

The Huntingdon Journal.

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THE HUNTINGDON JOURNAL is published every Friday by J. A. NASH, at \$2.00 per annum in advance, or \$2.00 per month for six months from date of subscription, and \$3.00 if not paid within the year. No paper discontinued unless at the option of the publisher, until all arrearages are paid. No paper, however, will be sent out of the State unless absolutely paid for in advance. Transient advertisements will be inserted at THREE AND A HALF CENTS per line for the first insertion, SEVEN AND A HALF CENTS for the second and first extra per line for all subsequent insertions. Regular quarterly and yearly business advertisements will be inserted at the following rates:

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\$2.50	\$3.50	\$4.50	\$5.50	\$2.00	\$2.50	\$3.00	\$3.50
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S. WOLF'S.

HERE WE ARE!

At Gwin's Old Stand,

505 PENN STREET.

Not much on the blow, but always ready for work. The largest and finest line of

Clothing, Hats and Caps,

—AND—

GENTS' FURNISHING GOODS,

In town and at great sacrifice. Winter Goods

20 PER CENT UNDER COST.

Call and be convinced at S. WOLF'S, 505 Penn St.

RENT AND EXPENSES REDUCED.

At S. WOLF'S. I am better able to sell Clothing, Hats and Caps, Gents' Furnishing Goods, Trunks and Valises, CHEAPER than any other store in town. Call at Gwin's old stand. S. MARCH, Agt.

MONEY SAVED IS MONEY EARNED

The Cheapest Place in Huntingdon to buy Clothing, Hats, Caps, and Gents' Furnishing Goods is at S. WOLF'S, 505 Penn Street, one door west from Express Office. S. MARCH, Agent.

TO THE PUBLIC.—I have removed my Clothing and Gents' Furnishing Goods store to D. P. Gwin's old stand. Exp. Expenses reduced and better bargains than ever can be got at.

S. Wolf's 505 Penn Street.

March 28, 1879.

BEAUTIFY YOUR HOMES!

The undersigned is prepared to do all kinds of HOUSE AND SIGN PAINTING, Calcimining, Glazing,

Paper Hanging,

and any and all work belonging to the business. Having had several years' experience, he guarantees satisfaction to those who may employ him.

PRICES MODERATE.

Orders may be left at the Journal Book Store.

JOHN L. ROHLAND.

March 14th, 1879-af.

The Muses' Bower.

A Poetical Contrast.

THE DOVE AND THE RAVEN.

Two poems have been more widely read than "The Raven" and "The Dove" in its style and gloomy in its thought and conception. For long years it has hung over the human heart with a dark, despondent chilliness, and where sorrow and disappointment had found a lodgment in a weak and sensitive nature, it has made the gloom darker, the life heavier and the disappointment still greater. Echoing through the portals of bereaved and lonely hearts, the refrain of "Nevermore" has been the death-knell of hopes that might have been nursed into renewed life by a more cheerful faith and a brighter and happier vision of "Aiden."

With this view of the matter in his mind, Rev. J. H. Martin, D. D., pastor of the First Presbyterian Church of Atlanta, has written a companion poem "The Dove," which takes a more cheerful and sun inspiring view of the "dear departed." Instead of a dark-winged messenger of sorrow and gloom, a bird of brighter plumage and sweeter voice comes back from "Aiden" to the silent chamber of the bereaved. To the Christian hearts that look beyond mere literary excellence, this tender poem of faith and hope will prove most acceptable.

The Dove.

A COMPANION TO POE'S RAVEN.

REV. J. H. MARTIN, D. D.

Once upon a summer evening,

While I was resting on my bed,

And the twilight stars were beaming,

And their light was faintly gleaming,

Through the windows of my room,

Suddenly beside my pillow

Like the murmur of a willow,

Or the sigh of weeping willow,

"Mid the shadow and the gloom,

While the wind was low and soft

Floating on the air around,

As an echo from above?

And I, waking, saw a dove

With its wings outstretched and true

Of a state near my bed,

And it seemed with soft, low cooing,

My lone heart to soothe with woeful

From the sky,

Or a spirit hovering nigh.

While I lay entranced and dreaming,

Startled by the echo seeming

To be whispered from above,

Which I thought was but a dream,

With its form of beauty beaming,

I beheld the snowy dove?

With a message from thy loved one

Who is thine forevermore?

By this joyful news excited,

Raptured, ravished and delighted,

I, the snowy bird addressing,

Asked, with earnest joy inquiring,

What my soul was most desiring,

That her name to me expressing,

He would set my heart at rest—

I am come to soothe thy sorrow,

And assure me that my maiden

In the distant fields of Aiden,

Waited for me on that shore—

Would be mine forevermore?

Then I spoke with greater fervor,

Idly, the maiden's ardent lover?

"Does my own departed live?"

To the bird of whiteness listening

With my eager eyes and listening

For the answer he should give?

"Tell me, O thou carrier dove,

Whom I knew in days of yore;

Has she passed the shining portal

Of the blessed land immortal,

Going through the golden door?

Does she move in that splendid

Do the graces all attend her?

On that fair and distant shore?"

Words and tones and looks revealing

All my depths of inward feeling,

Still, affected by my pleading,

And my anxious questions heeding,

Thus the dove, my soul discerning,

Answered made these words returning:

"In the distant fields of Aiden,

By a bright, I loved maiden,

Dwells far and lovely maiden,

And her name is Elinore:

"Mid the flowers about her blooming,

With soft smiles and sweet gleaming,

On the balmy air around,

She, arrayed in robes of whiteness,

Walks, an angel in her brightness,

With a wreath immortal crowning."

How Not to Get the Local News.

The other day an old and respected citizen came into my office, and after paying his last year's subscription, took a seat and remarked:

"I guess you needn't send me the paper any longer; I have just subscribed for a Philadelphia paper which suits me pretty well, and it costs less than the JOURNAL."

Here he hands us the paper for inspection. We found it to be a neat looking sheet, handsomely printed, with a large engraved head, and containing about forty-eight columns of miscellaneous reading matter.

"Fair looking paper," we remarked, as we handed it back to him; "but did you ever see anything in it concerning our county?"

"Well, I don't know as I ever have."

"Anything in regard to the State?"

"Nothing."

"And yet you give up a paper that contains the local market reports, the state of the crops, the deaths and marriages, and the thousand and one happenings from week to week which make up the history of the region in which you are most interested, and which you can get from no other source, and take instead a city paper, simply because it comes a little cheaper?"

"Yes, and it contains more reading matter," he added.

"Certainly," we remarked, "but what is the character of the matter? Nothing in regard to your own village—your schools, your churches, your local improvements, and the thousand and one things that happen in your county and support and sustain it. It is as foreign to you as a noble gentleman can give to an adorable lady."

The next morning he was gone, and John's arms were about her, and John's kisses were on her lips.

On Tessa's wedding morning she found among her bridal gifts a magnificent sonnet from Monticelli Carrington, who had written for her all the delicate and chivalrous sentiments of such a friend as only a noble gentleman can give to an adorable lady.

Select Miscellany.

How to Obtain Pure Water.

Dr. Townshend, health officer of the District of Columbia, says in an address issued to the public: "Water, next to air, is the chief necessary of life. We may even place it before food, because all food is largely composed of it; and it is required, too, for personal cleanliness, and for the purification of our houses and their surroundings. Wells are the most dangerous sources of water supply, for few wells are safe from surface pollution. Wells should, therefore, be properly located, to avoid all possible risk of contamination from their surroundings, carefully built with elevated curbs and covered tops. The water they contain should be examined at short intervals. A simple method of examination is by dissolving a lump of loaf sugar in a quantity of the suspected water in a clean bottle, which should have a close fitting glass stopper. Set the bottle in the window of a room where the sunlight will fall on it. If the water remains bright and limpid after a week's exposure, it may be pronounced fit for use. But if it becomes turbid during the week's exposure, it may be pronounced fit for use. But if it becomes turbid during the week, it contains enough impurity to be unhealthy. Such water should not be used for drinking purposes until it has been boiled and filtered; after which it should be aerated by any simple process, such as pouring several times from one vessel into another in the open air. The addition of a solution of permanganate of potassa will also serve, in most cases, to sufficiently purify water for drinking purposes. Eight grains of the permanganate to one ounce of distilled or boiled water will make the solution. Add one drop of this to half a pint of the suspected water; if the red tint disappears in half an hour, add another drop. For every drop that loses its color in the half pint, there will be from one-half to two grains of organic impurity in one gallon of the water. If such water must be used, drop in the permanganate until the red tint remains; the solution in this proportion is not injurious, nor does it taste unpleasantly."

A Queer Cave Discovered.

A correspondent writing from Poughkeepsie, N. Y., says: "On the western shore of the Hudson, nearly opposite this city, a hamlet known as Lewisburg shows prominently on the mountain-side. Near Lewisburg an old stone quarry and heavy underbrush affords cover for a number of foxes. Two young men named Bayles, while walking through the woods, sighted a fox and gave chase to it. Suddenly the fox disappeared and the pursuers scrambling along to the spot where it was lost sight of, discovered a small hole in the mountain-side. A couple of stones were thrown, disclosing a large flat boulder, which, after displacement, revealed an opening about three feet across and four feet deep. From the bottom of this opening, large enough to admit the body of a man, extends into the mountain-side the bed of the passage is nearly level, and the sides irregular and jagged. Owing to the darkness, nothing could be done without a lantern. A torch was procured, but, after entering the cave a short distance, the light went out. A number of gentlemen from this city organized an exploring party. The explorers, after crawling six feet from the passage-way, entered a chamber nearly high enough to stand up in; and three or four feet wide. The chamber extends a distance of twenty-five or thirty feet. At one end of the cave a wall of rock stopped the further progress of the party. Through the wall is a small opening, not large enough to admit the body of a grown person. Light enough could not be obtained to discover what was beyond. A long pole stuck through failed to touch bottom, side or top. A cold draught of air comes through the fissure. The temperature averages 45 degrees. The bottom of the first chamber is covered with vegetable mold, very soft and damp. When brought to the light, the substance resembles black mountain earth. The opening in the wall or partition is shaped like the capital A, widening at the bottom.

Thoughts.

"There are women shrinking from the woman that is sinking."

From the woman that is nearing the red abyss of shame."

When a person falls from society it seems that every former friend is ready to give them a kick. Every day we hear of cases that should call forth our sympathy, but instead we add a curse. "When a woman falls from her former companions pass her by and allow her to sink deeper and deeper in her sin. Too many women are therefore urged by the mercies of the world to lead a life of shame by the conduct of those who should try and overlook their faults. Her former companions look down upon her and shrink from her, and she seeing that she is forsaken goes on from one sin to another until she is past reclaiming. If kind words had been spoken to her and sympathy expressed for her she might have been reclaimed; but, alas! very few see that they have acted wrong until it is too late. When you know that a friend has committed a wrong go to her and tell her to do better, and keep the matter a secret to yourself. It will be much better to act in this manner than to let the neighborhood and let the gossip get hold of it and peddle it all over the community. How many lives have been blighted by acting in this way we will never be able to tell, for they are legion. Hundreds of women have been saved from lives of sin by kind words and helping hands, and there are hundreds in our land to day that could yet be reclaimed if we would only treat as they should be. Too many women think that when a woman commits a wrong she should not be recognized by former friends. Here is where they make their great mistake, for we are but human and liable to fall if tempted and not on guard. Therefore, when one of our number commits a wrong act, go to her and speak kindly; treat her as you would have her to be, and a jewel will be added to your crown of which you may be proud."

"Cheerfully the erring. Cheer not at their fall."

ALICE HARPER.

A NEWARK girl hastened the departure of a lingering gentleman caller the other evening by remarking as she looked out of the window, "I think we shall have a beautiful sunrise."

"What's the use of trying to be honest?" asked a young man, the other day of a friend. "Oh! you ought to try it once and see," was the reply.

Why is a minister near the end of his sermon like a ragged urchin? Because he's toward his class.

How a woman can keep on talking while she twists up her back hair and has her mouth full of hairpins is a mystery not yet explained.

Local History.

THE OLD FOOT-PRINTS OF THE RECEIVING END MAN.

AND THE EARLY LAND-MARKS OF THE COMING WHITE MAN.

WITH SPECIAL REFERENCE TO THE JUNIATA REGION.

BY PROF. A. L. GUS, OF HUNTINGDON, PA.

"To go to a man on Nations passed away Forever from the land we call our own."

ARTICLE XXI.

THE DUTCH DISCOVER THE DELAWARE AND RESCUE THREE MEN.

In the year 1598, the Dutch (not Germans) began trading with the native Indians at New Amsterdam (now New York) and soon extended their posts up the Hudson river to Ft. Orange, (now Albany), where they came in contact with an inland people, whom they called Maquas or Mohawks. Capt. Hendrickson, a Dutch navigator and explorer, was the first white European to sail up the Delaware river and discover the Schuylkill. The States General of Holland had granted certain privileges to a number of Amsterdam merchants, organized into a trading and trading company. On August 13, 1616, there was read, at a meeting of the Company, the report of Hendrickson, stating that he had discovered for them "certain lands, a bay and three rivers." The bay was that now known as the Delaware, and the three rivers we will name presently. He reports also that he "traded for and bought of the inhabitants, the Minquas, three persons, being people belonging to this Company; such three persons were employed in the service of the Mohawks and Mahicans; giving for them kettles, beads and merchandise." There is, connected with these three men, an interesting history, but which seems to be but little known.

DUTCH DISCOVERIES AND MAPS.

The Dutch ruled in this country until 1664. They called it New Netherland. The documents accumulated during that period have been, until recently, little accessible to the English public. Recently not only those preserved at New York, but also many others, preserved in the Royal Archives at the Hague, have been given to us in an English dress. There were two maps found in the *Lolet Kus* at the Hague, and from references made to these certain documents dated October 11, 1614, and August 18, 1616, these maps were referred to, and yet it is difficult to tell which map is the older. It is stated in a paper of August 18, 1616, that Cornelius Hendrickson explored through "the aforesaid Countries during the space of three years," in a yacht built here for the purpose, "looking for new countries, havens, bays and rivers." It is interesting to note that the map of Hendrickson sailed in the *Reveler* from New Amsterdam round New Jersey, into Delaware Bay, and resented the three Dutchmen at the mouth of the Schuylkill.

THE EXPLOITS OF THREE DUTCHMEN.

Both the maps referred to are curiosities, and bear unmistakable evidence of the knowledge derived from the three Dutchmen concerning the interior. These men had ventured among the red men, leaving the Hudson at Fort Orange, and penetrating the regions of the Five Nations in New York. After traversing the Iroquois country, they passed down one of the upper branches of the North Branch of the Susquehanna river, which extends into the interior of New York, and passed down that river to Wyoming in this State, where, going up the Laekawanna creek, by a land portage of four miles, they came upon the head waters of the Delaware. The Delaware river, down which they passed to the mouth of the Schuylkill, where Hendrickson found them held as captives by the Minquas. They did not know what rivers they had been upon, but supposed the Upper Susquehanna, on which they came down, was the same stream as the Delaware. This is the same stream as the first ideas of our geography were originating.

INTERIOR TRIBES NAMED.

Instead of locating the Five Nations in a line westward from Fort Orange, they are scattered southward along the river. The names given them are MAQUAS (Mohawks—man-aters); CANOAMAKERS (pipe makers, the Oacidas); SENNECAS (the Senecas); GACHIO (the Cayugas); CAPITANNASSERS (the head nation, the Oonodagas). It will be perceived that the relation of the Senecas and the Oonodagas is interchanged. This no doubt grew out of confounding the largest nation, with what they not inappreciably call the head nation. The Senecas were most numerous, and the Oonodagas had the chief Council House of the Confederacy. It is astonishing how long this mistake was perpetuated in the maps. One year before me, by lightly, in 1871, this same error arose in the *Lolet Kus*, but slowly the English were to learn the geography of the interior.

HOSTILE TRIBES IN PENNSYLVANIA.

Some distance below the Five Nations the river ends in an unknown interior. Before reaching this point, (which must be Wyoming), there is an Indian town with these words: "Minquas unde Minquas Oyaghe phenocit; meaning, Minquas whom the Minquas call enemies. It is an interesting fact that we here have proof of the hostile people of the Five Nations at this early day, thus confirming the accounts of Stephen Brule; and it is one link in the chain of evidences, that there were at that day a number of interior nations, among whom were our Juniatas, all of whom were subsequently obliterated by the Iroquois before they were known to white men; and of whom so little is known, that they have been overlooked by historians. The existence of this hostile nation was also proven in our account of the exploits of Chauplain and his interpreter. In this map the Delaware bay and river seem to extend westward, ending in an unknown interior some distance below the end of the other river, looking as they might meet if extended. The general contour of the coast from Maine to Virginia is remarkably correct.

TRIBES NAMED ON ANOTHER MAP.

The other map has also a good coast line. In the interior there are two rivers in the Pennsylvania latitude, evidently intended for the Delaware and Susquehanna which latter is unnamed, but passing up to it, we find the MINQUAS on the west side of the river and near a branch seemingly of the same river, which is an Indian map simply means that the pathway of travel led in that direction. It most probably denoted the route traveled by the three Dutchmen. Further up the river and off the river to the westward are

Local History.

THE JETTECASS—a name from which our Chataqua is derived, and no doubt denoted a branch of the Eries. Further up a west branch we have, as in the other map, the *Capitanass*, which is the Mahicans west branch, the *Gachos*. Further up, on another west branch, the *Senecas*. North of them comes a "fresh water" lake (Ontario). North east of it, the *Canonaukas*. Beyond them, and north of a stream, (Mohawk river), are the *Minquas*. East of them, on the Hudson, is *Nassau*, (Fort Orange), a going down the Hudson, on the east side, are the *Mahicans* and *Woronakis*; on the west side, the *Waronawaks*; on the east side, *Pachani*, *Wakigay* and *Manhates*; on the west side and southward, the *Tappans*, *Mehkontowam*, *Sanguians*, (now at Trenton Falls,) then below a place called *Sandhook*, (now along Castle, Del.) are the *Aquamachukes*. Further down are the *Sanckekans* and below them the *Sawkonaw*.

THEIR LOCALITY CORRECTED.

To this map there is attached a note, which seems to have been written by Hendrickson himself, the "translation of which is as follows:

"Of what Kleynties and his comrade have communicated to me respecting the locality of the river and the position of the tribes, which they found in that expedition from the *Magmas* into the interior, and along the New River, downwards to the *Oyaghe*, (that is to say, the enemies of the aforesaid northern tribes) I can not at present find anything relating thereto, except two rough drafts of maps, partly drawn with accuracy, and in deliberately considering how I can best reconcile this with the rough drafts communicated, I find that the places of the tribes of *Senecas*, *Gachos*, *Capitanass* and *Jettecass* ought to be marked considerably further west into the country."

ERRORS LONG PERPETUATED.

Notwithstanding he was convinced, that the tribes should be located "considerably further west into the country," and though these pen maps were never printed, yet the map makers seem to have had access to them, these errors were perpetuated on maps for more than half a century. A copy of one now before me, published at Amsterdam in 1656, by John Jansson, J. Vischer, delineates the Delaware river as which the Five Nations dwell, empty into the Delaware bay, that is, it makes the North branch of the Susquehanna and the Delaware constitute one river; and still interchanges the positions of the Senecas and Capitanass.

PLACES NAMED DETERMINED.

The reader will notice also that the note on this map declares the "Oyaghe" were enemies of the Five Nations. Their position was at Sugar Creek, above Towanda, the *Minqua* town next below was probably at Wyoming. The Delaware river in Indian fashion, draws the connection between the Susquehanna and the Lehigh, as a continuous stream. The three rivers, which Hendrickson says he discovered were the Susquehanna, (the New River), the Lehigh and the Delaware, or possibly counting the first two as one, he included the Schuylkill as one of the three.

MATERIALS OF LATER HISTORY.

From the days of Hendrickson, 1614, to 1658, the Delaware bay and river were captured by the Minquas on the Susquehanna, and taken to the mouth of the Schuylkill, we have, especially in the documents of the Dutch, frequent reference to these Maquas and Minquas. We have already spoken of the Maquas, but as they figure so conspicuously in Indian history, we further inquiry into the terms used, and the people to whom these names were applied, will here be appropriate.

ORIGIN OF THE WORD MOHAWK.

The Mohawks were the most eastern of the Iroquois, hence they were first known as all the Five Nations were sometimes called Maquas, and sometimes the Five Mohawk Nations. La Hontan calls them *Agnyes*. They seem to have called themselves *Canigues* or *Ganyingues* Caninyagues. As they had no *m* in their language, the term *Maquas*, as used by the Dutch, was probably derived from the name of the river. The name *Canigues* and the variation *Canigues*, probably is derived from a Pequot word, as modified by the New Englanders. Dr. J. Mather says it is derived from *Maquawags*, meaning man-aters. Roger Williams derives it from *Moho*, to conquer. The word gives the idea that they were actually charged with being cannibals. The Delaware called them, and their allied tribes *Munges*, and also charged, according to Hackett, that they had often eaten human flesh. Some New England writers call them *Mohawks* and *Mohawks*, *Mohawks* and *Mohawks*. A Dutch map of 1655 calls them *Mohawks*. William Penn wrote in 1733, that the Five Nations were *haga-ga*, which meant the People who possess Flint, or the Fire Stone People. This flint stone may have been the totum of the nation, like the *Onida* Stone was used for their adjoining brethren, or as the Standing Stone was of the Juniatas, or it may have had reference to the fire striking used in the markets, and appropriated to themselves, because they were the first natives of the forest who were so happy as to be armed with the fire stone.

(To be continued.)

Professional Cards.

D. R. C. B. HUTCHIN, 823 Washington Street, Huntingdon.

D. CALDWELL, Attorney-at-Law, No. 111, 3rd Street, Huntingdon.

D. R. A. B. BRUMBAUGH, Office his professional services to the community. Office, No. 528 Washington street, one door east of the Catholic Parsonage. [Jan. 14, 1879.]