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COUNTY COURT convenes on the First Monday of March, June, September and December. PROBATE COURT is held on the First Monday in February, May, August and November.

OFFICERS: A. W. HOLLOMAN, Presiding Judge County Court; J. O. G. CLARKSON, County Judge, Southern District; R. J. HILL, County Judge, Western District.

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ST. PAUL'S EPISCOPAL CHURCH, Cor. Reynolds and Knob Streets, Iron-ton, CHAS. G. DAVIS, Rector. Services second and fourth Sundays each month, at 11 A. M. and 7:30 P. M. Sunday School 9:30 A. M. First Sunday, services at De Soto; Third Sunday, services at Crystal City.

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LUTHERAN CHURCH, Pilot Knob, Rev. ROBERT SMUCKAL, Pastor. A. M. E. CHURCH, Corner Shepherd and Washington streets, Iron-ton, A. ANASTHY, pastor. SOCIETIES: IRON LODGE, No. 107, I. O. O. F., meets every Monday at hall, corner Main and Madison streets. J. W. GALLITIA, N. G. FRANZ DINGER, Secretary.

IRON-ON ESCAMPMENT, No. 29, I. O. O. F., meets on the first and third Thursdays of every month in Odd-Fellows' Hall, corner Main and Madison streets. THOS. BEARD, C. P. FRANZ DINGER, Sec'y.

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Iron County Register

OUR GOD, OUR COUNTRY, AND TRUTH. IRONTON, MO., THURSDAY, MARCH 15, 1888. VOLUME XXI. NUMBER 36.

Sale of School Lands. By order of the County Court of Iron County, Missouri, made at the December Term, 1887, and at the regular term thereof, I. P. W. Whitworth, Sheriff of Iron County, was ordered to offer for sale all of the parts of the Sixteenth Sections hereinafter described; and in obedience to said order and the power thereby vested in me I will, on Wednesday, April 25, 1888, offer for sale at public vendue, to the highest bidder at the East front door of the Court House, in the City of Iron-ton, Iron County, Missouri, and during the session of the April Term of the Circuit Court within and for Iron County, the following described real estate to wit: 320 acres—The east half and the north-east quarter, and the south half of the northwest quarter, of section 16, township 33, north, range three (3) east, 320 acres—The north half, and the southeast quarter, and the north half of the southwest quarter of section 16, township 32, north, range four (4) east, 320 acres—The north half of section 16 township 31, north, range three (3) east, 440 acres—The north half, and the north half of the southwest quarter, and the southwest quarter of the southwest quarter of section 34, township 31, north, range one (1) west.

In tracts of forty acres each and at not less than \$1.25 per acre, on credit of twelve months with good and sufficient security, with interest at the rate of eight per cent per annum from date of sale; the purchaser or purchasers however have the right to pay the same in cash at time of sale or any part thereof.

ORDER OF PUBLICATION. In the circuit court of Iron County, Mo., in vacation, February 24th, 1888. The State of Missouri at the relation and to the use of Simon E. Huff, collector of the revenue of Iron County, Mo., Against William Hackworth, Mary J. McKnight, Benjamin F. McKnight and all unknown interested parties.

Now at this day comes the plaintiff, Simon E. Huff, collector of the revenue of Iron County, Missouri, and files his petition and affidavit, setting forth among other things, that the defendants, Mary J. McKnight and Benjamin F. McKnight, are non-residents of the State of Missouri and cannot be summoned in this action by the ordinary process of law; it is, therefore, ordered by the court, the object and intent of said petition, to enforce the lien of the State of Missouri, on the following real estate, belonging to the said defendants, for back taxes for the year 1888, to wit: The south part of the north half of lot 2, and the south half of lot 2, and the north part of the south half of lot 2, all in the southwest quarter of section 18, township 30, range 4 east.

ACADEMY OF THE Ursuline Sisters. The system of education pursued in this institution is designed to develop the moral, intellectual and physical powers of the pupils; to make them refined, accomplished and useful members of society.

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The Tariff. BY HENRY WATERSON. The significance of what is called "the labor movement" in the United States cannot be underestimated by any thoughtful person. Its aims may be visionary; the motives of its leaders may be good or they may be ill; its methods may be violent; but it is a fact from which the country can not escape, and the most serious fact of the time. It presents itself to us as it has never presented itself before in the annals of government, for under our system of universal suffrage and free elections each citizen is a sovereign. The vote of the humblest workman can kill the vote of the richest capitalist, and the discipline, and a determined purpose among the workmen to commit the homicide.

What is the matter with them? What is their complaint? What do they want? They have, and have for twenty-five years had, all the protection which the most exacting friend of the laborer could desire. They are assured by the most eminent statesmen that they are better paid and better off than their comrades in any part of the world, and measurably this is true, and for reasons, as I have attempted to show, other than high import duties. Their most conspicuous leader, Mr. Henry George, from whom I have already quoted a man of commanding intellectual gifts, at once fearless and winning in his public approaches—has stated their case, with great particularity, both in his writings and in his speeches. Too great consequences cannot be attached to these. He has lately written and published a book entitled "Protection or Free Trade," which purports to be "an examination of the tariff question with special regard to the interests of labor," and is dedicated "to the memory of those illustrious Frenchmen of a century ago, Quosway, Turgot, Mirabeau, Condorcet, Dupont, and their fellows, who, in the night of despotism, foresaw the coming day." He devotes two-thirds of this book to an exposure of the fallacy of protection. He requires but a single chapter to dismiss the free-trader, who is content to stop with the abolition of the tariff, whilst the contempt he has for the mere advocate of a tariff for revenue only is expressed in a scorn so disdainful that it is almost silent. "American revenue reformers," says Mr. George, "delude themselves if they imagine that protection can ever be overthrown in the United States on the lines of the Golden Club. The day for that has passed."

He then proceeds to develop his theory of free land, which he tells us will alone satisfy the claims and fulfill the hopes of the working-people, whose advocate and leader he is recognized to be. Are there not in this a portent and a moral? Considering the evil fruits of protection, and the great, unyielding power of the monopolies established under it, Mr. George first sets himself the task of overthrowing its influence upon the minds of his followers. Having completed this, he next turns to the insolvency of free trade. Finally he advances a theory of free land rental, which he develops with mathematical precision and logical accuracy, but which, for all its apparent strength, is the insolvency of free trade. But if protectionism had not established in its theory of paternal government the right of the workman to claim that which the capitalist has received, where would Mr. George find a warrant for his argument?

Thus we see, in spite of the extremism of their superficial differences, a present bond of union and co-operation between the party of protection and the party of free trade, which the protectionist is loath to break in the party of revenue reform wide enough for them to pass through to victory. Beneath the surface there is an affinity still closer and more real, which has been admirably stated by the Hon. John G. Carlisle, Speaker of the national House of Representatives, from whom I quote the following: "It is not by any means singular that a strong feeling sympathy should exist between those who want a paternal government and those who want no government—between those who desire the government to do everything and those who want it to do nothing. While one faction advocates government interference in the affairs of the people, another faction opposes governmental interference for any purpose, even to preserve the peace and protect the rights of property; and yet their reasoning, in the abstract, is substantially the same, and if followed to its logical conclusion would produce substantially the same result. The man who believes that it is the right of the government to take the earnings of the citizen by taxation or otherwise, and give them to another, differs very little from the man who denies the right of property altogether. If the government may rightfully compel you by law to give any part of the proceeds of your labor or your skill to another man, why may not, with equal right, compel you to give him your horse or your land? The fact that this is done indirectly, and under the guise of taxation, does not in the slightest degree affect the question of right or wrong involved in the transaction, but it greatly increases the danger to the people, because they are less likely to detect and resist the spoliation when it is committed through this insidious process. It is not the manner in which you are despoiled, that constitutes the wrong. And if the government may rightfully collect money by taxation and then donate it as a bounty or subsidy to individuals or corporations engaged in particular industries or particular commercial enterprises, in order to make their private business profitable, why may it not also collect it and distribute it among particular classes of the people in order to equalize their fortunes, and thus accomplish all that Socialism and Communism are demanding? The advocates of free trade for the purpose of increasing the profits of one individual at the expense of another, the advocates of paternal government generally, cannot halt in the middle of their arguments and refuse to recognize the legitimate and inevitable results of the own doctrine. They must know—and they do know—that when they have proved their own right, by the use of the power of government or otherwise, to take the money or property of others and appropriate it to themselves, they have also proved the right to take their money and property in the same way and thus the right of private ownership is made to depend entirely upon a numerical strength of the two sides. There is so little difference in principle and in practical results between paternal government and mob government that it is not worth while to express a preference for one over the other."

For years the advocates of a thorough revision and a real reform of the tariff have urged that if the interests subdi-

zed under it succeed in withstanding the appeals of conservative men and in continuing the policy of a refusal to consider the correction of admitted abuses, the time may come when excited and undisciplined mobs will compass and control that which had better been intrusted to the custody and determination of statesmen. The attitude of Mr. George and his followers embodies this menace. It is the nature of prescriptive pretensions, rights, and titles to be blind to danger until it is close upon them. The display of a wise forbearance and the exercise of the least foresight, according to our present ways of thinking, would in the defenders of the old order, with its divinity of kings and queens, have saved France the Terror. The French Revolution, bloody as it was and cruel, was a protest against a government that had done wrong which would not listen to reform. The conceit that such explosions are no longer possible is born in the vanity of civilization and the pride of nationality. That which has been made, and to human suffering and frenzy all things are possible. Each of the Ages has had its Angel of Destruction. Ours seems to be organized monopoly; and the most that they are permitted to run its course and to flaunt its signals until it becomes as oppressive and as odious in America as feudal tenures became in France, and in the end as destructive.

(Concluded next week.) The Terrible Tariff and the Heathen. It may not be a matter of much importance, but I want to ask you, Mr. Editor, if your type did not get too many "m's" in "Emmetic's" feather name. According to him you have only to say, "Mr. Watt, Water, Water-son" and up goes the terrible tariff. The profundity of such conjuring made my head swim and gave me such a feeling of squeamishness that I thought he had intended to sign himself "Emmetic." It reminds one of the old-fashioned way of raising the devil by repeating the Lord's prayer backward; and it will, no doubt, be quite as powerful an argument in behalf of protection as that backhanded orison was effective in summoning his satanic majesty. There is one weak point in it, however; while just saying "Mr. Watt, Water, Water-son" knocks free trade higher than Gilderey flew his kite, you have only to say, "Mr. Em, Emmet, Emmetic," or rather "Mr. E, Emet, Emetic," and up goes protection among the nebulae. Until ridicule will pass current for argument, Mr. Em, Emmet, Emmetic must deal in something more substantial if he wants to convince us of the justice of taxing eighteen men under the mere pretense of raising the wages of one of the eighteen. Now, Mr. REGISTER, I want to ask you, Mr. Louis correspondent, who is devoting so much attention to converting the heathen in foreign lands, to give more attention to evangelizing the heathen in Illinois and Missouri. The papers report that after the elements had torn Mt. Vernon to pieces, human hyenas robbed the dead and dying. If the heathen would look at our bad qualities as we look at theirs they would be justified in hanging every missionary we send to them. Take the columns of our daily and weekly papers and you could not match our records of depravity in the darkest corner of heathendom. All over our country we not only tolerate, but legalize and uphold one of the blackest and most damnable forms of human slavery and injustice, yet not a single so-called Christian sect or church is arrayed against it; but, on the contrary, they, as a rule, favor and uphold it and ridicule as socialists, communists and anarchists those who believe in a practical application of the fatherhood of God and the brotherhood of man. There is news abroad, too, that this correspondent does not hear or does not tell. For example: there are six hundred papers published in India, but all but about thirty of them are bitterly opposed to the Christianity we are trying to teach them. In almost every Christian country, especially England and the United States, if intelligence may weigh against numbers, the teachings of the "Wise One," Buddha, are making more proselytes than the teachings of those who would have us believe that though God made me the devil will eventually out-wit Him and get the majority of them. Even Talmage replies to the question, "Which is the way to happiness," by saying, "To make others happy." In this Talmage is a heathen, for he thereby acknowledges the title Christ to come from christina, the Brahminical attribute of self-denial and self-sacrifice, the very idea typified in our cross. To the enquiry, "Should the attainment of happiness be our aim?" he replies, "No; but rather usefulness; though he who is useful to others must be happy himself." The heathen charge Christians, as the Pope did, with thirsting for gold, and St. Louis' last letter badly betrays us in this. Christian liberality is demonstrated because Sunday schools yield more money than churches used to; a church in St. Louis lately gave \$2,000 in one day, and a pastor, in Utah cries "Glory to God!" because he squeezed \$2 a head out of the kids in his Sunday school. If this writer will notice what "Gath" says about this Sunday giving in the Cincinnati Enquirer, he may conclude, if he has any real knowledge of the world he is living in, that the amount of money given in does not assure the religion of the giver. We want practice of moral precepts, not the preaching of theories and theologians. FAIRBANKS. Murrayville, Ill., Feb. 26, 1887.

The REGISTER'S facilities for doing job-work are unsurpassed in Southeast Missouri and we turn out the best of work, such as POSTERS, BILL-HEADS, LETTER-HEADS, STATEMENTS, Envelopes, Cards, Dodgers, BRIEFS, PAMPHLETS, ETC., AT LOW PRICES.

St. Louis Correspondence. Ed. Register.—The members and friends of the Womens Foreign Missionary Society of the M. E. Church had a rare treat in the visit and addresses of Miss Clara Cushman, who has six years been a missionary to China. A district convention was held and she addressed the women and public on Friday afternoon and at night. She was a teacher in one of the schools of the society in China, and is a lady of great culture and educated in the literature of her own land and has made great proficiency in that of China. She talks and sings in the Chinese language fluently. Her hearers were greatly pleased and interested in her recitations in that strange and difficult language to acquire. She had many specimens of Chinese curiosities, which she exhibited and explained. She amused the ladies greatly at the lunch table by eating with the Chinese chop sticks, yet did not attempt to induce the ladies to adopt them at their tables.

She described fully the custom and method of foot-binding and how hard it was to get the Chinese mothers to give up the practice and let their girls have "boys feet," as they call an unbound girl's foot. Yet she told the ladies that they had unbound all the girls' feet in their school, and that some of those girls had now come to be mothers and keepers of Christian homes. She told of the glad hearts of those women who were thus unbound, not only in feet but in heart, from that most barbarous and foolish custom. She assured the ladies that these examples of unbound feet were working a great change in China, and the hope was indulged that this custom, like the burning of widows, would in the future be done away. Miss Cushman spoke while here in four of our churches, greatly to the instruction and delight of the congregations. The society enrolled during these meetings 86 new members, making a total membership in the district of 286 members. They raised over \$150 for society purposes. She addressed the large audience of Union Church on Sabbath night. Bishop Bowman was present and said that he had seen Miss Cushman and her school in China and fully endorsed her school and work.

Miss Cushman left for Rolla on Monday morning, thence to Springfield, thence to Fort Scott, Kansas, where she meets the Kansas Conference. She then attends the St. Louis Conference, which meets in Sedalia. She addresses each of these conferences on the interests of her mission. The last of the month she returns to her home in Massachusetts and at once prepares for her return to her fond work in the far-off land of China. Her heart is fully in the work, and the society is fortunate in having such an able and earnest representative to send out. Others are going with her and they together will engage in the great work of bringing the millions of China to a better civilization and to the gospel of Christ. Many of the women of Missouri will feel more heart in this work because they have seen and heard this able and interesting missionary from a foreign land. St. Louis, March 8, 1888.

In Memoriam. Dr. George Thomas died at the residence of his friend, Isaac Johnson, Esq., near Middlebrook, in Iron County, Mo., on Tuesday, 28th of February, 1888, aged about forty-five years. He was the son of Dr. Moses Thomas, whose death occurred about two months prior to that of the son. The father had been well known in Bellevue and adjacent country for fifty years as a successful practical man in his profession, and the son inheriting all the natural talents of his father in the healing art, with a more liberal education, stood the equal of the best in medicine and surgery in Southeast Missouri. It is not passing too high an eulogy upon the subject of this memoir to say that if his life in later years had been regulated by the practice of temperance, his career would have been a brilliant success in domestic, social and professional relations. In his school days he was an exemplary student, highly esteemed by his teachers and fellow-students. Dr. Thomas, Jr., had a pious mother, who taught him in his early youth the principles of a pure religion; but she preceded him to the grave by nearly thirty years. His father did not take a second wife and the children of Dr. Thomas, Sr., in consequence knew the disadvantage of growing up without a mother while the father's avocation necessarily took him from home much of the time. Fortunately Dr. George married a lady of most excellent Christian character, who not only blessed his married life by her prayers and piety, example, but stood by his side in his final death-struggle, doing all she could to soften his dying bed by those angel ministrations which only the heart and hands of a pure woman can bestow at such a time. These circumstances are mentioned here as explaining the fact that Dr. Thomas gave evidence during the last few days of his life that his peace was made with God through faith in the all-saving "blood of the lamb." He often quoted for the bible to read, and would request his wife to unite with him in prayer. About ten days before he died the writer of this visited him and found him very low, but clinging to a fond hope that he would recover. He expressed an unquestioning belief in the bible, but could not conceal the fact that a reluctance to appearing to be frightened hurried him to apparent indifference on the subject of a preparation for death. Still there were grounds for hope that he felt there more than he was willing for me to know. But, while we have good hope for the patient, let no living man presume upon the chances of a dying hour. J. C. EXNER.