

## A Personal Introduction to *Providence and the North American Indian*

by Daniel L. Smith

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When and how humanity came to be was only recently challenged in the mid-19<sup>th</sup> century. Prior to this, all of humanity was united in the foreknowledge that there is (or was) an all-mighty God. One single power who writes the worlds history. Regardless of which religion or denomination that may have existed and dominated the worlds populations, all cultures maintained the same idea of God. Subtle and major differences in how the world came to be did exist, but, all had the same combined knowledge of God. Many historical records exist to prove and reaffirm this unified belief. However, before presenting Providence and the North American Indian, it is important to relay how humanity began to shift their views on world history and God.

Creation as it was taught in schools nationwide prior to the 20<sup>th</sup> century was that God made the world. In the mid-1800's Christians began to pull-back from the physical science fields in mass. They grabbed on to a philosophical doctrine that separated church and state, instead of continuing to consider religion a legitimate doctrine of the sciences.<sup>1</sup> When taught in American schools, Christianity eventually became an irrelevant religious dogma. After some time, an ideological vacuum would open up and Christianity's competing ideology of evolution and humanism would take hold. Karl Marx and Charles Darwin had both written books that were published in 1844 and in 1859, but their appearance would not make its obvious entry into American society until after the Scopes Trial of 1925.<sup>2</sup> The end result of this trial, was exposing the lack of Biblical scientific reasoning needed to make an effective case. This was done by legally removing creation studies, thus removing religion from academia.

Over the course of time, the perception of how and when the world began had become diluted with many other versions. It is crucial to clarify how this historical change in events happened, so it truly illustrates the world's presuppositional change on a larger scale. The Bible specifically states that God is the source of every man's provisions, to whom each and every man and woman must look too. American greed became abundant over the decades, and with the rise of the industrial age and corporations, monopolies quickly brought in much wealth. This was wealth that was accumulated and was not employed to meet the true needs of society and the poor.

Gilded-Age Historian Jack Beatty made his personal observation crystal-clear in his book titled *The Age of Betrayal*. Social Historian Gary S. Cross also emphasized this particular feature

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<sup>1</sup> Beatty, Jack. "Bread or Blood." In *Age of Betrayal: The Triumph of Money in America, 1865-1900*, 297. New York: Vintage, 2008.

<sup>2</sup> "The Monkey Trial." Christian History | Christianity Today. Last modified July 1, 1997.  
<https://www.christianitytoday.com/history/issues/issue-55/monkey-trial.html>.

on America's social shift in his book *An All-Consuming Century*. They both make underlying claims that the Biblical world-view was seen to some as being exploited and capitalized upon beginning in 1905.

Historian Marshall Foster wrote of that year, "in the loft above Peck's restaurant at 140 Fulton Street in lower Manhattan, a group of young men met to plan the overthrow of the predominantly Christian world-view that still pervaded America. At this first meeting five-men were present: Upton Sinclair, 27, a writer and socialist; Jack London, writer; Thomas Wentworth Higginson, a unitarian minister; J.G. Phelps Stokes, husband of a socialist leader; and Clarence Darrow, a lawyer. Their organization was called the Intercollegiate Socialist Society. Their purpose was to 'promote an intelligent interest in socialism among college men and women.'

"These men were ready to become the exponents of an idea passed on to them by an obscure writer named Karl Marx – a man who never tried to be self-supporting but was supported by a wealthy industrialist who, inexplicably, believed in his theory of 'the dictatorship of the proletariat.' Although a small group in the beginning, these adherents of socialism more than succeeded in their task. By using the proven method of gradualism, taken from the Roman general, Quintus Fabius Maximus, these men and others, who joined with them slowly infiltrated the public-school system inside of our own nation. By 1912 there were 44 chapters on college campuses. By 1917, there were 61 chapters of student study groups of the League of Industrial Democracy."<sup>3</sup>

This idea of humanistic-thought (humanism) was pressed into the traditional fabric of Christian-American culture in this exact way. Its critical to point this out, especially when explaining the processes behind communal government and sorting through tribal politics. You cannot have government without politics, and you cannot have politics without religion. I insist that only proper clarification of the aforementioned attributes gives a truly accurate depiction of how history presents Providence and the North American Indian. Providence is generally defined as God's ultimate and omnipresent authority over mankind. For Christian's, God is the active author of all history as we know it today. For secularists and other unbelievers of this Biblical presupposition, history is cyclical and thus must repeat itself.

As we continue to study, read, and learn the Bible in how it relates to the history of the world, there will be conflicts that begin to develop. One of the more critical issues is how to really assign accurate dates to the events that occurred throughout the world's history. A great example is that many differing dates that have been assigned to the events recorded in world history are at times estimations. Events such as when the world began, when people lived, and when war took place would all be based upon this type of hypothesis. To write history, those who study and examine the materials have to be honest in their regards to the events around

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<sup>3</sup> Foster, Marshall, and Mary-Elaine Swanson. *The American Covenant: The Untold Story*, xvii. Mayflower Inst, 1983.

them. It is these historical presuppositions that lead the way in how we interpret and transliterate all evidence in history.

An underlying assumption that presents itself is that God is the God of all history—not just *sacred* history, as some professionals would suggest. There seems to be, most of the time, a hard division between *secular* and *sacred* history. This polarization appears to be an open desire to diminish God’s role as the primary author of the universe. There is a name for this process, and it is called *secularization*. This is where a wedge is driven between sacred and secular history. Historian Peter Berger clarifies this method, saying that it is “the process by which sectors of society and culture are removed from the denomination of religious institutions and symbols.” The end results of this process of secularization is that the belief in God is diminished to nothing more than a “personal belief” that holds no weight in the public venue.

The North American Indian has a history that takes more defining than just secularizing their rich history as basic-subcategories in a textbook. Secularization promotes a paradigm that God no longer plays an active part in our day-to-day, real-time world. Instead, belief in God is viewed today as nothing more than a psychological crutch to help individuals deal with these real-life problems in the world that people do not understand. By creating an artificial division between the historical timeline written down in the Bible and the historical timeline of what secularists and other religions refer to as, “the real world,” God’s role is thus diminished as the ultimate authority. A vacuum opens, and secularization begins to reign supreme. I, the author, reject this idea of the world. I believe whole-heartedly that an honest look at the history of the North American Indian, will show a transcendent harmony between secular and sacred history.

With this presupposition in mind, I will give you a basic outline from the beginning with these assumptions that I hold in interpreting the world. I believe to appropriately clarify the historical points in this research paper, it is also necessary to explain the historical presuppositions behind it. This will inform how I date certain events. Since the Bible is seen as both a primary and a secondary source, I will use it along with my own personal presuppositions to establish a foundation to understanding the Providential history of the North American Indian.

To begin, first, the Bible is the Word of God and thus reveals the explicit truth. Second, the Bible which is the Word of God, is the ultimate authority in completely rationalizing the world, humanity, sin, redemption, history and God. Finally, it was the world that came into existence by the direct act and free will of God, just as Genesis 1 is written. Just as I have stated in these presuppositions, the Bible will be the basis for understanding God’s Providence and His ultimate historical positioning and cultural direction for the North American Indian. Therefore, this literature will be based not only on a literal understanding and interpretation of the Bible used as a historical reference point, but will include a secular angle as well to balance the dialogue.

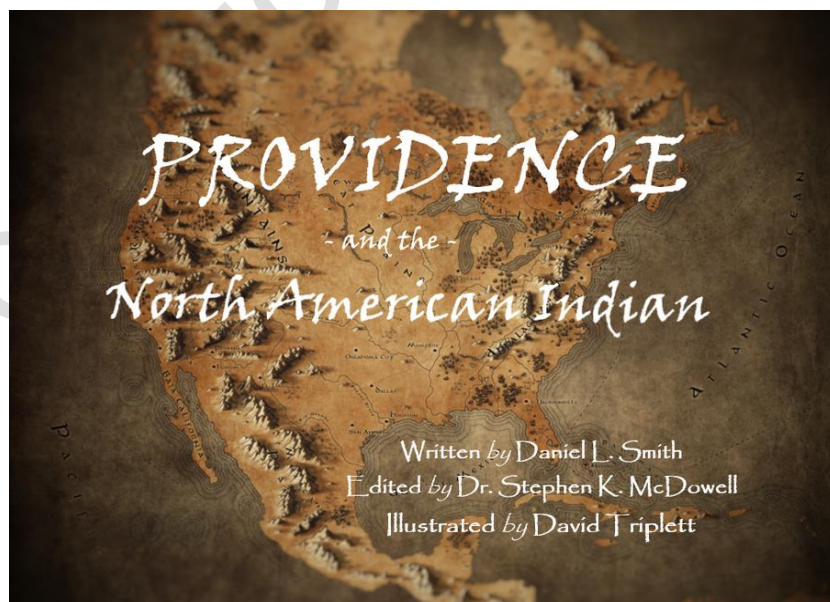
If this idea can be considered for discussion, then I encourage those reading this to also accept some form of historical consideration when being presented with this divine perspective on the history of the North American Indian. God, according to the world prior to the mid-19<sup>th</sup> century, has always used historical events to guide the always-changing historical timeline of their rich indigenous history. To understand the tribal nature of the North American Indian is to first understand their religious function. It is because all form of government, in one way or another, is created out of religious doctrine or custom. It's essentially important to highlight this aspect of tribal function, as they held religion to a higher degree than even their own politics. However to have a government, whether tribal or civilized, is to have politics.

Law is the basic component to any society as set down by God in the Bible. It is because politics are drawn from government (such as courtroom politics – look at Romans, Acts, and Daniel for example), which typically effects every single community, in every single civilization over the entire face of the earth in the same manner. It is this procedure that all worlds society's must engage in. It is vital to maintain some form of structure for sustainability. This means law and order, with a basis for morality and ethics. It is this sociopolitical combination that is necessary to achieve any form of cultural success. This theory goes for any nation, on any part of the globe.

Now, let us begin...

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