



Very truly yours
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ANNALS OF IOWA.

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PRIMITIVE MAN OF IOWA, AND HOW HE LIVED.

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The presence of man in Europe during the long cycles of the great ice epochs, the last of which came to an end many thousand years ago, has been clearly proven by evidence which scientists deem incontrovertible.

Scientific explorations among the ruins of ancient cities of Babylonia have brought to light written evidences of a civilization of a high culture existing ten thousand years before Christ. Both China and India claim to have records extending still further into antiquity, but in America, and especially within the limits of the United States, no well authenticated discoveries have been made which would warrant the belief that the advent of man upon this portion of the globe occurred at a period more remote than the close of the last ice age, or perhaps not earlier than the epoch known in Europe as the historic period.

It is true, however, that the conditions existing in Mexico, Central, and South America, at the time of their discovery by the whites, the civilization to which they had attained, the character of their architecture, and their numerous ruins, so ancient even then as to be lost to tradition, all point to the existence of man in those countries at a remote period, and it may be that some day scientific explorations in those countries will bring to light evidence of human occupation as early as in Babylon, or that the discovery of the key with which to unlock the hieroglyphics of the Aztecs and Incas will resurrect a literature as old as that of India or China.

While there seems to have been a racial connection between our own Indians and the peoples who in ancient times inhabited Mexico, Central America, and Peru, the great difference in the extent of their progress from a condition of pure savagery would perhaps indicate that, while they may have been of the same race, their advent may have been by successive waves of immigration, such as characterized the Indo-Germanic settlement of Europe.

Where the first human inhabitants of this country came from is entirely unknown, and a mere matter of speculation. Their own traditions trace their origin to sources as mythical as those of the Greeks and Romans.

The Choctaw tradition is that their tribe came out of a certain artificial mound in Mississippi. A depression on the top of this mound is accounted for by the Almighty stepping upon it to close the aperture when a sufficient number had emerged to form the tribe.

The Shawnees claim to have originated Phoenix-like, from the ashes of a fire; and a Georgia tribe had the earth for a father and the sun for a mother, thus reversing the Grecian myth. Some of the tribes had a tradition that their forefathers came from the west or northwest, and from this it is conjectured by some that their ancestors came originally from the great plains of Asia, the nursery of peoples. Quite a mass of evidence has been collected tending to prove that the aborigines of this country are descendants of the lost tribes of Israel, while others are confident that they are descended from a colony of Phœnicians, who are supposed to have come to this country at a time so early that even the records of that ancient civilization are silent in regard to it.

Ignatius Donnelly in his "Atlantis," has revived the story of Plato, derived originally from the Egyptian priests, that in very remote times a continent existed west of the straits of Gibraltar, connecting perhaps with the eastern or western hemisphere, or with both, which was the seat of the first civilization, and perhaps of the origin of man, and which ages ago in a cataclysm of nature, was wholly submerged with all its inhabitants.

Others again, and among them many scientists, are of the opinion that there formerly existed a very large continent occupying a portion of what is now covered by the Pacific and Indian oceans, and which was probably the primitive home of some of the races of mankind.

So far as the ordinary reader is concerned each of these theories is supported by considerable evidence, but the most unique of all is that of Rev. Cotton Mather, the eminent New England divine, who said, "The natives of the country now possessed by the New Englanders have been forlorn and wretched heathen ever since they first herded here, and though we know not how or when these Indians first became inhabitants of this mighty continent, yet we may guess that probably the devil decoyed these miserable savages hither, in hopes that the gospel would never come here to disturb his absolute empire over them."

It is altogether likely that the similitudes in manners, customs, religions, etc., between the aborigines of this country and those of various ancient peoples of the old world, instead of proving a common origin, only prove that the human mind is everywhere about the same, and that in a similar state of progress, opportunities being equal, men will use similar means to attain a desired end.

Many investigators still claim that the Mound Builders who inhabited the Ohio and Mississippi valleys at an age not very remote, were a different race from the Indians found in possession at the advent of the whites; but those who have for years given the exploration of the mounds the closest investigation in behalf of the U. S. Bureau of Ethnology, are now almost entirely united in the conclusion that the Mound Builder, so called, was the ancestor of the Indian. It does not follow, however, that all the Indians are descended from them, as it is unquestionably true that many of the tribes had not reached the development represented by the Mound Builders; they, having made great progress toward civilization had become what we call barbarians, a condition in which man in his struggle for existence is aided in a greater or less degree by the use of tools or machines.

Without recapitulating the careful comparisons of the culture of the Mound Builders with that of existing and extinct tribes, which have been made by the Bureau of Ethnology, and upon which is largely based the conclusion that the earlier were but the progenitors of the later people, let us assume that theory to be true and the following conclusion results, viz: During a period commencing some time after the close of the last Ice Age in North America, and ending with the advent of the whites or shortly before, this part of the continent was inhabited by a people who had emerged to a certain extent from the darkness of savagery, had acquired certain of the domestic arts, and whose location and boundaries are still fairly well defined by the remains of the mounds and other earthworks erected by them.

The center of this progress seems to have been in Ohio, and Iowa may be regarded as on its western frontier, the number, size and extent of these works being considered as indicative of the centers of population.

Many of these mounds have been opened by private parties, and the Bureau of Ethnology has thoroughly explored some hundreds of them in different parts of the country, and while no conclusive reason for their existence has been reached, the concensus of opinion is that many of the earthworks answered the purpose of fortifications, having the earth wall surmounted by wooden palisades, which, with strong gates of timber would render the fortress almost impregnable in the warfare of the age.

But these fortifications were few in Iowa, and have almost entirely disappeared, although there still exist in the State some thousands of the smaller mounds, which, however, are fast disappearing under the leveling influence of the plough.

Among certain of the more advanced tribes, the supposed descendants of the Mound Builders, there was a custom at and prior to the advent of the whites, of building the winter dwelling or lodge upon low mounds, the house itself being of poles wattled basket fashion and then plastered with mud and roofed with long grass or reeds. When the owner of one of these huts died it was the custom to bury him under

the center of the building, then burn it down, with perhaps all it contained and raise a mound of earth over it.

A very large number of the mounds which have been opened in Iowa have been found to contain the remains of a single individual, with broken pottery, flint and stone weapons, some rude ornaments, and with numerous lumps of burnt clay scattered through the mound, which would accord with this theory; but in some more than one skeleton has been found, and these it is conjectured, may have been the sepulchres of chiefs, and that with them were buried their slaves and wives.

Some tribes were also accustomed to disinter from their temporary burial places at stated intervals the remains of their dead, and with elaborate ceremonies deposit the bones all together, erecting over them a large mound, and this may account for the confused condition of the bones sometimes observed. There are some mounds, however, in Iowa which seem to contain no bones or other relics, and from the fact that many of these are situated upon the highest bluffs it has been conjectured that these people communicated with distant points by signals, using fires upon these mounds for the purpose, the smoke of which in the day, and the light by night, might be seen at long distances, which being repeated from station to station would transmit news of importance with great rapidity, equalled only by the telegraph itself.

Other mounds have been supposed to have been used in religious worship, but this seems to be a matter of conjecture only, based upon the fact that certain large mounds in Mexico and Central America, have upon their truncated summits ruins of buildings which were used as temples, but evidence to connect the Mound Builders with the advanced civilization of those countries is almost entirely wanting.

Certain it is, however, that the people who erected the mounds of Iowa, and the Ohio and Mississippi valleys, could not have been mere nomads depending almost entirely upon the chase for support, and with only the civil organization common among savage peoples; on the contrary, they must have had settled habitations, their support must have largely

been by agricultural products, and their government must have been so far centralized as to have had an executive head with power sufficient to maintain order and discipline, and to control and intelligently direct the immense numbers, which, with the appliances at their command, it must have required to erect the vast mounds and other earthworks yet remaining, for no people without organization and permanent abode could have accomplished such results.

This people had become skillful in the practice of many arts. Though the skins of animals must have constituted the larger part of their clothing, they had become possessed of the art of weaving, and from the hair of animals, the down and feathers of birds, the fibers of plants and the bark of trees, they produced fabrics which were spun, woven and dyed.

Basket-making had been reduced to a perfection scarcely yet acquired by the whites. The art of the potter was theirs, and although their methods of manufacture were crude, slow and laborious, their work for general utility, grace of form and ornamentation, when found unbroken, still excites our admiration.

While their tools and weapons were for the most part of wood and stone, some copper weapons and ornaments have been found in Iowa, which may have been hammered from lumps of drift copper such as are still frequently found, or they may have been acquired by barter with those who resided at or visited the copper mines upon the shores of Lake Superior, which show evidences of having been extensively worked at a very remote period.

A few years ago I saw a copper spear-head four or five inches in length which was found in Marion county.

It does not seem that they had learned to smelt iron, and yet they must have been on the point of making the discovery, for I have in my collection a hatchet of red hematite, which is almost pure iron, and had it fallen into the fire under certain conditions they might have made the discovery by accident.

Contrary to the popular belief which attributes to the In-

dians great skill in the knowledge and use of medicinal herbs for the cure of disease, the fact is they had scarcely any knowledge of diagnosis, or of the rational treatment of any ailment. Their medical practice was almost wholly made up of incantation and powwow, and when decoctions of herbs were used they were more frequently taken by the medicine man himself than by the patient; but plants were sometimes burned and the smoke blown against the ailing part. Disease was by them usually attributed to witchcraft or evil spirits, and consequently could only be driven away by exorcisms and incantations, and in this they agreed very nearly with their contemporaries, our European ancestors of the Middle Ages. They did however have some remedies which they attempted to apply in a rational manner whether the remedies were rational or not.

Thus, there was a wild flower called by them "Deers-eye," because of its supposed resemblance to the eye of that animal, from which a lotion was made for sore eyes. The common purslane was used as a vermifuge because its red stalk looks like a worm. The little burrs which adhere to our clothes as we pass through the woods, and are commonly called "beggar lice," were boiled and the tea used to strengthen the memory, upon the theory that it would make things stick in the mind; probably a primitive conception of the principle, "*similia similibus curantur*;" and the man who desired to become a good singer drank a tea made from crickets!

While most of their remedies were senseless and many of them positively injurious, still in some diseases actual cauterization and the sweat-bath were beginning to be used instead of the incantations of the medicine man.

Their religion, while it was not a belief in the one Great Spirit or Manitou, as was supposed by the early missionaries, was being developed with their progress, just as had been the case among primitive peoples generally. Their belief in the immortality of the soul, or at least in a future life, is sufficiently attested by their custom of burying with the deceased his weapons and principal possessions, the spirits

of which were supposed to attend him and minister to his wants in the land beyond the tomb.

While they no doubt worshipped the sun as the visible source of light and heat, and their only conception of creative or regenerative power, they were not given to idolatry generally, and there is little evidence that their worship of the sun was accompanied by such gross indecencies of sex-worship as characterized that cult in many of the nations of antiquity; and it is by no means certain that human sacrifices were ever offered by them in worship, although wives and slaves may have been killed upon the death of a chief to be buried with him.

For habitations they probably used in the summer time brush huts covered with reeds or long grass, and perhaps tents of buffalo hides from which the hair had been removed by the application of wet ashes, and which had then been scraped with a flint knife until thin and pliable, and such tents were used no doubt in winter by those who did not occupy some permanent abode, and with a clay hearth or fireplace in the center, the smoke escaping through a hole at the apex, they could be made reasonably comfortable; but the usual abode of the Mound Builder must have been much more permanent, comfortable and commodious. Many of the smaller mounds probably were the sites of small wattled huts occupied by the single families, but in various parts of Iowa, frequently in the immediate vicinity of and associated with the mounds, we find circular or oval depressions in the earth, which upon investigation prove to be pits or excavations from twenty to sixty feet in diameter, the dirt from which when originally excavated having been piled up around the edge until the wall thus formed was eight or ten feet in height from the bottom of the excavation. Poles or posts were planted in the center to support a sloping roof made of poles covered first with brush then with earth, and finally with long grass to shed the rain. These dwellings were occupied in the winter by families of two or three generations, and for comfort were certainly equal to the sod-house and dugout of the homesteader.

Peeping in upon the occupants of one of these earth lodges let us see how they are occupying themselves and what, if any, preparations they have made for the winter. In various bins and receptacles made by driving stakes into the ground and wattling with brush, we will find several bushels of corn which were raised by the women upon the bottom lands during the summer; the ears are small compared with their colossal successors now grown with modern appliances for breaking and cultivation, but they are the unmistakable fore-runners of Iowa's great staple crop; and hanging upon the sides of the crib we will probably see the flint mattocks, hoes and spades with which the cultivating was done; and near by will be the family mortar of stone or hard wood in which the corn is to be ground and the pestle made of stone, or a round stone on the end of a stick to be used in grinding it. In a pile near the crib are the pumpkins and squashes raised with the corn, and which roasted in the ashes will add to the bill of fare. Part of the corn will be made into hominy by boiling with ashes, and the meal will be made into cakes by baking on hot stones.

Hanging to the posts which support the roof by limbs left projecting a few inches for pegs, are baskets made of grass, willow, splints of wood or strips of bark, containing hickory nuts, walnuts, butternuts, hazel nuts, acorns, dried wild plums, the seeds of large grasses and wild rice, and well out of the way of vermin and other depredators are the receptacles containing the principal article of winter food, pemmican, which is made by cutting the flesh of the buffalo, deer, elk and bear into thin strips, which, when dried in the sun until perfectly hard, are pounded into a coarse powder in mortars and then put into parfieches, made by stretching the hide of a buffalo bull after being denuded of hair, over a rudely squared piece of a log and fastening it down until dried, when it ever after keeps its shape; and these boxes after being filled with the pounded jerk or dried meat, have melted buffalo tallow or bear's grease poured over the contents when it will then keep for months. This pemmican was made by the women who followed the men on the fall

hunt, and whose duty it was to take charge of the game after it was killed, each being able to determine what animals were killed by her lord and master by his mark upon the arrow found in the body, or if more than one weapon was found therein, then the one whose arrow seemed to have found a vital part was entitled to the carcass. The women skinned the carcasses, prepared the pemmican, cured the hides for the various uses, carefully removing from the flesh all the long tendons which were to be used for sewing thread and cord. The skin from the heads of the buffalo and elk was boiled until the glue rose to the top and was there collected on the end of a stick, taking it out and cooling it from time to time that more might adhere, and this glue was used to fasten arrow and spear-heads and other weapons, and for other purposes.

Probably hanging to other posts we will see some game recently killed, or fish speared through the ice, for they did not depend entirely upon the provisions laid up. A goodly store of tobacco will also be seen hanging to the pegs, for all are smokers, and here and there we will see hides prepared for various articles of clothing. Those softskins of the fawn and these with the down of the swan, the loving mother has reserved for the clothing of her babe which hangs by its swinging cradle to another peg, and its garments will be ornamented with feathers and quills dyed in the brightest colors the pigments and barks of the locality will furnish. By her skillful hands too will be made the clothing of the older children and most of that of her lord, as well as his gorgeous warbonnet and the feather-trimmed robes with which he so proudly decks himself on state occasions. Her thread is a moistened tendon, her needle a sharpened bone used as an awl—thimble, she has none—and she cuts the garments out by guess with a flint knife shaped very much like the round knife of our harness maker, or the hash knife so familiar in the kitchen.

In various places about this dwelling we will see woven fabrics, mostly small, however, for weaving has not got beyond the most primitive conditions, and the products of the

loom are usually narrow and short and when used in garments must be pieced together.

The fire-place we will find to be a hearth of pounded clay now burned to a brick red by the fire almost continually alight upon it. Near the fire-place will be the pile of dry sticks for fuel and the stone hammer with which to break them into proper lengths, while hanging close by is the leather bag containing the fire-sticks and tinder; for this people have long ago mastered the art of producing fire at will, and if the fire on this hearth should go out the lady of the house would not need to send one of the children to a neighbor's to borrow a coal.

Most primitive peoples have early learned the use of the fire-stick in some form; sometimes to be used with the bow, or pumpdrill, or with the assistance of another person; but the North American tribes generally produced fire by twirling a dry stick rapidly between the hands, the sharpened point being held firmly in a socket in a lower stick which was held in place by the operator kneeling upon it. Sometimes friction was aided by a few grains of sand dropped into the socket, and when ignition of the powdered wood thus ground off occurred, it fell off through a notch in the socket upon tinder of rotten wood, the inner bark of a tree, or the fibers of plants placed there for the purpose, and a fire could be kindled thus in less than a minute.

Before they had learned a method of producing fire at pleasure it was of grave importance that a tribe should not permit all its fires to be extinguished at the same time, and this fear was the origin among savage peoples of the practice of preserving sacred fire, which being usually obtained from some tree which had been ignited by lightning seemed to have come from heaven.

The importance of fire to primitive man has given rise to many myths in regard to its origin, and of these the aborigines of this country had several, some of which in a considerable degree resembled that of Prometheus, in that they have the gods secreting the fire to prevent man from obtaining possession of it, and having it finally stolen from them

for man's benefit. The fire myth current in one of the tribes was, that once when it was all dark a great medicine man kept the sun, moon and stars, together with fire, shut up in a box. A raven, which was the guardian genius of the tribe, by enchantment caused itself to be born as the son of the medicine man's daughter, and as he grew became a great favorite with his grandfather, who would not permit anything to be denied him. One day the boy asked for this box to play with and, it being given to him, he soon pried the lid open, when the heavenly bodies immediately flew to their places in the sky, while the raven, assuming again his proper form, caught up a coal of fire in his bill and brought it at once to the home of the tribe.

In this winter lodge too we will find numerous articles of pottery, both large and small, and of this also the women were manufacturers. The clay was carefully selected, then washed to remove all impurities, then tempered by adding a certain amount of pulverized potsherds, burned and pounded shells, a little sand or some pulverized mica, which were well mixed by treading with the feet, at the same time adding water to bring the mass to a proper consistency. There were various modes of building the vessels, depending upon their size and the purposes for which they were intended, the smaller ones used as drinking vessels and vases being moulded by hand, adding clay and shaping them from time to time with polished pieces of bone, shell or wood dipped in water. A larger size was sometimes made in a basket, the basket being removed when the vessel was partly dry but leaving the imprint of its woven rushes or willows on the finished vessel; and sometimes a piece of their coarse cloth was wrapped about the jar to hold it up until sufficiently dry to stand, and from the indelible impressions left by these pieces we have derived much knowledge of their methods of weaving and the appearance of their woven fabrics. The large vessels, such as the immense pots in which their meats were boiled, by inserting red hot stones, and in which some of the tribes made maple sugar, were elaborately built by rolling out prepared clay in rolls about as thick as

the finger and as long as could be handled, and these rolls were carefully coiled one upon another, all the while being carefully finished inside and out with the fingers and polishing implements, gradually bulging out to nearly the size of a barrel for the swell, and then drawing in for the neck or mouth, and retaining all the while a remarkable uniformity of thickness.

Many of their vessels were ornamented; some having markings as if a corncob had been pressed in all over the surface; others had regular rows of indentations made apparently with the thumb nail; others had straight, waved or crossed lines, or dots and dashes; others had a row of little knobs around near the top made by pressing a rounded stick or bone at intervals upon the inside while the clay was still soft, and still others had the edges crimped in the way our mothers used to crimp a pie. The ornamentations indeed were varied and seem to have depended entirely upon the skill or caprice of the workwoman. Handles, lips and feet were added as she might desire.

These vessels were first completely dried in the sun and before the fire, after which they were filled with hot coals, a goodly pile of coals was heaped over them, and they were left to burn hard and slowly cool.

They had no knowledge of glazing, but their pottery was quite efficient for the purposes for which it was intended, and the fact that it has been found at considerable depths in mounds and tombs entirely perfect, although exposed for some centuries to the damp, is sufficient evidence of the thoroughness of the workmanship.

Sometimes when this primitive potter became expert she made vessels in the form of animals and human beings. Prof. W. H. Holmes, in one of the reports of the Bureau of Ethnology, describes a Mound Builder's vase ten inches high in the form of a woman sitting on her heels with her hands on her knees and her face in profile. A good deal of attention had been paid to the details of anatomy. The back was much humped, and the vertebræ represented by

knobs, while the knees, calves, ankles and portions of the feet were depicted with tolerable accuracy.

Gathered around the fire of these earth lodges, the light being aided perhaps by pottery lamps, the women engaged in grinding the corn, cracking the nuts, cooking the food, preparing the hides for the various uses, weaving cloth, making baskets, and repairing and making the clothing for the family. Around the fire too sat the men when the weather was too inclement for hunting game or for spearing fish through holes in the ice, or when the family larder was sufficiently supplied so that there was no immediate necessity for exertion; and here they would make their stone hatchets, flint knives, arrow and spear-heads, bows, arrows, spears and other weapons, and even toy bows, arrows and hatchets for their little boys, for small implements have been found which could have been intended for no other purpose.

Here, too, they smoked, their pipes being of stone and often elaborately carved into animal forms by those patient workmen to whom time was no object, and money was unknown.

Here they gambled also, "bucking the tiger," with a fierceness known only among savage and barbarous peoples. Their games were usually purely of chance and very simple, such as taking a number of beans or other small articles in the hand and having guesses made as to the number, drawing sticks for the long and short ones, and in some tribes they had a rude kind of dice, and yet at these games they would bet and lose every article of their personal property, including their wives.

The children engaged in various sports and games also, and old and young delighted in telling and hearing stories, many of their favorite tales being about ghosts and "The gobbleuns 'at gits ye, ef you don't watch out." One of the many stories collected by the Bureau of Ethnology is this: A young man died just before he was to have been married to a girl whom he dearly loved. The girl mourned his death, cutting her hair and gashing her limbs with a knife, as if she had been an old woman. The ghost of the young

man returned and took her for a wife. Whenever the tribe camped for the night the ghost's wife pitched her tent at a distance from others, and when the camp was moved the woman and her ghost husband kept some distance behind the main body. The ghost always told the woman what to do, and he brought her game regularly which the wife gave to the people in exchange for other articles. The people could neither hear nor see the ghost, but they heard his wife talk to him. He always sent word to the tribe when there was to be a high wind and heavy rain. He could read the thoughts of his wife so that she need not speak a word to him, and when she felt a desire for anything he soon obtained it for her.

To make his weapons and tools no doubt required the most of the time the man could spare from the chase or fishing, and for this purpose he needed tools to work with. His tool-chest, or what answered for one, must have contained a great number of articles. In the chest or near it must have been a large smooth stone of granite or some other very hard kind to be used as an anvil, and hanging up over the fire would be the wood for bows, arrows and spears, becoming thoroughly seasoned. Then in the chest he must have stone hammers, axes and hatchets, finished and in the rough, as well as hammer-stones of the hardest flint for use in pecking and chipping into shape the numerous stone implements which he must make. He must have chips of flint, and masses of the same from which to procure by percussion or pressure flakes to be made into arrow- and spear-heads, knives, drills and perforators. He must have sharpened shells or bones to scrape his arrow-shafts, and grooved sandstones to straighten them. Feathers to make the arrows carry straight, and shredded sinew and glue with which to fasten on the head properly. He must have whetstones for sharpening his edged tools, and buffalo horns to make spoons and skinning knives. Then he must have awls of various sizes, flint drills, pigments to paint his face, or for picture-writing, flint knives, daggers, saws, rawhide and dressed deerskin to repair his clothing and moccasins, stone adzes,

gouges, chisels, mauls, bones shaped for finishing arrow-heads, buckhorns for knife-hafts and other uses, twine made from wild hemp or other fibrous plants or bark of trees, for fish lines or nets, and bones or shells suitable for making fish hooks, his fire-sticks and tinder without which he never went more than a short distance from home, a small vise made with properly shaped bones wrapped with tendons to hold firmly his arrow-heads and other small articles while in the process of manufacture, and doubtless many other implements which he finds convenient for use.

When we consider that this savage artisan must not only make his own weapons and implements, but also the tools to make them with, and that it took a whole day to make a good arrow and many days to make an adze, hatchet or other implement, by the slow process of pecking one stone against another and then rubbing it with another containing grit; when we recollect too, that to make a canoe he must first burn down a tree, then burn it off the right length, and then alternately burning with live coals and scraping and pecking off the charred part with stone tools, he must form the cavity; and when we consider also the time he must employ in killing game for the support of his family and to lay up for winter, we will certainly modify our previous notion that the life of the primitive Iowan, was one of either dignified ease or savage laziness.

The above statements in regard to the conditions surrounding primitive man of Iowa, are based upon the conclusion, as suggested in the beginning of this article, that the Mound Builders were not a separate race, but that their descendants may be found among some of the more advanced Indian tribes.

Whatever may be thought of the domestic arts, government, religion, medicine, etc., of those first settlers of Iowa, their achievements in these things are just such milestones as mark the progress of every civilized people if we will but trace their history backward. At the time of the advent of the whites, primitive man of North America, had, in addition to the matters already enumerated, made quite an advance

along some other lines. He had domesticated the dog, or rather had evolved him from the wolf; and had made him not only his friend, companion and servant in the pursuit of game, but had utilized him as a bearer of burdens, and by harnessing him to a sled in the winter, had made him the motive power in transportation. His mode of government had been developed from a condition of pure savagery into tribal confederations sometimes of immense power, with a government democratic in that it derived all its power from the consent of the governed. His laws though unwritten and few in number, were based upon primitive ideas of justice and the protection of society, and were executed no doubt with reasonable impartiality. He had begun to feel the need of permanent records, and a picture-writing which was beginning to assume a somewhat phonetic character was coming into use among the more advanced tribes. Agriculture in the most favorable localities had reached such proportions that he was no longer dependent entirely upon the chase for a livelihood.

It is nearly certain that he was on the point of discovering the art of smelting iron and some other ores. If he had not already begun, he soon would have commenced the domestication of the buffalo, and perhaps some of the other animals and wild fowl, and this by necessitating permanency of abode would have brought about the ownership of land, or at least the right of exclusive possession, from which point the upward progress of a people has always been by rapid strides. The race was certainly at the time of the discovery of this country by Columbus, capable in all respects of achieving for itself a high grade of civilization, differing no doubt much from our own, but nevertheless far above the present average of the Indian in this country. The contact with the whites following the discovery of the country, precipitated upon the natives a civilization and a religion for which they were in nowise prepared, and which it was impossible for them to assimilate: indeed, upon an average they have so far seemed capable only of acquiring and practicing the vices of their conquerors.

At the first the contact with the whites, and especially the readiness with which the aborigines adopted the evil and vicious practices of the superior civilization, seemed to indicate their certain and early extinction, but in more recent years, since they have become the wards of the Nation, they have received upon their reservations food, clothing, more comfortable habitations, and, to a considerable degree, rational treatment when attacked by disease; the strong arm of the Government has interfered to prevent the wars of extermination formerly so frequently waged between tribes, and now, it is said, their number is increasing. Some of the tribes have been induced to abandon the tribal relation and to accept an allotment of their lands in severalty, and have made more or less progress toward civilization. At Hampton, Va., and Carlisle, Pa., Indian boys and girls are taught the rudiments of an education and some of the domestic arts, but a graduate of either school is as likely upon his return to the reservation, to revert to the blanket and paint of his forefathers as to practice the arts of civilization for the benefit of his tribe, and the problem of the future of the Indian is yet to be solved. Of this fact we may have ocular demonstration by a visit to the reservation within a few miles of Iowa's capital city.

In my opinion had America never been discovered by the whites, primitive man of Iowa would now be many degrees higher in the scale of civilization than is his degenerate representative upon the Tama county reservation.

UTILITARIANS may prate as much as they please on the vanity of archæological and black-letter pursuits, but, for our own part, we confess we love to luxuriate among dusty, worm-eaten tomes,—to shake hands, as it were, with our forefathers, and trace some superannuated usage, or fugitive fashion, through each descent and change, from age to age. After all, despite the work-a-day wisdom that now, literally “crieth out in the streets,” there are few intelligent minds that do not, on particular points, pay unconscious homage to hoar antiquity!—*Dublin Review*, April, 1838.

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