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Address Register, Ironton, Missouri.

Iron County Register

BY ELI D. AKE.

OUR GOD, OUR COUNTRY, AND TRUTH.

TERMS—\$1.50 a Year, in Advance.

VOLUME XXI.

IRONTON, MO., THURSDAY, JUNE 7, 1888.

NUMBER 48.

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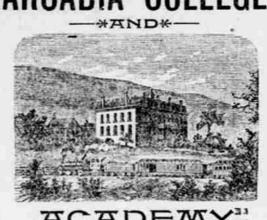
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IRON LODGE, No. 107, I. O. O. F., meets every Monday at its hall, corner Main and Madison streets. J. W. GALUTIA, N. G. FRANK DINGER, Secretary.
IRONTON ENCAMPMENT, No. 29, I. O. O. F., meets on the first and third Thursday evenings of every month in Odd Fellows Hall, corner of Main and Madison streets. THOS. BEARD, C. P. FRANK DINGER, Secretary.
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VALLEY LODGE, No. 1870, O. E. S. Knights of Honor, meets in Odd Fellows Hall every alternate Wednesday evening. M. RIVGO, W. M. C. R. PECK, Secretary.
D. J. A. MARRAM, No. 62, A. F. & A. M. (colored), meets on the second Saturday of each month.
PILOT KNOB.
PILOT KNOB LODGE, No. 253, A. O. U. W., meets every Monday and Wednesday evenings, 7:30 P. M., upstairs in Union Church.
PILOT KNOB LODGE, No. 158, I. O. O. F., meets every Tuesday evening at their hall. CHAS. MASCHMEYER, Secretary.
PILOT KNOB MINERS' BENEFICENT ASSOCIATION.
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IRON MOUNTAIN LODGE, No. 260, I. O. O. F., meets Wednesday night of each week.
IRON MOUNTAIN LODGE, No. 263, A. O. U. W., meets on the first and third Friday of each month.
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FARMERS ALLIANCE MEETINGS.
Annapolis Alliance, No. 154, meets Saturday, April 28th, 1888, and, after that, every second Saturday, at 7:30 P. M.
J. M. BROWN, Secy., Annapolis, Mo.
Arcadia Valley Alliance, No. 104, meets on Saturday evenings before the 1st and 3d Sundays of every month, at 7:30 P. M.
JOHN L. THOMAS, Secy., Ironton, Mo.
EAGLE ALLIANCE, No. 152, meets on the 1st and 3d Saturdays of each month. All neighbors are invited.
FRANCIS ALLIANCE meets at Hogan on the 2d and 4th Tuesday of each month at 8 o'clock P. M. B. S. GREGORY, Secy.
MARBLE CREEK Alliance, No. 102, meets every month on Saturday evenings before the second Sunday at Logtown, and Saturday evening before the fourth Sunday at the Red Schoolhouse on Marble Creek.
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Will be given to anyone giving me information leading to the recovery of a two-year-old filly, black, with white down its forehead, and left hind foot white. Also, a yearling bay mare mule, which strayed from my farm on the 6th of April three mile east of Bismarck, St. Francis county, Mo. AUGUST WITZKE.

Persons owning young horses that they desire to have gelded will please communicate with the undersigned, who is an expert, having had many years' experience in this line. Refers to J. M. Logan, and Jno. W. Harral, Bellevue; and J. M. Adams, Belgrade, Bellevue; and J. M. Gallaher, mar22-3m Edge Hill, Mo.

RAJPUTAN WOMEN.

A Part of India Where the Weaker Sex is Regarded With Great Respect. Unlike in other parts of the East woman has always maintained a proud position among the martial and chivalrous tribes of Northern India. Instead of treating women contemptuously the Rajpoots, like the ancient German and Scandinavian tribes, on every occasion of importance consult their wives, to whose opinion great weight is usually attached, always treat them with the greatest respect and address them by the title of Devi, or goddess.

Although a few of the chiefs have taken more than one wife, in imitation of the Mogul rulers, polygamy has never been a recognized institution with the Rajpoots, with whom monogamy existed during the patriarchal ages of India. And in his attachment and devotion to his wife the Rajpoot stands pre-eminent among all the Hindoos, who generally have much higher notions of woman than the followers of Islam. The conjugal duties of the Rajpoots are expressed in the simple formula: "Let mutual fidelity continue to death, this, in a few words, may be considered as the supreme law between husband and wife." This law has governed the Rajpoots in all ages in as great a degree as in ordinary stages of society and in other countries, and the annals of very few nations afford more numerous or more sublime instances of mutual devotion than those of the Rajpoot Hindoos.

Here is a memorable instance of the true chivalrous devotion of the Rajpoot to the object of his attachment, which occurred during the first stage of Cheetore in the thirteenth century. Ala-ud-din, the ruthless Tartar, after laying a long and fruitless siege to the fortified fortress, gave out that he would retire if he could get possession of Padmani, the wife of Rajpoot Chief Bheemsi, a Ceylonese Princess renowned for her beauty, accomplishments and intellectual merit. The demand was scornfully refused. At length the infuriated Islamite relented his desire to a mere sight of the extraordinary beauty, and acceded to the proposal of beholding her through the medium of a mirror. Relying on the faith of the Rajpoot, he entered Cheetore slightly guarded, and, having gratified his wish, returned accompanied by the Rajpoot, who, unwilling to be outdone in confidence, sent Ala-ud-din to the foot of the fort. Bheemsi amid many complimentary excuses at the trouble he had thus occasioned. It was for this that the follower of the prophet risked his own safety, trusting the word of the Hindoo. Here he had an ambush; Bheemsi was made prisoner and sent away to the Tartar camp, where he was to be detained until the surrender of his lovely Princess Padmani.

Gloom and despair reigned in Cheetore this unexpected and undreamed-of news. Padmani, as soon as she heard it, offered to give herself up in order to save her husband. Intimation was sent to Ala-ud-din that on the day he withdrew from his trenches the fair Padmani would be sent, only that she should be accompanied by her females and handmaids and many others who desired to pay her this last mark of reverence. She consented, and about seven hundred devoted followers proceeded to the royal camp, in each sat one of the bravest defenders of Cheetore, borne by six armed soldiers disguised as litter porters. The litters were deposited, and half an hour was granted for a parting interview between the Hindoo Prince and his beloved bride.

But Ala-ud-din had no intention to permit Bheemsi to return, and was becoming jealous of the long interview he enjoyed when, instead of the Princess Padmani, who had vanished, the supposed damsel and the devoted band issued from their disguise. The perished to a man, and pursuit of the princely fugitives was abandoned. But those who reached the gate of the fort, which Ala-ud-din attacked with redoubled vigor and ferocity. The heroes of Cheetore, animated by the noblest sentiments—the deliverance of their chief and the honor of their Queen—devoted themselves to destruction. The Tartar, however, with his thinned ranks, was defeated in his object and forced to retire.—N. Y. Herald.

MIXED RELATIONSHIP.

Explanation of a Very Puzzling and Intricate Family Affair.

Readers who have been baffled at times when attempting to settle some puzzling degree of relationship, will perhaps appreciate the following mixed family affair. A father, son and grandson married three sisters. That looks queer enough, doesn't it? Well, let us see:

1. Amos, the father, married Abigail.
2. Benjamin, son of Amos, married Betsy.
3. Charles, son of Benjamin, married Caroline.
4. Amos is brother to his son.
5. Amos is brother to his grandson.
6. Amos is grandfather to his daughter.
7. Amos is father to his sister.
8. Amos is father to his wife.
9. Amos is father to his grandson.
10. Benjamin is brother to his father.
11. Benjamin is brother to his son.
12. Benjamin is brother to his mother.
13. Benjamin is brother to his daughter.
14. Benjamin is the son of his sister.
15. Benjamin is the husband of his sister.
16. Charles is brother to his father.
17. Charles is brother to his grandfather.
18. Charles is brother to his mother.
19. Charles is brother to his grandmother.
20. Charles is grandfather to his mother.
21. Charles is grandnephew to his wife.
22. Charles is the grandchild of his aunt.
23. Charles is married to another aunt.
24. Charles is the son of his aunt.
25. Charles is the husband of his sister.

—Cuban planters keep a snake called the maja for the purpose of catching rats, which duty it faithfully performs.

Origin of Our Present Tariff.

We take the following extract from an address delivered to the law students of Columbia University, on the 27th of February last, by Wm. Benjamin Smith, Professor of Physics. It contains several facts unknown to, or forgotten by, the present generation:

In conclusion, a word of history. Protectionists particularly that bally horse which session after session flounders in the mud, to the mortification of every tariff-reformer and to the intense delight of the whole tax-every-thing-in-sight-party, that Democrat so useful to his Republican opponent, that they gladly adjust his district so as to make his election secure. Protectionists complain of Internal Revenue taxes and then contract their depressing effect on manufactures by imposing a higher tax on foreign competitive manufacturers. Thus he said [Congressional Globe, 59-60, p. 2053] "It will be indispensable for us to raise the tariff on foreign imports, so far as it may be seriously disturbed by any internal duties, and to make proper reparation to the country by the tariff on the domestic articles. It was done by way of compensation to domestic manufacturers against foreign imports. The commercial condition of the country by no means called for increase of tariff. Morrill said his tariff bill of 1861 "was not asked for, and but coldly welcomed, by manufacturers." Sherman said, "I have never seen a tariff bill. The presidential tax was unheard in his bonnet." "The manufacturers have asked over and over again to be let alone. The Tariff of 1857 [the very lowest since 1815] is the most liberal tariff in Congressional Globe, 59-60, p. 2053. And Mr. Rice, of Massachusetts: "The manufacturer asks no additional protection." Congressional Globe, 59-60, p. 2053. "Session after session the manufacturer was thus bled by internal taxes and stimulated by tariff-taxes. But protectionists controlled our financial legislation and they took good care each time to stimulate a little more than they bled. Consistently, when the war was at length over, and the bleeding ceased, the stimulating should have ceased also. Far from it, however, like a man who has got used to stimulants and fancies he can not do without them, so our manufacturers, though they were doing well in 1860 and the early part of 1861, when the tariff was a stimulus, find they need more and more every month. By successive acts between 1868 and 1872, all the annoying and depressing internal taxes were removed. The tariff, however, will not give up his "bit," his "bit," "bit." So far from lowering the tariff they actually raised it higher and higher, tho' the occasions of its imposition were confessedly past. Most honest, tho' a protectionist, recognized this and said [Congressional Globe, 1869-70, p. 3265]: "It is a mistake of the friends of a sound tariff to insist on the extreme tariff imposed during the war. If we will raise the necessary revenue. *** Whatever percentage of duties was imposed on foreign goods to cover internal taxation on the one hand, the tariff should now be claimed as the largest and most valuable source of revenue. There is no longer an equivalent. But like the master who would not give up his horse, he will indeed learn the magic word to call up the spirit of protection, but had forgotten the one to bid it down. All and more than all the war-taxes it now claims as its "lawful prize." True it will not give up their necessary revenue as a counter-charge against internal taxes, but it should only the more loudly that they are necessary to make up the balance sheet. The tariff has never been heard in the earlier debates of the subject. But as fast as one string snaps, Protection finds another to play on. It is the old story of the wolf and the lamb. It is the old story of the water above by drinking below, and that the alleged outrages were committed long before he was born. He belongs to a doomed race, and the wolf is determined to eat him any way.

The painful fact that our protective policy has brought our world-commerce to a stand-still is set in striking relief by the following statistics just now made accessible: Millions of dollars of non-agricultural exports for the years '80, '81, '82, '83, '84, '85, '86, '87: 138, 154, 181, 185, 188, 190, 191, 179. We are now on the downward grade; the great gain of the "boom" years are rapidly being lost. While our exports have fallen from \$84 millions in '81 to 703 millions in '87, our imports have risen from \$423,881,881 to \$924,187,787. We are losing grip on the foreign market and not tightening it on the home-market. Thus our export of manufactures and woolens falls from \$775,733 in '85 to \$539,342 in '87. But our imports of woollens have risen from \$73 millions in '85 to \$74 millions in '87. A very gratifying growth in a manufacture protected by a duty of sixty-four per cent!

Lastly, does some one ascribe the wonderful prosperity of the low-tariff decade, beyond its high-tariff successors, to the discovery of gold in California in 1848? Doubtless that had something to do with it, but silver was discovered in 1850, and the total yield of the two has gone on steadily increasing, so as to be \$500,000,000 greater during the last decade than during the first. If, then, it was the output of precious metals that brought prosperity to the low-tariff era, a still greater output should have been the result of the first decade than during the first. If, then, it was the output of precious metals that brought prosperity to the low-tariff era, a still greater output should have been the result of the first decade than during the first. If, then, it was the output of precious metals that brought prosperity to the low-tariff era, a still greater output should have been the result of the first decade than during the first.

The Way to Make the Mechanic Prosperous.

From a letter addressed by Mr. A. Van Bibber, of Cincinnati, to the Democratic National Committee, we make the following extracts. They seem to us to be worthy of the attention of the Committee, and of all thoughtful citizens as well—

"I wish to discuss the 'home market' argument of Senator Sherman. Perhaps the same view of that argument has occurred to you. But in a contest from which there is no appeal, and where time is limited, it is not well to take that or anything else for granted. Mr. Henry George, in advocating the confiscation of the land, in order to prove it the best thing for everybody, is compelled, of course, to try to argue that it would be an advantage to the farmer to have his land confiscated. It bothers him, but he is compelled to make a stagger at it. In like manner Senator Sherman is hard driven when he is compelled to argue that the farmer is benefited by paying double price for all he buys, because the double price enables the mechanic to buy of him. You don't want any other point to debate to the farmer than this, for the argument cuts backward worse than it does forward. If it is so essential that the farmer should pay such high prices for all he buys, that the mechanic may be able to return a small medium of the money for his wheat, corn and pork, then why, on the other hand, should not the mechanic strive for the prosperity of the farmer, so that the farmer may be able to build a comfortable house and furnish it decently with the mechanic's labor? Why not turn the 'home market' argument end for end and show it the other way? Give the farmer a chance to get on his feet.

"The mechanics say there is 'over-production' because they are too short-sighted to see beyond some piles of usurious goods. But that is nonsense, for everything they make is urgently needed. Go through the whole West and see how low the price of the average farmer and how poorly and scantily and cheaply they are furnished. The demand is there. You can go and see it. If every Western farmer would send you a list of the manufactured articles he really needs, he would be glad to buy if he could, the present generator of mechanics could not supply that demand. Every sensible merchant knows that every article in price wide and expands the market, and that every advance narrows and contracts it and checks consumption. Yet mechanics insist on screwing prices up to the last cent, and then they complain that some of them are not employed. They can't see that their 'boss' is not their employer at all, but only a broker, and that the public is the real employer.

The Sabbath.

Number One.
The question and controversy in regard to the Sabbath is one of the great vital issues which we are called upon to meet in our day. The Sabbath is a divine institution. Let this fact be noted and emphasized, and ever kept in mind. Away back in the dim and distant ages God sanctified the Sabbath Day and made it holy. He solemnly and reverently set it apart from other days as a holy time, and so it has ever and will ever remain, whether men regard the fact or not—"what God hath cleansed that call thou not common." Men may desecrate the holy day, but they can never make it a common day. I emphasize this truth. In every man's history the holy and blessed Sabbath is his best or his worst day. It is not a common day; it is divinely set apart from all other days. "And God blessed the seventh day and sanctified it because in it he had rested from all his work which God had created and made." The seventh part of Time is God's time. It is holy time. He has reserved this unto Himself. He never gave it to man for common uses, but only for high and holy enjoyments and employments. The man who desecrates God's holy day is degrading himself, and sooner or later he will see the foul stain and work which he has deliberately fixed upon his own soul and character. Suppose I had but seven dollars in the world. Now then, I see a poor, miserable, destitute being, who seems so much worse off than myself that I freely and voluntarily give him six dollars of my money, leaving only one dollar for myself. Now, this man who had received such kindness at my hands, hangs about me and watches his opportunity and steals from me the seventh dollar, the only one I had not given him. Now I ask, what would you think of such a sunken and degraded character? I am sure you would be very severe upon him; but then if we intend to maintain the truth, and to hold to this positively and persistently before friend or foe, we are constrained to say that this sneak thief, to whom I have referred, is not nearly so bad and heartless in his character as we are when we voluntarily and deliberately and shamefully desecrate the holy Sabbath. This can easily be made to appear. We would not expect degraded beings like Mexicans and Indians to regard God's divine law and to observe strictly holy time, but we certainly do expect this in our community, and under such light and blessings as we enjoy.

L. PULLIAM.
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