

## History and Literature

### Hail America

The first decades of the 1800s brought great success to the young nation. With this success came a surge of patriotic enthusiasm. While before, Europe had been the role model for the United States, this song expresses the new tendency of the American people to say, "Ours is better!"

**Directions:** As you read the song, think about what it says about the nation's new image of itself. Then, answer the questions below.

Hail, America, hail, unrivall'd in fame,  
 Thy foes, in confusion, turn pale at thy name;  
 On thy rock-rooted virtue, firmly seated sublime [perfect],  
 Below thee break, harmless, the billows [waves] of time.  
 May thy starry flag, waving, still glory pursue,  
 And freedom find ever a guardian in you... brave America,  
 Whom freedom secures;  
 The high car of crest-blazing glory is yours.

Let Spain boast the treasures that glow in her mines;  
 Let Gallia [France] rejoice in her olives and vines;  
 Let bright-sparkling jewels in India prevail;  
 Let thy odours [perfumes], Arabia, diffuse [spread] in each gale;  
 'Tis America only is bless'd with the soil  
 Where the fair fruits of virtue and liberty smile.  
 Huzza, huzza, huzza.

—from "Hail America," reprinted in *Early Songs of Uncle Sam* by George  
 Stuyvesant Jackson (Boston: Bruce Humphries, Inc., 1933)

1. What does the first stanza say about America's foes? \_\_\_\_\_  
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2. What does this song suggest are the most valued treasures of the United States?  
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3. **Draw Conclusions** How does this song's characterization of other nations indicate the new nationalism in the United States? \_\_\_\_\_  
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## Comparing Viewpoints

### Andrew Jackson and the Spoils System

Andrew Jackson was elected President in 1828, defeating the sitting President, John Quincy Adams. One of Jackson's first actions was to replace many officials appointed during the Adams administration with his own supporters. Jackson claimed he was encouraging democracy by bringing new people into government. One Jackson supporter, Senator William Learned Marcy, defended Jackson in a different way, comparing an election victory to a triumph in battle.

**Directions:** Read the excerpt from Jackson's letter and the excerpt from Marcy's statement. Then, answer the questions that follow.

"The most disagreeable duty I have to perform is the removals and appointments to office. It appears that all who possess office do so as a result of political reward. . . .

These hungry office-seekers, as well as those who are now in office, are dangerous contestants for the public purse. When it is so easy for men seeking these offices to get good recommendations, it requires the greatest skill and judgment to pick men of honesty and integrity.

We have, as you shall see from the newspapers, begun to reform. We are trying to remove those with no ability from office and expose to view the corruption of some of the office-holders appointed by the previous administration."

—letter of Andrew Jackson

"They [Jackson and his supporters] see nothing wrong in the rule that to the victor belong the spoils of the enemy."

—William Learned Marcy in the U.S. Senate

1. According to Jackson, what was the problem with the way people obtained office in the Adams administration? \_\_\_\_\_

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2. How did Jackson propose to deal with this problem? \_\_\_\_\_

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3. What did Marcy mean by the "spoils of the enemy"? \_\_\_\_\_

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4. Detect Points of View How might an Adams supporter use Senator Marcy's words to respond to Jackson's letter? \_\_\_\_\_

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## History and Literature

### Tsali of the Cherokees: A Cherokee Legend

Though based on the life of a real person, the legend of Tsali has long been a part of Cherokee oral tradition. By choosing to die rather than to leave his homeland in Georgia, Tsali became a symbol of the courage and loyalty of the Cherokee people. In the excerpt below, Tsali and his family begin to hear rumors of the removal of the Cherokee to Oklahoma.

**Directions:** Read the excerpt. Then, on a separate piece of paper answer the questions that follow.

In the time when their troubles began, the ordinary Cherokees did not at first understand that anything was really wrong. They knew that their tribal chiefs traveled back and forth to the white man's place called Washington more often than they used to do. They knew that when the chiefs came back from that place there were quarrels in the tribal council.

Up in the hills and the back country, where the Ani Keetoowah—the true Cherokees—lived, word of the changes came more slowly than the changes themselves came to the valley Cherokees. Many of the hill people never left their farm lands, and those who did went only to the nearest trading post and back. Few travelers ever came into the uplands, where the mists of the Smokies shut out the encroaching world.

So, when the news came that some of the chiefs of the Cherokees had touched the pen, and put their names or their marks on a paper, and agreed by doing so that this was no longer Cherokee country, the Ani Keetoowah could not believe what they had heard. Surely, they said to each other, this news must be false. No Cherokee—not even a mixed-blood—would sign away his own and his people's lands. But that was what the chiefs had done.

Then the word came that the chiefs were even more divided among themselves, and that not all of them had touched the pen. Some were not willing to move away to the new lands across the Mississippi, and settle in the hills around Fort Gibson, Oklahoma. . . .

One of the leaders of the Ani Keetoowah was Tsali. The white men had trouble pronouncing his name, so they called him "Charley," or "Dutch." Tsali was a full-blood, and so were his wife and their family. They were the oldest Keetoowah Cherokee blood, and would never have let themselves be shamed by having half-breed relatives. . . .

Tsali and his family were not worldly rich, in the way that the chiefs and some of the Cherokees of the valley towns were rich. They had hardly seen white man's metal money in their lives. But Tsali's people never lacked for food, or good clothing, or safe shelter. . . .

The occasional missionaries fussed over the children. They gave them white men's names, so that by Tsali's time everyone had an Indian name and an English one. The Cherokees listened to the missionaries politely, for the missionaries were great gossips, and the Cherokees heard their news and ignored the rest of their words.

"You will have to go soon," said one white preacher to Tsali. "There's no hope this time. The lands have all been sold and the Georgia troopers are moving in. You'll have to go west."

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**Tsali of the Cherokees** (continued)

"We'll never leave," Tsali answered. "This is our land and we belong to it. Who could take it from us—who would want it? It's hard even for us to farm here, and we're used to hill farming. The white men wouldn't want to come here—they'll want the rich lands in the valleys, if the lowland people will give them up."

"They want these hills more than any other land," the missionary said. He sounded almost threatening. "Don't you see, you poor ignorant Indian? They are finding gold—gold, man, gold—downstream in the lower Keetoowah country. That means that the source of the gold is in the headwaters of the rivers that flow from here down into the valleys. . . ."

A month later, when the Georgia militia came riding up the valley to Tsali's house, the missionary and the trader were with them. The men all stopped in front of the house, and Tsali's wife came out. . . . She spoke to the men.

"Won't you come in and sit down?"

"Where's the old man?" the militia captain asked.

"Why, he's working out in the fields," said Amanda. "Sit down and have a cool drink of water while I send the boy for him."

"Send the boy quickly," the captain ordered. "We'll wait in our saddles and not trouble to get down."

"All right, if you'd rather not," Amanda said. "Do you mind telling me why you're here?"

"We're here to put you off this place," said the captain. "Haven't you heard? This isn't Cherokee land any more; the chiefs signed it over to the government, and now it's open for settlement. One or the other of these two gentlemen will probably claim it."

"They can't do that!" Amanda protested. "It's our land—nobody else's. The chiefs had no right to sign it away. My husband's father worked this place, and his father before him. This is our home. This is where we belong."

"No more," said the captain. "You belong in the removal camps down by the river, with the rest of the Indians. They're going to start shipping the Cherokees west tomorrow morning."

Amanda sat down on the bench . . . with her legs trembling under her. "All of us?" she asked.

"Every one of you."

"Let me call my son and send him for his daddy," Amanda said.

"Hurry up!"

—from *American Indian Mythology* by Alice Marriott and Carol K. Rachlin  
(New York: New American Library, 1968).

1. What can you infer from the story about the discussions in Washington, D.C., between Cherokee chiefs and officials of the U.S. government?
2. How does Tsali's definition of a rich man differ from that of the missionary?
3. How can you tell that this story is told from the Cherokee point of view?
4. **Clarify Problems** Why did the discovery of gold affect the Cherokees who lived in the hills and the backcountry?

## Primary Source

### John Burnett and the Trail of Tears

John G. Burnett was a soldier in the United States Army when it forced the Cherokees to leave their homeland. Years later he recorded his memories about the Trail of Tears.

**Directions:** Read the selection and answer the questions on a separate sheet of paper.

The removal of Cherokee Indians from their life long homes in the year of 1838 found me a young man in the prime of life and a Private soldier in the American Army. Being acquainted with many of the Indians and able to fluently speak their language, I was sent as interpreter into the Smoky Mountain Country in May 1838, and witnessed the execution of the most brutal order in the History of American Warfare. I saw the helpless Cherokees arrested and dragged from their homes, and driven at the bayonet point into the stockades. And in the chill of a drizzling rain on an October morning I saw them loaded like cattle or sheep into six hundred and forty-five wagons and started toward the west.

One can never forget the sadness and solemnity of that morning. Chief John Ross led in prayer and when the bugle sounded and the wagons started rolling many of the children rose to their feet and waved their little hands good-by to their mountain homes, knowing they were leaving them forever. Many of these helpless people did not have blankets and many of them had been driven from home barefooted.

—Memoirs of Private John G. Burnett

1. Why was Burnett originally sent into the Cherokee lands?

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2. What was Burnett's intention in using the comparative phrase "like cattle or sheep"?

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3. **Frame Questions** If you could meet Burnett, what questions would you want to ask him?

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## Biography

### Daniel Webster (1782–1852)

**Directions:** Read the passage below. Then answer the questions below.

Daniel Webster's voice thundered as he defended the federal Union. "Liberty and Union, now and forever, one and inseparable," he proclaimed. Senator Webster's defense of the Union made him a pivotal figure in the political struggles over federalism and states' rights in the mid-1800s.

Webster began his career as a lawyer in his home state of New Hampshire, where he was born in 1782, and where he attended Dartmouth College. He displayed his persuasive speaking skills when he was a young man. Representing his former school in the Supreme Court case of *Dartmouth College v. Woodward*, he won a landmark victory in favor of private property and the free enterprise system.

In 1827, Webster was elected as a senator from Massachusetts. He soon gained national fame as one of the best public speakers of his time. He defended the Bank of the United States from President Andrew Jackson's attack and opposed states' rights defenders, such as John C. Calhoun. Although Webster opposed slavery, he later backed compromises that protected slavery in order to preserve the Union.

Webster never achieved his biggest political ambition. He ran for President of the United States unsuccessfully in 1836 and was considered but never nominated as a candidate in other years. The highest office Webster held was as secretary of state under Presidents William Henry Harrison, John Tyler, and Millard Fillmore. Yet his influence in the Senate on behalf of the Union was Webster's greatest achievement.

1. What cause did Webster support throughout his political career?

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2. Why did Webster become a well-known and influential leader?

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3. **Evaluate Information** What do you think Webster's famous quotation in the first paragraph means?

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