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—BY—
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Mr. L. W. Blake, the subject of the above sketch, with the Evening Chronicle, St. Louis, Mo., in answer to the inquiry of a reporter, said: "For seven years I had been ailing with catarrh, and during that time have been treated by six eminent physicians, without success. Some doctors told me I had consumption. For the past three years I had a continual discharge of mucous droppings in the throat, a cough and pain across the forhead. Added to that was loss of memory, voice, appetite, roaring in the ears, and a general feeling of wretchedness. About five months ago I consulted Dr. Turner. To-day I am as well as ever, have gained twenty pounds, and don't detect a trace of my old trouble. Yes, sir, I would be pleased to answer, by letter, any person suffering from that dread disease."
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Moonlight.

BY MARY S. BOCE.

Don't draw down the blinds dearest mother, to-n
But let them remain as they are;
For, oh! it were wrong, such a beautiful sight
As the shimmering moonlight to mar;
Let it quiver and sift. 'Tis a beautiful gift,
'Tis benevolence without a bound.
Let it lie on the floor, to the walls let it lift,
Let it compass our dwelling around.

See! It falls on the alders surrounding the spring—
For that is its favorite retreat.
It is flooding the hilltops, encircling our home,
It is bathing the ripening wheat.
Oh! It's teasing that rose, that will never unclose,
But ever hangs there like a bell,
So spotted and mute, so tumptingly cute,
So clingingly close to the wall.

Let it fall on the keys as I play, mother dear,
Your favorite song, "Home, Sweet Home."
Let it fall on the pictures surrounding our hearth,
Sweeter than treasures from Rome.
Yes, we're every one here. Never have you mother, dear,
Heaved a sigh, at death's withering blight;
Then how happy should we, every one of us, be
To welcome the moon's glowing light.

"More Light"

EDITOR REVIEW: I see in my letter in your paper of the 1st inst., a small error in regard to the expenses of the State to the Lock Co., which you or I missed. What I intended to say was the Legislature gave two hundred thousand in place of ten thousand dollars, and the nub of the joke was that in a short time the company tried to sell the locks back to the State for as much more. N. B. the State is to have ten per cent. of the net earnings, but the net earnings will never fill the State treasury. The company is all right. I expect they are getting interest on our $200,000; that ain't very bad nohow—it is all right—we have lots of money to give away to private companies. Eugene got a large sum and that Wagon Road Co. got a big lift out of the over-burdened treasury.

REVIEW is the name of your paper and now I will review the last Legislature. What did they do? They elected a United States senator at a cost of $30,000, and squandered about $100,000 of the hard times taxes when they ought to have elected the Hon. senator at the regular session, and the other appropriations, let them alone, and never passed them.

Now, I will give my attention to Congress. There was a bill introduced to have a smaller set of Supreme judges. There are so many smart fellows that are competent to be judges, and if they can get another set of Supreme judges it will be good for another set of the smart officers, with some $5,000 per annum—a price like that ain't much; the people can pay another set just as well. The Supreme judges are nearly worked to death; they have so much business to attend to. They have got clerks to do nearly all the work for them, and some of them have pretty young female clerks. Common clerks won't do in this day and age of the world.

Well, we had another funny piece of business. That bridge job was let for $13,250, and they got nearly one third more, extra; but the bridge is none too good, let a man stand his contract—that is what a job is let for. So a contractor shall receive just that much of other men's money as he agrees to receive.

Now, in regard to that poor farm. It has the right name for it is a poor farm indeed, as there is only about sixty acres of good land on it, and the rest is the poorest hill land in the country, and every time there is any business to be done there is a ferry bill to pay and the doctor will have to go there on expense of ferrying besides his expenses for services rendered, but I reckon it is all right. I had a man say to me, "Well, I guess you want to be County Judge." I don't wan't any office, for I have one and it don't pay me a cent, either, but I have served, all the same, for a term of twenty years, and am living, too. The clerks of school districts don't need any pay; the State Superintendent has to be kept in when he is of no use whatever. Now for the way our school money goes. The State has no need for so many school superintendents, the county school superintendent could do all the business without that fifth wheel to the wagon, but there must be somebody to receive the school money and use it or it would rust. And the people are compelled to get books of a certain set every year or so. Whether they are good books or not, that set of favorites must be made rich no matter what goes or comes. Well, so it is, we must pay out our money for the books or loose our share of the school funds. Now, that kind of business is all wrong. Our liberty is going step by step, and we are compelled to let them do just as they please. We hope the rulers will come to their right mind and try to do the square thing like they did when I was a boy; buy just such books as we could and such as we wanted if we had the cash and if not use the books we had.

Well, my letter is getting too lengthy so I will hold on for this time.

G. W. GENGER.

Good Suggestions.

EDITOR REVIEW:

If the theory of evolution and spontaneous generation be true our progenitors must have been favored with a most genial and salubrious climate with superior advantages.

In inorganic substances we can find no clue to the origin of organic beings but here in southern Oregon we find much that conduces to their development and prosperity, such as climate, health and the necessaries of life.

The resources of our country are not developed. When developed it will eclipse Greece, Italy, Sparta or Spain. Compare our climate and soil with that of the old eastern states where they have the long, dreary and cold winters and where people had to dig up, break up and haul off and pile up stone before they could plow or find any soil to plow, and then it was poor and unremunerative, while much of our land is ready for the plow and exceedingly productive.

If men with large cash capital would come here and buy large tracts of land, and then divide it into small farms as it ought to be and then sell them to others, (actual settlers) as they ought to, then general thrift and prosperity would begin. Manufacturing would soon spring up and flourish. But as it is we are drifting into one common vortex, debt and bankruptcy. No other people could stand what we do in the way of high interest, high tax direct and indirect. Besides we buy almost every manufactured article from abroad; also many luxuries, and pay more than any other people for them. Eventually this country will be densely populated. The mountain sides will be terraced and cultivated. Think of the shivering starving millions that would like to live here. Think of the Arab with his caravan upon the sterile and parched Sahara that would like to slake his thirst here from the many waters that are rushing on majestically to the embrace of the great Pacific Ocean. Think of what is to be developed by labor, skill and enterprise.

The feudal age of Oregon must pass away and farmers must live within their means and upon what labor can produce and earn each year instead of spending it in advance. They had better pay in advance than to spend in advance if possible. If we want to live poor and unsociable and die bankrupt let us monopolize the land and discourage every enterprise and drive away the people. If we wish to bring up our children in the way they should not go we should oppose education and morality. If we want them to become thieves and robbers we should teach them to disregard the rights of others. Beware and awake thou that sleepest.

L. C. H.

A Strange Story.

A strange story comes from Union county, Arkansas, but it is as true as it is strange, to wit: That three young men were sittting on their horses in the road, discussing the probabilities of rain from a cloud which just then was rising in the west. The youngest of the group, named John Freeman, referring to the drought, remarked that a God who would allow his people to suffer thus couldn't amount to much. As he was speaking this the boys were encircled with lightning and the speaker was stunned severely, though his companions were unscratched. Recovering, he renewed the subject, bitterly reviling the Supreme power. Instantly a flash of lightning came from the cloud overhead, and the young man fell dead in his tracks. Nearly every bone in his body was mashed to a jelly, while his boots were torn from his feet and the clothes from his lower extremities. The body presented a horrible appearance, being a blackened and mangled mass of humanity. His companions were stunned and thrown on the ground, but not seriously injured. The funeral of the unfortunate young man occurred next day, and attracted a large crowd, the greater portion of which were drawn hither by the rumor of the strange events preceding the death of the deceased. When the body was deposited in the ground and the loose earth had been thrown in until the aperature was filled, and while the friends of the dead man yet lingered in the cemetery, a bolt of lightning descended from a cloud overhead and struck the grave throwing the dirt as if a plow had passed lengthwise through it. No one was injured, but those present scattered almost paralyzed with terror. The incident is exciting a great deal of attention, ministers and religious people generally holding that the young man was the victim of the wrath of an offended God, while others assert that the case was simply a wonderful coincidence, having no connection with causes either physical or supernatural.

While passing through the street or in my husbands shop I often tremble to hear the name of our Creator spoken irreverently. I have trembled to think of the punishment, if not in this world that they will receive in the world hereafter for Christ has said, "swear not at all." As a favor I ask you to publish this extract taken from the Chicago Tribune, showing that punishment sometimes come first and judgement afterwards. Those doubting the item, please write to any one in the county and be convinced of the truth.

AMANDA HODSON.

Christmas at Bethlehem.
[Youth's Companion.]

Not the Bethlehem of Judea, but its modern namesake, founded by the Moravians in the beautiful Lehigh valley of Pennsylvania. At 2 o'clock in the afternoon of Dec. 24, the smallest children assemble in the church for a "Love Feast," which is chiefly a service of song. During its progress buns and mugs of coffee are served to the little folks. Near the close of the meeting lighted wax tapers are given to them, to represent the light which came into the world with the birth of Christ. During this part of the ceremony the congregation sings. The ladies of the choir wear bewitching little caps instead of bonnets, and look very charming as they sing to the accompaniment of the organ and the trombones—alternating English and German hymns.

The service over, the children disperse to their homes, where Santa Claus has been busy giving finishing touches to the "Putz," which designation is applied to the whole Christmas decorations.

It is not a tree alone which these favored ones have, but there is given in these homes a whole landscape formed of rocks and mosses, making hills and valleys where all the animals out of Noah's ark wander.

There is always a stable which shelters the holy family, and the adoring shepherds may be seen approaching it from distant hills. There is also a fish-pond with real or toy fish sporting in it. Sometimes a fountain plays in the midst of the scene, but the pipes which conduct the water are apt to leak in the most prosaic manner and stain the housewife's carpets, so this crowning glory is rarely seen.

The Putz remains for weeks, a continued delight to the children, who arrange and alter it to suit their own fancy, till all its beauty and freshness are gone.

At 6 o clock Christmas Eve, the distribution of presents being over, the older children repair to the church, where another service is held similar to that of the afternoon, with the omission of the buns and coffee. At its conclusion the taperbearers wend their way through the village streets with picturesque effect.

Christmas and the Saturnalia.
[Youth's Companion.]

A custom of the Roman Saturnalia, which came unchanged to our time, is familiar to us all. We mean the three days holiday given to the slaves. The slaves in our southern states, down to the close of the war, enjoyed this privilege.

Throughout the Roman empire slaves went about bareheaded, except on the three great days of the Saturnalia, when all were permitted to wear the cap of familiar shape, which still figures as the liberty cap, upon the tops of liberty poles.

On those days the slaves are supposed to have been allowed to say anything they chose to their masters. Probably, however, they used this liberty with discretion.

The first Christian congregations in Italy were largely composed of slaves and of the common people, though among them were found educated and highly gifted persons. The early Christian teachers had the greatest difficulty to keep their converts from joining in the pagan festivals, to which they had been accustomed, and which were even needful to ameliorate their hard lot and monotonous life.

When the Saturnalia came round, the Christian slave or freedman found himself struggling between the habits of his old life and the claims of his new faith. If he withstood the old, he missed the only holiday which would be his during twelve months of labor. If he yielded, his religious life might be injured by contact with idolatrous rites.

It is not strange, therefore, that Christian pastors, seeing the strife of habit with conscience, should seek for the golden mean between license and prohibition. They acted upon the principle that though there must be unity in essentials, there should be liberty in non-essentials, and love in all things. They took what was good in the Roman holidays and associated it with the birthday festival of Him who came to bring peace on earth and good-will to men.

The Puritan's Denunciation.
[Charles Dudley Warner.]

In the Puritan view these festivities of Christmas had become wholly pagan, or, what was worse, popish, and it was in the tide of such fervid fanaticism as that of Prynne and Stubbes that the innocent gayeties as well as the excesses of the time were swept away, and swept away so completely that it was centuries before many descendants of the Puritans could look upon any celebration of Christmas as otherwise than sinful.

"Into what a stupendous height of more than pagan impiety," exclaims Prynne, whose rhetoric is his only amusing point, "have we not now degenerated!" "We can not sanctify a Lord's day, observe a 5th of November, or any other day of publicke thanksgiving to our gracious God, or yet celebrate an Easter, a Pentecost, or such like solemn feasts (much less a Christmas, as we phrase it) in plausible pious sort (as too many paganizing Christians now conceit) without drinking, roaring, healthing, dicing, carding, dancing, masques, and stage-plays." "How doe we Christians spend or celebrate for the most part the Nativity of our Saviour but with such heathenish sports as these, which Turkes and Infidels would abhor to practice?"

The Poor Babies.

Said the Shade of Christmas, with a world of tenderness in his voice, and a suspicious damp spot in the corner of one eye: "Poor babies! Why are things so unequal? Why is it some of them get everything they want and more than they ought to have, while these little half-clad, sad-eyed creatures never in their lives get a thing that is bright and wholesome and glad? If I could only have my own way once—just once—I'd see that their puny bodies were warm inside and out, with turkey and plum-pudding for a lining, and books and toys, and games and all sorts of things from Fairyland to make them glad for a whole year. It takes so little to make a poor boy or girl happy, and there are so many thousands and thousands of them—and there are so few people to help me."

In Poverty's Vale.

"And what does Gracie darling expect to find in her stocking after Santa Claus comes?" asked a fond mother of her little girl.

The baby face looked grave and then wise, a cunning little smile curved the red lips and dimpled the sweet cheeks, as she said plaintively:

"I know, mamma—holes!"

Harper's "Drawer:" Perhaps Christmas does more than any other one institution to keep that old-fashioned virtue, loving-kindness, alive in the world.

Detroit Free Press: Candy is also worth its face value, and what you can't eat you kin use in hiring the big boys not to lick ya.