

VOL. XI.

CARLETON PLACE, C. W., JANUARY 2, 1861.

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others.

Che Carleton Place Gerald. S PUBLISHED EVERY WEDNESDAY MORNING AT CARLETON PLACE, BY

JAMES POOLE.

EDITOR AND PROPRIETOR To whom all communications, remillances, &c., should be addressed.

Only One Dollar a Year.

ADVERTISEMENTS will be inserted at the following rates :-

Six times and under first insertion, 75 cents and 20 Six lines and under first insertion, 75 cents and 20 cents each subsequent insertion; six to ten lines, first insertion, \$1,00, and 30 cents each subsequent mer-tion; above ten lines, 10 cents per line for the first insertion; and 3 cents a line for each subsequent in-sertion. The number of lines in an advertisement to be ascertained by the space which it occupies in a columa. Advertisements without specific directions inserted until forbid and charged accordingly.

ROCK ME TO SLEEP. kward, turn backward, oh, fime in ; lother come back from the echoless shore,

Take me again to your heart as of yore-Kiss from my forehead the furrows of care, Smooth the few silver threads out of my hair-Over my slumbers your loving watch keep -Rock me to sleep, mother -rock me to sleep!

Backward, flow backward, oh, tide of years ! Backward, flow backward, oh, tide of years ! I am so weary of toils and of tears — Toil without recompense—tears all in vain— Take them and give me my childhood again ! I have grown weary of dust and decay. Weary of finging my soul's weal'h away— Weary of sowing for others to reap ; Rock me to sleep, mother—rock me to sleep;

Tired of the hollow, the base, the untri Mother, ob, mother, my heart calls for you ! May a summer the grass has grown green, Blossomed and faded—our faces between— Yet with strong yearning and passionate pain, Long 1 to night for your presence again ; Come from the silence so long and so deep— Rock me to sleep, mother—rock me to sleep :

O er my heart in days that are flown, No love like mother-love has shone--No other worship abides and endures, Faithful, unselfish, and patient, like yours, None like a mother can charm away pain, From the sick and the world weary brain ; Slumber's soft calm o'er my heavy lids creep -Rock me to sleep, mother-rock me to sleep !

Come let your brown hair just lighted with gold, Fall on your brown hair, just hepiced with go Fall on your shoulders again as of old--Let it fall over my lorehead to night, Shading my faint eyes away from the light--For with its sunny edged shadows once more, Happily with throng the sweet visions of yore, Lovingly, softly, its bright billows will sweep Rock me to sleep, mother-rock me to sleep !

Mother, dear mother ! the years have been long Since I last husbed to your Juliaby song-Sing then, and antil my soul it shall seem Womanhood's years have been but a dream; Clasped to your arms like in a loving embrace, With your light lashes, just sweeping my face, Never hereafter to wake or to weep— Rock me to sleep, mother—rock me to sleep.

After this we shall not be astonished at any-THE CALIFORNIA INDIANS. thing, not even if the sewing-machine and family baby is sent for ! The California Farmer is giving a series

as the human race itself. It is not only

largely exemplified in the mythical and po-

etic relations of antiquity, but frequently in

the Bible itself, and especially in the parables

Youth drinks in with avidity its primary

instruction from the fictitious tales of the

nursery, and even in a mature condition of

the intellect, a moral lesson generally has

more deeply imprinted upon the memory.

when it is received through the menstruum

of the Saviour.

general perusal.

The California Farmer is giving a series of articles descriptive of the character, habits and cust ms of the Indians of that country. We give the following extracts, which will be read with interest: The California Indians are in stature short, but they are well end stoutly formed. Their features are coarse, broad, and of a dark chocolate-color; their hair is black, heavy and matted. In their habits they are unclean and indolent. Their huts are built of boughs, bark, or old canvas, and are smoky, small and dirty. The women do the Home comes the *Herald* from our literary neighbor's, with the most interesting paragraph neatly clipped out; she keeps a scrap-book! Of course it never once occurred to her that we might possibly like to peruse the paragraph in question ! And we have the

pleasure of hearing, during the next few days, that Mrs. Smith thought our umbrella was almost too shabby to carry-that Mrs. Trim's dress-maker pronounced our Zouave pattern to "set like distraction," and that Trim's dress-maker pronounced our housed pattern to "set like distraction," and that our new bonnet "was not so very nice after all !" These are the pleasures of lending ! FICTION. FICTION. FICTION. The set like distraction," and that smoky, small and dirty. The women do the sleeping. Their dress consists of any old and cast off garments of the whites. Their food is acorns, roots, grasshoppers, weeds and flower seeds, grass, clover, wild greens, the light at the seeding and flower seeds, grass, clover, wild greens, all work is the men, the eating, grumbling, and sleeping. Their dress consists of any old and cast off garments of the whites. Their food is acorns, roots, grasshoppers, weeds and flower seeds, grass, clover, wild greens, the light at the the light at the seldom allowing

food is acorns, roots, grasshoppers, weeds and flower seeds, grass, clover, wild greens, rabbits, rats, spuirrels, and fish; but they prefer beef, biscuit and whiskey. The fol-lowing are the methods of providing for their Among those who labor according to then best light to guard the rising generation from error, and to promote the moral well-being of mankind, there are not a few who seem to nce all works of fiction as

sarily tending to promote a morbid sentimentality, to disqualify their readers to act their appropriate part in the affairs of real life, and to viciate and lower the tone of the moral sentiments. Of no small portion tree, are thrown over their shoulders into the of the fictitious matter of which the modern Press is so prolific, this may doubtless be Digging Roots .- This is accomplished by

justly affirmed; but these allegations indis-eriminately applied to all fiction, would, we the females and children driving a pointed stick into the ground, and forcing out the think, be grossly unjust. The method of conveying moral lessons by the relation of imaginary occurrences which never had an roots. Gathering Seeds .- This is done by the females beating with a bush into a cone-shaexistence in fact, scens to be hearly as old

ped basket. Catching Grasshoppers.-A hole is first dug deep enough to prevent their jumping out ; after which a circle is formed of Indians

both old and young, who, with a bush, beat the insects toward the hole, into which they fall, and are taken prisoners. Sometim he grass and weeds are set on fire, by hey are disabled, and afterwards picked up. Grinding Acorns, etc.-Acorns, berries, more clearness and force, and becomes the and flower-seeds are reduced to flour, and rasshoppers to paste, by the females poundng them on a rock, with an oblong stor weighing from six to ten pounds. Cooking Food.—Bowl shaped and water

of a story, either of real or imaginary occur-rences. Yet it is not to be denied that fiction may be, and often is, made an instruight baskets, holding from two to four pecks, ment of evil as well as good ; and too great are filled with water, into which flour or meal care can not be taken to discriminate the character and tendency of the works of imagination of which we would er courage the We are not among those who would deplore

cloths and hedious noises the attention of the evi they are attracting one. Meanwhile, the deceased is atives frequently SCIENCE TURNING A CORNER. Those whose reli of dogmas of which they have personally ceived no direct and tangible oridence, which are maintained only on the grou of tradition, conventional interpretation, even to the scansons, that he may camping-ground the authority of comme the authority of commentators, siests, pop and ecclesiastical councils, are wont to nping-ground. ath of flowers, larmed at the disclosures of mo und them. A least they should overflow religion and inan mixed with some surate the reign of universal materiali ces of the relatives thich is allowed to and infidelity. Thus, when Galileo proclain ed the doctrine that the sun was stationar thich is generally and that the earth was a more planet,

in common with the other planets, annually around it. while revolving on its own axis, he was accused of am ontradicting many passages of Se take flight at the seldom allowing a mile. The In-deerskins, with the when the facts and principles of chem-Gathering Acorns.—A large cone-shaped basket is carried on the backs of the females, fastened by a band running across their fore-heads. The acorns, picked from beneath a tree, are thrown over their shoulders into the basket; they are then dried and stoned, or ground. here and there gateways open to let the deer innumerable ages, the great mass of theolo-pass through. The Indians lie concealed gians resting only upon a traditional faith, near these passages, and shoot the deer as it they edge along the rope to find the end; s they will attempt to jump over unless hurri felt called upon to resist them by every pos they edge along the rope to find the end; they will attempt to jump over unless hurri-ed. In this way they entrap their fleet footed prey. This information will not be new to mountaineers, though it may be to being thought to contravene the doctrine of "The White Deer-skin Dance."-The

past fortnight, says the Chasta Courier, the Indians of Klamath County, have been hold-These fears, instead of indicating firmness ing a grand fandango at the mouth of Trinithem, have rather betokened a distrust in ty River, and from Happy Camp to the Re- their own religious ideas as being sufficiently servation near the ocean, every rancheria, has been fully represented. It is estimated truthful, and thenes stable, to withstand any that, including squaws and papooses, at least one thousand natives participated in the fés-tivities. This celebration, which is held an-nually, is known as the danse of the "White nually, is known as the danse of the "White Deer-Skin," and is regarded as by far the other. It is of course self-evident that in a him, with the advice to consider attentively most important one in their social calendar. state of unscapering faith one will not be what I had said, and act with that honesty The white deer is very seldom seen in Cali-troubled with fears of disturbance in his con-in the matter which concerned him infiniteis stirred; hot rocks are then put into the basket until the water boils. It is then Indians, that the righest of them will readily truth, from whatever quarters these may all my labor and his own would be lest, withoured into smaller baskets to cool: when it barter his favorite squaw, or his most valua- come, as he will know that no two truths can is about the consistency of paste or mush, & ble effects, for a single skin. At the present is eaten from the baskets with the fingers. celebration there were five skins conspicu- for the safety of God's truth under any cir- I resumed the subject where I had left it, and

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pertainty that matter in itself had no proper-ies which by any combination could pro-duce the phenomena of human life or soul, and that it is thus the mere instrument and atte deceased, I ventured to remind him of risonally talance, duce the pl and that it is thus the mere instrument and vehicle of a pervading soul which is superior to itself, and not at all dependent upon it for its existence. And this doctrine is exactly coincident with the opinions of all en-lightened phrenologists, who regard the brain not as the mind itself, but simply the organ through which the mind manifests itself to the external world, while in an interior and invisible world it may dispense with a maerial brain.

Thus the more deeply science is scrutinized in all her departments, the more positive does she become in her testimony in favor of a super-material and spiritual existence, and against every form of materialism, religious skepticism, and infidelity. Let the religion-ist, then, never fear to cultivate science or to invoke her aid in the great object cts of his hope that by her efficient aid in illustrating spiritual causes and principles, the present unhappy difference of sects and parties will be removed, and the universal race of man will be brought to the acknowledgment of "one faith, one hope, one baptism."

CONFESSION OF EDGAR HARTER To the Editor of the Brockville Recorder. SIR,-As various incorrect statements res pecting the late Edgar E. Harter, who was I think he was not conscious of the influence of executed on Thursday last, have by some means got into circulation, I doem it best to of phrenology on their first proclamation, as being thought to contravene the doctrine of man's inherent unsoundness, and hence his need of a Saviour. I visited the unhappy young man very soon of faith on the part of those who entertained after he received his sentence, and continu

ed my visits frequently, up to the time of his execution. I at once labored hard to impress him with the necessity of a full confes out his sincere contrition. When I called

"if the desire of gain was not a motive for commiting the deed ?" He said he felt cer-tain it was not, for the amount was too small

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to make it an object. I then suggested the mstance of Morgan's statem Wiltsie about the cause of their leaving home, as given in evidence. He promptly assured me of the entire falsity of that state ent, in which, I have learned from othe arces, Harter was correct; and notwith much annoyed at the false statement, still i ras not a motive to the murder. I have never been able to diverse my mind of the impression that it entered largely into the cause of that strong "dislike," which led to the perpetration of the fearful deed. At least the above causes combined are all I could

ever ascertain, and in the statements of Harter, especially as they remained uncontradict-ed to the last, I must place confidence; but have had upon him. Let us look at the The two young men were strangers in the Country, and in obtaining a livelihood, much would depend upon their character. If, then, Doxstater made such unfounded statem as he did relative to the cause, which brought them from home, was there not reason apprehend that he would disclose the facts of Harter's forgery, and the taking of the hor-ses from Herkimer? No marvel that he should have taken a "dislike" to one who could cause him so much annoyance:

I questioned him respecting a rumour in circulation, that he and Doxstater had murlered a drover near Kingston. He emphatically denied it, and assured me he never was concerned in any other murder than the one for which he was condemned.

About thirteen days before his death, he professed to have met with a chance in his xperience, and to have found the true ground of the Christian's hope. From that We are not among those who would deplore the average influence of the great mass of fiction that is produced at this day. Not-withstanding/some moral poison of a highly virulent kind that is thrown before, and ea-gerly caught up by, the prurient minds of the world is being made somewhat better by the influence of current fictitious publications the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the world is being made somewhat better by the influence of current fictitious publications the private action the consistence of the first the constant current fictitions and reverse at this the or make, that the one there are at the list at the or make, that the one there are at the list at the or make that the the make at the private are independent the m

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