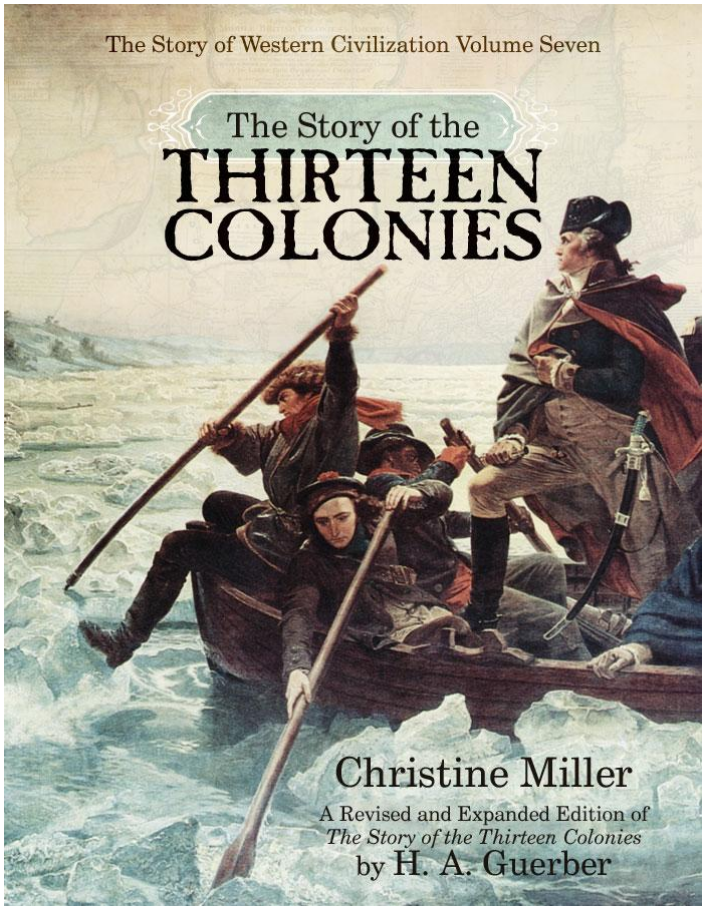
The Story of the Thirteen Colonies

Front Matter & First Three Chapters



The Story of Western Civilization Volume Seven

The Story of the Thirteen Colonies

Christine Miller

A Revised and Expanded Edition of
The Story of the Thirteen Colonies
by
H. A. Guerber

Nothing New Press Sarasota, Florida

The Story of the Thirteen Colonies by Christine Miller

Published by
Nothing New Press
Post Office Box 18335
Sarasota, Florida 34276
www.nothingnewpress.com

First Edition 2002; Second Edition 2016

Cover art:
Washington Crossing the Delaware by Emmanuel Gottlieb Leutze
Metropolitan Museum of Art, New York City, New York

Printed in the United States of America

That which has been is that which will be,
And that which has been done is that which will be done.
So, there is nothing new under the sun.
Ecclesiastes 1:9

PUBLISHER'S PREFACE.

THIS edition of Nothing New Press' reprint of *The Story of the Thirteen Colonies* has seen the following changes from the original text:

In introducing the native inhabitants of North America, the American Indians, some of Guerber's comments were colored by the commonly held views of her day. I have changed her use of "white skins" to "Europeans," "black skins" or "negroes" to "Africans," and "red skins" to "Indians."

In chapter I, "Our Country Long Ago," she refers to the Indians living west and north of the Rocky Mountains as "savage Indians," based on their nomadic lifestyle, which was very unlike settled European civilization. Where she termed the western and northern Indians as "savages," I have changed that to simply "western and northern Indians." In other places in the text, she refers to the Indians simply as "savages." I have changed her use of "savages" to either "natives" or "Indians," depending on the context.

Chapter II was originally titled "The Barbarous Indians." She refers to the Indians living east of the Rocky Mountains as the "barbarous Indians," because they maintained a more settled lifestyle than the western and northern Indians. For Guerber, "barbarous" was a step up from "savage." Where she termed the eastern Indians as "barbarous," I have changed that to simply "eastern Indians."

Now it is true that many, many tribes of the American Indians practiced traditions which we all consider savage and barbarous. Prisoners were routinely tortured in the most cruel and horrible of ways, cannibalism was practiced under some circumstances, civilian non-combatants, such as women and children, were not spared as targets in warfare, and so on. But I hesitated to label a whole people as "savage" or "barbarous" for the sake of some practices in some tribes, which were sometimes discarded under the influence of Christianity after the arrival of French and Spanish missions. Of course, in some tribes the ancient practices persisted, and their occurrence is not glossed over in the narrative merely for the sake of modern sensibilities.

This change was also made in Chapter II: speaking of the eastern Indians, Guerber writes, "Of course they did not have neat fields and gardens, such as you see now; but

they scratched a hole wherever the ground seemed good enough, dropped a few seeds into it, and covering them over, left them to grow without further care." Not all American Indians practiced agriculture. But among most of those that did, more modern research has shown that the methods of agriculture which they developed were more sophisticated than Guerber indicates. The eastern Indians placed a fish in each hill of corn seed, to fertilize the plant as it grew. The "three sisters" were commonly planted together, that is, corn, pumpkins, and beans. Corn stalks served as supports for the climbing beans, and where corn and pumpkins depleted the soil, the beans' nitrogen-fixing properties helped to restore nutrients to the soil. The southwestern Indians practiced ingenious forms of xeriscaping, dry-land agriculture, to conserve the little water they had for their crops. Enough creativity, knowledge of the crops and the climate, and ingenuity has been discovered among American Indian agricultural practices to make Guerber's statement false. I have changed it to read, "Of course they did not have fields and gardens as the Europeans kept, such as you see now; but they had developed their own methods of raising crops, which were suited to the weather and conditions of the land."

A last change corrects an error in the original text. In Chapter LIX: "The Anger of the Colonies," Guerber mistakenly attributed Patrick Henry's famous line, "Give me liberty, or give me death!" to a speech he gave in the Virginia House of Burgesses upon hearing of the passage of the Stamp Act. Henry's most well-known speech, however, which did conclude with that famous phrase, was given in 1775, after his return to Virginia from the First Continental Congress. Those events, and the mention of Henry's speech and its most famous lines, are recorded in Chapter LXI: "The Minutemen." Guerber mentions both speeches in her original text, but attributes the phrase to the wrong speech, which I have corrected.

Other than these changes, Guerber's text remains as she wrote it. I have included a timeline of dates of the events encountered in the story, as well as a list of additional books for young people which elaborate on the events here recorded, as an aid for teachers. I have also included a bibliography listing the references used to make corrections in Guerber's text, to construct the timeline, and the historical information which follows.

Modern archaeological and historical research was unavailable to Miss Guerber in 1898, when she wrote this history. The first chapter of *The Story of the Thirteen Colo-*

nies, "Our Country Long Ago," discusses the age of the North American continent and the origin of the American Indian. In it, Miss Guerber took the view that man developed slowly, through long ages of civilization, from a savage to a rational human being. Although, as we know now, the historical record supporting this view is non-existent, it was the common one of her day.

Guerber mentions that the North American continent is older than the European continent, and that the length of its existence is past counting. In fact, the length of the existence of the North American continent, and indeed, all the land masses of the earth, has been counted, in the book of Genesis. The length of years from Adam to Noah, and Noah to Moses, David, and Jesus, has been recorded. If the Genesis account is taken as the true history of the earth, it would seem that the land masses of the earth underwent significant geological upheaval during the time of Noah's Flood, when water covered all the earth for a period of time. The science of geology has not disproved the historical occurrence of Noah's global flood, but rather the flood theory has been discarded.

In fact, the evidence that we do see, fossils on mountain tops, and large fossil graveyards, lend themselves nicely to a massive flood explanation. Fossils, especially the detailed fossils which have been recently unearthed showing leaf, feather, and skin patterns intact, had to have been buried quickly under large amounts of sediment, to prevent their immediate decay. A massive flood would provide for the large amounts of sediment necessary to bury the plants and animals deeply enough for them to fossilize rather than to decay or be scavenged.

Even famous North American land forms, such as the Grand Canyon, do not require a "countless centuries" explanation. It is true that the Grand Canyon could have formed slowly by a small amount of water eroding away at it for countless centuries. And it is also true that it could have formed more rapidly by a large amount of water eroding away at it for a shorter period of time. In fact, if a large amount of water were left on the North American continent as a result of Noah's Flood, the sudden draining of that water toward the sea would cause erosion on a massive scale, with the result of an enormous canyon not unexpected. An enormous canyon is what we do see, in fact, numerous systems of canyons throughout the North American West. The catastrophic result of massive floods following the Mt. St. Helens eruption challenged geologists' standard theories of rock and canyon formation. The existence of the Grand Canyon cannot serve as proof

that it was formed slowly over millions of years, or rapidly only thousands of years ago. But its existence does not disprove one theory in favor of the other, either.

Large dinosaur bones have been uncovered in many places in North America. But even that cannot serve as evidence that the North American continent is old beyond counting. A recent discovery of red blood cell residue in T-Rex bones seems to indicate that those bones, at least, cannot be millions of years old, since no scientist maintains that organic proteins, even remnants of organic proteins, can survive without decaying completely for anything even remotely close to that length of time.

As far as the origin of the American Indian on the American continent: Guerber mentions that "some men now think [American Indians] may once have belonged to the same family" as the Asians. Chinese tradition states that Noah (Fohi or Yao) founded Chinese civilization in 2240 BC, which was approximately 10 years after the Tower of Babel dispersion. Noah did live for 350 years after the Flood, and for approximately 250 years after Babel. Is it possible that he was the principle ancestor of the Asian peoples, as Japheth was of the Indo-Europeans, Shem of the Near and Middle Eastern peoples, and Ham of the Africans?

Lower sea levels following a global flood, with lots of water bound up in glaciers if Ice Age conditions persisted in the north, would have allowed for a land bridge to connect the Asian and North American continents around the Bering Strait. Many of the resources listed in the Bibliography go into more detail on the scientific, archaeological, historical, and cultural discoveries I have only briefly touched on here.

Throughout, it can be seen that nothing in the legendary or archaeological history of the American Indians or North American continent denies the biblical account of the creation of the world, the entrance of sin and death, the judgment of Noah's Flood, and the rise of the peoples from his descendants after their dispersal from Babel.

Christine Miller

Nothing New Press

AUTHOR'S PREFACE.

THIS book is intended as an historical reader, an elementary text-book in the history of our country, or as an introduction or supplement to any of the excellent text-books on the history of the United States now in use.

The aim has been not only to interest children in the great men of their own country, but to stimulate them to the cultivation of the lofty virtues of which they read, and to instill within their hearts a deep love for their native land.

All the main facts in our early history have been given as simply and vividly as possible, and the lessons of patriotism, truthfulness, courage, patience, honesty, and industry taught by the lives of our principal heroes are carefully enforced. Great pains have also been taken to relate all the well-known anecdotes and quote the famous speeches which are so frequently alluded to in our current literature.

Although this book ends with the Revolutionary War, the story of our country is continued on the same lines in a companion volume entitled *The Story of the Great Republic*; yet each book is independent of the other and can be used separately.

So simply worded as to be easily intelligible to average children of ten or twelve years of age, the text is further arranged in short paragraphs, to facilitate its use as a reader in large classes. As a further help, the pronunciation of difficult proper names is indicated in the text.

HINTS FOR TEACHERS.

The best results in reading can often be obtained by the teacher reading a chapter first, while the pupils closely follow the text in their own books. When called upon to reread the same passages, it will be noticed that they almost unconsciously imitate every inflection they have heard. Thus they soon learn to read with due regard to expression, and therefore take a livelier interest in the subject-matter.

Aside from its use as a reader, this text can also serve to supply themes for daily language work, certain parts of the lesson being chosen for verbal and others for written reproduction. My experience has been that after reading the chapters over once or twice most children remember both facts and names. If they cannot do it at first, they may

easily be trained to do it by the judicious stimulus of a little praise, and the hope of winning their teacher's approval.

To fix important facts in the memory, and to serve as reviews of previous readings, I have found that a set of question cards is almost invaluable. These can be quickly distributed among the children, who are called upon to answer them verbally or in writing, as best serves the teacher's purpose at the time.

Pupils consider historical matches even more exciting than spelling matches. To vary recitations, matches can be conducted in various ways. For instance, all the question cards bearing upon the parts of the book already perused can be divided between the two "sides." The pupils furnish oral or written answers, the side answering most questions correctly reaping the honors. The match can also be carried on by the teacher's supplying names or dates, and requiring pupils on alternate sides to state clearly what they know in connection with them. At other times, ordinary quiz methods can be used, or the teacher can relate some fact or anecdote, calling upon different pupils to supply the purposely omitted names or dates.

Children are also often deeply interested in verbal pictures. For example, the teacher, without mentioning name, time, or place, can describe Franklin flying his kite, Ethan Allen surprising the garrison at Ticonderoga, Columbus at La Rabida, etc. The description ended, each pupil can write down the names of the characters described, and mention time, place, and any other fact the teacher calls for. Such historical riddles seem more like play than work to the average child, and before long all take great pride in making verbal pictures of their own, to be guessed by their schoolmates, or handed to the teacher instead of an ordinary composition. Such work not only appeals to childish imagination, but cultivates memory and attention while firmly fixing important facts in youthful minds.

To encourage a taste for poetry and rouse a love for the beautiful by fine descriptions of the noted characters or great events with which the pupils have just become familiar, it is often well to read aloud some of our most famous songs or poems.

It is universally conceded that history and geography should go hand in hand; so suitable maps have been supplied, upon which children should be encouraged to locate each spot as soon as it is mentioned. The teacher should also procure a blank map for each pupil (such as the *Eclectic Map Blanks*, American Book Company), so that, after

finding any place named on the ordinary map, the pupil can locate it exactly on an outline map. Many children are greatly interested in marking the names themselves as soon as their attention is drawn to them, and take great pride in seeing their maps grow. This method is often more helpful than any other in making children see how civilization has spread and what changes have gradually taken place in our country.

To fix upon their minds the fact that colonies were planted by different European nations, it is often advisable to purchase at a stationer's tiny adhesive stars of various colors. Each color serves to represent a nation, and stars are pasted upon the spots where colonies once stood. In cases where colonies proved unsuccessful, a black star can be pasted over the colored one, but in such a way that enough of the original star remains to show to which nation the colony once belonged. Where colonies changed hands several times, stars of appropriate colors can be pasted overlapping one another. This work fascinates children, and as the stars are adhesive, it can be done in class with very little trouble. A little tact on the teacher's part will make each pupil strive to have the neatest and most accurate map.

History and geography, when studied in their turn, will seem far more attractive to children if these methods have been pursued; for many persons and places already familiar will then be joyfully greeted as old friends.

H. A. Guerber

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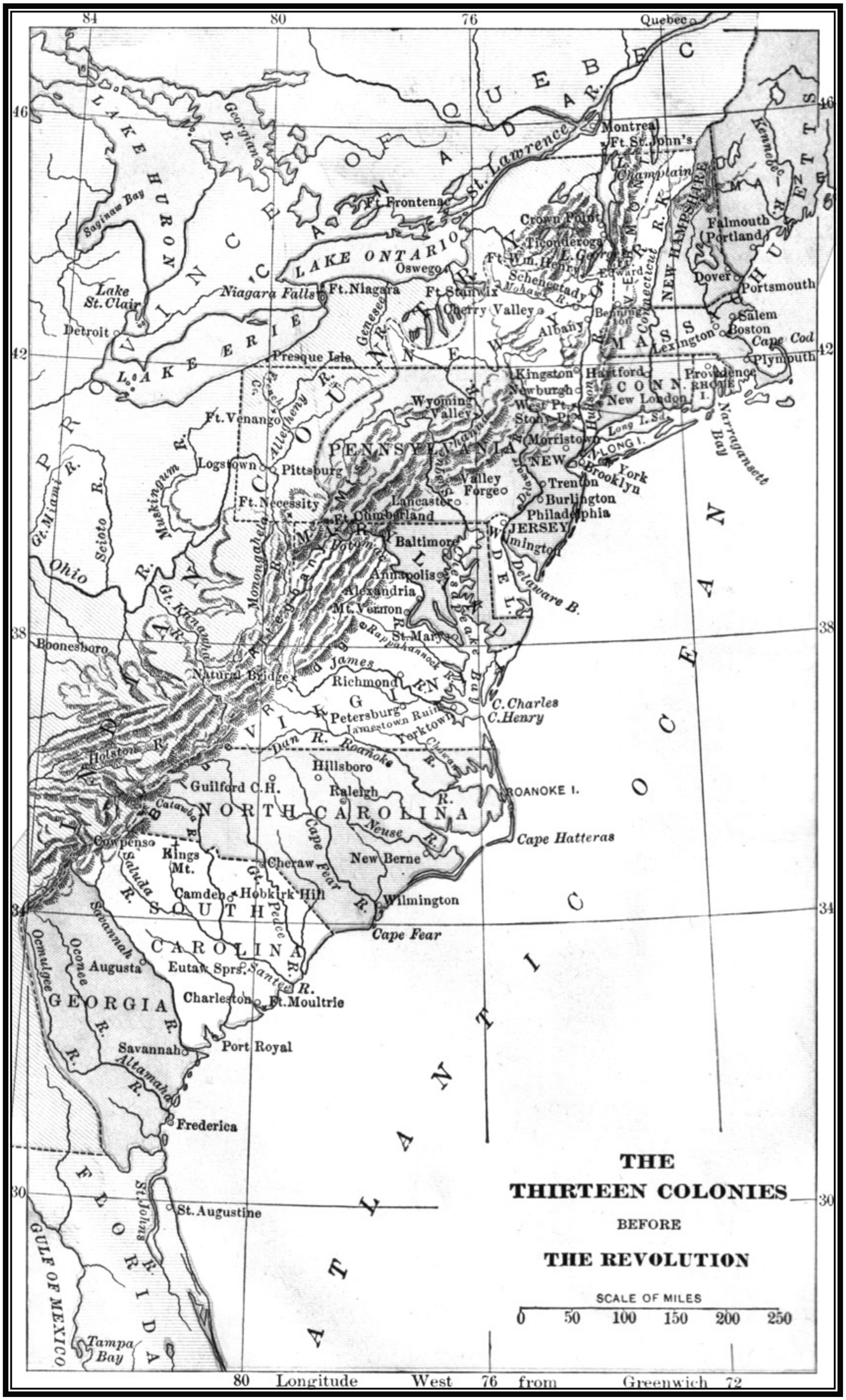
List of Maps.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BEFORE
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LAKE ERIE
St. Lawrence
Montreal
Ft. Frontenac
Crown Point
Ticonderoga
Oswego
Niagara Falls
Ft. Niagara
Ft. Stanwix
Cherry Valley
Albany
Detroit
Presque Isle
Ft. Venango
Logstown
Pittsburg
Ft. Necessity
Ft. Cumberland
NEW HAMPSHIRE
Falmouth
(Portland)
Dover
Portsmouth
Salem
Boston
Lexington
Cape Cod
Plymouth
MASS.
CONN.
Hartford
New London
Providence
RHODE I.
Narragansett Bay
Kingston
Newburgh
West Pt.
Stony Pt.
Morristown
NEW YORK
Brooklyn
LONG I.
Trenton
Burlington
Philadelphia
NEW JERSEY
Wilmington
DEL.
Delaware B.
PENNSYLVANIA
Wyoming Valley
Valley Forge
Lancaster
Baltimore
Annapolis
Alexandria
Mt. Vernon
St. Marys
MARYLAND
Boonesboro
Natural Bridge
Richmond
Petersburg
Jamestown Ruins
Yorktown
C. Charles
C. Henry
VIRGINIA
Hillsboro
Raleigh
Guilford C.H.
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New Berne
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Cape Fear
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Camden
Hobkirk Hill
SOUTH CAROLINA
Eutaw Sprs.
Charleston
Ft. Moultrie
Port Royal
Augusta
GEORGIA
Savannah
Frederica
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Scioto R.
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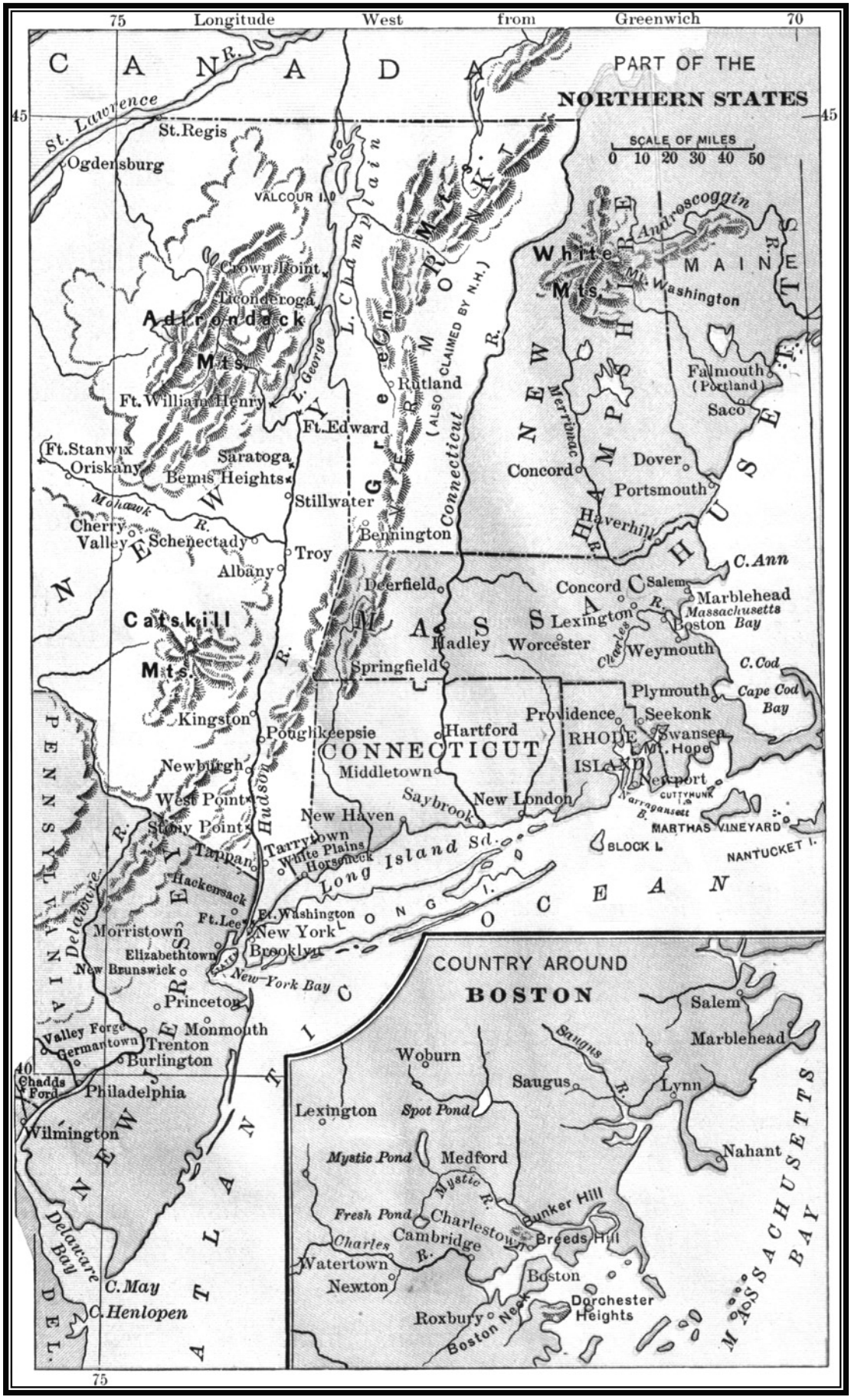
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L. George
Ft. William Henry
Ft. Edward
Saratoga
Bems Heights
Stillwater
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Oriskany
Mohawk R.
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Troy
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West Point
Stony Point
Tappan
Hackensack
Ft. Lee
Ft. Washington
New York
Brooklyn
New York Bay
Elizabethtown
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Princeton
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Mt. Washington
NEW HAMPSHIRE
Merrimac R.
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Portsmouth
Dover
Haverhill
Falmouth (Portland)
Saco
MASSACHUSETTS
C. Ann
Concord
Salem
Marblehead
Massachusetts Bay
Boston
Lexington
Worcester
Ludley
Charles R.
Weymouth
COUNTRY AROUND
BOSTON
Salem
Marblehead
Woburn
Saugus
Saugus R.
Lynn
Lexington
Spot Pond
Nahant
Mystic Pond
Medford
Mystic R.
Bunker Hill
Fresh Pond
Charlestown
Breeds Hill
Cambridge
Charles R.
Watertown
Newton
Boston
Dorchester Heights
Roxbury
Boston Neck
MASSACHUSETTS BAY

THE STORY OF THE THIRTEEN COLONIES.

I. OUR COUNTRY LONG AGO.

LEARNED men, who read the story of the earth in the mountains, valleys, rivers, lakes, and seas which cover its surface, tell us that America, although known as the New World, is really older than Europe. The sun has shone upon this continent and the rain has watered it for more centuries than we can count. If you study your maps carefully, you will notice lofty mountains, great lakes, and long rivers in many parts of the country; and you will see that it is beautiful and fertile almost everywhere, except in the far north, where snow covers the ground most of the year.

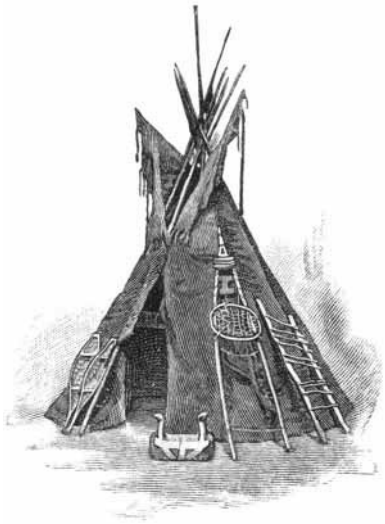
The same wise men who found out that the country is so old, dug down into the soil, examined the things they found there, questioned the Indians, and, little by little, discovered that our continent has been inhabited by many different kinds of animals and men. They found huge bones of animals which died thousands of years ago, and placed these in museums, where you can now see them. They also found the bones of some of the ancient men and women, with some of their weapons, tools, kitchen pots, and bits of their garments.

By studying these things very carefully, and by listening to the stories of the natives, they learned a great deal about the country which, from Greenland and A-las′ka in the north, to Cape Horn in the south, was once inhabited by tribes of Indians. None of these had light skin like the inhabitants of Europe, dark skin like the inhabitants of Africa, or yellow skin like the inhabitants of Asia. But as they were more like the people of Asia than like those of Africa or Europe, some men now think they may once have belonged to the same family.

An Indian.

Still, the inhabitants of America were so unlike others that they form a people by themselves. Those who lived in the part of the country which is now called the United States had copper-colored skin, high cheek bones, straight, coarse black hair, small black eyes, and very wide mouths. Although they all looked somewhat alike, they were very different in their ways of living. The Indians living east of the Rocky Mountains had a different way of life than those living west of those mountains and in the far northern parts of the continent.

The western and northern Indians lived by hunting and fishing, had no houses like ours, and were always roaming around in search of game. They were sheltered from the sun and rain by tents called *wigwams*. These rude dwellings were made by driving poles in the ground, in a circle as big as the wigwam was to be. When all the poles had been set up, the tops were drawn close together and firmly tied. Over these slanting poles the Indians spread the skins of the animals they had killed, or else they wove leaves and branches between the poles to form a thick screen. The space between two of the poles was left open to serve as a door, and over this was hung a bear or buffalo skin to keep out the sun, rain, or cold.



A Wigwam.

The space inside the wigwam was generally very small; but all the family crowded in, and when it was cold or wet, a fire was lighted in the middle of the floor. The smoke then escaped through a hole purposely left in the top of the wigwam, or through the open door.

These Indians had learned to make baskets, which they plastered with clay inside and out, and dried in the sun until they could hold water. When they wanted to boil their meat or to warm water, the women, called *squaws*, heated stones in the fire, and then dropped them into the water, which was thus brought to a boil.

The Indians rowed about in canoes made of basket-work, of birch-bark, or even of hollow tree trunks. As they had only stone axes, they could not easily cut down trees, so they brought them to the ground by kindling a fire all around them. When the tree had fallen they built another fire farther up the trunk. A log of the right length having thus been secured, they hollowed it out by starting small fires on top of the trunk, and scraping away the charred wood, until the log formed a rude canoe.

The Indians made their birch-bark canoes by sewing long strips of bark together with plant fibers or the sinews of the animals they had killed. The basket-work canoes were covered with skins to make them watertight.

II. The Eastern Indians.

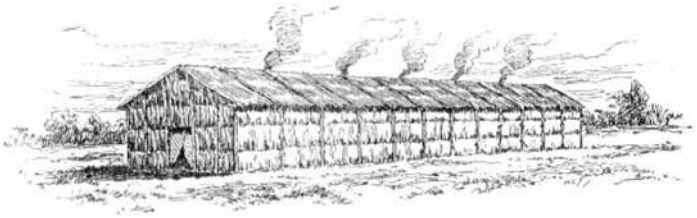
THE Indians east of the Rocky Mountains had a different way of life than those living to the west or north. Besides hunting and fishing, these Indians dug up roots with stone hoes, or with shells, and planted corn, beans, pumpkins, squashes, tomatoes, tobacco, and sunflowers. Of course they did not have fields and gardens as the Europeans kept, such as you see now; but they had developed their own methods of raising crops, which were suited to the weather and conditions of the land.

The eastern Indians were not content, like the Indians in the West, to fling a skin around them to keep off the cold, merely fastening it with a big thorn to hold it together. So they made winter garments by sewing skins together with sinews or plant fibers. In summer they had lighter clothes, rudely woven out of cotton or plant fibers. They, too, wove baskets, made beautiful birch-bark canoes, and after fashioning pots and pans out of clay, hardened them in the fire, so that they could use them in cooking.

These Indians had tools and weapons made of finely polished stone or bone, and they liked to live in villages. Instead of wigwams, many of them built houses of wood, or basket-work and clay, roofed over with strips of bark. Sometimes the roof was a very thick layer of long grass, laid on rude rafters, and held down by poles to form a kind of thatch.

Indian Pottery.

The houses thus built were generally very long and rather narrow, with a door at either end, and a passageway running through the center. On either side of this hall there were little rooms, each occupied by a family. At intervals along the passage the ground was hollowed out, and a clay or earthen fireplace was built, where four families cooked their meals. Above the fireplace there was a hole in the roof to serve as chimney. The rooms near the doors were generally used as storerooms for food and fuel. When several of these long houses were built together, they were often surrounded by a wooden wall, or palisade, to keep out the wild beasts and to serve as protection in time of war.



A Long House.

The Indians who once lived in New York and in the valley of the St. Law′rence lived in long houses, but the Mis-sou′ri Indians had round houses, built of the same materials. In the round houses the fireplace was in the middle, and families lived in rooms shaped like cuts of a pie. Many of these round houses were built close together, and then surrounded by a palisade made of tree trunks. These were driven into the ground so close together that they formed a very strong fence.

Although Indians did not have family names, such as we have now, each great family, or clan, had a special sign whereby it was known, such as a bear, a turtle, or a beaver. This sign was often marked upon their bodies in bright colors, and they carved and scratched it on all their belongings. From this sign the family was known as the bear, the turtle, or the beaver clan. Each clan selected a ruler, called *sachem*, or *sagamore*, whose orders all obeyed, and they also chose a chief to lead them in times of war.

The Indians had never been told about the God we love, so they worshiped the sun, moon, and stars, the lightning and thunder, the wind and rain, and said that one great spirit, called Man′i-to, was always watching over them. They also believed that when they died they would be carried off to a place where they could hunt and fish forever, and they called this heaven the Happy Hunting Grounds.

Their religious ceremonies were usually performed by Indians called medicine men. These were held by all to be very wise, and frightened the others by dancing and yelling wildly, and using strange words and signs. They said this would please their gods, and drive away the evil spirits of sickness, storm, or drought. The Indians were so simple that they believed all this nonsense, and they were so afraid of evil spirits that they often begged an animal's pardon for killing it. You see, they thought the spirit of a wolf or bear might else be so angry as to torment them in their dreams!

A Papoose.

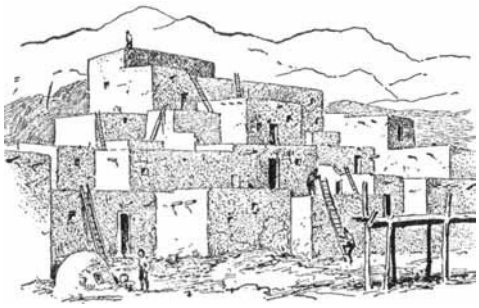
The men spent their time hunting, fishing, and fighting, but left all the rest of the work to the women. When they moved from one place to another, the squaws had to carry all the household goods, as well as the *papooses*, or babies. But the men carried only their bows and arrows, hunting knives, and the hatchets called *tomahawks*, which they threw with great force and skill.

III. The Mounds.

BESIDES the Indians of the north and west, and the Indians of the east, there were also Indians in the south of our country. They dwelt not only in what is now New Mex′i-co and Ar-i-zo′na, but were also found in Mexico, Central America, and South America, as far down the map as Chile (chee′lee).

The southern Indians had learned how to build canals, so as to lead the water far away from the streams into dry and barren lands. When the ground had thus been wa-

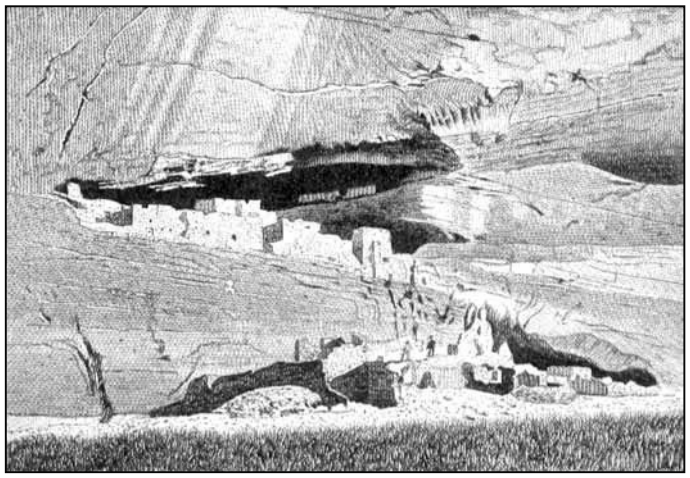
tered, or irrigated, it became very fruitful, and they could grow all the grain and vegetables they needed.



Indian Pueblo of Adobe.

The southern Indians lived together in huge fortresses, built of sun-dried bricks, called *adobe* (ah-doe′bee). These fortresses were large houses five or six stories high, containing ever so many little rooms, each occupied by one family. Thus one house often sheltered two or three thousand people.

Sometimes these Indians built their houses on the ledges of steep rocks, or canyons. Such houses were called cliff dwellings, and many remains of these queer homes are still found in the southwestern part of our country. The Indians who lived there were gentle, and not fond of fighting, but they built fortresses and cliff dwellings to defend themselves when attacked by other Indians.

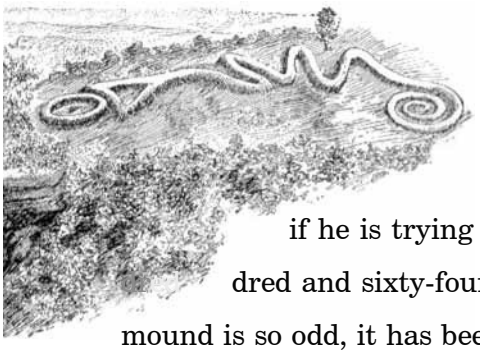


Cliff Dwellings.

You see, the western Indians did not grow any grain or vegetables, but they came down from the north to steal the provisions of the southern Indians. These, therefore, carried all their supplies into the cliff houses, which they built in such a way that it was almost impossible for an enemy to get in them.

The inhabitants themselves, however, easily went in and out by means of ladders, which led from story to story, or from ledge to ledge. Their houses had no doors down near the floor, but were entered by a hole in the roof. In each of these fortresses there was a great cistern, full of water, and so large a supply of food that the Indians could stand a long siege. In times of danger they pulled all their ladders away up out of reach, and when their enemies tried to climb the steep cliffs or straight walls, they pelted them with stones and arrows, and thus drove them away.

Wise men tell us that even before our country was occupied by all the different Indians, whose way of living has just been described, it had been inhabited by their ancestors or by an older race of men. We know they existed, because people have dug up their bones. These have been found principally inside huge earthen mounds of very queer shapes. The mounds were evidently built by those early inhabitants, who are hence known as the mound builders. Trees hundreds of years old now grow upon these mounds, which are found in most parts of the eastern Mis-sis-sip′pi valley, especially in O-hi′o.



In one place you can see a big mound representing a snake one thousand feet long, his body lying in graceful curves along the ground. This snake's mouth is wide open, and he looks as if he is trying to swallow an egg-shaped mound, which is one hundred and sixty-four feet long, and hence a pretty big mouthful. As this mound is so odd, it has been enclosed in a park, where it is to be kept just as it is, to remind people of the mound builders who lived here so long ago.

No one now knows exactly why these queer mounds were made, but learned men have dug into about two thousand of them, and as they have generally found bones, stone arrowheads and axes, beads, mortars, hammers, tools for spinning and weaving, pottery, baskets, and coarse cloth, they think the mounds must have been intended principally as burying places. The beads found in them are very like those which the eastern Indians called *wampum* and used as money. Indians wore these beads in strings around their necks, or wove them into belts, using beads of different colors to form very pretty patterns.

Wampum.

IV. Where the Northmen Went.

AS you have seen in the first chapters of this book, America was once a very different country from what it is today. Now you are going to learn how it changed,

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