

# EASTERN-SHORE WHIG AND PEOPLE'S ADVOCATE.

NEW SERIES.

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SEMI-WEEKLY.

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THE EASTERN SHORE WHIG AND PEOPLE'S ADVOCATE,  
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Advertisements not exceeding a square, inserted three times for one dollar, and twenty-five cents for each subsequent insertion—larger advertisements in proportion.

## POETRY.

From the New York Mirror.

TELL HIM I LOVE HIM YET.

My dear Mr.—The following exquisite song was written by the author of Lillias, and has never been published. It was set to music by the lady who was kind enough to copy it from the manuscript for the Mirror, and for whose voice it was expressly written. I will try to send you the music one of these days, for it is the most touching and beautiful thing I ever heard Moore, the poet, to whom it was sung a few nights since, set to measure to his praise of both words and music. Of the words, indeed there can be but one opinion.

N. P. W.

TELL HIM I LOVE HIM YET

As in that joyous time

Tell him I've'er forgotten

Though memory now be crime!

Tell him when fades the light

Upon the earth and sea,

I dream of him by night—

He must not dream of me!

Tell him to go where Fame

Looks proudly on the brave,

And win a glorious name

By deeds on land and wave.

Green, green upon his brow

The laurel wreath shall be—

Although that laurel now

Must not be shared with me!

Tell him to smile again

In pleasure's dazling throng—

To wear another's chain,

To praise another's song!

Before the loveliest there

I'd have him bend the knee,

And breathe to her the prayer

He used to breathe to me!

Tell him that, day by day

Life looks to me more dim—

I suffer when I pray

Although I pray for him.

And bid him when I die

Come to our favorite tree—

I shall not hear him sigh—

Then let him sigh for me!

## WESTERN HISTORY.

### EXTRACTS

From a Discourse delivered on the Anniversary of the Historical Society of Michigan—by R. H. SCHOOLCRAFT.

A deep solicitude has been manifested in the history and fortune of the Indian race. Of the various topics which the discovery of America presented for philosophic discussion, there is none which has so long sustained its interest with the public or produced conclusions which are more largely the result of gratuitous assumption, or ingenious speculation. Two centuries have but little abated the curiosity with which we regard a people, whose origin is involved in mystery, and whose prominent traits, of features and character, are so widely different from our own. They are identified with the history of our settlement, with the policy of our settlement, with the growth and expansion of our moral and political institutions. American scenery owes to them one of its most permanent moral associations. Their mythology has peopled our lakes and forests with an invisible creation of super human existences. And their fate and fortune has intervened throughout our history, many of the most attractive scenes of peril and achievement, which mark its pages.

While the continent itself was supposed to be a group of islands contiguous to, or a prolongation of northern Asia, the identity of the population was not doubted. But the moment this error was exploded, and the progress of discovery proved the total separation of the two continents, the attention of the learned was directed to their origin, and the probable time and mode of their migration. On these subjects, inquiry and research have been exhausted. And the question remains, perhaps, as enigmatical now, as it was at the commencement of the inquiry.

Taking manners and customs as the test of comparison, they have been assimilated to various nations of Europe and Asia. But in these comparisons, too great a bearing to certain preconceived theories of migration, has impaired the value of the results. Writers have proceeded on the erroneous principle of establishing an identity of race, from such resemblances as could be found, without bringing forward the numerous points of disagreement. The resemblances alone, have been employed as proofs, and the dissimilarities overlooked.

It would not perhaps, be difficult, did the purposes of literary disputations require it, to exhibit twenty discrepancies where one coincidence has been pointed out. By pursuing the source of proof which is here reproached, it would be an easy task, to array as strong a body of facts, indicating a Gaelic, a Hindoo, or a Magyar origin, as has ever been adduced to prove their descent from the tribes of Palestine or Tartary.

No great stress should be laid on a resemblance in the mere external manners and customs of barbaric tribes, situated in distant parts of the earth, without concurrence in language and religion. Similarity of situation and resources may be supposed to lead to striking resemblances in customs, dress, and domestic economy, without necessarily implying affiliation. The fertility of human invention

is not so great, but that most men will adopt the same resources, under like circumstances. Place separate tribes of the same stock of men in distant portions of a tropical country, in which cane and bananas are indigenous, and they will continue to subsist on bananas, and cover their lodges with cane. But if one of these tribes migrate to a latitude where the bark of the betula must serve as their shelter, and the northern rice plant supply their food, they will soon reconcile themselves to the substitutes. What dependence, therefore, is to be placed upon the permanency of customs, which are the result of external and accidental causes; which must change with every change of climate, and vary with every mutation of fortune?

Language furnishes a more stable and sure guide, in the comparison of distinct branches of the human race. But even here, the same tendency is found to employ as testimony the resemblances only, and to withhold all notice of discrepancies. To render this means effectual, grammars and vocabularies should be formed both of the indigenous and foreign languages. And when this has been accomplished by a uniform system of alphabetical notation, philologists may hope to contribute their share of intellectual light, on the difficult, and for the present, abandoned question of the proximate origin of the Indian race. Even with such materials, great caution will be required to avoid the labyrinth of etymology. The principles of concordance, and of inflection and combination, furnish more certain evidences of remote affiliation, than even sound. Change of accent, which is in slow progress in languages, will alone constitute a difference in unwritten idioms. But the syntax of a language may be supposed to remain, when the words themselves have undergone considerable, and even complete changes.

A comparison of personal features and peculiar institutions, involving their opinion in medicine and religion, is important. And these topics have been generally employed with less danger from theory and hypothesis. An ancient writer mentions the blue eyes, yellow hair, and identity of form and features of the Germanic tribes, during the first century, as a proof of their being an unmixed and indigenous race. The question is one, rather of physiology than geography. But we may perhaps, with equal reason, refer to the prevalence of hazel eyes, black hair, and prominent cheek bones, among the North American tribes. Statues is liable to considerable variations from climate. But we do not know that any writer has noticed the slightest characteristic difference in the color of the eyes and the expansion of the nostrils between the tribes situated within the arctic circle, or under the tropics.

History can be applied only to what is known of the Indian tribes, within a comparatively recent era. Oral tradition is important as an auxiliary species of information; but it is nearly useless when unsupported by written or monumental history. From the tendency of the Indian tribes to exalt themselves in process and original consequence, and to supply the lapses of history by stretches of the imagination, a continual caution is required in recording traditional information; and a constant reference to contemporary authorities, both oral and printed. All unwritten tradition, extending beyond the era of Columbus, may be considered as entitled to little credit. It is not in the nature of their institutions to preserve the memory of events beyond a few generations. And were they more prone to exercise their intellectual faculties, the rigor of their situation has, at all times, absorbed their principal energies. Without letters, without alphabets, and with only a partial use of hieroglyphics, there never could have been much reliance upon their ancient traditions. Their monuments, if they can in strictness be said to have any, are equally unsatisfactory. They generally indicate a people in the rudest state of society, who made stone clumsily answer the various purposes of iron, and buried their dead above ground, probably for the simple want of a shovel to dig a grave. They piled one body upon another, reasons obvious in erratic nations, and whose high places of burial, to be out of the reach of the periodical floods.—This we consider the most reasonable explanation of the mounds which have been referred to, as evidences of their skill in geometry of anything, but what they appear, in short, to have been, rude burrows of the dead!

The accumulation of facts and materials on all and each of the points which serve to illustrate their history and character, is an object of enlightened research. It is a species of research which commends itself particularly to our attention—situated as we are, in the vicinity of numerous, and some of them populous tribes, who preserve the living languages, and the traditions, customs, and institutions of their ancestors. Other societies are favorably located to preserve the materials of our national history. It is our province to glean upon the frontiers.

As yet no attempt at a general history of North American Indians, has been made.—There are some accounts of particular tribes, several tracts on their languages, occasional papers, reports, and other materials either in the evanescent form of pamphlets, or scattered through a variety of publications—all of which, it would be important to collect and preserve. By consulting the best informed chiefs, and some of our elder inhabitants, interesting facts, might be gleaned from local tradition, and from unpublished letters and manuscripts. All that relates to the languages, is still within our reach. But every season is narrowing the circle from which the information is to be drawn. Much of what is most desirable to be known, has already perished with the prominent actors who have appeared on the scene. Much, however, still remains. To rescue, both what is written and what is unwritten, is an appropriate and laudable object of literary research.

In calling your attention to one of the principal Indian stocks, whose wars and migrations are identified with the history of the Upper Lakes, and the extreme Northwestern portions of the Union, it may be proper to advert, for a few moments to the great era, in which our acquaintance with the race of red men commenced. Whether we refer to that era to require a correct knowledge of their former condition and character, or to trace the early events of their mournful history, it must ever be a subject of regret, that the first voyagers to America had not evinced, either more care in observation, or more discrimination in recording the interesting facts before them.

The age of discovery, fruitful as it was in daring enterprise, was not characterized by severe scrutiny or deep research. Still less was it marked by liberal and exalted senti-

ments in politics, philosophy, or religion. Columbus himself suffered his better reason to be swayed by the splendid fallacies of visionaries, such as Mandeville and Marco Polo. And he narrowly escaped the charge of heresy for advancing some of the modern doctrines in geography and astronomy. Monarchs held, that the accidental discovery gave them a right, not only to the sovereignty of the new world, but also over the personal liberty of the natives, who were wrested from their homes to be exhibited as spectacles in the courts of Europe, or sold as slaves in the markets. And learned and pious men gravely deliberated, whether the new found people were to be treated as brethren of the same species.

The spirit of maritime adventure was, however, at its height. Sovereigns vied with each other in the glory of discovery, and the thirst for foreign dominion. Portugal, and the cities and little republics of Italy, took the lead in the splendid career of adventure. And at the same time that they set the example of the same enterprise, they furnished them with experienced nautical commanders. Unfortunately too, they set the example of enslaving the native inhabitants of the countries they discovered, and of causing every nobler aspiration to give way to the thirst for wealth, and the rage of political aggrandizement. The natives of both the East and the West Indies, after their strange looks and dress had been scanned, and their stranger languages listened to, were, in reality, regarded in scarcely any other light than as furnishing the real means of accumulating "barbaric pearl and gold."

All that related to their intellectual character, internal political divisions and subdivisions, distinctive languages, and the agreement or disagreement of their traditions respecting their origin and dispersion over the two continents, was looked upon, either as matter of minor importance, or left to the chance of future observation. In perusing the collection of these early voyages, it is surprising to see in how purely a mercantile spirit they were executed, the dry minuteness with which unimportant incidents are described; and the great paucity of exact, comprehensive, or discriminating views. And it can therefore create but little disappointment, if the inquiry into this portion of our aboriginal history should often be a gleaner in a barren field.

Cabot is admitted to have been the discoverer of the Atlantic coast of North America, from Newfoundland to the latitude of the Cape of Virginia, or possibly, the Carolina coast (1497). He was followed by twenty-seven years later, by Verrazani, who, making the land in about the latitude of the present capital of Georgia, ran along the coast to the 56th degree of north latitude. Neither of these discoverers made extensive observations upon the coast, or the native inhabitants. They landed in but few places, and of those few, there is scarcely one, that, from their descriptions, can be certainly identified. It has been conjectured that Verrazani entered the straits between the highlands of Newbern and Long Island, where he had an interview with the natives. And if so, he preceded Hudson, in his discovery, eighty-three years.

In the interim between the dates of these two voyages, the Portuguese navigator, Corteal, visited some of the higher latitudes of the North Atlantic, and discovered and named the coast of Labrador (1500).

About this epoch, fishing vessels began to resort to the Grand Banks, giving rise to a commerce which was first taken the most active part, by Jean Denis, a native of Rouen, who sailed on one of these fishing voyages, (1506), is said to have laid down and published the first chart of the coast.—Two years afterwards Thomas Aubert, another of these private adventurers, brought the first natives from Newfoundland to Paris; and claimed to have made certain discoveries on the gulf and river since named St. Lawrence, which have been generally deemed as typical. As little credit has been accorded by historians to the reported visit of Yalasco, and the etymological proofs of the Spanish origin of the word "Canada."

It remained for Cartier, sailing under commission from Francis I, to discover and name the St. Lawrence, which he ascended in one of his ships to Lake St. Peters, and his boats to the rapids above Montreal. And from this period, (1535), the chain of northwestern discovery remains unbroken until sailing themselves, the French were the country presented for settlement. But their first efforts were unsuccessful, and they encountered the most determined opposition from the Iroquois, or Five Nations, whom it was the fate of Cartier to have offended, by ascending the river against their declared will, and by carrying off one of their principal chiefs, who died in France. To dissuade him from ascending the river above the island of Orleans, they made him profess that the Indian God had uttered his maledictions against them; and that there was so much ice and snow in the country, that whoever entered it must die.—They opposed the discovery by every means in their power; and when the French had got a footing, they omitted nothing to dispossess them. With more than Carthaginian hatred, they resisted the progress of their growth and settlement, nor did they cease to resist, while the French had a fortress to defend.

To oppose this confederacy, the French courted the alliance of the Algonquins; a nation, who, in the time of Champlain, were settled along the north banks of the St. Lawrence, between Quebec and Lake St. Peters, extending north, by the Utawas, to Lake Nepissing. Their power and influence were very extensive, by the ties of affinity, among a very extensive circle of tribes, towards the north and west. From the head of Lake Erie, they advanced under various names, along both banks of the great chain of communication through the lakes, extending north to Lake Winnipeg and Hudson's bay, and south, to the mouth of the Ohio. They were also connected by ties less closely drawn, but not less intimate, with a common origin, with the mountain tribes of New England, and of the mountainous passes east of the St. Lawrence. The latter were collectively called Abenakis, or East-

landers. Aided by allies thus widely dispersed, and favorably situated, the French prosecuted the war against the Iroquois. The latter were supported by the English, and by such Indian auxiliaries as they could command. And this continued to be the state of affairs, till both the English and French outgrew their dependence upon Indian power.—To this general state of alliance, there were two notable exceptions, consisting of interchanges of hostility between the Iroquois and the Hurons, which exposed each of them to the resentment of their parent stock. The Iroquois and Hurons, who are not only of the same type of languages, but are placed by the French at the head of that family, joined the French. The Foxes, who, on the contrary, speak a well characterized dialect of the Algonquin, adhered generally to the Iroquois. This unnatural alliance had nearly proved the extermination of both of these tribes. The Iroquois pursued the Hurons with the industry of a family quarrel, and drove them from the St. Lawrence to the banks of the lake which has since taken their name. A band of them were settled, through the piety of Father Marquette, at Michillimackinac. Others fled into Lake Superior, and even took shelter, for a time, in the country west of it.

The Foxes, by attempting to keep terms with both parties, pleased neither. They soon drew upon themselves the animosity of both, and the execrations of the French, who heaped upon them, and their vacillating policy, every term of reproach. They were driven from Old Toronto, through the straits of Niagara, to Detroit, where they played a conspicuous part in the Pontiac war. They afterwards concentrated their remaining force at Green Bay, where they formed a close alliance with the Sauts, and for a time, sustained themselves. But they were pursued by the French, with the aid of the Chippewas and Ojibwas. They were beaten in two sanguinary battles on the St. Croix and Fox rivers—fled to the Ouisconsin, and finally sought refuge west of the Mississippi.

The accounts which some writers have given of the ancient and firm alliance between the Iroquois and Algonquins, it is too late now to investigate, either for the purpose of disproving or corroborating. The state of pupillage in which the Iroquois are represented, and the usual privileges of savage freedom, is not, however, rendered probable by anything we know of this warlike people, since the discovery. And the whole relation favors much of one of those ingenious fictions, by which one rude nation endeavors to acquire credit for exalted sentiments, at the expense of another. That these rival nations were, at some remote period, on terms of amity, is not improbable; but if such amity was the result of being the fear of a more powerful neighbor on the one side, and of a more imminent danger of being interrupted, the moment an increase of numbers brought the weaker in a condition to cope with the stronger power.—From whatever causes the disagreement arose, it is certain the league had been broken long before Roberval displayed the French flag upon the St. Lawrence, or Van Twiller hoisted that of the United Provinces upon the Hudson.

The success of the French and English, in which the Iroquois were defeated by the Algonquins on the river Peackoncut, in Lower Canada, shows that the war was prosecuted with a spirit of enterprise and determination, which owed no part of its efficacy to either French or English counsels.

It is due to the French character, in relation to these two celebrated tribes, to remark, that they found but did not make, their enemies. They turned the contest to their advantage, by forming a league with the party from whom they had most to lose, and most to fear. And the league they formed they never broke. They leagued the Algonquins in their hunting parties, and their war parties; in their days of feasting and of fasting; in their councils and their battles. They followed them through every rigor of the country and the climate. They formed settlements in their remotest villages, and cemented their friendship by intermarriage. With but little change of expression, they seem to have adopted the proverb of the Mohawks: "Whither thou goest, I will go. And where thou lodgest, I will lodge. Thy people shall be my people. And thy God shall be my God."

It was among the tribes and kindred of this nation, that the French exercised that high power and influence, which has rendered their colonial history so celebrated. By gaining this ascendancy, they succeeded—after a long and bloody contest, (in which the city of Montreal was once taken by storm and sacked), in repelling the attacks of the Iroquois, and curbing their power. They drew a line of forts from the St. Lawrence to the Gulf of Mexico, and thus matured that daring plan for annihilating the British power in America, which was once the cause of well grounded alarm. But the final blow to French power was not given by the Iroquois tomahawk and scalping knife. It was the long and valorously sustained efforts of the fleets and armies of the British nation, and the early colonists, from which the French descended.

In ceding the jurisdiction of the country, the French population did not (like the Spanish in Louisiana at a later period,) withdraw from it. They remained in their settlements, and were tolerated in the enjoyment of their civil and religious privileges. With a numerous population, the government of France also left behind the reputation of great enterprise in extending its territorial rights, and unwearied devotion in reclaiming the Indian tribes. They carefully explored the geographical features of the country, and seized with much judgment upon the most commanding positions for forts and trading houses. They carried the fur trade from Gaspe bay, where it may be said emphatically to have been commenced by Cartier in 1534, to the banks of the Saskatchewan. If they did not improve the system of agriculture practiced in France, at the several eras of colonization, they at least kept pace with it. We are indebted to them for some of the choicest natural fruit of Normandy and Brittany. In their intercourse with the Indian tribes, they were kind and conciliating. A better exemplification of the paternal character of their government, and the impression it has left upon the northern tribes, cannot be given, than quoting some passages of a speech delivered by a Chippewa Chief in 1826. "When the French arrived at these Falls, they came and kissed us. They called us children, and we found them fathers. We lived like brethren in the same lodge, and we always had where to turn to clothe us." They never molested our ceremonies, and they never molested

the places of our dead. Seven generations of men have passed away, but we have not forgotten it. Just—very just, were they towards us." And their eventual history will long remain conspicuous for the ardor of their discoveries, the devotion of their missionaries, and the heroic valor of their commanders.

When their commerce began to extend itself to the upper lakes, they found seated among the borders of these internal seas, the Three Brother Tribes—the Chippewas, Ottawas, and Pottawatamies. These tribes appear to have been originally, a single scion of the Algonquin stock. Their own traditions affirm, that they came from the east, and reached Lake Huron together. Their separation into distinct tribes, took place in the vicinity of Michillimackinac, where the Ottawas, who were most inclined to agriculture, remained. The Pottawatamies pushed their fortunes southerly through Lake Michigan; and after several mutations, both of name and place, finally established themselves about its head. The Chippewas, whom it is my intention more particularly to notice, extended themselves northwardly, through the straits of St. Mary, to Lake Superior, and westwardly, from that lake to the Mississippi, where they first came in contact with the Sioux. At what period this migration took place, how long a time it occupied, and what were the particular incidents attending it, their traditions have failed to inform us. The French found them, where they now are, around the shores of Lake Superior, and north and west of it. As they first encountered this tribe in fixed habitations at the Sault de Ste. Marie, they gave them the appellation of *Saulteurs*. They migrated by the southern shores of the lake, and kept their warriors in advanced. This advanced party, who at a subsequent period acquired, & have retained the name of Mukkudwa, or Plunderers, proceeded west to the Mississippi, and established themselves around the rice lakes at its source. Tradition is silent, also, as to the name and condition of the people whom they encountered on Lake Superior. At Lapointe, near the west end of the lake, they were surprised to fall in with their own relations, the Ojibwas, or Foxes, who had reached that place by an overland route, from Green Bay.

These two tribes lived on terms of mutual friendship for a time; the Chippewas occupying the lake border, and the Foxes living on the small rice lakes at the source of the Ouisconsin and Ontonagon. Their hunting parties first came into collision.—Disputes arose, which were exacerbated by recrimination; and a general war, preceded by some personal conflicts, ensued. The French threw their weight into the scale against the Foxes, and having mustered a strong force of Indian auxiliaries totally defeated them in a general action at the junction of the Wolf and Fox rivers. The strenuous efforts they made to exterminate this tribe, have been palliated on the plea of its insidious and treacherous character.

The Chippewas of the Lake also prepared to inflict a decisive blow. War messengers were dispatched along the whole line of the lake coast, from Lake Superior to the Foxes, to invite volunteers from the different villages, obeying this invitation. They assembled and united in the ceremonies of the war dance, on the open shore of the lake. They were headed by Waub Ojieg, or the White Fisher, a bold and successful warrior, who had commanded in six previous expeditions, and acquired the respect and confidence of the surrounding bands.

While the mental discipline, by which a party of warriors is wrought up and prepared for war, is strongly calculated to excite reflection, their departure from the sacred fire, around which they have sung their songs, recited their former exploits, and pledged their vows, cannot be contemplated without mingled feelings of pity and admiration. No rolling of drums, no sounding of trumpets, no unfurling of ensigns, is there. They quit the scene with gestures of defiance, but at the same time, of a fixedness of purpose, and spirit of heroic daring beyond all that is known to the civilized world. When the yell of final onset is raised, there is a quick interchange of passionate sensations between the actor and the hearer, of which the ancient sound of defiance of the shield and javelin may furnish a coincidence, though not a parallel. Tradition has preserved another incident of the departure of this expedition.

When the warriors filed through the village to enter the forest, they were met by the collected matrons of the place, carrying their infants in their arms, and uttering that wail, in the shrill voice of the Indian female, which betokens a sickening affliction, and which whoever has heard will not soon forget. Such an appeal was unusual. The whole party stopped. One of the elder men then came forward, and addressed them in a short speech, in which he reminded them of the relative duties of warriors and women. They then proceeded, following a westerly course.

After this party reached the waters of the St. Croix, they encamped six nights on their downward passage, before they discovered signs of the enemy. They proceeded with great caution, keeping scouts in advance. On the 7th day, the scouts discovered the Foxes encamped on a portage. But they came so suddenly upon them, that they could not give warning to their warriors. The Chippewas came up, forming the line of the portage path, behind the Foxes in a peninsula formed by a bend of the river. The action was long contested, but terminated in the total defeat of the enemy, very few of whom escaped. Many were drowned in attempting to cross the stream, being precipitated over the falls. Among the slain were found several of the Sioux, who aided the Foxes on this occasion.

This action took place at the falls on the river St. Croix. It put an end to the feud between the Chippewas and Foxes. The latter abandoned their villages at the Rice lakes, and retired down the Ouisconsin. The sequel of their story may be told in a few words. After their separation of more than half a century, these two tribes again met, but under widely altered circumstances. Time had effected a great revolution of feeling on the part of the Foxes. They had recovered their shattered fortunes, and in part recruited their population, by an intimate union with the Sauts, and with the small tribe of Iowas. But they had lost nothing of their warlike character and reckless spirit of adventure. They were engaged in fierce hostilities against the Sioux, their ancient allies, and were thus by the force of circumstances, but without any purpose concerted, brought into a state of political alliance with the Chippewas.

The meeting took place at Prairie du Chien in the summer of 1825, and was attended with more than ordinarily imposing circumstances. The Foxes, Sauts and Iowas, were here to meet, not only their allies the Chippewas, but their open enemies the Sioux. They came to discuss the subject of a settlement of boundaries, willing to listen to the terms of accommodation, but prepared for war. They ascended the channel of the Mississippi in a flotilla of canoes, so arranged that they moved up a stream in a compact body. Not a woman nor a child was with them. It was exclusively a party of armed warriors, painted and decorated in the most gorgeous manner, singing their war songs and beating their drums with their barbaric ensigns displayed. In this attitude of warlike array, turning a point of land, they presented themselves in sight of a village, the whole male population of which, together with the assembled tribes of Indians present, rushed to the banks of the river, to witness the advance of this novel spectacle. As the flotilla approached, it became apparent that the music and shouts were accompanied with dancing.—The canoes were attached together upon which a platform was erected. They passed slowly up against the strong current of the river, keeping the island shore, until they reached a position opposite the Sioux encampment at the upper part of the village, where their shouts and dancing became more than usually animated. They then wheeled slowly into the channel, keeping up their animated cries, and descending along the line of the village, to an open plain below. To this point the throng of white and red men had followed, anxious to witness the debarkation of men thus flushed by their recent successes, and vain of their exploits. Keokuc, their war captain, led the way. Pointing with his lance to the crowd on shore, he motioned them to make way to admit his landing. The crowd obeyed. He instantly leaped ashore, and was followed by his whole party. They marched directly into the plain, and halted in line. They then stacked their spears and rifles, and stood within grasp of them. All this was effected with the precision and alacrity of drilled troops. In the mean time the Chippewas had arranged themselves in an irregular line in front. After a short pause, some of their aged chiefs advanced into the open space, where was a moment of intense and painful interest. But it was soon relieved. They were met by the Fox chief, with a friendly salutation, and taken by the hand. Nor has any thing since occurred to interrupt the harmony between these tribes.

## From the Cultivator.

### THE POLL EVIL.

As soon as the tumor appears, make a strong decoction of the root of the meadow plant or vine known by the name of *poison ivy*, and sometimes by that of mercury; bathe the tumor with this decoction every day, as hot as the horse will bear it; and heat it in with a hot iron. In a short time it will begin to diminish, and in six weeks it will wholly subside. A very valuable horse of mine was attacked with this disease last summer, and two months after we first discovered it, he was consumed in experiments of different kinds, which were all discouraged, and gave up the horse as lost.—The tumor became appalling, so much so, that the best of farriers declined to undertake a cure, and advised me to sell my horse for the best price that I could get; when shortly afterwards I accidentally heard of the above remedy. I tried it, and with complete success. No trace of the disease remains, although when I commenced the application, the horse was so hot that he could not drop his head to drink, unless he was driven to deep water. I have no doubt the remedy is a specific if applied in time. How long before the tumor breaks, the application to be successful, must be made, I am not able to say—but the tumor on my horse must have been three months advancing, before we commenced our application.

As I am ignorant of veterinary nosology, I hope you will give the technical name of the disease, and for the same reason, I hope you will give the botanical name of the plant which effected the cure.

I have the honor to be your obedient servant,  
IRA CLIZBE.

†The technical name of this disease is *Poll-Evil*—the botanical name of the plant *Rhus toxicodendron*, var. *radicans*.

THE LAST OF THE COCK D. HATS.—The venerable and Rev. Dr. Emmons is among the distinguished visitors of our city during this anniversary week. He is, we believe, upwards of ninety years of age, and appears remarkably well. He adheres to the ancient clerical usage of wearing the old-fashioned three-cornered cock d. hat; and we like him all the better for it. We regret that the clergy should ever have doffed this respectable description of beaver.—N. Y. Com. Adc.

Importance of Ventilation.—Common air while pure, possesses a vivifying spirit or quality necessary to sustain the lives of animals; and this in a gallon of air, serves for one man during the space of a minute, and no longer. In proof of this, if a man descends into the deep, in a diving bell, he can only live without fresh supplies of atmospheric air from above, a few minutes as the number of gallons of air contained in the bell amount to. Even on a burning candle consumes the vivifying spirit of a gallon of air per minute, which shows that a constant supply of fresh air is as necessary to feed flame as it is to support animal life. The vivifying spirit of air is destroyed in a variety of ways besides passing through the lungs, by common heat, by smoky chimneys, by being pent up in any close place, or by an overcharge of damp or inflammable vapours, the dread effects from which are too well known to those who work in coal mines. Hence we may be convinced of the evident necessity of constant ventilation in every dwelling place, in churches, chapels, and in all public rooms where multitudes have been assembled.—Extract.

Splendid and costly compliments.—Dr. W. Beach has shown us two splendid gold medals, one from the King of Saxony, and one from the King of Prussia, accompanied with letters, highly complimentary to Doctor Beach, in return for a set of his work in three volumes, called "The American Practice of Medicine." A similar present was received a short time since from Louis Philippe, King of the French.—N. Y. Daily Courier.