

[From the Sacramento Age.]

## Land of the Peculiar People.

We have been greatly instructed by the articles now being published in the San Francisco Herald, and the wondrous country through which flows the Amoor river; they are the more interesting from the fact that the Herald's informant, Mr. Collins, is the only foreigner who has explored the territory and made his observations known in his own country. These are times in which there is a near relationship between enlightened men and the natural resources of the globe; hence, every discovery, whether in the cold north or warm south, is in some manner allied to science and the commerce of the world.—Exploration and developments by other means, constantly inform us that there is 'pay dirt' yet in many parts of the earth, and that mankind have scarcely begun to make use of the bounties of nature.

The Amoor, down to the river Za, is inhabited by Manjure Indians; their habits and language resemble the tribes of North Siberia. From the Za to the Hingan Mountains, Maudschurs and Chinese live by cultivating the soil. Some of the wilder tribes live on fish, which are found, in great abundance, in the Amoor. Catching fish occupies the natives in summer; in winter, they go back to the mountains to hunt for fur animals. The richest sable and ermine are found there. The tribes are all idolaters; every male is independent, polygamy prevails, and women, as among all savages, are little different from slaves. The wife is bought from her parents and kept in domestic drudgery, while the men hunt, fish and traffic. The Galdiee tribe has obtained some ideas of a God from the Chinese; but they worship panthers, tigers, snakes and fish, in the belief that deity and evil spirit exist in them. Priests are employed to intercede with devils, but the good God is addressed without any intercessor.—They worship the God of Goodness but once a year—in autumn. They believe that at death the souls goes into the interior of the earth, and is lighted on its way by its own sun and moon, and that it is occupied forever in the same employment followed in life. There is no hell for the people—only a place of punishment for unfaithful priests—the hell ordained for them is dark and damp, and full of gnawing, insatiable reptiles. When a person dies, the relatives, soon as they can afford it, make offerings over his tomb, indulge in feasts and make presents to each other. The dead body is put in a coffin and fixed in a frame in the ground. Another tribe—the Gil-yacks—have no notion of the true God, but worship idols representing evil spirits, endeavoring to bribe them. The bear is a personified evil spirit, having soul and reason, and great power of harm. The animal is carefully fed, raised to full size, and then killed with great ceremony.—After the death of a relative, they make a wooden idol, offer it food and besmear its face with oil, under the belief that the soul of the belief that the soul of the deceased resides in it while, but when the soul has departed to Paradise, they break the image to pieces and throw them away. Some of the tribes are harsh and austere; some incline to pillage and murder. Their dwellings are conical huts, half buried in the ground, with an opening in the top, to let out smoke. Occasionally they make expeditions of trade.

**THE 'GREASED CARTRIDGES' IN INDIA.**—The grooved rifle requires that the cartridges which are used in connection with it should be greased to facilitate at once their being rammed into the projectile and expelled therefrom.

The cartridges sent out by the East India Company to be used with the rifle were greased—greased with oil and wax and a small quantity of mutton fat, to which the Hindoo does not object. But the father of lies was at work. It entered into some fellow's head either that the grease was the fat of oxen or pigs; or that, at any rate, it might be insinuated that such was the case.

Whether the author of this notable idea was a Hindoo or a Mussulman; whether it originated in the brain of some sepooy native officer; or was suggested by one of the persons about the ex-king of Oude, is at this moment doubtful. It is, however, undeniable, that in the month of February, 1857, a sepoy of the highest caste was asked by a camp-follower for the use of his lotah, a brass drinking vessel. 'Lend thee my lotah! quotha. No; thy touch would defile it; was the uncivil reply of the sepoy to the request of the camp-follower. 'You think very much of your caste,' replied the other, 'but the day is come when the Foringee (Englishman) will make you eat pig's fat and cow's fat, and so convert you to Christianity. Look to your new cartridges!'

The poison did its work. The sepoy communicated what he had heard to the native officers of his regiment. An 'uneasy feeling' arose; the news flew from station to station. The greased cartridge became the watchword of revolt. It reached the ears of the officers; the principal soldiers were summoned before them, and it was explained that they labored under a delusion. It was too late, they would not be comforted. They refused to perform their duties. One regiment near Calcutta was disbanded and disbanded, and the men paid up and conveyed across the river Hooghly towards their homes. A second regiment behaved in the same manner, and was equally served at Berhampore, the next station.

The discharged men proceeded up the country with the view of a rendezvous at Delhi. The native press raised the cry of 'our religion is in danger!' 'See,' said the seditious, 'these English want to convert us all, and they begin by destroying our sacred customs. They have invoked the law to put down suttees; they have suppressed infanticide and sacrifices; they have decreed that Hindoo widows shall marry if they choose; they have destroyed the thrones of the Mohamedan rulers; they would now defile our lips with the fat of unclean beasts! Shall we tamely endure these outrages? We, who are numbered by millions, shall

we tamely submit to the yoke of a mere handful of unbelievers? Hindoo tradition and Mohamedan prophecy, though dating far back, equally fix the present time as the epoch of the finale of foreign rule.'

Such inflammatory appeals, coupled with the active exertions of emissaries, were not without their influence on the minds of ignorant and discontented men. A revolt was organized, and the 15th of May was, it is said, fixed upon as the day when a general rising and massacre was to take place.—[Stoeckeler's India.

**GOD RECOGNIZED IN ALL HUMAN INVENTIONS.**—Who that is versed in the history of inventions and discoveries that has not observed and been struck with a singular coincidence, a simultaneity of invention and discovery in many minds, far separated from each other, of with no possible—at least, with no traceable—knowledge of each other's thoughts or acts. Is there nothing significant in such a fact as this? I am sure I may venture before a British audience to suggest as its proper solution that the Great Author of all Good, the Giver of every great gift to the world, intends, when such a boon is bestowed, that He first and prominently shall be recognized as the author; and so in His wisdom, He first prepares the way.—He eliminates from hundreds of minds in various parts of his creation the minor inventions and lesser discoveries necessary to be made before the greater and more striking invention is brought forth, and then it is that the same thought, struck out at the same time, or at least so near the same time, that all perceive the impossibility of any intercommunication, leads one to exclaim, as if by irresistible impulse, 'What bath God wrought?' And this impulse of the heart is true. So, too, when the historian has made his search, and brought together the facts, if any one connected with a great invention or discovery, would monopolize the honor to himself with utter disregard of the honor of mankind, or of a particular nation, how significant it is that time and more research bring out other minds and other names to divide and share with him the hitherto exclusive honors. And who shall say that this is not eminently just? Did Columbus first discover America; or does Cabot, or some more ancient adventurous Northman dispute the honor with him? Is Gutenberg, or Faust, or Caxton, the undisputed discoverer of the art of printing? Does Watts alone connect his name with the invention of the steam engine, or Fulton with steam navigation? Did the French or American explorers first discover the Arctic continent? Or did Neptune in the planetary world first reveal himself to Adam or Le Verrier? And why is this the usual course of discovery and invention? There is a lesson, (and a consoling one, too), to be learned from this voice of history. Man is but an instrument of good, if he will fulfil his mission; He that uses the instrument ought to have the chief honor. It is surely sufficient honor for any man that he be a co-laborer in any capacity to which he may be appointed by such a Head in a great benefaction to the world.—[Prof. Morse.

**'BARK THEIR SHINS FOR THEM.'**—When you see a man chasing after the faults and follies of others, to complain and make light of that which is innocent beside his own actions, place a stool in his way that he may stumble and 'break his shins' of selfishness; then whisper in his ear, 'look at home.'

When you hear men talking about christianizing the heathen and regenerating distant lands, rebuke them with the stool of consistency, and charge them to look at home.

When you hear men bemoaning the sad condition of those who are oppressed under the social regulations of some far off county, push them over the stool of reason, and intimate that it is wiser to look at home.

When you hear men complaining of other people's religion, crowd them over the stool of repentance, and ask them to look at home.

When you hear people declaiming against the wickedness and degradation of others, and striving to reform better men than themselves, watch them as they hurry along blindfolded with the thick bondage of prejudice, and give them the stool of common decency to fall over, that they may break the meddlesome 'shins' of their foolishness, and learn to look at home.

When you see the young going out into the world to become partakers of its joys and sorrows, prepared, as they think, to see and hear and understand, set before them the knotty stool of practical common sense, that they may 'break the shins' of ignorance, and learn that 'knowledge is power; teach them to gaze upon the scenes before them without condemnation in their hearts until they look at home.—[Sac. Age.

**INTELLIGENCE IN MANUFACTURE.**—The agriculturist is taught to ascribe to supernatural agency the most important phenomenon with which he is concerned; and there can be no doubt that this is one of the causes of those superstitious feelings by which the inhabitants of the country are unfavorably contrasted with those of the town. But the manufacture, and, indeed, nearly every one engaged in the business of cities, has employment, the success of which being regulated by his own abilities, has no connection with those unexplained events that perplex the imagination of the cultivators of the earth. He who, by his ingenuity, works up the raw material, is evidently less affected by uncontrollable occurrences, than he by whom the raw material is originally grown. Whether it is fair, or whether it is wet, he pursues his labors with equal success, and learns to rely solely upon his own energy, and the cunning of his own arm. As the sailor is naturally more superstitious than the soldier, because he has to deal with a more unstable element; just in the same way is the agriculturist more superstitious than the mechanic, because he is more frequently and more seriously affected by events which the ignorance of some men makes them call capricious, and the igno-

rance of other men makes them call supernatural. It would be easy, by an extension of these remarks, to show how the progress of manufactures, besides increasing the national wealth, has done immense service to civilization, by inspiring man with a confidence in his own resources; and how, by giving rise to a new class of employments, it has, if I may so say, shifted the scene in which superstition is most likely to dwell.—[Buckle's History of Civilization in England. Vol. I.

**'GOD IS WITH THE PATIENT.'**—One seldom passes a day in the East without being reminded half-a-dozen times that 'God is with the patient,' a comfortable doctrine of Arab piety or laziness, which serves to excuse or justify every delay. You engage camels, and at the time appointed, they are not in readiness; you seek for the owner, and, probably, find him smoking in the coffee-shop or listening in the market, and he tells you that 'God is with the patient.' You growl out a few angry reproaches, and the friend who has come to visit you intimates that you are in too great a hurry, at all events. 'God is with the patient.' At last, you start up in a flutter of indignation, and go to vent your complaints to the authority of the place, Madi, Kashef, Nazer, whatever he may be called; he receives you civilly, summons the offender, expostulates with him, and then turns to you with the stereotyped assurance that 'God is with the patient.' I am sometimes uncharitable enough to think that the abundance of this virtue which Orientals possess may account for the scanty share of other virtues which seems to have fallen to their lot.—[Sinat, the Hejaz and Soudan. By J. Hamilton.

**WHO MARRY AND HAVE CHILDREN.**—The Herald, of Newburyport, Massachusetts, declares that more than four-sevenths of the marriages are among the foreign born. Why is it? For the most simple reasons: The foreign-born can afford to get married, and the native-born cannot; and this must be, so long as our extravagant modes of life continue. In social life there never was a people tending to deeper and more destructive social corruption—and that is most evident from the records of all the courts, and the columns of all the newspapers—than Americans. Our fathers used to tell of the profligacy of Paris; their children tell of the mysteries of New York—a city not far behind any in Europe. And making proper allowances for size, how far is New York ahead of our other cities and towns? Once was the time when a wife was a 'help meet'; now, in a thousand of cases, you can change the 'meet' to 'eat,' and make it read more truthfully.—[Sac. Age.

**DETECTION BY ETHER OF A SHAM IDIOT.**—The application of the process etherization has just been resorted to in Belgium as a means of acquiring judicial information. After a considerable robbery committed at Brussels in November last, two men, named Lerch and Daubner were arrested and brought to trial. The former was condemned to hard labor for life, but in consequence of the latter pretending to be dumb and idiotic his trial was postponed, in order that a medical investigation should take place. It was found impossible to get even a sign of intelligence from him. As it was, however, known that he was not born dumb, and that he had spoken, when he said that he could speak no language but German, he was etherized, and while laboring under the effect of that application he spoke perfectly, and in French. He was in consequence again brought before the tribunal, and condemned to ten years' hard labor.

**A CUNNING HORSE.**—Franconi, director of the Hippodrome in Paris, and the famous artist in horsemanship, has trained a horse with great care to feign being severely wounded, and go limping back to his place. The four-footed animal performed his part admirably at rehearsal, knowing well that disobedience would be followed by immediate punishment; but when the time came for exhibition, the cunning beast made the discovery there would be no whipping in the presence of an audience, and instead of limping, as it ought, galloped back as if nothing had happened. Franconi was obliged to resort to the expedient of getting up an audience to deceive the refractory animal. Relying on the protection as before, the horse again refused to limp, and received a sound beating. This impaired his confidence in the public as a shield from his master's whip, and from that time his part was well performed at every representation.

**REFRESHINGLY COOL.**—A conductor on a New England road was sent for by the President or Superintendent of the road one day, and rather summarily informed that after that week the the Company would not require his services. He asked who was to be his successor, and the name was given him. He then asked why he was to be removed. After pressing the question some time, and failing to obtain a satisfactory explanation, a little light dawned upon him, and he addressed his superior officer nearly as follows:—'You're about making a great mistake, sir, a great mistake. You know, sir, I have a nice house, a fast horse, a splendid gold watch, and an elegant diamond ring. That fellow you have chosen to take my place has got to get all these things.' It is said the argument was conclusive, and the conductor was allowed to retain his position.

**A DRUNKEN LAWYER.** on going into church, was observed by the minister, who addressed him thus:

'I will bear witness against you at the day of judgment.'

The lawyer, shaking his head with drunken gravity, replied:

'I have practiced twenty-five years at the bar, and have always found that the greatest rascal is the first to turn State's evidence.'

**CONTENT OR NOT CONTENT.**—A witty American writer says: 'Man is never contented. He is the fretful baby of trouble and care, and he will continue to worry and fret, no matter how pretty are the playthings that are laid before him to please him. He will sometimes fret because he can find nothing to fret about. I've known just such men myself. If he were bound to live in this world forever, he would fret because he couldn't leave and go to another, 'just for a change;' and now, seeing that sooner or later he must go, and no mistake, he frets like a caged porcupine, and thinks he would like to live here always. The fact is, he don't know what he wants. I have seen enough of this world myself. For forty years I've been searching every nook and corner for some pleasant spring of happiness, instead of which I have only found a few flood-swollen streams bearing upon their surface innumerable bubbles of vanity, and all along by their margins nests of young humbugs are continually being hatched. I have drunk of these waters high unto bursting, and have always departed as dry as a cork. In fact, I've been kicked about like an old hat, nearly used up by the flagellations of Old Time, and am now feeling the way, with my cane, down to the silent valley. But yet I am happy, happy as a clam at high water. I sleep like a top, but don't eat as much as I used to. Oh! it is a blessed thing to lie down at night with a light stomach and a much lighter conscience!'

**THE PATAGONIANS** are naturally a race of wild hunters, living more on horseback than on foot, and are as skillful in the pursuit of game as the far-famed Indians of North America. Living on a barren soil, flesh is their principal food, and the quantity they eat is said to be enormous. Polygamy is practiced, and thieving held in such estimation as to form a consideration in the necessary qualifications of the intended husband, who is looked upon as indifferently capable of supporting a wife unless he is an adept in the art of stealing from a stranger. Their government is in a great measure nominal, being under the rule of a caciques or chiefs who have attained a certain degree of notoriety, but whose power is soon lessened unless they can maintain the influence which first gave them title. Their tents are made of poles and the skins of guanacoes, and are generally carried about with them as they move from place to place. They dress in long mantles made of skins, covering them from head to foot, and this gives them a singular and somewhat forbidding appearance.—[Snow's Two Year's Cruise.

**IMPORTANT DISCOVERY.**—M. de Sauley, a member of the French Institute, who has passed some time in Egypt, and is conversant with the archaeology of that country, states, in the Courier de Paris, that an important discovery has lately been made, in one of the tombs of Memphis, of a whole library of hieratic papyri. This precious collection would most probably have been torn into bits by the lucky finders, and every fragment sold separately to the curiosity-hunting English who frequent that country, had not an Arab, an agent in the pay of the British Museum, fortunately been apprised of the matter and bought up the whole lot in time. Mr. Birch, of the British Museum, has as yet only deciphered one of these curious manuscripts, which turns out to be neither more nor less than a complete history of the royal dynasties.

**PAY OF CONGRESSMEN.**—The last Congress fixed the compensation of members at \$3,000 per annum, the Speaker of the House to receive double pay, and the President pro tem. of the Senate that to which the Vice President is entitled. Pay is to be deducted for each day of absence, unless the absentee plead sickness of himself or family. Mileage is allowed for two sessions only. The price of books received under resolutions of Congress, is deducted from the member's pay, except such books as are printed by authority of Congress, during his term of office.

**CHINESE AMAZONS.**—Among the camp followers of the insurgent chief who has been disturbing the heart of the empire, it was computed, in 1853, that there were, in the city of Nanking only, about half a million of women, collected from various parts of the country. These females were formed into brigades of 13,000, under female officers. Of these 10,000 were picked women, drilled and garrisoned in the citadel. The rest had the hard drudgery assigned them of digging moats, making earthworks, erecting batteries, &c.—[Milne's Life in China.

**EARTHQUAKE.**—The State of Maine was paid a New Year's visit by an earthquake. Brick walls vibrated three inches out of line at Gardiner, and the ceilings in the railroad buildings were demolished.—[Sac. Age.

## Died:

In South Mill Creek Ward, April 4, 1858, ORPHEA ANN, wife of William Miles, aged 20 years and 2 months.

## FOUND.

**BETWEEN Springfield and Provo, on** the 2d day of March 1858, a Broadcloth CLOAK. The owner can call at my residence, Fillmore city, describe property, pay for advertising and take it away. 6-11 J. W. RADFORD.

## ROPE AND TWINE.

**W. A. McMASTER, Rope, Twine,** Lasso, Girth, Broom and Weavers' Twine Manufacturer, 11th Ward, informs the public that he will break and dress Hemp and Flax, or spin any of the above named to all who wish, on cheap terms, &c. 6-1

## NOTICE! THREE HORSES LOST.

**A BAY MARE,** branded with a fish hook on the left shoulder, eight years old. A bay COLT, three years old, same brand. A roan Indian PONY eight or ten years old, ears split, branded on the hip ( ) A liberal reward will be given by John Sprouse, 6th Ward, for the above animals, or information of their whereabouts. 6-21