HOW CONTACT WITH INDIAN LIFE CHANGED THE WHITE MAN.

TO THE PUPIL

1. Describe an imaginary visit to an Indian wigwam.
2. Tell how the Indian cooked and ate his food.
3. What was the work of the Indian brave?
4. What was the squaw's work? Tell how she took care of the little pappoose.
5. In what ways did the life of an Indian boy differ from yours? Which do you like better? Give reasons for your answer.
6. Form a mental picture of an Indian war dance, and describe the picture.
7. What is meant by running the gauntlet?
8. What was the Indian belief about good and bad spirits?
9. Of what use was the medicine-man to the Indians?
10. How did the Indians treat the bodies of their dead?
11. In what ways did the white man change the life of the Indian?
12. How did contact with Indian life modify the life of the white man?

HERNANDO CORTEZ

CORTEZ SAILS FOR THE NEW WORLD

Twelve years after Columbus had made his first voyage, a young man of nineteen sailed for the New World. Like the men who sailed with Columbus, he was filled with a desire to get the gold and the precious stones that they believed could be found in the new land. This young man was Hernando Cortez.

He was born in Spain in 1485. His parents were by no means rich, yet they were not poor. As a boy he was sickly, and cared very little for his studies. He was idle, wilful, and disobedient, but he had energy, and hoped some day to become a soldier.

Such an idle, restless youth often makes trouble for himself and for his parents. This was true of Hernando Cortez. Hence, his father readily consented that the boy should give up a life of useless frolic at home and risk the dangers of sailing to unknown shores. In 1504, therefore, Hernando

said good-by to home and friends and started out in search of adventure in the New World. After a stormy voyage, the youth of nineteen landed at Hispaniola.*

The next few years of his life do not especially concern us. There is nothing of great interest to record. But some years after reaching the New World he joined a successful expedition to Cuba. In the stirring events of that expedition he eagerly took part. He was now twenty-six years of age, was active and fearless, and he made many friends among the soldiers.

After the conquest of Cuba, Cortez remained on the island, where he lived on a large plantation that the governor had granted him. He also became the owner of some gold mines. Being a good manager, he made, in a few years, a large sum of money.

But he was something more than a mere money-maker. He was a leader of men, and soon became the centre of a group of Spaniards who were displeased with the governor for not giving them the lands and honors that they believed they ought to have. These men laid a plot against the governor,

* Now called Santo Domingo.

who found it out and ordered Cortez to be seized and thrown into prison.

When, soon after this, Cortez managed to escape, the governor again had him put in chains. This time he was taken on board a vessel in order that he might be carried to Hispaniola for trial. Before the vessel could sail, however, one dark night Cortez threw off his chains, jumped into a boat, and rowed with all his might for the shore. He found himself in great peril, for the current was strong and he could not control his boat. Plunging into the rushing waters, he swam with desperate energy for the shore, and though the struggle was severe he succeeded in reaching it and returned to his plantation.

After this second perilous escape the governor gave Cortez his freedom. Such force and daring won admiration and caused men to look to Cortez for leadership. He won back the good-will of the governor and soon numbered among his friends men of much power in Cuba. When, therefore, a suitable man was needed to take command of an expedition to Mexico, the governor chose Cortez. The choice proved a wise one, as Cortez furnished a large sum of money for fitting out the expe-

dition, and easily secured strong men to join his forces.

Cortez was glad to go to Mexico, because he not only hoped to find wealth, but to teach the natives something about the Christian religion. In carrying out his purpose he knew he would face many dangers, but he did not fear them.

In 1519 he landed at Tabasco. Here he met a beautiful Indian girl, whom he taught to speak the Spanish language. He called her Marina. She became fond of him, and afterward saved his life many times. She acted as an interpreter.

Marina

Not long after landing, Cortez built the town of Vera Cruz, where he had everything his own way. Having resigned the commission he received when he sailed from Cuba, he induced the people of the new town, who were the soldiers of his army, to elect him as their commander, and in this way indicated that he was no longer serving under the Spanish governor. This was a daring

thing to do, for Cortez well knew that if he now failed and returned to Cuba he might lose his head for this act of rebellion.

CORTEZ AND MONTEZUMA

When Montezuma, the ruler of the people of Mexico, heard that Cortez had landed, he was greatly troubled, because many years before that time, according to a story that Montezuma and all Mexicans believed, a fair-skinned being, called the Sky God, had been driven out of the country by the God of Darkness. This Sky God had been a friend of the Mexicans, and had taught them many things. When he left them he said: "Some day I shall return, and when I do I shall come with men as fair-skinned as myself, and become ruler of the country." Montezuma naturally thought that Cortez was the Sky God, who had returned to Mexico to be the ruler of the land. Therefore he said: "This white stranger will rob me of my power."

When Cortez saw the messengers from Montezuma, he told them that he had gifts for their ruler. These were an arm-chair, carved and painted, a crimson cap of cloth, a number of collars, brace-

lets, and ornaments of cut glass. Then, in order to impress them, Cortez reviewed his army, had the

Review before the messengers

cannon fired off, and the horsemen ride by. The messengers were overawed by what they saw. They had been surprised at the ships, which they called

water-houses, but they were astonished at the horses, which they greatly feared.

A little later other messengers came from Montezuma. They brought gifts of great value—shields, helmets, and various ornaments of gold. They said that Montezuma thought Cortez should not try to march to Mexico, because the journey was full of danger.

CORTEZ MARCHES TO THE CITY OF MEXICO

But Cortez could not be turned from his purpose. His army was small, as he had but four hundred and fifty men, six small cannon, and fifteen horses. Yet he was determined to carry out his plans, no matter how great might be the danger in his way.

Before setting out he ordered the vessels in which he had come to be sunk, and in this way he took away from his soldiers the means of returning to their homes. For he did not feel sure that his men would be willing to press forward should the natives defeat them in battle. The soldiers were in great fear, but Cortez said: "As for me, I have chosen my part. I will remain while there is one to bear me company." These bold words pleased the

soldiers, and they shouted: "On to Mexico! On to Mexico!"

"On to Mexico"

At the beginning of his march, Cortez found a large tribe of natives who were enemies of Aztecs, as Montezuma and his people called themselves.

This tribe also was at first unfriendly to Cortez. But like the other natives, they feared the horses, and had the feeling that Cortez was the Sky God, who had returned to rule over the country.

Nevertheless they made ready to fight him, and soon began an attack upon his forces. For two days a bloody battle raged. When the dead bodies of the natives covered the ground, other warriors just as brave pressed forward to take the places of their fallen comrades. It was hard for the small band of Spaniards to stand up against such large numbers, but they did, and at last won a complete victory.

Then the natives decided to attack the Spaniards by night, because they thought that the Spaniards, if children of the sun, must get their strength from the sun. But the night attack failed. Cortez won another victory, and a little later continued his march.

During this campaign Cortez was equal to every demand that was made upon him. He was a man of unusual energy and ability, although there was nothing in his appearance to indicate his remarkable gifts. He was not large, but he had broad shoulders and a deep chest. His beard was

dark and thin, his hair long, his complexion pale, his eyes large and dark, and his face serious. He was always careful in his dress, and generally wore a large diamond ring. He habitually ate the simplest food, and bore hardships with iron endurance.

His courage gave strength to his men. So far from their homes, they felt that they might never see them again. On they marched, however, day after day, until at last they saw in the distance the object of their search—the City of Mexico.

When they first looked upon this city they were astonished by its beauty and grandeur. It stood in a salt lake, with three causeways, built of solid masonry and from twenty to thirty feet wide, leading to it. As the Spaniards marched along these causeways, on their approach to the city, their eyes fell upon beautiful floating islands. The causeways themselves extended into the city, where they met in a great square, containing the temple. Some of the streets consisted of canals, along which canoes were passing to and fro. To the Spanish soldiers, what they saw seemed like a dream.

CORTEZ SEIZES MONTEZUMA

The Aztec military leader and priest, Montezuma, lived in much pomp and splendor in the City of Mexico. But, as we have seen, he had been frightened by the coming of the Spaniards, and by the stories of their wonderful deeds. He was now ready to believe that the Sky God had returned, and that he himself must lay down his sceptre.

On hearing that the Spaniards were in the valley, he sent, according to some accounts, four cartloads of gold to Cortez, and one for each of the Spanish captains, and then, in his despair, shut himself up in his palace and refused food. Here he called a council, at which he declared, "It is of no use to fight against the stranger; the gods are against me."

At last, after much hesitation as to what he should do, Montezuma, borne along in a palanquin of burnished gold, went out to meet the Spanish commander. His cloak and sandals with golden soles shone brightly with pearls and precious stones. He was forty years old, tall, slender, with straight black hair and thin beard, but he had dignity, and,

standing in the presence of the Spanish leader and his soldiers, he bore himself like a king.

Only a formal exchange of courtesies took place at this meeting, at the close of which Montezuma's

The meeting between Cortez and Montezuma

brother conducted the Spaniards to the quarters provided for them. Montezuma himself again entered his palanquin, and was carried in state to his palace. You will remember that the Spanish army

was small, but the tribes that first fought Cortez had become his friends, and over six thousand of these Indians had joined his army.

Montezuma furnished suitable quarters for them all. The Spaniards were given a palace which had been built and occupied by the father of Montezuma. The allies were probably in the outbuildings and courtyard.

After the Spaniards had eaten and rested, visits were exchanged between Montezuma and Cortez, Marina acting as an interpreter. Although everybody seemed to be friendly, Cortez well knew that he was in great danger. To meet the situation he quickly worked out a plan. He had learned that the natives could not fight after losing their chief. He therefore decided upon a bold course, and that was to seize Montezuma and compel this priest-ruler to come and live in the house which the Spaniards occupied.

For this act he soon found an excuse. He accused Montezuma of causing the death of several Spanish soldiers who had been killed at Vera Cruz. Montezuma denied the charge. Cortez replied: "You must come and stay with me until I find out the truth about this matter." Montezuma had

to do as Cortez told him, although he was quite unwilling to submit to such a disgrace.

When he reached the house in which the Spaniards were staying he was treated with great respect and honor. He was allowed to worship in the Mexican temple, and to hunt in his forests. A little later, however, he was compelled to say that he would obey the King of Spain. To him this was a great disgrace. When he uttered the words he was so overcome with grief that even the Spanish soldiers shed tears.

A FURIOUS BATTLE

Not long after Montezuma was captured and forced to live in the Spanish quarters Cortez went to Vera Cruz, to meet a body of Spaniards that were sent out by the Governor of Cuba to seize him for his act of rebellion at that town. Cortez soon defeated these troops, which were under the command of Narvaez. But while he was absent his lieutenant, Alverado, got into trouble. He made an attack upon the Aztecs during the May festival held in honor of their war-god. The Aztecs turned upon the Spaniards, and made a frantic attack upon their quarters. The fighting was furi-

ous, and many of the Spaniards lost their lives. To Cortez the bloodshed seemed needless, and therefore, on his return, he severely rebuked Alverado. He said to him: "You have done badly. You have been false to your trust. You have acted like a madman."

The Mexicans now felt so bitter toward the Spaniards that they again attacked them. The slaughter was fearful. Although the Spanish cannon mowed down the Aztecs by scores and hundreds, they still fought on. Finally Cortez requested Montezuma to go out on the wall of the building, in order to stop the fighting.

Montezuma at first refused, but finally consented. Dressed in all the splendor befitting his high office, and attended by Mexican nobles and a Spanish guard, he appeared in the central turret of the building that the Spaniards occupied.

As soon as the Aztec warriors caught sight of him a death-like stillness fell upon the mighty throng. Some of the Mexicans threw themselves flat upon the earth and others dropped upon their knees as a token of reverence. Seeing this, Montezuma calmly spoke as follows: "Why are my people here? I am not a prisoner, as you think, but

these white strangers are my guests. I am now with them because I prefer to be, and can return

The death of Montezuma

to my home when I wish. You need not try to drive them from the city, for they are willing to

depart if you will not oppose their going. Put aside your arms and return to your homes in peace."

The Mexicans listened in silence until Montezuma called the Spaniards his guests. At this there was a murmur, and then an angry outburst, from the Aztec warriors, who had already chosen another leader. They leaped to their feet and shouted: "Base Aztec! Woman! Coward!" In their excitement they hurled stones at him and struck him down.

Montezuma was quickly carried back to his apartments, feeling that he was deserted by his people, and that there was nothing left for him to live for. He refused all medical aid, tore off bandages that were placed about his wounds, and died in a few days.

Although Cortez had returned from Vera Cruz with twelve hundred more Spaniards, he now felt that he must leave the city in order to save himself and his soldiers. Quickly getting his forces ready, therefore, he began his famous retreat. While withdrawing his army, he fought a hand-to-hand battle, which continued through the night. It was a desperate struggle. The Spaniards had to cut their way through the thousands of angry Mexi-

cans that seemed determined to destroy the entire Spanish force. Cortez succeeded at last in making his escape, but he lost a large part of his men. This loss he felt so keenly that when he got to a place of safety he sat down and wept.

CORTEZ CONQUERS MEXICO

A little later Cortez and his Indian allies returned and laid siege to Mexico. For five months the fierce struggle lasted. Even after the supply of fresh water was cut off from Mexico, the Aztecs refused to surrender. And they stubbornly fought on until most of the city lay in ruins, when they gave up.

Some years after the capture of the city, Cortez tried to discover a strait which was thought to connect the Atlantic and the Pacific oceans, but he had to return to Mexico, to settle troubles that had arisen there.

Other troubles, however, were more serious to him. He had enemies in Spain, and they said so many harsh things about him that he returned to his native land to speak for himself. When he reached Spain he was received with the greatest honor, and was made Captain-General of New

Spain, but he was not allowed to return to Mexico as a man of authority.

He afterward made himself poor by fitting out another exploring expedition,* and he again returned to Spain, in 1540. This time he was coolly received. Seven years later he died, at the age of sixty-two, a disappointed man, but his name will live in history as the Conqueror of Mexico.

OUTLINE FOR ORAL AND WRITTEN LANGUAGE

The boyhood of Cortez.
His life in Cuba.
Cortez in chains; his escape.
He heads an expedition to Mexico.
His meeting with Marina.
He builds the town of Vera Cruz.
Montezuma and the Sky God.
Messengers bring gifts from Montezuma to Cortez.
The little Spanish army.
Cortez sinks his vessels and begins his march.
A bloody battle with the natives.
The night attack.
Personal appearance of Cortez.
The Spaniards approach the City of Mexico.
Montezuma's fright at the coming of the Spaniards.
His personal appearance.

* In one of these expeditions along the Pacific coast he discovered the peninsula of California.

Cortez seizes Montezuma.

The Aztecs' frantic attack upon the Spaniards.

A second attack.

Montezuma's speech.

The Aztec warriors strike him down.

His death.

The Spanish retreat.

Cortez captures the City of Mexico.

TO THE PUPIL

1. Do you think you would have liked young Hernando Cortez for a playmate?
2. Who was the Sky God and what connection did Cortez have with him?
3. What do you think of Montezuma's action in shutting himself within the palace?
4. Why did Cortez seize Montezuma? What did he do with him?
5. Why did the Aztec warriors hurl stones at Montezuma?
6. Can you form a mental picture of Montezuma? Of Cortez?
7. Is there anything you admire in either of these men? If so, what is it?

FRANCISCO PIZARRO

PIZARRO GOES TO THE THE NEW WORLD

Not many years after the conquest of Mexico by Cortez, another Spaniard, equally daring, carried on a similar campaign against the Incas of Peru. This soldier, who made his name famous, was Francisco Pizarro. He was born in Spain about 1470. His father was a well-to-do officer of good family, and it is said that young Pizarro served with him as a mere lad in the Italian wars. The boy learned nothing at school. He could never read, nor could he even write his own name. Although he might have been something much better, he was probably a swineherd, and when he started out to make his way in life he owned nothing but his sword and cloak.

In 1509, at the age of thirty-nine, we find him in the New World. For the next fifteen years he followed a soldier's life, the dangers of which suited him well, for he had great courage and patience.

During this time he served under Balboa* and was with him when that commander discovered the Pacific Ocean.

When Panama was founded, in 1519, Pizarro was one of four hundred settlers who received land there. For the next few years he led an industrious life. He spent his time in raising cattle, and thus made the money with which later he fitted out an expedition to Peru.

Already there had been one expedition to Peru, which was unsuccessful. But in spite of that failure new stories of the wealth of the country led to other attempts to conquer it.

PIZARRO SAILS FOR PERU

In 1524 Pizarro, with two partners, made an unsuccessful expedition, but two years later they tried again. This time Pizarro landed at the San Juan River with most of his men, sending one ship back for provisions and the other farther south to explore. He himself undertook by long marches through the densely wooded region to find a suitable place to camp. But many of his men were

* Balboa discovered the Pacific Ocean in 1513.

stricken with fever, and they were obliged to go back to the coast.

Both ships returned, the one with provisions and the other with information of the land to the south. All embarked with the hope of forming a settlement there. But they were not a strong company.

After suffering greatly from disease and hunger, Pizarro sent to Panama for more soldiers and food. But some of his men were discouraged and, without his knowledge, got word to the Governor of Panama that things were not as they should be. Hence, the governor, instead of sending men and provisions to help Pizarro, sent ships, with orders to bring him back with his men.

When the ships arrived, Pizarro refused to return. He took his sword, and with its point drew an east and west line upon the sandy beach. He said to his men: "North of this line lie ease and safety; south of it lie danger and glory. Let each man choose for himself." Sixteen chose to remain with Pizarro.

They soon built a raft, upon which they made their way to the island of Gallo. Here they suffered hardships. For seven months they lived on

shell-fish, with an occasional bird which they might happen to kill.

"North of this line lie ease and safety"

Finally a small ship from Panama came to their aid. In this they sailed south to the city of Tumbez, in Peru, where the natives were friendly. They allowed the Spanish soldiers to enter the city and take back a report to Pizarro. Pizarro,

on his part, sent to the chief some swine and fowls which had come with the ship from Panama. The chief was greatly astonished at the strange animals.

Pizarro now returned to Panama, carrying reports of the wonderful city, with its palace, temple, and figures of men and animals made of gold. He took with him llamas, fine woollen garments, and vases of gold and silver. He then decided to return to Spain, where for all that he had done he was made Captain-General of Peru. In 1530 he went back to the New World with his four brothers and a small band of followers.

The next year Pizarro again sailed for Peru with two hundred men and fifty horses, and a few months later landed at Tumbez.

Soon after landing he began to march toward the city where the ruler of Peru dwelt. This ruler was called the Inca. It seems likely that he had as much power over the people of Peru as Montezuma had over the Aztecs in Mexico when Cortez reached that city.

PIZARRO AND THE INCA

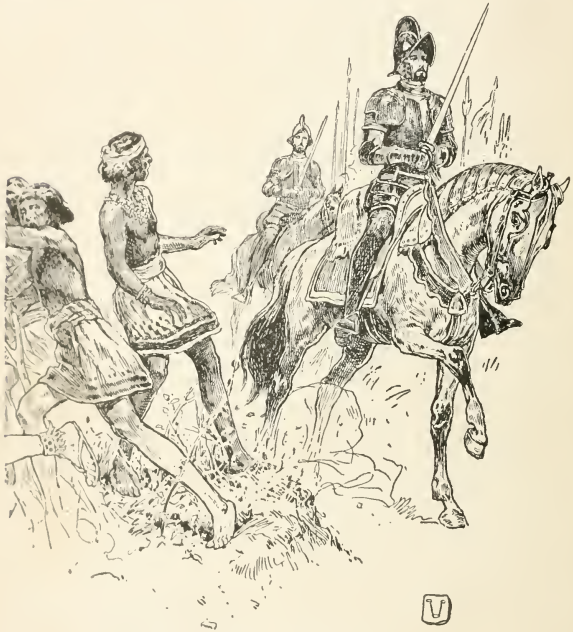
When the Inca learned of the approach of the Spaniards he sent messengers to Pizarro, with gifts

and words of welcome. You will remember that Montezuma and the people of Mexico were greatly disturbed by the coming of the fair-faced strangers, Cortez and his soldiers. In the same way the Inca and his people were afraid of these white men, riding upon strange, unheard-of creatures, the horses, and firing their guns, which the natives thought were thunder-bolts. Indeed, these newcomers were everywhere looked upon with awe and fear. On meeting Pizarro the messengers called him the son of the Sky God, because they thought he was not a human being like themselves. Pizarro did not tell them they were wrong. He merely said that he was a friend of the Inca and his people.

Proceeding on his way, Pizarro arrived, on November 15th, at the city of Caxamarca, and entered it with his small army. He at once sent De Soto, a gallant cavalier and trusted captain, with thirty-five horsemen, to invite the Inca to visit him.

De Soto found the Inca surrounded by chiefs and female slaves, all of whom were terrified by the horses. At this the Inca was so displeased that he had some of his men put to death because they showed signs of great fear. The next day the

Inca returned the visit of Pizarro. His attendants wore quilted cotton doublets, and carried their weapons, which included lances and copper-headed clubs, bows, slings, and lassos.



His people were afraid of the horses

When Pizarro saw the size of the Inca's army he felt that his small body of men was in serious danger. He and all his men feared that their entire force might be overwhelmed if the enemy

should attack them. Brave as he was, he probably slept but little that night, and it is more than likely that the Spaniards believed that the next day would be their last.

The Inca was roughly handled

But Pizarro gave no signs of fear. He concealed his men in the houses of Caxamarca, and sent a priest to meet the Inca. When the Inca approached, the priest began to address him with a long speech, and told him that he must pay tribute

to the Spanish king, must believe in Christ, and must give up the worship of idols.

The Inca did not know what to make of the strange words and manners of the priest. When, therefore, a Bible was handed to him, he threw it upon the ground. As soon as he did this, at a given signal the Spanish soldiers rushed from the houses, seized the Inca, and for two hours cut down his followers.

In the struggle the Inca was handled roughly, and finally made a prisoner. With their leader in the hands of the Spaniards, the poor natives were bewildered and helpless.

PIZARRO PUTS THE INCA TO DEATH

The Inca was told that he must submit to the King of Spain. He was confined in a room twenty-two feet long and seventeen feet wide. Reaching as high as he could, he made a mark upon the wall, and told Pizarro that he would fill the room with gold up to that mark if Pizarro would set him free. The crafty Spanish leader agreed to do so.

At once messengers hastened to various parts of Peru, and the natives began to bring the prom-

ised gold. For six months they continued to bring vast quantities of gold and silver, in the form of vases, tablets, ornaments, and bullion. The Span-

The Inca made a mark upon the wall

ish soldiers were sent to hasten the work, and wherever they went they were so rough and cruel that they aroused the fierce hatred of the natives. Finally, in June, 1533, the promised gold was got

together, and was equal to what would now be worth fifteen million dollars.

With the possession of so much treasure the grasping Spaniards were, of course, overjoyed, and for a time they seem to have treated the Inca with kindness. They taught him how to speak their language, and how to play chess and games with dice. But a little later stories began to reach Pizarro that the Inca was secretly having an army brought together. This gave an excuse for accusing him of plotting to destroy the little Spanish army. The Inca denied that he cherished any hostile plans. When, however, many reports came to Pizarro that an army was nearing the city, he decided to bring the Inca to trial. This was a mere pretext for putting him out of the way.

Knowing that he was surrounded by overwhelming numbers of enemies, Pizarro thought it necessary to show his power. He therefore brought the Inca to trial and condemned him to be burned to death unless he declared his belief in Christ. This he did, but nevertheless on August 29th he was strangled with a bowstring.

Up to the last moment the bearing of the Inca was calm and dignified. He did not seem to for-

get that he was a king, and like a king he died. To the last he declared that he was unjustly treated, and that Pizarro had not kept his word.

At the time of his execution the Inca was only thirty years old. He was a large, handsome man, gay in manner, although often wearing a look of cruelty, and he governed his people with great ability. His rule was, without doubt, severe, but he had done nothing which in the least excuses Pizarro for putting him to death.

LATER YEARS OF PIZARRO

Pizarro now marched upon Cuzco, the capital of Peru, and there appointed a new Inca to take the place of the one he had cruelly murdered. He had succeeded in his purpose. He had conquered Peru. When the news of his conquest reached Spain, he was made a marquis.

His success with so small a number of men surprises us, but we must not forget that the natives thought he was the son of the Sky God, and that it was therefore useless to oppose him. They also greatly feared the horses.

In Cuzco, Pizarro seized the palaces and public buildings for himself and his followers. He pulled

down idols in the temples and turned the Temple of the Sun into a monastery. It is said that he

The death of Pizarro

found in this city golden statues of women as large as life. The Spaniards were astonished at the

beauty and grandeur of the city, but, for commercial purposes, Pizarro preferred to have his capital near the coast. He therefore built a new city, which he called Lima. But his difficulties were not over. There was trouble between him and one of his former partners, and his cruel treatment of the people of Peru had made enemies of them.

Finally, several years after he had conquered Peru, some of the Spaniards became so embittered toward him that they determined to kill him. One day, at noon, while he was at dinner, nineteen of them, heavily armed, entered the palace. They took him by surprise, but he quickly seized a spear and, although now an old man, past seventy years of age, he fought like a lion, cutting down man after man in the desperate struggle.

At last they overcame him and he fell. Making a cross on the floor, he kissed it and breathed his last. His enemies shouted, "The tyrant is dead!" Thus died Francisco Pizarro, the Spanish conqueror of Peru.

OUTLINE FOR ORAL AND WRITTEN LANGUAGE

Boyhood of Francisco Pizarro.
Pizarro at Panama.

He sails for Peru.
His refusal to return to Panama.
A trying experience on the island of Gallo.
Pizarro's various journeys and final return to the New World.
The Inca and the natives fear the Spaniards.
Pizarro reaches Caxamarca.
The Inca visits Pizarro.
Meeting between the Inca and the priest.
The Spaniards confine the Inca in a room.
He agrees to buy his freedom.
Pizarro has him burned to death.
The Inca as a man and a ruler.
Pizarro conquers Peru and builds Lima.
His death at the hands of his followers.

TO THE PUPIL

1. Imagine yourself with Pizarro on the island of Gallo and tell about your life there.
2. Picture the meeting between Pizarro and the Inca at Caxamarca, and tell what happened.
3. What promise did Pizarro make the Inca? In what way did he break it?
4. What do you think of Pizarro's treatment of the Inca?
5. Can you imagine how each of these men looked? What do you think of them?

PONCE DE LEON AND PANFILO DE NARVAEZ

PONCE DE LEON

Another wandering soldier of fortune was Ponce de Leon. A few years before Balboa discovered the Pacific Ocean this Spanish explorer, after spending some time in subduing the Indians, was made Governor of Porto Rico. His health was broken, and he suffered from wounds he had received in fighting the natives.

He heard that in an island not far away to the north was a Fountain of Youth. He longed to drink of the waters of this fountain, believing they would heal all his diseases and make him young again. He therefore sought and obtained from the King permission to explore and conquer the island containing this Fountain of Youth.

In due time, therefore, he set sail from Porto Rico, and on Easter Day, 1513, reached land. He named the country Florida. Very soon he and his men started in search of the fountain. But they

searched in vain, and after sailing along the coast from point to point they returned to Porto Rico.

Ponce de Leon searching for the Fountain of Youth

Several years later De Leon sailed again to Florida, in order to plant a colony. But he did not succeed. He was attacked by Indians, one of whom shot him with a poisoned arrow. He returned to Cuba, to die from the wound.

PANFILO DE NARVAEZ

Another Spaniard who sought for gold in Florida was Panfilo de Narvaez. It was this man who was sent to Mexico to take the place of Cortez. You may remember that Cortez went to the coast and defeated Narvaez, and that during Cortez's absence his lieutenants attacked the Aztecs.

Of course Narvaez was eager to find riches. He therefore obtained permission to conquer the country extending along the Gulf of Mexico to Florida.

In 1527 he sailed from Spain with four hundred men, and landed on the coast of Florida. He marched inland with three hundred followers, leaving the other hundred in the vessels to follow the coast. But he did not make any definite plans about the place where he would meet them later.

After he and his men had endured much suffering, they returned to the coast and spent a month in marching to the west. They searched and searched for the vessels, but could not find them anywhere. They did find hostile Indians, however, who were bent upon destroying the white strangers.

The Spaniards were in a dangerous situation.

It was hard to know what they could do, but they soon set to work to build boats. Being without food, they killed and ate their horses one by one,

Sewed their shirts together to make sails

and with the manes and tails made ropes. They also sewed their shirts together to make sails.

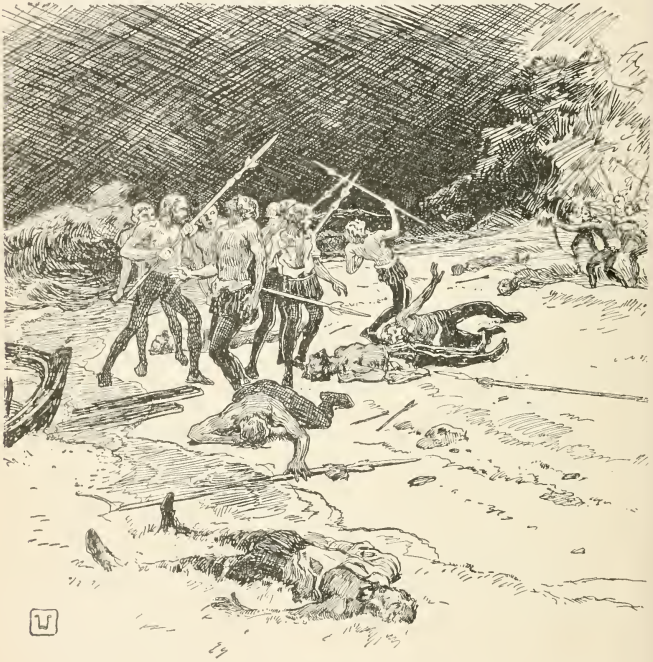
In time they built five frail boats, in which

they sailed with a scant supply of food and water. But if the provisions were light, the human freight was heavy, nearly fifty men being huddled together in each boat. For six weeks the company paddled along the coast, nearly famished and suffering greatly from lack of fresh water, for they soon exhausted the supply they carried with them in bags made from the horses' skins.

At last they reached the mouth of the Mississippi River, where they met with a storm. Two of the boats, one of them containing Narvaez, were upset and lost. The other three were cast on the shore, where the Spaniards were left to the mercy of the Indians. Only four of the men escaped alive,—Cabeza de Vaca, who was the treasurer of the expedition, two other Spaniards, and a negro called Little Steve.

After wandering about separately among different tribes, these four men finally came together in the same tribe. They made the Indians believe that they were medicine-men, and in this way protected their lives and at the same time gained power over the Indians. They also induced the Indians, in their wanderings, to move in the direction they wished to go themselves, which was toward the Pa-

cific coast. At last they reached the Gulf of California, and then went south until they came upon a Mexican settlement. They had travelled more



Left to the mercy of the Indians

than two thousand miles, and for the first time in eight years found themselves with friends. Later they returned to Spain. The reports which they

carried back stirred the ambition of other adventurers, but they themselves took no further part in exploring the New World.

OUTLINE FOR ORAL AND WRITTEN LANGUAGE

De Leon in search of the Fountain of Youth.
He names the new country Florida.
He is killed by a poisoned arrow.
Narvaez lands on the coast of Florida.
He makes a serious mistake.
The Spaniards in a dangerous situation.
They build frail boats.
A storm at sea.
The wanderings of Cabeza de Vaca and his three companions.

TO THE PUPIL

1. Imagine yourself with De Leon in search of the Fountain of Youth, and try to form definite pictures of what took place.
2. Go in imagination with Cabeza de Vaca and his three companions and tell what happened.

HERNANDO DE SOTO

DE SOTO PLANS TO CONQUER FLORIDA

As one explorer after another returned with glowing accounts of their adventures, the belief quickly spread that the newly discovered countries were the richest in the world. Men were eager to try their fortunes, and each new explorer hoped to surpass the last in getting wealth and gold. Among this eager number was Hernando de Soto.

He was born about 1500, of a noble but poor family. As a boy he excelled in sports and games, and later became a good horseman and skilful swordsman.

It was natural that a young fellow of his tastes should wish for adventure in distant lands. He had been with Pizarro in the expedition to Peru, and in the conquest of that country he was one of Pizarro's trusted captains. It was he that arrested the Inca. He also shared in the ransom of fifteen million dollars that the Inca brought together for the use of the Spaniards, but he had

no part in putting the Inca to death. From this expedition he had returned to Spain with great wealth and honor.

Hopeful of finding another land as rich as Peru and Mexico, he asked the King of Spain to make him Governor of Cuba. This the King did, and also granted him permission to conquer and settle Florida.

De Soto easily found men to join his expedition. Cabeza de Vaca, who recently had returned from Florida, had told such marvellous stories about the new land that many well-to-do people in Spain were ready to engage in the enterprise. Men sold houses and lands, and, in fact, all that they had, in order to go.

A brilliant body of men, therefore, soon gathered about De Soto as their leader. There were six hundred in all, including gay nobles and veterans of war. This company, richly dressed and with abundant provisions, sailed to Cuba in April, 1538. After reaching the island in safety and establishing a settlement, De Soto left his wife there to govern the colony in his absence. He himself, with five hundred and seventy men and two hundred and twenty-three horses, embarked for Flor-

ida. After a voyage of about two weeks, they landed on the west coast, in May, 1539. The company began their march fully armed. They had supplied themselves with all necessary things which the experience of former expeditions could suggest —all kinds of weapons, chains for captives, a drove of hogs for food, and even priests and ornaments for mass.

DE SOTO AND HIS MEN IN TROUBLE

But soon after landing, their troubles began. The journey was full of danger and the Indians hostile. From the start De Soto treated them cruelly, for he did not respect their rights or their property. Everywhere he demanded corn of the chiefs, and forced both braves and squaws to carry the baggage and do the menial work. On leaving an Indian town, it was his custom to compel its chief to go with him, not releasing him until they reached the next town.

The Indians whom he used as porters and guides were even less fortunate. They were mostly put to death or enslaved. Many of them were in chains, and had iron collars about their necks. De Soto had no feeling for their suffering and took

pleasure in putting them to death. He thought only of the gold for which he was searching, and was always demanding that the Indian guides should tell him where it could be found.

The chief's daughter begged her father to set him free

Not long after landing in Florida he was joined by Ortiz, one of the men who belonged to Narvaez's force. This man had been captured by the Indians, who were going to kill him. But just as they were

about to put him to death, the chief's daughter begged her father to set him free. The chief granted her request, and spared his life. For the next few years Ortiz lived with the Indians, and became like them in his dress and manner of life. He was therefore helpful to De Soto just as Marina was helpful to Cortez in dealing with Indian chiefs in Mexico.

But Ortiz had very little knowledge of the country, and could not aid De Soto much in that way. Indeed, De Soto's troubles seemed daily to increase. There were no roads, and the Spaniards had to make their way through lakes and streams and marshes, through dense woods and tangled underbrush, following when they could the trails of the Indians or of wild beasts. The soldiers suffered from hunger, for they had little meat or salt, and had constantly to fight with the Indians. The woods seemed full of these dusky warriors, and often the Spaniards could advance only by fighting them every step of the way.

After a while the men implored De Soto to return, but he was stubborn. When once he made up his mind about what to do, no one could move him from his purpose. Like Cortez, when he

landed he had cut off from his men all probable chance of return. He had not sunk his boats, as Cortez had done, but he had sent the largest of them back to Cuba, and those that remained were not such as to tempt a wary seaman to venture far from the shore.

THE INDIAN PRINCESS

Trusting to the tale of an Indian, that there was a country rich in gold and precious stones lying to the northeast, he moved in that direction. As he advanced he met more natives, from whom he received corn and grain. But he did not receive enough to satisfy the suffering soldiers, and they threatened even these more friendly Indians with their usual cruelty. In the course of this march they reached the province of an Indian princess, who came across the river (probably the Savannah) in a canopied canoe to greet them. When she landed, with great ceremony she was borne on a litter by her followers into the presence of the Spanish commander. Then she presented him with gifts of shawls and skins, and took from her neck a pearl chain and placed it around his. This she did as a sign of her submission to him.

But, far from appreciating her kindness or her gifts, he kept her as a prisoner, compelling her to march on foot with his men. This same cruel conduct became his habit in the treatment of chiefs who met him courteously and offered him gifts and service at various places on the line of march.

A BLOODY BATTLE WITH THE INDIANS

On one occasion De Soto reached a town the ruler of which was a giant chief. As De Soto approached him, the chief sat upon cushions on a raised platform. He was surrounded by his followers, some of whom held over his head a buckskin umbrella stained in red and white. With a quiet dignity that should have won the respect of the white men the Indian chief awaited the approach of the Spanish horsemen, whose prancing steeds did not disturb his calmness of manner. But this reception seemed to make no impression upon De Soto, who, according to his custom, compelled this chief to supply him with a quantity of food, and to go with him to the next town. On reaching it, he was met by its chief with a body of followers playing on musical instruments.

After the chief had offered De Soto fur robes

as gifts in token of his good-will, De Soto, with about twelve Spaniards, entered the gates of the palisaded town in company with the two chiefs. When they were inside the gates, the giant chief who had been forced to come with De Soto asked that he might return to his own people. De Soto refused. The chief then entered an Indian house, saying that he wished to talk with some of the other chiefs.

After a little while De Soto summoned him to return. The chief refused. Another Indian was told to carry a message to the chief. He refused, and a Spaniard cut him down where he stood.

At once a large number of Indians rushed out of the houses near by, and set upon De Soto and his small guard. The fighting was furious. It was an exciting moment, and De Soto was in great danger. In making a desperate effort to escape, he was struck to the earth two or three times by the arrows that darkened the air. Five of his men were killed outright, and several more were captured. But De Soto succeeded in getting out of the gate and reaching the main body of his men.

The Spaniards then attacked the town, and a bloody battle followed. It was one of the hardest

ever fought in those early days between the white men and the red men. The Spaniards at last set

A bloody battle followed

fire to the houses, and by nightfall had killed all the Indians but three. Two of these were slain

later, and the last survivor hanged himself with his bowstring.

The battle was a serious one for the white men also. One hundred and seventy of them were killed or wounded, and most of their clothing, arms, and supplies were burned. They were now so destitute that they were obliged to weave long grass into mats for clothing.

DE SOTO DISCOVERS THE MISSISSIPPI RIVER

They were in a pitiful condition, and the men longed to return to home and friends, but De Soto stubbornly refused their appeals. He was too proud to return without having done what he had set out to do.

About the middle of November they marched northward, and after a month of fighting reached a little Indian town of two hundred houses, built on a hill, probably on the western bank of the Yazoo River. They arrived in a snow-storm about a week before Christmas. The chief received De Soto graciously, and here De Soto and his men remained until the following March.

When ready to advance, De Soto demanded porters of the Indian chief to carry his baggage.

The chief gave promises, but instead of keeping them he made a desperate night attack upon the Spaniards, and set fire to the houses which they occupied. So sudden was the attack that De Soto and one other Spaniard were all that succeeded in mounting their horses. De Soto killed one Indian with his spear, but the rest escaped. The Indians killed eleven Spaniards, many of the horses, and also many of the swine. The Spaniards lost in the fire most of their remaining clothing, as well as weapons and saddles.

They were several weeks repairing the loss and damage of this attack. When they did finally take up their march, late in April, they had to fight their way through hostile tribes, stopping to make boats when the Indians would not give them canoes, suffering great privations and hardships, and always searching for the gold-lands they could never find.

De Soto finally reached the banks of the Mississippi. The Spaniards wondered at the strange fish it contained, and the large trees that it swept along its current. But they little knew how great this river really was.

At this point, near Chicasaw Bluff, it was a mile or more wide, and the Spaniards had no boats

with which to cross it. They had to spend nearly a month in building four boats, each of which was large enough to carry sixty or seventy men and five or six horses.

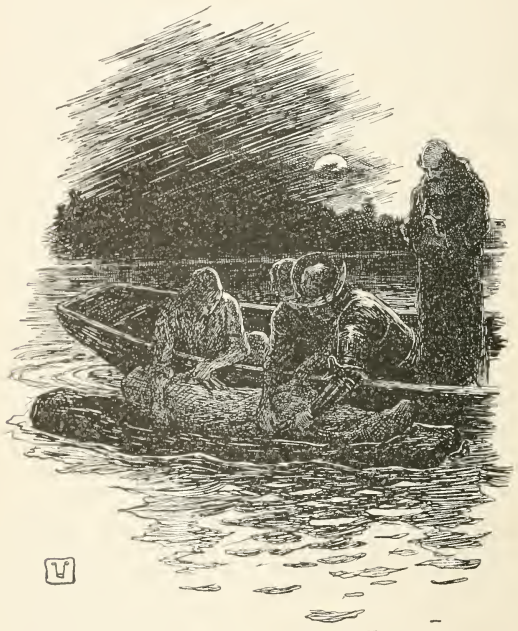
LAST SAD DAYS OF DE SOTO

Once safely across, De Soto followed the west bank of the river north in search of the provinces said to contain gold. On his way he had opportunity to observe many strange customs of the Indians. He found one tribe living in houses made of mats and frames. But he found no gold. Turning south he passed large Indian towns, roaming herds of buffalo, fertile fields of corn, and tribes of unfriendly Indians. But still there was no gold.

The next winter was long and severe, and the sufferings of the Spaniards were intense. Ortiz, the interpreter, was one of the men who died.

De Soto now had to give up all hope of success. He decided to go to the coast and build ships in which to send for aid. When he reached the mouth of the Red River (which flows into the Mississippi) his force was smaller by two hundred and fifty men than it was when he landed in Florida, about three years before.

At this point he met an Indian chief and went with him as his guest to his palisaded town. Tired, discouraged, and weakened in body, he soon fell sick here with a severe fever, and died on the 21st



They lowered it into the black waters of the Mississippi

day of May, 1542. He had selfishly sought riches and fame, but when he died his only property consisted of five Indian slaves, three horses, and a herd of swine.

After three days his body was buried within the walls of the town. When the Indians noticed the place of his burial, they asked if he were dead. Moscoso, who was now the Spanish commander, feared that the red men might attack them if they learned of De Soto's death, and therefore had the body removed. They wrapped it in blankets, weighted it with sand, and in the darkness of midnight lowered it into the black waters of the Mississippi River.

De Soto had come to America to seek wealth and honor. What he found was hunger, suffering, disease, and a grave in the gloomy waters of the mighty river he had discovered.

OUTLINE FOR ORAL AND WRITTEN LANGUAGE

De Soto in Peru with Pizarro.
Spaniards eager to join De Soto's expedition to the New World.
His brilliant body of followers.
De Soto cruel to the Indians.
The Indian chief's daughter saves the life of Ortiz.
Serious troubles of the Spaniards.
De Soto's stubborn refusal to turn back.
The Indian princess.
De Soto and the giant chief.
The Spanish leader enters an Indian town.

His life in danger.

A bloody battle with the Indians.

The Spaniards winter in an Indian town.

A desperate night attack.

The Spaniards reach the Mississippi.

De Soto's death and burial.

What he sought and what he found.

TO THE PUPIL

1. In what way did Ortiz help De Soto?
2. What do you think of De Soto's treatment of the Indian princess?
3. Picture to yourself the meeting between De Soto and the giant chief. Can you describe your picture?
4. Can you think of any good reason why the Spaniards should have treated the Indians so cruelly?
5. What do you like about De Soto?
6. Name some of his worst faults.

SIR FRANCIS DRAKE

Thus far we have been considering the work of Spanish explorers. In the time of Columbus, Cortez, Pizarro, and De Soto, Spain was the most powerful country in the world. But other nations also were seeking to reach the Far East by a water-route. Only five years after Columbus made his first voyage, a seacaptain, by the name of John Cabot, sailed from Bristol, England, straight across the Atlantic, and landed on the coast of Labrador.

On his return to England the people paid him much honor. They called him the Great Admiral, and he dressed in fine garments made of silk, as was the custom of great men in those days. The next year after his return, his son Sebastian made a voyage to the New World, and sailed along the coast from Labrador to North Carolina or farther.

The voyages of the Cabots were made between the first and the second voyages of Columbus. These Englishmen, therefore, were the first to dis-

cover the mainland of the new continent. For you will remember that it was not until his second voyage that Columbus reached the mainland.

It was nearly a hundred years before other English sailors followed in the path of the Cabots. In the meantime Spain was getting vast quantities of gold and silver from Mexico and Peru. Some people think that the Spaniards took out of those countries gold and silver that would now be worth five thousand million dollars.

This gold and silver gave Spain the means of warring with other countries. In this way she hoped to increase her power in Europe, and England was one of the countries which she tried to bring under her control. With good reason, then, many Englishmen hated Spain, and no one hated her more than did Francis Drake. He was an Englishman whose life was spent almost entirely on the sea, and for many years he was fighting against Spain.

EARLY LIFE OF FRANCIS DRAKE

Born about 1540, Francis was the eldest of twelve sons. His father was a poor clergyman, and lived in the town of Plymouth, on the south

coast of England. Like Christopher Columbus a century earlier, this blue-eyed, curly-haired lad enjoyed going down to the shore to watch the vessels

Young Drake watching the vessels

lying in the harbor and those sailing far out on the sea.

Early in life Francis was apprenticed to a sea-captain who was the master of a vessel. His life

at sea, as he sailed to and fro between France and Holland, was one of hardship. But he must have borne it well, for when his master, the shipowner, died, he left his vessel to Francis as a reward for faithful service. This early hardship also gave him strength to pass through trials and dangers in his later years. He was at this time eighteen years of age.

Being now the master of a vessel, he returned to England, and engaged very soon to go with John Hawkins, a daring sea-captain, on a voyage to the West Indies. Hawkins was attacked by a Spanish fleet, which overpowered his five vessels. In this battle he lost all his treasure, and came near losing his life. From that day Hawkins and Drake were the bitter enemies of Spain.

DRAKE'S DESIRE TO REACH THE PACIFIC

Drake declared that he would have revenge upon the Spaniards, and began to make a series of voyages with the purpose of capturing all the Spanish treasure-ships that he could find, and attacking all the Spanish settlements that he could reach.

On one of these voyages he sailed to Panama.

While there, he marched across the isthmus, and the natives took him to the top of a hill. Here, he climbed up a gigantic tree, and from under its

He gazed over the vast waters of the Pacific

spreading branches gazed over the vast waters of the Pacific. He was the first Englishman to behold this ocean.

Then his eyes followed the coast to the north

and to the south. He knew that the Spaniards were cruising there, and that they were taking away gold from Peru. It was therefore his great desire to reach the Pacific with a ship of his own, and to carry off as much Spanish treasure as he could seize. At last he was able to realize his wish.

DRAKE'S BITTER EXPERIENCE

In 1576, by the help of wealthy friends, he obtained command of a fleet of five ships. They were most handsomely fitted out. Drake's vessel had a table-service of gold and silver, richly engraved with the family arms. Musicians played to him during meals, and at all times a negro attendant was within easy call. He himself dressed in fine clothes. All this luxury was intended to show the greatness of his country.

The fleet sailed early in November, 1577. After being fifty-four days out of sight of land they reached the coast of Brazil. Skirting the shore as they sailed south, the sailors could see here and there the fires of the natives. They encountered storms and dense fogs, and many times were forced by the tempests to turn back. Two of the vessels were lost.

On August 21st of the following year the remainder entered the Straits of Magellan. For two long weeks they were tossed about by squalls and head-winds in narrow passages and amid threatening rocks. But as Drake was brave and skilful, and was a daring seaman, they made a safe passage.

It was a time of trial and heavy loss, however, for one of his vessels deserted and still another was lost, so that he had only his flag-ship, the *Golden Hind*, with which to continue his voyage. This stout ship carried twenty guns, of brass and iron. He cleared the passage, however, the storms ceased, and he turned north, sailing along the western coast of the new continent.

DRAKE CAPTURES SPANISH GOLD AND SILVER

Fortune now turned in his favor, for he began to find the Spanish gold and silver he was seeking. In the harbor at Valparaiso he came stealthily upon a Spanish treasure-ship, loaded with wine and gold. Having surprised and captured it, he entered the town, and seized provisions and cedar that the Spaniards had stored there.

Landing again a little farther to the north, he found a Spaniard lying asleep on the shore, with

thirteen bars of silver beside him. He took the silver, but left the Spaniard unharmed. Then he caught sight of another Spaniard and an Indian

A Spaniard and an Indian boy driving eight llamas

boy, driving eight llamas. Each llama was loaded with two bags, and each of the bags contained fifty pounds of silver. All this silver he took for his own.

On February 13th Drake's vessel sailed into the harbor of Lima, the city which Pizarro had founded. Here he found Spanish ships lying at anchor. Of course none of the Spaniards were expecting Drake, because they had never before seen an Englishman in this part of the world. They were therefore much surprised at his sudden coming and taken off their guard.

Drake cut the cables of their ships, and secured silks, linen, and a chest of plate. But he did not delay for further plunder, because he heard that a treasure-laden vessel had sailed out of the harbor for Panama. Eagerly he started in pursuit, promising a golden chain to the sailor who should first sight the Spanish vessel. At last one of his men saw her trying hard to escape, and after a hot chase Drake overtook her, and obtained a large quantity of gold and jewels.

Continuing his course, he next captured some Spanish ships on their way from China. On one of them he found charts of great value, which showed the route taken by the Spaniards in their trade with China. He also found on this vessel silks, fine white china, and other precious things.

After a hot chase Drake overtook her

DRAKE AND THE INDIANS

Drake was now satisfied that for the present he had done enough harm to the Spaniards, and,

having greatly enriched himself, he began to think of returning to England. But, fearless and skilful as a seaman though he was, he did not consider it wise to return by the same way he had come, for the Spaniards might be lying in wait for him.

He therefore decided to sail across the Pacific, and reach England that way. First he took a northerly course, and stopped at or near what is now San Francisco. Indians in great numbers came down to the shore to welcome him. Like the Indians who first saw Columbus, they believed Drake and his men to be gods, and sent them presents, including some articles of feather-work.

A second time the Indians came and brought feathers and bags of tobacco. From the top of a hill their chief made a long speech, tiresome both to himself and his hearers. At the end of it the other Indians bowed in a slow and serious way. Three days later the King himself came leading a procession of men, women, and children. He was clothed in skins and surrounded by a bodyguard of a hundred warriors. Following him and his guard were the natives, decked with feathers. Each one bore a present, and all advanced, singing and dancing. In front of the King was an Indian,

bearing two crowns made of colored feathers and three very long chains of bone. They put one of the crowns on Drake's head, and hung the chains

They put one of the crowns on Drake's head

as tokens of rank about his neck, and begged him to stay with them and be their King.

Drake called the country New Albion, but he soon sailed away, as he was eager to reach England once more. Before sailing, however, he set up a

plate or post, and on it engraved the name of Queen Elizabeth.

DRAKE MADE A KNIGHT BY QUEEN ELIZABETH

On June 25th he set sail once more, going in a westerly direction across the Pacific. For sixty-eight days he saw no land. Finally he reached the Philippines, and other islands of the Pacific, where he traded with the natives, took on fresh provisions, and repaired his ships.

In cruising among the islands he sometimes had to sail through shallow seas. One day they were stranded on a shoal from eight o'clock in the evening until four o'clock the next afternoon. Before they could get free they were obliged to lighten their vessel by throwing overboard the guns, some bags of meal, and valuable spices.

Having explored the islands, Drake sailed for the Cape of Good Hope, and, after several narrow escapes, reached the west coast of Africa, and finally arrived in England on November 3, 1580, after a voyage of nearly three years.

At first he was not allowed to land, because his attacks on the Spanish vessels had threatened a war between England and Spain, but later he was

invited to court, and treated with distinguished honor. The Queen herself dined on board his ship, and knighted him. From that time he was called Sir Francis Drake. He became her Majesty's Admiral-at-Sea.

In the last years of his life he was engaged in war against Spain. During that time he again ravaged the Spanish settlements in America. These expeditions were so ruthless that the Spaniards put a ransom of two hundred thousand dollars upon his head. They called him The Dragon.* They did not capture him. But in one of his expeditions he was unsuccessful, and finally, like De Soto, died of a fever, and was buried in a watery grave.

These achievements are enough to insure Sir Francis Drake a place in history, but he has an added claim in that he was the second man to sail entirely around the globe.†

* Drake means dragon.

† The first man to sail around the earth was Magellan, who was a Portuguese captain in command of a Spanish fleet. He started on his wonderful voyage in 1519.

OUTLINE FOR ORAL AND WRITTEN LANGUAGE

Boyhood and youth of Francis Drake.
He goes on a voyage with Hawkins.
Drake sees the Pacific; his great desire.
He fits out a fleet.
It encounters storms and fogs.
Loss of all the vessels but one.
Drake robs the Spaniards of their treasures.
He also captures Spanish ships.
He lands on the coast of what is now California.
The Indians visit Drake; the Indian king.
Drake reaches the Philippines.
He returns to England; his reception there.
Sir Francis Drake : The Dragon.
The second man to sail around the globe.

TO THE PUPIL

1. Why did Drake dislike the Spaniards?
2. Imagine yourself on Drake's flagship in 1576, and tell about some things that impress you.
3. Try to form mental pictures of what took place on the occasion when the Indians visited Drake.
4. What do you admire in Drake's character?

SIR WALTER RALEIGH

RALEIGH AS A BOY AND SOLDIER

One of the foremost Englishmen that lived in the time of Drake and Hawkins was Walter Raleigh. He was born, in 1552, in a sea-coast town in southern England, and belonged to a family of high social rank. He was a handsome lad, of high spirits, and fond of all sorts of outdoor life.

But he was especially interested in stories of adventure as they were told by old sailors of his time. One of these sailors, Sir Humphrey Gilbert, was a famous explorer. He told about his own adventures, and also, perhaps, about the daring voyages of Hawkins and Drake. These stories stirred the imagination of the active, restless boy.

We know little about his early years, but we are told that he went to the University of Oxford, possibly when only fourteen years of age, and remained there three years.

But the world of action attracted him more than the quiet life of college. So without waiting to

finish his course at Oxford he went to France and joined the Huguenot army, who were fighting their fellow-countrymen, the Catholic party in France. There he remained about six years, and then went to Holland to join the Dutch, who were at war with Spain. In this ceaseless campaigning he mastered the art of war and at the same time learned, like Drake, to hate Spain. During the remainder of his life he did all that he could to humble the power of this haughty nation.

In 1578 he joined his half-brother, Sir Humphrey Gilbert, in an expedition to Newfoundland. Here they hoped to plant a colony, and from there to sail and discover a northwest passage to China. But having put to sea, they were attacked by Spaniards, and after the loss of one of their ships and more or less damage to others, they were obliged to return home.

After the failure of this expedition, Raleigh, put in command of a hundred men, went to Ireland to fight against a rebellion there. Here, too, he distinguished himself as a brave soldier.

SIR WALTER RALEIGH AND QUEEN ELIZABETH

On his return from Ireland, Raleigh, who was now about twenty-seven years of age, had an op-

He spread it for her Majesty to walk upon

portunity to show a marked courtesy to Queen Elizabeth. One day, as the Queen with her at-

tendants was about to cross a muddy road, Raleigh chanced to be standing near by. On seeing the Queen hesitate, he took from his shoulders his beautiful velvet cloak and spread it across the way for her Majesty to walk upon. This act of gallantry at once insured the friendship of the Queen. Raleigh soon became one of her greatest favorites.

In appearance he had much to recommend him. He was tall, of shapely figure and handsome features, with dark hair and a high color, and eyes that were expressive and piercing. In conversation he was brilliant and witty, and his dress at court was rich and splendid.

Some of his clothing is described to us. On his hat he wore a pearl-covered band and a black, jewelled feather. His shoes, which were tied with white ribbons, were ornamented with jewels worth six thousand six hundred pieces of gold. On some occasions he wore a suit of armor made of silver. It was quite the fashion in those days for rich men, as well as women, to dress in this gorgeous manner. Queen Elizabeth herself owned ten hundred and seventy-five dresses decked with jewels of great value, and eighty wigs of various colors.

You can easily believe that Raleigh was a very

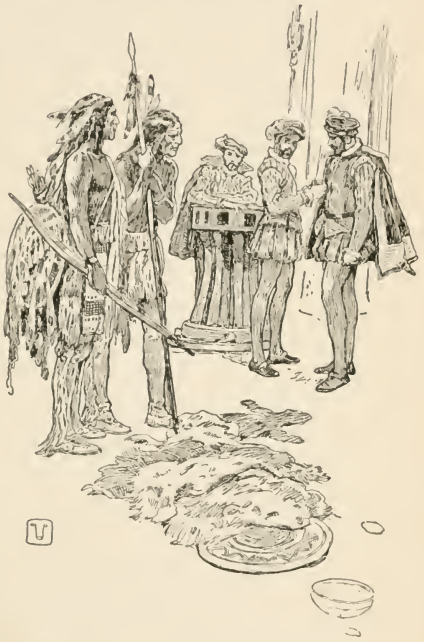
rich man. The Queen made him rich because she was fond of him. She gave him large estates and offices of trust that paid him large sums of money. She also gave him permission to control the sale of special articles of trade, broadcloth, for instance, and wines, in order that he might further enrich himself.

RALEIGH'S WISH TO PLANT A COLONY IN AMERICA

Although so lavishly supplied, Raleigh did not spend his money altogether foolishly. As a rule he knew how to apply it to good purposes. As the story goes on, you will find that we to-day owe much to him for the attempts he made to establish an English colony in this country. In order to carry out this plan, which was very near his heart, he got permission from the Queen to make discoveries and to take possession of lands not already occupied by any Christian prince. He wished to plant a colony in the country north of Florida, for England claimed this land because the Cabots were the first men to discover the mainland of North America.

Already, before Raleigh's time, efforts had been

made to settle it, but they were unsuccessful. Now, in 1584, Raleigh fitted out two vessels, which he sent over to the New World to find out something about the country. The men in charge of these vessels brought back to Raleigh as products of the expedition two Indians, some skins of wild animals, and a string of pearls that were as big as large peas. They said they found the Indians in this country friendly and the country itself beautiful. Altogether, they gave so glowing an account of the land they had seen that Queen Elizabeth said it should be called Virginia, in honor of herself, the Virgin Queen.



They brought back to Raleigh two Indians

RALEIGH'S FIRST COLONY

The next year Raleigh sent out a colony of one hundred and eight persons. Sir Richard Grenville was the commander of the fleet, and Ralph Lane was the governor of the colony. They landed at Roanoke Island.

This colony met with great misfortunes. They treated the Indians harshly and soon got their ill-will. I think you will agree that they deserved it. The story is told that when an Indian stole a silver cup from the colonists, they punished the tribe by burning not only their corn, but the entire Indian village. Such cruelty, of course, made the Indians hate the white man.

But the ill-will of the natives was not the only trouble the colonists had. Provisions ran short, and Grenville sailed to England for more.

During his absence, Lane started out to explore the Roanoke River, of which he had heard wonderful tales from the Indians. They said that this stream flowed through a land rich with minerals, and that its waters came out of a fountain so near the South Sea that in time of storm the waves broke over into the fountain. They also said that

near this stream was a town with walls made of pearls.

But Lane and the men who went with him found no such fountain; they found no such town. On the contrary, they endured great hardships, and suffered so much for want of food that they had to eat dog meat to keep from starving. When Lane returned, everybody felt discouraged, and the future looked gloomy enough. But about this time, Drake, who was on his way to England with a large fleet, arrived and anchored near Roanoke Island. On hearing of the condition of the colonists, he offered to leave a part of his fleet with provisions. But when a heavy storm came up, all the colonists decided that they wished to return to England.

Drake took them all aboard, and they sailed for home. They had found no gold, but they carried to England something that had quite as much value as gold or precious stones,—tobacco, white potatoes, and Indian corn.

An amusing incident is told in connection with the early use of tobacco in England. Raleigh himself was one of the first to learn to smoke. He procured for himself a pipe of silver shaped like

the pipes used by the Indians. One day, shortly after he had begun to smoke, a servant came into his room. Seeing the smoke coming from his mas-

Threw a tankard of ale into his face

ter's mouth, the man supposed Raleigh was on fire, and, hastily approaching, threw a tankard of ale into his face.

But long before this first cargo of tobacco and

other products had arrived in England, in fact only two or three weeks after it had left Roanoke with Drake, Grenville returned with provisions. Finding the island deserted, he left fifteen men, and he himself returned to England.

RALEIGH'S SECOND COLONY

In 1587 a second colony, under Captain John White, sailed from England for Roanoke. This colony contained one hundred and fifty men, seventeen women, and eleven children. Raleigh himself wished to join this colony, but the Queen would not allow him to leave her court. He directed that the colonists should make a settlement at Chesapeake Bay, after first landing at Roanoke Island to find the fifteen men left there by Grenville. The company landed at Roanoke but could not find the men.

After staying there awhile the sailors refused to sail to the Chesapeake, because the summer was far spent. The colonists were therefore obliged to remain on Roanoke Island.

Like the first colony, they were harsh in their treatment of the Indians, and began to have trouble with them. Very soon, too, their provisions began

to fail, and they begged Captain White to go to England for fresh supplies.

Unwillingly he consented, for he did not like to leave the colonists, nor did he wish to separate himself from his little granddaughter, Virginia Dare, who was the first white child born in the New World.

He reached home just as his countrymen were preparing to meet the great Spanish fleet that was coming to attack England. The fleet was called the Spanish Armada. For her defence England needed all the ships that her seamen could muster. The fleet, therefore, which Raleigh fitted out for the colony had to remain at home.

It was almost three years before Captain White could return to Roanoke. He sailed then, not on his own vessel, but as a passenger on a merchantship bound for the West Indies. When he reached Roanoke, the only traces he could discover of the missing colonists were some chests of books and some maps.

When Captain White had gone to England three years before, the colonists had agreed that if they should leave the place for any reason they would cut into the bark of a tree the name of the

place to which they were going. If they were in distress they would cut a cross above the name.

Found "Croatoan" cut in a tree

Captain White found "Croatoan" cut in a tree in capital letters, but he found no cross. Now, Croatoan is the name of an island near Roanoke. White therefore urged the captain of the vessel to carry him to this island. But as the weather

had become stormy, the captain refused to sail farther.

What became of the lost colony no one has ever learned. Years afterward, however, it was discovered that four men, two boys, and one girl had been adopted into an Indian tribe. The rest of the colonists were probably killed by the Indians. Raleigh sent out five expeditions in search of his lost colony, but without success.

It was his strong desire to make a new England in America. It was the great purpose of his life. In his attempts to plant a colony in the New World he spent a sum that would now equal two millions of dollars.

RALEIGH'S MISFORTUNES

Thus ended Raleigh's attempt to colonize North America. But he was a restless man and always had some plan to work out. He especially desired to find a northwest passage to China. He also was strongly bent on capturing Spanish vessels and plundering Spanish settlements on the coast. He was eager, too, to find the El Dorado, or Land of Gold, for which De Soto and other great leaders had sought.

In 1595, therefore, he sailed to Guiana, where this land rich in gold and gems was then supposed to be, and went up the Orinoco River. Several hundred miles from its mouth he gave up the search. But he found Indians, and when he wrote an account of his travels after his return, he repeated the stories told by them of the wealth of a rich city whose people sprinkled gold-dust on their bodies. He also told of a tribe of Indians with eyes in their shoulders and mouths in their chests.

These great exploits and the tales of supposed discoveries doubtless made Raleigh famous, but, as might be expected, a man enjoying so much of the Queen's favor and having so much power had many jealous rivals. Moreover, Raleigh himself did not make friends easily. He was proud and haughty, and not always courteous in manner. Sometimes he was harsh in speech. Queen Elizabeth, however, continued to favor him until he secretly married one of her beautiful maids of honor, and then because of this offence she threw him and his wife into prison for two months. She afterwards let them have their freedom.

When Queen Elizabeth died, James I became King of England. Not being friendly to Raleigh,

he had him tried and convicted for treason, and confined in the Tower of London for twelve years. Raleigh obtained his freedom by promising King James a large quantity of gold if he would allow

Sir Walter Raleigh in prison

him to go to Guiana, for Raleigh could not forget the land rich in gold and gems that he had once sought on the banks of the Orinoco River. The following year, therefore, he sailed from England

with a fleet of eleven vessels. After a voyage of about six months he reached the island of Trinidad, on the coast of Guiana. But as he was suffering from a severe attack of fever, he himself could not journey farther. Hence, he remained at Trinidad and sent his fleet up the river under the command of his son and a trusted officer.

It was expected that they would find the mine, but they did not. Instead, they fell in with a force of Spaniards with whom they fought a battle. They lost many men, Raleigh's son being among the slain.

As Raleigh's health was not strong and, as conditions were against further exploring, he returned to England, a disappointed man. On his arrival, by order of the King he was again arrested and thrown into prison because he had broken the peace with Spain. After remaining in prison for a short time, he was beheaded, in 1618. When he ascended the scaffold he felt the edge of the axe and remarked, "This is a sharp medicine, but a sound cure for all diseases."

Thus died Sir Walter Raleigh, the foremost man of his time. He was a soldier and sailor, a poet and historian. He did well whatever he

attempted, and he has a lasting claim upon our remembrance.

OUTLINE FOR ORAL AND WRITTEN LANGUAGE

Walter Raleigh as a boy.
He joins the Dutch in their war with Spain.
Raleigh gains the favor of Queen Elizabeth.
His striking personal appearance.
The Queen makes Raleigh a rich man.
He wishes to plant a colony in the New World.
He sends two vessels to America.
His first colony.
Cruel treatment of the Indians.
Lane sails up the Roanoke River.
Drake offers to aid the suffering colonists.
Raleigh learns to smoke.
A second colony lands at Roanoke Island.
Captain White sails to England.
His return to Roanoke Island.
He finds no colony at Croatoan.
What became of the lost colony?
Raleigh sails to the Orinoco River.
His enemies; the Queen throws him into prison.
He is confined in the Tower of London.
He again sails to South America.
The great Englishman beheaded.

TO THE PUPIL

1. Do you think that Walter Raleigh was such a boy as you would like to have as a playmate?
2. Tell about Raleigh's act of gallantry.

3. Can you form a mental picture of Raleigh in court dress?
4. How did he become a rich man?
5. What mistake did Raleigh's first colony make?
6. How many times was Raleigh thrown into prison, and why?
7. What do we owe to Raleigh?
8. What do you think of him?

HENRY HUDSON

HUDSON SAILS TO THE NEW WORLD

We have seen how Spain and England sent out great navigators to sail to distant parts of the world with the hope of finding a northwest passage to China. We have now to note how Holland joined in this search for a northwest passage. The man she employed in this enterprise was the well-known English explorer, Henry Hudson, who belonged to a family long connected with such explorations. It is likely that when he was a mere boy he was apprenticed to learn the art of navigation.

In 1607 and 1608, while serving an English company called the Muscovy Company, he made two voyages which attracted much attention. At this time he went nearer to the North Pole than any one had ever been before.

The fame of these voyages caused both the French and the Dutch to try to secure Hudson's services for similar expeditions, and in 1609 he agreed to sail for the Dutch East India Company.

In April of that year, in a little vessel called the *Half Moon*, he sailed for Nova Zembla. His crew consisted of about twenty sailors, part of whom were Englishmen and part Dutchmen. But the sea was full of ice, making the voyage so hard that the crew threatened to rise against him if he continued farther. He therefore turned about and sailed across the Atlantic, going as far south as Chesapeake Bay.

At that time people believed that west of Virginia to the north there was a great sea called the South Sea,—we now call it the Pacific Ocean,—and that between it and the Atlantic Ocean there was but a narrow strip of land. The noted sailors were looking for a strait through this strip of land which would connect the two great bodies of water. This supposed strait was the long-sought northwest passage which should lead to the Far East.

HUDSON SAILS UP THE HUDSON RIVER

Sailing along the coast northward from the Chesapeake, Hudson came to a large stream of water which he thought was the Northwest Passage, and there, on September 3, 1609, he anchored. The stream, which was afterwards named for him, was

the Hudson River, and the mouth at which he anchored was what we now call New York Harbor.

Here the Indians came aboard. They were clothed in loose robes of deerskin. They wore

Gave tobacco in exchange for knives and beads

copper ornaments and they smoked copper pipes. They brought aboard the *Half Moon* green tobacco, and they gave this in exchange for knives and beads.

One of Hudson's exploring parties landed on the west shore of the Hudson River, which was lined with Indians. These Indians received the white men kindly and gave them tobacco and dried currants. Another exploring party, however, the Indians did not treat so well, for they attacked it, and killed one man.

On September 12th Hudson sailed up the newly discovered waterway, hoping that he should find the strait connecting the Atlantic Ocean with the Pacific. Delighted with the beauty of the country, he spoke of the land as pleasant with grass and flowers and goodly trees.

As he sailed along, the Indians came out to the *Half Moon* in canoes. The canoes were made out of the trunks of trees, each hollowed trunk forming a canoe. The Indians seemed glad to trade with the white men, and gave them grapes, pumpkins, and furs, for hatchets, beads, and knives.

The *Half Moon* continued its journey almost to the present site of Albany. There Hudson stopped, but he sent a small boat a little farther up the stream. He was disappointed, for he now found that this river was not a strait after all. He therefore sailed back again toward the open sea.

On his way downstream he had opportunity to observe the habits of some of the natives. At one place an Indian in a canoe hovered around the ves-

Henry Hudson and the Indians

sel for some time. His purpose was not at first apparent, but when the sailors were not looking he climbed up the rudder of the vessel and stole a pillow and two shirts from the cabin. The sailors

quickly discovered him, and for his slight offence they shot him dead.

Later, at another place, Hudson went ashore in a canoe of an old Indian chief whose tribe consisted of forty men and seventeen women. On landing, as he tells us, he was escorted to the chief's wigwam. It was circular in shape and covered with bark. Within two mats were spread for him to sit upon, and food was brought and served in red wooden bowls. It consisted partly of two pigeons and a dog, specially prepared for Hudson and his sailors to eat. This is an illustration of the kindness Hudson received from the Indians on almost all occasions. Their friendly attentions were partly due to Hudson's kindness in dealing with them. In fact, his attitude toward them was so friendly that they never forgot it, and always felt kindly toward him and the Dutch settlers.

Many years after Hudson had discovered the Hudson River, a white man went among the Indians and heard their traditions concerning Hudson's coming. According to this tradition, the Indians were much surprised when they saw the *Half Moon*. Some of them thought it was a great animal, some a large fish, and others still a house

They used the axes and shoes as ornaments

floating on the water. They believed Henry Hudson himself to be the Manitou, or Great Spirit, come to visit them.

They believed all the other white men to be

manitous also, but inferior to the Great Manitou. When the vessel arrived they prepared to receive the Manitou in due form. They had a dance for his pleasure and offered sacrifices to satisfy him if he were angry with them.

When Hudson and his men gave the Indians axes, shoes, and stockings, the Indians did not know what to do with them. They used the axes and shoes as ornaments by suspending them from their necks, and the stockings as tobacco pouches. Later, the white men showed the Indians how to put handles in the axes, and to cut trees with them. They also showed them how to use the stockings. Then the Indians laughed because they had made such queer mistakes.

Later, according to an Indian tradition, the white men asked for as much land as a bullock's hide would cover. The Indians, thinking that a bullock's hide would cover a very little land, readily granted the request. But to their surprise the white men took the hide and cut it into narrow strips. Then they tied these strips together into considerable length and stretched the hide to a long distance, making a great circle of it. In this way they made the hide cover a large piece of land.

HUDSON CRUELLY TREATED BY HIS MEN

On Hudson's return from the voyage up the Hudson River he was compelled by the Englishmen in his vessel to land at Dartmouth, England. He at once wrote to the Dutch East India Company in Holland, saying he would like to make another voyage in search of the Northwest Passage to India and asking for more money and men. The answer was that he must at once return to Holland. But when he was on the point of putting to sea he was ordered by the English government to remain in his own country and make further voyages in her interest. He had to obey.

In April, 1610, therefore, he sailed from England on his last voyage for the New World. It was a voyage of great danger and hardship, during which his ship made its way into the large body of water since known as Hudson's Bay, after its discoverer. For nearly eight months the ship was frozen in ice.

When food grew scarce the crew insisted on returning to England as soon as the ice should break. But Hudson said "No," for he believed

they were near the Pacific coast, and he wanted to push westward.

On Hudson's ship was a young man whom Hudson had befriended many times. His name

The mutinous crew cut the small boat loose and sailed away

was Henry Green. This ungrateful wretch planned an uprising. The result was that Hudson was bound hand and foot, and, along with his son

and seven sick men, was forced into a small boat that was tied to the stern of the vessel.

As soon as they had cleared their way out of the ice, the mutinous crew cut the small boat loose and sailed away. When they arrived in England, Green and the rest of the crew were imprisoned and an expedition was sent across the Atlantic to search for the ill-fated Hudson. But he could not be found, and nothing more was ever heard of the great sailor.

His memory lingers in a curious way among the descendants of the Dutch along the Hudson River. They say, when it thunders, "There are Henry Hudson and his crew playing ninepins among the hills." History gives him an important place among the explorers of the New World.

OUTLINE FOR ORAL AND WRITTEN LANGUAGE

Hudson's voyage across the Atlantic.
People's belief about the Northwest Passage.
Hudson's first meeting with the Indians.
His trade with them.
The Indian thief.
The old chief entertains Hudson.
What the Indians thought about the white men and their vessel.

How the Indians used axes, shoes and stockings.

Hudson's last voyage; his troubles.

The great sailor set adrift to perish.

TO THE PUPIL

1. How did Hudson gain the good will of the Indians?
2. Imagine and describe the scene when the old Indian chief entertained Hudson.
3. What do you like about Henry Hudson?

SAMUEL DE CHAMPLAIN

CHAMPLAIN PLANTS A COLONY AT QUEBEC

Long before Holland made any attempts to secure the wealth to be found in the New World, France sent out explorers, who brought great honor to their country. Among these was Samuel de Champlain, who has rightly been called the Father of New France. For more than thirty years he was the foremost explorer and colonizer in America.

He was born, in 1567, in a small seaport town on the Bay of Biscay, in France. His early life prepared him for the important work of his later years, for while he was still young he joined the royal navy. There he became a captain and learned to be a skilful sailor. He afterward fought for his king as a soldier in Brittany and became well trained in the arts of war.

His youth was a restless one. After leaving the army, he sailed to the West Indies, where he spent two and a half years. During this time he

visited the principal ports of those islands and went to Mexico and Panama.

On returning from the West Indies to France in 1603, he joined an expedition to the New World. At this time he explored St. Lawrence Bay and the St. Lawrence River as far as the site of Montreal.

The next year he set out on a second expedition to the New World to explore and colonize in the name of the King of France. He spent three years exploring the coast from the Bay of Fundy to a point south of Cape Cod, and then returned to his native land.

In 1608 he again sailed to the New World with the purpose of planting a colony somewhere on the St. Lawrence River. But he hoped also to find the northwest route to China. As a part of his plan, in the summer of 1608 he laid the foundation of Quebec. This was the first permanent French settlement in the New World.

But the trials of the new life made the settlers unhappy. They blamed Champlain for their discomforts, and not long after he had erected the first buildings of Quebec, they tried to take his life. Champlain learned of the plan from one of his men. One morning while he was looking after

some workmen in a garden near his quarters, this man came and told him that a Frenchman named Duval was a ringleader in a plot to put him to

Champlain learned of the plan from one of his men

death. Duval planned with three other men as helpers either to strangle Champlain in bed or to make an outcry at night and kill him in the midst of the excitement.

Champlain acted promptly. He had these four men invited to go aboard a vessel and there he had them seized. The next day the ringleader was hanged, and the three other men that were plotting with him were sent to France, where they were punished.

This unhappy incident was one of many. During the hard winter the twenty-eight men who formed this first colony endured great suffering from the dreadful disease, scurvy. By the middle of April twenty of them had died, and some of the remaining eight were afflicted with the disease. Little could be expected from this poor remnant, but when new colonists came from France that spring, Champlain was able to set out again on an exploring expedition.

CHAMPLAIN JOINS AN INDIAN WAR-PARTY

The Indians about Quebec had told him of a great lake to the south. With the double purpose of finding out all that he could in regard to this lake, and of making friends of the Indians that lived near Quebec, Champlain joined a war-party of the northern tribes in their journey to the south.

These tribes were constantly at war with the

Iroquois, or Five Nations, who lived in what is now New York State.* The region of Lake Champlain was the principal battle-field where the northern tribes and the Iroquois met to do their fighting.

The party which Champlain and his French companions joined consisted of sixty warriors. They embarked in twenty-four bark canoes, and made a picturesque company as they paddled along the Richelieu River toward the south.

In making their advance their force divided into three parties. The largest kept under arms so as to be ready to fight. Another consisted of scouts, who went in advance and on either side of the main fighting body. The third party was made up of those who hunted for food, and these hunters remained in the rear of the main body.

The Indians carried no food with them except parched corn that had been pounded into a kind of meal. Of this they made a sort of porridge by mixing the meal with water, but they kept it in reserve until they got near the enemy. While they were still far enough away to hunt without being

* More than a hundred years later the Iroquois, or Five Nations, were joined by an Indian tribe from North Carolina. After that time they were called the Six Nations.

heard, they killed animals for their food as they needed it day by day.

When they encamped at night they always sent two or three canoes with warriors several miles

Champlain and his French companions

ahead to discover whether any enemies were lurking near. But when they got close to the place where they expected to find their foes they travelled

all night and kept under cover during the day. While under cover they lounged about, or slept, or told stories, but they did not dare build fires for fear the smoke would be seen by a skulking foe.

When they reached the great lake they journeyed all day and at night drew their boats up on the shore, where they placed them side by side. Then they felled trees and made a barricade in the form of a semicircle. The barricade opened toward the water so that the party could easily escape in their boats if they were attacked and had to retreat. Within it they slept under camp tents made of bark.

Many times during the journey the Indians asked Champlain if he had had any dreams. He usually told them "No." But finally, at the end of three weeks, he dreamed that he saw some Iroquois Indians struggling in the water near a mountain. In his dream he thought he told his Indian friends to help the Iroquois. But they replied, "No, they are not worth saving; let them die." On waking, he told the Indians of his dream, and they showed great satisfaction. They felt certain that it meant victory over their foes in the approaching battle.

THE FIGHT WITH THE IROQUOIS

About ten o'clock in the evening of that day, as Champlain and his Indian friends were paddling over the lake, they came upon a party of Iroquois Indians in canoes, not far from what is now Ticonderoga. At once each party filled the air with their horrible warwhoops.

But the Iroquois, a band of two hundred warriors, made for the shore, as they were not willing to fight on the water. They at once cut down trees and made a barricade. Then they sent two canoes with messengers to ask Champlain's party if they wanted to fight. The answer was, "No," as the foes could not easily see each other that night. It was therefore agreed that the battle should take place at sunrise next morning.

In the meantime Champlain's allies had used poles in fastening together their canoes to keep them from drifting. In this condition they remained within arrow shot of the shore.

During the night each party danced and shouted and hurled insults at the other. The warriors of each party called the others cowards, and boasted that they would gain the victory next morning.

Just before daybreak Champlain and the other two Frenchmen put on their armor in preparation for the coming battle. Over his shoulder Champlain wore a belt attached to his ammunition box, at his side a sword, and in his hand he carried a gun that he had loaded with four bullets. The allies kept the Frenchmen, who were each in a separate boat, carefully concealed from the view of the Iroquois. It was important that the enemy should not see them. Therefore, after daylight, the Frenchmen either lay in the bottom of their boats or covered themselves with Indian robes.

Early in the morning Champlain's allies landed not far from the enemy's position. A little later the Iroquois, with the steadiness of trained soldiers, advanced from their barricades. They were strong, fine-looking warriors, of noble bearing.

When they approached Champlain's party, the latter became uneasy, and opened the way for Champlain and the other two Frenchmen to advance to the front. They called Champlain's attention to some of the Iroquois warriors who wore long plumes in their head-dresses. They told him that these were chiefs and that he must aim at them when he shot his gun. As soon as he saw the Iro-

quois preparing to let fly their arrows, he took steady aim at the three chiefs. When he shot, two

Two of them fell dead

of them fell dead, and one of the warriors received a wound.

The Iroquois were amazed at the sound of the gun and at the death of two of their chiefs, but they bravely stood their ground and gave battle to the allies. In a few minutes the other two Frenchmen shot and killed other Indians. Terrified by the strange weapons, the Iroquois soon turned and fled through the woods like frightened deer. They left their provisions and their canoes, and some of them, in their confusion, even threw away their weapons. The Indians with Champlain then set upon the fleeing forces, killing many and capturing others.

But these gunshots were unfortunate for the prospects of the French colonists in America, because they made the Iroquois bitter enemies of the French. Aside from the fighting of this expedition, the discovery of the lake was most important to Champlain. He named it after himself, Lake Champlain. This was in 1609. The party then returned to Quebec. The next year Champlain went back to France. After a short time spent there, he returned to Canada and again joined his Indian friends in an expedition against the Iroquois Indians. This time Champlain's Indians surrounded one hundred of their enemies on an

island near the mouth of the Richelieu River, and killed or captured all of them.

A USELESS JOURNEY

From 1610 to 1613 Champlain was employed in regulating the fur trade * which the French carried on with the Indians, and in looking after the affairs of the colony. To forward his undertaking he placed a young man in charge of the Indians to learn their language and their customs, and sent an Indian to France to learn the French language. He hoped to use these men as interpreters.

Although Champlain traded with the Indians for furs, the traffic was with him a means to an end. He had a much keener interest in other things. For he wanted to find the Northwest Passage to India, and he wanted also to make the Indians Christians.

In the hope of finding the Northwest Passage, he made a journey in the spring of 1613. A Frenchman had told him that there was a salt sea only seventeen days' journey north of Montreal. He started out with five companions and two

* The fur trade with the Indians was a main source of money-making with both the French and the Dutch colonists.

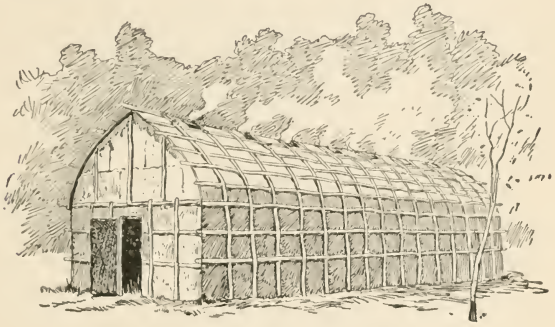
canoes, but after a toilsome journey, over rapids and through swamps and tangled forests, he was forced to believe that the Frenchman had told him a falsehood. He therefore returned to Quebec without accomplishing anything by the expedition.

CHAMPLAIN JOINS A HURON WAR-PARTY AGAINST THE IROQUOIS

A little later, during the trading season in Montreal, Champlain consented to help his Indian friends, the Hurons and the Algonquins, in an attack on an Iroquois town in what is now New York State. To go and come meant a journey of from fifteen hundred to two thousand miles. Champlain could not go at once, but the Indians were too impatient to wait for him, so he followed them. His party, consisting of ten Indians and an interpreter, went in two canoes by way of Lake Huron. They followed its eastern coast for a hundred miles, and then a trail inland brought them to the Huron country. Here he joined the larger party that was waiting for him at the Huron town.

Each of these was surrounded by a palisade, and within this there were long lodges of bark, holding many families.

The war party gathered at the chief Huron village and set out in canoes. In crossing the country they stopped here and there to hunt and fish, because, as usual, they carried only meal with them. When they were four days' march from the Iroquois country, they hid their canoes and followed the trail until they arrived at the Iroquois town.



An Iroquois "long house"

The Iroquois, or Five Nations, were the foremost Indians in war. Their towns were surrounded by palisades formed of tree-trunks thirty feet high. There were sometimes as many as four rows of these palisades, one within the other, and sometimes they enclosed several acres of land.

Inside of these palisades were houses arranged

in order. These were called "long houses" and were from fifty to a hundred feet in length. They were made by driving upright poles into the ground and fastening these together by horizontal ones tied to the upright ones.

The sides and roof were made of bark. The houses were divided into rooms eight or ten feet wide, each room opening into a middle passage. The rooms were plainly furnished, having bunks for beds, and in each room one family lived. Corn, pumpkins, and squashes hung down from the roof in cheerful profusion, for the Indians in these fortified towns were tillers of the soil.

In the centre of each group of four rooms was a firepit where the food was cooked. There was one cooked meal daily, about the middle of the day, but if any member of these numerous households wished food at any other time he could get what he wanted.

In the winter evenings the men and the squaws and the naked children gathered around the large fires and listened to the stories that the warriors told of their deeds.

It was a town like this that Champlain and the Huron Indians attacked. But the attack was a

failure. In spite of all that Champlain could do, the Indians with him would not keep themselves in good order.

Champlain carried by a warrior

The battle lasted three hours. The Hurons were defeated and compelled to retreat, and Champlain himself was wounded twice in the leg. In removing from the field of battle the Indians made precious freight of Champlain. They packed him

in a basket, which one of the warriors carried on his back. When they reached their homes, the Hurons refused to give Champlain guides and canoes, for they did not wish him to leave them. He was therefore obliged to spend the winter in the Huron country.

One day, when out on a deer hunt with his Indian friends, Champlain strayed off from the hunting party to follow a strange-looking bird. He went deeper and deeper into the forest, until finally, when he wished to return, he could not find the way. He had left his compass at the camp.

After wandering two days and sleeping three nights without a blanket in cold, wet clothing, he finally reached the Indian camp. After this experience the Indians would never again let him go alone into the forest.

CHAMPLAIN'S LATER LIFE

Although compelled to remain with the Hurons during the winter, Champlain was by no means idle. Always eager for discovery and for extending the fur trade in the interests of France, he travelled in company with a priest from town to town and

from tribe to tribe. He learned much about the country and made friends for the French. Wherever he went crowds followed, and the Indians feasted him. In the spring he set out for Quebec, and reached it in July.

From that time Champlain devoted himself to the colonists of Quebec, although he was so full of energy and of the spirit of adventure that it would have been much more to his taste to lead the more active life of an explorer. Every year he went back to France in the interests of the colony, which still struggled on, though often in a starving condition.

Lack of food was not their only trouble. In 1628 an English fleet appeared in the harbor and demanded the surrender of the town. Champlain flatly refused, and by his boldness and strategy warded off an attack. But the following year an English fleet of three vessels again sailed up the St. Lawrence and anchored before Quebec. Champlain had only sixteen half-starved men with whom to defend the town. He was therefore compelled to surrender, and was taken to London. But England did not long hold her prize, for Quebec was restored to France by treaty, and four years after-

wards Champlain was again put in command of the town.

His work, however, was by this time nearly at an end. For twenty-seven years he had labored for the colony. On Christmas Day, 1635, after an illness of two and a half months, he died in the fort at the age of sixty-eight. He was a heroic man, fearless, ambitious, faithful, and was rightly called "The Father of New France."

OUTLINE FOR ORAL AND WRITTEN LANGUAGE

Early life of Champlain.
He makes a settlement at Quebec.
The plan to kill him.
A hard winter for the little colony.
Champlain joins an Indian war-party.
Their method of advance by day.
The food they used.
Nearing the enemy.
How they protected themselves at night.
Champlain's dream.
The band of Iroquois.
A night spent in dancing and shouting.
Champlain prepares for battle.
He shoots down two Indian chiefs.
The Iroquois put to flight.
Champlain's desire to find the Northwest Passage.
He makes a useless journey.
He joins a Huron war-party against the Iroquois.

An Iroquois town.
The "long house"; the firepit.
The Hurons fail in their attack.
Champlain spends the winter with the Hurons.
He wins the friendship of many Indian tribes.
His keen interest in the little colony.
Champlain, "The Father of New France."

TO THE PUPIL

1. Why did the settlers in Quebec wish to kill Champlain?
2. Can you imagine how Champlain looked when dressed in armor to fight the Iroquois Indians?
3. Try to picture him as living in a "long house" of the Hurons when he was spending the winter with them.
4. What do you admire in his character?

LOUIS JOLIET AND FATHER MARQUETTE

While the French colonists and traders were planting settlements and establishing centres for the fur trade with the Indians at various points, the Jesuit missionaries were equally zealous in carrying the Christian religion to many Indian tribes. One of the bravest of these missionaries, who was willing to risk his life in gaining converts to the Catholic faith, was Father Marquette. He came to Canada in 1666, fifty-eight years after Champlain made a settlement at Quebec.

About five years after reaching the New World, he built up a small mission station at Point St. Ignace, on the north side of what we now call the Strait of Mackinaw. Here his gentle, refined, and noble nature deeply influenced the Indians, who had gathered about him in the small village.

He was not satisfied to settle down at this little station, however, while there were new realms to conquer for the Church. His ardor had been kindled by many reports brought by Indian hunt-

ers of a great river far to the west. Similar reports reached the ears of the Governor of Canada, also, under whose authority Marquette was work-

The seven explorers in two birch canoes

ing to convert the Indians. When, therefore, the governor selected Louis Joliet as a suitable man to go in search of the river, he selected Father Marquette also to go with him.

Joliet was the son of a wagon-maker, and was born in Canada. Rugged in body, he was eager for a life of bold activity. In the new enterprise for which he was appointed, he was glad to have Father Marquette as his companion. Marquette was now about thirty-five years old, and it is with him that our story chiefly concerns itself. Joliet was six years younger.

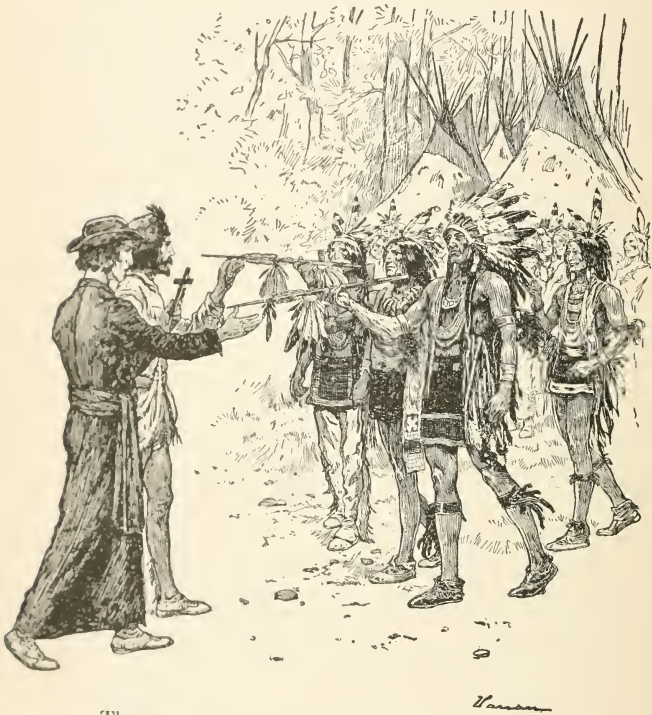
On the 17th of May, 1673, the two men started from St. Ignace, taking with them five other Frenchmen, each of whom was a trained woodsman. The seven explorers glided over the blue waters of the lake in two birch canoes well supplied with smoked meat and Indian corn. Father Marquette, in his long black cassock, sat in one canoe, and Joliet, dressed in a hunting suit of buckskin, in the other. The woodsmen wore buckskin clothing and fur caps.

Skirting the northern shore of Lake Michigan, the party paddled their canoes until late in the afternoon of the first day. Then landing, some of the men gathered wood and kindled a fire, while others removed the supplies from the canoes, which they turned on their sides to serve as a partial shelter for the night.

On either side of the fire, the men drove into the earth forked sticks to support the cross-piece upon which they hung a kettle. In the kettle they boiled corn, and over the fire they broiled the fish that they had caught during the day. After supper the travellers smoked their pipes while the fire crackled under the open sky. Then, wrapping themselves in blankets, they lay down upon the ground to sleep, with their heads partially covered by the boats and their feet stretched out toward the fire.

In the course of their journey they soon came to the village of the Wild Rice Indians. When these Indians heard of the white men's plan, they declared that it could not be carried out. They said that along the banks of the great river which the Frenchmen wished to explore dwelt fierce Indians, ready to slaughter all strangers that might come within reach. Moreover, they declared that in this river lived a demon, whose loud roar could be heard many miles. This demon would swallow the white men. But if by chance they escaped its awful jaws, other monsters were ready to devour both men and canoes. None of these stories frightened Marquette and Joliet.

Passing on to the head of Green Bay, they entered Fox River, and a little later reached an



They came to the village of the Wild Rice Indians

Indian town, where they begged for guides to show them the way to the Wisconsin River. With the guides they soon reached it and moved on toward

the Mississippi, which they discovered a week later.

New sights of strange fish, wild turkeys, deer, and great herds of buffalo awaited the travellers, but for a long time they saw no sign of human beings. At length, after more than a fortnight of exploring, they discovered footprints of men on the western bank of the river.

They landed, and Marquette and Joliet, leaving the boat in charge of the men, followed a path that led from the river out into the plains. After walking six miles along a well-worn trail, they saw not far off an Indian village. They also heard voices. Uncertain at first what they had better do, they finally gave a shout, and at once the Indians rushed out of their wigwams in great confusion, some of them looking like frightened deer. After a few minutes four old Indians advanced, bringing with them two calumets, or pipes, decorated with feathers. As they came near the Frenchmen, they paused and presented the pipes as a sign of peace.

They then led Joliet and Father Marquette to the principal wigwam of the village, where were gathered many of the Indians. The guests were

there welcomed by an old Indian chief, who said: "Frenchmen, how bright the sun shines when you come to visit us! All our village awaits you; and you shall enter our wigwams in peace."

After again smoking the peace pipe, the Indians of the village escorted Marquette and Joliet to another Indian village not far away, where dwelt the great chief of the Illinois Indians.

Again the white men and the red smoked together, after which the chief presented the Frenchmen with a young Indian boy and with a peace pipe, trimmed with white feathers. This pipe was given to the Frenchmen as a kind of passport to protect them against enemies in their further explorations. When this ceremonious introduction was over, a feast followed. There were four courses. The first consisted of Indian meal boiled in grease, which was served from a wooden bowl. The chief fed Joliet and Marquette as if they were children. Using a buffalo-horn spoon, he put three or four spoonfuls in Joliet's mouth, and then three or four in Marquette's. The second course consisted of fish. Here again the Indian chief removed the bones with his fingers and blew on the fish to cool it. Then with his fingers he put

the fish into the mouths of his two guests. The third course was a large dog, and the last consisted of fat buffalo meat.

After feasting, Marquette and Joliet spent the night with the Indian chief, and in the morning prepared to return to their boats. With about six hundred warriors the chief escorted them to the canoes in a friendly farewell.

Paddling slowly down the Mississippi, the explorers in due time passed the mouth of the Illinois, the Missouri, and the Ohio. Soon they reached the mouth of the Arkansas. Here they were sighted by an eager crowd of young warriors who advanced and threatened their destruction. But fortunately the older Indians observed the peace pipe, which the Frenchmen did not cease to hold up, and a friendly meeting took place.

The exploring party continued their course down the river and were welcomed in other villages near by, but the natives were not altogether friendly. Fearing that if they should go farther they might be killed by Indians or captured by Spaniards, Marquette and Joliet decided to return and report what they had discovered. They thought they were sure of one thing which was

not known before, and that was that the Mississippi flowed into the Gulf of Mexico.

They started for home in July, but Marquette was taken sick, so that the journey was made very slowly. It was the end of September before they reached Green Bay, after an absence of four months. During that time they had paddled their canoes more than twenty-five hundred miles.

Here Marquette rested, but Joliet continued on his way to Montreal. Just before arriving at that place, however, his canoe upset. Two of his men, and the Indian boy that had been presented to him and Marquette, were drowned and all the maps and papers describing their explorations were lost. Joliet himself reached Montreal in safety.

Father Marquette remained at Green Bay, too ill to travel farther. The hardship of the journey had been a severe strain upon his physical strength. It was a great trial for him to give up his missionary work, but during the winter that followed his return he wrote an account of the expedition.

In the spring of 1675 he attempted to carry out a long-cherished plan of preaching to some Indian tribes on the Illinois River. But after a very short time he became so exhausted that he had to give it

up. Shortly after Easter he embarked in a canoe with two companions, hoping to get back to the little mission at St. Ignace which he had left about two years earlier. But before they had gone far in their journey along the eastern shore of Lake Michigan, they had to land on account of Marquette's very weak condition. The two Frenchmen built a shelter of bark for the dying man, and a few hours later he breathed his last.

His life as a missionary was one of singular beauty, and the part he took in the expedition down the Mississippi gives him a worthy place among explorers.

OUTLINE FOR ORAL AND WRITTEN LANGUAGE

Father Marquette at Point St. Ignace.
Joliet and Father Marquette start on their journey.
The party land for the night.
An evening by the fireside under the open sky
The Indians try to turn back the Frenchmen.
Marquette and Joliet visit an Indian village.
The Indians give them a hearty welcome.
A feast with the red men.
An excited crowd of young warriors.
The Frenchmen start back.
Joliet's mishap.
Marquette's sickness and death.

TO THE PUPIL

1. Imagine yourself with Joliet and Father Marquette when they land for the night, and describe your experiences.
2. Why did the Wild Rice Indians wish the Frenchmen to turn back?
3. How do you think you would have enjoyed feasting with the Indians as the Frenchmen did?
4. Form a mental picture of the excited young warriors, and describe it.
5. What good resulted from the expedition of Joliet and Marquette?
6. What do you admire in each of these men?

CAVALIER DE LA SALLE

LA SALLE'S PLANS

The reports that Marquette and Joliet made of their exploration of the Mississippi excited great interest. The French, already in control of the St. Lawrence, were now eager to add the Mississippi Valley to their territory. Among the Frenchmen of distinction who had this plan most at heart was Cavalier de La Salle, who was born at Rouen in 1643. Being a member of an old and wealthy family, he was educated in a manner befitting his unusual traits of mind and character. He was an earnest Catholic, and early joined the Jesuits. Later he severed his connection with them, after making a reputation for excellent scholarship and high moral character.

At the age of twenty-three he sailed from France to seek his fortune in Canada. Here he became one more in the long succession of those who sought the Northwest Passage to China. With

the thought of China in mind, he called his first home, near Montreal, La Chine (China).

We cannot find out just what explorations La Salle made in the earlier part of his career in America. Very likely he explored Lake Ontario and Lake Erie and also the Ohio River.

But he wished to do far more. To secure aid in carrying out his plans, therefore, he went to France in 1677 and obtained the King's permission to explore the Mississippi River. He had two main purposes. The first was to establish trading posts at various points on the Great Lakes and along the Mississippi River, and the second, to plant a colony and fort at the mouth of the Mississippi. In this way he hoped to carry on an extensive fur trade and to make it secure by having a colony to protect the fur traders.

THE VOYAGE OF THE *GRIFFIN*

On his return from France he at once began to build a vessel with which to explore the Mississippi. It was built above the Falls of Niagara and was named the *Griffin*.

But at the very outset he had to contend with many difficulties. The ship which was bringing to

the Niagara River the outfit for the *Griffin* was wrecked on Lake Ontario, and nearly everything but the anchors and rigging for the new vessel was

On the way to Fort Frontenac for supplies

lost. To obtain new supplies, La Salle was obliged to leave his friend Tonti in charge of the ship's building, while he himself, with two men and a dog

to drag the baggage on a sledge, set out in February for Fort Frontenac, at the lower end of Lake Ontario.

He had to travel two hundred and fifty miles through the forests, and this journey took him a long time. He did not return until the middle of the next summer. But when he came back he found that the *Griffin*, under Tonti's direction, had been finished in his absence. This cheered him, and, the new outfit being adjusted, the *Griffin* was launched. It was the first vessel that ever glided over the waters of Lake Erie.

On August 7th he and his crew started on their long voyage. They met with many storms. But in September they reached Green Bay, where an advance party of fifteen men, whom La Salle had sent out the year before to gather furs, met them.

La Salle wished to sell these furs because he was in debt and because he needed a large supply of money with which to buy provisions and tools and to pay his men. Besides, he wished to build another vessel to take him down the Mississippi River. When he got his furs together, therefore, he hastened to send them back on the *Griffin* in

charge of six men, with instructions to sell the furs and hand the money to his creditors.

He himself, with fourteen men in four canoes, journeyed southward on the west side of the lake, leaving instructions for Tonti, who was looking after La Salle's affairs at Sault Ste. Marie, to make his way down the eastern shore and join him at the head of the lake. It was now autumn, and the wind-swept lakes were far from safe for the canoes. Often La Salle and his men were drenched to the skin by heavy rains, and sometimes at night they had to rest upon the frozen ground with only the sky above them. Their food was a small supply of Indian corn.

On November 1st they reached the mouth of the St. Joseph River. The men were eager to press on to the villages of the Illinois before winter should set in, but La Salle was determined to wait for Tonti, his faithful and trusted friend. While waiting, La Salle set his men to work building a trading house with palisades. This he called Fort Miami.

After about twenty days Tonti arrived with more men, and on December 3d the party, thirty-three in all, proceeded in eight canoes up the St.

Joseph River. Among La Salle's men were many grumblers, but besides his faithful friend Tonti there was also a Mohican Indian who had come under the spell of La Salle's personality. The

He shot his gun

Mohican was of great service, for he knew the country well. But at this time he was away hunting, and there was no one to guide the party over the portage from the St. Joseph to the Illinois River.

La Salle, therefore, started out alone to search for the path leading from one river to the other. A blinding snow-storm came on. In the midst of it he lost his way and wandered about until nearly two o'clock in the morning, when he saw the light of a fire. Supposing his friends were near, he shot his gun as a signal that he was approaching. But on coming to the fire, he found near it only a heap of dry grass which had evidently been occupied by a man. When he shot his gun, he startled from his bed an Indian who was sleeping there for the night.

La Salle took possession of the grass, rekindled the fire, and then lay down and slept till morning. But not until four o'clock the next afternoon did he find his companions.

La Salle and his party were now joined by the Mohican and were safely guided to the Illinois River. They descended this river and came to a large town of the Illinois Indians. They were away hunting, but La Salle found their corn-pits and obtained food. He afterward made a fair return to the Indians for the corn he took at this time. In these ways he showed consideration for them, and he never had any trouble in winning their friendship.

A little distance beyond Lake Peoria, La Salle decided to build a fort. He had now waited for some time to get news from the *Griffin*, but no news had come. He feared that she was lost, and his forebodings proved true, for La Salle never heard from his vessel again.

A DANGEROUS JOURNEY

He had other troubles as well. Some of his men, including the best carpenters, deserted him, and little hope remained that he could build a vessel to take him down the Mississippi River.

But he did not despair. Far from it. With great courage he set his men to sawing forest trees into planks, hoping still to build his vessel.

In the meantime he finished the fort that he had decided to build. He called it Crève-Cœur [krāv-kér′], which means Heart-Break. The name La Salle gave this fort tells us something about his sadness of heart at this time.

But the building of a vessel means something more than planks and timber. Sails and cordage and other things were necessary. Hence, in March, with his Indian friend, the Mohican, and three Frenchmen, he set out again for Canada. In two

canoes he made a journey of a thousand miles to get the supplies for his great enterprise.

The party took with them powder, shot, blankets, and skins for moccasins. During the first part

The earth was covered with mud and water

of their journey they went through half-frozen swamps swollen by spring freshets.

Sometimes they found the streams frozen and had to drag the canoes over ice on sledges. At

other times the ice was not thick enough to support their weight and yet was too thick for them to break a passage for the canoes. So the party had to carry them through the woods.

At last, almost in despair, La Salle and his men hid the boats and struck across the country for Lake Michigan. The nights were cold, but by noon the sun had thawed the earth so that it was covered with mud and water. At times they all waded in water up to their waists.

When they reached the St. Joseph River they started across Michigan. Thick woods and thorny underbrush tore their clothing into shreds and cut their faces and hands. This lasted three days. Then a rapid journey of two days more brought them to a marshy country.

Once they took off their drenched clothing and, wrapping their bodies in blankets, slept during the night on a dry hill. But in the morning they had to build a fire and thaw their frozen clothes before they could put them on. At the end of sixty-five days, after suffering much from toil and hunger, they reached Fort Frontenac.

A SECOND ATTEMPT TO REACH THE MISSISSIPPI

This was a most dangerous and difficult journey, but La Salle could not take time to rest. The great aim of all his labor was yet to be achieved. He had done his best and had failed. His hope for success now lay in the brave Tonti. He must return to him and help him save for future use the vessel and the tools they would need to aid them in carrying out their enterprise.

On August 10, 1680, therefore, La Salle sailed a second time with provisions and an outfit for the new vessel that was to take him down the Mississippi River. La Salle sailed up the Humber River, across Lake Simcoe, and made his way down the Severn River into Lake Huron. Pressing forward as fast as he could, he finally reached the site of the fort on the St. Joseph River. From this point he hastened on with only six Frenchmen and one Indian. Thus far he had heard nothing of Tonti, and the anxiety for the welfare of his friend grew rapidly day by day.

But La Salle kept on until he reached the Illinois country, where his heart was saddened, for the Iroquois Indians had entirely destroyed the

Illinois town where his faithful friend, Tonti, had been waiting for his return. In his search for Tonti, La Salle went down the Illinois to the Mississippi, but the search was in vain. He returned to Fort Miami, where he spent the winter, and toward the end of May set out for Canada to get supplies with which to make a third attempt to explore the Mississippi River.

THE THIRD AND SUCCESSFUL ATTEMPT

While searching for Tonti, who had escaped from the Iroquois Indians, La Salle proceeded to the Mississippi River, by way of the Chicago and Illinois rivers.

Thus far he had not succeeded in building a vessel, and now he gave up the plan and decided to go down the Mississippi in canoes. In February, 1682, his party, consisting of twenty-three Frenchmen, eighteen Indian men, ten squaws, and three Indian children, glided down the waters of the great river.

In due time they arrived at the mouth of the Mississippi. Here La Salle erected a column bearing the arms of France and a proper inscription. He also erected a cross, and amid the singing of

hymns and other formal exercises, took possession of the country in the name of Louis, King of

La Salle took possession of the country

France. He called the country Louisiana, in honor of the French monarch.

LA SALLE PLANTS A COLONY

La Salle was now ready to carry out the last part of his plan, which was the planting of a colony at the mouth of the Mississippi River. In order to accomplish this he returned to France, and in the summer of 1684 sailed from that country with four ships bearing two hundred and eighty men, soldiers, priests, and mechanics, and also having whatever was needed to fit out a colony.

Again trouble awaited him, for his fleet did not succeed in finding the entrance to the Mississippi River. The vessels sailed past the mouth, and finally landed on the coast of Texas, four hundred miles west of the Mississippi.

Here La Salle built a fort and named it St. Louis. But during the summer, disease and suffering and hardship swept away over thirty of his men. At last he and his colony were left without ships, as two of the fleet had returned to France and two were shipwrecked.

La Salle explored the surrounding country in a vain effort to find the Mississippi. In October, 1685, a year after his return to America, he started out with fifty men in search of the Mississippi, but failed to find it.

After spending the winter in the fruitless search, he returned in the following March, having lost twelve or thirteen of his exploring party. On the return of the survivors they were all in rags. During his exploration, however, La Salle had succeeded in getting five horses from the Indians.

But things were going from bad to worse every day, and nothing remained except for him to return to Canada for help.

LA SALLE SHOT BY HIS MEN

Leaving twenty men at Fort St. Louis, with sixteen companions and five horses to carry the baggage, he started in January, 1687, on the dangerous journey. They were a motley company. Some of the travellers were dressed in clothing they had brought from France, pieced out with deerskins, and others in garments of sail-cloth. Moving in a northerly direction, they crossed the Brazos River and reached the Trinity.

But, as usual, La Salle had enemies near him. More than once on his various expeditions had his men turned against him, and in one instance, years before, they had poisoned his food.

Now they were determined at all hazards to rid

themselves of their hated leader. Accordingly, one day, as he approached the Trinity River, two of them lay in ambush and shot him dead as he came near.

The death of La Salle

Thus died, at the age of forty-four years, the heroic La Salle. He was a man of iron will and untiring energy. When bent upon accomplishing one of his great plans, he took no thought for his

own comfort, and he sacrificed without scruple any one who crossed his path. He won the affections of Tonti and of the Mohican warrior who acted as his guide, but his unbending harshness toward most of his men kept alive the bitter hatred which finally doomed him to death. La Salle's character was far from perfect. He was selfish in his methods and relentless in his hates. But he accomplished a great work in hewing a way through the pathless wilderness to the mighty Mississippi, and he deserves a place among the boldest explorers of the New World.

OUTLINE FOR ORAL AND WRITTEN LANGUAGE

La Salle and the Northwest Passage.
His two leading purposes.
Trouble in building the *Griffin*.
The vessel starts on her long voyage.
La Salle sends back the *Griffin*.
He reaches the St. Joseph.
La Salle lost in the woods.
The party reaches the Illinois River.
The loss of the *Griffin*.
La Salle builds Fort Crevecoeur.
A dangerous journey.
Sixty-five days of toil and suffering.
The second attempt to reach the Mississippi fails.
Success at last.

He sails from France to the coast of Texas.
He builds Fort St. Louis.
A fruitless search for the Mississippi.
Another long journey begun.
La Salle shot dead.
His character and work.

TO THE PUPIL

1. Be sure to remember La Salle's two leading purposes.
2. What trouble did he have in building the *Griffin?*
3. Why did he send the *Griffin* back? What became of her?
4. Give an account of the dangerous journey taken by La Salle, the Mohican, and three Frenchmen. Try to imagine yourself with them during the whole journey.
5. What did La Salle do when he reached the mouth of the Mississippi?
6. Why did many of La Salle's men dislike him?
7. What do you admire about this daring explorer?

PRONUNCIATION OF PROPER NAMES

Africa (af′ri-kạ̈).
Albany (âl′bạ-ni).
Algonquin (al-gon′kin).
Alvarado (äl-vä-rä′thō).
Armada (är-mä′dạ̈).
Aztecs (az′teks).

Bahamas (bạ-hä′mäz).
Balboa (bäl-bō′ä).
Barcelona (bär-sẹ-lō′nạ̈).
Brazil (bra-zil′).

Cabeza de Vaca (kä-bā′thä dā vä′kä).
California (kal-i-for″ni-ạ̈).
Canaries (kạ-nā′riz).
Caxamarca (kä-hä-mark′kä).
Champlain (sham-plān′).
Chesapeake (ches′a-pēk).
Cortez (kôr′tez).
Cuzco (köz′kō).

De Leon (dā lā-ōn′).
Diego (dē-a′-gō).

Ferdinand (fir′di-nand).
Frontenac (frônt-näk′).

Guiana (gē-ä′nä).

Hayti (hā′ti).

Iroquois (ir-ō-kwoi′).

Joliet (zhō-lyā′).

Labrador (lab-ra-dôr′).
La Salle (lä säl′).
Lima (lē′mä).
Louisiana (lö-ē-zi-an′ä).

Magellan (mạ-jel′ạn).
Marina (mä-rē′nä).

KEY TO PRONUNCIATION*

a as in fat.	ē " " mete.	ō " " note.
ā " " fate.	ė " " her.	ô " " nor.
ä " " far.	i " " pin.	ö " " move.
à " " ask.	ī " " pine.	u " " tub.
e " " met.	o " " not.	ū " " mute.

A double dot under any vowel indicates the short *u*-sound, as in but.

* According to Century Dictionary.

Marquette (mär-ket′).
Mediterranean (medi-te̤-ra′-nē̤-a̤n).
Miami (mī-am′ē).
Mississippi (mis-i-sip′i).
Montezuma (mon-tē-zö′ma̤).
Montreal (mont-re-äl′).

Narvaez (när-vä-eth′).

Palos (pä-los′).
Panama (pä-nä-mä′).
Peru (pe-rö′).
Pizarro (pi-zä′rō).
Plymouth (plim′uth).
Porto Rico (rē′kō).

Portugal (pōr′tṳ-ga̤l).

Richelieu (rēsh′lyė′).

San Juan (sän hö-än′).
Santa Maria (sän′tä mä-rē′ä).
San Salvador (sän säl-vä-thōr′).
Savannah (sa̤-van′ä).

Tonti (ton′tē).
Trinidad (trin-i-dad′).

Valparaiso (val-pa̤-rī′sō).
Vera Cruz (ve′rä kröz).

Yazoo (yä′zö).

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