

### A CHEAT SOLD AT AUCTION.

How a Gambler Paid For Alexandria's Town Clock.

The public sale of a gambler on a block used for auctioning off negroes once paid for a clock for the city of Alexandria, Va., just across the Potomac river from Washington.

In the days ago the historic old city of Alexandria was known as a place where all kinds of games suited to the sporting fraternity could be found without difficulty. Stories of large sums lost and won are still current. Of these none is more interesting than the one which reveals the history of the old town clock of that ancient city.

The story is to the effect that on one occasion Alexandria was infested by a party of shrewd gamblers from the southwest. At that time an interesting game could sometimes be made up with citizens of high standing, but who enjoyed a brush at cards. One of these, a merchant, fell into a snare which was set for him by the visiting gamblers, aided by a local stool pigeon. After a series of games the gentleman found himself out of pocket several thousand dollars and the gamblers in possession of his notes for large amounts.

The citizen "made good." But a lucky thought enabled him to bring about his revenge on the leader of the blacklegs. He was acquainted with the fact there was an old law of the state—and a similar law is still on the statute books—in which it was made and provided "that if any man cannot show that he is pursuing some lawful means of procuring a livelihood he shall be sold or hired out at public auction or sale to prevent by his labor his becoming chargeable to the town." Going before a justice of the peace, the "good citizen" entered a charge against the leading gambler, who was immediately arrested by the town marshal. He was carried to court, tried, convicted, and the sentence was that he be sold at public auction.

The "good citizen's" programme went through without a slip. The gamester was at first disposed to treat the matter as a huge joke, believing that with the outlay of a little of his easily earned money he could secure his freedom. But he did not know the temper of the Virginians. He spent the night in prison and was taken on the following morning to the "block" and put up for sale. The first bid came from the "good citizen," and it was an even \$100. Bidding for his own freedom, the blackleg quickly offered twice that sum. This was raised to \$300 by the fleeced merchant and in turn to \$400 by the gambler. While the assembled crowd cheered and laughed the two alternately responded to the auctioneer's appeals until the bidding reached \$2,000.

Then the gambler begged for mercy, pleading poverty. He declared that his companions had deserted him and carried off the larger part of all winnings made in the town. The "good citizen" calmly raised the bid to \$2,100. There was no alternative, the gambler must either be forced into a service of degrading labor under the supervision of a man who had small cause to love him or he must go on bidding for himself. When the bidding reached \$3,500 he was permitted to pay over the amount and depart from Alexandria, a crowd of hooting, yelling men and boys following him to the wharf. The proceeds of the sale of the gambler were given to the town for the purpose of buying a town clock and building a steeple for the town hall and market house. This was destroyed by fire in 1871, but a new structure was erected on the same site, the steeple and clock being made as near like the old as possible.—Kansas City Star.

### A Funny Book.

An old actor who was not much given to the cheering glass, says the Billboard, one evening went to dine at the club with a friend—met several more, with the result that he got "pretty mellow." He left his friends and started home and said to himself: "My boy, you're drunk. What are you going to do about it? I know. I'll go home and read. Whoever heard about a drunken man reading?" Well, home he went in a cab—went to the library and commenced to read. Mrs. Actor later appeared on the scene. "What on earth are you doing?" she questioned.

"Why—er—can't—you see what I'm doing, my dear; I'm reading."

"Reading?" said his wife scornfully. "What are you reading?"

He looked at the book, but couldn't see the words, so said, "That book's been in the house for the last twenty years, so if you don't know I'm not going to tell you."

To this his wife replied wrathfully, "You old fool, shut up that valise and come to bed."

### John Knox as a Prophet.

John Knox, the reformer, would seem to have possessed in no ordinary degree the spirit of prediction and to have foretold with accuracy not only certain remarkable events of public importance, but also the ultimate fate of certain individuals. Thus when condemned to the galleys at Rochelle he took his sentence with the greatest composure, merely remarking that in spite of it he would "within two or three years preach the gospel in St. Giles', Edinburgh." This prediction, most improbable of accomplishment at the time it was uttered, was afterward literally fulfilled. Knox predicted with accuracy the deaths of Thomas Maitland and Kirkcaldy of Grange and solemnly warned the regent, Murray, not to go to Linnithgow, as if he did so he would there meet his death. The regent disregarded the warning and did meet with the fate of which Knox had forewarned him.

### FIRST CHAIN CABLES.

They Supplanted the Use of Hempen Rope on Warships.

The first man who succeeded in making a useful chain cable was Robert Flinn, and he experimented with it in 1808 in a small ship named the Anne and Isabella, of 300 tons burden. His cable was made of very short links, with no stay pins or studs, says the London Globe, but it served its purpose and was, moreover, favorably reported upon by some of the progressive seamen of the time.

At about the same period a lieutenant in the navy named Samuel Brown was also experimenting with chain cables made of twisted links, and this when it was duly patented he brought to the attention of the navy board. After much discussion it was decided to give Lieutenant Brown the command of a sailing vessel, the Penelope, and send him on a voyage to Martinique and Guadeloupe. At his own expense he was to supply chain cables for the ship, and they were to be experimented with on the voyage. During the four months the ship was away the new cables were given a thorough trial and proved quite satisfactory.

When Brown made his report a committee was appointed to advise as to the adoption of the chain cable in place of the hempen, and as a result the new tackle was gradually introduced into men-of-war. Between 1810 and 1811 the first chain cables were served out to the ships, but the full complement of hempen ropes was still retained. This system remained in force until 1844, when the number of hempen cables was reduced to three, and in 1847 a further change was ordered, two hempen cables only being retained as principal mooring tackle.

During the Russian war the superiority of chain cables was amply demonstrated on many occasions. The vessels were exposed to the gales and hurricanes of the Baltic and the Black sea, but whereas the men-of-war with these chains were able to keep their moorings in the roughest weather many of the merchantmen transports, fitted only with hempen ropes, broke away and met with disaster. And so an ancient industry, one which in early days was almost a monopoly in Dorsetshire, was placed infinitely in a secondary rank. No act of parliament such as that of Henry VIII, ordaining that "no person but the inhabitants only shall make cables" could bring back the prosperity to Bridport which that town had enjoyed in the earliest days of England's naval glory. A modern battleship carries four main cables and anchors, each costing about £1,200. This gives her a total of 450 fathoms of chain cable.—London Globe.

### The Alpine Good Night.

Among the lofty mountains and elevated valleys of Switzerland the Alpine horn has another use besides that of sounding the far famed "Ranz des Vaches," or cow song, and this is of a very solemn and impressive nature. When the sun has set in the valley and the snowy summits of the mountains gleam with golden light the herdsman who dwells upon the highest habitable spot takes his horn and pronounces clearly and loudly through it, as through a speaking trumpet, "Praise the Lord God." As soon as the sound is heard by the neighboring herdsman they issue from their huts, take their Alpine horns and repeat the same words. This frequently lasts a quarter of an hour, and the call resounds from all the mountains and rocky cliffs around. When silence again reigns the herdsman kneel and pray with uncovered heads. Meantime it has become quite dark. "Good night!" at last calls the highest herdsman through his horn. The words resound from all the mountains, the horns of the herdsman and the cliffs, and the mountaineers then retire to their dwellings.

### Charlie Remembered Her Well.

A young woman of social prominence and respectability was to unite with the church in her home town and desired the ordinance of baptism by immersion in the river. Among the number that gathered to witness the baptism was a little boy friend, Charlie, about four years old. The proceedings were entirely new to the child, and he looked on with strange curiosity as the candidate was led into the river. The spring freshets had made the river somewhat turbulent, and it was with difficulty that the minister maintained his footing. During the following week the young woman called at the home of his family and after the usual greetings said to the little boy as she extended her hand: "Come here, Charlie, and see me. You do not know who I am, do you?" she continued.

"Yes, indeed, I do," said the boy. "You is that woman that went in swimmin' with the minister on Sunday."—Judge's Library.

### A Canny Scot.

A Scotch cobbler, described on the police books as a "notorious offender," was sentenced by a Forfar magistrate to pay a fine of half a crown, or, in default, twenty-four hours' hard labor. If he chose the latter he would be taken to the jail at Perth. "Then I'll go to Perth," he said, "for I have some business there." An official conveyed him to Perth, but when the cobbler reached the jail he said he would pay the fine. The governor found he would have to take it. "And now," said the cobbler, "I want my fare home." The governor demurred, but discovered there was no alternative. The prisoner must be sent at the public expense to the place he had been brought from. So the canny Scot got the 2s. 8½d., which represented his fare, did his business and went home triumphant—twopenny halfpenny and a railway ride the better for his offense.—Scottish American.

### SOCIETIES OF KLAMATH FALLS

A. O. U. W.—Linkville Lodge No. 110 meets in the A. O. U. W. hall every Tuesday evening. Visiting Brothers always welcome. John Yaden, M. W. J. W. Siemens, Recorder.

Evangeline Lodge No. 88 Degree of Honor Lodge meets in the A. O. U. W. hall every second and fourth Thursdays in the month. Nancy N. White, C. of H. Jesse Marple, Recorder.

W. O. W. Ewauna Camp, No. 799, W. O. W., meets every Tuesday evening at 7:30 o'clock at Sanderson's hall. All neighbors cordially invited.

C. K. Brandenburg, Clerk. A. F. & A. M.—Klamath Lodge No. 77. Meets Saturday evening on or before the full moon of each month in the Masonic Hall. W. T. Shive, W. M. W. E. Bowdoin, Secretary.

O. E. S.—Aloha Chapter No. 61, meets in the Masonic hall every second and fourth Tuesday evenings in each month. Christine Murdoch, W. M. Jennie E. Reames, Secretary.

I. O. O. F.—Klamath Lodge No. 137 meets every Saturday evening in the A. O. U. W. hall. W. H. North, N. G. Geo. L. Humphrey, Secretary.

Ewauna Encampment No. 46, I. O. O. F. Encampment meets second and fourth Saturdays in the month in the A. O. U. W. hall. C. C. Brower, C. P. Geo. L. Humphrey, Scribe.

Prosperity Rebekah Lodge No. 104 I. O. O. F. meets in the A. O. U. W. hall every first and third Thursdays in the month. Mary E. Fish, N. G. Lorinda M. Sauber, Secretary.

K. of P.—Klamath Lodge No. 96 meets in Sanderson's hall every Monday evening. Bert Bamber, C. C. John Y. Tipton, K. of R. and S.

M. W. of A.—Lodge meets in the A. O. U. W. hall every first and third Wednesday in the month. W. B. McLaughlin, Consul W. A. Phelps, Clerk.

Foresters of America—Ewauna Camp, No. 61, meets in the A. O. U. W. hall every second and fourth Fridays in the month. C. D. Willson, C. R. E. E. Jamison, Rec. Sec.

Women of Woodcraft, Ewauna Circle No. 647, meets every second and fourth Friday in Sanderson's hall. Mrs. Dollie Virgil, G. N.

Fraternal Order of Eagles meets every Monday evening at 8 o'clock in A. O. U. W. Hall. Henry Boivin, W. P., Otto Heidrich, Sec.

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