

Monday, December 30, 1872.

## Selected Poetry.

## AFTER THE ACCIDENT—MOUTH OF THE SHAF.

BY BRET HAITE.

What I want is my husband, sir—  
 And if you're a man, sir,  
 Give me an answer—  
 Where is my Joe?

Perkins, sir, Joe—  
 Six months ago  
 He was here—  
 But I don't know!

Well, I am quiet  
 And still  
 But I must have hope,  
 And will.

Please, Mr. Strong,  
 If you'll just let me say  
 Just a few words along  
 The road.

Tell me the name of the  
 "Regiment,"  
 That was the name of the  
 "Buttery."

Now there is no  
 Laws to protect such as we?

Well, then,  
 I won't raise my voice;  
 There, now!  
 I won't make no noise,  
 Only you just let me be.

Four—only four—did he say,  
 "Just a few words," (Jer.)  
 "Just a few words," (Jer.)  
 "Just a few words," (Jer.)

Looking and coming this way?  
 "What's that? A message?"  
 "I'll take it."  
 "I'll break it."

"Foreman!"  
 "At 17, and by—"  
 "Just a few words," (Jer.)  
 "Just a few words," (Jer.)  
 "Just a few words," (Jer.)

Will it be free?  
 Will it be free?  
 Will it be free?  
 Will it be free?

It's me!  
 It's me!  
 It's me!  
 It's me!

—Scotcher's Monthly.

## THE TEN LOST TRIBES.

At the Methodist Ministers' meeting this morning the Rev. Joseph Williams, of Mendon, read an essay on "Anglo-Israel; or, the Anglo-Saxon Nations identical with the Ten Lost Tribes of Israel." The first part of the essay treated of the difference between Judah and Israel. He showed from various texts of scripture that Christ's disciples were taken from the tribe of Benjamin; that His work was chiefly in that tribe; and that it was from the tribe of Benjamin, and not from Judah, that so many were converted at the memorable Pentecost.

Israel in their wanderings were to be directed to the west, i. e., north-west. And a line drawn on a map of the Eastern Continent, beginning at Jerusalem and extending in a north-west direction to the "ends of the earth," would strike the south coast of the North Sea, and terminate in the British Isles.

The interregnum of Israel prophesied in Hosea x. 3, he considered to be the period from the deposit of Hoses by Salmansar, B. C. 726, to the coronation of Egbert, A. D. 828, a period of 1,554 years.

The transfer of the sceptre of Judah to Israel occurred in B. C. 580, when Jeremiah the Prophet, a Prince of David's time, and Prince Baruch landed in Ireland by way of Scotland. The Prince was married to Eochaid, Prince of Ulster, and King elect of Ireland. This re-established the sceptre of Judah, which passed to Scotland 530, thence to England 1066, where it still waves with majestic air.

The sceptre of Judah in abeyance passed through the marriage of Eochaid to Eochaid II., King of Ireland, B. C. 580; through Fergus I., his lineal descendant, who took it from Ireland to Scotland, and was crowned at Iona first King of the Scots, A. D. 580, through Kenneth II., crowned King of the Scots and Pict, A. D. 787, at Scone in Pictis; through James VI., of Scotland and I. of England, crowned at Westminster A. D. 1603; through successive lineal descendants to Queen Victoria.

The stone Jacob made his pillow at, and was crowned at Iona first King of the Scots, A. D. 580, through Kenneth II., crowned King of the Scots and Pict, A. D. 787, at Scone in Pictis; through James VI., of Scotland and I. of England, crowned at Westminster A. D. 1603; through successive lineal descendants to Queen Victoria.

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Leave Ogden at 7.30 a. m. and 5.10 p. m.