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J. D. KERNODLE, Proprietor.

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Poetry.

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 find enough as it goes. Oh, why should the strong oppress the weak Till the latter go to the wall? On this earth of ours with its thorns and flowers There is room enough for all.

If a lagging brother falls behind And drops from the toiling band, If fear and doubt put his soul to rout, Then lend him 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.

And if, by doing your duty well, You should get to lead the van, Brand not your home with a dead 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 light of morning dazzled the eyes of May Falls when she awoke the day after arriving in the country. On arising she went to the window and gazed upon the lonely landscape before her, glistening with those gems of morning, the dew-drops, whose globes beneath the light of the sunbeams reflected the prismatic colors.

"O, gift of God! O, perfect day!" sang May, as she thought of the beautiful day, which the response of the elements apparently promised. "O, Alice, how glad I am I have come to the country in September, when everything assumes the rich mantle of Autumn. The flowers before being chilled by Sir Frost are brilliant in hue; the fruits assume the rich colors of the bower, and vie with them in beauty."

"Do you know, Cousin May," said Alice Gray, "it seems to me as if the grapes borrow the rich purple of the violets; the apples, with their varied hues, are like variegated flowers; and what can be more beautiful than the sunset glow of the peach? But May, do hurry, or we must be so late to breakfast, which father so dislikes."

"Uncle," said May after breakfast, "will you go over the farm with us?" During his walk May noticed how many cornfields there were.

"I wonder," said she, "if we had a wand of magic, might we could invoke the spirit of the winds to tell us something about the origin of corn?"

"O, nonsense, May," said Alice, laughing, "nothing can be said about so common a thing as corn. Father, you can not imagine what queer notions she has sometimes. She is always wondering about something."

"O! May, let me be the fairy," said her uncle, "and on fancy's airy pinions soar back to the days when the Indians were sole possessors of the land. In those ancient times I think I hear the Spirit say the Ojibwas had a legend called Mondanim, or the legend of Indian Corn."

"There once lived a poor Indian whose only possessions were his wife and children. He was of a kind, contented disposition, but unskilled in procuring food. His eldest son was called Manabozho. Manabozho had always been a kind, obedient son. He had now arrived at the proper age, according to the rites of his tribe, to undertake the ceremony of the fast, in order to see what spirit was to be chosen as his guide and guardian through life. It is during this fast that the youths and maidens see visions and dream dreams!"

"Early in the spring his father built him a wigwam some distance from his own, where he could be undisturbed during his fast. For several days the youth amused himself rambling through the woods, watching the trees bud, the flowers peep forth and all nature assume her spring robes. "Why can not the Great Spirit, who supplies us with game and fish, permit us to have an easier way of gaining a living! I must try and find out," said Manabozho.

"On the third day, being weak and weary, he remained in bed. He dreamed he saw a handsome, graceful young man come down from the sky and advance toward him. His visitor was clothed in many garments of various shades of green and yellow. Upon his head was a golden-hued plume of feathers."

"His guest thus addressed him. "I am sent to you by the Great Spirit. He knows your wish is only to aid others, and not to ask for strength to gain glory and renown in warfare, that you fast. Therefore he has sent me to instruct you how you may be good. You must now get up and wrestle with me, as it is only through this means that you can hope to do good."

"Manabozho, although weak with fasting, arose and wrestled with him until he declared it was enough for that time, but that he would return to-morrow. Smiling, the visitor disappeared."

"Mondanim, though still weaker the next day, felt his courage wax stronger, and declared to himself he would rather die than fail."

"His combatant returned and addressed him as on the previous day. When the trial was over for the day, the stranger said to him:

"Be of good cheer, for the last trial will take place to-morrow. If you are successful in that, you will obtain the boon you asked of the Great Spirit."

"On the third day they wrestled again, Manabozho, although almost exhausted, exerted himself to the utmost. After the usual time had elapsed the stranger declared himself vanquished. He then entered the lodge, and sitting down by the youth proceeded to tell him how to profit by his victory."

"The master of Life has granted your desires. You have wrestled courageously. To-morrow is the seventh of your fast, and the last day of trial, and you will be successful. I will now tell you what you must do in order to benefit your tribe. To-morrow we will wrestle for the last time. As soon as you have overcome me take off my garments, and bury me in a spot where you have cleared the earth of roots and weeds, and made the ground soft and loose. When you have carried out these instructions, leave my body in the earth; do not disturb it, but come once a month and place a little fresh earth over me. Also watch for my coming to life, and do not let the grass and weeds grow on my grave. Do as I tell you, and you will become the benefactor of the nation."

"He then shook hands with Manabozho and disappeared."

"On the following day the youth's father appeared at the lodge and thus addressed him:

"My son, you have now fasted seven days, which is the allotted time."

"Father," said the youth, "I mean to continue my fast until sunset, as I have a special reason for so doing." His father granted his request.

"At the usual hour his vision returned, and the trial was resumed. With supernatural power, he threw his combatant dead upon the ground, and took from him his gay garments and waving plumes. He buried him as he had been told to do, feeling very certain of his return to life."

"Manabozho then returned to his father's lodge, but was careful to conceal from all what had taken place. He visited the grove often, and kept the earth loose and carefully weeded."

"Toward the close of summer on his return from hunting, Manabozho invited his father to visit with him the scene of his former fast. The wigwam had been removed, and in its place stood tall, graceful plants, with long leaves and golden clusters on each side, surmounted by nodding plumes of soft golden, silky hair."

"It is my friend. It is the friend of all the tribes. It is Mondanim," cried the youth. "We need no longer rely upon fishing and hunting for a living. So long as we cherish this beneficent gift we can obtain our living from the ground. The Master of Life has granted me my supplications, and sent this great blessing."

"Manabozho then pulled a ear, and communicated to his father the instructions he had received. He told his father

the haste must be torn from the ear, as he had stripped the garments from the stranger in wrestling. The silk corresponded to his waving plumes. When the ear was thus prepared, he showed his father how to cook the new food. This is the origin of Indian corn the gift of the Great Spirit."

"But," said his daughter Alice, "was there much corn here when the colonists first came?"

"The Puritan fathers found it in abundance along the New England coast. Humboldt says it was found by the Europeans from the South of Chilli to Pennsylvania. Another authority says he might as well have said to the St. Lawrence. It was the great staple of Mexico. The Aztecs knew as many and various ways of preparing corn as any country. In the equatorial regions the gigantic stalks are stored with a saccharine matter not found to the same extent in northern latitudes. This supplied the natives with sugar not much inferior to that made from cane."

"The Peruvians were also acquainted with the different methods of preparing this cereal, although they did not use it for bread except at festivals. They made an intoxicating liquor from the fermented grain. Both they and the Aztecs were liberally addicted to the use of it. One of the liquors, called chicha, the Peruvians used at their religious festivals; another, called sora, was of such strength that the use of it was forbidden, at least the esauille."

"Uncle," said May, "it both the Peruvians and Mexicans had corn? What does the fairy say concerning them?"

"If the fairy must speak again," said her uncle, "Cereol was the Aztec goddess of maize. She was said to be of surpassing beauty. During some of the Aztec religious festivals, processions of women and children, crowned with garlands bore offerings of ripened maize and fruit to their gods."

"Maize was of great importance also in the Peruvian religion. Corn was one of their minor deities. Their minor deities were called conyoas, and they corresponded to the Lares and Penates of the Romans. One species of the Zea 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 topped 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 harvest the Peruvians offered the earth (which was a terrestrial deity) ground corn and chicha, 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 propitious. The Peruvian religion required confession. The penitent in order to prove that he had confessed nothing was required to throw a handful of chicha into the water."

"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 chicha. The Indians emptied a small gold vase filled with chicha as a libation to the God at every feast; when all the ceremonies were concluded, the Indians themselves indulged liberally in their favorite beverage, thus terminating most of their religious festivals into a general inebriation."

"The Peruvians had a feast during the winter solstice to invoke the sun to protect the corn from the severity of the frost. This festival was preceded by a day of general fasting. The feast day was celebrated with great rejoicing, and was concluded by three days of solemn dancing. Even the names of some of months were derived from the various stages of the growth of corn; as for instance, April was called Agrilmay, which signifies an ear of corn with grains of various colors. In this month, they commenced their harvest of this vegetable with the usual harvest festivities. Those who found certain colors in the grains of the full ear, were awarded prizes. The successful competitor was celebrated throughout the nation."

"Uncle," said May, "will you please tell us if they had gardens of gold, and if any maize was represented in those gardens?"

"Several authors," remarked her uncle, "assert that the Peruvians had artificial gardens of gold in the gardens of the royal palaces and in those of the temple of the sun. In these artificial gardens were various kinds of maize; their stalks, leaves and ears were of gold, all the rest being silver. Sometimes the golden ear was displayed amid husks of silver, whilst a tassel of silver hung gracefully above. These gardens sparkled with flowers of gold and silver and vegetation of all kinds. Where the flower was yellow it was made of gold; where white, of silver. In these gardens they had also animals of gold and silver. If this seems incredible to you, remember how rich Peru was in gold and that this gold was the property of the Incas."

"Oh, how pleasant it is!" exclaimed May, "to have fancy's rays illumine even so commonplace a thing as a field of maize!"

"Many silly people desire the precious, and are degrading it. But no one despises Kidney-Wort after having given it a trial. Those that have used it agree that it is by far the best medicine known. Its action is prompt, thorough and lasting. Don't take pills, and other mercenary means that poison the system, but by using Kidney-Wort restore the natural action of all the organs."

Imagination rules the world. In the New York Herald we lately observed mention of the speedy cure of Thaddeus Davis, Esq., of the great ink firm, 127 William street, New York, of Rheumatic gout by St. Jacobs Oil. - St. Paul (Mun.) Pioneer Press.

Recollection is the only paradise from which we cannot be turned out. We like St. Jacobs Oil, and observe too that the Rev. Bishop Gilmore indorses the remedy. - Baltimore (Md.) Catholic Mirror.

A conceited man is like a boat minus the sole - he is uppermost in his own mind, without understanding. If you are sick and troubled with dyspepsia Brown's Iron Bitters will cure you. He that will lose his friend for a just, deserves to die a beggar by the bargain. A true strengthening medicine and health renewer is Brown's Iron Bitters. It can be lost only by those who are negligent at the same time it would be all right. It is losing one that kills him. "ROUGH ON RATS." Clears out rats, mice, roaches, flies, ants, bedbugs, snugs, chipmunks, gophers, &c. Druggists. Labor is discovered to be the grand conqueror, enriching and building up nations more surely than the proudest battoon. "RUCHUPAINA." Quick, complete cure, all annoying Kidney and Urinary Diseases. Druggists. The difference between a cat and a complaint, that one has the claws at the end of the paw, while the other has the pause at the end of its clause. "WELL'S HEALTH RESTORER" restores health in tiger cures Dyspepsia, Impotence, Sexual Debility &c.

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