

Poetry.

From Croft's Western World. "Let me lay my head in Mother's Lap."

BY EDWARD NASON. The following lines were suggested by the pathetic circumstances attending the death of a youth in Salem, Oregon, [Master Vroom] who was suddenly stricken down by the accidental discharge of a gun.

"Let me lay my head, mother, On thy lap awhile. For I would have you look once more Upon your dying child. Ere the darkening shadows Hide thee from my sight, I would rest my weary head In thy lap to-night. Last evening as I lay, mother, In a pleasant dream, The angels gathered round me— How happy they did seem: And, oh! such heavenly music As floated through the room, Mother, I prayed that I might dwell With them in their home. My teachers well deserved my love, And all my schoolmates, too, But you, dear mother, more than all Have been the one most true: But I must bid them all farewell— To Heaven I go from thee, To dwell forever in that home— Oh! weep not then for me. Farewell, farewell, dear father, And you, too, sister dear— Oh, mine has been a happy life Of joy and sunshine here; But now the angels call me From sin and sorrow free— Trust on, dear mother— I'll go and wait for thee. Hark! listen to the angels, Their songs allure me on, Then, mother, do not bid me stay Away from that bright home: But you will often seek the spot And kneel beside my tomb, And pray that we may meet again Beyond this world of gloom. Then, mother, let me rest my head Upon your lap awhile, For I would have you look once more Upon your dying child; Ere the darkening shadows Hide thee from my sight, Mother, I would rest my head Upon your lap to-night."

"THE TWIN DOCTORS," is the firm name of a couple of the most graceless and inhuman scamps that ever imposed upon poor, credulous humanity. According to a report made to the Detroit Free Press, two monsters, styling themselves as above have been traveling in Macomb county, Michigan, practicing the so-called healing art in the most atrocious manner. In one instance they attempted to straighten the leg of a boy which had been drawn nearly double by inflammatory rheumatism, by binding it to a board in a position as much extended as their united strength could extend it. In this way they left the youth over night, the victim frequently fainting from the pain inflicted. Finding in the morning that nothing had been accomplished, they proposed to sever the cords back of the knee, and were only prevented from doing this by the determined interposition of the mother of the boy. The villains persisted in saying that they could have accomplished the cure if left free to make the operation, and indignantly demanded the fee, \$25, agreed upon. This was paid them by the father, who also told them of a case of "fever sore" some miles away. To the house of the sufferer they made their way. They got the case. They washed the sore with gunpowder water, burned the center of it with a strong acid, and prepared a red hot needle to plunge into it, but the patient gave them eleven dollars to quit the case and leave the house. Further on they found a case of sore eyes, to which they administered for \$5, a wash, from the direct effects of which it seems likely the patient will lose his eyesight. What other barbarities "The Twins" practiced are not yet recorded. They were not arrested at last accounts, but an effort to apprehend them was being made. Hanging would seem too light a punishment for such butchery. And what shall be said of those who were the dupes of these rascals? How find words to denounce the credulity, the stupidity, the ignorance that makes such practices possible, in this land of newspapers and free schools? We give up the conundrum in disgust.—Prairie Farmer.

When a man has no design but to speak plain truth, he may say a great deal in a very narrow compass.

POMPEY'S CONSCIENCE.

Several years ago, in a New-England village, might be found a very flourishing Congregational Church, which was served by an elderly pastor of great worth and of unusual ability as a preacher. It was as common then as it is now uncommon, for the pastoral relation among them to grow stronger with age, and not unfrequently to last a life time. "But times change, and we change with them," the Roman poet says; and so our old friend the pastor found. He was not at all disposed to yield up his position; although he knew from cold looks of some, and averted faces of old friends, members of his congregation, that he did not stand so well with the "new set," who had sprung up in the room of their fathers. "Coming events cast their shadows before," and the good man felt in his bones that he was to see trouble ere long.

Matters came to a crisis in the following fashion: The malcontents had for some time been finding fault—now with his doctrines, which were "old fogy," and "out of date;" now with his sermons, which were "too long," "too prosy," without fire, and "not of a sort to touch the heart;" again with his manner, which was "cold," "too grave and monotonous" to suit the young people; in fact, they had pretty much overhauled everything that could be made a handle of, to get the good parson out of his congregation. And he did not or would not pay any attention to what at last came to his ears, through some of the gossips. Finally they resolved to "bolt." They had borne it as long as they could. They wouldn't endure it any longer. They resolved on the "next Sabbath" to rise in a body and leave "the meeting."

They did so, and took a pretty large proportion of the congregation, not all decidedly opposed to the parson, but several of them of that class who are ready to follow others to good or evil—mere "wax noses." One of these was named Pompey, shortened into Pomp, which, in fact, suited well with his character, for Pomp was a well-dressed negro on Sunday, and felt himself "as large as any white man." Pomp had heard the conversations of his white brethren, and had determined to bolt with them, if they should leave the congregation. And he did.

As Pomp joined the rebels on the outside, they were greatly taken aback. They did not evidently consider him of as much honor to their movement, as he judged himself. So one of them opened fire upon him: "Pomp! what are you doing out here?"

"Me, sah? I've got tired of de parson."

"Tired! What have you to say against him?"

"O nuffin special agin de man, but I dozzent like his teachings. His sermon is too long; I go to sleep, ye see. I likes somfen more 'citing like; and, de fact is, my conscience won't let me sit any longer under his preachin'."

"Conscience, Pomp! That's too good!"

"Yes, sah! Can't the gemman of color hab consuns, I've like to know?"

"Well, I 'spose he can, Pomp; but what do you know about conscience? What is conscience?"

"Conshuns? I tink I knows what consuns is. Consuns, sah! ahem!" (Pomp here drew himself up, put his hand upon his breast, with his finger pressed in firmly, and with his eyes rolled up in a sanctimonious fashion, said with great energy): "Consuns is dat feelin' in HERE, what says I WON'T. Dat's consuns, sah."

There is a great deal in our day which is said and done under the sacred name of conscience, but when reduced to its true meaning, it is nothing more nor less than that feeling within of sheer self-will, which says emphatically, with eyes raised to heaven, hand upon the breast, and finger pressed to the heart, "I WON'T." It's Pomp's conscience.—Church Journal.

PUDDINGS.

CORN MEAL PUDDINGS.—Two quarts of sweet milk, one pint of corn meal, one half pint of beef suet or fat pork, chopped fine, three eggs and a little nutmeg and salt; sweeten to your taste with sugar. Heat the milk, and while hot, stir in the meal; after this, set it where it will cool, and then add the eggs. Bake from three to four hours in a slow oven.

BREAD PUDDING.—Three ounces of fine bread crumbs, two ounces of butter, two ounces of white sugar, three eggs, the rind of a lemon, and one pint of cream of new milk. Put the butter into a basin with the sugar (pounded) and the grated rind of a lemon; pour in the boiling milk, or cream, stirring till properly mixed; when nearly cold add the bread crumbs, the eggs well beaten, and a

few drops of almond flavor; mix the whole together, and bake it in a buttered dish, in a moderate oven.

BREAD PUDDING, WITHOUT MILK OR EGGS.—Take one pound of stale bread, a half pound of currants, a quarter pound of sugar and one teaspoonful of ginger. Pour boiling water on the bread, and when cool and properly soaked, press out the water and mash the bread, adding the sugar, currants, ginger, a little salt and grated nutmeg, mix the whole well together; put it in a buttered dish, laying a few small pieces of butter on the top, and bake in a moderate oven; when baked, let it remain a few minutes, then turn it out on a flat dish, and serve either hot or cold.

SPECIAL NOTICES.

Remarkable Cure of the Superintendent and Agent of the Guadalupe Mine. "The work goes bravely on." Case No. 6,001—Second Series.

GUADALUPE MINE, NEAR SAN JOSE, CALIF. Aug. 15, 1871. Dr. A. M. Leroy & Co.—For a long time I have been afflicted with Rheumatism in my hands and feet, the pains most of the time being very severe. On the 7th of July I procured some of your UNK WEED REMEDY, and after taking only three bottles, and that I am quite restored to health and strength. I have had the rheumatism for eleven (11) years, and think that the success of the "UNK" in curing a disease of so long standing, in so short a time, is very remarkable. As a tonic and appetizer I have never met with anything equal to the UNK WEED REMEDY; during the time I was taking it I gained fifteen (15) pounds in weight. Trusting that this certificate will be useful in inducing others affected as I was to try the "UNK." I remain very truly yours, JAMES T. BROWN, Feb 24. Sup't and Agent Guadalupe Mine.

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Facts Little Known RELATING TO LIFE INSURANCE:

THERE IS NO FORFEITURE IN THE New England Mutual Life Insurance Company, and the following examples prove the fact: PORTLAND, Nov. 15, 1869.—Loss paid on a policy where the premium was six months overdue—A. J. E. Miller, Portland, Oregon. Amount insured, \$5,000. The payment of this claim was attested by Frank Spaulding, W. F. Goad, J. M. Wilson, J. W. Goad, A. J. Johnson M. D., Henry Peyton. WALNUT CREEK, Jan. 26, 1871.—Loss paid on a policy where the premium was eleven months overdue: Lawrence G. Peck, Walnut Creek, Cal.; amount insured, \$5,000. The payment of this claim was attested by John Slitz, Orris Fales, John J. Kerr, M. Colver, D. F. Majors. COLUSA, Feb. 28, 1871.—Loss paid on a policy where the premium was four months overdue: Jas. H. Cadden, Colusa, Cal.; amount insured, \$5,000. The payment of this claim was attested by W. F. Goad, J. W. Goad, John Hogg, John Cheney. SAN FRANCISCO, July 25, 1871.—Loss paid on a policy where the premium was two months overdue: J. Levinson, of Boise City, Idaho; amount insured, \$10,000. The payment of this claim was attested by M. S. Barnett, S. A. Gyle, J. Corf, Rosenthal, Feiler & Co. The above claims were paid under the Massachusetts non-forfeiture law. The New England Mutual Life Insurance Company was incorporated in 1853, and is therefore the oldest purely mutual life insurance company in the United States. It has CASH ASSETS OF OVER \$10,000,000, and is the only company on the Pacific coast governed by the Massachusetts non-forfeiture law. DIVIDENDS declared and made available in payments of premiums ANNUALLY.

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