

so long and so well sustained, was ever written by a boy of thirteen. This poem evinces such a political power of mind that doubts were publicly expressed as to whether he was the author.

Entering Williams College at the age of fifteen, the young poet applied himself to academic studies, and made rapid progress. After leaving this institution he began the study of law; and after its completion he practiced at Plainfield, and then removed to Great Barrington. In 1816, appeared in the *North American Review*, "Thanatopsis," of which Christopher North said, "That alone is sufficient to establish the author's claim to genius." It was written, he says, in his eighteenth year, and created a great sensation at the time of its appearance. Mr. Richard A. Dana was then a member of the committee which conducted the *Review*, and received the manuscript poems "Thanatopsis," and the "Inscription on the Entrance to a Wood," the former of which was understood to have been written by Dr. Bryant, the latter by his young son. Having proceeded to the state legislature to become acquainted with Dr. Bryant, the supposed author, what was Mr. Dana's surprise, on speaking in glowing terms of Dr. Bryant's famous poem, to find out that it was written by the son. This poem, so wonderful in conception, with its exquisite execution, and its rich, yet solemn melody, contains lines which once read can never be forgotten.

In the year 1824, Mr. Bryant's picturesque poem, the "Forest Hymn," "The Old Man's Funeral," "The Murdered Traveler," and other poetical compositions appeared in the *United States Literary Gazette*, then issued in Boston. Abandoning the law in 1825 for more congenial pursuits, he removed to New York, where he entered upon the editorship of a monthly magazine.

Bryant's sympathy with art in painting is shown in his eulogy on Thomas Cole, the great landscape painter, as it was in literature in his orations upon Cooper Halleck, Irving and Verplanck. His sympathy for the other arts so won the hearts of their votaries, that on the evening of the poet's seventieth birthday, they gave him such an ovation and such offerings of paintings, flowers and poems, the like of which has been seldom witnessed.

In 1834 Mr. Bryant visited Europe, remaining there two years; eighteen years later he made his fourth visit to the Old World, and in 1868 he made sixth and last trip to Europe. In December 1867, he responded to an invitation of the alumni of Williams college to read a poem at their annual meeting. It is beautiful in its pathos. "You ask me for a few lines of verse to be read at your annual festival of the alumni of Williams College, I am ever ill at occasional verse; such as it is, my vein is not of that sort. I find it difficult to satisfy myself. Besides it is the December of life with me. I try to keep a few flowers in pots—a mere remembrance of a more genial season which is now with the things of the past. I have a carnation or two for Christmas I think myself fortunate, You write as if I had nothing to do in fulfilling your request but go out and gather, under the hedges and by the brooks, a bouquet of flowers that spring spontaneously, and throw them upon your table. If I were to try, what would you say if it proved to be only a little bundle of devil stalks and withered leaves which my dim sight had mistaken for fresh green sprays and blossoms?"

The literary life which began more than sixty years since was crowned by his translation of Homer. He was past his seventieth year when he set himself to the task of translating the *Odyssey* and the *Iliad*, the former occupying about two years, the latter three, the whole being completed when Bryant had almost reached his seventy-eighth year.

The "Centennial Ode," written by Mr. Bryant for the opening of the great International Exposition at Philadelphia, is worthy of the great fame of its author; but the most remarkable thing about it is the handwriting in which it was presented, which was wonderful in consideration of his being an editor for more than half a century.

On Mr. Bryant's eightieth birthday he received a congratulatory letter with thousands of signatures sent from every state and territory of his native land, followed soon after by the presentation in Chickering Hall, in the presence of a large and appreciative audience, of a large silver vase, the gift of many hundreds of his admirers in various portions of the country.

At the ripe age of eighty-four he was called to lay down his work. His last work, published after his death, lacks none of the excellence of diction and clearness that characterizes all his earlier works. Lord Littleton says of it that there is nothing in it that a man, when dying, would efface. No man lived a more peaceful, happy life than he—not because he shunned the turmoil and agitation of the world about him, but his pure mind and loving disposition tended to smooth the rugged paths of those about him, and in so living, he won for himself a world wide admiration and esteem.

NAMES OF THE AMERICAN INDIANS.

A comparison of the school maps of half a century ago with those of to-day shows marvelous changes. The blank regions of the American continent, then unexplored, were then marked only by names, indicating the abode of savage tribes, who were known only in name. How these names originated was a question never asked and never answered. But with Gallatin, Schoolcraft and others began ethnological investigation and studies of comparative philology which solved some of the problems of these American tribal names.

The first dawn of the idea of national unity in a people gives rise to a name by which they can be distinguished. Their chief ambition is to be considered the greatest race on the earth—the people for which all others live. Thus the name of the ancient Sabæans is "the men," the term "Deutsch,"—Teuton, means "the people" or "peoples," and even the name of the Latins is traced back to the word "lati" signifying "people."

In America, the Indians have incorporated the same thought in many of their tribal names. The Atnas or Atenas of British America, are called the Chin Indians, the root *in* signifying "man;" the Illinois tribe, according to Gallatin showed a higher degree of self esteem for they called themselves "superior men;" the Esquimaux are "the brothers;" the Apaches of Texas derive their name from words signifying "men." It may be that all these names were not born of a spirit of vain-glory; indeed it is conjectured that in many instances they may have been given from the abstract idea of collectiveness, and merely indicate "persons."

Another source of tribal names is that of concealing the real name and substituting a new one from some marked peculiarity, and this, in course of time became the recognized historic designation. The word "barbarian" was applied by the Egyptians and afterwards by the Greeks and Romans to all who did not speak their language. The Phillistines were the "strangers," the Asiatic Kaffirs "infidels." Among the North American Indians, one of the most prominent instances of this is found in the case of the Isoguois, that is, "house makers."

The French from their long occupation of Canada and their early explorations of the great lakes and western rivers, have