

# The Albany Register.

VOL. 1.

ALBANY, OREGON, SATURDAY, JANUARY 23, 1869.

NO. 20.

## The Albany Register.

PUBLISHED EVERY SATURDAY BY  
COLLINS VAN CLEVE.

OFFICE ON CORNER OF FERRY AND FIRST STS.,  
OPPOSITE W. W. FARRISH & CO.'S STORE.

TERMS—IN ADVANCE.  
One Year, \$3.00; Three Dollars;  
Six Months, \$2.00; Two Dollars;  
Single Copies, Ten Cents.

ADVERTISING RATES.  
One Column, per Year, \$100; Half Column,  
\$50; Quarter Column, \$25.  
Transient advertisements per Square of ten  
lines or less, first insertion, \$3; each subsequent  
insertion, \$1.

### BUSINESS CARDS.

#### ALBANY BATH HOUSE.

THE UNDERSIGNED WOULD RESPECT-  
fully inform the citizens of Albany and vic-  
inity that he has taken charge of this establish-  
ment, and, by keeping clean rooms and paying  
strict attention to business, expects to suit all  
those who may favor him with their patronage.  
Having heretofore carried on nothing but  
First-Class Hair Dressing Saloons,  
he expects to give entire satisfaction to all.  
Children and Ladies' hair neatly cut and  
shampooed.  
JOSEPH WEBBER.  
sept19y2

#### GEO. W. GRAY, D. D. S.

GRADUATE OF THE CINCINNATI DEN-  
tal College, would inform all persons desiring  
artificial teeth, and first-class dental operations,  
to give him a call.  
Specimens of Vulcanite Base with gold-plate  
linings, and other new styles of work, may be  
seen at his office, in Parrish & Co.'s brick, (up  
stairs) Albany, Oregon.  
Residence—Corner Second and Baker sts. 2

#### D. B. RICE, M. D.

PHYSICIAN AND SURGEON,  
ALBANY, OREGON.

OFFICE—ON SOUTH SIDE OF MAIN  
street.  
Albany, September 19, '68-21f

#### E. F. Russell,

ATTORNEY AND COUNSELLOR AT LAW,  
Solicitor in Chancery and Real Estate Agent.  
Will practice in the Courts of the Second, Third,  
and Fourth Judicial Districts, and in the Supreme  
Court of Oregon.  
Office in Parrish's Block, second story, third  
door west of Ferry, north side of First st. 11

Special attention given to the collection of  
claims at all points in the above named Districts.  
J. C. POWELL. L. FLINN.

#### Powell & Flinn,

ATTORNEYS & COUNSELLORS AT LAW  
and Solicitors in Chancery.  
(L. Flinn, Notary Public.)  
Albany, Oregon. Collections and conveyances  
promptly attended to. 1

W. J. SITABIDEL. F. M. REDFIELD.  
Hitabidel & Co.

DEALERS IN GROCERIES AND PRO-  
visions, Wood and Willow Ware, Confection-  
ery, Tobacco, Cigars, Pipes, Notions, etc.  
Main street, adjoining the Express office, Albany,  
Oregon. 1

W. W. FARRISH & CO.,  
J. C. KENDENWALL.

WHOLESALE AND RETAIL DEALERS  
in General Merchandise, Albany.  
The best Goods at the lowest market prices. Mer-  
chantable Produce taken in exchange. 1

E. A. Freeland,  
DEALER IN EVERY DESCRIPTION OF  
School, Miscellaneous and Blank Books,  
Stationery, Gold and Steel Pens, Ink, etc. Post-  
office Building, Albany, Oregon. Books ordered  
from New York and San Francisco. 1

S. H. Claughton,  
NOTARY PUBLIC AND REAL ESTATE  
AGENT. Office in the Post Office building,  
Lebanon, Oregon.

Will attend to making Deeds and other convey-  
ances, also to the prompt collection of debts en-  
trusted to my care. 1

J. BARROWS. L. BLAIN. S. E. YOUNG.  
J. Barrows & Co.,  
GENERAL AND COMMISSION MER-  
chants. Dealers in Staple, Dry and Fancy  
Goods, Groceries, Hardware, Crockery,  
Boots and Shoes; Albany, Oregon.  
Consignments solicited. 1

C. Mesley & Co.,  
MANUFACTURERS OF AND DEALERS  
in all kinds of Furniture and Cabinet  
Ware, First street, Albany.

#### Albany Weekly Register

#### JOB PRINTING OFFICE,

First street, (opposite Parrish & Co.'s store.)

Albany : : : Oregon.

HAVING a very fair assortment of material  
we are prepared to execute, with neatness  
and dispatch, all kinds of

#### PLAIN AND FANCY JOB PRINTING

such as

Hand-bills,  
Programmes,  
Bill-heads,  
Cards,  
Ball Tickets,  
Pamphlets,  
Labels,  
Blanks

of all kinds,

at as low figures as a due regard to taste and good  
work will allow. When you want anything in  
the printing line, call at the Register office.

### Home and Friends.

Oh, there is a power to make each hour  
As sweet as heaven designed it;  
Nor need we roam to bring it home,  
Though few there be that find it!  
We seek too high for things close by,  
And lose what Nature found us;  
For life hath here no claim so dear,  
As home and friends around us!

We oft destroy the present joy  
For future hopes—and praise them;  
While flowers as sweet bloom at our feet,  
If we'd but stop to raise them;  
For things afar still sweetest are,  
When youth's bright spell hath bound us,  
But soon we're taught that earth has naught  
Like home and friends around us!

The friends that speed, in time of need,  
When hope's last reed is shaken,  
That show us still, that come what will,  
We are not quite forsaken.  
Though all were night, if but the light  
Of friendship's altar crown us,  
'T would prove the bliss of earth was this—  
Our home and friends around us!

### Don't Sleep Over.

"Don't sleep over?" the old man said,  
As he placed his hand on the young man's head;  
"Go it, by all means, go it fast;  
Go it while leather and horseshoes last;  
Go it while hair and hide on horse  
Will hold together. Oh, go it, of course—  
Go it as rapid as ever you can,  
But don't sleep over, my dear young man.

"Don't sleep over. You'll find some day  
That keeping an eye to the windward will pay,  
A horse may run a little too long,  
A preacher preach just a fraction too strong,  
And a poet who pleases the world with rhymes  
May write and regret it in after times.  
Keep the end of the effort in view,  
And don't sleep over, whatever you do.

"Don't sleep over. The wisest man  
Are bound to sleep over now and then;  
And yet the wisest at work or feast  
Are the very ones who blunder the least,  
Those who for spilt milk never wail  
Are the ones who carry the steadiest pail.  
Wherever you go, go in for the fat;  
But don't sleep over—and freeze to that!

"Don't sleep over, distrust yourself,  
Nor always reach to the highest shelf.  
The next to the highest will generally do,  
And answer the needs of such as you.  
(Climb, of course, but always step)  
And take breath a little this side of the top;  
And so you will reach it in kind and strong  
Without sleeping over. Thus ends my song!"

### NEWS PARAGRAPHS.

West Point has 224 cadets.  
There are 11,353 schoolhouses in Ohio.  
The King of Sweden refuses to sign  
any more death warrants.

The Good Templars of Brandy City  
have erected a new hall. Badly needed.  
The toes of the new style boots curve  
upward like Chinese slippers.

The population of the United States is  
near 39,000,000.

A silk producing spider is the latest  
discovery in Utah.

American apples are worth \$2 a dozen  
in Hongkong.

Thirty-four million was the gold prod-  
uct of Montana last year.

Washington owned 53,876 acres of  
land, lying in six States.

Santa Anna has turned up in San  
Domingo.

Yellow moustaches are fashionable in  
New York.

Basle, in Switzerland, has a newspaper  
200 years old.

A Masonic temple, to cost \$1,000,000,  
is to be erected in Detroit, Michigan.

Michigan has a cash balance of over  
\$1,000,000 in her treasury.

A negro preacher in London accompa-  
nies psalm tunes on the banjo.

The diocese of Sahara has been cre-  
ated. Some ecclesiastic will now receive  
his desert.

Manuscript sermons at fifty cents each,  
suitable for any denomination, are ad-  
vertised in Boston.

A deluge on the coast and drought in  
the interior has destroyed the rice crop  
of British India, and famine is feared.

The decks of Chicago are being im-  
proved at a cost of over \$1,200,000, giv-  
ing the city seven additional miles of water  
front.

"Twas in the lovely month of June I  
courted Lizzie Lee; the crested wavelets  
murmured and the moonbeams kissed the  
sea; I whispered in her ear soft words,  
her hands in mine I pressed; and as I  
drew her nearer still—well, never  
mind the rest! We wandered slowly  
hand in hand, with heads together bowed;  
our words were low and softly said;  
our sighs were long and loud; I asked her  
if she loved me, and her head drooped  
on my breast; I listened, and the answer  
was—well, never mind the rest!  
The evening deepened into night, and  
stars lit up the sky; again I whispered,  
and again her answer was, a sigh. At  
that fair shrine I humbly knelt, my hope  
and love confessed; I was absolved, a  
day was named—and, never mind the  
rest! The happy moments passed away,  
the day at length arrived; my bliss was  
so ecstatic, 'tis a wonder I survived. Of  
course she was with lace enrobbed, with  
orange blossoms dressed; and in a copy  
of the—, you'll surely find the rest!"

### Talmud Papers.

The work of reducing the Talmud to  
form, and preparing it for the serite or  
writer, was first undertaken by Hillel  
First, who was President of the Sanhed-  
rim about thirty years before Christ.  
After his death, a hundred years passed  
before another appeared to take up the  
work. Akiba then entered diligently  
upon his duties, and at his death the  
work was pushed forward by Rabbi Jo-  
huda, "the Saint," about two hundred  
years after the birth of Christ, when the  
whole unwritten law was reduced to a  
code. Then Mishnah was divided into  
six sections. The first treated of seeds;  
the second of fests; the third of women;  
the fourth, damages; the fifth, sacred  
things; the sixth, purifications.

The Mishnah, being formed into a  
code, became in time what the Scrip-  
tures had been, a book of texts; and  
new traditions were thrown in, and new  
commentaries of the learned ensued, and  
the Gemara grew up. Of the Gemara,  
there were two; one of them expressing the  
sentiment of the teachers in Palestine,  
written at the Tiberias in the fourth cen-  
tury, and called the Jerusalem Talmud;  
the other was produced at Syria, in Bab-  
ylon, in the fifth century, and is about  
four times the size of the former, and  
about eleven times the size of the Mish-  
nah.

As to the character of its teachings,  
specimens of its lessons my furnish the  
best idea.

Mr. Badaride, a learned Jew, says of  
it: "Any one would be embarrassed  
who tried to prove that the Talmud teach-  
es anything but the practice of all virtue;  
although we find in the work an infinity  
of things which an enlightened man and  
the man of good sense cannot avow; but  
it must be remarked that the Talmud  
is a collection of the opinions of a multi-  
tude of Rabbis; and in what country  
shall we find a multitude of men of whom  
some do not reason wrongly? \* \* \*

People are in the habit of repeating that  
the Christian religion has invented a  
new virtue—the love of our neighbor.  
This is an old error. The laws of Moses  
and the Talmud teach that we ought to  
love our neighbor as ourselves. No dis-  
tinction is made between him that is a  
Jew and him that is not one. A pagan  
asked of Rabbi Hillel in what the Jewish  
religion consisted. Hillel answered:  
'Do not unto thy neighbor what thou  
wouldest not one should do to thee. Be-  
hold!' said he, 'the whole of religion;  
the rest is but the consequence.'"

Lightfoot gives the same more liter-  
ally: "A certain Gentile went to Sham-  
mai, and said: 'Make me a proselyte,  
that I may learn the whole law while I  
stand on one foot.' Shammai thrust him  
away with his staff which was in his  
hand. He went to Hillel, and he made  
him a proselyte, and said: 'Thou shalt  
not do to thy neighbor what is hateful to  
thyself.'"

In Kito's *Biblical Cylopedia* there is  
much written on the Talmud by Dr. S.  
Davidson. In it are many most ridicu-  
lous stories from the Talmud. Abba  
Saul said: "When I was an interner of  
the dead, I had once to pursue after a  
gazelle. I entered into the hollow of a  
hip bone of a dead man, and ran after it  
three miles, and yet I reached neither  
the gazelle nor the end of the hip bone.  
When I returned back, they told me 'this  
bone belonged to Og, King of Bashan.'"  
And Abba Saul said: "Once upon a  
time, when I had been interring the  
dead, a cave opened under me, and I found  
myself standing up to my nostrils in the  
socket of a dead man's eye. When I  
returned, they told me it was the eye of  
Abraham. Perhaps thou wouldest say  
Abba Saul was a short man! Abba  
Saul was the tallest man of his genera-  
tion."

These extravagant stories will discover  
how much the Talmud may be relied  
upon by the student of natural history.  
The Talmud declares that when Adam was  
created, he at first reached from one end  
of the world to the other; but after he  
fell into sin, God reduced his magnitude.

And an old sailor saw "a fish which  
threw down sixty villages, when the sea  
cast it ashore; sixty other villages ate of  
it, and sixty other villages salted part of  
it, and the fat of one of its eyes filled  
three hundred barrels; and at the end  
of three months they saw the people col-  
lecting the bones to build again with  
them the towns which had been thrown  
down."

He saw another fish, "upon the  
back of which the sand had accumulated,  
and rushes had grown. We thought it  
was dry ground," he says, "and landed  
and cooked provisions, and sat down on  
it; but when it felt the fire, it dived  
down." Rabbi Saphra tells of a fish  
"which stretched out its head  
above water, and had horns, upon  
which was written, 'I am the smallest  
creature in the sea, and am three hun-  
dred leagues in length, and go in the  
throat of the leviathan.'"

One tells of that wonderful lion that  
Caesar wanted to see. At the summons  
of a Rabbi, the lion set out, but, when  
four hundred leagues away, roared so  
loud that the walls of Rome fell down, he  
roared again, and people's teeth fell out.  
Caesar himself fell from his throne to the  
ground, and he besought the Rabbi to  
let the lion go back.

What wonders there were in those days,  
and how surprising that the writers of  
the Talmud alone were able to discover

them! Absurdity treads upon the heel  
of absurdity, and Rabbi endeavors to out-  
strip Rabbi in the most outrageous ly-  
ing.

One says: "They that go down to  
the sea in ships have told me that when  
a wave is about to overwhelm a ship,  
sparks of white light are seen on its head;  
but if we strike it with a staff on which  
are graven the words 'I am that I am,'  
Jah, Lord of hosts, amen, amen, selah,'  
it subsides. They that go down to the  
sea have told me that the distance be-  
tween one wave and another is three  
hundred miles. It happened once that  
we were making a voyage, and we raised  
upon a wave until we saw the resting  
place of the last of all stars. It was  
large enough to sow forty bushels of  
mustard-seed and if we had risen higher,  
we should have been burned by the va-  
por of the star. One wave raised its  
voice and called to its companion: 'Oh,  
companion, hast thou left anything in the  
world that thou hast not overflowed?  
Come, and let us destroy it.' It replied:  
'Come, and see the power of the Lord. I  
could not overpass the sand even a hair's-  
breadth, for it is written: 'Fear ye not  
me?' saith the Lord. Will ye not trem-  
ble at my presence, which have placed  
the sand for the limit of the sea by a per-  
petual decree that it cannot pass?'"

Another Rabbi not to be outdone by  
any of his companions, says: "I saw a  
frog which was as big as the village of  
Hagaronia. And how large was Hagaro-  
nia? A town of sixty houses. And  
there came a dragon which swallowed the  
frog, and there came a crow which swal-  
lowed the dragon, and flew away and  
sat on a tree. Behold how great the  
strength of that tree!" Another tells of  
a kid, one day old, which was as large as  
Mount Tabor.

Most of these absurd stories are fin-  
ished off with a passage of Scripture, as  
though they clearly proved the truth of  
the sacred text, and would confirm the  
same to all generations.

Of one of the ancient fathers it is writ-  
ten: "Jacob went out from Beersheba  
and went toward Haran, and came to the  
place; and when he came to Haran, he  
said: 'Perchance I went through the  
place where my father worshipped, and I  
did not worship there; and he intended  
to go back; but as he considered of his  
going back, the earth—that is, the place  
where he would have worshipped—leaped  
towards him, and he came to that place.'"

Here is a story of a staff given to  
Adam, said to have been created between  
the stars—that is, in the evening, and  
given to Adam. Adam gave it to Enoch,  
Enoch gave it to Noah, Noah gave it to  
Shem, Shem gave it to Abraham, he to  
Isaac, he to Jacob, who carried it along  
with him into Egypt and gave it to his  
son Joseph. When Joseph died, his  
household goods were seized and carried  
to the Palace of Pharaoh. There  
was an inscription upon it, and when  
Pharaoh read it he set an esteem upon  
the staff, and planted it in the midst of  
his garden. None but he might ap-  
proach it. But when Moses entered the  
garden, he drew near and read the in-  
scription; then laid hold upon it and  
carried it away. It said to be of the al-  
mond tree, and bearing the Talmudic  
writings as cut from the tree of knowl-  
edge of good and evil. And when Moses  
had sinned, it was said that this was  
taken away from him, for he had beaten  
the rock with it. When he repented,  
another staff was given him, made out of  
the tree of life. The inscription on this  
staff was the wonderful, "Schemham-  
phorash." This astonishing word is the  
key which was given by the angel Mich-  
ael to Pali, and by Pali to Moses. "If  
thou canst read Schemhamphorash,  
then shalt thou understand the words of  
all men, the words of cattle, the whist-  
ling of birds, the word of beasts, the voice  
of dogs, the language of devils; the  
language of ministering angels, of date-  
trees; the motion of the sea; the unity  
of hearts, the murmuring of the tongue  
—nay, even the thoughts of the rain."

The Talmud is to the Jew what the  
legends of the saints are to the Roman  
Catholic and the Sonnah to the Turk.  
It forms a complete system of tradition-  
ary law, treating indeed upon nearly  
every subject engaging man's time or at-  
tention.

The Gemara—that is, the *Complement*  
or perfection—contains the disputes and  
opinions of the Rabbis on the oral tra-  
ditions. The veneration of the Jews for  
these writings may be discovered in the  
following comparison found in the  
*Massech Sopherim*:

"The Biblical text is like water, the  
Mishnah like wine, and the six orders  
(sedarim) like aromatic wine." And  
again: "The law is like salt, the Mish-  
nah like pepper; but the six orders are  
like fine spices." And: "The words  
of the scribes are lovely above the words  
of the law; for the words of the law are  
weighty and light, but the words of the  
scribes are all weighty." Thus fulfill-  
ing the words of Christ in Mark 7: 13:  
"Making the Word of God of none  
effect through your traditions which we  
have delivered."

In the classification of the laws, in the  
class *Seder Nashim*—the order of woman  
—is discussed the distinctive rights of  
men and women; matrimonial contracts,  
vows, divorce, etc.—a husband is obliged  
to forbid his wife to keep a particular  
man's company before two witnesses; of  
the waters of jealousy by which a woman

suspected of conjugal infidelity is to be  
tried, of the ceremony of clothing the ac-  
cused woman at her trial.

In divorce, care is taken to particu-  
larize bills of divorce written by men in de-  
lirium or dangerously ill. One part of  
the Rabbis will not grant a divorce un-  
less something be charged against the  
virtue of the woman, while another al-  
lows a divorce even when a woman has  
only been so unfortunate as to suffer her  
husband's soup to be burned.

In regard to the creation of this world,  
the Talmud holds some previously ex-  
isting substance:

"One or three things were before this  
world—water, fire and wind. Water be-  
gat the darkness, fire begat light, and  
wind begat the spirit of wisdom.

"The end of creation is man, who,  
therefore, was created last, when every-  
thing was ready for his reception; and  
when he had reached the perfection of  
virtue, he is higher than the angels them-  
selves.

"Every nation has its guardian angel,  
its ruling planets and stars; but there is  
no planet for Israel, for Israel shall look  
but to God. There is no need of a me-  
diator between those who are called his  
children and their father in heaven.

"A man has a patron. If some evil  
happen to him, he does not enter sudden-  
ly into the presence of his patron, but he  
goes and stands at the door of his house.  
He does not ask for the patron, but for  
his favorite slave or his son, who then  
goes and tells the master inside: 'The  
man N. N. is standing at the gate of the  
hall. Shall he come in or not?' Not so  
the Holy, praised be he! If misfor-  
tune comes upon a man, let him not cry  
to Michael, and not to Gabriel, but unto  
me let him cry, and I will answer him  
right speedily, as it is said, Every one  
calling upon the Lord shall be saved."

It teaches a limited punishment of the  
wicked. "Generation upon generation  
shall last the damnation of idolaters,  
apostates, and traitors; but there is a  
space of only two finger's breadth be-  
tween hell and heaven. The sinner has  
butto repent and call upon God, and he  
will be brought into the joys of heaven."

According to accounts, everybody in  
Denver is on the marry. Some do it  
once too often. A case in point occurred  
the other day. A fellow was leading his  
blushing bride from the clergyman's  
house, when another individual rushed  
up, and asked in an excited voice:  
"What the devil are you doing with  
my wife?"

"Cool, that," said the newly married  
man. "This 'ere woman and I have just  
been wedded. It's all legal, for I paid  
ten dollars for the job, and think it  
cheap."

"Bully for you, old fellow," said the  
stranger. "I paid but five when we were  
married. I've spent a good many fives  
foolishly, but that's a little the worst  
speculation I ever got into. You have  
my congratulations, old fellow; this is the  
happiest moment of my life."

And the lady's former husband saun-  
tered away whistling an air from "The  
Elixir of Love."

Charles to the altar led the lovely  
Jane, and to her father's house returned  
again, where, to convey them on their  
wedding tour already stood a brilliant  
coach and four. When, lo! the gather-  
ing showers at once descended, clouds  
and warring winds contended; this moves  
him not, but in his hands his bride, and  
seats himself, enraptured, by her side;  
when, thus, to cheer the fair one, he be-  
gan: "I hope we soon shall have a little  
sun." But she, to whom the weather  
gave no pain, who heeded not the blast  
nor pattering rain, but most about her  
future state bethought her, replied:  
"My dear, I'd rather have a daughter."

An army chaplain relates the follow-  
ing funny story. Seeing a dirty-faced  
butcher-nut urchin at the fence in front of  
a house, the preacher stopped and said:  
"Is your father at home?"  
"No, he's gone to church."

"Is your mother in?"  
"No, she's gone, too."

"Then you are all by yourself?"  
"No, Sam's in thar huggin' the nigger  
gal."

"That's bad."

"Yes, it's bad, but it's the best he can  
do."

WESTERN STYLE.—Much of the water  
to be obtained along the line of the  
Union Pacific Railroad is strongly im-  
pregnated with alkali. A stage driver  
observing a passenger about to quaff some  
of it, exclaimed, with a genuine Western  
style of smile, "Don't drink that, Colo-  
nel, for it will go through you like the  
ten commandments through a Sunday  
School."

The spire of the new cathedral in  
Pittsburg is to be surmounted by a hol-  
low iron cross fourteen feet high, which  
is to be illuminated by three hundred  
gas jets.

A Philadelphia has taken out a pat-  
ent for the manufacture of wooden shirt-  
bosoms, the material being the same as  
that now used in papering rooms.

Two scientific expeditions to the North  
Pole are now fitting out—one at Bremen,  
under Peterman, and the other at Havre,  
under Lambert.

### Mark Twain on Female Suffrage.

Mark Twain writes to his cousin Jen-  
nie on the subject of female suffrage as  
follows:

There is one insuperable obstacle in  
the way of female suffrage, Jennie. I  
approach the subject with fear and trem-  
bling, but I must out. A woman would  
never vote, because she would have to  
tell her age at the polls, and even if she  
did care to vote once or twice when she  
was just of age, you know what dire re-  
sults would flow from "putting this and  
that together" in after times. For in-  
stance, in an unguarded moment Miss A.  
says she voted for Mr. Smith. Her aud-  
itor, who knows it is seven years since  
Smith ran for anything easily ciphered out  
that she is at least seven years over age,  
instead of the young pullet she has been  
making herself out to be. No Jennie,  
this new fashion of registering the name,  
age, residence and occupation of every  
voter is a fatal bar to female suffrage.

Women will never be permitted to  
vote or hold office, Jennie, and it is a  
lucky thing for me, and many other men,  
that such is the decree of fate. Because,  
you see, there are some few measures  
that would bring out their entire voting  
strength, in spite of their antipathy to  
make themselves conspicuous; and there  
being vastly more women than men in  
this State, they would trot these mea-  
sures through the Legislature with a ve-  
locity that would be appalling. For in-  
stance, they would enact:

1. That all men should be at home by  
ten P. M., without fail.

2. That married men should bestow  
considerable attention on their wives.

3. That it should be a hanging offense  
to sell whisky in saloons, and that fine  
and disfranchisement should follow drink-  
ing in such places.

4. That the smoking of cigars to ex-  
cess should be forbidden, and that the  
smoking of pipes be abolished.

5. That the wife should have a little  
of her own property, when she married  
a man who hadn't any.

Jennie, such tyranny as this we could  
never stand. Our free souls could never  
endure such degrading thralldom.  
Women go your way! Seek not to ha-  
guile us of our imperial privileges.

Content yourselves with your feminine  
trifles—your babies, your benevolent so-  
cieties, and your knitting—and let your  
natural boss do the voting. Stand back;  
you will be wanting to go to war next.  
We will let you teach school, as much as  
you want to, and we will pay you half  
wages for it, too; but we warn you,  
we don't want you to crowd us too much.

If I get time, cousin Jennie, I will  
furnish you a picture of a female Legis-  
lature that will distress you—I know it  
will, because you cannot disguise from  
me the fact that you are more in favor of  
female suffrage than I am.

MARK TWAIN.

LAW AND POKER.—At a far Western  
Court the case of Smith vs. Jones was  
called up.

"Who's for the plaintiff?" inquired  
the Judge, impatiently.

"May it please the Court," said a ris-  
ing member of the fraternity, "Pilkins  
is for the plaintiff, but I left him just  
now over in the tavern playing a game  
of poker. He's got a sucker there, and is  
sure to skin him right smart, if he has  
only got time. He's got everything set  
to ring in a 'cold deck,' in which case he  
will deal for himself four aces and his  
opponent four queens, so that your Hon-  
or will perceive that he must rake 'the  
persimmons.'"

"Dear me," said the Judge, with a  
sigh, "that's too bad! It happens at a  
very unfortunate time! I am very an-  
xious to get on with this case."

A brown study followed, and at length  
a happy thought struck the Judge:

"Bill," said he, addressing the friend  
of the absent Pilkins, who had just  
spoken, "you understand poker about as