East Saginaw Courier.

ISSUED EVERY THURSDAY. TERMS: $1.50 PER YEAR; INVARIABLY IN ADVANCE. GEO. F. LEWIS, PUBLISHER.

VOLUME 1. EAST SAGINAW, MICHIGAN, APRIL 5, 1860. NUMBER 36.

Business Directory.

East Saginaw Courier.

GEO. F. LEWIS, Proprietor.

Published every Thursday morning at the City of East Saginaw, Michigan.

TERMS:—$1.50 a year. Invariably in advance

RATES OF ADVERTISING.

One square (16 lines or less) 1 week,	$1.00
" " each succeeding week,	25
One fourth Column, 1 Year,	$20.00
" half " "	30.00
" whole " "	50.00
Business Cards, 5 lines or less,	3.00

Other terms made known on application at the office.

Yearly advertisers will be entitled to a card in the Business Directory gratis.

JOB PRINTING.

Connected with the *Courier* office is a New and Extensive Job Printing Establishment, wherein Plain and Ornamental Printing of every description will be done in the latest and most fashionable style.

Patronage is solicited. GEO. F. LEWIS.

Post Office Notice.

MAILS ARRIVE.

Eastern Mails daily at 6 P. M.
Portsmouth & Bay City mail daily at 6 P. M.
Way mail from Flint daily at 12½ P. M.
Vassar & Tuscola mail semi-weekly, Tuesday and Fridays.
Saginaw City mail daily at 2. P. M.

MAILS CLOSE.

Eastern mails daily at 3 P. M.
Portsmouth & Bay City daily at 7 A. M.
Way mail to Flint daily at 1 P. M
Vassar & Tuscola, Semi-weekly mail Mondays and Thursdays at 1 P. M.
Saginaw City Mail daily at 12 M.
Office hours from 7 A. M. to 12½ P. M., and from 1 P. M. to 8½ P. M.

G. G. HESS. P. M.

East Saginaw, August 4, 1859.

Travelers Directory.

GOING EAST.

Ross & Burrell's Stage leaves daily for Flint and Holly, at 6 A. M., and 2 P. M., connecting with D. & M. R. W. to Detroit.

W. L. P. LITTLE & CO.,

Bankers and Exchange Brokers, buy and sell Exchange, Bank Notes, Gold and Silver, &c. Will give prompt attention to Collections, and remit drafts at current rates. Taxes paid for non-residents, and all matters connected with a Land Agency promptly attended to. EAST SAGINAW.

CURTIS, BLISS & CO.

Wholesale and Retail dealers in Dry Goods, Groceries, Crockery, Clothing, Hats, Caps, &c. EAST SAGINAW

WEBBER & WHEELER.

Attorneys and Counsellors at Law and Solicitors in Chancery. Agents for buying and selling Lands, paying Taxes, &c. Office, corner of Water and Genesee streets. EAST SAGINAW.

SETH WILLEY.

Justice of the Peace office with Dillingham & Robinson, will attend promptly to the regular business of his office, conveyancing executing of papers collections, &c. EAST SAGINAW.

BYRON B. BUCKHOUT.

Wholesale and Retail dealer in English and American Hardware, Cutlery, Iron, Agricultural Implements, Stoves, Copper, Tin and Sheet Iron Ware, &c. Brick Block. EAST SAGINAW.

HESS BRO. & CO.

Dealers in Drugs and Medicines. Patent Medicines &c. &c. Opposite Brick Hotel. EAST SAGINAW.

WILLIAM J. LOVELAND,

Attorney, Counsellor and Solicitor, Agent for buying and selling Lands, Paying Taxes, &c.
EAST SAGINAW, - - MICHIGAN.

H. MARKS.

Dealer in Hats, Caps, Furs and Skins, Ready Made Clothing, Gloves, &c. Opposite Brick Hotel. EAST SAGINAW.

MERSHON & BROS.

Will attend to the Purchase, Shipment and Inspection of Lumber on Saginaw River. Post Office Address, EAST SAGINAW.

JABEZ G. SOUTHERLAND.

Attorney and Counsellor at Law, and Proctor in Admiralty. SAGINAW CITY.

JAMES BIRNEY.

Attorney and Counsellor at Law, Solicitor in Chancery, and Notary Public. BAY CITY.

MOORE & GAYLORD.

Attorneys and Counsellors at Law, Solicitors in Chancery, &c. Office in the Court House. SAGINAW CITY.

WILLIAM L. WEBBER.

Called States Commissioner for the District of Michigan, Office, EAST SAGINAW.

DILLINGHAM & ROBINSON.

Attorneys & Counsellors. EAST SAGINAW.

GEO. W. WALDRON,

Attorney and Counsellor at Law, and Solicitor in Chancery. Buena Vista Block, East Saginaw.

AMBROTYPES.

EASTMAN, HAVING FITTED UP ROOMS over Sanborn & Tucker's Provision Store, is now prepared to take Ambrotypes in superior style, and put them up in beautiful cases just received by Express. Good pictures taken at low as FIFTY CENTS

WM. J. BARTOW,

(*Successor to Copeland & Bartow,*)

DEALER IN

Staple and Fancy Dry Goods,

HATS, CAPS, BOOTS & SHOES, &C.

EAST SAGINAW, - - MICHIGAN.

☞ Thankful for past favors, solicits a continuance of the trade of old customers and the public.

House and Lots for Sale.

THE subscriber will sell the House and two Lots, now occupied by him on Jefferson street, on favorable terms. The house is neat and convenient, the lots handsomely located and well cultivated with fine garden, shrubbery, &c. The situation is on the east side of Jefferson street, second block south from Genesee street.

East Saginaw, March 8, 1860.

JO. A. LARGE.

DISSOLUTION.

THE FIRM HERETOFORE DOING BUSINESS in this city under the name of Hall & Loomis, was this day dissolved by mutual consent. The business matters of the firm will be settled by F. T. Hall

ROYAL H. LOOMIS,
FRANCIS T. HALL.

East Saginaw, Jan. 12, 1860.

The business of Painting, Glazing, &c., will be continued for the present by the Subscriber, at the old stand of Hall & Loomis. F. T. HALL.

BUTTER.

PRIME Oakland County Butter, sweet and nice, at only 16 *cents a pound*, may always be found at the storeof M. C. MOWER & Co.

JACK SCREWS FOR RAISING BUILDINGS, for sale or to let by the day; by HESS & BRO.

SHEET MUSIC.—IN GREAT VARIETY THIS day received by express, and for sale by A. FERGUSON.

SYRINGES.—Of all kinds and sizes, Rubber, Metal, Glass, at H. B. & CO

Clingman on Federal Relations.

The following extracts from a speech of Senator Clingman, of North Carolina, delivered in the U. S. Senate, January 10th, 1860, are worthy of perusal. They present the relative position of North and South in a different light from that generally considered here.

Speaking of the ability of the South to resist the encroachments of the North, he says:

Let us look at this matter for a few moments calmly. At this time the population of the South is nearly thirteen million, of which more than eight million are free persons and four million slaves. At the beginning of our Revolution the population of the colonies, both free and slave, was less than three million. The slaveholding States are then far more than four times as strong as were the colonies when they dissolved the union with Great Britain.

Is it likely that after having been independent for eighty years, our people are less attached to their rights? But many of your Abolitionists say that slaveholding has enfeebled our people, and rendered them so spiritless that they are neither willing nor able to make defense. Edmund Burke thought differently, and said that of all men slaveholders were the most tenacious of their rights, and defended their liberties with the highest and haughtiest spirit. I do not refer to the war of the Revolution, when all the States were slaveholding; but in the last war with Great Britain the Southern States sent out more men than the Northern, and it has never yet, as far as I have heard, been pretended that Harrison and Johnson.—Scott and Forsyth, were not as brave as those who went from the free States to the Canada line, or that Jackon and the men under him in the Southwest did not exhibit a proper courage. To the war with Mexico, though much the less populous section, the South sent nearly twice the number of men that the North did. A leading black Republican editor says that one regiment from New York would be able to conquer all the Southern States. A regiment from New York certainly conducted itself well during the Mexican war; but it has not, I think, been affirmed that it behaved itself better than the regiments from the slaveholding States. If you, therefore, think that one of your regiments is able to subdue the South, our people will probably differ with you in opinion. You say that fear of the slaves will prevent any resistance to you. As a sudden movement of a few negroes, stimulated by abolition emissaries, might destroy a family or two, there is undoubtedly apprehension felt. Fifty persons, however, are killed in this country by vicious and unmanageable horses, to one who suffers from the act of a rebellious negro. There is, in fact, about as much reason to apprehend a general insurrection of the horses as of the slaves of the South when left to themselves. When, during the war of 1812, the British armies were in the slaveholding territory, though they induced a number of slaves to join them, they found no advantage to result from it, and their government paid for all carried off at the close of the war. Though the Spartans and Romans were the greatest slaveholders in the world, and though, too, they held in the most rigid servitude men of their own color and race, and therefore liable to rebel in great force, yet they were strong enough to overthrow their enemies. In our opinion, the slaves are a positive element of strength, because they add to the production of the country, while the white race can furnish soldiers enough. Every man, too, among us, is accustomed to ride and to carry weapons from his childhood.

There are, however, other important elements to be taken into the account.—During the last fiscal year the exports of the United States, exclusive of specie, were $278,000,000. Of this amount, the free States furnished, exclusively, $5,281,000, the slave States $188,693,000, and the two sections jointly, also, $84,417,000. Of this latter sum of $84,000,000, the slave States probably furnished one-third, but certainly one-fourth. A fourth added to the amount exclusively furnished by them, makes a total of $210,000,000 as the value of their exports to foreign countries. They also exported a large amount to the free States. New England alone received about fifty million dollars' worth of Southern productions: and to the rest of the free States were sent, doubtless, more. The entire exports from the slaveholding States to the free States, and to foreign countries combined, must greatly have exceeded three hundred million dollars. As the South sells this much, it, of course, can afford to buy a like amount. If, therefore, it constituted a separate confederacy, its imports would exceed three hundred million dollars; a duty of twenty per cent. on this amount, which would be a lower rate than has generally been paid under our tariffs heretofore, would yield a revenue of $60,000,000. More than fifty million of this sum could be well spared for the defense of our section, and the support of larger armies and navies than the present government has. Though it may seem strange to you that the South should in this way raise as large a revenue as the whole Union has ever done, and this, too, with a lower tariff. You must remember that most of the tariff taxes the South pays go, in fact, in the shape of protection to those Northern manufacturers who threaten us with negro insurrections and subjugation. Do you think that with these prospects before our people they are ready to submit unconditionally to you? They have the strongest feelings of contempt for the avaricious and greedy, the canting and hypocritical, the mean, envious and malicious Abolitionists.

Selected Poetry.

From the N. Y. Evening Post.

Blow! Pale Lilies, Blow!

A pastoral effusion, of the amateur shepherd school, embodying some indistinct recollections of the country as seen by the author in his early youth.

Gently browse the coying hens
Along the hurling lea,
Gay lumpkins chew the bitter cud,
And crow quite merrily!

Sweet Phillis milks the gentle calf,
A singing soft and low,
Unto the whistling frogs, the air
Of Blow! Pale Lilies, Blow!

I laid me down to slumber
On a mossy blackthorn hedge,
And watched the youthful plough boy
A-ploughing with a dredge!

The crickets sang, the larks chee-wee'ped,
While with a gentle flow,
Came o'er me Phillis's sweet song
Of Blow! Pale Lilies, Blow!

While couched the shaggy setting sun
Way in the distant East,
On creamy eggs and grassy mead
I made a rustic feast!

Then night came on—the fluttering cows
Went roosting in a row,
And Phillis ceased her gentle song
Of Blow! Pale Lilies, Blow!

CHAS. AUGUSTUS WIDDLING.

Important Dates.

The following will refresh the minds of our readers as to the date of the most important inventions, discoveries and improvements, the advantages of which we now enjoy.

Pumps invented, 1425.
Violins invented, 1477.
Spinning jenny invented, 1759.
Paper first made of rags, 1417.
Almanacs first published, 1470.
Spinning wheels invented, 1330.
Camera Obscuro invented, 1515.
Diamonds cut and polished, 1489.
Printing invented by Faust, 1441.
English shilling first coined, 1505.
Engraving on wood invented, 1460.
Roses first planted in England, 1505.
Punctuation first used in literature, 1520.
Gun locks invented at Nuremburg, 1517.
Watches first made at Nuremburg, 1504.
Soap first made at London and Bristol, 1504.
Post Offices established in England, 1464.
Fortifications built in the present style, 1500.
Maps and charts first brought to England, 1489.
Printing introduced in England by Caxton, 1474.
Theatrical exhibitions first given in England, 1378.
Muskets invented and first used in England, 1421.
Sugar refining first practiced by the Venetians, 1503.

The *Louisville Journal* does not estimate Miss Beecher's theological researches very highly. It says:

"Miss Harriet Beecher, a woman of great ability, sister of the Rev. Henry Ward Beecher and several other distinguished Beechers, has published a theological work, inquiring how sin came into the world. There are matters of more practical importance than that inquiry. If there is a pig in your garden, you had better busy yourself in driving him out than in speculating how he got in."

☞ The British army, for the year 1860, is to consist of 240,000 men. This includes the whole force required for the protection of India, the Colonies, and the British Islands in Europe. The cost will amount to $75,000,000, nominally averaging $312 50 for each man for twelve months. A stupendous army this is in time of peace, and an enormous quantity of money it costs.

☞ Father Taylor, the eccentric and eloquent seaman's preacher, was once asked where he thought Ralph Waldo Emerson would go after death. The witty old man replied: "The dear, good, blessed soul! I don't see in him any evidence of saving faith; but then I don't know what Satan could do with him."

☞ A Scotch parson praying after a flowery brother had preached, said:—Oh Lord bless thy young servant; and with thy wisdom prick him with thy Spirit, and let the wind out of him.'

☞ In the comprehensive experiments made by Robert Stephenson upon different varieties of cast iron proposed to be employed in the High Level Bridge, hot-blast iron, was found to have nearly the same strength as cold-blast.

FOR EUROPE.—It is reported five vessels will sail from St. Catharines this season for European ports, among them the Pride of Canada, E. S. Adams, and W. H. Merritt. The Adams will load in Sydenham River, with walnut and oak timber and staves.

☞ The imports and exports of Great Britain for the year 1858 were of the value of nearly £320,000,000, and the value of the shipping employed in their transit is estimatep at $43,000,000.

☞ A human footprint has been discovered in a quarry in Maine, at the depth of 60 feet in the rock.

The cunning never forgive those who refuse to be duped by them.

It is a bad plan to ride when you could just as well walk.

Mudjee Monedo and Minnie Monedo,

OR

The Spirit of Evil and the Spirit of Good.

A SAGINAW TALE.

From "Indian Tales and Legends," by Henry R. Schoolcraft.

In a beautiful portion of the country, which was part forest and part prairie, there lived a bloodthirsty Manito in the guise of an Indian, who made use of all his arts to decoy men into his power for the purpose of killing them. Although the country yielded an abundance of game, and every other production to satisfy his wants, yet it was the study of his life to destroy human beings, and subsist upon their blood. The country had once been thickly populated, but he had thinned it off by his wickedness, and his lodge was surrounded by the bleached bones of his victims.

The secret of his success lay in his great speed. He had the power to assume the shape of any quadruped, and it was his custom to challenge persons to run with him. He had a beaten path on which he ran, leading around a large lake, and he always ran around this circle, so that the starting and winning point were the same. At this point stood a post, having a sharp and shining knife tied to it, and whoever lost the race lost his life. The winner immediately took up the knife and cut off his competitor's head. No man was ever known to beat this evil Manito in the race, although he ran every day; for whenever he was pressed hard, he changed himself into a fox, wolf, or deer, or other swift-footed animal, and thus left his competitor behind.

The whole country was in dread of him, and yet, such was the folly and rashness of the young men, that they were continually running with him; for if they refused, he called them cowards, which was a taunt they could not bear. They would rather die than be called cowards. In other respects, the Manito had pleasing manners, and visited the lodges around the country, like others; but his secret object in these visits was to see whether the young boys were getting to be old enough to run with him, and he was careful to keep a watch upon their growth, and never failed to challenge them to run on his race ground.—There was no family which had not lost some of its most active members in this way, and the Manito was execrated by all the Indian mothers in the country.

There lived near him a widow, whose husband and ten sons he had killed in this way, and she was now left with an only daughter and a son of ten or twelve years old, named MONEDOWA. She was very poor and feeble, and suffered so much for the want of food, that she would have been glad to die, had it not been for her daughter and her little son, who was not yet able to hunt. The Manito had already visited her lodge to see whether the boy was not sufficiently grown to challenge him. And the mother saw there was a great probability that he would be decoyed and killed as his father and brothers had been. Still, she hoped a better fate would attend him, and strove, in the best way she could, to instruct him in the maxims of a hunter's and a warrior's life. To the daughter she also taught all that could make her useful as a wife, and instructed her in the arts of working with porcupine quills on leather, and various other things, which the Indian females regard as accomplishments. She was also neat and tasteful in arranging her dress according to their customs, and possessing a tall and graceful person, she displayed her national costume to great advantage. She was kind and obedient to her mother, and never neglected to perform her appropriate domestic duties Her mother's lodge stood on an elevation on the banks of a lake, which gave them a fine prospect of the country for many miles around, the interior of which was diversified with groves and prairies. It was in this quarter that they daily procured their fuel. One day the daughter had gone out to these open groves to pick up dry limbs for their fire, and while admiring the scenery, she strolled farther than usual, and was suddenly startled by the appearance of a young man near her. She would have fled, but was arrested by his pleasing smile, and by hearing herself addressed in her own language. The questions he asked were trivial, relating to her place of residence and family, and were answered with timidity. It could not be concealed, however, that they were mutually pleased with each other, and before parting, he asked her to get her mother's consent to their marriage. She returned home later than usual, but was too timid to say anything to her mother upon the subject. The meetings, however, with her admirers on the borders of the prairie, were frequent, and he every time requested her to speak to her mother on the subject of their marriage, which, however, she could not muster the resolution to do. At last the widow suspected something of the kind, from the tardiness of her daughter in coming in, and from the scanty quantity of fuel she sometimes brought. In answer to inquiries, she revealed the circumstance of her meeting the young man, and of his request. After reflecting upon her lonely and destitute situation, the mother gave her consent. The daughter went with a light step to communicate the answer, which her lover heard with delight, and after saying that he would come to the lodge at sunset, they separated. He was punctual to his engagement, and came at the precise time, dressed out as a warrior with every customary decoration, and approached the lodge with a mild and pleasing, yet manly air and commanding step. On entering it, he spoke affectionately to his mother-in-law, whom he called (contrary to the usage,) NEEJEE, or *friend*.* She directed him to sit down beside her daughter, and from this moment they were regarded as man and wife.

Early the following morning, he asked for the bows and arrows of those who had been slain by the Manito, and went out a hunting. As soon as he had got out of sight of the lodge, he transformed himself into a PUSSA, or partridge, and took his flight in the air. Where or how he procured his food, is unknown; but he returned at evening with the carcasses of two deer. This continued to be his daily practice, and it was not long before the scaffolds near the lodge were loaded with meat. It was observed, however, that he ate but little himself, and that of a peculiar kind of meat, which added to some other particulars, convinced the family of his mysterious character. In a few days his mother-in-law told him that the Manito would come to pay them a visit, to see how the young man prospered. He told her that he should be away that day purposely, but would return the moment the visiter left them. On the day named he flew upon a tall tree, overlooking the lodge, and took his stand there to observe the movement of the Manito. This wicked spirit soon appeared, and as he passed the scaffolds of meat, cast suspicious glances toward them. He had no sooner entered the lodge, stopping first to look, before he went in, than he said—"Why, woman, who is it that is furnishing you meat so plentifully?" "No one," she answered, "but my son—he is just beginning to kill deer." "No, no," said he, "some one is living with you." "Kaween,"† said the old woman, dissembling again, "You are only jesting on my destitute situation. Who do you think would come and trouble themselves about me?" "Very well," replied the Manito, "I will go; but on such a day, I will again visit you, and see who it is that furnishes the meat, and whether it is your son or not." He had no sooner left the lodge and got out of sight, than the son-in-law made his appearance with two more deer. On being told of the particulars of the visit, "Very well," said he, "I will be at home next time and see him." They remonstrated against this, telling him of his cruelties, and the barbarous murders he had committed. "No matter," said he, "if he invites me to the race ground, I will not be backward. The result will teach him to show pity on the vanquished, and not to trample on the widow, and those who are without fathers." When the day of the expected visit arrived, he told his wife to prepare certain pieces of meat, which he pointed out and handed to her, together with two or three buds of the birch-tree which he requested her to put in the pot; and he directed that nothing should be wanting to show the usual hospitality to their guest, although he knew that his only object was to kill him. He then dressed himself as a warrior, putting tints of red on his visage and dress, to show that he was prepared for either war or peace.

As soon as the Manito arrived, he eyed this, to him, strange warrior, but dissembled his feelings, and spoke laughingly to the old woman, saying, "Did I not tell you that some one was staying with you, for I knew your son was too young to hunt!" She turned it off by saying that she did not think it necessary to tell him, as he was a Manito and knew before asking. He then conversed with the son-in-law on different topics, and finished by inviting him to the race ground, saying it was a manly amusement—that it would give him an opportunity of seeing other men, and he should himself be pleased to run with him. The young man said he knew nothing of running. "Why," he replied, "don't you see how old I look, while you are young and active. We must at least run to amuse others." "Be it so, then," replied the young man, "I will go in the morning." Pleased with his success, the Manito now wished to return, but was pressed to remain and partake of the customary hospitalities, although he endeavored to excuse himself. The meal was immediately spread. But one dish was used. The young man partook of it first, to show his guest that he need not fear to partake, and saying at the same time to him, "It is a feast, and as we seldom meet, we must eat all that is placed on the dish, as a mark of gratitude to the Great Spirit for permitting me to kill the animals, and for the pleasure of seeing you, and partaking of it with you." They ate and conversed until they had eaten nearly all, when the Manito took up the dish and drank the broth. On setting it down, he immediately turned his head and commenced coughing violently, having, as the young man expected, swallowed a grain of the birch tops, which had lodged in his windpipe. He coughed incessantly, and found his situation so unpleasant, that he had to leave, saying, as he quit the lodge, that he should expect the young man at the race ground in the morning.

MONEDOWA prepared himself early in the morning by oiling his limbs, and decorating himself so as to appear to advantage, and having procured leave for his brother to attend him, they repaired to the Manito's race ground. The Manito's lodge stood on an eminence, and a row of other lodges stood near it, and as soon as the young man and his companions came near it, the inmates cried out, "We are visited." At this cry he came out, and descended with them to the starting post on a plain. From this, the course could be seen, as it wound around the lake, and as soon as the people assembled, he began to speak of the race, then belted himself up, and pointed to the knife which hung on the post, and said it was to be used by the winner. "But before we start," said the old man, "I wish it to be understood, that when men run with me, I make a bet, and expect them to abide by it. Life against life." He then gave a yell, casting a triumphant glance on the piles of human bones that were scattered about the stake. "I am ready," replied the stranger, as he was called, (for no one knew the widow's son-in-law,) and they all admired the symmetry and beauty of his limbs, and the fine and bold air which he assumed before his grim antagonist. The shout was given, and they went off with surprising speed, and were soon out of sight. The old man began to show his power by changing himself into a fox, and passing the stranger with great ease, went leisurely along. Monedowa now exerted his magic powers by assuming the shape of a partridge, and lighting a distance ahead of his antagonist, resumed his former shape. When the Manito spied his opponent ahead, "Whoa! whoa!" he exclaimed involuntarily, "this is strange," and immediately changed himself into a wolf, and repassed him. As he went by, he heard a whistling noise in the Manito's throat. He again took flight as a partridge, ascending some distance in the air, and then suddenly coming down with great velocity, as partridges do, lit in the path far ahead. As he passed the wolf, he addressed him thus: "My friend, is this the extent of your speed?" The Manito began to have strong forebodings, for, on looking ahead, he saw the stranger in his natural shape, running along very leisurely. He then assumed alternately the shapes of various animals noted for speed. He again passed the stranger in the shape of a reindeer.* They had now got round the circle of the lake, and were approaching the point of starting, when the stranger again took his flight as a partridge, and lit some distance in advance. To overtake him, the Manito at last assumed the shape of a buffalo, and again got ahead; but it appears that this was the last form he could assume, and it was that, in which he had most commonly conquered. The stranger again took his flight as a partridge, and in the act of passing his competitor saw his tongue hanging out from fatigue. "My friend," said he, "is this all your speed?" The Manito answered not. The stranger had now got within a flight of the winning post, when the fiend had nearly caught up to him. "Bakah! bakah! neejee," he vociferated. "Stop, my friend, I wish to talk to you," for he felt that he should be defeated and lose his life, and it was his purpose to beg for it. The stranger laughed, as he replied, "I will speak to you at the starting post. When men run with me, I make a bet, and expect them to abide by it. Life against life." And immediately taking his flight, alighted so near to the goal, that he could easily reach it in his natural form. The Manito saw the movement, and was paralyzed.—The people at the stake shouted. The stranger ran with his natural speed, his limbs displaying to great advantage, and the war eagle's feathers waving upon his head. The shouts were redoubled, hope added to his speed, and amid the din, he leaped to the post, and grasping the shining blade, stood ready to despatch his adversary the moment of his arrival.—The Manito came, with fear and cowardice depicted in his face. "My friend," said he, "spare my life," and then added in a low voice, as if he did not wish others to hear it, "give me to live," and began to move off, as if the request was granted. "As you have done to others," replied the noble youth, "so shall it be done to you;" and his bleeding head rolled down the sloping hill. The spectators then drew their knives, and cut his body into numberless pieces. The conqueror then asked to be led to the Manito's lodge, the interior of which had never been seen. Few had ever dared even to ascend the eminence on which it stood.—On entering, they saw that it consisted of several apartments. The first was arranged and furnished as Indian lodges usually are. But horror struck upon his mind as they entered the second,—it was entirely surrounded by a wall of human skulls and bones, with pieces of human flesh scattered about. Upon a scaffold, the dead bodies of two human beings were hanging, cut open, for the purpose of drying the flesh. The third apartment had its sides beautifully decorated, but horrid to behold, two monsters in the form of black snakes, lay coiled up, one on each side of the lodge. It appears that one of them was the wife, and the other the child of the Manito. They were MISHEGENAHKONS, or Devils. This was the natural shape of the Manito, but he had assumed the human form only to deceive. The orifice by which they had originally come out of the earth was closed, and escape for them was impossible. The magic knife still glittered in the stranger's hand, and without a moment's delay, he severed both their heads. He then commanded the people to bring together combustibles, which they set fire to, and consumed their remains. When the fire reached their carcasses, a dark smoke ascended from the lodge, and the hideous forms of fiery serpents were seen curling amid the flames.

The mysterious stranger, who had thus proved their deliverer, then commanded them to bring together all the human bones scattered around, and after making due preparations, he chose three magic arrows, and shooting the first in the air, cried, "Arise!" He then shot the second, repeating the cry, and immediately shot the third, uttering aloud, "Arise!" And the bones arose, and stood up covered with flesh, in their natural forms. And they instantly raised a loud and joyous shout of thanks to their deliverer.

The Genius of Benevolence, (for such we must now regard him), motioned to all the people to keep silence, and addressed them as follows: "My friends, the Great Spirit who lives above the skies, seeing the cruelties of the Manito I have destroyed, was moved with pity for you, and determined to rid the earth of such a monster. I am the creation of His thinking mind, and therein first appeared; and he gave me such power, that when the word was spoken, it was done. When I wished to have the swiftness of a bird, I flew, and whatever power I wanted was given me. You are witnesses of it, and have seen the Mudjee Monedo killed and burned, and the bones of his victims get up and shout. This is as nothing to Him. It was done to restore your friends. And this will be the way when the earth has an end, for all people will arise again, and friends unite in going to the happy hunting grounds, when they will see who directs all things. My stay with you will be short, for I must return whence I came. During this brief time, I will, however, instruct you, and teach you to live happy."

The whole multitude then followed him to the widow's lodge, where he taught them what to do. They built their lodges around him, forming a very large town. They dug up the earth and planted—they built large houses, and learned many new arts, and were happy. Not as it is now—for all the Indians have forgotten it. Having done this, he ascended into the clouds, leaving his wife the future mother of a son, to whom he referred the people assembled to witness his departure, for subsequent counsel.

NOTE.—How much of the present fiction is due to ideas communicated to the Indian mind, since the discovery of America, it would be impossible to determine.

It has been found by the examination of the skull of a Saginaw, [made by Mr. J. Toulmin Smith,] that the organ of destructiveness is very largely developed, exceeding by an inch, in the posterior breadth of the head, that of exhibited specimens of the Caucasian race. This skull, however, exhibited benevolence strongly marked, and the entire groups of the anterior organs, exceeded as 6 to 5½ those of the posterior groups, indicating, so far as the theory is followed, that favorable effects might be anticipated to result from education.

☞ The population of the Russian empire was estimated at 165,200,000 in 1858. It contained, as officially stated, only 5,432 schools, with 133,618 pupils, of which 4.982 fall to the universities, 300 to the lyceums, 22,270 to the high colleges, 28,358 to the provincial schools, 24,036 to the private establishments, and 3,538 to the Hebrew schools. Besides these, there were in the district of Warsaw 96,059 students and pupils, in 1,451 schools. So that the entire amount of pupils in Russia and Poland is 210,030, in 3,883 schools.

☞ The Mississippi river, above the mouth of the Missouri, averages 3,600 feet in width. From there to the mouth of the Ohio it averages 3,200 feet; from Arkansas to Red river about 2,700 feet; and from the Red river to the Gulf of Mexico the average width is about 2,100 feet. Yet the constant narrowing of the river, the volume to be discharged is said to be constantly increasing. Hence it is contended, come those bayous which start out of the river and lead away to the swamps, and down in various directions to the Gulf.

☞ The annual importation of ivory into Great Britain is one million of pounds, and the average weight of an elephant's tusk being about sixty pounds, eight or nine thousand elephants are slaughtered every year to supply Britain alone with the ivory used in her arts and manufactures.

☞ A 600 tun wooden ship, after being three years afloat, will absorb by soakage, from forty to sixty tuns of water, increasing the draft from six to nine inches, thereby increasing the positive resistance and reducing the speed.

☞ Timothy says the first time he went a courting he felt as if a pink angel had hauled him down a rainbow with a piece of chain lightning smack into a pile of down. Whar's a pistol?

☞ Weak doses of wash-boards are now recommended by physicians to ladies who complain of dyspepsia. Young men troubled in the same way may be cured by a preparation of saw-horse.

☞ A debating club in Worcester lately discussed the important question, "whether the rooster's knowledge of day-break is the result of observation or instinct."

Land has been sold in Fleet-street, London, at the rate of £900,000 equal to about $4,500,000 per acre; this is at the rate of $100 to the square foot, and would amount to about $200,000 for one of our up-town lots of 20 feet front.

* The term Nejee, is restricted in its use by males to males, and cannot, with propriety, be applied by males to females, or by females to males.

† No indeed!

* The CANUS SYLVESTRIS, or American species of Reindeer, is confined to its range, north of Lake Huron. No traces of it have been observed south of the parallel of the straits of Michillimackinac, although it is found in the peninsular area between those straits and the south shores of Lake Superior. This animal is called ADDIEK by the Algic race, and is the CARABOO of the Canadian.