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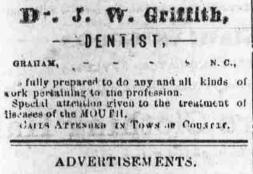
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Po.et rn. Room enough for all.

Don't crowd and push on the march of life, Or tread on each other's toes, For the world at best, in its great unrest, I. h. rd enough as it goos, Oh, why should the strong oppress the weak Till the latter go to the wall? On this earth of ours with its thorns and flow ers

There is room enough for all.

If a lagging brother falls behind And drops from the toking band. If fear and doub, put his soul to rout, Then lend h'm a helping hand, Cheer up his heart with words of hope, Nor season the speech with gall; In the great highway, on the busiest day, There's room enough for all.

If a man with the tread of a poincer Steps out on your track ahead, Don't grudge his start with an envious Lear, For the mightest once were led. But gird your loins for the coming day, Let nothing your heart appall, Catch up if you can with the forward man, Facre is room enough for all.

And if, by doing your duty well, You should get to lead the van. Brand not your home with a deed of shame, But come out an honest man. Keep a bright look-out on every side, Till, heeding the Master's call, Your soul should go from the world below. Where there's room enough for all.

MONDANIM.

BY N. A. M'C.

The rosy ligh of morning dazzled the eves of May Fallis when she awoke the day after arriving in the country. On arising she weat to the window and gazed upon the lonely landscape before ber, glistening with those gems of morning the dew-drops, whose globes be seath the light of the sunbeams reflected the prismatic colors.

'O, gift of G ad! O, perfect day?' sang May, as she thought of the beautiful day, which the reponse of the elements glad I am I have come to the country in

living! I must try and find out,' said, the hasks must be torn from the ear, as Manabozho .

Or the third day, being weak and stranger in wreatling. The silk corresweary, he remainded in bed. He dream ponded to his waving plumes. When ed he saw a handsome, graceful young the ear was thus prepare i, he showed man come down from the sky and ad- his father how to cask the new tood vance toward him. Eis visito: was This is the origin of Indian corn the clothed is mury garments of various gitt of theG eat Spirit .. shales of green and , ellow. Upon his 'But,' said his doughter Alice, 'was head was a golden-hued plume of feath- there much o en hero when the colos FL8.

'his guest thus addressed him.

"I am sent to you by the Great Spirit dance along the New Eighand coast. sho knows your wish is only to aid Humboldt says h was found by the En other-, and not to ask for strength to ropeans from the South of Chilli to gain glory and renown in warefare, that Pennsylvania. Another autior suggests you fast. Therefore he has sent me to he might as well have said to the St. instituct you how you may be good. Lawrence, It was the great stap's of You must now get up and wreatle with Mexico. The Az eas knew as many and me, as it is only through this means that various ways of preparing corn as any you can hope to do good.'

ing, arose and wrestled with him until charine matter not found to the some ne declared it was enough for that time, extendin northern latitudes. This says but that he would return to-morrow. plied the natives with sugar not much Smiling, the visitor disappeared.

'Monabezho, the 3gh still weaker the next day, felt his courage was stronger, with the different methods of preparing and declared to Limself he would rather this coreal, at hough they did not use it die than fail.

ed him as on the previous day, When ed grain. Both they and the Azees the trial was over for the day, the stran- were imin iderately addicted to the use ger said to.him:

will take place tosmorrow. If you are festivals; another, called sora, was of successful in that, you will obtain the boon you asked of the Great Spirit.' 'On the third day they wrestled again, Manabozho, a'though almost exhausted* exerted himself to the uttermost. Alter the usual time had elapsed the stranger declared himself vanquished. He then her ancle, 'Centeosl was the Az ec godcutcred the lodge, and sitting down by the youth proceeded to tell him how to surpassing beauty. During some of the profit by his victory.

apparently promised. 'O, Arice, how desires. You have wrestled courageous. garlands bore offerings of ripcaed maize ly. To-morrow is the seventh of your and tran to their gods.

September, when everything assumes fast, and the last day of trial, and you "Maize was of great importance also the rich mantle of Antume. The flow- will be successful. I will now tell you in the Peruvian religion. Cora was one ers before being chilled by Sir Frost are what you must do in order to benefit of their minor deities. Their minor de

'Uncle,' said May, 'will you please he had stripped the garments from the tell us if they had gardens of gold, and il any maizs was represented in those gardens ?

he tempe of the sun. In these

of maiz ; their stalks, leaves and ears

Sometimes the golden ear was displayed

amid hu-ks of silver, whilst a ta-sel of

silver floated gracefully above. These

gardens sparkled with flowers of gold

and silver and veretation of all kinds.

Where the flower was yollow it was

made of gold ; where white, of silver.

In these gardens they had also animal-

of gold and silver. If this seems in

credible to you, remember how rich

Peru was in gold and that this sold was

'On, how pleasant it is .' exclaimed

May, 'to have lancy's rays illumine even

-o commonplace a thing as a field of

". " Many silly people desire the preci-

ous, not a derstanding it." But no one

despises Kidney. Wort alter having given

it a trial. Those that have used it agree

that it is by far the best medicine known.

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ing. Don't take pills, and other mercu-

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finaddeus Davids, Esq., of the great lak -

observed mention of the speedy cure of

thrm, 127 William street, New York, of

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ses the remedy .- Bultimors (Md)

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Paul (Miun) Pioneer L'ress.

which we cannot be turned out.

the property of the Inca."

maize 1.

or all the organs.

Catholic Miror.

nists first came?

"The Puritan fathers found it in above cook. In the equinocial regions the "Manabozo, although weak with fast- gigantic s alks are stored with a sac inferior to that made from cane.

"The Peruvians were also' acquainted

for bred except at festivals They made "Ilis combatant roturned and," a idress- an intoxic ating liquor from the termentof it. One of the tiquors, called chica, "Be of good cheer, for the last trial the Pernyians used at their religious such strength that the use of it was forbidden, at least the canaille.

'Uncle,' said May, 'it both the Peravians and Mexicans had corn, what does the fairy say concerning them? 'It the fairy must speak again,' said des: of maize. She was said to be of Aztec religious testivals, processions of "The master of Life has granted your women and children, crowned with

> A conceited man is like a boot minus the sole-he is uppermost in his own

Samo Ti Mi Sugr BROWN'S 'Several authors,' remarked her unde, a-sert that the Pernyians had arti-

IRON ficial gardens of gold in the gardens ct. the royal palaces and in those of BITTERS crificial gardens were various kinds will cure dyspepsia, heartburn, mala-ria, kidney disease, liver complaint, and other wasting diseases. were et gold, all the rest being silver.

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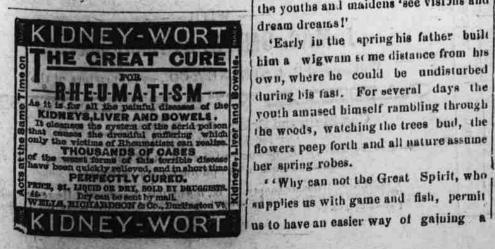
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tich colors of the bowers, and vie with hem in beauty."

ti shis il. ra were.

about something."

Corn.

overcome me take off my garments, and 'Do you know, C usin May,' said Alice Gray, 'it seems to are as it the ed the earth of roots and weeds, and grapes borrow the rich purple of the made the ground soft and lose. When violets; the apple-, with their varied

you have carried out these instructions, nues, are like variegated flowers; and leave my body in the earth; do not diswhat can be more beautiful than the urb it, but come once a month and soft mentow colors of "the peach? But place -a little fresh earth over me. Also May,'do hu 12, or we han be so late to watch for my coming to life, and do not reaklast, which futher so dishkes.' let the grass and weeds grow on my "Unele,' said May after breakfast, 'will grave. Do as I tell you, and you with you go over the tarm with us?' During become the benefactor of the nations " he walk May noticed how many corn-·He then shook hands with Manaboz. ho and disappeared.

"I wonder" sail she, 'if we had a 'On the following day the youth's wand of magic might if we could invoke father appeared at the lodge and thus the spirit of the ite is to tell us someaddressed bim: thing about the origin of corn,'

" 'My son, you have now fasted seven "O, nonsense, May," said Alice, laughs days, which is the allotted time " "" father, said in v ath. P. m n

ing, 'nothing can be said about so common a thing as corn. Father, you can to commute my fast until subser, as 1 not imagine what queer notions she has have a special redson for wordom r.* Has sometimes. She is always wondering lather granted his request.

"At the usual hour his vision return-'O! May, let me be the fairy,' said her ed, and the trial was resumed. With uncle, 'and on fancy's airy pinions soar supernatural power, he threw his comback to the days when the Indians were batant dead upon the ground, and took sole possessors of the land. In those from him his gay garments and waving anciert times I think I hear the Spirit plumes. He buried him as he had been told to do, feeling very certain of his say the Ojibwas had a legand called Mondanius, or the legend of Indian réturn to life.

'Manabozho then returned to his "There ouce lived a poor Indian whose father's lodge, but was careful to cononly possessions were his wite and call ceal from all what had taken place, lle dren. He was of a kind, contented dis. visited the grove often, and kept the position, but unskilled in procuring food, earth loose and carefully weeded.

His eldest son was called Manabozho. 'Foward the close of summer on his Manabozho had always been a kind, obereturn from hunting, Manabezio vited his father to visit with him dient son. He had now arrived at the the scene of his former fast. The wigwam proper age, according to the rites of his had been removed, and in its place tribe, to undertake the ceremony of the stood tall, graceful plants, with long fast, in order to see what spirit was to be chosen as his guide and guardian leaves and golden clusters on each side. surmounted by nodding plumes of soft was concluded by three days of solemu through life. It is during this fast that the youths and maidens 'see visions and golden, silky hair.

'It is my friend. It is the friend of all the tribes. It is Mondanim,' cried stages of the growth of corn; as for in-'Early in the spring his father built him a wigwam some distance from his the youth. We need no longer rely upown, where he could be undisturbed on fishing and hunting for a living So during his fast. For several days the long as we cherish this beneficent gift youth amased bimself rambling through we can obtain our living from the the woods, watching the trees bud, the ground. The Master of Life has grant, flowers peep forth and all nature assume ed me my supplications, and sent this great blessing."

supplies us with game and fish, permit communicated to his father the instruc- prizes. The successful competitor was us to have an easier way of gaining a tions he had received. He told his fath-1 cclebrated throughout the nation."

bridiant in hue; the fruits assume the your tribe. To-morrow we will wrestle ities were called conoyss, and they cor-

for the last time. As soon as you have responded to the Lares and Penales of the Romans. One species of the Zea bury me in a spot where you have clear. Conopa consisted of certain stones cut in the shape of ears of corn; and this consisted of a doll made of corn stalks clothed in a mantle and topus of silver like that used by the Indians. They also worshipped the ears of corn which had grains of various colors,

> In the time of ourvest the Peruviana offered the earth (which was a terrestial deity) ground corn and chies, imploring her to favor them with a good harvest. When they wished to cross a river or fish in it they threw corn into it, in order to render the God of the River propitions. The Pernyian religion required contession. The penitent in order to prove that he had concelled nothing was require tso drow a hands the nature

Contraster cas negatilities, of even h efficacions. Some I their southeavers prognoscionted future events by small heaps of corn.

'One of their principal offerings of the vegetable kingdom to their deities was corn in all its forms: cooked or raw on or off the ear, or converted into the liquor chies. The Indians emptied a small gold vase filled with chica as a Ibation to the God at every Teast; when all the ceremonies were concluded, the Indians themselves induiged liberally in their favorite peverage, thus terminas ting most of their religious festivals into a general inebriation,

'The Peruvians had a teast during the winter suistice to m dore the san to protect the cori troin the severity of the frost. This festival was preceded by a day of general fasting. The feast day was celebrated with great rejoicing, and dancing. Even the names of some of months were derived from the varion,

Large List CUNS and NOVELTIES FREE stance, April was called Agrilmay, which signifies an car of corn with grains of various colors. In this month they commenced their burvest of this vegetable with the usual harvest festivities. Phose who found certain colors in 'Manabozico then pull at at ear, and the grains of the full ear, were awarded

mind, withou' under

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