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VOLUME One

AMERICA

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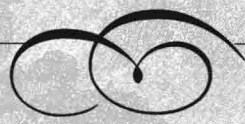
AMERICA

A NARRATIVE HISTORY

BRIEF FOURTH EDITION



VOLUME I

GEORGE BROWN TINDALL
DAVID EMORY SHI

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FOR BRUCE AND BLAIR

FOR
JASON AND JESSICA

PREFACE

Just as history is never complete, neither is a historical textbook. We have learned much from the responses of readers and instructors to the first three editions of Brief *America*. Perhaps the most important and reassuring lesson is that our original intention has proved valid: to provide a compelling narrative history of the American experience, a narrative animated by human characters, informed by analysis and social texture, and guided by the unfolding of events. Readers have also endorsed the book's unique format. *America* is designed to be read and to carry a moderate price.

In a significant attempt to help students grasp the major themes and developments throughout the text, without compromising its intellectual integrity, Brief *America* now contains a new pedagogical program. Students will receive additional guidance when reading the text from new part openers, which lay out the major ideas emphasized in upcoming chapters. Chapter organizers appear on the first page of each chapter and present key idea statements that serve as a guide through the narrative. "Making Connections" boxes appear on the final page of each chapter (except the last) to link significant events in the current chapter to issues in surrounding chapters. The new pedagogical program with the larger format and the new two-color design result in an attractive, easy-to-read text that instructors and students should find inviting.

The revisions that set off the Brief Fourth Edition of *America: A Narrative History* highlight frontiers: the experiences of men and women on America's frontiers and the significance of frontiers in shaping the nation's history. Frontiers can be understood in many ways. In announcing that the American frontier had closed in 1893, the historian Frederick Jackson Turner described the frontier as the source of American demo-

cratic values and institutions. For Turner the frontier was the place where Americans reinvented themselves, made better lives, tamed the wilderness, and set it on the path to civilized development. The frontier experience forged the distinctive American character and the independence, acquisitiveness, and boldness often attributed to it. Turner's frontier incorporated images already being conjured in American popular culture: savage Indians, virtuous settlers, gritty desperadoes, and gallant mothers and wives.

Turner's "frontier thesis" dominated the teaching of American history for almost half a century. Yet his uncritical celebration of the dramatic process of westward expansion overlooked many tragedies and failures along the way. It also was highly selective. His cast of characters was made up almost exclusively of white males. He left out many other important actors: Indians, women, Hispanics, Asians, and African Americans, among others.

Despite the flaws in Turner's version of the frontier, the concept itself remains viable. Many historians still find the frontier a useful frame for understanding important aspects of the American experience (not to mention other societies as well). In tracing the significance of the frontier experience in the development of American society and culture, we adopt an expansive definition and an inclusive treatment of its participants.

America has had many frontiers. They were places of fast-paced change. The unsettled conditions in many areas helped alter social relations, including those between women and men. Frontiers also served as crossroads where ethnic and racial groups formed new configurations, often with violent overtones. And the frontier exists in the minds of Americans as a powerful metaphor for change, for the chance to start anew.

There is much that is new in the Brief Fourth Edition of *America*. The frontier theme surfaces in fresh treatments of the Spanish Southwest in the colonial period and the ways Native Americans and Spanish settlers reacted and adapted to each other (Chapters 1 and 4). In Chapter 1 there are new discussions of Indian cultures and societies in the colonial Atlantic region. The French empire in America and its interactions with the Native Americans receive fresh attention in Chapter 3. There are new sections detailing Anglo-Indian relations (Chapters 1, 3, and 4), and expanded treatments of the old Southwest (Chapters 13 and 14), the mining frontier (Chapters 15 and 18), the Civil War in the

West (Chapter 16), and the development of the West in the late nineteenth century (Chapter 18). This edition of *America* also provides more extensive coverage of the West in the twentieth century, with new discussions of the West during the Great Depression of the 1930s and World War II, and the particular experiences of Hispanics.

This Brief Fourth Edition, like its predecessor, integrates more social history into the narrative of American experience, detailing the folkways and contributions of those groups often underrepresented in historical treatments—women, blacks, and ethnic Americans. New sections have been added dealing with the Salem witch trials, Andrew Jackson, Clara Barton, Woodrow Wilson, Eleanor Roosevelt, the D-Day invasion, the social impact of the GI Bill, the "black power" movement, cultural conservatism, and the Clinton administration. This edition also features new material about religious life in general and revivalism in particular.

In preparing this Brief Fourth Edition of *America* we have benefitted from the insights and suggestions of many people. The following scholars provided close readings of the manuscript at various stages: Holly Mayer (Duquesne University), Jean B. Lee (University of Wisconsin, Madison), Elizabeth Leonard (Colby College), Bruce Field (Northern Illinois University), Virginia DeJohn Anderson (University of Colorado), Fred Anderson (University of Colorado), Charles Eagles (University of Mississippi), and David Parker (Kennseaw College). Once again we thank our friends at W. W. Norton, especially Margaret Farley, Mary Kelly, Kate Nash, and Steve Forman, for their care and attention along the way.

—George B. Tindall
—David E. Shi

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PART ONE

A NEW WORLD

Long before Christopher Columbus accidentally discovered the New World in his effort to find a passage to Asia, the tribal peoples he mislabeled "Indians" had occupied and shaped the lands of the Western Hemisphere. The first people to settle the New World were nomadic hunters and gatherers who migrated from northeastern Asia during the last glacial advance of the ice age, nearly twenty thousand years ago. By the end of the fifteenth century, when Columbus began his voyage west, there were millions of Native Americans living in the Western Hemisphere. Over the centuries, they had developed stable, diverse, and often highly sophisticated societies, some rooted in agriculture, others in trade or imperial conquest.

The native American cultures were, of course, profoundly affected by the arrival of peoples from Europe and Africa. The Indians were exploited, enslaved, displaced, and exterminated. Yet this conventional tale of conquest oversimplifies the complex process by which Indians, Europeans, and Africans interacted. The Indians were more than passive victims; they were also trading partners and rivals of the transatlantic newcomers. They became enemies and allies, neighbors and advisors, converts and spouses. As such they fully participated in the creation of the new society known as America.

The Europeans who risked their lives to settle in the New World were themselves quite diverse. Young and old, men and women, they came from Spain, Portugal, France, Great Britain, the Netherlands, Italy, and the various German states. A variety of motives inspired them to undertake the transatlantic voyage. Some were adventurers and fortune seekers, eager to find gold and spices. Others were fervent Christians determined to create kingdoms of God in the New World. Still others were convicts, debtors, indentured servants, or political or religious exiles. Many were simply seeking higher wages and greater economic opportunity. A settler in Pennsylvania noted that "poor people (both men and women) of all kinds, can here get three times the wages for their labour than they can in England or Wales."

Yet such enticements were not sufficient to attract enough workers to keep up with the rapidly expanding colonial economies. So the Europeans began to force Indians to work for them. But there were never enough of them to meet the unceasing demand. Moreover, they often escaped or were so obstreperous that several colonies banned their use. The Massachusetts

legislature did so because Indians were of such "a malicious, surly and revengeful spirit; rude and insolent in their behavior, and very ungovernable."

Beginning early in the seventeenth century, more and more colonists turned to the slave trade for their labor needs. In 1619 white traders began transporting captured Africans to the English colonies. This development would transform American society in ways that no one at the time envisioned. Few Europeans during the colonial era saw the contradiction between the New World's promise of individual freedom and the expanding institution of race slavery. Nor did they reckon with the problems associated with introducing into the new society a race of peoples they considered alien and unassimilable.

The intermingling of peoples, cultures, and ecosystems from the three continents of Africa, Europe, and North America gave colonial American society its distinctive vitality and variety. In turn, the diversity of the environment and climate led to the creation of quite different economies and patterns of living in the various regions of North America. As the original settlements grew into prosperous and populous colonies, the transplanted Europeans had to fashion social institutions and political systems to manage growth and control tensions.

At the same time, imperial rivalries among the Spanish, French, English, and Dutch produced numerous intrigues and costly wars. The monarchs of Europe had a difficult time trying to manage and exploit this fluid and often volatile colonial society. Many of the colonists, they discovered, brought with them to the New World a feisty independence that led them to resent government interference in their affairs. A British official in North Carolina reported that the residents of the Piedmont region were "without any Law or Order. Impudence is so very high [among them], as to be past bearing." As long as the reins of imperial control were loosely applied, the two parties maintained an uneasy partnership. But as the British authorities tightened their control during the mid-eighteenth century, they met resistance, which escalated into revolt, and culminated in revolution.