

Mr. C. — As many of your readers were doubtless amused with the story of "The Farmer's Daughter," and her hundred-dollar...

THE FARMER'S DAUGHTER.

A farmer's daughter young and fair, With qualities that person rare, Near Eastern—Pennsylvania state, (The simple truth we here relate)— Was one day by her father sent To town, on horseback, lassy bent...

At length they came to where a wood, On every side enclosed the road; He now threw off the gentleman, And quick resumed the ruffian...

Demanded stern the selfish bill— She hesitated for a while; But still with Satan's bellish art, He aimed a pistol at her heart!

My blood recoils to state the fact, Or ponder o'er the cruel act; Are men, when civilized by art, More ruthless than the savage heart?

Fore'd to submit to his demand, She with her palpitating hand Drew out the note; but Providence A zephyr sent, which blew it thence.

She safely soon arriv'd at home; They soon arriv'd to see her come In such a hurry, and to see Another horse in company.

Her father said, don't cry my honey, Look here, this horse is worth the money; Besides, these saddle-bags may hold The value of their weight in gold.

And true enough, for when explor'd, He'd a false note, a bulky hoard, Full fifty hundred dollars by, To help this damsel's marriage day.—D. L.

AN IRISH CABIN.

The following picture of a cabin in an obscure village in the west of Ireland is far too interesting to be withheld from our readers. It represents to us what in reality has been often seen; but what has seldom been with so much feeling portrayed...

straight into the enclosure, when the remaining part was dug away, and the ditch completed; people were immediately posted round the outside of the ditch armed with long spears and matchlocks, to repel any attempt the elephants might make to cross it.

The pulpit of St. Gudule's Church, at Brussels, is the curious production of Henry Verbruggen, and is placed in the middle of the nave. At the base are Adam and Eve, large as life, the expelling angel, and death in the rear.

ELEPHANT HUNTING.

The art of catching elephants is much the same in principle every where, but there is some variety in the mode of applying it. The natives, who follow it as a profession, must square their devices to the local resources afforded by the country.

Early in February last, about 3000 people assembled at the place of rendezvous on the skirts of the jungle; and the haunts of the elephant being ascertained, a semi-circular line of people, provided with fire arms, tom-toms, &c. and extending for several miles, was then formed round them.

Two ditches were cut from the entrance to a hill on one side, and to a rock on the other, to prevent the elephants passing the enclosure; on the outside of the ditch a matting of branches about six feet high was placed to give it a formidable and impassable appearance of jungle.

Next day eight tame elephants were introduced into the enclosure, the Mahouts crouched close on their necks and covered with dark cloths. The object of the tame ones was to separate one of the wild from the herd and subdue him. When this was accomplished, four mahouts, whose profession is to catch elephants, crept between the legs of the tame ones, and having fastened strong ropes to the hind legs of the wild fellow, secured him to the nearest tree; but the mahouts then retired towards the ditch; and the tame elephants, leaving the captive to his struggles, went after the others.

In this way twenty-three elephants were captured in six days, without the parties engaged meeting with the slightest accident, to the great amusement of the spectators, who, perched on trees overhanging the enclosure, witnessed the sport without sharing in the danger.

One of the elephants calved in the enclosure; the young one was sufficiently strong to run about with its mother the first day. And to naturalists it may be satisfactory to know, that the young elephant sucks with the mouth, and not with the proboscis as is generally supposed.

INDIANS OF MISSOURI—WHITE BEAR HUNT.

Extract from a series of notes on the Missouri River, and some of the native tribes, by a gentleman attached to the Yellow Stone Expedition, in 1819: published in the Petersburg Intelligencer.

The Pawnees are now at war with the Osages, Kansas, Ioux, and Spaniards; their war excursions are very frequently carried into the settlements of the latter, from whence they procure a great number of the horses; they likewise obtain horses from the nations south of them, for their blankets, guns, &c.

Their war parties, last summer, brought them in nearly 400 horses, principally stolen from the Spanish settlements. Formerly they held the Spaniards in great respect, as they put large detachments of troops into their country.

The agriculture of the Pawnees, is about the same as the Kansas, and Otooes; like them they only reside in their villages, during the intervals of planting and gathering their corn; living nearer the habitual haunts of the Buffalo, than those nations, they subsist more exclusively on it; they never hunt on the Missouri, and have but little intercourse with the whites.

They are a proud, saughty people, and have great ideas of their own strength and importance. One of their principal mental the interpreter, what do we care for the whites; did not our fathers live very well, without knowing that such people had an existence? Have we not plenty of buffalo meat, and corn, not only for ourselves, but to give our friends, when they come to see us; and what Pawnee is so poor, that he cannot, if he choose, give his guest a horse to ride home? Who is there in the world, that does not know of the bravery, and number of the great Pawnee nation? Notwithstanding, however, the good opinion they have of themselves, they are believed to be less warlike than their neighbors, owing to the comparatively ease with which they live, subsisting entirely on buffalo, which they find so near them.

they have remarkable high cheek bones, and a certain wildness of look, that is peculiar to them. Their government, like that of the Otooes, is an hereditary aristocracy; the power and authority of which is very much dependent on the individual character of the principal chieftain. They are not so cleanly, or rather, they are more filthy in their persons, lodges and cooking, than the other tribes.

The Pawnees find that formidable animal the white or grizzly bear, in their hunting excursions towards the head of La Platte river. On the Missouri, it is seldom seen below the great bend, and is found most frequently on the Yellow Stone, and its branches; and at the three forks of the Missouri. This bear will usually attack a man, if approached very near. Indians consider it a great exploit to kill one of them. When they are alarmed, they rise completely erect on their hind legs, and dart forward by jumps; they move much swifter than a man can run, rushing forward with the utmost ferocity, their mouths wide open, and snapping their teeth, which makes a noise like the shutting of a steel trap; a man attacked by one of them, on the open plains of the Missouri, has but little chance of escape, if there be neither tree to climb, nor water to take to.

These animals are so fierce, ardent and furious, that they soon exhaust themselves in pursuit; they are hunted by the Indians on horseback; a party of three or four well mounted, approach the bear, and one of them provokes him to pursue him; this he does with his utmost force; the horseman, to avoid the bear, has to put his horse to his metal; he leads him round a circle, towards his companions, one of whom provokes him; he is easily made to quit the old pursuit, and join in the new; he is again led round, and again induced to pursue a fresh horse; the bear pursues until he becomes completely exhausted, lays down apparently lifeless; is perfectly hors du combat, and may be approached and shot by putting the muzzle of the gun to his ear. Nothing can be more animating, it is said, than this hunt; there is no danger of the bear overtaking the horse, unless he falls; if, however, the rider should be thrown, and the bear get a blow at him, death appears inevitable; such is the immense force with which they use their claws. It takes a bear four or five years to attain its growth; they are supposed to arrive at a very old age, as they are frequently found with their claws worn out.

The Pawnee Loups occasionally burn their prisoners alive, as a sacrifice to the Great Star they worship. When a war party goes out, they sometimes make a vow that if they take any prisoners, they will sacrifice them to the Great Star, expecting it will tend to produce success in war. The unfortunate victim, thus taken and destined to suffer, is delivered over to the priest and jugglers, who confine him to what they call the medicine lodge, where all the incantations and magic performances are executed; the victim is aware of the fate that awaits him, and during the time of confinement is feasted on the most delicate viands, to make him a fat, acceptable offering. He remains in this situation, until either the time of planting corn, or the going out of a war party. He is then brought out, amidst the shouts and screaming of the whole village, and tied to a cross, with his arms extended; the old men, women and children, rush upon him, each armed with a firebrand, which they apply to the body of the sufferer; after enduring these torments for some time, the warriors draw their bows, and the sufferings of the unfortunate

wretch is terminated by his pierced with an hundred arrows, his body is torn to pieces by the women and warriors cut out of fat, the former to grease their bows, the latter their tomahawks and arrows; the one believing that the corn will grow much better in consequence, and the other that they will have more success in war, or greater plenty of buffalo; the body of the prisoner is burnt, and the offering is completed. This shocking and barbarous custom is quite at variance with the humane practice of Indians on the Missouri. With most nations a prisoner is safe in their village, except from the occasional effervescence of the rage of individuals, from which no person is secure. About two years since, a Spanish boy was taken prisoner, and condemned to be sacrificed. He was saved, however, by the greatest exertion of some traders, who chanced to be at the village; it was, however, effected with great difficulty, and a considerable expense in presents.

Among the Pawnees, and some other nations, there is kept with great reverence and care, a certain bag, containing many things deemed by these superstitious people sacred; the fingers of their enemies, the rattle of the rattlesnake, claws of the white bear, and certain birds stuffed; they seldom open this bag; but when they do so it is on going to war, with the determination of not returning without shedding human blood—no warrior ventures to return without doing this. On one occasion, a warrior, who had opened his bag, was out for six months without meeting with any opportunity of spilling the blood of his enemies. He determined to return, and kill the first person he met; he returned accordingly, and the first person he met, happened to be his own mother, whom he immediately tomahawked and scalped.

No Indians, that we have met, surrender the persons of their wives or daughters to the embraces of strangers. Chastity is regarded as a virtue, or rather the inconveniences attending its violation, amounts, among the unmarried, to a prohibition of the crime. Infidelity, among married women, is an offence for which the husband inflicts punishment. Generally corporeal castigation, with a club or whip; or it produces a separation of the parties. The temper of the husband is the tribunal, by which the extent or manner of punishment is regulated. A great warrior, who had once discovered that his wife was unfaithful, had his best horse saddled, put a fine buffalo skin over him, and the leading wife to lead the horse came out, he told him to take when his horse, and his buffalo skin, gave them all to him. Such instances of generosity are believed by the Indians, (when they suppose fear has no influence) to make the great man. If a wife supposes herself badly treated, she can leave her husband, go to her relation, or marry another. The husband can also turn off his wife when he chooses: notwithstanding this, many instances of long continued association are by no means uncommon. There appears to be no particular matrimonial ceremony made use of; there are few unmarried men, and fewer unmarried women among Indians.

In communities, where commercial transactions extend merely to an occasional barter, for the conveniences of life, where wealth gives no privileges, and confers no importance, and where the subsistence of every man is obtained, not by supplying the wants of others, but immediately from the forest, there can be but little necessity for municipal regulations, to settle disputes concerning property. No tribunals exist for the trial of crimes; their differences are generally settled by yielding to the interference of friends, or the voice of public opinion, as to what is proper to be done.

Missouri.—The extent of the proposed state of Missouri is frequently asked. According to the bill reported at the last session, it was allowed a front of 254 miles on the Mississippi, with the Missouri river nearly in the centre, and an average depth of about 200 miles. The St. Louis Enquirer, says, "after you get back forty or fifty miles from the Mississippi, the naked and arid plains set in, and the country is uninhabitable, except upon the borders of creeks and rivers."

Sparring Anecdote.—Some eager sportsmen in Cumberland the other day, having come to that part of the chase which is called a chuck, inquired of a squirey lad if he had seen the hare so that way? After grinning and scratching his head, he asked, "Had her a brown back?" Yes (eagerly), "Had her long legs?" Yes, yes, (impatiently) "Had her long ears?" Yes, yes, yes, (violently) "Had her a bit o' white under her tail?" Yes, have you seen her? "No, no, I hanna seen her."—Glasgow paper.